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FOR GOD IS MY KING OF OLD, WORKING SALVATION IN THE MIDST  
OF THE EARTH."

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\* \* See "The Society's increase of income," &c., and "The Opium-trade and its evils," under the head of "Miscellaneous," below.

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## ORIGINAL COMMUNICATIONS.

### THOUGHTS FOR THE NEW YEAR.

HE who "hath made of one blood all nations of men for to dwell on all the face of the earth, hath determined the times before appointed, and the bounds of their habitation:" "He stood, and measured the earth: He beheld, and drove asunder the nations." The human race, endowed with a wondrous power of adaptation to every diversity of climate, is to be found dispersed over the earth, from the heats of the equatorial regions to the wintry shores of Greenland or the desolate tracts inhabited by the Ichthyophagi tribes of the Icy Sea. The mountain and the plain; the uniformity of the Tartar steppes; the boundless silvas of the mighty Amazon, where primeval forests reign; the table-lands of the Andes, elevated from 9000 to 12,000 feet above the sea-level; the oases of the African Sahara; the island which lies a speck on the bosom of the ocean, and the deep recesses of great continents; are found to be alike the home of man. Placed in circumstances so widely different, man has undergone many changes in form and colour, and identical with himself, under every aspect, in all that is essential to his homogeneity, has, in subordinate and incidental matters, become the subject of very singular modifications. His appearance, therefore, is as diversified as the climates in which he dwells. Between the redundant vegetation of some rich tropical country and the dreary shores of Northern Asia and America there is a difference so great, that, if suddenly transferred from one region to another, we might be at first disposed to question whether they constituted portions of the same world; and thus between one extreme and another of the human race, between the most civilized and the most degraded, there is a variation so strongly marked, that some have doubted whether the European and the native of Australia, the White Man and the Black, have sprung from the same parentage, and are indeed species of the same genus. But as, under every form of terrestrial arrangement, there are the same essential elements, the same air to breathe, the same division of day and night, and the most dissimilar localities are thus identified as scenes of the same world, so in the various subdivisions of the human

family may be discerned the indestructible proofs of the same essential unity. Each tribe has its language, however peculiar in its structure and singular in its intonation. Each group possesses the wondrous power of rapid and distinctive utterance, and man communicates with man, and each imparts to his fellow the thoughts and emotions of his mind. In each section is to be found some religious acknowledgment, however distorted and misplaced, some faint attempt of the immortal spirit to own that there is a something unseen and supernatural with which it has to do. And when the light of revelation breaks in upon the darkness of a tribe, and the message of mercy in Christ Jesus is made known, it meets a response amongst debased savages and rude barbarians, as well as among the more refined and civilized portions of mankind: spiritual consciousness is awakened from its torpor, and man, sensible of his own sinfulness, receives with joy the glad tidings of a Saviour.

The world in which we live is thus replete with singular phenomena. The human race, numbering not less than a thousand millions, is dispersed over its surface in every variety of position, and under singularly-contrasted circumstances—numberless subdivisions of one great family, separated from each other by the ocean and the mountain range, the desert, and, where no physical barrier exists, by language, and by that peculiar feeling which leads men to cling to those with whom they have a common speech and a similarity of habits. The good of man required that there should be this national distinctiveness, which has originated in divine interference. When the whole earth was of one language, God Himself caused the confusion of tongues, and scattered the nations abroad on the face of the earth. Extensive combinations for evil purposes were thus rendered more difficult, and the more equable distribution of the human family over the habitable portions of the globe was thus insured. It is true that there is no arrangement, however excellent or admirable, which the unhappy sinfulness of man will not pervert, and so warp from its original intention as to render it an occasion of evil, in-

stead of a fruitful source of good; and it has been so with national distinctiveness. Nations have forgotten the bond of a common brotherhood, and a wall of separation more formidable than the treacherous syrtis or the mural precipice—that of national enmity—has been reared up between them. Border tribes have viewed each other with jealous and distrustful feeling. Each, instead of cultivating its own resources, and by industrial application bringing forth the hidden treasures of its own portion, has coveted the lot of its neighbour. The fertility of his own champagne, which only waits to be called forth; the cereal riches which the soil, in answer to assiduous effort, will be prompt to yield; the mineral wealth that is secreted in his mountains; these, because his own, are disregarded by man. National resources, withdrawn from home improvement, are expended on dreams of conquest, and unjust aggressions on the rights of others; and war-loving nations, while inflicting calamities on others, no less grievously impoverish themselves. We can conceive what calamitous results would follow, if in a nation each family assumed an attitude of hostility towards those in its vicinity; how fearfully the happiness of each household, and the happiness of the aggregate, would be interfered with. It is precisely this which has long prevailed on a more extensive scale: the families of the earth have been in evil separation from each other. War has been almost considered as the normal state of man: the powerful have tyrannized; the conquered have been miserably oppressed; the weaker have fled from the vicinity of the stronger, and, in the recesses of the gloomy forest, and the defiles of almost inaccessible mountains, have lived an isolated life, and become barbarous and savage. Victorious nations have been aggrandized for a time: Nineveh, Babylon, Rome, &c., have been enriched by the plunder of conquered empires, until, enfeebled by pride and luxury, their pristine energies exhausted, they have become in turn the spoil of others.

How perverse man's conduct! God out of evil educes good: man reverses this benignant mode of action, and out of good elicits evil. He who is supreme, out of a chaos organized a perfect world: man, by his sinful procedure, has so deteriorated the condition of the world, that it groans and travails in pain. It is a heartless theory which would regard wars and pestilential diseases as necessary to prevent the increase of the human race beyond the means of sustentation which the world is capable of affording. No one can

thoughtfully view the present condition of the earth's surface, the vast cultivable portions which are lying in a state of nature, without feeling convinced, that if man were such as God intended him to be, an upright and holy being, using the powers which God has given him for benevolent and useful purposes, a population, manifold larger than at present, could without difficulty be maintained. The divine command, "Replenish the earth, and subdue it," has never been carried forward to a full obedience. The sinfulness of man has interfered. The mutual hostility of nations, the suspicion and distrust, and sanguinary contests, which have usurped the place of amicable feelings and kindly intercourse, have militated against the benevolent designs of the Most High, and delayed their final consummation.

How different the Divine purpose! The nations of the earth were designed, not to injure, but to benefit each other. Man has been furnished with strong inducements to seek out his fellow-man in other lands, and cultivate with him friendly relations. There is provision made for the exercise of mutual benevolence; there is a something in which each needs, as well as much in which each might benefit, his fellow. Distinct vegetable regions, limited by isothermal curves, succeed each other from the equator to the poles; and with these climatic variations the vegetable phenomena of different countries are very singularly diversified. The various combinations of productive powers, which find place in different localities, yield each their own peculiar excellencies. The rice-grain loves the warm humidity of the tropics, and ventures only into those contiguous portions of the earth's surface in which it finds a congeniality of climate. The hardy wheat recognises the temperate zone as its appropriate locality, and advances to the isotherm of 40°—*i. e.* within 10° of the cold zone. Where it ceases to grow, other cereal grains ripen to their maturity, and for 6° further north the barley and rye bear sustenance for man. The sugar-cane in tropical climes accumulates saccharine treasures within its reedy stem. The tea-plant, although hardy, has its own singularity of choice, and confines itself to a peculiar region, beyond which it refuses to grow. The date-palm loves the borders of the desert, and fringes the sinuosities of the great Sahara. The evergreen forests of equinoctial lands, full of gummy and medicinal treasures, are succeeded by those of a deciduous character; while, to the north of these, prodigious forests of the pine and fir tribe, extending over hundreds of thousands of acres,



and abounding with ligneous stores, interpose, to shield the habitable regions from the unmitigated severity of that extreme cold, which finally reduces vegetable life to a few plants, scarcely venturing to raise themselves above the surface of the earth. Again, productions having reference to the raiment of man are variously distributed: the silk of China; the cotton of India, Western Africa, and the warm portions of America; wool in all its fibril varieties; the flax of Ireland; until the limits of the temperate zone are past, and the skins of the rein-deer and the seal, and the warm furs of numerous animals, alone suffice to protect the human frame from the rigorous severity of the climate. The metalliferous deposits of different lands are also exceedingly diversified. There are few countries in which some provision of this nature is not to be found: the gold of the Ural, California, and Australia; the silver of the Andes; the copper of Siberia, Australia, and Cornwall; the lead of northern England; the tin of Cornwall, Tenasserim, and Banca; the coal and iron of Great Britain and other lands—all these are materials to which human intellect and human industry may apply themselves, and furnish forth that variety of fabrics which are requisite for civilized life, and the more advanced stages of social existence.

This brief enumeration suffices to show what endless opportunity exists for commercial intercourse among nations. There is no country so well provided within itself that it might not derive benefit from interchange with others. Of its own special productions it has more than it requires. There is much that its inhabitants can conveniently barter for the commodities of other lands. God has spread before man the spacious sea as an highway to distant regions. He has clothed the hills and mountain-sides with magnificent timber-trees. He would have man use the one to navigate the other. The circumstances of our own country are remarkable, and well worthy of observation. It yields to its civilized inhabitants the great requisites; but there are many specialities indispensably necessary to a refined state of society like our own, which are not of native growth. Our temperate clime, equally removed from the relaxing heat of the tropics and the contracting power of the frigid zone, has served to endow our people with a vigorous and energetic temperament. Their insular situation has familiarized them with the ocean. Pure Christianity has long found a home in England, and wrought with ameliorating influence on the national character. There is to be found in England a more advanced social organiza-

tion than, perhaps, is to be met in any other quarter of the globe. Wants and necessities have been superinduced in every respect allowable, but which can be gratified only by extended intercourse with other nations. The Englishman needs the soft downy cotton and rich silks of other lands. The tea of China, the sugar-cane's sweet store, the aromatic coffee, the salubrious spices of the Asiatic Archipelago, have become to him domestic appendages. Few are the accessible nations of the earth with whom England has not been brought into commercial relations. She has become a great centre. May it be remembered that she has for transfer to other lands that which men most need, but of which the great majority are lamentably destitute—the Gospel which has “the promise of the life which now is, and of that which is to come!” which is necessary for man in the prospect of eternity, and necessary for him in his connexion with time; and without which he never rises to the right enjoyment of the one, or becomes fitted to attain to blessedness in the other. In the gratuitous distribution of that Gospel shall England best acknowledge her deep sense of the position in which she has been placed, and in the endeavour to enrich others become enriched herself.

But, pursuing the line of thought which has suggested itself somewhat further, we are disposed to consider the “Great Exhibition of the works of Industry of all Nations,” by which the year which has just closed has been distinguished, as a natural inference from the position which England occupies. It was in consequence of that position that the endeavour proved to be so eminently successful. Her remoteness was more than counterbalanced by the extended and settled character of her commercial relations, and contributions to the interesting aggregate found their way, not only from those lands which are near us, but from distant regions of the earth—from the Asiatic as well as European provinces of Russia and Turkey, from Egypt, India, China, Borneo, New Zealand, and, westward, from Mexico, British Guiana, New Granada, Brazil, and Chili. Specimens of the fertility of various lands, and manufactured articles presenting accurate indices of the limit to which civilization had attained in them respectively, invited consideration. The grass hats and cloths, the earthenware and metal manufactures, of Western Africa; the bark cloth of the Dyaks; China wares of various kinds, exemplars of a civilization which, having advanced to a certain point, became stereotyped there, and progressed no further; the mixed fabrics of

India, embroidered muslins, shawls, and rich brocades, and its magnificent jewellery; the oils and carved works of Ceylon; articles of dress and personal decoration from Persia, expressive of a rude magnificence; from Turkey and Egypt interesting specimens of their progress in the arts, the slowly-gathered results of traditionary experience; the dyes of Tunis, exhibited in its burnuses, mantles, and shawls; the malachite and copper sheets of Russia, its leathers and cloths, felted cloaks, spun goats' hair and camels' hair, and the diversified catalogue of its natural and artificial products, expressive of the various tribes and people included within the range of that widely-extended empire; the elegance and science of France and middle Europe; the originality of the United States, their contributions strongly pervaded by the admirable element of utility, affording the assurance that the rich natural productions of America will be applied to purposes of benevolence and improvement; and, finally, the machinery of England, by which the extraordinary power of steam is so regulated in its action, as to perfect the most delicate textile manufactures with exquisite accuracy and minuteness of detail—all this wondrous variety of natural productions, and these diverse applications of human ingenuity and science, in the admirable arrangements adopted, were instructively exhibited. The different national compartments; their multiform contents; the fact, that while in each was to be found much that was interesting and valuable, there was also in each an unavoidable incompleteness, and that the combined contributions of all were needed in order to the perfectness of the exhibition; presented a beautiful illustration of the principle which we have endeavoured to develop in this paper, that the families of the earth have been providentially placed in a position of mutual dependence on each other; and that the Divine intention respecting them will then only be answered, when, instead of hostile demonstrations, they learn to act towards each other in the spirit of mutual benevolence. We cannot but think that many of different countries are beginning to understand that the nations had better be at peace than at strife; that they are capable of rendering to each other important aid; that the commercial, peace-loving nation, which cultivates friendly intercourse with others, is far more advanced in civilization than the people which delight in military glory; that the true happiness and prosperity of man, whether individually or collectively, will ever be in proportion to the degree in which he ministers to the welfare of others; and that

war not only desolates the vanquished, but impoverishes the nation which is victorious in the conflict, and drains it of its treasure and its blood. The desirableness of universal peace is generally conceded, and Peace Societies have been formed for the purpose of preventing, if possible, the outbreak of such a calamity as war. In such progress of human conviction a great point has been gained.

But how shall the desired object be secured? Human passions are not less excitable and impulsive now than at former times. The long peace that has prevailed must be ascribed, in a great measure, to the exhaustion consequent on a previous period of intense excitement. It is so ordered in the Divine economy, that evils, in the lamentable results which they produce, often necessitate the application of a remedy, and not unfrequently have been suffered to progress to an extreme, that a wholesome reaction may be produced. The French Revolution of 1792 was the eruption of a political volcano of tremendous intensity, and the long series of desolating wars which followed was as the pouring forth of the lava streams. Continental nations were grievously desolated. There was "distress of nations, with perplexity." Organized armies invaded peaceful districts: there was the flight of some, the vain attempt of others to arrest the torrent of invasion. Masses of armed men met in fierce collision, and the battle-field was strewed with dead. Such were times of widely-extended calamity, when society was convulsed with anguish, and many a home left desolate. May a recurrence of such times be graciously averted! Since then, civilized nations seem to have had impressed on them a dread of war on an extended scale. They have hitherto shrunk from rekindling so universal a conflagration. Diplomacy has exerted itself to repress manifestations of national hostility. The fiery elements which raged so furiously, as if exhausted by their intensity of action, have slept a long, although troubled slumber. But the spirit of war has been only suspended in its action: it is not extinct. The present is a state of armed peace. The powerful standing armies which are maintained, the continued development of war as a science, prove that rulers and people have no confidence in the stability of the foundations on which the present peace has rested. With a desire for concord, there is combined a feeling of uncertainty. Nor is it to be wondered at; for who can depend on the inconstant action of the winds and waves? How smooth the sea is when the hurricane sleeps! The waves, as if unwilling to be moved, jet themselves with indolent action against the rocks around; but

often the storm breaks forth with unexpected violence, and the billows, fearfully agitated, swell on high, and dash themselves on the shore with terrific violence. And so it is with human passions: disciplined into quietude, they slumber for a season, until provocation ensues, and old enmities revive, and irritated pride and national vain-glory prompt to war. Shall the voice of man suffice to stay the approaching conflict of the elements? Will the ruler, as he summons forth his armed hosts, and the people, as with alacrity they respond to the trumpet's clang, pause to hear the arguments which interest and expediency might suggest, and by reasoning be subdued to forbearance and self-control? Nations, as, under the influence of strong excitement, they rise to military conflict, are like the war-horse when "his neck is clothed with thunder." "He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword." There is in fallen man a natural propensity to war: "their feet are swift to shed blood." Providential circumstances may restrain the people for a season, but they are like the imprisoned winds.

*Illi indignantes, magno cum murmure montis  
Circum claustra fremunt.*

But let the restraint be removed

*Ac venti, velut agmine facto,  
Quà data porta, ruunt, et terras turbine perfiant.  
Incubere mari, totumque a sedibus imis  
Unà eurusq; Notusque ruunt, creberque  
procellis  
Africus, et vastos volvunt ad litora fluctus.*

It is true, there is a blessed period depicted in the Scriptures, a gladsome era which has not yet cheered our world, when universal peace shall prevail; but it is in connexion with the spread of Gospel truth. It shall be when the kingdoms, in the acknowledgment of Jesus as their Lord, shall submit themselves to His teaching, and yield obedience to His rule. When "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," then "they shall beat their swords into plowshares, and their spears into pruning-hooks." The hope of attaining so desirable a consummation, except on the basis of an universally-received Gospel, is Utopian. The Gospel is as the voice of Him who said unto the winds and waves, "Peace, be still!" It acts, not by external restraint, but by inward power. It tranquillizes the storm within the soul; and, in so doing, terminates the tempest of political commotion. It renews the

heart to holiness, corrects its action, and indisposes man to war. The true Christian is a man of peace: war with him is only of a defensive character; never of choice, but of unavoidable necessity. If the temple of universal peace is to be erected, into which the kings of the earth shall bring their glory and honour, pure Christianity must be the foundation of the superstructure.

Men are indeed incredulous of this, and in many of the European countries scriptural truth is being dealt with at this moment as a dangerous and anti-social element. The Bible is an interdicted book; and they who desire to make known the glad tidings of great joy which are to all people, are being dealt with as seditious characters, and disturbers of the public peace. That which was said of old is now reiterated—"These men do exceedingly trouble our city:" "these that have turned the world upside down are come hither also." The facts of the case are patent to all. In France there is now less of religious liberty than there has been for fifty years. The attempt has been made to prevent the sale by colporteurs of Martin's and Ostervald's—i. e. the Protestant—versions of the Scriptures, and to permit that of the Jansenist Sacy only. The publishers and sellers of M. Roussell's tracts have been imprisoned at Paris. At Vienna, an imperial ordonnance has been issued, breaking up all religious denominations except the Romanists, and the books and registers have been taken possession of by the police.\* At Florence, "the magistrate is authorized to imprison any person who is known to possess or read the Bible; and, still further, he may commit to prison any person who is supposed to be averse to the Romish religion, or whose tendencies are suspected to be towards receiving the truths of the Bible;" and Count Guicciardini, and seven other persons, having been surprised, *flagrante delicto*, when reading together the Word of God, have been subjected to imprisonment and exile. Similar arrests have followed, and the Bible is being hunted out with inquisitorial diligence. At Milan, the military commander has suspended the Protestant worship. Dr. Marriott, a British subject, and a correspondent of the Religious-Tract Society of London, having published a Tract in vindication of Protestantism, was arrested, and thrown into prison at Carlsruhe, in the Grand Duchy of Baden.† In Spain, the Concordat with the Pope is stamped with the

\* See "Record" Newspaper, Dec. 8, 1851.

† He has been liberated on the interference of Lord Palmerston.

same intolerance, and the Romish system is recognised as the religion of the State, to the exclusion of every other. Alas, what perilous infatuation! The governing powers are diligent in the expulsion of the one moderating and conservative element, by the interposition of which the jarring factions of political communities can alone be prevented from coming into furious collision with each other. The people desire civil liberty: the rulers fear to concede it, lest it might degenerate into license. Christian truth, permitted to circulate freely, and exercise its healthful influence, is the security against this. It teaches men not to "use their liberty for a cloke of maliciousness, but as the servants of God." It inculcates subordination to legitimate authorities. It corrects that individual immorality which makes men desperate and reckless, and ripe for dangerous attempts. It endows them with self-control, and renders them conscientious in the discharge of their social relations. It gifts men with the capacity to be free.

This is the secret of England's position. Hence it is that we have—not a monarchy whose chief security is the dread with which it affects others—not a people discontented, and only submissive because necessity constrains them—but a monarchy whose security, under God, is the affection of the people, and a people who, feeling that lawlessness is the worst tyranny, are ruled, not from necessity, but choice. The harmonious action of principles which many consider to be repugnant to each other, a monarchical government and a free people, power without oppression, liberty without disorder, present to the Continental European a phenomenon which no doubt has arrested his attention. The Bible freely circulated; the truths of the Bible faithfully taught in the family, the School, and Congregation; God's truth set free from human restrictions, and allowed to go forth on its beneficent mission amongst men; here lies the secret. England's Protestant Christianity is the basis on which her free constitution rests. Without the moderating, self-controlling influence of Christian truth, there would be oppression on the one hand, and lawlessness on the other. Where this is not, there is no security for human freedom. Without this, whatever be the form of government, man is without the capacity for true liberty: he does not know how to be free. Let religious liberty be conceded, and inquiring men, without hinderance and oppressive interference, be permitted to hear and read God's truth for themselves, and rulers need not fear to concede constitutional Governments. Alas, how different the course which is pursued! how

blind to their own interests! A secret poison has been instilled into their minds—the monstrous calumny, that evangelical Christianity is the parent of revolution, the source of infinite disorder; that the only security consists in its exclusion; and that wherever it appears it must be put out, as the commencement of a fiery conflagration. Rome is the traducer; and for her own purposes. Her misrepresentations are believed: her counsel is considered to be the only one which can be pursued with safety. She is being invested at the present moment with the insignia of Grand Inquisitor and preserver of the public peace; and when she accuses, the secular power is ready to apprehend and punish. Infatuated as such conduct may appear, it is not the less true that such a course of action has been decided upon, and is being actually pursued; one that eventually must bring with it fearful retribution.

And yet how safe, how tranquillizing, how conservative of whatever has been found useful in human institutions has not Christianity proved itself to be! How wondrous its past history! how demonstrative of its heavenly origin! how blessed the nation that bends the neck to receive its pleasant yoke! how vain the attempt to arrest its progress! Its first aspect among men was that of feebleness, like the small round thing which lay on the face of the wilderness; as a tender plant which seemed as though it might without difficulty be trodden down and crushed beneath the foot. Human power aided not its progress. It compromised not itself with the vices of men. It has been disliked, and opposed, and persecuted, yet it has increased. Pernicious errors have been subtly introduced, but it has refused to be amalgamated with such; and pure scriptural truth remains with us to this day, the same as when taught by Christ and His Apostles. It occupies now no obscure position amongst men. It is professed by powerful nations; and the kingdoms which thus recognise it are the most civilized and influential in the world. There exists amongst them a greater amount of individual excellence and social happiness than can be found either amongst the tribes which are without it, or amongst the people who, while they retain its name, have unhappily lost the influential reality, and, instead of the pure Gospel, accept a miserable counterfeit. This is the foundation on which Britain rests. Her pure Protestant Christianity, and the blessing of God accompanying the same, is the secret of her strength. Geologists inform us that the British Isles stand on a true table-land; and that of this oceanic table-land, or moun-

tain range, Rockall is the culminating point. In a moral point of view this is also true: the substratum on which our social organization has been providentially and mercifully placed, is the only one on which there can be raised the superstructure of national permanence and security. The political earthquakes which have desolated the nations have left this country undisturbed. We indicate this great country, in answer to the artful traducement of the Jesuits that Protestant Christianity is dangerous and revolutionary, subversive of the peace of nations, and evil in its influence.

But we have other and abundant proofs of the salutary effects which it produces, when nations, instead of fortifying themselves against it as a deadly foe, open freely and gladly to its reception. Other religions have grown old and sluggish, and have lost that impetus by which at first they made startling progress amongst men. Buddhism is apathetic, although once possessed of such an amount of active power as to appropriate to itself more than the eastern half of the Asiatic continent. Mahommedanism has exhausted itself, and the fierce fanaticism of former days has sunk into a premature old age. Popery is active, but it is only in the activity of opposition to the Gospel. If this were removed, she would sink into supineness. New vicious systems, the fungous excrescences which grow on the ruins of human nature, still continue to arise, like the Mormonism of the present day, and, if time be permitted them, shall describe the same period. But the Christianity of the Bible retains its primeval energy: "thou hast the dew of thy youth." It has lost nothing of its reproductive power. Not from the incitements of arrogant ambition, not from a principle of antagonism, such as pervades the Missions of Rome, but from high and holy motives, her Missions have gone forth. The angel flies "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Have they been barren of results? We refer to the publications of our own and kindred Societies to furnish an answer to the question—the reports of Missionaries, the testimony of independent witnesses, and the unwilling confessions of Rome herself; for here lies the secret of her Missionary activity. Without miraculous agency, marvellous results have been produced; and of what character? Is there nothing of social improvement to be discovered in the nations amongst whom the procedure of evangelization is advancing. Has it not changed the character of savage tribes—

renewed without revolution the basis on which as human communities they rested, and given a new aspect to the whole? Has it not introduced peace where peace had been unknown, and transformed bloodstained and afflicted lands into peaceable and quiet habitations? The New Zealander has ceased from war, and loathes the cannibal feast in which he once delighted. He holds the plough; or now, in the midsummer of his inverted year, reapeth the golden harvest. He combines with his relatives and others of his tribe, and the watermills erected on the banks of his noble rivers bear testimony to his progress in civilization. The wholesome wheat-flour is reducing the potato to its proper position as a subordinate article of food, and physically and morally the native will be benefited. In his noble harbours are to be found, year by year, an increasing number of vessels, the property of natives, and navigated exclusively by them. Nay, more; the Christianity to which he owes all is not forgotten by him; and our Protestant New Zealanders are coming forward with handsome contributions for the erection of suitable buildings, where they may meet in peace, and unite in the worship of the God and Father of our Lord Jesus Christ. Compare New Zealand with what it was in 1815, and who so prejudiced as to deny, in the face of incontrovertible evidence, the improvement which has taken place? Observe a similar process going forward in Western Africa. Out of the ashes of a wasted land—wasted by slave-trade wars and slave-trade traffic—a nation has been raised up, amongst whom, under the renovating power of Divine truth, the indications of unequivocal improvement are being rapidly developed; and the Yoruba Chiefs and people long to be secured from slave-trade molestation, that they may industrially cultivate their land, and grow their cotton, and give it in exchange for the manufactured goods of England. Time would fail to enumerate all the healthful and hopeful symptoms that are apparent throughout the world in connexion with Protestant Missions. There is abroad the process of a new creation. The Spirit of God is moving over the face of the deep, the Word of life and immortality is going forth, and light is breaking forth at the command of God. By the silent action of internal forces, a Divine and transforming energy having been introduced, new and healthful results are being raised out of the deep abyss of savage life; and here and there new summits appear above the monotonous waste, on which the eye of the Christian rests with thankfulness as the precursors of more extended formations. He who says, "I will

work, and who shall let it?" is engaged in the fashioning of this new creation. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

English Christians must needs go forward in the glorious work which has been commenced, of communicating far and wide the Gospel of Christ. It is their duty, their privilege; and, if nationally fulfilled, it will be their national security. It must be done at home: it must be done abroad. The leaven needs to penetrate more deeply and extensively amidst our British population; that thus, as a people, we may be more firmly bound together, and be better fitted to withstand whatever rude shocks may come upon us from without. And beyond our own limits we are bound to make it known as God gives us opportunity. We have nothing to do with civil institutions. However ill-constructed some of them may appear to us, we believe they must be self-corrected, and that by the harmonious co-operation of all who are interested therein—rulers and subjects. There are many conflicting tendencies in movement at the present time. Some dread revolution; others thirst for liberty; others deprecate war, and long for peace. We are persuaded that evil can be averted, and blessings attained, only by the renewing power of genuine Christianity. Let Christians help the nations to that revealed truth, which, as the divinely-appointed instrument of individual and social improvement, is safe in operation, and blessed in the results which it produces.

May the New Year, on which we have now entered, be characterized by an increasing union amongst all true Christians; the strong sympathizing with the weak, and those who are in security with those who are in danger and oppressed. May there be amongst all who love the Saviour, and who are anxious for the advancement of His cause and kingdom, more simplicity of purpose, more self-denying devotedness, more comprehensiveness of object, more promptitude and vigorous energy of action, above all, more prayer—intercessory prayer—like Abraham of old, on behalf of a world which lieth in wickedness.

Prayer, in all the comprehensiveness of object on behalf of which it may be exercised, is the great, urgent, imperative duty of the day—prayer for the Church, for the nation, for Christendom, for the world; for our Missionary work, in its central organization at home, and its extended ramifications throughout the earth—prayer for an outpouring of the Holy

Spirit upon all flesh. The recognition of this great duty stands forward prominently amongst the fundamental regulations of the Society—"It is recommended to every member of the Society to pray to Almighty God for a blessing upon its designs; under the full conviction, that, unless He 'prevent us, in all our doings, with His most gracious favour, and further us with His continual help,' we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success." How vain and futile man's efforts, when viewed by themselves, in connexion with such objects as we propose! How important, how effective, when God condescends to use them as an instrumentality by which He works! How insignificant man would have appeared, if, placed amidst the ruins of the primeval chaos, to him had been assigned the stupendous task of bringing into arrangement its confused elements, and reducing the whole to order! Yet we live amidst the ruins of God's moral workmanship. The passions of men, divested of that principle of holy obedience to the Divine will which controlled and directed them, have become wild and irregular in their action, and are in endless conflict with each other. Who can still the troubled scene, change the hearts, subdue the passions, and give a right direction to the energies, of men? Who can bring forth in perfected excellence the new creation, and usher in that glorious time when Jesus shall have dominion from sea to sea, and from the river to the world's end? How insurmountable the difficulties which present themselves in the conversion of one soul, except by the almighty power of God! How well to feel deeply the uselessness of the best-devised plans, and the most resolute and persevering exertions, except so far as God condescends to use them as channels by which the power of His Spirit may go forth! "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." The prayer of faith—prayer rendered influential because presented with much incense by the Great High Priest, who ministers within the veil—has not this been ordained as the divinely-appointed means, in answer to which the Lord of Hosts will manifest His power? And shall we not use it? Is the amount of prayer commensurate with the amount of effort which is put forth? and in withholding prayer do we not in the most serious manner interfere with the effective working of all that we take in hand? Prayer

is the sinew of Missionary work; and earnestly would we invite all who are interested in the successful prosecution of that work to more systematic and sustained acknowledgment of our own weakness, and the supremacy of God. "Surely to feel such an interest in the conversion of the heathen as to be able constantly to remember them in our prayers is a Christian grace of no slight or easy attainment, and is so foreign to our selfish nature, that to sustain it demands constant vigilance." We desire to take this opportunity of thanking an anonymous correspondent who has addressed us on the sub-

ject, and whose language we have just quoted. We unite with him in the hope which he expresses, that, as Holiness was inscribed on the forefront of Aaron's mitre, so should prayer be inscribed on the forefront of each of the Society's publications, as its great want, desire, and support. "God could easily have destroyed Amalek without any human aid; and yet, exactly as Moses was sustained in prayer, or otherwise, was Israel or Amalek successful. And so surely will enlarged and successfully aggressive work in Missions be coincident with an enlarged outpouring of prayer."

## REVIEWS OF MISSIONARY PUBLICATIONS.

### INDIAN MISSIONS IN GUIANA.

MISSIONARY labours confer on the British public, and on the reading portion of the community generally, a benefit which, by those who take no interest in the work of Missions themselves, is not always acknowledged. In relating his proceedings among the heathen, the Missionary does not confine himself to the progress of the Gospel amongst the objects of his care, but is naturally led to introduce descriptions of the country wherein he sojourns, and of the manners and habits of the people, which are attractive to the general reader, and engage the attention of every one desirous of acquiring interesting information. Thus the Missionary's narrative of facts—of what he has seen and what he has suffered, of his difficulties and encouragements—wins an entrance in quarters where little or no interest may be taken in the advancement of the Redeemer's kingdom. His unpretending publication is found to contain much that is new; nay, sometimes much that is of importance to scientific men, much that could not be obtained elsewhere; and in perusing what is curious and instructive, individuals may unconsciously imbibe the higher and holier element with which the subject is pervaded. He who, in beginning to read, had no higher object in view than to acquaint himself with the nature of the country, and the character and customs of its inhabitants, becomes convinced that unevangelized man, under whatever aspect he may be presented, is morally unhealthy, and consequently degraded; and that there can be no such true benevolence as that which toils to bring within his reach that Gospel which "has the promise of the life that now is, and of that which is to come."

Brett's "Indian Missions in Guiana"\* is a

\* "Indian Missions in Guiana." By the Rev. W. H. Brett, Missionary in connexion with the So-

book of this character. It was preceded, four years ago, by a sister work, "Missionary Labours in British Guiana," by the Rev. J. H. Bernau. Independent publications, emanating from Missionaries of distinct Societies, there will be found in their pages a remarkable agreement. That portion of South America which is appended to the British Crown, its climatorial peculiarities, its soil and productive capabilities, the singular specimens of vegetable life to be found in a region exuberant in vegetation, are placed before the reader. There, vast virgin forests retain their ascendancy over lands which only need the application of human industry, scientific skill, and patient perseverance, to yield treasures of varied produce; while, in the midst of all, the Red Man, unsettled, degraded, enfeebled, without energy to subdue to his own service the productive powers of the region which, in the providence of God, had been assigned him as his habitation, and therefore in the midst of abundance poor, lives a precarious existence, without happiness in this life, and without hope as to the next.

To the wandering tribes of these vast tracts Mr. Brett's attention has been directed, and the habits, prejudices, and superstitions of the Red Man of the forest are admirably depicted by him. After some cursory remarks on the plantations along the sea-coast and banks of the rivers and creeks, and a glance at the labouring population, consisting principally of Negroes, with some few Portuguese from Madeira and Coolies from Hindustan—which, since the emancipation of the slaves, have been introduced into the Colony—he gives the following description of the territory which lies beyond the cultivated district—

"Though in so large a country considerable

ciety for the Propagation of the Gospel. London: George Bell, 186 Fleet Street.

variety exists, yet forests and rivers may be said to form its most striking features. The woods commence at the very edge of the sea, and even in the sea trees may be seen covered with leaves. The courida bush prevails here, and the wild mangrove at the mouths of the rivers. From hence a forest of immense extent spreads over many thousands of square miles, broken in certain places by swamps, and in others by extensive savannahs, or open tracts only covered with grasses, and with clumps of trees here and there. The sand-hills and other ridges of moderate height are covered by these immense forests, which only give place to the rocky mountains of the far interior. These forests are in many places so dense as to be almost impenetrable, the spaces between the large trees being filled by smaller ones, all striving to find room for their branches, while the surface of the ground is covered with humbler vegetation, the luxuriance of which is unbounded.\*

The beauty and vast extent of the rivers in that part of the world are well worthy of attention—

“They are very numerous, British Guiana being well-watered everywhere. The largest is the Essequibo, which, including its windings, is more than six hundred miles in length, and receives the waters of several very large tributary streams. To the eastward of this are the Demerara, the Berbice, and the Corantyn, with several smaller streams. The main rivers take their rise in the mountains of the interior, near the equator, and form magnificent cataracts and rapids as they descend to the level of the sea. A number of islands beautify these large rivers, which are very broad at the mouth, the estuary of the Corantyn being ten miles across, and that of the Essequibo nearly twenty. \* \* \*

“The rivers of British Guiana afford a means of communication with the interior. They are, in fact, the only means, as the dense forest which covers the country is only crossed, at present, by the foot-track of the Indian. In order to get at the various tribes, it is necessary to ascend these streams.”†

The aboriginal proprietor of these regions, his appearance and superstitions, are next described—

“The Indian in his native forests appears very unlike the half-stupefied being who might have been met wandering through the city, or on the plantations; and they would be much in the wrong who should form their estimate of him from his appearance when half-intoxicated, and surrounded by a multitude of strange people, and objects to which he has

been little accustomed. He is then completely out of his element, and conscious that he is so; but when he returns to the forest, he at once loses his awkward manner: he is at home, and feels himself, in every quality necessary to a life in the wilderness, superior to the civilized stranger who may visit him, and who, endeavouring to make his way through some low tangled bush, or staggering across a swampy place on the insecure footing afforded by slender pieces of wood, must appear to the Indian even more awkward and out of place, than the Indian, surrounded by the objects of civilized life, did to him.

“The appearance of the Indian in his natural state is not unpleasing, when the eye has become accustomed to his scanty attire. He is smaller in size than either the European or the Negro, nor does he possess the bodily strength of either of these. Few of his race exceed five feet five inches in height, and the greater number are much shorter. They are generally well made: many are rather stout in proportion to their height, and it is very rare to see a deformed person among them.

“Their colour is a copper tint, pleasing to the eye, and the skin, where constantly covered from the sun, is little darker than that of the natives of southern Europe. Their hair is straight and coarse, and continues perfectly black till an advanced period of life. The general expression of the face is pleasing, though it varies with the tribe and the disposition of each person. Their eyes are black and piercing, and generally slant upwards a little towards the temple, which would give an unpleasant expression to the face, were it not relieved by the sweet expression of the mouth. The forehead generally recedes, though in a lesser degree than in the African: there is, however, much difference in this respect, and in some individuals it is well-formed and prominent.

“The only dress which the Indian in his heathen state thinks at all necessary, is a single strip of cotton bound tightly round his loins, or secured by a cord tied round his waist. In this they generally wear a knife, (exactly similar to our carving-knives,) which is of great service to them in clearing their way through the tangled briars and thickets, or as a weapon in case of emergency. A single string of beads is worn round the neck, and sometimes a collar, composed of the teeth of the peccary, or bush-hog, or other wild animals. Many individuals wear a small cord round the wrist and ancles. They make beautiful coronals, or tiaras, of the feathers of parrots, macaws, and other birds, set off with the brilliant breast of the toucan; but these,

\* P. 30.

† Pp. 41, 43.



with many other ornaments, are seldom worn, except on festive occasions, or the days of their great dances. \* \* \*

"The Indians of Guiana, in their natural condition, are slaves to superstition. There is a confused idea dwelling in their minds respecting the existence of one good Spirit, and they also believe in a multitude of inferior powers, generally of a malignant character.

"The good Spirit they regard as their Creator, and their ideas of his nature are in many points surprisingly correct. As far as we could learn, he is regarded by them as immortal, omnipotent, and invisible; they also acknowledge his omniscience: but, notwithstanding this, we have never discovered any traces of religious worship or adoration paid to him, among any of the tribes with which we have become acquainted. They seem to consider him as a being too high to notice them, and not knowing him as a God 'that heareth prayer,' they concern themselves but little about him.

"It is not, therefore, surprising that they should have the most abject dread of the evil principle, and, not regarding God as their protector, seek blindly to propitiate devils. Superstitious fear thus reigns where holy love is wanting. Their belief in the power of demons is craftily fostered and encouraged by a class of men, who are their sorcerers or priests, pretending to hold intercourse with familiar spirits, and to cure diseases by their means."\*

Such are the Red Indians of South America. Like their brethren of the north, they are subdivided into numerous tribes, speaking languages so distinct, that, out of eighteen vocabularies collected by Sir R. Schomburgh during his voyages, none bear a closer affinity to each other than French and Italian. In British Guiana are to be found the Arrawaks, the Accaways, the Carrabeese, the Warraws, the Macusies, and several others which are nearly extinct, a few families alone surviving.

The Arrawaks live nearest the plantations, and are the most civilized: the Carrabeese and Warraws are to be found not very distant from them. The Accaways inhabit the upper Demerara River, the Mazaruni, and Putaro, while the Macusie, the most numerous and powerful, are far in the interior, inhabiting the open savannahs of the Rupununi, Parina, and the mountain chains of Pacaraima and Coruku.

Before we refer to Mr. Brett's narrative of the commencement and results of his labours amongst the Indians, it may be well briefly to recapitulate what has been attempted by Pro-

testant Missionaries on behalf of these wandering tribes. The standard of the Gospel was first uplifted in these regions by those devoted Christians—to whom belongs the van of the Missionary army—the Moravians. Their first Station on the Berbice was commenced in 1738, and afforded much promise until 1763, when an insurrection of the Negroes in the colony compelled its abandonment. Previously to this, two other Stations had been commenced further to the east, on the Sarameca and the Corantyn. The first of these was broken up, like its predecessor, by the enmity of the Negroes, in 1779; the latter lingered on until 1806, when a combination of adverse circumstances—more particularly the diminution of the Indians by disease, and the refractoriness of the survivors—caused this Station also to be given up. Mr. Bernau has visited the Indians on the Corantyn, and the now deserted site of the Moravian Mission, and he touchingly describes his feelings on the occasion—

"The day I spent among the Indians on the Corantyn being rather rainy and cold, I felt chilly and uncomfortable; but what pen can describe the feelings of my heart when contemplating the spiritual darkness brooding over this wilderness? It is chilly, it is cold all around; no friend to sympathize, no fruit, no blossom to be seen among those who bear the name of Christ, by which the solitary wanderer might be refreshed. But the Lord is near, and He can make up for every thing. When standing on the spot where the house of prayer is said to have stood when the Moravian Missionaries laboured among this benighted people, my heart was musing on the past; and calling to remembrance that there have been some whose hearts believed in the Son of God, I began inquiring whether there were any still remaining of those few; and my inquiry was not in vain. A woman was pointed out to me, who had been dedicated to the Lord by her pious parents in her infancy; but having been left to herself, without the means of grace, there was nothing to distinguish her from others, save the Christian name. When it was told them that I was a Dominie (Missionary), one of the Indians, apparently a captain, for he had a cap curiously wrought, and decorated with many feathers, came and placed himself before me, saying, 'Dominie, are you coming to learn us? Oh, glad me be, we learn good.'"

We are not to suppose that these Missions were unproductive. Many were converted, and, having witnessed a good confession, fell asleep in Jesus. They "shall stand in their lot

\* Pp. 43—45, and 54, 55.

\* Pp. 72, 73.

at the end of the days," the joy and rejoicing of the good men who travailed for their salvation. But the Missions failed in effecting any thing of national amelioration. The beneficial results were removed from earth to heaven; and the Indians, as a body, remained degraded as they were before.

In 1831 the work was taken up by the Church Missionary Society, and Mr. J. Armstrong commenced a Mission at a place called "Bartica," that is, "red earth," at the confluence of the Mazaruni and the Essequibo. In 1833 he was joined by Mr. Youd. Results followed, similar to those which manifested themselves in the Moravian Missions, until 1836, when a period of calamity ensued: the measles broke out amongst the people, numbers died, the survivors fled into the woods, and Mr. Youd was left very nearly as Daehne, the Moravian Missionary, had been left before him, in solitude. In 1837 Mr. Bernau reached Bartica, and the Mission gradually recovered; and in the year 1845—when Mr. Bernau, from ill health, was compelled for a time to return to England—presented a most encouraging and prosperous aspect. It is still sustained, but with difficulty. Its tendency is to decline. Its vicinity to the plantations is prejudicial; and its local capabilities are not sufficient to secure to any considerable number of Indians a settled maintenance. Its distance from the more numerous portion of the Indians is too great to do good amongst them by itinerating. On a limited scale, Bartica Grove may continue to possess for some time an insulated interest; but the hope that it will so develop itself as to assume a position of extensively ameliorating influence on the aborigines, may not now be indulged.

On the arrival of Mr. Bernau at Bartica in 1837, Mr. Youd proceeded into the interior, for the purpose of commencing Missionary work amongst the Macusie, and fixed on a locality called Pirara, near the small lake Amucu. The Indians crowded around him, no less than three or four hundred, dressed according to their circumstances, assembling themselves on the Sunday for instruction within the rude house of prayer. But on this "by far the brightest attempt which has yet been made, in the way of Missionary enterprise, in Guiana,"\* unexpected misfortunes supervened. A priest of the Church of Rome visited the spot, and the work of amelioration was soon interrupted. The boundaries between the Brazilian and British territories were not defined, nor have they been to this day. Pirara was claimed by the Brazilian government. The British Missionary was ac-

cused of being an intruder, and his efforts denounced as calculated to alienate the Indians from their Brazilian rulers. Obligated to leave this promising locality, Mr. Youd proceeded first to Urwa Rapids, and then to Waraputa, where a new Station was formed; but the sudden death of Mrs. Youd, suspected of having been poisoned by an unfriendly Indian, and his own rapidly-declining health, it is feared from the same cause, forced him to embark for England. The Waraputa Mission sustained for some time a languishing existence, and at length ceased to act, the Indian converts connected with it having been transferred to Bartica.

The Indian Mission of the Gospel-Propagation Society on the Pomeroun was commenced in 1839, the Rev. W. H. Brett being the Missionary selected for this purpose. We refer our readers to his interesting work for the details connected with the formation and subsequent progress of the Mission, our limits compelling us to confine ourselves to a few extracts, presenting, in an abbreviated form, the main features of his narrative, which in its more extended form will well repay perusal.

"The site selected for the Mission was at the junction of the Pomeroun with its tributary the Arapiaco, about forty-three miles from the mouth of the former. It was well chosen, as all the canoes from the upper and lower parts of the river must pass by the spot, on their way to the cultivated part of the coast of Essequibo; with which there is a communication by a chain of smaller streams, and the Tapacuma lake."\*

Mr. Brett, like most others engaged in the work of introducing Christ to those who have never heard of His name, laboured for some time without any encouragement; and, both his health and spirits beginning to give way, he was disposed to say, with the Prophet, "I have laboured in vain, and spent my strength for nought." But just then was the Lord's time for manifesting His own power, and honouring His own Word and work. The first opening vouchsafed him is thus described—

"Some time had now elapsed since I first commenced the work among them, and I felt the premonitory symptoms of sickness. The Rev. Mr. Duke† had given orders to a settler for the erection of the Mission-cottage about eight months before, and the posts and roof had been put up, but no further steps as yet

\* P. 70.

† The plan of the Mission had originated with the late Rev. J. H. Duke, who had become acquainted with the Indians in the course of his pastoral visits to the settlers.

\* Brett, p. 61.

taken to finish it. The situation was low, and the ground flooded by the rains and high tides: one morning, indeed, the canoe was found to have floated into the forest at the back of the houses during the night. The discomforts of this wild and solitary situation were small things, however, compared with the total failure of the efforts for the conversion of the heathen. It was, indeed, wrong to despond, but difficult, at times, to avoid it. 'Men ought always to pray, and not to faint.'

"One day, about noon, I was surprised by a visit from an Indian, who was accompanied by his son, a little boy about five years of age; and I was still more surprised when, after a friendly salutation on his part, he asked me if I would instruct his child. I had never seen the man before, and could hardly believe him serious in his request. He was, however, perfectly in earnest, and said that he had just returned to his 'place' after a long absence, and had now come to see me as soon as he heard of my arrival among his people. He was not so well acquainted with English as some of the younger men, but we managed to understand each other's meaning, helping out the words by signs and gestures; and an hour or two passed away more pleasantly than any I had experienced for a long time. He had been to the mouth of the Essequibo, and had seen what was doing there.

"I endeavoured to ascertain the state of his mind, and he answered my inquiries, as far as he was able, with much frankness. He seemed to have his eyes open to the state of the Indians, as living 'without God in the world,' and expressed disgust at the superstition of his countrymen in serving devils. Some time afterwards I found out that he had been himself a sorcerer, but, becoming disgusted with the practice, had broken his magical gourd, and cast away the fragments, previously to his placing himself under instruction. He did not tell me of this at first, probably fearing that I should reject his application, not being aware, as yet, that past sins are no bar, but rather a reason why we should flee unto Christ for salvation.

"He had been a great traveller for one of his tribe, having been a long way up the Essequibo, and he was also well acquainted with the lower part of the Orinoco. Though no recognised chief, he was the principal man at his settlement, and possessed of rather extensive family influence among his people. He was small in stature, and consequently rather mean in his appearance, but possessed keen eyes, and his black hair was more than usually inclined to curl: from this he had derived his Indian name, which he told me was 'Saci-barra,' (*good or beautiful hair.*) \* \* \*

"After some further conversation, he returned to his canoe, went home, and induced his wife to come with him on the following Sunday; and the next week a company, consisting of the four sisters of his wife, with the husbands of three of them, two other individuals, and the children of several of the party, nearly filled my humble habitation, and increased the number of Indian children at school to four. \* \* \*

"Such was the commencement of the work in the Pomeroun. A single Indian, whom I had never seen, was induced, by his secret convictions, to come forward, in defiance of the sorcerers of his tribe, and break, by his example, the spell which seemed to counteract the humble efforts made to introduce the Gospel into that part of the country."\*

Here, then, a door, and an effectual one, was opened; and although there were many adversaries, yet the work advanced. The Red Man, who, on ordinary occasions, evinces little or no mental emotion at passing events, however affecting in their character, and who, in his wild state, is never seen to shed tears when under trial and affliction, has been constrained to weep at the recital of Calvary's scene, and to show the effect which the love of God has upon the heart when presented through the life, and teaching, and sufferings of the man Christ Jesus.

At the close of last year—1850—this Mission was doing well: baptisms had much increased; there were sixty-eight children on the School-list; and the Sabbath-school was well attended, both by adults and children.

In the year 1845, a second Station was commenced amongst the Warraws—who, after much apathy, had exhibited a desire for instruction—on the river Moruca, to the westward of the Pomeroun. This Station, when apparently most prospering, was visited by drought, famine, and pestilence, and eventually by the loss of its Missionary from ill health. It continued vacant for two years, and when supplied, it was only, after a short period, to be again left destitute. At the termination of 1850 it was without a Missionary, and it was uncertain whether any would be appointed. "Should such be the case," says Mr. Brett, "the verdant forest will soon cover the spot where once stood the house of God, and where the departed members of the Mission families await the resurrection morn; but the history of the Mission of Waranuri will not be soon forgotten among those who have worshipped there. The Indian fathers will tell their children of the hundreds of men who assembled and cleared that extensive space,

and willingly assisted to build a place of worship, where themselves and families might be taught the religion of Jesus Christ." \*

There is another Station, of which mention must be made. The Pomeroon Missions are near the westward boundary: the Mahai-  
coni Mission, amongst the Warraws and Arrawaks, is to the eastward of the Demarara river, between that and the Berbice. Commenced in 1844, it has suffered much from interruptions consequent on the illnesses of the Missionaries. It is at present under the charge of a Catechist, Mr. De Ryck, who reports favourably of its aspect.

In these Missions, as elsewhere, when the good seed is being sown the enemy has not been idle: the tares have been disseminated too. Not only have European settlers taught the Indian much evil, and proved a stumbling-block in the way of his reception of the Gospel, but another gospel has been set before him, with features calculated to pander to his corrupt nature, and to deceive him with false principles. Paganized Christianity, as taught by the Church of Rome, has been introduced; and its ministers are paid by the local Government. By this means, the Red Indian is drawn from the superstitions taught by the *piaman*—sorcerer—to those which issue from Papal Rome, and exchanges one thralldom and system of error for another.

Of the mode of conversion adopted by the Church of Rome from *piatism* to Popery the following is a specimen, which implies a dependence on sacramental grace, practically wrought out to the fullest extent—

"The old Chief, calling one of his men, desired him to bring me a paper in his possession. This I found to be a certificate signed by a priest of the Church of Rome, stating that he, on such a date, 'baptized Christopher, a Warau.' On my making inquiries, they gave me to understand that the man, who was called Kobus, and some others, had received directions from one of their head men to go to the priest, and receive each a paper, to which baptism was the preliminary. I could not find (though I should have been most glad to have done so) that poor Kobus knew any thing of our Lord Jesus Christ, or even that there was a Saviour existing. When I told him that his name was no longer Kobus, but Christopher, he laughed; repeated 'Kistoba' several times, to commit it to memory; and with his comrades seemed excessively amused with the idea. I have no doubt but he is reckoned among the converts of the Church of Rome—an easy conversion, where there

\* P. 259.

was not even a knowledge of his Christian name." \*

The many points of resemblance which exist between Romanism and Paganism strike forcibly every one who compares the one with the other; and in no point is there a stronger resemblance, than in the influence exercised by the priests of Rome over the consciences of their votaries, as akin to that which the sorcerers or heathen priests wield over their deluded people. In winning them to Christianity, the Missionary has to contend, not only with the opposition of the carnal heart in each individual to the truth of God, but with the opposition of the priests or sorcerers.

Of the sorcery to which the Indian is a slave, Mr. Brett gives the following account—

"While the great Creator, after having formed all things, and established the laws of nature, is believed by the Indians to exist in tranquil bliss, unaffected by the miseries of man, the afflictions occasioned by the *yauhahu*† can only be remedied by propitiating the demons themselves.

"The men professing to have power to do this, possess, in consequence, immense influence among them. They are, in fact, their priests. Before they are admitted to a knowledge of the mysteries of their profession, they are subjected to an ordeal sufficient to try their fortitude. It is said that they are shut up in one of their enclosed huts, or places of enchantment, for a considerable time, and there obliged to fast, and drink the juice of tobacco in large quantities. This plant is much used in their mysteries, and is looked upon in consequence as almost sacred. \* \* \*

These sorcerers are called by the colonists *piai*-men. They are each furnished with a *large gourd* or *calabash*, which has been emptied of its seeds and spongy contents, and has a round stick run through the middle of it by means of two holes. The ends of this stick project; one forms the handle of the instrument, and the other has a long string, to which beautiful feathers are attached, wound round it in spiral circles. Within the calabash are a few small white stones, which rattle when it is shaken or turned round. The calabash itself is usually painted red. This instrument is regarded with great awe and superstitious veneration by the heathen Indians, who fear to touch it, or even to approach the place where it is kept.

\* Pp. 78, 79.

† The *yauhahu* are the evil spirits. Pain, in the poetical idiom of the Arrawaks, is called "*yauhahu simaira*," the evil spirit's arrow.—Brett, p. 242.

"When attacked by sickness, the Indians cause themselves to be conveyed to some friendly sorcerer, to whom a present of more or less value must be made. Death is sometimes occasioned by these removals, cold being taken from wet or the damp of the river. If the patient cannot be removed, the sorcerer is sent for to visit him. The females are all sent away from the place, and the men must keep at a respectful distance, as he does not like his proceedings to be closely inspected. He then commences his exorcisms, turning and shaking his 'marakka' or rattle, and chanting an address to the yauhahu.\* This is continued for hours, until, about midnight, the spirit is supposed to be present, and a conversation to take place, which is unintelligible even to the Indians who may overhear it. These ceremonies are kept up for successive nights.

"If the patient should survive the disease, the excitement, the noise, and the fumes of tobacco, with which he is at times enveloped, and the sorcerer observes symptoms of recovery, he will pretend to extract the cause of complaint by sucking the part affected. After many ceremonies, he will produce from his mouth some strange substance, such as a thorn, or a gravel-stone, a fish-bone or a bird's claw, a snake's tooth or a piece of wire, which some malicious yauhahu is supposed to have inserted in the affected part. As soon as the patient fancies himself rid of this cause of his illness, his recovery is generally rapid, and the fame of the sorcerer greatly increased.

"Should death, however, ensue, the blame is laid upon the evil spirit, whose power and malignity have prevailed over the counteracting charms. \* \* \* So deeply rooted in the Indian's bosom is this belief concerning the origin of diseases, that they have little idea of sickness arising from other causes. Death may arise from a wound or a contusion, or be brought on by want of food, but in other cases it is the work of the yauhahu."†

It is in contrast with such glimpses of a savage and superstitious life that the blessed results of Christianity appear most beautiful and attractive. We regret that our limits preclude the possibility of introducing some of the many proofs which are interwoven with the history of Christian Missions in British Guiana, that the Gospel of Christ is "the power of God unto salvation to every one that believeth."

Yes! everywhere is the heart of man, though debased by ignorance and superstition,

susceptible of the abounding love of God in Christ Jesus. Eliot and his labours amongst the North-American Indians; Bernau and Brett with the South-American savage; Cockran, Hunter, and Cowley in Rupert's Land; a host of Missionaries on the West-African coast, and Krapf on the eastern shore of that continent; faithful men amongst the New Zealanders, belonging to our own Society; and a noble army of soldiers of the Cross from all denominations of Protestant Christians, and in various parts of the world; have demonstrated this. May Missionary zeal be more and more kindled amongst us! May we, as British Christians, be aroused to a sense of the position we ought to occupy in this work; and the message of mercy from the one true God, concerning Jesus Christ whom He hath sent, sound forth from us to the most distant portions of the globe!

Our own Missionaries—Messrs. Bernau and Lohrer—are anxious to break new ground. The Macusie country affords the most encouraging promise of successful operations; but the same difficulty which interfered with the prosecution of the Mission work at Pirara still exists: the boundaries remain undefined; the Church of Rome is not less disposed now than she was in 1839 to obstruct the progress of Protestant Missions. They are in the eyes of that imperious system as Mordecai in the sight of Haman, when he said, "Yet this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." It will never answer for us to place ourselves in a dubious position, which would afford to those who dislike the work in which we are engaged the very opportunity of impeding it which they desire. We trust that our Missionaries will be directed as to the best course to be pursued under existing circumstances.

In conclusion, we would say that these Missions bear a strong analogy to the race of people amongst whom they have been worked. They have yielded present fruits. The Lord's Word has not returned to Him void; it has accomplished that which He pleases, and has prospered in the thing whereto He sent it; but they have been hitherto destitute of the element of reproductiveness. They have not been perpetuated by a course of healthy development, nor have they gone forward progressing to more and more extended influence. The tribes of the Indian race do not appear to have the element of permanency. Their numbers are rapidly diminishing, and they are hastening to extinction. Their forlorn condition engages all our sympathy; "their present history is the finale of a tragical drama: a whole race of men is wasting away!"

There is the more need for earnest and un-

\* Our frontispiece represents this scene. We have been kindly allowed to copy it from Mr. Brett's work.

† Pp. 242—245.

delaying effort on our part, that, if they cease to have representatives among the nations of the earth, and no place be found for them in the improved condition of humanity, when "nation shall not lift up sword against nation, neither shall they learn war any more," they

may have many to represent them amidst that "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

### MISCELLANEOUS.

#### DISMISSAL TO THEIR RESPECTIVE SPHERES OF LABOUR OF THE REV. MESSRS. CROWTHER AND DICKER.

ON Friday, Dec. 5, 1851, a Meeting of the Committee of the Church Missionary Society was held in the National Schoolroom, Church-street, Islington, to take leave of the Rev. Samuel Crowther and the Rev. Edward Dicker, with Mrs. Crowther and Mrs. Dicker, and Mr. Samuel Crowther, proceeding to Sierra Leone and Abbeokuta.

The Chair was taken, by the Right Hon. the President, at one o'clock; and prayer having been offered, the following Instructions of the Committee were addressed to the Missionaries by the Hon. Clerical Secretary—

"Dearly beloved in the Lord—The Committee will not repeat, on the present occasion, the general Instructions and advice appropriate to the Missionary work in Africa, which have been often addressed on similar occasions, and to which you are referred; but will at once enter upon the special Instructions called for by the peculiar position of the Yoruba Mission, and its connexion with Sierra Leone.

"The first band of Missionaries, of whom you, Brother Crowther, were one, were sent out to form the Yoruba Mission eight years ago. God has granted a large measure of success to your labours. The blessed truths of the Gospel have been heard and embraced by more than 500 natives. They have given decisive evidence of the reality of their conversion, by their changed lives and characters, and by their fidelity to the Lord in the hour of bitter persecution. The number of such converts appears to be increasing daily.

"Equally encouraging and remarkable have been the providential events which have marked the commencement of the Mission. When internal wars prevented your advance into the interior, the avarice of a chief slave-trader opened a way to Abbeokuta for his own wicked purposes of buying slaves. You took advantage of the opening. He in vain attempted to hinder you. You have maintained your position in spite of his strenuous efforts to dislodge you.

"The late attack of the King of Dahomey upon Abbeokuta, and his signal defeat, afford

a chapter in the history of the Mission full of providential interpositions, and demanding on our part fervent praise and thanksgiving to the God who giveth the victory.

"But while the retrospect thus inspires us with bright hopes for the future, we rejoice with trembling. God does not carry forward His work of mercy on the full tide of prosperity. That tide may carry our vessel gallantly out to sea, but there it must encounter storms and foes, and steer its way amidst rocks and quicksands. The history of the Church of Christ in all ages testifies, that when a space has been given for quiet advancement, the restraining hand of the Lord is withdrawn from its bitter foes, and a space is given to them to assault and persecute. In such seasons we must expect many disappointments, and many trials of our faith and patience.

"The Committee would therefore this day mingle with their joy and thanksgiving the notes of caution, and of solemn preparation for future trials. They have no misgivings, no doubts, of *final* success. Confident that the Lord has commenced His own work in Abbeokuta, and that He will never desert the work of His hand, they assuredly look for the eventual and glorious triumph of His cause.

"But they look also at the difficulties to be overcome—the deep and bitter ramifications of the slave-trading interests—the brutalized coast tribes, who have been so long used by White Men, bearing a Christian name, as packs of bloodhounds, that they are still ready for nought but deeds of cruelty—the savage Kings of the interior, who revel in blood-shedding and kidnapping—the scornful malice of Mahomedans—the native priesthood, alarmed for their craft—and all these adversaries urged on and guided by Satan, who has long had his seat *there*. Looking at this great confederacy, with which you have yet to contend, the Committee will choose for a motto of their address to you on this occasion, You are 'sent forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men.' (Matt. x. 16.) A passage, of which the commentator Scott gives the following paraphrase—"The term "harmless" means *simple, sincere, candid*, without guile, and without malignity. \* \* \*

It behoved them to unite the caution and sagacity, of which serpents have ever been the emblem, with the simple, inoffensive, pure, and loving temper of the dove: that they might avoid every thing which could needlessly exasperate, or give an advantage to their enemies; all intermeddling with secular matters not belonging to them; and all rashness, violence, appearance of evil, or selfishness.'

"The Committee will illustrate this advice in a few particulars—

"1. Be wise in reference to *the governing powers* of the country. The Committee can thankfully and sincerely declare that you have eminently acted in this spirit hitherto; that you have shown all due respect to the powers that be, and this under circumstances of peculiar difficulty. We may allude to two such instances. The national superstition called Oro is the foundation of the governing power. You perceived that if it were at once abolished civil disorganization might ensue: on the other hand, you could not countenance an idolatrous superstition. You have therefore endeavoured to avoid any open contempt of or collision with these ceremonies, to show yourselves harmless as doves, and to convince the governors that you do not wish to lower their authority; but at the same time you have manifestly shown that you fully understand the cheat, and deplore their superstition.

"Another instance in which you have manifested the same wisdom, was in the cruel persecution which some of the governors of Abbeokuta perpetrated upon the converts. While you appealed to the higher Chiefs for redress, you exhorted the converts to meek endurance of the injury. You waited till a better spirit in other quarters should bring the remedy. Both you and the converts appeared, even to the persecutors, harmless as doves: yet the release from persecution showed the wisdom of the course you had pursued.

"The Committee must also express, under this head, their satisfaction with the course which you pursued in respect of the presents given to the Chiefs on a late occasion. You had for several years abstained from giving any thing; and when at last you made them a present, you took care that it should be understood to be a mere tribute and payment for the protection you receive, such as are the taxes in a civilized country, and not a gift, or a bribe. Go on in the same spirit—retain the confidence of the governing powers—instil into your converts the Gospel doctrine of submission for conscience' sake. The Mission has received immense benefit and protection hitherto from the Government of Abbeokuta, imperfect and feeble as it is. What may not be expected when Christian princ-

ples shall have their full influence with the ruling powers, and when the Chiefs shall advance in knowledge and civilization?

"2. Be wise and harmless in respect of *the enemies* by whom you are surrounded—the slave-hunters, the Mahomedans, the priests, the besotted heathen. Do not needlessly provoke their rage: bear their insults with meekness. Do not cast your pearls before them, lest they turn again and rend you. 'If it be possible, as much as lieth in you, live peaceably with all men.' It may often be a great trial of temper to remain passive under their provocations; but the betrayal of vexation on your part will only excite and feed their evil propensities. This exercise of Christian prudence might be urged upon you in any position; but it becomes doubly needful in a disorganized state of society, where the protection of law and government is slight and uncertain, and where there is extreme danger of popular outbreaks. Be known as men of peace. It is only in quietness and peace that the kingdom of Christ can be advanced among any people.

"3. Once more. Be wise *for the future*, as well as for the present. Reflect upon the critical and momentous influence of every step you take, upon the future character of the Christian Church in your country. More depends upon the individual responsibility of each Missionary in this than in any other field of labour. The Yoruba Mission differs essentially from any other which this Society has conducted. In New Zealand a whole population has been brought within the fold of Christ, and that whole population would scarcely number two of your large towns: yet there have been from twenty to thirty European Missionaries constantly residing amongst them, and a large European Christian Church settled around them. The Yoruba nation can have no such advantages. The same may be said of North-west America. In Tinnevely, with a population as numerous as your's, there has been already a larger supply of Missionaries than we can hope to spare for your country, and all the advantages of British Christianity in the presence of the people. Whereas in the interior of Africa a mere handful of Europeans, with native agency, must spread Christianity, and fix its character, and organize a Church, and create a Christian literature, and plan for the future maintenance of the ministers and ordinances of religion. The very prospect is appalling, if we look merely to human means! If a wrong direction be given to awakened intellects; if the door be opened to superstition or to enthusiasm, to antinomianism or formality; if a mere neglect of some particular warning or

instruction be suffered; in these, and in numerous other ways, the tender blade springing out of the ground may be blighted, the tares may overlie and smother the corn, and nothing may remain but briars and thorns fit for the burning.

"It is easy to imagine an infinite variety of dangers which beset the future progress of the Church of Christ in the interior of Africa. But what purpose would such forebodings serve? The only useful purpose is that of driving us to our Refuge—to the Rock on which alone the salvation of a soul, and the formation of a Christian Church, can rest—to the Lord Jesus Christ, in whose name you go forth, and who has promised to be with you; who needs none of the external advantages to which we have alluded; but can build up an African Church of the rude materials indigenous to the soil, so resplendent with Divine glory, that it shall cast a cheering ray over its parent Church in the extreme north. Herein will be the beginning of wisdom, and the end of wisdom. Honour Christ in all things. Keep Him ever before the minds of your people as all in all. Let the people see that you live and take counsel, and act and speak, in His presence, and under His guidance; and lead them to rest in nothing short of a personal dependence upon His Word, and personal experience of His grace in the heart. And, inasmuch as this is realized, the difficulties and apprehensions just alluded to seem to vanish.

"4. Yet, as we see the way to victory, difficulties must still be encountered; and we proceed, in the next place, to point out a few of the *practical means* which wisdom suggests, in dependence upon the grace of Christ, for overcoming the difficulties you will have to contend against.

"Keep in mind the importance of introducing, from the first, the principles of *self-support and self-government* among the converts. Never let them imagine that the Society is to do all and to pay all. Remind them daily and hourly that you only come amongst them to put them in the way of doing all for themselves. Their native benefit-clubs, and their native idea of collective responsibility, show that they are fully capable of appreciating at once the principles to which we have alluded. When Schools are to be established, let the people build them themselves, and pay the teachers, with such assistance only as may be absolutely necessary. The Society must supply the Teachers; but let the parents pay for the education of their children; let them buy their own books; let them contribute to a church-fund; let them manage their sick-fund: you have abundant proof of their

ability. It will require much wisdom and prudence so to adjust all these arrangements as to preserve the supreme control of the Society as long as it may be required, and yet to cherish self-support and self-action.

"We rejoice in the testimony you have borne, that the Liturgy and discipline of the Church in this land are found admirably to suit the circumstances of your countrymen. Endeavour to fix in their minds and in their habits the essential principles of our national Church, rather than its mere form. In many things, such as the length of the Services and their arrangement, the circumstances of the country must introduce changes. We look forward with bright anticipations to the presence of a Bishop among you, to confirm and to ordain, whose counsel will be your guide in these things. But remember, that, if God prospers our work, the Yoruba Church must, in another generation, become an independent Church—and yet, we trust, a genuine daughter of the United Church of England and Ireland. We pray that its Missionary Founders may have wisdom to take long-sighted views of their position and responsibilities; and, as wise master-builders, having laid the only foundation, which is Jesus Christ, to begin the erection on the right scale and proportions.

"Place *the Bible in the hands of the people* in the native tongue, as soon as possible. We are thankful for what you, Brother Crowther, have accomplished in the translation of a large part of the New Testament. Your Yoruba Dictionary will be a great assistance to you in the remaining portions. Press the work forwards. Let arrangements be made to relieve you as much as possible from labours which may interfere with the progress of your translations. This will be the great safeguard against doctrinal errors and superstitions—to give the people the whole Bible. Take the books most adapted to their present state in the first instance—Genesis and Exodus, then the Psalms and Proverbs, then a Prophecy. The Committee will be ready to print every portion as you can supply it. Past experience affords the strongest ground of hope that every fresh portion of that blessed Word put into the hands of the people, will tend to establish, strengthen, settle them.

"Another means of Christian establishment, to which the Committee look with much hope, is the formation of a *Christian Institution* at Abbeokuta. The term Institution is used, rather than College or Head Seminary, or any other name connected with home associations, because the analogies of European education will only mislead us. Yet the In-



stitution must be essentially one of sound learning and religious and industrial education. A School may be connected with it; but the first and most important students must be mature Christian men, whether married or not married. These students must be brought into social and immediate intercourse with the European Missionaries and the natives who have had superior advantages at Sierra Leone. They must be taught, as circumstances may suggest and allow, the elements of Christian knowledge and Christian wisdom; and also, the sciences in their most popular form; the principles of social order and civilization; the importance of agriculture and commerce; the English language; and whatever else may tend to enlarge their minds, and open to them the stores of European science and knowledge. It is hoped that the Institution may become the acknowledged centre of intellectual and religious light; that all the Missionaries will, in one way or another, contribute their aid and countenance to uphold its character; that it will give a tone to the whole Mission; that it will fix the standard of native literature; and will, under God's blessing, maintain an uniformity of practice and teaching among all the native agents of the Mission. The Committee will enter into the details of the plan in a separate letter.

"Once more, let *Female Education* have its due encouragement from the first. This department must be provided for. Possibly boys and girls may be taught in the same school, as in Scotland, for the first years; but soon a Female Institution will be required: remember, that a Christian Church must have its roots in the breasts of Christian mothers. God may give you a few illustrious instances of mature Christianity in your adult converts; but the mass will be far below that standard until you have a generation nursed in the lap of Christian mothers, and taught to *lisp* the name of Christ.

"These are the chief practical points to which the Committee desire to direct your attention. They are thankful to see Mr. Crowther's son by his side—who has had the advantage of a course of medical instruction in King's College, in order that his knowledge of that science may be made subservient to the detection of imposture, and to the advancement of Christianity. He will be attached to the Institution in conjunction with our former pupil, Mr. T. Macaulay, and we trust that we shall be able to provide a fit European Missionary to become the Superintendent.

"The Committee have been happy to welcome Mrs. Crowther to this country, and to become personally acquainted with one whose

position in the rising Church of Abbeokuta, as the first Christian mother, is all-important. They rejoice to know that she has already set this standard. Her own children are her witness. May she return with a double blessing to her countrywomen! may she be indeed a mother in the spiritual Israel now gathered together in the wilderness of Africa! and may the native Church, once confined to the house of Samuel Crowther, become a national Church, but still retaining its character as an aggregation of Christian households, bound together by one common tie of love and union with Christ, in whom all the families of the earth are blessed!

"You, brother and sister Dicker, are proceeding to Sierra Leone. The Committee will not repeat the general advice so often given to other Missionaries. You have had the advantage of intimate acquaintance and intercourse with your near relative, Mr. Townsend, of Abbeokuta, and we trust that the relatives thus occupying our two African Missions will form another bond of union between the distant Stations. Every year shows the essential importance of our establishments at Sierra Leone for the prosperity of Abbeokuta; and we trust that the supply of well-trained agents, of pecuniary assistance, and of intercessory prayer, may be for many years sustained, to the mutual advantage of both parties.

"Finally, the Committee briefly say, Take heed unto yourselves. If you would continue wise and harmless, you must live near to God. Keep up spiritual communion with your Lord and Saviour: seek larger and larger measures of the Holy Spirit. You *must* have your times of retirement and devotion. Without the unction of the Spirit, all your activity will tend to nothing: without much prayer, you can expect no blessing on yourselves or your work.

"If you would also act, as a Missionary body, the part of wisdom and harmlessness, you must be much in united prayer. What are monthly Prayer-meetings in such circumstances as yours! You need more frequent opportunities of prayer, such as the sainted Bickersteth established in his visit to Africa—weekly meetings of simple, earnest devotion, without business to transact, except that of reconciling Christian brethren, if differences unhappily arise, in which, the one party frankly confessing his fault, and the other forgiving and for ever forgetting the offence, each new week commences in perfect harmony.

"May the Lord Himself guide, and bless, and keep you, at all times, in all things, for His name's sake!"

The Rev. S. Crowther, in acknowledging the Instructions of the Committee, remembered that eight years had now elapsed since similar Instructions had been addressed to a large body of Missionaries, of which he had formed one. They had been received by him with fear and trembling, for the prospect before them was of a doubtful character. Although the enterprising Missionary, Mr. Townsend, had been welcomed at Abbeokuta by Sodeke, yet neither chiefs nor people knew anything of the nature of Christianity. He was constrained to look beyond mere promises, and to ask himself whether it were possible they could obtain entrance into a country which the slave-trade had rendered so difficult of access; and, if they succeeded in doing so, whether the people would be willing to receive the Gospel. Notwithstanding, he received the instructions in dependence on the promise of Him who has said, "Lo, I am with you always, even unto the end of the world." Since that time he had had much cause for thankfulness. Doubts had been removed, and clouds had vanished. Although with difficulty they obtained access to Abbeokuta, yet their lives had been preserved. The fears he had entertained as to the reception of the Gospel by the natives were at an end, when he saw them pouring into the Churches and Schools, and numbers, both men and women, learning to read.

Mr. Crowther then referred to the important aid conferred on the Missionaries by the progress of translational labours. They were now enabled to place the Word of God in the hands of the converts, so that they could have it as a topic of conversation in their homes and at their farms; and he knew that the influence of it had been felt even in the war camp.

Several other particulars were then adverted to by Mr. Crowther, which afforded them encouragement. The Yorubas were an industrious people, anxious for trade and commerce. Great numbers amongst them felt the evils of the slave-trade, and were calling aloud on England to assist them in getting rid of that inhuman traffic. Weary of it, they sigh to be relieved of it. It is their great enemy; and if this evil were once removed, there is every thing to encourage the expectation that Christianity would extend rapidly to the Niger. He did not state this to raise expectations, but from facts which he had collected. People from the towns beyond, coming to Abbeokuta for commercial purposes, had visited the Churches and Schools of the Missionaries, and had asked that similar opportunities might be afforded them. They had been assured this should be done after a time, and in the meanwhile little tokens of

remembrance had been given them. Four months ago, Mr. Hinderer proceeded into the interior, to Ibadan, sixty miles east of Abbeokuta. When he had reached it, the people told him that they had been long expecting him, and now they would hold him fast. If the same opportunities were conferred on other towns, still more distant, they would in like manner be valued; and although the motive might be, in the first instance, of a mingled character, still the leaven would spread, and the poor people would gladly receive the Gospel.

So it had been at Abbeokuta. When, on the breaking out of persecution, the converts were required to renounce Christianity, they were enabled to reply, "You, our elder Chiefs, admitted the teachers without consulting us. When you did so, they told you what they were going to teach, and that they had no cloth, no tobacco, to give. You gave them admission. Then why do you now hinder us from going to them? The book and religion which they teach, we consider this as our share. When they came, we had no part of the gifts which you received from them. When you promised them that they should have children to teach, we had no share of the presents. Now this instruction is our share." Similar results may be expected in other places if Missionaries be sent. It is another ground of encouragement, that the cotton trade opens a prospect of employment for the people. They are very industrious, cultivating the ground beyond what is necessary for the supply of their own immediate wants. The markets are well stocked, and when opportunities are afforded them to dispose of their surplus produce, wars will cease. As to the Mission becoming in due time a self-supporting Mission, he had no fear on this head. In a very short time, so soon as peace and an increasing civilization enable them to do so, they will not fail to give what is needed.

The Christian natives of Abbeokuta did not wish to keep the Gospel to themselves. Already had they proposed that teachers should be sent to other towns: nor did they fail, wherever they went, to speak of what they knew. Some of them had been met by an American Missionary at an interior town, and he knew them to be from Abbeokuta by the tone of their conversation.

Mr. Crowther then stated that he went back to his own country with greater encouragement than ever. He would not fail to tell all that he had seen and heard in England, and he had no doubt good effects would be produced. He would, above all things, entreat the prayers of Christian friends. In all places and circumstances this especially is needed,

and to remember that Christian friends are so engaged is an encouragement indeed.

The Rev. E. Dicker having briefly acknowledged the Instructions of the Committee, the Rev. O. E. Vidal, Bishop designate of Sierra Leone, then addressed the Missionaries in an affectionate and earnest manner. He said, that all who were engaged in labouring for the good of Africa must feel persuaded that in that land of darkness the work is God's; and that if success crowned their efforts, to Him the glory and praise must be ascribed. "Not unto us, O Lord, not unto us, but unto Thy name give glory." He referred to the preaching of the pure Gospel as the appointed instrumentality, in Africa and elsewhere, for the conversion of sinners. It must be the preaching of Jesus, the setting forth of Christ as the one mediator, the lifting up of Jesus that He might draw all men unto Him. This is the message with which Missionaries are intrusted—to set forth the Saviour, in His offices, in His character, in His name. Nothing else can be effectual to win souls to God. Many advantageous circumstances indeed presented themselves in connexion with Missionary work in Africa. The return of the long-lost to their homes and fatherland, unexpected and unlooked-for, was calculated to produce an impression favourable to Christianity and to the English character. The deliverance of Abbeokuta in the recent attack of the Dahomians, ascribed as it has been by the natives to the God of the Christians, had a similar tendency. But none of these could win souls to God. They might open the door, but the Gospel must follow. Jesus must be lifted up, otherwise souls cannot be drawn to Him.

Mr. Vidal then referred to 2 Tim. iv. 5, as presenting a comprehensive view of the manner in which the work ought to be carried on—"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." He dwelt on the necessity of watching for opportunities of doing good to souls. Such an opportunity presented itself on the west coast, in the clear perceptions which the natives possessed of slavery, ransom, and liberty. These several circumstances, with which they were familiar, presented forcible illustrations of the Gospel; of the slavery in which men's souls are held, of the ransom price provided in the blood of Jesus, and of the true liberty into which the believer is introduced. He remarked on the exhortation, "Endure afflictions;" and how

unquestionably Missionaries in Africa had been called upon to do so. The whole history of the Sierra-Leone Mission demonstrated this; and in Abbeokuta also the faith and patience of the converts had been sorely tried: yet had they been graciously upheld; and "the trial of their faith, being much more precious than of gold that perisheth, was found unto praise and honour and glory."

The Yoruba Mission might be brought low at times: like the Sierra-Leone Mission, it might have to pass through depths of trial. Should this be the case, it will be well to remember that such extremities are God's opportunities. He trusted that he himself, and all who might go to Africa, would be prepared to do the work of Evangelists, and to exert themselves in extending the Gospel to the towns in the interior, and pressing onward and onward until they had reached the banks of the long-hid Niger. He directed their attention to the importance of translational labours, and diligence and fidelity in preaching the Word; illustrating the latter duty by the manner in which Philip dealt with the first African convert, when, availing himself of the chapter which had attracted his attention, he preached unto him Jesus. The atonement of Christ had been set before the Ethiopian eunuch, and in the belief of this he had been enabled to go forward on his way rejoicing.

Affectionately reminding them of the need they had of looking upward, that in the strength of Divine grace they might be enabled to make full proof of their ministry, Mr. Vidal concluded by exhorting them to abound more and more in their work of faith and labour of love, until the day shall dawn on the moral darkness of Africa, and all shall be light.

The President then assured the Missionaries of the unfeigned regard and sympathy entertained towards them by Christian friends in England, and of the many earnest, hearty prayers which would accompany them to their respective spheres of labour; and in a very feeling manner expressed his hope and fervent expectation, that, in every change of circumstance, when parting with friends whom they valued, when embarked on the great sea, and landing on the distant shores of Africa, the Lord would be present with them.

The Rev. D. Wilson concluded the proceedings, by commending them in earnest prayer to the protection and blessing of Almighty God.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF NOVEMBER AND THE 20TH OF DECEMBER.

**EAST-AFRICA MISSION**—The Rev. J. Rebmann reached Cairo from Mombas in the latter end of November. It is with deep regret we communicate the death of the promising young Missionary, the Rev. Christian Pfefferle, a spiritually-minded and truly-devoted servant of the Lord. He died of fever shortly after his arrival on the East-African coast. The Rev. Dr. Krapf had returned from a visit to Ukambani. The journey had been of more than ordinary suffering. Mr. Rebmann was accompanied by two of the German mechanics, on their way home, their constitutions having been found too weak to sustain the climate of East Africa.

**BOMBAY AND WESTERN-INDIA MISSION**—The Rev. C. C. Mengé, in a letter dated *Junir*, Aug. 6, 1851, communicates the following particulars—

“The influence of Christianity is beginning to be felt at *Junir*, and shows itself in the increasing hostility evinced against our converts by Brahmins and other influential persons. As you may be aware, the character of the Brahmins here is worse than that of Nasik Brahmins, and the Hindus of *Junir* are notorious for their deceitfulness and brutality. I will just give you an instance. A few days ago, Ram Krishna, accompanied by Narain Rao and Godaji, addressed hundreds of the people of the weaver and fisherman castes on the one thing needful; when several of the latter caste began, not only to heap upon him all manner of abuse, but actually proceeded to assault him, intending to do him some grievous bodily harm. Our dear brother at this crisis behaved in a prudent and Christian-like manner, or the result of the assault might have proved rather serious for him.”

**MADRAS AND SOUTH-INDIA MISSION**—A letter received from the Rev. J. Peet, dated *Mavelicare*, Sept. 29, 1851, informs us of the progress of the work in his district, although in the midst of much opposition. Ninety persons have been baptized since February last. Mr. Peet says—“Yesterday week I baptized a rich man of the Chogan class, who had previously built a capital schoolroom for me. He now lies in prison on a charge as frivolous as false. The cause is, enmity to Christ, and an attempt to stop the progress of His Gospel.”

The Rev. T. Harding has lately met with encouragement among the Chogans at *Karvā-luno*, about nine miles distant from *Allepie*, of whom he has baptized six persons.

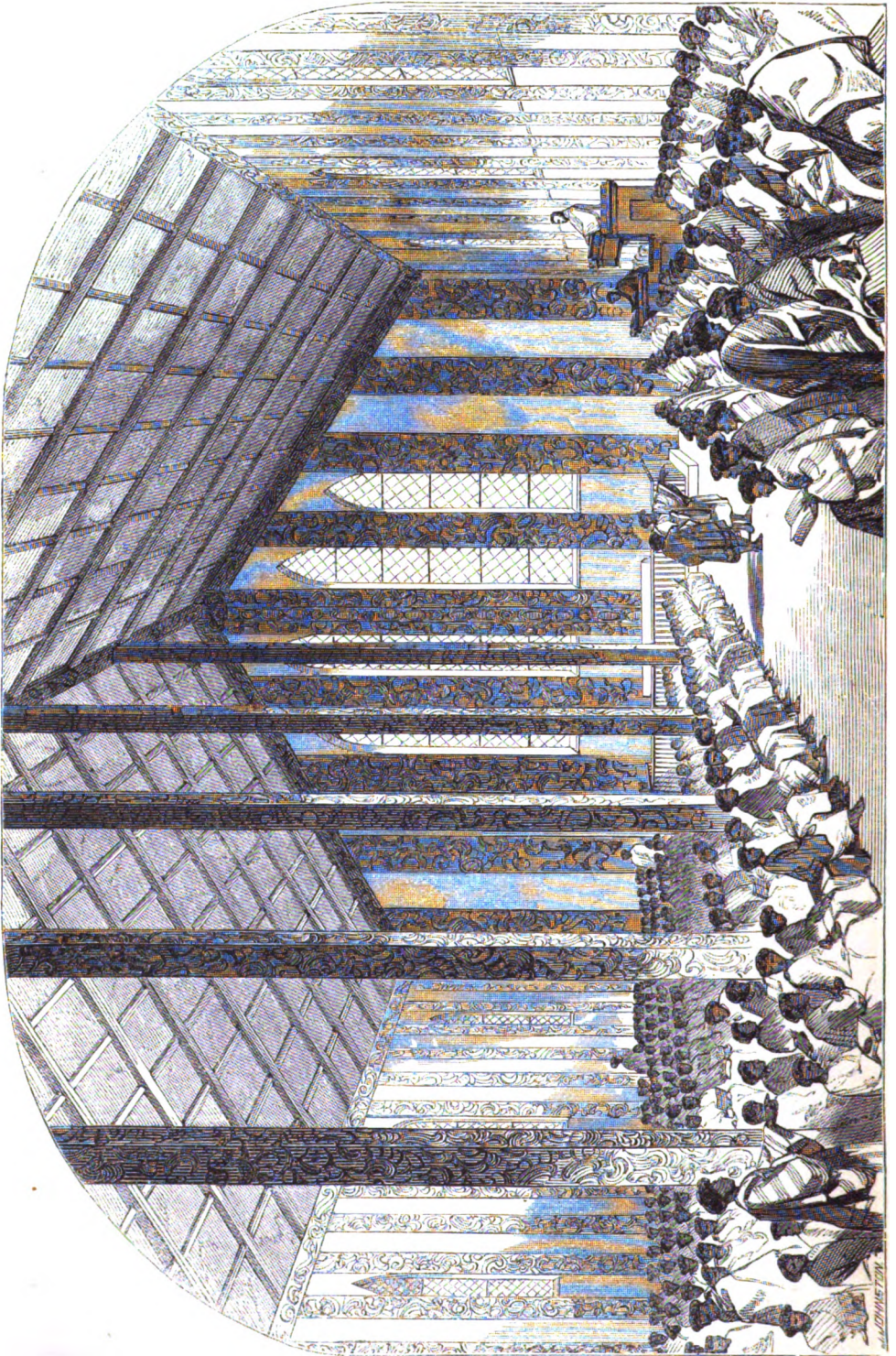
**CALCUTTA AND NORTH-INDIA MISSION**—At a meeting of the Bengal District Conference of Church Missionaries, held at Ruttampur, *Krishnaghur*, on the 8th, 9th, and 10th of July 1851, the duty of giving special attention to the spreading of the Gospel amongst the surrounding heathen, and of entrusting much of the care of the Native-Christian Congregations to the Native Teachers, was fully recognised. They cordially entered into the proposal of the Rev. J. J. Weitbrecht to the Home Committee, with reference to the appointment of a Missionary in the Burdwan district, who should devote the chief portion of his time to the direct preaching of the Gospel to the heathen, and especially on Missionary excursions to a distance; and expressed their hope that, in the other Missionary districts in Bengal, such an itinerating Missionary might be appointed.

**THE PUNJAB**—Letters from the Rev. T. H. Fitzpatrick inform us of his and Mrs. Fitzpatrick's and the Rev. H. Stern's safe arrival at Madras on the 28th of September, after 89 days from Portsmouth. The only rough weather of long continuance which they encountered was when south of the Mozambique Straits, from the 31st of August to the 9th of September. They reached Calcutta on the 13th of October. Mr. and Mrs. Fitzpatrick, having been directed by the Calcutta Corresponding Committee to proceed to Lahore, preparatory to the occupation of Amritzur, hoped to leave Calcutta in a few days.

**BRITISH-GUIANA MISSION**—The following is an extract from a letter of the Rev. J. H. Bernau, dated *Bartica Grove*, Nov. 3, 1851—

“The Bishop paid us a visit in October, and stayed in the Mission for several days: he seemed to be greatly pleased with all he saw, but most with our schools, which he himself examined for several hours. He promised to write to the Committee. Our schools are prospering, the number of children exceeding 100. On the whole, our prospects are brightening; but we desire more material to work upon. The God of love direct the Committee to adopt such plans as shall best promote the welfare of the Indians! I say again, what I have stated in my letter to the Committee, that the time seems to have arrived when we should think of raising up Teachers, if not a Native Ministry. The Bishop fully enters into the plan, and would be willing to do any thing in his power to further it.”





NATIVE CHURCH AT TURANGA, POVERTY BAY, NEW ZEALAND.—Vide p. 48.

# Church Missionary Intelligencer.

No. 2.]

FEBRUARY, 1852.

[Vol. III.

## LETTERS AND JOURNALS OF MISSIONARIES.

### THE EAST-AFRICA MISSION.

It is now just a year since the Instructions of the Committee were delivered to the Rev. Dr. Krapf, and two other Missionaries who were to accompany him to the East Coast of Africa. The Mission was thus strengthened with a view to the commencement of new Stations in the interior, and the improvement of the opportunities of usefulness which had been brought to our notice by the journeyings of our Missionaries. The object of those journeyings had not been geographical discovery, but to search out man; to seek out in the wilderness the lost sheep of the human race; to obtain information as to the population of East Africa, the localities of its tribes—for, so far as the European was concerned, it was an unknown country—their character and habits; and, in short, to ascertain what materials existed for the prosecution of Missionary work, before the permanent settlement of the Missionaries on this part of the coast was decided upon. Countries were reached where a White Man never had been before. By King Kmeri, of Usambara, and the pastoral people of Ukambani, Dr. Krapf was well received. In each of these interior regions it appeared that a Mission might be established with advantage; and Dr. Krapf returned to Europe for the purpose of submitting the conclusions to which he had come to the consideration of the Parent Committee, and obtaining their consent to the immediate occupation of two interior Stations, with a view to the eventual extension of a Mission chain across the African Continent. The Committee “regarded it as their duty rigidly and faithfully to try the question, whether these extensive aims were the dreams of enthusiasts, or the sober calculations of wise men. They would not have discharged their trust had they been led away, by grand schemes, foolishly to risk the lives of Missionaries and the expenditure of sacred funds. But the more closely they looked into the matter, the more they ‘assuredly gathered’ that the Lord had called them to go forward.”

Three Missionaries had been, in the first instance, selected to accompany Dr. Krapf. Two only, however, of the number appeared

with him to receive the Instructions of the Committee, and a still further diminution of the number occurred at Aden; so that Dr. Krapf arrived at Rabbai Mpia in May last, with one only additional Missionary, the Rev. C. Pfefferle, and three mechanics, who had joined him at Trieste.

“When Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.” The return of our Missionary, with his company, to the East-African coast, was marked by a similarity of circumstance. So early did the work, in its resumption, experience the hinderances of Satan; and so truly had Dr. Krapf, in his answer to the Instructions of the Committee, thus expressed himself—

“Beware of the designs of Satan: there is nothing doing in the kingdom of God of which Satan does not take notice. In this assembly they were placed, as it were, between two worlds of spirits—the world of light and the world of darkness: the rulers of darkness were looking upon them, and at this moment designing how to defeat their plans. . . . Thousands of difficulties would thus be thrown in their way, and Satan would then suggest, You can do nothing: it is of no use.”\*

Two letters have been forwarded by Dr. Krapf, containing, as sent by him, full and interesting particulars of all that has transpired since his arrival on the East-African Coast in May last. Of these, fragments only have been received by us. They were inadvertently left by Mr. Rebmann, to whose charge they were entrusted, on his table at Aden, near a lighted candle, against the flame of which they appear to have been blown by the wind from an open lattice window, and were half consumed before they were rescued. They have reached us in a pitiable state, long interruptions occurring just as the intelligence which is being conveyed is of deepest interest.

\* “Church Missionary Intelligencer,” vol. ii. p. 46. We recommend the whole passage to the attention of our readers, as remarkably foreshowing the subsequent trials of the Mission.

Enough, however, remains, to inform us that providential circumstances have interfered to prevent, as yet, the fulfilment of our plans; that death and danger and disappointment have marked, since it was last under our consideration, the course of the East-Africa Mission; that our promising young Missionary, Mr. Pfefferle, the attached friend and faithful companion of our dear brother Krapf, is no more; that he himself, in attempting to commence, alone, the Mission in Ukambani, has been subjected to dangers and privations severe beyond any thing which he had ever previously experienced, so that his escape with life and safe return to Rabbai Mpia is a marvel; that of the three mechanics, two have returned to Europe, their constitutions having been found unsuitable for the East-African climate; that our projected new Stations are as yet uncommenced; and that our plans and purposes, like Dr. Krapf's letters, have come back to us half consumed by the trying dispensations to which they have been subjected—we trust to be rewritten more prayerfully than before, and re-attempted as resolutely. In the impediments which have occurred there is much that has come direct from God, under whose mighty hand we are bound to humble ourselves, and whose chastisements should constrain us to prayer and diligent self-examination, lest it might be with us as with Israel of old, when the people fled before the men of Ai, and the Lord said to Joshua, as, with his clothes rent, he lay upon his face before the ark—"Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned." Much, however, has arisen from the enmity of Satan, who will not unresistingly permit his kingdom to be invaded. Over the vast, and populous, and productive continent of Africa he has long held undisputed ascendancy. In other portions of the world protests have been issued against his usurpation. But in the dark interior of the African continent no voice of Gospel testimony has been raised, and there he has held his goods in peace. He is now aware that the death of sin with which he has covered it is about to be disturbed; that his kingdom is about to be invaded; that preparations are in progress; that from Rabbai Mpia on the east, and from the Yoruba country on the west, a door of access to the interior has been conceded to the Gospel; that the Lord is about to manifest Himself on behalf of Africa, to wrest the prey from the hand of the spoiler. Can we be surprised if he is on the alert? if, in the east and in the west, he finds wicked men on whose passions he works, and whom he uses as his agents to obstruct the onward

movement of the Gospel; and if Kosoko and the slave-dealers at Lagos, and the wild robbers in Ukambani, have proved in his hand a suitable instrumentality? Has not the Gospel, in the person of its Divine author, and in the series of subordinate instrumentality by which from age to age it has continued to be preached, always encountered unrelenting hostility at his hands? Can we expect, in our efforts for the conversion of Africa, to be exempt from this? Has not the developement of Missionary work in every quarter of the globe been invariably through the midst of trials? and has not Satan's enmity been one cause of this? Shall we, because we meet with resistance, with calamitous circumstances, and other untoward events, conclude that the course we are pursuing is not according to the mind of God, and so suffer ourselves to be discouraged, and fall back? In entertaining and being influenced by such feelings, we should precisely meet the views of the enemy. Such discouragement would be his victory. Could he prevail upon us to abandon our projected enterprise, or pursue it with less energy than that which marked its commencement, the object which he proposes in raising up obstructions would be attained. Difficulties we must meet in entering Africa. They lie at the threshold of every mighty work. They are great in proportion to the value of the undertaking. Efforts aggressive on Satan's kingdom may sometimes be permitted to pass in quietude: they are such and such only as are nothing worth. Shafts which fly wide of the mark, and are not likely to touch the antagonist against whom they are supposed to be aimed, are disregarded; but well-directed strokes will be watched, if possible to be met and parried. Paul once and again would have come to Thessalonica, but Satan hindered him. So, on the present occasion, he has hindered us from entering Ukambani. As goodsoldiers of Jesus Christ, prepared to "endure hardness," the effort must be again made; and that such is Dr. Krapf's view will be evident from the fragmentary communications we have received from him.

To those documents we now refer, introducing the original text wherever it remains, and filling up the interstices in the best way we can.

The first letter, which is the least injured, was written before his departure for Ukambani, and is dated Rabbai Mpia, June 30, 1851. Our readers will remember that we cannot vouch for the accuracy of our interlineations, which are only intended to complete the sense of the broken text.



“ At the point of leaving Rabbai Mpia for Ukambáni, in conformity with [the Instructions of the Committee,] I have still to perform a melancholy duty [—to communicate the removal of] Mr. Pfefferle, my dear and beloved fellow-labourer, [from] this world of woes. The Lord of His [infinite wisdom took] him from my side on the 10th of May.

“ I feel that this loss [will weigh] more heavy upon your mind, since Mr. Pfefferle [was the last of the] three new Missionaries who were appointed [to accompany me to East Africa. My] heart would indeed be [bowed down by this] grievous dispensation, did I not remember [that we are in the hands of] an all-loving Father, who inflicts [sorrow as He sees it to be needful, and] needs not render us an account of His [doings. It is our part,] notwithstanding, to adore and to love [Him who cannot] be mistaken in His ways and measures [towards] men; and as it is impossible that His [infinite] goodness can take from us any real good without [having] other of more value in store for us. Hence we can, with even more reason than Job, exclaim, The Lord has given, the Lord has taken again: the Lord's name be praised for ever! If we have but faith in the Lord, we shall see His glory hereafter.

“ Immediately after I had despatched my Letter and Mr. Pfefferle's Journal, in April last, the dear brother was attacked by the country fever, together with our three mechanics, who were taken ill at the same time.

“ During the first period [of his illness,] Mr. Pfefferle constantly complained of severe pains. When these pains by degrees gave way, the country fever changed into a nervous fever, which ran its course in spite of the medical exertions of Mr. Erhardt. The suffering brother was for a long time unaware of his dangerous position. Hence he, on [various occasions, spoke of his] recovery, trusting that he would be spared, [through the goodness of] the Lord, to carry on the work of God to [the poor ignorant Africans] in Usambara or Ukambani. He [continued calm,] and enjoying the peace of a Saviour, [without any] discontent or impatience coming over his [spirit,] which was instructive to our whole Mission. [During the] latter stage of his sickness, he, [in his wanderings, spoke] constantly of some struggle or [fight in which he was engaged, and in which he wished to press] onward. At last the Lord [released him from his] affliction, taking him to Himself [on] the 10th of May. On the following day we [buried his remains] at Kisuludini, which is the name of [the site which the Rabbai] chiefs, during my absence in

Europe, had [given to Messrs.] Rebmann and Erhardt, in consequence of a request [of the] Missionaries for a piece of land for agricultural purposes, and for building a more substantial Mission-house. When the Chiefs had carried the corpse to the grave, I read the Funeral Service, and spoke a few words suited to the occasion. Thus the first resident of the new Mission ground is a dead person of the Missionary circle; reminding us of the wonderful dispensation of our God, who bids us first to build a cemetery before we build a Church or dwelling-house; showing us by this lesson, that the resurrection of East Africa must be effected by our own destruction.

“ As to our deceased brother, I trust he will long live in the remembrance of myself, and of those who came out with him from Europe. He often had edified and refreshed us by his prayers, and words full of unction, which frequently struck my mind. I now clearly see [that the Lord] was maturing him for a better world [than, had he remained with us, would have fallen] to his lot. There he is freed from [the dangers and privations of a] Missionary's career, which he was about [to enter upon.]

“ Whilst Mr. [Pfefferle remained ill,] our three mechanics continued suffering [from sickness, which] has not left them up to the present [moment. Thus they have] hitherto proved rather a burden than [an advantage. They are therefore to] return to Europe by the earliest opportunity. [Thus it is] remarkable, my dear Sir, that all the [brethren who were] sent out to reinforce and extend the operations of [the East-Africa] Mission have been either dispersed, or died like Pfefferle, or rendered useless like our mechanics. What shall we say to this? Shall we say that the Committee should retrace their plan regarding the evangelization of the interior of Africa? Have they laboured under a mistake when they framed their Instructions given to their new Missionaries? I cannot think so, my dear Sir. On the contrary, the Committee had a right [to form such plans for the conversion of] the African continent, as long as it is the Lord's [own] command that His disciples should go unto all nations, and proclaim His salvation to the uttermost parts of the earth.

“ We [must go forward] with patience and faith [in the Divine promise. And although our] sanguine expectations and [hopes of immediate success may be] laid into the grave, as Lazarus, [yet they shall have a resurrection, and our eyes] shall see the glory of God at last. [In] L. Annæus Seneca's book, 'De Providentiâ,' there are some] passages which struck

me to the heart, [and which I may] be permitted to transcribe. 'Militares viri gloriantur vulneribus, læti fluentem meliori casu sanguinem ostentant. . . . Ispis inquam Deus consulit, quos esse quam honestissimos cupit, quoties illis materiam præbet aliquid animose fortiterque faciendi: ad quam rem opus est aliquâ rerum difficultate. Gubernatorem in tempestate, in acie militem intelligas. . . . Nolite, obsecro vos, expavescere ista, quæ Dii immortales velut stimulos admovent animis. Calamitas virtutis occasio est. . . . Hos itaque Deus, quos probat, quos amat, indurat, recognoscit, exercet; eos autem quibus indulgere videtur, quibus parcere, molles venturis malis servat.' Thus speaks the heathen Seneca. Shall a Christian and Christian [Missionaries be] surpassed by a heathen teacher? Shall we not possess higher reasons and a nobler cause for perseverance in our work? Yes! let us 'rejoice in our sufferings for' Africa, 'and fill up that which is behind of the afflictions of Christ in our flesh for His body's sake, which is the [Church,] if such should be the Lord's appointment, in the east] as well as in the west, and south, and [north.] Napoleon, in the battle at Marengo, [directed] 4000 men at a certain point, [whom he was prepared to sacrifice,] all in order to win the victory. [Should not as many] thousand Missionaries be sacrificed, if [this were necessary to the] salvation of the African continent? If [He, who is the leader and commander, the great captain of our salvation,] Jesus Christ in heaven, from [His superior] knowledge, requires such a sacrifice, [shall the] Missionary army, on [such an order being given, be found so] timid, yea, so cowardly, as to [refuse] obedience and submission? I cannot bring [myself] to look upon the Mission cause as [any other than a] spiritual warfare with the whole world which [lieth in the] wicked one. The Missionary Committees at home [are] the counsellors of war, and the Missionaries [are the] spiritual soldiers abroad. To the former belong counsel and command; to the latter, obedience and undaunted execution of their orders in the spirit of love and self-denial, through the power of the Holy Ghost, constantly sought in prayer.

"My departure to Ukambani is fixed [for] next. I would have left Rabbai long ago, had not the rainy season on the coast detained me up to the present day. In the mean time I have translated the Gospel of St. Matthew into Kikamba. I intend first to take up my lodging with a chief of Yata, near the river Adi, until I shall see which [is the most suitable] for a permanent Mission Station. It is indeed [a great honour for] me to be the first herald of grace to [the poor] Africans in the in-

terior. I know great privations [and dangers] will await me in those unknown regions. [I go, like] Abraham of old, knowing that the [faithful Saviour is my] staff. He, the Good Shepherd, shall [be with me, and] goodness and mercy shall follow me until [I reach the] celestial city, to which the [spirit of my dear Pfefferle has] taken its flight."

We now come to the second letter—dated Rabbai Mpia, Oct. 7, 1851—the most important and the most seriously mutilated. In the previous letter we had generally the beginning and termination of each line; but in this, portions of pages are wholly removed.

The first part refers to his departure from Rabbai Mpia.

"I was accompanied [by some Wanika servants, who] carried my baggage, and by about 100 Wakamba, who formed a caravan of their own. At Maungu\* we learned that a large detachment of Galla had been seen toward the river Woi. As the Wanika and Wakamba were well aware of the design of the lurking Galla, the leaders of the Wanika and Wakamba made the porters of baggage swear to the effect that none of them should throw off his load, or endeavour to escape, in case we should be attacked by enemies on the road."

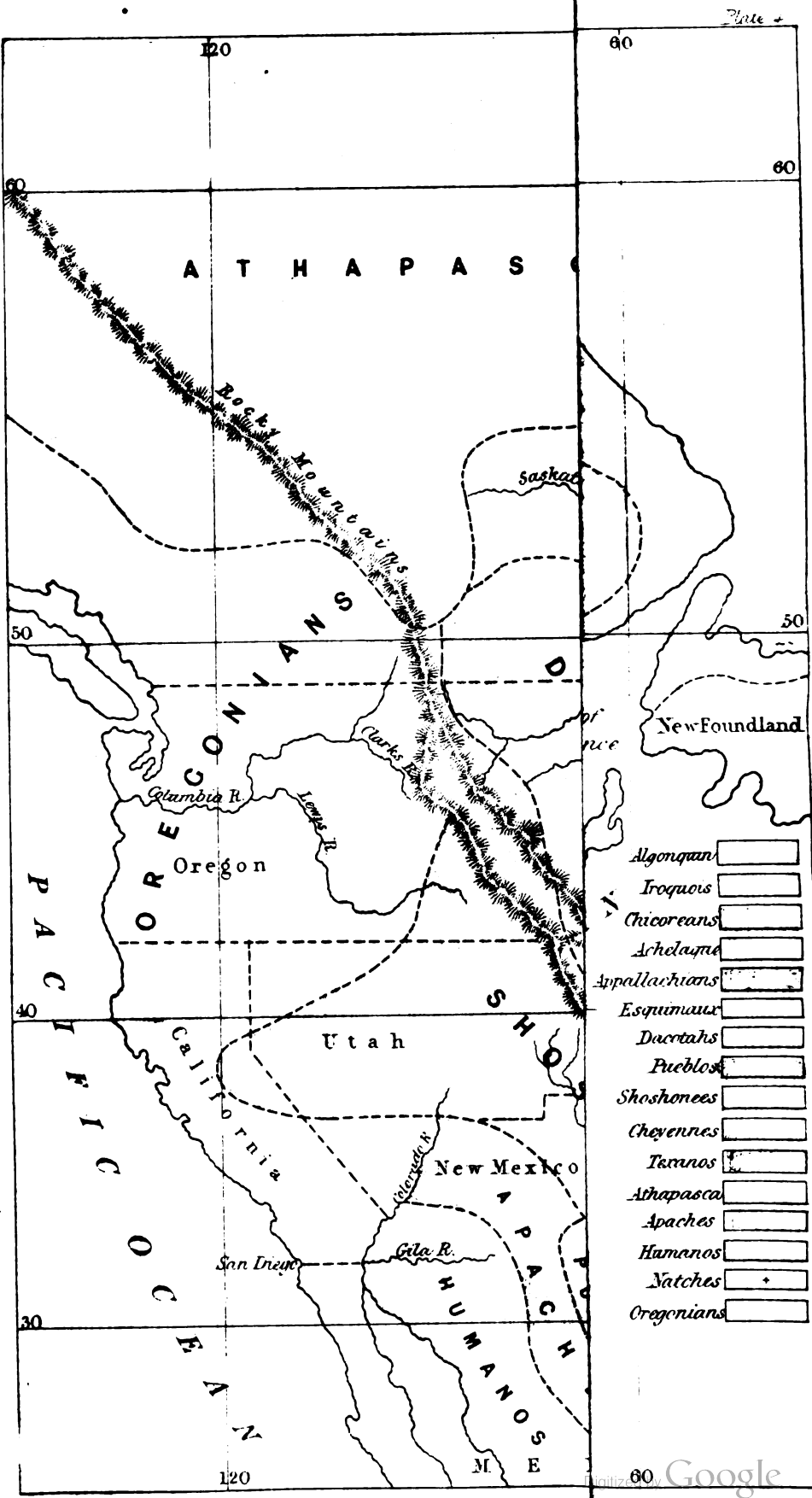
The Woi was then reached. This is only a running stream in the rainy season, receiving its supplies from the mountains of Teita. It joins the Tzavo, whose source is in the snow-mountain Kilimanjaro, and which enters the Indian Ocean in the Bay of Melinda. After crossing the Woi, they were attacked by a people called the Aendi, when, unmindful of their oaths, the porters threw off their burdens, and endeavoured to escape amidst the poisoned arrows of the enemy.

"Only one Mkamba was slightly wounded in the loins. The wound did not prove mortal, as the poison had not entered into the blood. However, the wounded Mkamba suffered afterwards for a time, and vomited constantly, in consequence of the poison. We fired our muskets into the air, which seemed a little to frighten the Aendi, who soon withdrew themselves into the forest. The Aendi are the inhabitants of the lower country of Bura, who stroll over the adjacent wilderness in quest of game, but who attack caravans whenever they have an opportunity."

Crossing the Adi, the travellers ascended to the elevated plain of Yata, 1800 feet high, where Dr. Krapf had purposed to fix his residence. The Wakamba of Yata, as on his

\* *Vide* Map of East Africa, in vol. i., p. 334.





- Algonquian
- Iroquois
- Chicoreans
- Achelague
- Appalachians
- Esquimaux
- Dacotahs
- Pueblos
- Shoshonees
- Cheyennes
- Tannos
- Athapasca
- Apaches
- Hamanos
- Natches  +
- Oregonians

previous visit,\* received him in a friendly manner.

"I explained that I was a teacher of the Word of God, who was come to lead them to the true happiness in this world and in the world to come. They all decreed unanimously that I should stay with them, and be free to do what I liked among them. My Wanika having stayed at Yata one day, desired to return to Rabbai, with a large caravan of Wakamba, who carried ivory to the coast. I had agreed with them at Rabbai that they should construct at Yata a tolerably good cottage for me, as I could not live in a Kikamba cottage, which is miserable beyond description."

It appears to have been with great difficulty, and not without increased payment, that Dr. Krapf persuaded the Wanika to remain long enough to permit a very miserable hut to be hastily constructed. A break here occurs in the manuscript, depriving us of the other reasons which, in conjunction with the disappointment respecting his dwelling, compelled him to abandon the prospect of the one year's stay which he had intended to make at Yata, in order to give a fair trial to the Kikamba Mission.

"Finding that I could not satisfactorily settle the matter regarding the servants, I yielded to the circumstances, and resolved upon returning to Rabbai. In the mean time, I thought to make the best of my time in travelling about in Ukambani as far as I could, in order to present to multitudes an opportunity of hearing the message of salvation for the first time. I thought it good also to proceed to the Chief Kivoi at Kitui, whom I had visited on my former journey,† to see in what light and disposition he would look on a Mission establishment."

While with Kivoi, an excursion to the river Dana, which, on his previous visit, he had been informed lay three days' journey northward from Kitui, was decided upon. This river, flowing from the Kenia mountain, after having received several tributary streams, falls into the Indian Ocean under the name of the Ozi. Dr. Krapf was particularly anxious to see it, as, from the reports of the natives, there was reason to believe it would be found navigable for boats, and that a direct communication with the sea-coast might thus be opened, thereby avoiding the dangerous and circuitous route through the Wanika country.

"After I had received the consent of Kivoi to proceed to the river Dana, he kept me still nearly one month at his house, during which time I had an opportunity of speaking on the word of salvation to multitudes of Wakamba, who came from all quarters to see the strange foreigner. A few days before our departure to the Dana river a caffila of Waembe arrived. These people came from Mbé, a country which borders on the Dana."

With this people our Missionary was enabled to enter into conversation, bringing before them that Gospel, for the communication of which to his fellow-man he had come thus far into the heart of Africa. At length, the dilatoriness of the natives having expended itself, Dr. Krapf journeyed towards the Dana, accompanied by Kivoi and a few of his people. Some fire appears to have been unnecessarily lighted, which proved prejudicial to the party; "for, by the smoke of the fire, the way-laying robbers perceived the arrival of a Kikamba caravan. When we had arrived in the vicinity of the river, we saw at once a great number of people running fast towards us: they came out from under the trees of an adjacent jungle. Kivoi said to me immediately, 'These men are meida,' i.e. enemies: 'fire off your gun:' whilst he first fired off his musket, which he had formerly received from the Governor of Mombas. We fired three times, whereupon the meida marched up more slowly."

They came up in small divisions, evidently with the intention of surrounding the small party of the Wakamba. Their number appeared to be about 130; that of Dr. Krapf's party being only 50. As they approached nearer and nearer, Kivoi endeavoured in vain to obtain a parley, in the hope of coming to an amicable understanding with them. A collision then took place.

"The other robbers surrounded Kivoi, and cut him off, together with one of his women and four Wakamba, who fell dead. Upon this a great confusion ensued, in the midst of which I could no more distinguish friends or enemies. The people who were around me threw off their loads and fled. Seeing myself alone amidst a rain of poisoned arrows, and having twice fired my gun into the air to frighten the robbers, I betook myself to my heels, running after the Wakamba. But when I was about to jump over a broad and deep ditch, I fell into it, hurting my loins and breaking the stock of my gun. When I had found my way out of the ditch, I saw the Wakamba and people of Uembu no more. I was then quite alone, making my way into the jungle."

\* "Church Missionary Intelligencer," vol. i. p. 417.

† *Ibid.* p. 451.

Here, at this interesting point, a long erasure occurs. The text, on re-appearing, is as follows—

[I poured out] “my heart’s feelings to the Father of all mercy, and recommended my body and soul to His fatherly goodness. I then considered again what I should do in this emergency. To return to Kitui without having seen the river, and, still more, without having quenched my excessive thirst, I could by no means. I had eaten and drunk very little since yesterday, in hope of soon reaching the river. In the morning my servant had no water to cook with. Then the exertion of the day had increased the desire for food, but especially for water. I therefore must go to the river, not so much from scientific motives as from thirst and exhaustion. I doubled my pace, and soon I observed the expanse of the majestic river.”

Here we reach the brink of another erasure, with scarcely a fragment remaining to guide us through it. Having no calabash with him, Dr. Krapf filled the case of his telescope and the barrels of his gun with the cooling waters of the river, the breadth and depth of which has been stated, the latter in feet, but the number is lost; and in connexion with the breadth 150 is mentioned, but we know not whether it be yards or feet.

“I saw large rocks in the river, which rise over the surface of the water to the height of from six to ten feet, so that a bridge might easily be constructed by laying beams over the rocks, which allow, however, of an interval sufficient for boats navigating the river. The banks are high, and surrounded by large trees. Opposite to the point where I saw the river is a high mount, which lies in the country of Mbé, marked on mine and Mr. Rebmann’s map.”

Having satisfied his curiosity, and provided himself with water for the route, our Missionary concealed himself in the vicinity of the river until the meida, whom he feared to meet, had, as he hoped, retired. He then proceeded on his homeward route.

“At night I found myself in an extensive plain, and soon I came to the foot of a little mountain, which I recognised to be the Mount Kensé. Now I knew my way and direction, for which I heartily thanked my invisible guide and friend, who I felt sure took my travelling at heart. After I had passed the eastern part of the mount, I felt so exhausted that I must sleep a little, notwithstanding the horrid music of the wild beasts, especially of the hyenas. I cut down some dry grass to cover my body against the cold wind, and then I lay down under a tree

and slept soundly for an hour or two. When I awoke, I observed an adjacent hill surrounded by fire, which enlightened [the darkness of the night,] so that I was able to trace my way.”

Avoiding as much as possible the treeless plain of the Kensé, from fear of being perceived by some of the robbers, he pursued his way through the jungle. Here his sufferings from hunger and thirst were of the most severe kind.

“Hungry as I have often been in East Africa, yet hitherto I did not know what hunger meant in its actual intensity, and I suppose very few of the friends of Missions will know it. Now, I trust, I shall never forget to plead in my prayers for the hungry and thirsty, and for the travellers by sea and by land. I often thought of the rich meals I had enjoyed with my dear friends in Germany and England, on my late visit to Europe; but this reflection only aggravated my present distress: so I withdrew my mind from it, and said to myself, ‘Thine help is in God alone.’ About noon I descended from a mountain into the sandy channel of a dry river, when I heard the cry of monkeys. This was glad tidings to me, suspecting to find water in the river. Nor was I mistaken in my supposition, for I discovered in the sand a pit containing excellent water, with which I first quenched my excessive thirst.”

The God in whom he trusted, and who had conducted him by the cry of the monkeys to the pit where there was water, now furnished him with a small supply of sustenance. He had filled the barrels of his gun and the case of his telescope with water, but of food he had no prospect. Before him extended a lengthened journey, and nature was becoming more and more exhausted, when providentially he met two fugitives of the party to which he had belonged, an Mkamba man and woman.

“The woman, who was the wife of a near relative of Kivoi, gave me a little cassada and meat of the wild cow, which a lion had torn to pieces, and of which he had left a part to us when we were on the way to the Dana, the day previous to our being robbed. The whole gift amounted to a few ounces, which then were my life-stock till we should have arrived at the first Kikamba hamlet in Kitui. I felt thankful for this timely aid, and took it, not at man’s, but at God’s hands, since He alone had caused my fellow-fugitive to meet me on the road at the time of utmost need.”

Truly “the Lord is good unto them that wait for Him, to the soul that seeketh Him.” On the banks of the Dana, when in want of

food, he had called to his remembrance the lion's prey which he had seen some days previously. To him it would have proved then a welcome boon; but the idea, that from this would be furnished to him the timely supply by which his life would be preserved, had not for a moment been entertained by him. How true it is, that in ministering to the necessities of His people, through the instrumentality of means, the Lord works as marvellously as if He interposed by a direct miraculous interference. In company with this Mkamba, Dr. Krapf pursued his journey; but after a while became so overpowered with fatigue, that, notwithstanding the anxiety of his companions to press on, he threw himself on the grass, and fell asleep in a few moments. He continues—

"Finally, we resumed our journey. At day-break we found that our direction was rather too much to the east, instead of travelling south-east. We then travelled over an extensive and level wilderness, where there were no trees or jungles, so that we could easily be observed at a long distance. We therefore doubled our paces, to get out of this unhomely region. About eight o'clock A.M. we espied two men at a long distance, travelling in the direction of Ulu, a country in Ukambani. We at first endeavoured to hide ourselves in the grass."

On this occasion, so far as we can trace out his meaning, they appear to have successfully concealed themselves; and we next find them arrived at a Kikamba hamlet. Here dangers and difficulties met him under a new form. Kivoi's relatives resolved on making Dr. Krapf responsible for the Chief's death.

"They adjudged me to be guilty of death, because I had not saved Kivoi with my book—in a magical manner—and because I had not died with him. For these reasons they thought me to be a mundu múduku, i.e. a bad man, who should not be allowed to live. Seeing that the relatives of Kivoi detained me from day to day, not allowing me to return to Yata, where my cottage and property were, and being secretly informed of their wicked designs, I fled at night from the house of Kitétu, one of Kivoi's relatives, who treated me like a prisoner. My intention was to make my way to Yata by a circuitous route; but this design proved entirely abortive."

For two days and nights he was in the jungle, concealing himself in the grass, and, when he could do so without the prospect of being captured, making such progress as the difficulties of the way permitted. His condition in this jungle appears to have been most desolate, but the mode of his deliverance, and the

precise parties by whom he was conducted to Yata, are alike illegible.

"When I arrived at Yata, I met with my servant, who had escaped the battle on the Dana river. He had already opened my bags, and taken a quantity of beads, as he had thought me dead, and intended to inherit my property. At the same time I met with eleven Wanika, who had been robbed of their ivory at Mudumoni. With them I agreed to carry a part of my property to Rabbai, whilst I deposited another part with the chief of Yata. I then took leave of the latter, and of the other chiefs of Yata, who at first had objections to my leaving them so soon. However, I parted with them on the best terms, promising that either myself or my brethren should return, though it should be after two or three years. From Yata we descended to Kikumbuliu, where I took leave of the Chiefs, who comforted themselves very friendly toward me."

Having left Kikumbuliu, and reached the water-station Mdidwa Andei, they took a circuitous route to avoid meeting the robbers of the Aendi tribe; and finally, after a marvellous preservation, Dr. Krapf arrived once more at Rabbai Mpia.

After this relation of his dangers and observations, Dr. Krapf proceeds to detail the results of his experience, and the measures which ought to be adopted in order to a renewal of the attempt to commence a Mission in Ukambani. He appears to urge, in the first instance, the formation of some Station amongst the Wanika, intermediate between Rabbai and the far interior.

"We must consider the long distance from the coast to Yata. Not every incipient Missionary will be able to travel so far on foot. I am sure among ten Europeans scarcely one would have been able to bear the fatigues and miseries of a journey of 550 miles from Rabbai to the Dana river.

"A Missionary, settling down at Yata, should first send a few Suahélis and Wanika to Yata, to construct a better cottage than I had, so that, on his arrival, he would not be exposed to the severe inconveniences with which I met.

"He should take with him one or two Wanika families in the place of servants. I much regretted not to have engaged our Mnika Marunga, who keeps our house at Mombas. He was ready to go to Ukambani."

This paragraph is followed by one of the most irrecoverable mutilations in the whole manuscript. As the text begins to emerge from the chasm we can trace out somewhat of his future plans and purposes: to remain at Rab-

bai until the return of Mr. Rebmann from Cairo with the lady to whom he has been married, and then to commence a Mission at Kadiaro, in the Tejta country.

"If, in the mean time, a fellow-labourer arrives from England, well and good: if not, I shall do what I can alone; for I find, more and more, that the increase of men rather retards the work than promotes and enlarges it, if they are not the proper men."

The Apostles of old endured such hardships. They believed it to be a part of Missionary work. Paul enumerates his sufferings in 2 Cor. xi. 23—27. "Behold," he says, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And shall it be thought amongst ourselves, at the present day, that no Missionary work ought to be attempted except such as presents the prospect of tolerable ease and security; and that to press forward amidst dangers and difficulties, such as our Missionary has encountered, is nothing save rank enthusiasm? Is it true, indeed, that the Missionary spirit has so deteriorated? And if so, how shall the Gospel be preached to all nations? With such timidity of procedure, how should Britain have been christianized? how should New Zealand have been evangelized? how should the work of Christian Missions have been commenced among the barbarous Feejees? The early preachers of the Gospel recognised no such limitations. The series of devoted men by whom the work of Protestant Missions, since their commencement, has been sustained, have not been so restrained; and we trust and believe that there are the men to be found, who, when the path of duty is made clear—and there was no doubt in the mind of our Committee that a Mission ought to be commenced in the interior of East Africa—are prepared, at whatever cost, to follow it up by decisive and persevering action. We need a companion for our Missionary Krapf; one like-minded, prepared to endure hardness. Where shall he be found? May he be clearly indicated, as Elisha was, when Elijah found him ploughing with twelve yoke of oxen before, and he with the twelfth; one who shall be willing to forsake all, that he may carry out the Lord's purposes of love towards the African continent.

We now conclude this article by referring

to one interesting yet imperfect passage in Dr. Krapf's letter, of a geographical character, not the result of his own personal observation, but what he appears to have collected in conversation from the natives. The paragraph has an undoubted reference to the snow-mountain, the Kenia. He speaks of waters of unsupportable coldness running from the mountain, and forming considerable lakes, from which flow many rivers—

"First the river Dana, which turns round the country Kikuyu, and goes to the great sea. The second large river running from the Ndurkenia — White Mountain — is the Tumbiri, which flows through the Wakuafi country, and runs likewise into the great sea — Indian ocean. The third great river is the Nsaraddi, which takes up all the water of Kikuyu, and flows north-east."

At this point the text is broken into a few detached words, and for a considerable space is altogether lost. We can trace in connexion with this river the words, "so broad," "so extensive," and "immense." On the recovery of the text it opens out with an immediate reference to the White River (Bahel-el-Abiad), "which perhaps the former Arabs called by this name—White River—as it ultimately rises from the white mountain called Ndurkenia. I think we can now pretty well trace the disputed source of the White River."

Mutilated as the writing is, sufficient remains to convey to us Dr. Krapf's conviction, that the immense river flowing from a lake at the foot of the Kenia, in a north-easterly direction, is the same with the Bahel-el-Abiad, or White River.

Since the foregoing matter was put in type, extracts from a German letter of Dr. Krapf's have reached us. They have been forwarded most kindly by the Rev. C. G. Barth, D.D., of Calw, who had heard of the loss we had sustained. We print them as they have been translated for us by the Rev. C. H. Blumhardt.

"*Rabbai Mpia, June 20, 1851.*

"— Let me now, as my custom is, look backwards and forwards. But what do I see in the time past? Scarcely more than the remnants of a defeated army. You know that I was commissioned to strengthen the East-Africa Mission with three Missionaries and three mechanics. But where are the Missionaries? One remained in London; another at Aden; and the third, brother Pfefferle, died on the 10th of May, of a nervous fever, the fever of the country. One might say, with Samson, 'Behold, here they lie all in heaps' — Judges xv. 16, heaps upon heaps—or, with



Gehazi, 'Alas, my master! how shall we do?' 2 Kings vi. 15. And if you then look for the other three men, the mechanics, and ask, How do matters stand with them? then I have to answer, These have lain, since Good Friday, upon a bench, ill of fever, where they linger on, neither dead nor alive; and, instead of being a help to me and to my brethren, they stand rather in need of help and waiting on from us, and therefore serve just the contrary from what we had expected of them. That is a fine business, you will say: the heavy part of the army is beaten, and the light division completely unnerved, and yet you will conquer Africa, will draw a chain of Missions between the east and west! You cannot be in your right senses with your plans. Yes, dear brother, this is the language of my own reasoning; and many will say the same, when they hear of these things. And yet I keep to my purpose. Africa must be conquered by Missions: a chain of Missions must be effected between the east and west, though a thousand warriors should fall to the left, and ten thousand to the right. Africa must become a son of rejoicing, though of old it was, and now is, a son of sorrow. I have not learnt this in the sanctuary of reason, but in the sanctuary of the Lord. Indeed, in the former I find nothing but discouragement and contradiction; but in the sanctuary of God a voice comes and tells me, 'Fear not: death leads to life, destruction to resurrection, the demolition of all human undertakings to the erection of the kingdom of Christ. Instead of allowing thyself to be disheartened by the defeat, take up the cause thyself. Trust no more upon human aid, upon the number and strength of thy warriors and their weapons; but alone upon the living God, who can help as much by small as by great means. Look upon Him who has trodden the wine-press alone, and prevailed at last. Do what you can, in the strength of the Lord, and leave the success in His hands. Believe, love, fight, and be neither weary nor faint for His name's sake, and thou shalt see the glory of God.'

"When I had heard this voice in the sanctuary of the Word of God, I could calmly accompany my departed brother to the grave, in the full conviction, that, in spite of this bereavement, the work of the Lord must and will prosper in Africa. Removing from his grave, I quickly laid hold of my travelling-staff; and it is only the rainy season, which has continued till now, that has, up to to-day, kept me at Rabbai. And though I also should have to fall, it does not matter, for the Lord is still King, and will carry on and complete

His cause in His own good time. The idea of a chain of Missions between East and West Africa will yet be taken up by succeeding generations, and carried out; for the idea is always conceived tens of years before the deed comes to pass. This idea I bequeath to every Missionary coming to East Africa. Every one who is a real patriot, and is indifferent to life and death for his Master's honour, will open this bequest, and take his portion out of it, as a fellow-partaker of the tribulation, of the patience, and of the kingdom of our Lord. But he who looks upon this as a mere human work, or lays it aside as something impossible, with him I will not lose a word, for he has judged himself. It is, alas! true—and I say it to the shame of whole Christendom—that there are so few, who, not only in word but in deed, wish to do a thing wholly and properly. When the flesh can gain and be gratified, then they will stand and fight; but not where the battle is hottest, when it thunders and cracks, and when the bullets fly about by thousands. Alas! the present Missionary generation is much too effeminate and trifling to be able to conquer the world; and it is clear to me there must first be a real baptism of sufferings, before the right sort of Missionaries will be born. These will then carry out the above idea.

"However, our Missionary friends at home must not, on account of the past difficult experience, be inclined to send no more warriors into the field, but be rather prepared for greater sacrifices. The talk, that it is not time yet, or that so many Missionaries die, all goes for nothing, however plausible it may be. Here is need of faith, patience, fidelity, self-denial, and love. If, on the day of reckoning, we should say, 'Our Missionaries were taken ill and died, and therefore we abandoned Africa,' would this excuse hold good? I believe not. Africa is certainly placed before the Missionary community as a trial, so as by it either to faint, or to gain the victory in the battle-field. He who perseveres to the end will and must conquer.

"The day for my departure on my journey is fixed for the 7th of July, if the Lord will, and I live. I intend, at first, to stay at Yata, on the border of Ukambani, and from thence to travel round on all sides through the land, and preach the word of life. The whole is only a trial, to see whether the Lord will let His light shine in that land. What further ways to the west will then open time will show. We must gradually press forward, as we see that the Lord Himself opens the doors of the world before us. Nothing can be forced. Perhaps a way to Abyssinia will be opened to

us from the sources of the White Nile, which doubtless can be reached from Ukambani."

"*Rabbai Mpia, Oct. 4, 1851.*

"Just as I had returned from my equally dangerous as troublesome journey to Ukambani, I received your Letters of January, February, and March, and will now briefly reply to them.

"On the 11th of July I started from Rabbai, and went the following days through the territories of the Wanika from Toruma; and from thence the way led through the wilderness, well known to me, to the mountain Maungu, where we rested a day. There we learned that the way through the Galla country was blockaded. Accordingly, my Wanika and Wakamba guides made my bearers swear that they would not throw away their burdens, but be ready to fight against any enemy. On our way from Maungu we suffered much from want of water; and yet we made every day between ten and thirteen hours' journey, in a burning heat, and that, too, on foot. The river Woi we passed safely, where the Gallas generally lie in wait. But when we had come round the mountains of Bura, and commenced descending towards the river Tzavo, we were attacked, in a dense forest, by the Aendi, who are robbers of Kilima Kibounu, or Bura. We fired our guns in the air, in order to frighten the enemy. They were just on the point of taking off the luggage of some Wakamba, when these shot down three of the robbers with their poisoned arrows; upon which the rest drew back, and we could march on. My Wanika people were quite discouraged and confused. In spite of their previous oath, they threw down their burdens, and were about to run away; but the Wakamba men held out. Thus the Lord saved me from great danger, for His mercy and His name's sake. My firearms did not do it, but His power and faithfulness alone. I lost my powder-horn, the barrel of the gun of one of my men burst, and a third broke his ramrod; so that I clearly saw that our help came from another quarter.

"Soon afterwards we met a large caravan of Wakamba, who carried between 300 and 400 tusks of elephants down to the coast. The rest of the journey to Kikumbuliu we passed safely; and the people asked me why I would go to Yata, and not rather remain with them. In Yata, which is about 110 hours' distance from Rabbai—about 280 English miles—I went up to an Mkamba, Mtangi wa Ntzuki by name, who received me friendly. I told him the object of my coming. My bearers wanted to return home at once, as

there was a large caravan about to travel to the coast of Mombas; but I reminded them of the contract they had made with me, to build a tolerably good hut for me. They promised to do this at once. Some fetched sticks from the forest, and others fastened these sticks on a pole, which rested on the top of two posts about six feet long, and sunk into the ground. The hut was ready in two hours, and needed only to be covered over with straw. This was, of course, contrary to the contract, which meant something better, but yet I had to content myself with this poultry-yard. My luggage, at least, had not to remain in the open air, and I was sheltered by day from the rays of the sun, and by night from the sharp puffs of wind which blew over from the snow mountain Kilimanjaro towards the west, about four or five days' distance. This mountain, like a giant, stood prominent above the Julu mountains, and my hut was just opposite to it.

"When, on the 28th of July, my bearers commenced their journey back, then my only servant, an Mnika, whom I had brought with me from Rabbai, made off with them, though he had engaged to remain a year with me, and had already received fifteen dollars wages in advance. This placed me in a great difficulty, and quite altered my position. Without even one servant, I could not get on; and the Wakamba people I could not trust, neither expect to obtain a servant from them. At last, a relation of the man who ran away, together with another Mnika, promised to remain with me, but only for two months, as they wished to return home with other Wanika, who were purchasing ivory in Ukambani. But this was another perplexity for me. I resolved, therefore, to alter my plans; for I saw that I needed better servants before we could permanently settle in Ukambani. A better dwelling must also be obtained; for in my poultry-yard I could neither read, nor write, nor sleep, nor do any thing else; and I was moreover constantly surrounded by the Wakamba, who followed me everywhere, even to the open air.

"I resolved, therefore, upon returning to the coast, but wished to make use of the two months, in order to travel about as much as possible in Ukambani, and, though in weakness, to preach the name of Jesus in many places where it was never heard before. I first paid a visit to my old friend Kivoi, in Kitui, to be conducted by him to Ulu, on the river Dana, and to other places. He behaved friendly when I called; but was half displeased at my taking up my residence at Yata, and not with him, as he would have

built me a proper house. However, he gave me permission to go to the river Dana, which, on the whole, is 180 hours' distance from Rabbai—viz. 90 hours from Rabbai to Kikumbuliu, 110 hours to Yata, 146 to Kivoi, and from his place thirty-four hours more. But Kivoi detained me a whole month before he was ready to go to the Dana. During the interval, I saw and spoke to many people of Ukambani, who flocked together to see me. I also made acquaintance with a merchant from Uembu, a country which is two days' journey north-east from the river Dana. This man gave me much important information; viz. that at the foot of the snow-mountain Ndurkenia, or Kirenia, was a lake, from which the Dana, the Tumbiri, and the Nsaraddi rivers do flow.\* The Dana and Tumbiri rivers, he said, flowed into the east sea, that is, the Indian Ocean; but that the Nsaraddi takes its course towards a still larger lake, called Baringo, the end of which could not be reached under very many days' journey. He said it was five days' journey from Uembu to Kirenia, and thence nine days' journey to Baringo, which means as much as Great Sea. And now we know almost for certain where the sources of the Nile are to be looked for; viz. in the lake Ndurkenia, from which flows the Nsaraddi, this again flowing through Baringo. I pass by several other important geographical disclosures.

"When Kivoi, at last, was ready to move on to the Dana with fifty men, I was almost inclined to give up my intention, on account of the slowness of the man. But he encouraged me to join his caravan, which was to fetch ivory from Mbè. We marched through a wilderness where no human being was, but plenty of wild animals, especially herds of rhinoceroses, of which I saw many. The rhinoceros is an awkward animal, which soon gets out of the way of men, if not provoked. At first I was a little frightened at it, but gradually became so accustomed to it, that I

scarcely moved a little on one side on meeting one. There is also a great want of water in the wilderness. Formerly it was inhabited by the wild Wakuafi, who, however, were driven out by the Wakamba and Masai people.

"Kivoi set fire to all the dry grass, which was bad for us; for the robbers on the Dana river observed by the smoke that a caravan was advancing: At a distance of about an hour and a half from the Dana we suddenly observed a number of people coming towards us from all sides. We fired our guns in the air, but they did not mind it. We were in a plain where were no trees. At last they came close upon us. Kivoi tried to make peace, and seemed to succeed. They were about 130 men, and we only 50. At first they permitted us to pass, till we came into the woods, when some of them ran in front of us, and the others remained behind, following. But those in front soon went back again, commenced a loud cry, and a general attack followed. They shot their arrows upon us, and our people shot at them. Kivoi, who was behind, was surrounded and killed. I was ahead, and did not see it, but I plainly heard a man falling. When the Wakamba observed that they were overpowered, they threw away their baggage and fled. I was at last left alone in a shower of arrows. Twice I fired my gun in the air, for I did not wish to kill any body. At last I took to flight; but whilst leaping over a broad and deep ditch I fell into it, injured my loins, and broke the stock of my gun. By the time I had got out of the ditch, all the Wakamba men, with whom I wanted to flee, had disappeared in the thicket, but my enemies also had ceased pursuing after me. Passing a little further on, I observed many men, and thought they were our fugitives, and was about to go up to them; but I took my glass first to see who they were, and, to my terror, I found they were our enemies carrying the spoiled goods. I hastened again into the thicket, where I met two rhinoceroses, which at first came up towards me, but soon ran again into the woods.

"I was then quite alone, very hungry and thirsty, for I had not eaten or drunk any thing since the day before, hoping soon to reach the river. As soon as I considered myself secure from the enemies, I sat down under a tree and offered up a prayer, supplicating God's mercy and faithfulness upon myself as a poor destitute. I then thought of what I should do, whether go down to the river, or at once return back. I resolved at last, at any risk, to proceed to-

\* Rivers descending different slopes of the same water-shed, from the contiguity of their sources, are often spoken of in native phraseology as having a common origin. We cannot forbear adding the following passage from p. 132, vol. i., of Sir John Richardson's "Arctic Searching Expedition"—

"Wollaston Lake is said to supply a river at one end, which falls into Athabasca Lake, and one at the other, which joins the Missinipi, which, if correct, is not a common occurrence in hydrography, though one or two instances of the kind, in seasons of flood, have been alluded to in the preceding pages."

wards the Dana, for I stood in need of water. Thirst drove me down to the river, and not a scientific curiosity. I ran as fast as I could in the direction in which I expected the stream of the river, and all at once I observed its water-mirror through the thickets and trees which surrounded its high banks. 'Thank God!' I exclaimed, 'now I can quench my great thirst.' I drank at first most heartily; then I filled both barrels of my gun and the case of my spy-glass with the cool water, observed the river and its environs, and hid myself nearabouts till night broke in.

"I then got up and commenced my journey back, not knowing the way, neither the proper direction. But I followed the direction of the wind; for I had observed that, on our journey here, we had it at our back, and therefore, on my journey back, I should have it in my face. At first I ran over a woody place; then I came through high and thick grass, which fatigued me much in walking, and often I was on the point of falling down and going to sleep from weariness; but I always roused myself up again, and said, 'Thou must go forward or perish: haste, and save thy life.' Towards midnight I saw in the dimness a small mountain before me, which stands in a large plain, and which I recognised: its name is Kensé. Now I knew my direction; but I felt that I should sleep a little, for I was very tired, and hunger and thirst tormented me awfully. I laid myself down under a tree, cut a little dry grass, and covered my wearied body against the night cold. About an hour afterwards I was awoke by the howling of hyænas and other animals. I got up, and continued my wanderings. At a considerable distance I saw a mountain surrounded by fire, which was caused by the burning of the grass already mentioned; and now I knew my way a little clearer. I walked towards that direction till I reached a woody and mountainous country. At daybreak I saw that I was going the right way. I often felt as if a special power drew and directed me. The pursuing robbers could not observe me in the wood, who, as I afterwards heard, pursued the fugitive Wakamba on the following day also along the plain. I was quite alone: the water I had with me was soon used up, and I had nothing whatever to eat. I tried to eat roots, blossoms, and refuse; but all was in vain. My thirst became intolerable towards noon. I found some moist sand, and dug a little to see whether I could find water; but there was none. At length I reached the sandy bed of a dry river, where I heard the chattering of monkeys. It

was pleasant music to me, for I anticipated water. I ran along the river, and lo, and behold! I found in the sand a hole where was delicious water. I exclaimed, 'Oh, how good is the Lord!' and drank with tears of joy and thanksgiving rolling down my cheeks. I then ate a little gunpowder, emptied my powder-horn, and tied the powder in my pocket-handkerchief. Having filled my gun-barrels, powder-horn, and spy-glass case with water, I travelled onwards. But the water in the case soon run out again, and that in the powder-horn became so bad, through the saltpetre, that I could scarcely drink it. Further on I tried again to eat the blossoms of trees, but it soon gave me pain.

"Going up a mountain, in the afternoon, I met a man. I hid myself behind a bush, because I considered him a robber. Looking through my glass, I observed that it was an Mkamba, accompanied by a woman. He called out my name. With delight I recognised in him a relation of Kivoi, on his flight after yesterday's encounter. I praised God for this remarkable occurrence. The woman gave me a small piece of meat and cassada, altogether about six or eight ounces. This was now my life-capital till we should reach the first Kikamba village.

"We pilgrimaged along as fast as we could. Towards evening we reached Mount Data, when we had nearly made half our way homeward. We hid ourselves till dusk, and marched on again. Near Data we searched for water in a sandy, dry river, but found none, and yet our stock of water was consumed. My tongue clave to the roof of my mouth, so that I could scarcely articulate. Towards midnight I was so tired that I sank down, and at once fell asleep. The Wakamba, however, very soon woke me up again, and desired me to continue my journey. But now we disagreed about the direction we should take. I thought they were going too much to the east, whereas I wanted to go more to the south. Only at daybreak we recognised our way. We were in a treeless plain, where we could easily be detected. Once we saw two men at some distance off, and therefore took a different direction, in order to avoid them. But I was so tired from the quick walk, and from hunger and thirst, that I was obliged at every hundred or two hundred paces to lie on the ground and rest a little. Towards noon we again found precious water, but again observed people before us, who appeared to be on their flight. In all probability they were fugitive Wakamba.

"Towards evening we saw the Mount Kidimui, from which we knew that there the first Wakamba village commenced. I exerted all

my strength to reach at least the first village before night set in. In this I really succeeded. Wholly exhausted I arrived there, and lay a long time on the ground before I could rise and take a little nourishment. My bones felt as if broken. The name of the chief of the village was Umama. He was a relative of Kivoi. From him I learnt that many of the fugitives had returned, but that four Wakamba, with Kivoi and one of his wives, had been killed. He further told me that my Mnika servant had safely come back; but that the relatives of Kivoi intended to kill me, because I had not protected Kivoi, and had not fallen a victim with him. Umama kept me for several days with him, till I was brought to another relative, who told me the same sad news. I called my servant, but he was afraid to come, because they wanted to kill him also. As Kitétu—which is the relative of Kivoi to whom I was brought last—kept me day after day, I thought they had really had an intention to murder me. I therefore ran out of his house by night, taking a vessel full of water and some food with me. I wanted to flee to Yata, and I was anxious to reach that place soon, because I was already given out as dead; and consequently it was to be feared that the Mnika who had remained behind, and the other Wakamba, would plunder my property. At first I fled into the fields, where I hid myself during the day, and travelled on by night. This I continued doing for two days and two nights; but in the third night I observed that, owing to the high grass, the defiles and woods, I could not get forward: I lost my direction, and was in the morning almost where I had been the night before. In this way I saw that I could not reach Yata, on account of the constant stumblings I had, and the thorns which wounded my hands and feet. I also suffered again from hunger and thirst. I resolved, therefore, to go straight to the village of Kivoi, and to throw myself upon the mercy of his relatives, knowing that without God's will not a hair could fall from my head. When I arrived there I said, 'Kill me, if you like; but the consequences you must bear.' They were a little touched, and tried to deny the thing, though it was manifest. I requested them now to give me men to go to Yata, who might fetch some of my goods there, and told them to be quick about it, before it should be plundered. They promised to send men.

"I learned afterwards, that fifteen men of Mberre, who, before our departure to the Dana, had come to Kivoi and brought him some tobacco, had been killed by Kivoi's people because they were robbers of Mberre and

Kikuyu. Thus vengeance of blood was taken on the head of a tribe, as is the custom in these countries. To these men I had previously preached the Gospel in Kivoi's house, with much joy.

"Kivoi's relatives now accompanied me to Yata, where I arrived hungry and thirsty. There I found my runaway servant, with the other man and eleven Wanika, who had been robbed of all their property by the Wakamba in Mudumoni, and had now no means of returning home. My servants in Yata had already opened my sacks, and taken out some beads to procure some food for themselves and the eleven Wanika. Thus it was high time for me to return. They considered me dead, and wished to inherit my property.

"The Wanika and my servants being anxious quickly to return to Rabbai, I had to make up my mind to accompany them, else I should have had to entrust myself entirely to the Wakamba, which, under present circumstances, was not advisable. When I told my intentions to the chiefs of Yata they were not much pleased with it, for they wished me to stay longer. But I felt sure that a Missionary in Ukambani must first have faithful servants, and a better dwelling-place, before he can permanently settle down and begin his work. I now understand why the Apostle Paul was displeased with Mark for having left him, and why he ordered a lodging to be prepared for him. On the whole, I understand this man of God better when he speaks of hunger and thirst, of nakedness and robbers. I left part of my baggage in Yata, assuring the chief that either myself or my brethren, though it be after some years, would return and teach them the Word of God. He agreed to it, and I left the people of Yata on the best terms.

"From Yata we travelled to Kikumbuliu, where we purchased victuals. From Kikumbuliu it took us nine days' forced marching to Rabbai Mpia. But we went this time, not by the former usual route, but through the thickest wilderness along the Galla country, because we wanted to escape the robbers of Bura. Well might Mr. F., in Stutgardt, say to K. that Dr. Krapf had learnt the art of shifting in Africa. This one learns indeed in these inhospitable regions, compared with which Europe is a Paradise. Ye Christians and Mission friends! have you already sufficiently thanked God for your lakes and fountains, for your corn and barley, for your water-soups\* and bread,

\* Water-soups are made of hot water, bread, salt, and butter, all mixed together.—C. H. B.

for your government and civil order, for your temporal—I will not say your heavenly—blessings? Of a truth, ye need men to remind you of all the good you have. I trust, if ever I come to Europe again, it may be given to me to bring clearly before your minds what you possess. I will not tell you of many great and extraordinary things; but will talk of your good houses, your river water, your beds and clothing, your roads, your magisterial order, &c. But the time will come when you also must be deprived of every thing, like your Missionary, who, at 180 hours' distance from the sea-coast, wandered about poor and miserable.

“When I arrived at Rabbai I could scarcely stand on my feet, and I could not have borne it much longer. But the Lord does not lay upon us more than we are able

to bear. When it is enough, then He makes an end to the trouble. He is merciful and gracious. Therefore ‘bless the Lord, O my soul: and all that is within me, bless His holy name!’

“You will now ask what I intend to do in future. My answer is, that we must put off the Mission to Ukambani for three or four years more, and first possess a nearer Station. This could be had at Kadiaro, a mountain about three or four days' journey from hence, and visible from Rabbai. This Station must first be established, and bear some fruit, before we can plant a Missionary tree in Ukambani. I clearly see that it is not every Missionary who could undergo such fatigue. The chain of Missions will yet be completed when the Lord's own hour is come. His mills grind slowly, indeed, but beautifully fine.”

## BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

### THE NEW-ZEALAND MISSION IN ITS EARLIER YEARS.

A SUCCINCT and accurate sketch of the earlier history of the New-Zealand Mission has been long a desideratum.\* The moral change, which has taken place in the aboriginal population of that country, is one of the most striking of the many facts connected with the history of modern Missions, which demonstrate that the converting power of the Gospel is in no wise diminished since those early days when, preached by apostolic agency, it was found to be “the power of God unto salvation to every one that believeth.” The work of evangelization in that island, both in its commencement and subsequent progress amidst great difficulties, merits special attention. The details are to be found dispersed throughout the earlier volumes of the “Missionary Register” and of the “Church Missionary Record;” but the fragmentary character of the writing is not acceptable to the generality of readers, and the facts of permanent interest are mingled with much that, with the lapse of time, has ceased to be interesting, and might with advantage be omitted. To separate that which is really valuable from the more worthless

material, and bring all together into a well-arranged and interesting historical combination, has often been thought of, but not attempted. The presence of some one of the elder Missionaries, who had himself shared in all that had taken place, who had experienced the difficulties, and travailed in the furtherance, of the work, was felt to be desirable. Without this, the most painstaking diligence would scarcely be competent so to deal with the extended, and often tangled events of thirty-five years, as to avoid inaccuracies both of date and of arrangement.

We now present to our readers a document which will much facilitate such an effort. It is a digest of the earlier history of the New-Zealand Mission, embodied in an address delivered by one of the elder Missionaries of the Society, the Archdeacon William Williams, before a body of members of the University of Oxford, in the hall of Magdalene Hall, of which he was a member. It presents a clear statement of the order of events, combined with much new and interesting matter. It is of necessity brief, and important events are very frequently folded together in a few sentences. But to these points may be subsequently appended a series of more expanded narratives, beginning with Mr. Marsden's preliminary efforts, and progressing along the whole series of events. And if there appear somewhat of novelty in the proposed arrangement, it will at least admit of those breaks, without which it is impossible for the pages of a periodical to compass so extensive a subject as the entire history of a Mission, and that, more-

\* Some sketches of the past history of *portions* of the New-Zealand Mission have been given in the “Church Missionary Intelligencer.” The Otaki and Wanganui Districts were reviewed in vol. i. pp. 350—360, 404—408, and 418—424. Rotorua was similarly treated in vol. ii. pp. 59—71.

over, without disagreeable interruptions; as each separate narrative, while in close affinity with those by which it is preceded and followed, may yet be so moulded as to be completed in a single article of moderate length, and present its own beginning and conclusion. The perusal of Archdeacon Williams's statement will enable our readers to perceive the practicability of the plan which we propose; and thus the document we now publish may be used as the warp into which the texture of a more extended narrative may be woven.

"It is with unfeigned diffidence I stand up in this place; but when requested by my honoured Principal,\* whom I little expected ever to meet again in this world, I felt that I ought not to reject his proposal, to give some account of the great work which God has been pleased to accomplish in the distant islands of New Zealand.

"Our early knowledge of New Zealand is derived principally from the accounts given by Captain Cook; but though the narratives of that navigator were read with much interest, our mercantile transactions with that part of the world were on too limited a scale to allow of much intercourse taking place with the inhabitants; and the occasional visits of mariners only served to confirm the opinion previously formed, that, though they were a fine race of men, they were savage and ferocious to a high degree. At length, about the year 1807 or 1808, a Chief named Ruatara† visited our colony of New South Wales. He was a man of superior intelligence, of mild and engaging manners, and regarded with extreme interest the superiority of the English to his own countrymen in the arts of civilized life. Here he was seen by the Rev. S. Marsden, the senior Chaplain of the colony, who received him to his house; and the idea immediately entered the mind of that good man of extending to the New Zealanders, not only the advantages of civilization, but the richest of all gifts we had to bestow—that righteousness which alone can truly exalt a nation. Mr. Marsden was just about to visit his native land, and he proposed to the Committee of the Church Missionary Society, then quite in its infancy, to establish a Mission in New Zealand. This proposal was gladly responded to, particularly as the incipient effort would enjoy the counsel and experience of one who had already been long tried in a position of great difficulty. On Mr. Marsden's return, in 1809, he was accom-

panied by two laymen, who were to labour as Catechists; but, on reaching New South Wales, the fearful intelligence had just been received, that a large merchantman, the 'Boyd,' having put into the harbour of Whangaroa in the hope of obtaining some spars which she required, had been plundered and destroyed by the natives, and that the whole of the crew and passengers had been murdered and eaten. It was ascertained subsequently that some wanton provocation had been given by the Captain to a young Chief on board, at whose instigation this horrible retaliation was made. It was unsafe, therefore, to proceed at this time with the establishment of a Mission, and Mr. Marsden wisely waited for the space of three years; and then, under promise of protection from Ruatara, he conducted the two Missionaries to the Bay of Islands, where one of them, good old Mr. King, still continues, after the labours of forty years, having had a larger experience of the evil and of the good than generally falls to the lot of the Christian Missionary. Shortly after their arrival, their zealous friend Ruatara unexpectedly died, and the little party felt themselves to be truly in the midst of savages, who treated them indeed with kindness, but received with ridicule all overtures of the Gospel, requiring, as it did, that they should lay aside their warlike spirit, and the superstitions and the customs of their forefathers. At every returning season, as soon as the crops of sweet potatoes were in the ground, they sallied forth upon the work of destruction, and the success which generally attended them only stimulated their ardour for further conquests.

"In the year 1820, two Chiefs of superior rank, Hongi\* and Waikato, visited this country. Their only object, though they sometimes tried to conceal it, was to procure firearms, by the use of which they knew their power would be established. In this object they had but too much success; and, on their return to New South Wales, Hongi became Mr. Marsden's guest, in company with Hinaki, a Chief from the river Thames. They ate together, and they slept under the same roof; but there was a long-existing feud rankling in the breast of Hongi, and he said to Hinaki, 'Go back with all speed, and put your pa—i. e. your fortress—in the best posture of defence; for as soon as I can get my people together I shall go to fight with you.' He kept his word, and Hinaki, with his brave followers, fighting upon unequal terms, after making a vigorous defence, were slain, and the women and children who did not share their fate were led away in captivity. The site of the village was never

\* John David Macbride, Esq., D.C.L., a Vice-President of the Society.

† This Chief's name used to be spelt Duaterra.

\* Formerly spelt Shunghee, Shungi, and E'ongi.

again occupied by natives, and the land was lately purchased from the Government for the foundation of a scholarship in connexion with St. John's College, near Auckland. Hongi, now flushed with victory, continued his furious contest—not for the purpose of establishing himself as sovereign Chief; the acquisition of property and of slaves, as in other countries, presenting, without this, a sufficient inducement. Old quarrels, handed down from the days of his forefathers, and the desire of obtaining satisfaction for them, or, if there were no previous quarrel, the fact that the one party was strong and the other weak—encouraged him to make aggressions on his neighbours, and war was unceasingly prosecuted. In this way the whole northern part of New Zealand was overrun, during the five years which followed, from the North Cape to the populous districts of Waikato, Rotorua, and Waiapu. Great numbers were slain, and slaves from every quarter were congregated in the Bay of Islands. Multitudes fled for refuge to the woods and to the hills; and when the fury of the conflict was over, Hongi made peace with many of them, and allowed them to continue in quietness. But as soon as the fear of the Bay of Islanders had passed away, these same tribes banded together to continue the work of destruction among their southern neighbours. Such was the character of the New Zealanders for many years after the commencement of the Mission. It was the spirit they had received from their ancestors; only rendered more fierce and cruel by the unequal advantage which, by the introduction of firearms, was thrown into the hands of a few of the tribes. In vain did the Missionaries set before them the benefits of peace. They did not feel the evils of war, which brought with it such easy gains, and which enabled them to give directions to others, instead of working with their own hands. And as for the future, they reasoned that their condition would be as good as that of their fathers before them—that the 'reinga'\* of New Zealand was a place where the departed spirits had every enjoyment of which their minds were capable of forming a conception. Thus their hearts were sealed against the exalted principles of Christianity. They did not see or understand, because their eyes were blinded by the god of this world; and they gave the

\* The Hades of the heathen natives. The entrance to it is said to be at the north-western extremity of the northern island—a ridge of wild-looking rocks jutting out into the sea. A view of the place, and some information respecting it, will be found in the "Church Missionary Paper" for Lady Day 1842.

preference to that condition which was in agreement with their nature. For many years it seemed to the Missionaries that they were labouring for nought and in vain. It was the seedtime indeed, but not like that of the husbandman, who, having reduced the soil to a state of subjection, is quickly cheered by the appearance of the early blade, which his past experience tells him will soon repay him for his labour. The ground was hard, and it was not in the power of man to make it otherwise; and it seemed that all the seed was trodden under foot by every one that passed by. It required a strong exercise of faith to look forward to the time when a crop should be realized. But they remembered that promise which says, 'Cast thy bread upon the waters, and thou shalt find it after many days.' It pleased God, however, in the year 1825, to give one solitary convert to cheer the spirits of His drooping servants. There was an aged Chief in the Bay of Islands who was sinking fast into the grave, but gave good evidence, during the frequent visits that were made to him, that he received in simplicity the Gospel of our Lord Jesus Christ, and he was admitted into the Church by the name of Christian Rangī. There was also a work going on at this time in our three Mission Stations at the Bay of Islands. There were natives living in our different families, as many as we had the means of supporting. These were principally slaves, for the Chiefs oftentimes did not choose that their sons should engage in any kind of menial work. These natives were brought under daily instruction: they were taught to read and to write, and they gradually acquired a store of Christian knowledge, though it was long before that knowledge seemed to produce any real effect. But it is now evident that God was preparing a band of labourers, who, being carefully nurtured under circumstances the most favourable, might be called forth into service when the fitting time had arrived, and the wrath of man, which had reduced these persons to slavery, be thus overruled to the praise and glory of God.

"In January 1827 Hongi received his mortal wound at Whangaroa, under which he lingered for many months. Though he had never listened to any religious instruction, he was always a warm friend to the Missionaries, and treated them with much kindness. But, now that his death was expected, there was ground for apprehension that many, who had been kept quiet through fear of Hongi, would gladly take advantage of his removal, and retaliate upon any of his friends for the injuries he had inflicted upon them. The Missionary Station at Kerikeri was regarded as belonging pecu-



liarily to him. Besides which, there was a curious custom in those days, that when a person was in distress, from misfortune or affliction, those who paid a visit of condolence should show their regard by a course the very opposite to ours—the greatest honour that could be paid to the sufferer, or to the friends of the deceased, being to eat up the food, and to take away his canoes and his slaves. Upon this principle it was given out that the Station at Kerikeri would be plundered immediately the death of Hongi should be known, and it became necessary to bury or remove some of the most valuable property; and there were several weeks of anxious suspense, during which small bundles of clothing were kept in a back room contiguous to the boat-house, so that when the alarm was given, and a rush made upon the property of the Station, the children might be conveyed through the back window, with a change of clothing for each, and be carried off in the boat to Paihia, by the natives living on the Station.

“I pass over the occurrences which took place at the same period at Whangaroa, when a party, who had accompanied Hongi in his attack upon that place, went off, without his knowledge, to the Wesleyan Station, and took away the whole of the property of the families, and burnt the premises, leaving the Missionaries to escape to one of our Stations in the Bay of Islands with their lives only. I have said sufficient to show that, up to the period of 1827, after the lapse of thirteen years, the Mission was rather tolerated than encouraged by the Chiefs. War continued to be their occupation and delight; their acts of savage barbarity had undergone no modification; the superstition of their forefathers still retained over them its triumphant sway; while the Missionaries seemed almost to spend their strength for nought. But God was carrying on His work silently, and almost unperceived. The few natives already referred to at the different Stations who were gladly receiving instruction, became the source of unmingled comfort to their teachers. One of these, whose name was Taiwhanga, had been much distinguished for his bravery in battle, and had accompanied Hongi in all his wars after his return from England. He had slain the principal Chief at Kaipara in a desperate conflict, in which Hongi lost his eldest son, and the wife he lived with had been formerly the wife of a Chief at Rotorua, who fell by his hand on the island of Mokoia. But the savage ferocity of this man was now subdued, and he was able to resist the frequent solicitations made to him to take part again in the wars which continued with unabated vigour. He expressed a wish that his rising family should

be adopted by us, and should be given up to God in baptism; and though it was thought proper that he and his wife should continue for a while longer as Candidates, his three children were admitted to this holy ordinance in the year 1829, as the first-fruits from among the New-Zealand children, the Missionaries and their wives being sponsors.

“It had been hoped that, now Hongi was gone, there would be a better prospect for the success of Missionary effort; but the great enemy was still in possession of his stronghold, and there were not wanting causes of excitement, from which the flames of war might be kindled throughout the whole island. In 1830, a quarrel between the daughters of three principal Chiefs, in which some language of disrespect had been used, drew together the tribes connected with the two opposite parties, to the number of 2000, on the beach of Kororarika. A conflict ensued, in which 100 men were killed and wounded, several persons of rank being among the slain. By the intervention of the Rev. Henry Williams the parties were reconciled. But the relatives of one of the Chiefs who fell were not satisfied; and, not feeling at liberty to revive the war in the Bay of Islands, they resorted to the strange expedient of proceeding to the south, and wreaking their vengeance upon some unsuspecting tribes living upon islands near to Tauranga, with whom the Bay of Islanders were at peace. This party, eighty in number, were in their turn slain, with the exception of one boy; and now, to revenge their deaths, the whole of the natives of the northern part of the island were roused up in one formidable armament, in the hope of exterminating the inhabitants of Tauranga. Previous to this event, some intercourse had been held with the people of Tauranga and Rotorua, and some of their children had accompanied the Missionaries on board the ‘Herald’ schooner, belonging to the Society, and were under instruction at Paihia, and there was a prospect that an effort might be made for their benefit. But this was for the present rendered impracticable. The natives said that any attempt to establish a Mission would be attended with the certain destruction of any property that might be carried there. They admitted, however, of a proposal for mediation, and they were accompanied on several of their expeditions by some of the Missionaries, who watched opportunities as they occurred, and the effect was truly remarkable. The attacking party was three times as numerous as their enemies, but it seemed that God frustrated their object. That native bravery for which the New Zealander has been celebrated, and to which ample testimony

has been given by the commanding officers of our troops in the late conflicts in New Zealand, seemed to have forsaken them. They continued the attempt for two years, and at length they consented to a peace. An old Chief remarked to me, on their return, 'Your God made us listless; so that when the Chiefs tried to rouse the people up to the attack, no one listened to them, but they took up their pipes and smoked instead of handling their muskets.' God had something better in store for the natives, both of Tauranga and the Bay of Islands, than mutual destruction.

"On their return home there was a general disposition in favour of instruction. The people acknowledged the folly of a course which had so long most fearfully diminished the population, and from year to year large numbers were added to the Church of 'such as should be saved;' first from amongst those natives who had long been living in the Mission Stations, and then from their relatives or their masters in the more distant villages.

"The way was now open for an extension of the work. The barriers, which had seemed to be insurmountable, were thrown down. There was free communication with those parts of the island from which we had before been excluded.

"Between the years 1832 and 1835 there was new ground occupied in the north, at Kaitaia, and southward, at the Thames, Matamata, and Waikato. There is a little circumstance of great interest connected with these movements. The natives of these distant places were so much accustomed to live in the spirit of the Ishmaelites, every man's hand being against his fellow, that when a band of five Missionaries went upon an exploring expedition to Kaitaia, accompanied by about thirty natives, the people of the first village we came to all flew to their arms as we made our appearance upon the crest of the hill under which the village lay. And when another party paid a first visit to the river Waikato, they found that the lower part of that river was deserted for 100 miles, and that the natives had concentrated themselves in the fastnesses at the head of the river, through fear of the Bay of Islanders. There were no canoes to be found; and in order to cross the river they had to construct temporary floats, consisting of bundles of flags tied firmly together, each capable of holding two persons. This little flotilla, rounding a headland, were descried by a fishing party, who immediately levelled their muskets at them, thinking it was a party of their enemies coming to attack them. Observing this, the Missionaries hoisted a white flag upon a paddle, and their party proceeded without further danger.

"The new Stations continued to progress, though tried and harassed by many difficulties. The Chiefs in the centre of the island could no longer say, as they did in the north in former years, 'Have any of the Chiefs believed?' We could tell them of a few, whose names had been a terror in the time of war, now brought into obedience to the Gospel. But the great adversary is ever changing his manner of attack, and again intestine wars were stirred up between the inhabitants of Waikato, Tauranga, and Rotorua, which tried the faith of the little bands who had received the Truth, subjected the Missionaries to much loss of property from marauding parties, sometimes put them in jeopardy of their lives, and partially suspended the operations of Schools and general instruction. At Matamata, Ngakuku, a near relative of the principal Chief, received from day to day so much annoyance from the heathen part of his tribe, that he built a house outside the pa, where the little Christian flock might conduct their daily worship without interruption. Soon an attack was made by the natives of Rotorua in the stillness of the night, and the Christian party escaped with difficulty, by a back communication, to the inside of the fortification. Some weeks afterwards this same party was proceeding to Tauranga, whither the Missionary establishment was to be removed. William Ngakuku had with him his son and his daughter Tarore, a child about eleven years of age. Crossing the plain through which the Thames winds its circuitous course, they stayed for the night at the foot of the steep ascent of Wairere, where a small temporary shed, put up by some travellers like themselves, invited them by its shelter. An Englishman, who was with the party, had furnished himself with a small tent. As the evening closed upon them the smoke of their fire was observed by a hostile party from Rotorua, about fifteen miles further up the valley. They came down in the dead of night, just in time to surprise the travellers at break of day. Providentially the Englishman's tent offered the greatest attraction; and rushing upon this, each one anxious to secure the greatest amount of booty, they took every thing, not excepting the tent, but did no harm to the occupant. The noise they made gave the alarm to the natives, who all rushed up the hill, and secured themselves in the shelter of the wood, except the little girl of Ngakuku. The poor father had taken up the boy upon his back, and tried to arouse his daughter, that she might follow; but little Tarore was overpowered with sleep, until the natives rushed upon her, and dispatched their helpless victim. Among the spoil which fell into the hands of the captors were two books

belonging to the Christian natives, of which we shall hear again. The afflicted father, a few days afterwards, when his child was buried, with deep solemnity of feeling addressed the heathen natives who were assembled around. 'There lies my child: she has been murdered as a payment for your bad conduct. But do not you rise to seek a payment for her: God will do that. Let this be the finishing of the war with Rotorua: now let peace be made. My heart is not dark for Tarore, but for you. You urged teachers to come to you. They came, and now you are driving them away. You are crying for my girl: I am crying for you, for myself, for all of us. Perhaps this murder is a sign of God's anger towards us for our sins. Turn to Him. Believe, or you will perish.'

"The leader of the Rotorua party who had murdered the child, after a few years became himself convinced of his evil course, and desired to join the Christian party; but his first step was to send a letter to Ngakuku, to ask his permission to enter the chapel, not of Ngakuku, but of his own village at Rotorua. Ngakuku was rejoiced to hear of this change; and a subsequent account tells us that Ngakuku and the slayer of his child were worshipping God together at the same place.

"As in the early apostolic days, when the Word of God mightily prevailed and grew, notwithstanding the terrors of fierce persecution, so did God ordain that His Gospel in New Zealand should win its victorious way, and triumph over all the opposition raised against it.

"We had as yet had no intercourse with the populous district to the south of East Cape; but in the course of the year 1835 a party of about twenty natives had gone on board a large whaling vessel at East Cape to trade. In the night a change of wind drove them out to sea, and the captain, consulting his own convenience, carried them on to the Bay of Islands, and landed them there, 300 miles away from home. The Ngapuhi, which is the general name of the tribes at the north, at first proposed to detain them as slaves, but, through the interference of the Missionaries, they allowed them to be removed to Paihia, under a promise that they should be conveyed to their home in the Missionary schooner. The attempt was made a few weeks after, and the harbour of Hicks' Bay was already in sight, when the vessel was driven off by a violent gale, and, as the winter had now set in, the attempt was given up for that season. Here appeared to be an especial interference of Divine Providence, because these natives, instead of returning to their homes ignorant as they came, were now taken back to Paihia, and remained under instruction till the following

summer. On making a second attempt, we effected our landing at Hicks' Bay, amidst a party of 300 men, who were on their way to attack a tribe to the westward. Much joy was evinced by the people at the return of their relatives, respecting whom they had heard no tidings since their departure. It was on Saturday morning, and, on proposing to proceed round the Cape to the populous district of Waiapu, a large company of the warriors accompanied us. We reached the village of Rangitukia late in the afternoon, and Rukuata, the Chief of our party, gave out to the natives that the following day was to be a day of rest, and that the people were to assemble, and listen to the worship which the white people pay to the great God of heaven. After our evening prayers, which were held in the open air, in the midst of a large concourse of wondering savages, our Chief gave a long account of much that he had seen and heard in the Bay of Islands. On the following day the people remained together, according to direction; and, as soon as their early meal was disposed of, preparation was made by Rukuata in a large open enclosure within the pa, and there the congregation assembled. I never witnessed a more orderly body of persons. By the direction of Rukuata, they stood when we stood, and knelt when we knelt, and listened during the whole time of Service with extreme attention. It was but a transient visit we could pay, and, taking leave of our friends, we continued our voyage further south to another important district at Table Cape. Our attention was engaged with the new Stations in Waikato, Tauranga, and Rotorua, then struggling for their existence; and we heard no more of our friend Rukuata and his party until three years afterwards, when a Waimate Chief returned from a visit to East Cape, and remarked that the natives there were become a Christian people, strictly observing the sabbath-day, and meeting together for religious worship. He said, that ever since the return of Rukuata this change had taken place; and that Taumatakura, a slave who had lived some years in the Mission Station at Waimate, had regularly taught the people, many of whom could read. This native had obtained the more influence, because, having accompanied them in a late attack upon the pa of an enemy, he had voluntarily exposed himself to great danger, with his book in one hand and his musket in the other; and, escaping unhurt, they ascribed his safety, and their own success, to the protection and favour of the God of the white people. Thus, with a remarkable mixture of superstition on the one hand, and of an honest desire on the other

to communicate the little knowledge he possessed, an effect was produced by this native which reached to the distant villages: the minds of the people were prepared for further instruction. It became now a peremptory duty to take some effectual steps for the improvement of the opportunity which presented itself. As a preparatory measure, we made inquiry among the Christian natives for those who were willing to undertake the work of Teachers, and from these we selected the persons of most steady Christian character—these being for the most part slaves, who had been carried away in the wars of former years. They were then provided with books and slates, and located at different villages along the coast. The Teachers applied themselves with great diligence to their appointed work, and the natives came forward as if with one consent. They were evidently a people made ready by God in the day of His power; so that when, at length, these places were taken up as Missionary Stations, we found large congregations regularly assembling, Schools in active operation, and many Candidates in a state of forward preparation for baptism. This work has steadily advanced; so that, in the district south of East Cape, the Communicants, who in 1840 were twenty-nine—consisting entirely of natives who had gone from the Bay of Islands, being principally the Teachers with their wives—had, in 1849, reached the number of 2893. In the course of ten years there has been time for the novelty of Christianity to wear away; but while some have gone back again to the ‘beggarly elements’ of the world, hitherto God has blessed His vineyard with increase.

“There is yet another part of the island which remains to be noticed—the south-western coast of the northern island. A powerful Chief of Waikato, named Rauparaha, having quarrelled with some of his neighbours at Waikato, migrated with his tribe to the neighbourhood of Cook’s Straits, when, having conquered the people of the place, he took up his abode among them as their Chief. In the year 1838, Matahau, a native of this tribe, for many years a slave in the Bay of Islands, having spent four or five years at Paihia, returned to the south in quest of his relatives. He passed through Rotorua, where he found some friends, and then proceeded in company with a Rotorua party to Taupo, and finally to Otaki, where Rauparaha resided. This liberated slave could hardly be called a Christian man, though he had acquired a general knowledge of Christianity. He had given no reason, while living with the Missionaries, to suppose that he had a desire to become a Christian. Indeed, so indifferent was he, that he had not even possessed himself of a book, or, if he had

one, he had parted with it by the way. On reaching Otaki, young Rauparaha, who has accompanied me to this country, was inquisitive to hear the news from the north, and his visitor gave him a long account of all passing events; of the wars of the Ngapuhi, and of their being tired of war; and then he told of the doctrine taught by the Missionaries; but of all the subjects mentioned, *that* excited the greatest interest which related to the new religion. It happened that the natives of Rotorua, in this party of travellers, had with them the very books which had been taken at Wairere from the company of Ngakuku—perhaps one might be the book of his murdered daughter, Tarore, for she had happily learnt to read. There was a Prayer-book, an elementary Catechism, and the Gospel of St. Luke, a part of which had been torn up to make cartridges. The books were now produced, and came into daily use; and Matahau was kept in constant occupation by young Rauparaha and his companions. At first, Matahau was indifferent to his work; but at length, those truths which he was thus led to communicate to others were forced upon his own attention, and it is believed he became eventually a sincere Christian. Not many months had elapsed, before young Rauparaha thought that his best course would be to go in person to the Bay of Islands, and try to obtain a Missionary to live with him. His father was much opposed to this step. He feared that his son would be killed by the Ngapuhi, as payment for a murder committed by himself some years before. But the son was not to be turned from his purpose: embarking with his cousin on board a ship bound to the Bay of Islands, he made his own application at Paihia. It was found that the two young Chiefs were able to read, and their simple account of the wonderful manner in which this work had been commenced gave strength to the application. The Rev. O. Hadfield had but recently arrived in New Zealand, and he was withal in a delicate state of health; but he had a strong desire to undertake the work, and was shortly after conducted to Otaki by my brother. On their arrival, they found the people involved in a serious quarrel. A battle had just been fought between two powerful tribes, and several lives had been lost; but they gladly accepted the mediation of the Missionaries, and peace was established, which has continued between those tribes without interruption. During the return of the Rev. Henry Williams a communication was opened with the populous district of Whanganui, and preparation made for the establishment of the late Rev. J. Mason at that place.

"In taking this survey of New Zealand as it was, and continued to be for the first sixteen years of the Mission—of the difficulties which seemed to lie in the way—and then of the openings which presented themselves year after year—we cannot but acknowledge that the hand of God was there. There was a mighty inroad made upon the kingdom of Satan; so that the Bishop, on his arrival in New Zealand in 1841, was led to observe, 'We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?'

"We have noticed, in this brief sketch, that the great enemy resorted to various means of hindering the work. While all were led captive by him at his will, there was a remarkable indisposition to receive instruction; when a little progress was made, the natives were then distracted by intestine wars; but when at length a decided effect was produced, and a large portion of the Scriptures was in circulation, then we notice the enemy in another form. We were assailed in large force by the Propaganda of Rome. 'And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.' The attempt to swallow up the infant Church in New Zealand was made with a vigour which became a better cause. Two Romish bishops, and I believe more than thirty priests—a number greater than that of the Protestant Clergy—are now residing in New Zealand. It is perhaps a good sign when such an attack as this is made. It may be regarded as the expiring effort of him who "knoweth that he hath but a short time." I am not disposed to speak gently of that corrupt Church, nor yet of the endeavours making to increase her influence, because, so far as my observation has gone in New Zealand, I have seen that the only object is to substitute false coin instead of fine gold—the traditions of man for the Word of God.

"This extraordinary effort on their part only makes their failure the more conspicuous, because in every part of the island their followers, who from the first were extremely few, are daily being reduced in number; and I earnestly pray, that in every place where Popish aggression is heard of, they may be led to the same conclusion to which a priest at Poverty Bay arrived a few months ago. After a residence of nine months, he told the natives he had received a letter from his bishop to say that he was in the wrong place, because the Missionaries were in occupation before him, and that he must go to some of the islands in the great sea.

"But the inquiry will naturally be made, whether, amidst this extensive profession of Christianity, there be not a great deal of mere profession. Doubtless there are very many false professors among so great a multitude. New Zealand would indeed be the antipodes of all other portions of the Christian Church if it were not so. But, granting a reasonable amount of exception for those who, having heard the Word gladly, have by and bye been offended, it cannot be allowed that it is a nominal Christianity which has led a whole people, scattered over a country as large as England, to lay aside the superstitions of their ancestors, and to take up a religion so much at variance with their former views; so that, with scarcely a single exception, wherever the distant smoke points out the abode of man, it may be assumed that, with the rising and the setting sun, will be heard the bell which summons the inhabitants to the house of prayer. That Christianity cannot be all nominal which has called for 60,000 copies of the New Testament, supplied by the liberality of the Bible Society in this country; and which now asks for 20,000 copies of the Prayer Book, which the Society for Promoting Christian Knowledge has with equal liberality just granted. It is not a nominal Christianity which assembles at the Table of our Lord between 5000 and 6000 Communicants, who are only admitted after careful examination; or which draws from the lips of the dying Christian the expression of a confident hope in that Saviour through whom we all look for our common salvation.

"In the infant church of New Zealand nothing has been done as yet towards the maintenance of teachers; but in many parts of the country the people have come forward with much spirit to erect places of worship. The best and largest building in the village is generally that which is dedicated to the service of God. At Poverty Bay, twelve months after the Mission had been established, the natives proceeded to erect a commodious building; but before it was sufficiently secured, in De-

ember 1842, it was blown down, two days before the Bishop paid his first visit there. His lordship thus notices the circumstance in his journal—'On our way to Turanga we met an Englishman, who came to tell us that the chapel at Turanga was blown down. It was a noble building, for native work, capable of containing 1000 persons. We arrived at Turanga on the 25th, and on the 27th a large congregation, amounting to at least 1000, assembled amidst the ruins of the chapel. They came up in the most orderly way, in parties headed by native Chiefs and teachers, and took their places on the ground with all the regularity of so many companies of soldiers. The gathering of this body of people, their attentive manner, and the deep sonorous uniformity of their responses, were most striking. I preached to them from Acts xv. 16, 17, on Christ repairing the breaches of David's fallen tabernacle, that the Gentiles might seek the Lord.'

"The Turanga natives are now engaged upon a noble church, which has been in progress for three years. It is principally of timber which is of a very durable description—*podocarpus totarra*. Although this timber grows abundantly in the distant woods, the whole of that which has been used in this church is probably of antediluvian growth, being found, in a perfectly sound state, many feet below the present surface of the soil. Large quantities of this timber are occasionally exposed to view by heavy floods, which to a great extent wash away the banks of the rivers. The building is 90 feet in length by 36 feet in width; and it possesses this remarkable peculiarity, that all the posts, which occupy a full half of the internal surface, are most elaborately carved from top to bottom.\* It has been a work of immense labour; and at the moderate computation of only sixpence a-day as the value of the labour, the natives

\* It is this church which is represented in our Frontispiece. The carving was commenced, during Archdeacon Williams' absence from the Station, in the old native style, in which grotesque and hideous figures are conspicuous, as in much of the church architecture of our own country, executed during the usurpation of the Papal power. To this the Archdeacon strongly objected, as being improper for a Christian place of worship. Some of the Chiefs took offence, the carving of their tribe being famous throughout the island; but Archdeacon Williams remaining firm, and suggesting that they should adopt some other mode of carving, these disciples of the old school gave way. On going to the workshop, the Archdeacon found a man chalking out a new pattern upon a plain piece of timber, in which the character of

will have expended at least 1500*l.* upon the building. Let us pray that this effort to make decent provision for the outward services of religion, may be accompanied by that life and vigour which may show that the people are built up as 'an habitation of God through the Spirit.'

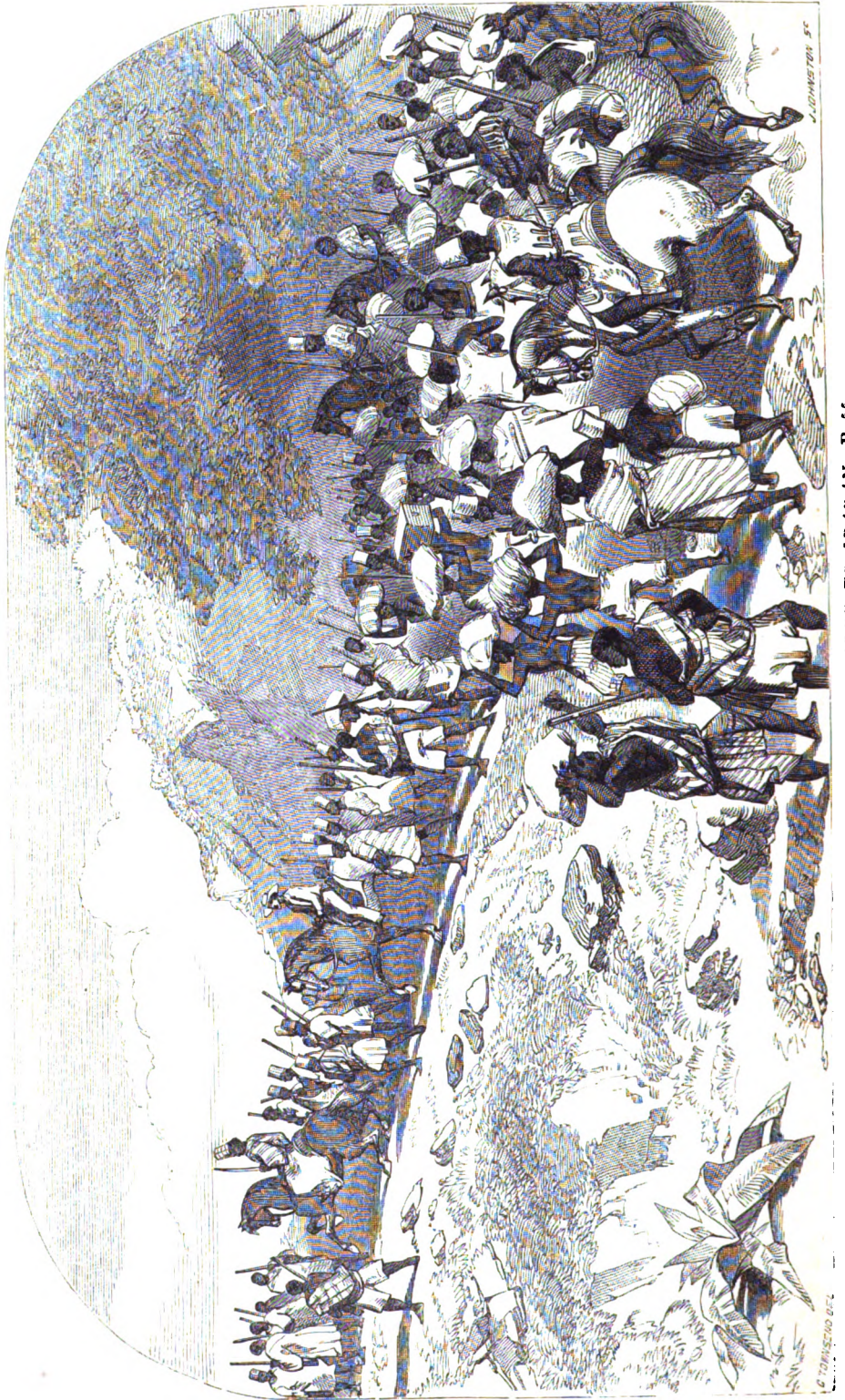
"It is not for me to speak of other countries; but if God has thus wrought for New Zealand, which, by comparison, is a most insignificant corner of the earth, what are we to expect for the rest of the world, where God has so wonderfully opened the door within the last ten years—in the vast empire of China, in our increasing possessions in India, and in the hitherto almost inaccessible continent of Africa. It is upon England God has been graciously pleased to bestow Christianity in its purest form, with the possession of power and influence such as no other nation has ever held before. A heavy weight of responsibility must doubtless rest upon our Church, and especially upon our Universities, and upon the younger portion of our Clergy who are free to make choice of a sphere for their future labours. It is indeed a glorious enterprise for which England is called to put forth her exertions. But while the harvest is truly great, the labourers as yet are very few."

native carving remained, without the devices to which he had objected. We give below, to show the detail of the carving sanctioned, the top of the centre post in the gable end of the building. We



have copied it from an elaborate drawing in pencil, by a native, of the greater part of the interior of the building.—Ed. C. M. I.





JOURNEY OF THE REV. D. HINDERER TO IRADAN—P. 55.



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[VOL. III.]

## ORIGINAL COMMUNICATIONS.

### THE YORUBA MISSION.

NOTHING good in this evil world advances without opposition. It is almost a test of the moral, and certainly of the spiritual, worth of any enterprise. In the little world of our own hearts, if we do not know religion as a conflict, we may doubt whether we really know it at all. And in the greater world of outward things, quiet is too commonly only the quiet of death, with its corruption as well as its silence. The peace is the peace of the strong man armed keeping his palace; and so the introduction of another element, how blameless and beneficent soever, proves an element of collision—brings with it, not peace, but a sword. The ripple of resistance under the vessel's bows tells us that its sails are swelling with the breath of heaven. Encouragements and difficulties are the warp and woof of the same texture. They are interwoven in the Christian's biography; they are interwoven in the history of all Christian undertakings; and most definitely is this made manifest when the powers of good and of evil are brought into the most definite opposition—when the good is more nearly all good, the evil more nearly all evil—in the direct inroads on the kingdom of darkness, pursued by Christian Missions. So was it, for example, with the great European Mission of the apostolic age: it was altogether of this mixed character—shade as well as light, clouds as well as sunshine. After six years of its chequered experience, the Apostle Paul announces his intention to press it forward with more vigour than ever, in the remarkable words which describe to us, by its two characteristics, what is that Mission which we should have no doubt about prosecuting—"A great door and effectual is opened unto me, AND there are many adversaries." The two are natural concomitants, rarely found apart at all, and never apart for long. Hinderances are not therefore, of themselves, providential intimations that a Mission ought to be withdrawn. They may beckon forward as distinctly as success; and no little exercise of prayerful and practical wisdom is needed, before we can be sure whether they so preponderate over the encouragements, as to intimate that the door is closed against further

effort, and every gleam of hope so faded out of the darkening horizon as to make it plain that the day of labour has terminated, and the night has come in which none can work.

This, however, is certainly not the case with that Mission to which we again direct our readers' attention. With Western Africa we cannot help believing that the day is now beginning indeed to break, and the shadows to flee away. Dark and ominous clouds still frown on the growing light—"There are many adversaries." We do not conceal it; both because "simple truth" is our "utmost skill," and because it is only by making our causes of anxiety known to Christian friends that we hope to draw forth those specific and sustained intercessions whereby alone we may look for their alleviation and removal. "There are many adversaries." The bitter persecution raised by the heathen priests in Abbeokuta, shows us that we must not expect the old fetish worship to yield without a struggle for its decaying supremacy. When Christianity begins to tell in the same way upon the population of other towns, there will be the same conflict, but the same victory. The sensuality and intolerance of a debased and degraded Mahomedanism will be found, as it is already, a formidable obstacle. The diseased taste, introduced, and of purpose fostered, by the slave-trader, for the most worthless and vitiating products of civilization, will grudge, if it be not satisfied. And the bitter enmity of the native slave-dealing powers, though coerced, and perhaps overwhelmed, by the vigorous measures of repression carried out by the Squadron, wants evidently the power, rather than the will, to crush the rising movement of civilization and Christianity there. What a curse the slave-trade has been to that country will probably be never adequately estimated; but the justification of the policy pursued by successive British Governments for the extinction of that nefarious traffic is to be found, were it needed, in a detail of the enormous wrongs which it has inflicted on that much-suffering continent. We have yet to learn that power is given to any nation for mere selfish aggrandisement. We know that if there be any national duty taught by our holy religion

—our *national* religion—it is the rights of the weak; and in the extirpation of that system of wickedness and blood, whose existence is a blot on the face of the earth, few British Christians will refuse to own a legitimate exercise of that strength which God has given to their country's arm. Justly, indeed, to every philanthropist is that traffic synonymous with cruelty and crime. But we do not know the half of it. It is only as we gain an acquaintance with the inland of Africa, that we arrive at any thing like a true conception of the unparalleled atrocities which civilized cupidity has been the means of inflicting on her children. The barbarities of the middle passage, the imprisonment in the barracoon, were only the last links of a chain of horrors stretching far away from the sea-coast into the interior.

When Clapperton travelled over the Yoruba territory in the year 1825, the people exhibited many pleasing elements of civilization, which stand out in striking contrast to the devastation now to be witnessed throughout the whole country. His journey from Badagry to Katunga—a line a little to the north of that by which our Missionaries are now traversing the same district—presented one series of pictures of industry and fertility. On his way to Jannah, he crossed a “country well cultivated and beautiful, rising into hill and dale: from the tops of the hills there were distant views, the road leading through plantations of millet, yams, alavances, and Indian corn.” On reaching the town, he passed “through the market, which, though nearly sunset, was well supplied with raw cotton, country cloths, provision, and fruit, such as oranges, limes, plantains, bananas; and vegetables, such as small onions, chalotes, pepper, and gums for soups; also, boiled yams and *accassons*.” He visited, moreover, three dye-houses, all in full work, with upwards of twenty vats in each, employing “indigo of excellent quality, and forming a most beautiful and durable dye.” He found, too, “amongst the Yarribanies, the poor dog treated with respect, and made the companion of man,” ornamented with collars of different colours, sitting by his master, and following him in all his journeys and visits. The people's honesty was no less remarkable. He “travelled sixty miles in eight days, with a numerous and heavy baggage, and about ten different relays of carriers, without losing so much as the value of a shilling, public or private; a circumstance evincing not only somewhat more than common honesty in the inhabitants, but a degree of subordination and regular government which could not have been supposed to

exist amongst a people hitherto considered barbarians.” And all this was no exception to the general aspect of the region. “Patches of cleared ground, planted with corn,” “valleys well cultivated, and planted with cotton, corn, and yams,” alternated with towns of considerable area and population, met the eye of the explorers day after day. In passing from Erawa to Chaki, the natural beauties of the road through a wild mountain were enhanced by picturesque evidences of the presence of man there. “In every cleft of the hills, wherever there appeared the least soil, were cottages, surrounded by small plantations of millet, yams, or plantains, giving a beautiful variety to the rude scenery.” The English traveller and his party were welcomed by the last-named town with every demonstration of cordiality and joy. The caboceer there seemed “to consider them as messengers of peace, come with blessings to his king and country.” A prevalent belief appeared to have preceded them that they were charged “with a commission to make peace wherever there was war; and to do good to every country through which they passed.”\* The gallant officer, however, had no such object as this definitely before him; but what a happy omen for our pioneers of the Gospel! Surely their message will find a ready welcome amongst a people such as this. In cannibal New Zealand, where alone they have met with tribes in hostile collision, have our Missionaries had the privilege of uniformly discharging the Christ-like function of peacemakers. May we not trust that they are being called now to a similar work in Western Africa? “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!”

Such were the Yorubans a quarter of a century ago. Even then, slaving wars had begun to prevail; † and when Richard Lander, in 1830, traversed the track in which he had previously accompanied his master, the flames of lawless rapine had gained additional strength and intensity; and one or two examples, from the diaries of the most recent eye-witnesses, exhibit only too painfully what that injured country is reduced to now. We can hardly imagine any thing more touching than to visit, as our Missionaries have lately visited, and in some instances in the company of those who remembered them as flourishing towns in the days of their youth, overgrown sites of former human habitations, once reclaimed from the wilderness, but now almost undiscover-

\* Clapperton's “Journal of a Second Expedition,” &c., pp. 10, 12, 13, 15, 17, 21, 24.

† *Ibid.* p. 21.

able under a fresh thicket of tropical vegetation.

The Rev. Isaac Smith, for example, is making an expedition from Osielle, accompanied by two Christian Yorubans.

"I started early this morning," says he, "to visit where the large towns of Emere and Kesi once stood. Our road lay in a north-east direction from Osielle, and continued for two hours and a-half through fine cultivated farms. We then entered the bush, and pursued our path for two full hours more in the same direction, till we arrived at a spot where a road once intersected ours nearly at right angles: here our guide said we must stop, as Kesi lay within a short distance on the left. The point at which we stopped bore evident tokens of having been once much frequented for heathen idolatrous and other purposes; and Goodwill [one of the Native Catechists] recognised it as the place to which the Popo slaves in the town were wont to resort for the above purposes only about thirty years ago, when war demolished Kesi, and the inhabitants were carried captive, Goodwill and Andrew Wilhelm among them. By cutting away the underwood, we soon succeeded in finding the remains of the town. The ditch is still deep and wide, and much of the wall is still there, and the lower parts of the houses; but no human being can anywhere be seen or heard. It appears that both Kesi and Emere were large, though Kesi was the larger place, and each was protected by a triple wall, or rather by an inner and an outer wall, evidently of some strength, and a suitable stockade. The path to Kesi lay through Emere. We halted in the place where the market used to be held, and saw the remains of the headman's house. The space between the two walls north-east of Emere I found to be 1300 paces, and the distance from the market-place—which I think about the middle of the town—to the inner wall west about 1820 feet, as measured by a rod. The ditch at the outer wall of this place is still of considerable depth. Standing within the old wall of Kesi, I said to Goodwill, 'Thirty years ago you dwelt here, in your father's house, with family and friends. You were then carried captive, and the place of your birth destroyed. To-day you see it again; but what has God done for you since that memorable day?' I then said, 'Now, tell me, if you can, in what directions lay the other Egba towns prior to the destruction of Kesi;' when he pointed around, saying, 'Ilugun was there, Tesi there, Kemta there, Ikija and Ikreku there,' and so on. The whole of this beautiful and once fertile district is now one continuous forest. We returned to Osielle

in the evening, somewhat disappointed at not finding any human habitation in that direction."

With not unsimilar feelings did Mr. Hinderer explore the ruins of another town still further inland.

"This afternoon," he writes, in his last Journal, "I rode out to the place of old Owu, which is only two miles from my lodgings. Owu was an old and very large town, composed of the whole tribe of that name. It was destroyed about thirty years ago, and is now converted into farms by the Ibadans, but many ruins still remain. It was made war upon for the space of seven successive years, chiefly by the Ijebus, who were several times repulsed; until, joined by the Yorubans, especially the town of Ife, and even Egbas, the enemy entirely surrounded it, and hunger compelled them to surrender. To think of the awful and bloody scene such a large place must have witnessed at the time of its destruction makes one shudder and feel indignant—not, indeed, at these ignorant barbarians, but at the base practices of civilized Europe, who, encouraging these bloody wars by their foreign slave-trade, were, in fact, the aggressors. It was not till after this strong town was destroyed that the enemy took courage, and swept off from the face of the earth town after town of the old Egba country, until the whole country was ruined."

These are some of the hinderances hitherto existing to the prosecution of West-Africa Missions; but from the very midst of them we gather tokens of great hopefulness. Surely it is no small evidence of the strength and persistency of the national character of the Yorubans, that any relics of their nationality should have survived the infliction of the long-continued and devastating scourge which has threatened their utter extermination. Far less evils have swept many a race from the catalogue of man. They, however, exist still. The memory of their ancient homes is not obliterated, even when the tangled jungle has reconquered what was once the habitation of man. "Et campos ubi Troja fuit." Their old abodes are still localized in their affections, though blotted from the face of the earth, and never probably to be recorded by any future African geographer.

The scattered fragments of Yoruba tribes, congregated for mutual safety in Abbeokuta, call that town their "camp," not their home; and many are still looking to the time when the restoration of full peace and order may enable them in safety to return to the very spots where their forefathers pursued their husbandry in peace, to diffuse, may we not hope,

over the whole area of the country, that Christianity which their providential concentration has spread amongst them. So strong is the spirit of Yoruba nationality, that there exists at present in Trinidad a number of Yorubans, who—as an experiment, among the many plans adopted by the squadron off the African coast—were deported thence direct to Trinidad, as free labourers. The African tribes, when brought into contact with the British, have usually adopted the language of the more civilized race; and the Negroes of the West Indies generally speak a strange English *patois*, which may find its parallel in those numerous *Romance* languages of modern Western Europe, which all appear to be the result of the efforts, more or less successful, of a rude Celtic nation to speak the Latin, with which they were only acquainted by practice and by the ear. But it is not so with these African immigrants. They have maintained their individuality. Their national speech, their national customs, still survive there. They are still Yorubans, though across the Atlantic; and we are hoping to send them some of their Christianized countrymen from Sierra Leone, to teach them, in their own beloved tongue, tidings of which it has only been the vehicle within the last few years. This people, too, have a strong sense of collective responsibility. Every member of a family is answerable for the debts incurred by any single relative. They understand that principle of trust, or credit, on which alone extensive mercantile transactions can be based. Almost every adult, male and female, belongs to a kind of savings' club, of which there are, it is estimated, at least 3000 in Abbeekuta; and which are conducted and maintained on a sort of basis of mutual insurance, in which unlimited reliance is reposed—and it is hardly ever found misplaced—on the honour and honesty of the contracting parties. The power of their chiefs is as far as possible from absolute. Their political system is a sort of feudal aristocracy, for the monarchy described by Clapperton no longer exercises its ancient sway; and moral or physical qualifications, eminence in council or in war, alone raise any particular individual to the rank of highest influence. Matters of political interest are discussed by a council of these chiefs; and all misdemeanours are tried before the assembly of elders, and decided according to evidence in open court. And, now that Christianity is beginning to operate on elements so promising, Commander Forbes, who has just visited Abbeekuta, has expressed himself quite surprised to find such a place in the interior. "He was not prepared," as Mr. Crowther writes to us

from Sierra Leone, "to meet with such a place and people; and the number of liberated Africans there quite astonished him." The respect, again, of the Yorubans for human life may at least vie with that of many a nation of Europe. Murder is a crime of which there is an universal horror. To cause the death of an inferior is an atrocity unanimously repudiated; and if human sacrifices be ever resorted to, as they are on very rare occasions of state emergency, when it is thought that nothing less can avert the wrath of Heaven, they are spoken of afterwards only in the way of allusion, or characterized by some euphemistic expression, which sufficiently indicates the awe and repugnance which the people feel on the shedding of human blood.

Such are some of the features of a nation on whom Missionary interest is beginning to be concentrated with special hopefulness. And we cannot but admire the workings of God's overruling providence, interposing as manifestly here, to those who choose to read them, as on behalf of the tribes of Israel at an earlier epoch of the world. He still is bringing good out of evil. Many a time may we see the wrath of man praising Him; many a time sin itself, at least in its consequences on those on whom it is inflicted, "the cloudy porch that opens on the sun."

The West-Africa Mission should be well noted in this point of view. There is a God that judgeth the earth, and worketh with the same unwearied superintendence still, as when of old time His operations were recorded on the page of inspiration. In 1816 our Missionaries were forced against their will, from other parts of the coast to take refuge, from the persevering hostility of a dominant foreign slave-trade, under British protection at Sierra Leone. Thither, from 1300 miles away, were brought Yoruba slaves, who have been emancipated, Christianized, restored to their own land. Their language has been reduced to writing: a Grammar, a Vocabulary, a Primer, are systematizing and maturing it. All the important parts of the Prayer-book, except the Psalms, Epistles, and Gospels, and many of the Books of the New Testament, have been translated into it; and now—whatever may be the idiosyncrasies of other African tribes—we discover that we have been directed to one, at least, of special robustness and vigour of national character—a tribe in whom even the politician might discern elements of improvement that deserve to be developed and encouraged, and in whom the Christian will contemplate a hardy plant, whereinto may well be grafted a spray of the true tree of life, with a fair hope that its

branches may spread abroad till they overshadow the whole land.

And there are direct and increasing intimations that such is to be the case. The whole land lies before us. "We trust," says Mr. Smith, employing that scripture phraseology which we have already adopted as characterizing the present aspect of our Mission—"We trust that a wide and effectual door is being opened for the introduction of the Gospel to the northward, for which we thank God and take courage. We are only straitened for help: the harvest truly is plenteous, but the labourers are very few." Such a remark is fully justified by Mr. Hinderer's journey to Ibadan and reception there; an event of which we lately gave a brief report, and the details of which we are now enabled to lay before our readers. But the same readiness is everywhere manifested. Witness, for example, Mr. Smith's record of one day's itineration near Osielle—

"I started," says he, "this morning, after breakfast, to visit Malaka, which I suppose to be eight or ten miles north of Osielle. The road lay nearly west to a place called Isolu, which Mr. Hinderer had before visited. We saw the headman, who gave us a guide to Malaka. Isolu contains many inhabitants, but they are dirty, and the water is bad. Having obtained a guide, we passed on through nothing but well-cultivated farms of yams, corn, &c. From Isolu, our road lay north and north-east. Between Isolu and Malaka we passed by two considerable farm villages, and through a third, where we saw many people. At Malaka we assembled the people—all males—under the large aka tree, from which the place is designated, and addressed them on the all-important subject of salvation by Jesus Christ. They listened very attentively, and at the close offered us a goat as a token of friendship. We returned to Osielle in the evening, saying to each other, 'In one day's trip in this direction we might preach the Gospel in five separate places.'"

A more decided advance, however, into the interior, has been made by Mr. Hinderer.

On the 16th of May he started from Abbeokuta, with many a regretful feeling at leaving his promising work at Osielle, though in charge of a Native Teacher, but with an eager desire to penetrate into "the regions beyond."

As a recognition of his errand, two messengers accompanied him from the chief Sagbua, and two from Šokenu. At Atade, a place six hours east of Abbeokuta, he joined a caravan of 4000 people, "rough soldiers and impatient traders," proceeding to Ibadan.

The graphic details of the pilgrimage of an

African evangelist deserve to be told in his own language.

"May 18—We started about eight o'clock, A.M.," and travelling at a quick pace, and halting only once, we arrived at another resting-place called Otere, in the heart of the bush, at about two o'clock. Our course was again east, with a point to the south sometimes, and to the northward at other times. We passed nothing but bush and grass-field, intermixed with small tracts of forest, all of a slightly undulating country. At the entrance of our resting-place the soldiers conducting, or pretending to conduct, the caravan, have a sort of turnpike, where they exact money from the traders. When we arrived, we met them already at their work of injustice, and, until late in the night, the forest echoed with the dreadful noise they made; and, several times during the evening, fighting threatened to break out among them. We had scarcely fixed our tent, and the people constructed their huts, when we were visited by a heavy tornado: the rain was pouring down in torrents, and continued part of the night, but more moderately.

"May 19—All the traders had not passed the turnpike this morning; the soldiers had not yet divided their spoil, but were all at ease drinking rum; and the headman indicated to me that we should be obliged to stop here for another day, as the soldiers were not ready, and the bush dangerous before us. I could easily foresee that nothing but fighting would be the consequence, because the soldiers seemed to be thievish, and the traders short of provisions for the journey, on account of the delay at Atade. I therefore struck my tent as soon as it was sufficiently day, and prepared for a move. No one seemed to think I was in earnest, as the soldiers were at ease; but as soon as I had mounted my horse the traders seemed to take courage, and followed me, to the annoyance and shame of the soldiers. We travelled again in the same direction as yesterday, and through nothing but bush and forest, sometimes of a very gloomy description, but very luxuriant: hill and dale diversified the landscape. I must confess I felt sometimes uneasy, ahead of all the caravan, in the midst of the dark lurking-places of our sworn enemies, the Ijibus; but my trust was in the Lord, on whose errand I was thus exposed. About noon we arrived at a cross-way, where we halted. Soon the headman, with some soldiers, made his appearance. He advised not to

\* Our Frontispiece represents the scene. It has been engraved from a sketch kindly forwarded to us by Mr. G. Townsend, of Exeter, who made it from the description of the Rev. S. Crowther.

continue in the straight road, on account of the enemies, who were reported by the hunting people as being in the bush before us, but to go the more intricate road of the hunters. After we had taken some refreshment, he gave me half a dozen soldiers as a guide, and we proceeded onward, the caravan and the rest of the soldiers following us. After we had travelled about an hour, all at once the soldiers slackened, and changed their quick paces into a mysterious sneaking, and soon detected one of the highway-robbers on our right, who, being frightened, crept off into the bush. The trouble I hitherto had to force my horse through the entangling bush, and over beams of wood across our path, was nothing compared to what I now met with, on account of the exceeding narrowness of the path, the troublesome straggling underwood, and the overhanging shrub and branches of trees; for which, however, I was sometimes compensated by the delicious fragrance of the shrubs and flowers of the forest. We travelled at a quick pace, notwithstanding which we did not make much way, our path being sometimes nothing short of a perfect zig-zag. About four o'clock P.M. my soldiers sat down, and refused to go further, saying it was impossible to reach Ibadan farms to-day: we must sleep again in the bush. I took not much notice of it, but proceeded on, with the carriers of my loads behind me. We now passed tracts of majestic forest, with noble and gigantic trees: the large cotton-tree was the most abounding. We were still very sanguine about reaching Ibadan territories this evening, until the approach of evening made us abandon all hopes of it; and we now travelled for nothing more than to meet a place with water, where we might stop over night, for we were thirsty, and could scarcely lay ourselves down to rest without a drink of water. It was not until dark that we met a large dried-up water-course in the midst of a gloomy forest, where, however, we found sufficient of last night's rain preserved in a small excavated rock in the channel. It was now so dark that we could hardly see each other, and we had nothing with which to make a light or fire. My tent also was behind, and we had no other alternative than to lay ourselves down under the canopy of heaven, imploring the gracious protection of Almighty God upon us. My situation was very dismal all night: all were fast asleep except myself, and the doleful yelling of the wild beasts of the forest, by which the silence of the dark night was every now and then interrupted, added not a little to my awful loneliness. But He, in whom there is no darkness, was near. After midnight the moon made her appearance, but her bleak

lamp could find little or no admittance into the darkness of the forest.

"*May 20*—This morning at day-break we were truly glad to quit our dreary position, and, travelling at a very quick pace, we reached the ferry of the small river Onno, five miles from Ibadan, at nine o'clock A.M. Here I awaited the caravan, and sent messengers to the town to inform the chief of my arrival. After three hours my messengers came back with others from the chief, and Baloguns on horseback, to conduct me into the town. The first word of the chief's messenger was—'The Ijebus were really in the bush: how mortified they will be when they hear of your safe arrival here.' Before we reached the town multitudes of small and great had joined our little train, and saluted us with several cheers; and as we were passing through the town, women, on our right and left, saluted us with their homely 'Oku ewu onna,' a salutation on having escaped the dangers of a journey. I was first conducted to two war chiefs, then to Abere, the head chief. They all gave me a most hearty welcome; and the chief's first word, after saluting me, was, to receive a visit from a white man was the greatest honour he ever enjoyed. After some customary ceremonies by the Abbeokuta messengers, as well as by some of his own people, had been performed, in honour of the chief, for this day of honour as *they* considered it, the question was, where I should be lodged. Abere claimed the right of lodging me as *the* chief, and one of the war chiefs claimed it as the person with whom the Abbeokuta messengers generally lodge. However, it was decided in favour of the chief, as the claim of the balogun was evidently not valid with regard to my person. Forthwith I was conducted to a small yard opposite to the chief's house, which was occupied by two families, people of his own, who I was sorry had to quit the place on my account: however, they did it cheerfully, and said they were sure I should bring a blessing on their house. Here I am lodged with my servants as comfortably as can be in a native dwelling. Night was now approaching, and the multitudes of spectators were dispersing, for which I was truly glad, as I was over-fatigued, and wanted rest.

"*May 21*—I paid a visit to the chief this morning, whom, as yesterday on my arrival, I met attended by a large number of his women on his right, and some inferior chiefs and common people on his left, he himself sitting upon a cow-skin, and supported by a large round cushion of native manufacture, of a very neat patchwork. He was as cheerful and happy as yesterday; not saying much, but

having his eyes constantly fixed upon me. His women, too, examined me very minutely, and made occasional remarks about my dress, but with no rudeness. He then presented me with a hog, and ten heads of cowries; and yesterday, on my arrival, he made me a present of a fine goat. This troublesome custom of exchanging presents is a plague to me, but I cannot help it. I made a gesture as if it was too much. He presently understood it, and said, that if I mentioned a word to that effect, he would just double it. 'I only rejoice,' added he, 'at your visit; and not only I, but the whole town is glad.'

"I am continually visited by small and great, by rich and poor, at my dwelling, so that I am greatly in want of fresh air, and if trying to get a little outside, I am again surrounded by people rushing together from all quarters. This afternoon I was visited by one of the chief's friends, who, when talking to others about me, once whispered into their ears—'Now we have got a white man, we must hold him very tight, or he may go from us even to Iberukodo'—a small town northwest from hence. This evening I sent the chief a present of a piece of red damask, with which he was highly delighted.

"*May 23*—On a visit at the chief's this morning I met a large number of Mahomedans with him, who murmured their unintelligible prayers before him, which were every now and then responded to by an 'Amin!' from him and his pagan attendants. He seems to countenance them much, and engages them to pray for him. During the course of the day I visited some of the inferior chiefs; and was everywhere well received, but with uncommon affection by an elderly gentleman, with the name of Agbaki. He is the oldest, and, as I learned afterwards, the faithful adviser of them all, without whose word even Aberẹ would not do any thing of importance. He was also faithful enough to tell me of parties who would oppose every thing that was good, and would therefore oppose me in my object of coming here, which he knew was good from what he heard of us white men in Abbeokuta, but said that I should not mind them."

For some weeks Mr. Hinderer was disabled by fever. On his recovery, he sought an interview with the chiefs in council; but, on their first meeting, they were so intoxicated, that it was useless to attempt any thing like an explanation of his object in visiting them. The Mahomedan slave-stealers also set themselves against him, as soon as they learnt that his errand was that which had discountenanced their traffic, and promoted peace, in Abbeokuta. "Ha, yes! he is one of those

white men who make the Abbeokuta people women, so that they no more go to war."

God, however, gave him special favour in the sight of the aged chief whose personal influence held the principal sway in the Ibadan councils. Old Agbaki resolved to countenance and protect the Christian Missionary. His only answer to their remonstrances was, "White man shall stop; but you may leave the town, and the sooner the better: at all events, don't show your face again to slander a good man." The same influence procured him a second audience from the council on the 11th of June, and the result was most encouraging.

"After telling them that I came, in the first place, to pay them a friendly visit, I said that our object in coming to this country was to teach them the Word of God, which God had commanded us to teach to all nations, and which English people knew, by their own experience, to be the only means by which a nation could be made happy in this world and in the world to come; and that, if they really wished it, a white man would soon come and live among them for the purpose of teaching them and their people, in the same way as they had long ago heard we did in Abbeokuta. After this they passed a few words among themselves, upon which the chief asked me if I intended to stop at once for that purpose; to which I answered that I would first communicate it to my friends in Abbeokuta and Badagry, after which we would tell them whether, if they wished a white man among them for the said purpose, I could stop with them at once, or whether I should return first, and after a short time come again. This again was answered by Agbaki, and the head war-chief, with, 'Whenever it pleases you to come and stop with us in our town, we shall be glad and happy to receive you, and nothing shall happen to you when among us, as far as we can help it.'"

After a stay at Ibadan of about three months, Mr. Hinderer returned to Abbeokuta. He thus sums up the results of his exploratory tour—

"As a place for Missionary operations, Ibadan would exhibit a very good position with regard to the interior."

"1. To the northward there is Ijaye, another Yoruba town, not quite as large as Ibadan, well within a day's journey. From thence another day's journey, again north, if I am rightly informed, would bring us to Ago, the present capital of Yoruba; and in three days' journey from hence, either by the same route or by a more easterly one, we should meet another large Yoruba town, called Ogbomoṣo. In all

these, as well as in other more insignificant towns in the same territories, heathenism is predominant; whilst Ilorin, at a distance of four days' journey in the same direction, with its mixture of Hausa, Yoruba, and Fulani inhabitants, is the stronghold of Mahommedanism this side the Niger, which river can be reached in three days' journey from that town.

"2. Eastward, three days' journey due east from hence, is the large and famous town Ifè, and on the way to it several smaller towns. Ifè is famous as being the seat of idolatry: all the multiplied idols of this part of the country are said to emanate from that town. [From thence flows, as from a fountain, all the water on the face of the earth, salt as well as fresh.] From thence the sun and moon rise, where they are buried in the ground, and all the people of this country, and even white men, have sprung from that town. By this time, however, these and similar famous traditions are getting into ridicule by the many traders from this and the Egba country, who frequent that place, as well as the above-mentioned places north of this. Further east from the Ifè territories is the country of the Jèsha people.

"3. South from this the Ijebus are dwelling, whose country extends to Lagos on the south-west, and to Benin on the south-east. With them, also, much traffic is carried on by the inhabitants of this town, especially in slaves. In all the above-mentioned territories, Yoruba, and dialects of Yoruba, is the vernacular tongue: only in Ilorin Hausa is spoken as much as, if not more than, Yoruba. I have met with several Egba people who have been as slaves in Ilorin for several years, and who all possessed some knowledge of Hausa, and even of Fulani, which also is spoken there."

"The Lord seems to point out unto us a very safe and sure way of ultimately reaching the Mahommedan kingdoms in the interior, if with patience and perseverance we follow the leadings of His providence—we mean, the way of approaching step by step. If—what we hope and pray for—God give us a good entrance into this place, it would be a very good and solid step towards it. And as to our way further on in times to come, we have every reason to believe that step after step will be easier, the more we get established in the country.

"Perhaps you will blame me for not trying to visit some other places north and east from hence; and I must confess nothing is so tempting for me at present as this, especially as they are all places yet unknown. But were I to do it now, the people here would naturally

suspect my movements, question my sincerity in professing to come to their town as a teacher of the Word of God, and perhaps even take me as a spy of the country; and thus, losing their confidence, we might be deprived of an important place for Missionary operation, and gain instead, perhaps, little more than some imperfect information respecting those localities—a poor compensation to one who is sent to preach the Gospel. Therefore also herein we must deny ourselves, under circumstances, for the Gospel's sake, and return the reproach of 'The Missionaries are doing nothing for geography,' &c., by saying, 'Come and travel here as geographers, and then show us what you do for the Missionary cause.'"

In such a work, carried on in such a spirit, may we not anticipate much blessing from on high? Nothing seems to be needed but labourers to reap the whitening fields.† Peace has just been concluded between Abbeokuta and the tribes usually at war with it—Ijebu, Ibadan, and Ijaye. "It appears that the king

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\* We hope that our next Number will contain a Map of the Yoruba Territory, compiled, under the direction of his father, by Mr. Samuel Crowther, jun.; embracing the region over which the Yoruba language, in its various dialects, is spoken, and indicating most of the places whose names occur from time to time in our notices of the Yoruba Mission.

† Our Despatches announce to us that thirteen such labourers are ready to be presented for Holy Orders to the Bishop of Sierra Leone, as soon as he shall arrive in his new diocese. Mr. Crowther writes from Sierra Leone, under date Jan. 19th last—

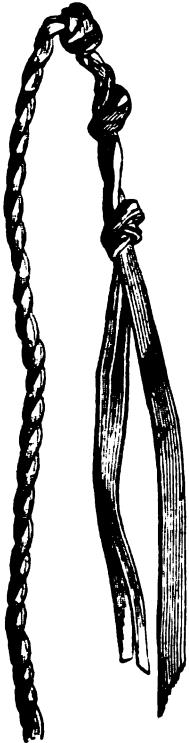
"The people are earnestly looking out for the Bishop. They were rather disappointed that he did not arrive with me, and hope he will not be long before he comes out in autumn. There is plenty of work here for him to do. The Catechists continue to be as diligent and consistent as ever; the character and conduct of a great many native teachers and schoolmasters are very exemplary; and the progress of the students in the Institution at Fourah Bay satisfactory, and their pious character encouraging."

We trust that our friends who have not hitherto contributed towards it, will see the importance of the immediate completion of the Fund for the Endowment of the Sierra-Leone Bishopric. We direct their attention to a Sermon preached on the 1st of February last before the University of Cambridge, by the Bishop-Designate, and which is equally remarkable for its intellectual power and its high spiritual tone—"Christ, the Universal Representative: by the Rev. Owen E. Vidal, M.A." *Seeleys*.



of Ifè was their mediator, a very wonderful and mysterious providence on behalf of our Mission." Mr. Crowther might well say so, for Ifè is the centre of Yoruba idolatry, as Mr. Hinderer has just told us.

And now from this heathen king himself, whose time-honoured authority is regarded by the Yorubans with a strange and superstitious reverence, has come an invitation to our Missionaries at Abbeokuta to take up their abode with him, and teach him the Gospel. The invitation is in the shape of a symbolical



letter, a fac-simile of which we engrave at the side of the page. It consists of a piece of cocoa-nut fibre, sent by the hands of a messenger commissioned to interpret it, and bearing also with him forty kola nuts, a distinguished token of amity. The two strands, which, it will be perceived, are twisted together, represent, one the Abbeokuta people, the other the white man, united in a common bond of peace. Three knots will also be noticed near the middle of the cord. Two of them, again, represent the Abbeokutans and the Missionary, and the other, in the centre, the King of Ifè, who desires to be third with the other two.

It would be interesting to investigate the accordance of the specific features which have marked the progress of our Missions in different regions of the world, with the foreshadowings of the "sure word of prophecy" concerning them, so far as we can identify the geographical intimations of the Old Testament with our modern nomenclature. A devout mind, for example, would hardly blame us for recognising, in the wonderful success among the Australasian islanders of that "story of peace" which has been conveyed to them by our own and other Protestant communities, an accomplishment of one bright promise—that sublime prediction of "the glory of the Church in the abundant access of the Gentiles."\* "Who are these that fly as a cloud,

and as the doves to their windows? Surely the isles shall wait for me." But the prophecies respecting Africa leave even less room for hesitation. The specific features of African evangelization may be minutely identified with the accurate language of the inspired Word. Our Missions in India have been purely aggressive. There, every defensible point is contested by a reluctantly-retreating antagonist. In Africa the case is different. The hinderances are mainly external—a foreign slave-trade—a trying climate—Mahomedanism, an importation never thoroughly naturalized. The people themselves are ready to welcome the messenger of Christ. Abbeokuta, Osiellé, Ibadan, all bring up one uniform report; and now, from the very central hold of Yoruba idolatry comes an invitation to the ambassador of the Most High to take possession of the territory in his Master's name. Could we find words to describe such a movement with greater precision than those which foretold it 3000 years ago—"Princes shall come out of Egypt; Ethiopia"—or Cush, as it is in the Hebrew, a word of wider signification than its Greek correlative—"shall soon stretch out her hands unto God."

Such are the internal prospects of the Yoruba Mission. We have touched upon external hinderances, and might have dwelt upon them more, but that the intelligence of the present month informs us of an event which promises, as far as we can see, the final extinction of the slave-trade north of the equator. We allude to the destruction of Lagos. It is hardly possible that this event should escape misrepresentation, but the good sense and high principle of the people of England will regard it, we are sure, in its true light. It is

\* We are reminded, by these reflections, of the conclusion of a late address of Mr. Crowther's to a party of members of the University of Cambridge. "St. Paul," said he, "saw, indeed, in a vision, a man of Macedonia, who prayed him to come over to his assistance; but it is no vision that you see now: it is a real man of Africa who stands before you, and, on behalf of his countrymen, invites you—Come over into Africa, and help us." This appeal was not made without reason. Our readers will learn, with no ordinary thankfulness, that a Graduate of Cambridge has offered himself to our Society for the Abbeokuta Mission—only an earlier volunteer, as we have reason to hope, of an increasing band from our Universities, who are awakening to the magnitude and dignity of that great enterprise which affords the widest field whereto energy, genius, learning, piety, may be consecrated; for "the field is the world." Pray ye the Lord of the harvest, that He will thrust forth these labourers into His harvest.

\* Is. lx. 8, 9. See the heading of the chapter.

the consummation, as we hope, of a series of righteous efforts which have been long carrying on in that quarter by successive Governments. It will be remembered that Lagos has long been the chief stronghold of the slave-trade in the Bight of Benin. It is the natural sea-port of Abeokuta, being only 60 miles due south of it, and lying at the mouth of the river Ogun, which affords a direct communication with the interior for canoes drawing six feet of water. North-westward many tributary streams, after flowing through fertile valleys, which were well cultivated before internal war, engendered by the South-American slave-dealer, had blighted the commercial prospects of that country, empty their waters into the broader channel of this river Ogun.\* These great facilities, however, for lawful traffic in the rich natural products of the country, have been hitherto held altogether in abeyance by the occupation of Lagos by the friends of the slave-dealer; and Badagry was the nearest point where the coast was open for the Abeokutan, and that by a route of 100 miles through a jungle infested by kidnappers, whilst the only means of transport for goods was upon men's heads. Lagos, in the hands of the usurper Kosoko†, who had dethroned the rightful sovereign, Akitoye, was the centre of piracy and outrage on all the surrounding district. In the internal quarrels of barbarous tribes, the British Government has as little right to meddle, as it doubtless has inclination; and an attempt may be made in the present instance to shift the question from its true grounds, and to represent the destruction of Lagos as an unjustifiable interference in a foreign war of succession. But the public will not be thus diverted from the real point at issue. It is only a sober, but most awful statement of fact, which could be proved *ad*

\* Clapperton's "Journal," &c., pp. 19, 20.

† Our readers may judge of the reputation in which Lagos and its chief were held upon the coast, from the fact that Messrs. Hutt (Feb. 22, 1848) and Baillie (March 17, 1848), in advocating the withdrawal of the squadron in their places in Parliament, repeatedly quoted the report, that "the native chief of Lagos, finding he could not dispose of the numerous slaves on his hands, had caused upwards of 2000 of them to be slaughtered, and their heads to be stuck on stakes round the town of Lagos."—Hansard's Parliam. Debates, vol. 96, 3d series, p. 1098. We are aware that the authenticity of this almost incredible atrocity has been controverted, but it is adduced to show the kind of conduct which parties, who disapproved of the action of the cruisers, did not deem incompatible with the character of Kosoko and his band of ruffians.

*abundantiam*, were it in any wise needful to shock our readers by resuscitating the harrowing details, that "the crimes committed in regard to African slavery and the African slave-trade, if they could be put together, are greater in amount than all the crimes that ever were committed by the human race from the beginning of the world to the present time. All the individual crimes which the most guilty men ever committed, would not occasion such an amount of human misery as has been created by that detestable and infernal traffic."† Witness, for example, the destruction of Badagry by its emissaries, when they invaded and burnt to the ground a town previously at peace with them, destroying by fire a great part of a British merchant's factory there, whose agent was shot dead whilst guarding his master's stores upon the beach.‡ Lagos, too, had repeatedly insulted the British flag, and fired upon the boats of our squadron without provocation. A recent expedition against it was not attended with success: a second, though with deplorable loss of life, was crowned with a different result. The place was far more strongly fortified than the Commodore had any reason to suppose, or than the unassisted efforts of an African marauder could have devised. Fifty-seven guns, which had been well served, were taken and destroyed on the capture of the town; and stockades, constructed after the most approved system of European fortification, remained as evidences that these defences were of foreign design, and for foreign purposes. We give the details from our own despatches.

The first is an extract from the letter of an eye-witness. It is dated Dec. 31, and is addressed to the Rev. T. Peyton by one of his former pupils in our Grammar-school at Sierra Leone, an African lad named Samuel Davies, now on board Her Majesty's steamer "Volcano" with a view to instruction in practical navigation—

"I am sorry to state that, since last month, there is nothing to be seen in the Bights but scenes of war and bloodshed. On the 25th ult. the greater part of the squadron met together at Lagos in order to attack it. The cause of the war was as follows—Akitoye, the younger of two brothers, had been, by his father's will, proclaimed king of Lagos. Kosoko, the elder, being too self-willed, had been sent into banishment. After the father's death, the younger brother recalled the elder from exile, and

† Lord Palmerston's speech at Tiverton on the 24th of September last.

‡ "Church Missionary Intelligencer," vol. ii. pp. 252, 253.

made him one of his nearest friends. But Kokoso presumed on his brother's humanity, and, having bribed the natives, ultimately drove the king from the throne. Having taken refuge at Badagry, and found that his adherents could not withstand the bribed army of the usurper, he applied to the English for assistance, through the medium of Capt. Beecroft, the English Consul at Fernando Po, who took him away with him.\*

"On the morning of the 25th ult. my companion and I embarked on board the 'Bloodhound' steamer, which towed eighteen boats belonging to five of Her Majesty's ships then at anchor. As soon as we entered the bar, the natives in the barracoons began to fire at us, but we proceeded till we were in sight of the town. The inhabitants, as soon as they perceived the boats advance, fired at them, although they had on the flag of truce. They armed and manned their canoes, and arranged themselves in order of battle. A sea fight ensued, and after three and a-half long hours of incessant roaring of cannon, the town was set on fire, and the men and officers landed. But the streets were so irregular, and the natives were so much employed in firing at them from every part, that they were obliged to retreat. On the following day we left the river. In this engagement two officers were killed and nine men wounded. On the 27th despatches were sent to the Commodore, and on his arrival another engagement took place. After five days' siege the place was taken; for the natives, finding themselves overcome, fled away with Kosoko on the night of the 28th of December. The former king has been, since then, replaced on the throne. When the men and officers landed they found a great many guns, some of which they spiked, and others they brought on board. The people from Badagry arrived on the day of victory, and took away an immense spoil. In this engagement there were about eighty English killed and wounded, most of whom are of the flag-ship. I need not mention that Lagos was the seat of slavery on the coast, and that she was so much dreaded by the natives, that they were obliged to pay homage to her. Kosoko was one of the richest kings on the coast: he had his palace paved with white and blue marble, and had many large guns around it. Many curiosities have been brought on board, and among them, this sheet, and sealing wax on it, which was taken from his chest of drawers.

"I must not omit to state, that our ship was

the most fortunate of all which were engaged in the war: she has only two men wounded in all. We are now blockading, and preventing trade with vessels on the coast, excepting at Badagry: we hope this proceeding will put a stop to the slave-trade."

The Rev. J. U. Graf thus alludes to the capture in a letter from Freetown—

"Tidings have just reached us that the squadron on the coast have captured and burned Lagos, the notorious slavehold near Badagry. The loss of the English, 26 killed and near 100 wounded. The king of Dahomey had sent 1000 soldiers in defence of Lagos, but they arrived too late. Their master was reported to be willing now to enter into treaty with the English. We thank God for this success, and trust it may tend to the furtherance of His kingdom."

A letter from Mr. Crowther of the same date gives a summary of the whole proceedings—

"Her Majesty's steam-vessel 'Samson' arrived from Lagos last evening, and brought the long-wished-for tidings, the destruction of Lagos, the stronghold and secure nest of the slave-trade in the Bight of Benin. The usurper fled into the bush, and I was told the Commodore has offered a reward to any of the native chiefs who could catch him. I believe he will be soon searched out from his concealment, for he has been a great plague to the whole nation.

"Through the tender feelings of the Commodore, not wishing to hurt the natives, I was told they mistook it for want of valour on the part of the English, and took courage to fire upon them, when several of the crew were wounded and killed, but they soon discovered their mistake, and suffered for it accordingly. The English flag is now flying at Lagos. Mr. Heddle told me, also, that the king of Dahomey has offered to make peace, and to enter into treaty with the Commodore. What the result of his offer will be I have not yet been able to ascertain. I believe the Commodore will soon arrange matters at Lagos, Badagry, Porto Novo, and Whydah, to the establishment of lawful commerce in these parts, and *the slave-trade will be abolished there for ever.*

"What shall we render to our gracious and merciful God, more than to spend and be spent in His service, and to offer ourselves, both body and soul, a living, ready, and willing sacrifice, which is a reasonable service? His care over the Yoruba Mission has been very providential, just at the crisis when all the enemies of soul and body combined to crush and exterminate it. Lest any hurt it, He has

\* "Church Missionary Record" for Oct. 1851, p. 224.

watched over it day and night, and has raised protectors, both Christians and among the heathen, to protect and defend it. May He give us more faith to trust in and wait patiently

upon Him, in future trials and difficulties which may await us in the course of our Missionary work!"

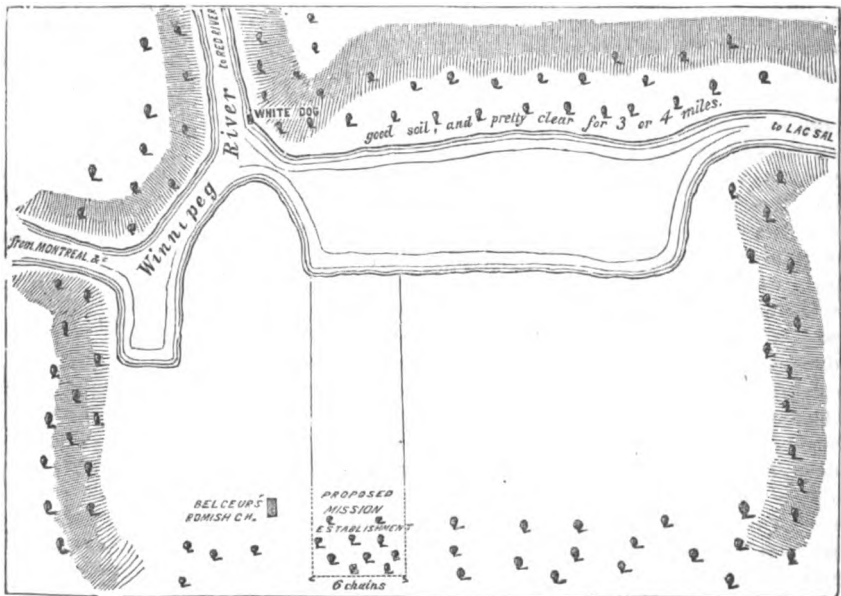
Such reflections need no words of ours.

## LETTERS AND JOURNALS OF MISSIONARIES.

### THE INDIAN TRIBES OF NORTH-WEST AMERICA.

We introduce into this Number the Rev. R. James's narrative of his journey to White Dog, and the commencement there of a new Missionary effort. Lying on the route between Canada and the Winnipeg districts, its position is central and important. The country between Lakes Superior and Winnipeg rises to a water-shed consisting of an uneven granitic country, intersected by lakes, and varied by granite knolls and sand-banks of 150 and 200 feet in height above the general level, the mean elevation of which is about 800 feet above Lake Superior. The ascent from Lake Superior is made by the Kame-nistiquia river, and includes forty portages,

the descent to lake Winnipeg consisting of a still greater number. On the summit of the water-shed lies a sheet of water studded with granite islets, and amplified into the appellation of "Thousand Lakes." Rainy Lake, and the Lake of the Woods, lie on the canoe route; the river Winnipeg, a magnificent stream, abounding in those beautiful falls and rapids adverted to in Mr. James's Journal, flowing from the Lake of the Woods into the large sheet of water which bears its name, and receiving on its way the waters of the English river from Lake Sal. The situation selected, hitherto called White Dog,\* now Islington, is pleasant, rising gently from its frontages on the rivers, which flow in three different directions, with thickly-wooded hills around.



The soil is rich, clear of bush, and fit for agricultural purposes. We believe, if the commencement now made be vigorously fol-

\* However barbarous or ludicrous the Indian names may be, there is always some meaning attached to them. In the present case, the place has received its title from a large white stone, or rock, indicated in our little map. The legend of the Indians runs thus—In days gone by, some Indians passing the place saw a white dog on the

lowed up, and an effective Missionary Settlement be formed here, that many of the

river's brink, and made ready to shoot it—a very unusual circumstance, these animals being generally valued rather than otherwise. The dog thereupon barked three times, and was immediately changed into a large whitish stone. The Indians now say, that the barking of the white dog was indicative of the proclamation of the Gospel by white men.

Ojibwa Indians will come in from different directions, the privations which they are subjected to convincing them that their existence as a people is incompatible with their present unsettled and wandering mode of life. Such a Missionary Station would constitute an important link of connexion between the Winnipeg Missions, and the new fields of usefulness opening to us in the direction of Moose Fort and East Main, in the Ruperts'-River District.

We rejoice at each new effort which is made, and each new spot which is occupied in these vast regions, where we stand as yet on the threshold of our work, and that, moreover, one of no slight importance. This will be evident from a very brief review—which our limits in this Number alone permit—of the various races of men which lie outspread on the immense area of North-Western America.

The Crees and Sauteaux, to whom the Missionary labours of our Society have hitherto been confined, are subdivisions of a people who designate themselves Eythinyuwuk, or Ininyu-wè-u, and “are identified as a nation with the Algonkins and Lennilenape, or Delawares, who once owned the whole country east of the Mississippi as far south as Carolina.” In the brief period of 250 years, under the blighting influence of contact with the white race, this most warlike and polite of the aboriginal nations has wasted away from millions to a few thousands, scattered over the territories that lie between lakes Huron and Superior to the south, and the Churchill or Mississippi river to the north; the Odchipewa—Chipeways, or Ojibwas, called also Sauteux or Sotoos—occupying the more southerly regions, from Lake Winnipeg to Lake Superior, and the Crees extending northward.

On the northern border, the Churchill river, the Crees meet another people, a distinct people, and speaking a language totally different. These are the Chepewyans, or Athabascans, who call themselves ‘Tinnè, or ‘Dtinnè. Their language is marked in its dissimilarity from the Cree. The compounds of the latter language are soft and flowing, and its harmonious accents more easy of acquirement than the harsh and guttural ‘Tinnè.

The following examples, furnished by our Missionary at Cumberland, the Rev. James Hunter, will show the distinctness of the languages—

	CHEPEWYAN, OR CHYFWYAN.	CREE.
Horse . .	Clechahw .	Mistahtim
Little Dog .	Cleyahzze .	Ahtchimoosis
One . . .	Encli . .	Pank
Two . . .	Nahkkey .	Neesoo
Three . .	Toy . . .	Nistoo
Four . .	Degee . .	Naoo.

The ‘Tinnè are divided into many tribes, known as the Hare, the Dog-rib, the Beaver Indians, &c.; and, on the eastern side of the Rocky Mountains, range northward until they approach the Eskimos on the coast, and the Kutchin on the western side of the Mackenzie.

The Eskimos, on the northern shores of the American continent, are a portion of that singular people who find a home in regions which are dreary and repulsive to every other tribe of man. Ranging along the shores, from the Asiatic coast and Behring's Straits to East and West Greenland, their language undergoes no change, except such as resembles a mere provincialism, and their national characteristics remain unaltered. They are said to be superior in courage to every other Indian nation, and to excel them in intelligence and susceptibility of civilization. On the coasts of Greenland and Labrador portions of them, it is well known, have been evangelized.

To the westward of the Mackenzie River, and extending to the coast-tribes of Behring's Straits, we find another people—the Kutchin, or Loucheux of Sir A. Mackenzie. They frequent, for trading purposes, the Peel-River Fort, and are described as “an athletic and fine-looking race, considerably above the average stature, most of them being upwards of six feet in height, and remarkably well proportioned. They have black hair, fine sparkling eyes, moderately high cheek-bones, regular and well-set teeth, and a fair complexion. Their countenances are handsome and pleasing, and capable of great expression.”\* Like the Chepewyans and Crees, they paint their faces with black and red stripes, decorating themselves with beads, and adorning the hair, which is tied as close to the roots as possible, and allowed to hang loosely down the back, with tail feathers of the eagle and fishing-hawk. They also perforate the septum of the nose, inserting two shells, joined together, and tipped with a coloured bead at each end.

These different nations, as to points of similarity or the reverse, present an interesting subject for investigation, from which, however, we must at present refrain.

With all these nations the fur-traders of the Hudson's-Bay Company are in communication. Beyond the limits of the first mentioned, the Eythinyuwuk, Protestant Missionary effort has not reached. We say, Protestant Missionary effort, for Romish Missionaries have gone beyond the Churchill-River frontier, and established themselves amongst

\* Report of Brit. Association for 1847, p. 122.

the "Tinnè. At Isle-à-la-Crosse a Popish Mission is to be found, and a Romish Priest is resident amongst the Chepewyans, of whom a considerable number are said to be gathered into a village round the church.

We do not believe that Rome, if persuasive means be alone resorted to, can proselyte largely and permanently from amongst the heathen to her system. We do not deny that there is energy in that system, but it is an energy of a peculiar character. We believe that it can act with unhappy influence on that which is better than itself; but on those portions of our race which are lying in a state of social dissolution it has no energy for good, to raise them up and bind them together. We believe, that since the Council of Trent, when the errors which had from time to time crept in, instead of being repudiated, were formally recognised, systematized, and stamped with the character of unchangeableness, Romish Missions to the heathen have been a failure. They have been longer in existence than our Protestant Missions; and where are the permanent results, except where, through the interposition of European settlers, influences other than those of a moral character have been employed? We again repeat, amongst the unmixed heathen, and by purely moral influences, where are the evidences of success—such evidences as Protestant Missions are capable of exhibiting? We believe Popery can aggress on Protestantism, and on various forms of nominal Christianity less corrupted than itself; but when brought to bear on the degraded heathen it is powerless, it has nothing wherewith to raise them.

It is remarkable that the White-Dog Station is the platform of an abandoned Romish Mission. It remains to be seen whether Protestant Christianity, by the grace of God, will not accomplish that to which Rome has confessed herself unequal, and, as she has often done in other instances, relinquished in hopelessness of success.

When we speak, therefore, of Romish Missions amongst the "Tinnè, it is not that we dread a national conversion; but we would provoke Protestant Christians to jealousy. We would recognise the indefatigable zeal and perseverance of those who are employed in Romish Missions; many of them, we doubt not, sincere men, although grievously mistaken. Would that their energies were employed in a better cause! But we do say, that wherever a Romish Mission is in advance of us, it is our reproach, and summons us to press forward.

There are many of the Chepewyans who are acquainted with that dialect of the Cree language which is spoken at Cumberland, where our Missionary efforts have been much

blessed. The Christian Crees are frank and ingenuous in communicating to the heathen whom they meet the glad tidings of a Saviour's love; and thus some knowledge of the difference that exists between the teaching of the Protestant Missionaries and the Priests has been introduced amongst their neighbours the Chepewyans, who have, on more than one occasion, expressed their earnest desire that the advantages which the Crees enjoy might be extended to them. Large numbers of the Chepewyans at Isle-à-la-Crosse, who have been baptized by the Priests, are dissatisfied with the corrupt doctrines taught them, and, desiring better instruction for themselves and their children, have sent a message to Mr. Hunter, requesting him to help them. "Tell him," said one old man, whose tears flowed fast as he was speaking to the person who conveyed the message—"tell your Minister from me, a poor, blind old man, that I feel here"—beating his breast—"that I am poor, and a sinner; that I wish to be taught; that I should like my children and grandchildren to be taught how to read, and what is their duty to God. Tell him to pity us; and, when he writes to those good men who send Ministers to the poor Indians, to tell them to send us one also."

We shall resume this subject on another opportunity, and now introduce Mr. James's narrative to our readers.

"May 19, 1851—After hasty but complete preparations, I left the settlement in a boat containing about seventy-five pieces\* of potato-seed, barley, flour, and a variety of things, with a Schoolmaster, Mission-servant, and crew of eight men. Mr. Cockran came down to the Rapids and saw the boat off, now encouraging me, then exhorting the men, his heart and countenance full of earnest joy. The glory of God and His Son our Lord is the end of this endeavour to rescue the Indian from temporal and eternal misery. Our dependence is upon His protection and blessing. We took in the last part of our outfit at the Lower Fort, which we left, with many kind Christian wishes, about six o'clock in the evening. A little after sunset we made our first encampment at the Indian Settlement, near the first houses we approached.

"My tent being pitched, and having obtained the ready consent of the nearest cottager, I invited as many as would to evening worship. The little house was filled: not only the boatmen, but several neighbours came. I read a few verses of Matt. v., the memorable

\* This is the term used for the boxes, small bales, &c., containing the supplies and luggage.

words of our blessed Saviour; and, in connexion with our present undertaking, dwelt a little on the words, 'Ye are the salt of the earth;' 'Ye are the light of the world;' pointing out the character of the real Christian, and beseeching them, when among the heathen, not to undo, by word or action, what I was going to do, but to 'let their light so shine,' &c. I afterwards prayed, and it was a new and delightful season.

"*May 20* — After an almost sleepless night, I rose before the men. Just after sunrise we passed the Indian Church, and I called to bid Mr. Smithurst farewell. In one of his Bibles my eye lighted upon a text which gave me comfort—Isa. xliii. 21. These words were full of interest, whether I referred them to the people around me at that moment, or to the people to whom I was journeying. As we passed down the river, persons came to the doors of their little houses, and gave our boat a look of surprise. We soon came to the last house of the Indian Settlement, formerly the Saulteaux School. The banks of the river now became very low, and were unrelieved by house or tree. About a mile below the last house there is a pretty spot for settling: the land is high and clear. Formerly, I was told, the Indians had large crops of Indian corn growing there. We now passed Netley Creek, Devil's Creek, and some others. Near the first we breakfasted. The margin of the river was low, and covered with rushes and willows. We pulled against a head-wind until dinner time, when we reached the mouth of the river. The lake is immediately before us, and the wind so high and adverse that here we must remain for a time. It is a shady, dry spot, and the last that offers a shelter or harbour ere venturing on the mighty Winnipeg. Alas! this encampment has a melancholy interest attached to it. From my tent I can see the very place where one of my people, poor James Ormond, found a watery grave about a year ago.\* During our detention here, I was often left to reflect on the uncertainty of life, and the importance of ministerial promptitude and faithfulness. O that I may always address my people as I would if I knew they should hear me no more! Before retiring, all our party assembled for prayer: my tent could hardly shelter their uncovered heads from the drenching rain.

"*May 21*—The wind was so boisterous through the night, that Philip and I often expected our tents to come down upon us. The boatmen slept under the tarpaulin covering the boat, likewise Wassachee, who, with his wife and three children, are accompanying us

to White Dog, and through whose impotency the present attempt to benefit his countrymen has been brought about. The storm spent itself by day-break, about which time I fell asleep. On waking, the sky had cleared and the sun shone warm upon us; but the wind had not changed its direction, and is blowing so fresh, that, with the oars, it is impossible to traverse the vast arm of the lake lying in our course. Whilst wandering about the beach, I fell in with three Indian graves, two of them old and one quite recent, neatly covered over with birch-rind and encircled with willows. I am told that under this canopy are deposited various articles, such as firebag, flint, steel, &c., which the Indian believes the departed requires in another world. By the side of this grave I knelt down, and prayed the great Father of all to look in mercy on the present generation of Indians, the work of His own hands; to spare them to hear the words of eternal life, through Jesus Christ, ere they were numbered with the hopeless dead before me. Oh, what solemn, heart-searching admonitions does the sight of a solitary pagan grave suggest! In many such shaded spots, by lakes and rivers, a voice issues from the birch-rind mound, 'No man cared for my soul.'

"*May 22*—After another fearful night of rain and wind the weather has cleared, but a strong north wind forbids our moving an inch. This delay, though very trying, seeing we have a boat-load of seed which has yet to be placed in the ground, and the hardest part of the journey before us, has not been without its uses. We have had time to ponder the object contemplated in this journey, to survey our probable trials and difficulties, and, by prayer and searching of the Scriptures, to prepare to contend with them. Philip, who goes as Schoolmaster and Interpreter, and I, have thus spent the last two days. He is truly the man for such a work as that before us. When sitting alone in the tent, he has opened his mind and heart unreservedly, and displayed a ripeness in grace, a distrust of his heart, a confidence in God, and knowledge of His Word, which quite surprised and delighted me. Yesterday evening I suddenly entered his tent, and found him absorbed with a volume of Scott's Commentary. I read a portion of the fourth chapter of Paul's second Epistle to the Corinthians, dwelling especially on the fifth verse, 'We preach . . . Christ Jesus the Lord, &c.' I pointed this out to Philip as the grand theme of the Christian teacher. He said it was a very sweet one to himself; and I doubt not, when he is left among the heathen to whom we are going, that then Philip will

\* "Church Missionary Record" for Jan. 1851, p. 18.

'open his mouth . . . and preach unto them Jesus.'

"*May 23*—During the night the wind got into the south, and about three o'clock this morning we made a start over the lake. We had good sailing all the day, and reached Fort Alexander about five o'clock in the evening.

"During the last part of the lake the wind was blowing very hard, and we entered the mouth of the Winnipeg river amid a heavy sea. We felt duly thankful to God for this day's mercies and progress. Fort Alexander is nearly a mile from the mouth of the river. They were kind enough to honour us with the flag as soon as our boat was descried, and I received a very warm and hospitable reception from all at the establishment. I would have gone forward this evening, but was desired to perform some ministerial duties at the Fort. After the candles were lighted, I had Evening Service in the mess-room, in which all belonging to the Fort, my crew, and some Indians, were assembled. After the Service was ended, I baptized a young Saulteaux female, and united her in marriage to one of the Company's servants, a nice, intelligent man: he received his education at the Society's School at the Indian Settlement. Altogether it was a deeply-interesting evening, and such as seldom occurs at Fort Alexander.

"*May 24*—In the morning there was rain, which soon ceased, and we made a start. Before doing so, we had great difficulty and annoyance in engaging five additional men for the remaining part of the journey. We succeeded, with high wages, and got on remarkably well by evening. The encampment of Indians belonging to this quarter we found about two miles up the river, where they seemed to be busily engaged in catching and eating sturgeon. The children ran down to the edge of the river to gaze upon us; but the men were so busy gambling, that for a whole hour not one of them came out. I sent for the head Indian, the chief being absent, but he was quite indifferent to my message. I went to the tent, and informed them that I was anxious to speak to them. They were perfectly heedless, and it was only when just starting that one or two came out. Observing nothing but hardness, I thought right to reprove them, by saying that I was not pleased with the disrespectful reception they had given me. I told them I had never treated their chief so when he visited me. They seemed perfectly ashamed of their conduct, and tried various apologies. Truly, at that large encampment was a stronghold of Satan—such contempt and indifference to our

benevolent errand. We gave all the children biscuits, and a few presents of tobacco to the men. Every attempt to do good having failed, I was glad to be away with the five Indians we had engaged. After only a short mile, we came to one of those dreadful obstacles to our progress—a rapid, up which the boat was with difficulty hauled. Shortly after, we came to the first of the lines of splendid falls, so matchless and numerous in this river.

"Unaccustomed to rocks in Red River, I was here struck with the tremendous beds of granite which we saw. The cargo was soon over this fall; but, being a first trial of our strength, the boat was a great labour. The launch was not long, but steep. I had here my first impressions of a fall; and though this is comparatively insignificant, the boiling waters and the thundering noise were indeed grand: I could never manage a description, but looked on in awful silence. The river was much finer than I expected, and, on the average, wider than the Thames. The sides are thickly lined with pine and poplar down to the very brink. Its windings are as yet very gentle, and it is continually expanding into extensive and picturesque bays, which are dotted with small islands. It is not possible to conceive any thing more lovely and romantic than the whole scenery. Our new crew seem all good workers and hearty fellows, but, alas! very careless about their souls. It is a solemn consideration, but it is a fact, that those Indians are worst who have had most contact with Europeans.

"My men were all at evening prayers as usual. I contrasted the heathenism we had lately seen with Red River. Knowing that some of my men were anxious to get forward, I was desirous to get their hearty good will this evening respecting the strict observance of the Sabbath morrow. When I appealed to them, one said, 'Let us stay;' another, 'Let us keep to God's commandment;' another asked, 'What shall we think if we have an accident to-morrow?' and one again remarked, that he had never travelled on the Sunday but they had some ill or other. Such united sentiments were very pleasing.

"*May 25: Lord's-day*—We rested to-day, and endeavoured to make its sacred hours as profitable as possible. At nine o'clock I had full Morning Service with my Christian boatmen: my text was 2 Cor. x. 4, 5. I thought such a subject most likely to repel that impression of the hopelessness of the heathen which had lately been made, and to inspire faith and hope in the success of our journey.

"After dinner, I and Philip held a Sunday-school, consisting of six Indian children, who are all in the alphabet. I was glad to



have six little dirty children around me. After the lessons, Philip spoke to them familiarly about the God who made them, about Jesus, sin, and the Sabbath. The little pagans quite understood him, and we felt much encouraged with this first endeavour to bring them to Christ.

"I next had the adult Indians, and, through Philip, addressed them on religious subjects. Our loaded boat sitting hard by on the placid waters was an unanswerable argument in favour of Christianity. I assured them how much they were loved in Red River and in my native land, and how anxious we were to promote their present and eternal welfare. Wassachee said he had heard that they were all expecting us with joy at White Dog, and that the Chief from Lac Sal was already there to meet me. The tidings of our coming seem to have spread far and wide. I fear we shall not have seed enough for all congregated at White Dog.

"Philip filled up the intervals to-day by reading the Ojibwa Testament to a circle of Indians. We concluded the day with an Evening Service, and I trust our labours have not been 'in vain in the Lord.'

"*May 26*—During the night there was a very sharp frost. I was too cold to sleep. We made a start before sunrise, had a beautiful day, and got over three large falls. At two of these, called 'The Silver Falls,' the boat had to be hauled up very steep banks; but with all hands, women as well as men, we got nobly over. The falls increase in grandeur as we ascend. Many marvellous stories were related by the Indians of canoes and boats being carried down the falls. In approaching one of these falls, I felt giddy at the distance of several yards. We reached the longest portage by evening, called 'The Bonnet Portage.' After tea I had an interesting conversation with Wassachee. We unloaded the boat, so as to be ready for a start in the morning. Thousands of swallows were swinging in the air over this fall.

"*May 27*—The morning was very threatening, but no rain of consequence fell. The men, with their usual noisy cheerfulness, dragged our heavy boat over this long portage of about a mile. After breakfast they carried over the pieces. The further, or higher side of this portage is plain, almost free from bush, and a beautiful soil. It is nicely shut in, has a good fishery at a short distance, and commends itself as an excellent place for a settlement; but it is never frequented by Indians.

"We passed two more falls in the course of the day. At every turn of the river the scenery was enchanting. In the evening we ran with a fair wind across a pretty large

lake. The weather to-day, and since we left Red River, has been painfully cold; very suitable, however, for voyaging. We began to-day the ascent of another river, called White River, from the colour of its muddy banks. We have much reason to praise God for daily mercies.

"*May 28*—A beautiful morning, and we made an early start. Our course was up White River. This is a much finer river than the Winnipeg, and the current more rapid. We had to put out the tracking line. About two o'clock we came to an Indian encampment at the foot of a fall. There are three families who dwell for the most part at this intermediate spot. At present they are luxuriating upon sturgeon, which they get in great abundance. Men and boys stand near an eddy at the foot of the falls. When they see the monstrous fish rubbing about the stones, they dart a forked piece of iron into its back with unerring aim. Two hundred of these fish were hanging in the sun to dry. This plenty is soon followed by poverty, for the season of fishing is very short. I had a long conversation with the old man we found at the tent. He is regarded as a minor Chief. He was pleased to hear the object of our journey, and, when the opportunity offered, would listen to the Christian religion. We dined upon sturgeon, which we got in exchange for flour; but the sight of 200 sturgeon almost sufficed for my dinner.

"Before encamping, we surmounted two portages close together. We have yet about twelve portages, and five days, to our destination. All are regular at prayers. We have begun to expect the Lac-la-Pluie boats, and the English packet for Red River.

"*May 29*—We have now got over the most difficult part of our journey: we have only six portages remaining, and a very gentle current. About noon we were met by two canoes, containing an Indian, his wife, and four children. He belongs to White Dog. He had been waiting for us higher up the river; but, finding we did not come, he was on his way to Fort Alexander. I spoke to him about settling, and placing himself and his family under Christian instruction. He said he was desirous to settle. He asked if he would get a hoe, and if we would clothe his children going to School. I assured him of both. I told him, then, that this was not the chief object we had in view in coming among them, but that we were anxious to save their souls by making known to them the only way of eternal life. He spoke with great deliberation, and evidently felt that, in giving to us his children, he was giving them a new religion. He turned his canoe, as did all the Indians whom we met.

We have now five canoes, and about twelve Indians in the boat, all proceeding with us to White Dog. Our object is warmly appreciated. From many conversations with the Indians, I believe they will build in great numbers, and gladly hear the preaching of the Gospel. This is the main point; and that the Indians are ready to abandon their heathenism for something better, is evident from the fact, that many children were offered to the Romish Priest Belcour for baptism. Our prospect is very bright—our faith strong.

"May 30—I rather overslept myself this morning, and because I did not turn out of my tent as usual, they waited an hour—a kind considerateness, which strikingly contrasts with Henry Martyn's 'Merciless Hassan,' but which I reprimanded.

"Before halting for breakfast, we met an Indian and his family from White Dog. It appears that the Indians waited for us until they were tired, when some dispersed to the fisheries, supposing we were not coming. At first I thought of sending forward a canoe to apprise them of our approach; but, finding that they had only left White Dog a day's journey, I deemed it unnecessary.

"All the Indian men of this quarter I have yet seen are noble, athletic creatures, every way far superior to any Indians I have hitherto seen. I cannot say so much for the females.

"The Indian we met this morning has travelled with us all day, in order to deliberate before giving me any promise about settling. I think he is anxious to return, but has a debt to discharge at Fort Alexander, whither he is now journeying with skins. After our interview in the morning, he asked Philip for a taste of bread, and then he might resolve to come with us. He wanted to know if a house would be built for him. I promised him every assistance. Poor men! how unable to estimate our motives, or their own best interests!

"We have made good progress to-day, and surmounted three falls. The last of these, called 'The Slave Fall,' is the finest of all we have passed. It has its name from a reported fact, that, years ago, the Indians of this quarter threw a captive Sioux Indian into the awful stream.

"May 31—About noon we were overtaken by a terrific thunder-storm, which compelled us to lay by, and was followed by a most tempestuous night.

"June 1: *Lord's-day*—I had full Morning Service with all our Christians and about ten Indians. We held a Sunday-school afterwards, of Indian children.

"Severe indisposition, from wet and damp, prevented my assembling the Indian adults in the afternoon, but I had a long and hopeful

conversation with one who came to my tent to hear about our religion. When I told him that the great object of our journey was the conversion of the Indians to Christ, he said he was willing to become a Christian, and hoped he would be steadfast. He wished to give us six children for the School. He said he felt our kindness in thinking of them and their children. 'Once,' said he, 'I would not listen—I was well off: but now I am poor, my country is poor, and I see we must now follow your way.' In all my conversations with the Indians I have discovered that poverty is the affliction by which God has disposed them to settle, and embrace the Gospel, and I doubt not that in many cases their temporal distress will be sanctified to their eternal riches and glory. I and Philip were much encouraged by our conversation with this Indian. He bade us not to be disheartened if a few would not hear us: the most influential would do so.

"In the evening I had about thirty at prayers. Philip interpreted St. Paul's speech on Mars' Hill, which commanded great attention.

"June 2—We crossed our last portage save one at breakfast-time.

"We met the chief of White Dog, on his way to Fort Alexander. I had a long and interesting conversation with him. He is most favourably disposed towards our Settlement, and will use his influence to give it success. I was sorry he would be absent, and pressed him to return. He did so for a short distance, when we were met by the Lac-la-Pluie boats, with which he left us again. He told me frankly that he himself would not change his religion, but would lay no obstacles in the way of others wishing to do so. He said he would listen himself to our religion on his return. 'We all worship God,' he said, 'only in different ways; and one religion is as good as another.' And so he might think, alas! for all the specimens of Christianity which he had seen. I told him it was not so; that there was a very great difference between them and us. I then gave him an outline of the Christian religion, and assured him that there was salvation in none other than Christ. His gigantic frame was fixed in a dignified posture, and his eagle, piercing eyes betrayed the deepest attention whilst I spoke. I studiously avoided any sweeping expressions concerning the hopelessness of the Indian in his present belief, and always alluded to their notions with respect; and this chief gave me a proof of the wisdom of dealing gently at first with their system of superstition—of undermining, rather than storming. He said, 'I see there is great difference between you and the Priest' (Belcour): 'the Priest said our's were all the devil's

works, and leading us to damnation. I find you reason with us, and show us how your way is better than our's. I like your way better than the Priest's.' He said he had told all the Indians to assist us to the utmost, and had told one of his sons to put down his seed. He was going from Fort Alexander to visit Red River. I trust and pray that this visit may, under God, be of great spiritual benefit to him. I gave him, at his own request, a note to the Bishop. May he return, more disposed, by Divine grace, to embrace the Christian religion! What a blessing to his people and country! He has great influence.

"June 3—After a very cold night, during which there was frost, we commenced our last day's journey. The scenery was more beautiful than ever. At breakfast-time we crossed the last portage, which is a very awkward one, as the pieces have to be carried along the side of a steep, slippery rock. Here we sent off a canoe to an Indian encampment a little to one side of our course, requesting them to come to White Dog immediately. Having stretched out our necks a good many times, we suddenly saw the place called 'White Dog.' About one o'clock at noon our feet trod its soil, destined, by hopes and prayers, to 'rejoice, and blossom as the rose.' Immediately on our arrival we sent tidings thereof to all the Indians belonging to this place.

"Having seen nothing hitherto but mountains of rock rising backward from the river, we looked with surprise on a large piece of open ground, with a rich soil, clear of bush or tree. The chief beauty of this place consists in its rising gently back from the rivers, which flow in three directions, and commanding a lovely and extensive view from its summit. The only distressing object which meets the eye in the whole scenery is the shell of a Romish church, abandoned a few years ago, and a proof of the impotence of that Church permanently to evangelize the heathen. It has not, however, as I heard, the best site. Though at no great distance, I have already fixed upon another, than which there is not a more beautiful spot in the world for a 'Church of the living God.' O that one day the Lord might have a temple here, frequented by those poor wanderers who have so often trod this very spot without a thought or wish for brighter days!

"We did not much to-day, as the boatmen needed a little rest, and the Indians were nearly all away. We surveyed the place, made handles for our hoes and hatchets, and set fire to the dry grass which bedded the ground.

"In the evening we offered our grateful praises to God for our many, many mercies. Our journey, including Sundays, has oc-

cupied, from Red River a fortnight, from Fort Alexander ten days. During the ten days from the mouth of the river, we launched the boat six and twenty times.

"June 4—Though the Indians had not arrived, we this morning commenced our labours very energetically. I finally fixed upon, and marked out, the plot of ground for the Mission establishment. With much labour, we got down about five bushels of cut potatoes upon it, to secure seed for next spring. The ground was very wet, in consequence of the heavy rains, and a thick bed of grass, which has kept the sun from it. On the surface is a fine black soil, and under it, at the distance of nine, twelve, and more inches, a viscid kind of loam. I set the boatmen to work. They made the drills, and myself and Indian children planted the potatoes. I had to work very hard; for the poor Indians, unaccustomed to such toil, straighten their backs and look round every minute. They are very willing to follow my directions—more willing to follow than I am able to guide. Philip went with six men into the adjoining woods, and by dinner-time they had rafted home fifty fine poplar logs for our store. These were carried to the top of the bank, where the buildings are to stand, on men's shoulders. Philip and another commenced building the store, which, had not the rain set in, would have been four feet high to-day. It will, when completed, be twelve feet square, and very strong. Jacob was busy about the nets. He set two last night, and gave us all a taste of the famous white fish, having caught twenty-three. They weighed from four to ten pounds each, and were truly delicious. It was a very animating day, and must have been a novel sight to those who have passed a hundred times without seeing a soul moving on the face of the brow—some rafting timber, some carrying it up on their shoulders, some building, some filling the surrounding vale with the voice of the hatchet, some hoeing and planting potatoes, some cutting sets or running with a bag, some in their canoes fishing in the bay at the foot of the brow, some cooking, and other some gazing 'as though some strange thing had happened unto them.'

"I am exceedingly delighted with the locality. With very little clearing, a hundred families might settle. Building timber is close at hand, and the same may be said of hay-ground, fisheries, rice, and, most years, myriads of rabbits.

"A fond wish rose in my mind to-day that this place might have its present barbarous name exchanged for one dear to me and every friend of Missions—Islington.

"June 5—This morning the whole face of

the beautiful brow looked quite busy. We hoed in about a bushel of barley on the Mission ground. Six of the men took the boat about half a mile down the river for pine logs. Our property not being dry in the boat, we packed it in the centre of Belcour's church. The boat returned about mid-day with eleven fine logs, some of which made eight boards, and much larger trees were left growing. At noon the Indian canoes came in sight, bringing about sixteen Indian families. Among them was the chief of the Lac-Sal Indians, 'Little-boy,' with many of his relatives and people. He is small in stature, and has a very open, pleasing countenance. I spoke to him at once as to whether he wished for a settlement near Lac Sal. He said not: the country was so poor that they would not return to it; and he was anxious, with his party, to settle at this place.

"After a grand dinner of pemican and flour, and the distribution of some tobacco to each, I assembled every Indian now at the place, and formally made known to them our intentions about a settlement, and our anxious desire to give to them and their children Christian instruction; urging them by the poverty of their country, by the swiftness of life, and by the value of their never-dying souls, to accept the boon which was now offered to them. I spoke to them for about an hour; and, blessed be God! I was enabled to speak with energy, faithfulness, and yearning affection. When I had done, I invited all present to express their opinions and feelings. The Lac-Sal chief spoke first, and others followed, expressing their concurrence in our plans, and, in a most touching way, their gratitude and joy for our kindness in coming among them. Among other things, the chief said, 'For my part this is the first time I have heard this' (Gospel): 'I shall settle here and listen to this religion: I hope the young men will do the same.' After more conversation, I received the names of twenty-one who promised to settle, and place themselves under Christian instruction: from these I was offered twenty-three children, and two from Fort Alexander, making twenty-five. Their serious and expressive tone carried home the strongest conviction of their sincerity. I have very great reason to humble myself for my unbelief, and to praise the Lord for disposing of the hearts of so many to enter cordially into our designs. It was not for meat or drink; for we had nothing to offer them beyond a few skeins of twine and a little ammunition. It was painful to refuse flour; but I told them it was for the School, and they asked no more. At the close, I commended Philip and Jacob to their love. I told them what sacrifices Philip had

made, out of love, to come and instruct them, and hoped he would receive much kindness. They appeared to be much drawn to him; and one noble young man said, very warmly, 'For my part, if I get ducks, or any thing nice, I will bring it to him without charge.' All retired much gladdened, and promised to attend my Evening Services at five o'clock.

"June 6—This morning the chief came to me with a grave inquiry, if they gave up their past way of living, how were they to get clothing? This question argued careful premeditation and foresight on the part of the chief, and the sincerity of their present intentions. I answered, that the able men must still hunt at the proper seasons, and procure clothing; that we should provide for the wants of their children at School, and assist the aged and infirm; and that we should have a few things with which to reward labour done for us. He was well satisfied. He asked me to send him an English hat on my return to Red River. Before going away, he repeated his thanks for thinking about them.

"After breakfast we distributed the potato-seed among them, a little more than a bushel each, also a quart of Indian corn to each. They all fell to work very industriously. Some of them got all their potatoes planted to-day, though we had not hoes for all: some who could not get a hoe the first day used hatchets in making drills. Their perseverance was very encouraging. Our store had some of the roofing-sticks put on.

"About half an hour before sunset I assembled the Indians, old and young, and, through Philip, I began to give them an outline of the Christian religion. I began with the creation, Sabbath, fall, and entrance of sin into the world, the deluge, rainbow, preservation of Noah and his family, Babel, accounting for different people and tongues, and so on, for the leading events. They were deeply interested with these things, especially the origin of languages. I went over all a second time, and they assured me they understood it. All this while they were squatting about me, most of them smoking, yet lending a quick ear. I was sorry to find that Philip was not understood by all, but he will improve when speaking nothing but Saulteaux.

"I this evening gave each Indian a small present of a flint, couple of hooks, thimble, &c. To the chief, Wassachee, and a poor naked old man, I gave a shirt each. After supper, I had my usual Service with the boatmen from Red River, Philip, and Jacob.

"June 7—Very heavy rain fell in the night, leaving the ground so wet as to impede our operations this morning. On the Mission

ground we planted about half an acre of Indian corn. The Indians were busy planting theirs. I fear the heavy rains will injure the potatoes. The bulk of our barley will be kept till next spring, and half a keg of Indian corn. About twenty-nine bushels of potatoes are now in the ground, and forty quarts of Indian corn. May God grant an abundant return! After a few heavy thunder-showers, it set in for wet, and put a stop to all work. The weather has been cold and unfriendly ever since our arrival.

"I was much pleased to find every Indian present at my Service this evening. I proceeded with my tale of Old-Testament events, throwing in remarks of a practical kind, and appropriate to the present assembly. I enlarged upon the Ten Commandments, going over them once or twice, and adding short explanations. They admitted that a religion with such commands as these must be good. I told them that in these laws not only were certain deeds forbidden, but even those bad thoughts which led to them. I convicted them all of sin, and pointed out the manner of life required in those who follow our religion. At this step I left them, but saw that they were evidently discouraged. I explained that to-morrow was the Sabbath, and a day of holy rest. I gave them each a little flour for to-morrow. In the course of the evening, one of my hearers, who I hardly thought was listening to my account of Israel's Exodus, told Philip that he had not told them two things; first, that the sea crossed by the Israelites was the Red Sea, or, as he said, 'Sea of blood.' The other omission with which he charged Philip was the descent of quails on the children of Israel in the wilderness. We explained to him that our object was, first to give a short account of the Bible, and afterwards particulars. It was pleasing to discover the attention that had been paid to all I said. This Indian is a voyager, and had picked up this knowledge from Mr. Jacobs, the Native Wesleyan Missionary, at some time or other.

"June 8: *Whit-Sunday* — About nine o'clock I held full Morning Service with the Christian portion of my people, which was also attended by Wassachee and his family in Sunday attire. I had all my own people to dine with me in the tent. We were a happy little party, and spoke of our peculiar position in a religious point of view, and felt it an affecting thought that this would be the last Sabbath we should spend together, perhaps for ever, in this world, Philip and Jacob having to remain when we go.

"After dinner, we had a number of Indian children to the first Sabbath-school in this place. We had to begin at A, B. Two of Wassachee's children know the alphabet now, and all seem quick. We made them distinctly understand about the creation and the Sabbath. We taught them that God made them, and sent His Son Jesus Christ to die for their sins; and that if they love Him they shall go to heaven when they die. We made them all repeat this till they were quite familiar with it. Thus we scattered the first precious seed. May Jesus bless it, and make them 'followers of God, as dear children!'

"In the evening I spoke to a large number of Indians, including twenty-six heads of families, from John iii. 16, and laid open the great plan of salvation by faith in our Lord Jesus Christ, who laid down His life for us. The effect upon them was quite moving: they received every word with an audible, emphatic assent, and went away with great seriousness. I made an attempt to get some account of the religious notions of these heathen, but could hardly get an Indian to tell me any thing, as if they were already ashamed of the absurdities of their notions. He told me they had a good and evil spirit, but only one future state for all characters; that they had fables of the creation and universal deluge; but it was quite painful to get any thing from them, and seemed to hurt their feelings. Surely the bands of superstition and delusion are broken, and these people are about to be delivered 'from darkness to light.' I believe the devil is overthrown, for not a tongue opposed us, or advocated a system which for ages has blinded the eyes and ruined the souls of these benighted people. Of all the Sabbaths I could have spent at this hitherto pagan spot, none could have been so appropriate to our position, in its memorial and its Services, as *Whit-Sunday*.

"Our closing Evening Service was with our Christian party, when I spoke a few words on the text just mentioned, Isaiah xi. 9. About dusk, Philip and I walked to a high rock at a little distance to the north of us, whence the view of three winding rivers, and thickly-wooded hills rising one above another, is very beautiful. I had a deeply-interesting conversation with Philip. He showed me a verse which had comforted him in the prospect of being left the only Christian teacher of these numerous Indians—Luke xxiv. 49."

Want of space compels us to postpone the conclusion of the narrative until our next Number.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF JANUARY AND THE 21ST OF FEBRUARY.

**MEDITERRANEAN MISSION**—The Report of the Rev. J. T. Wolters, dated Smyrna, Feb. 5, 1852, tells us that something has been effected, during the past year, for the diffusion of the light of pure Christianity in a region where it once burnt brightly. There have been services in English and in Modern Greek. The Scriptures have been circulated. Though the priests "would fain bind the Word of God, 'the Word of God is not bound.'" Amongst other works, the first four Homilies have been translated into Modern Greek. Near the Gulf of Volo, in European Turkey, some Greeks have been stirred up to inquiry, by reading the Bible and the Liturgy of the Church of England. At Thyatira there are a few who read the Scriptures. Instances of a tendency towards a revival are to be found in many other places; and, in short, "a movement is observable among the Greeks," which, if not hindered by those who ought to guide it, "may lead to a general reformation of their church."

**BOMBAY AND WESTERN-INDIA MISSION**—This Mission has been exposed for many years to special hinderances, arising principally from the great inadequacy of our Missionary staff to grapple with the vast sphere of labour there, and the successive removal, by death, of many most promising and devoted labourers. Yet here, too, as in the other Presidencies, there do not lack intimations that a great preparatory work is going forward, which must, in God's providence, sooner or later produce its results. As the stream winds round the curving banks on either side, it is silently sapping their foundations—

Rura . . . . . quietâ  
Mordet aquâ taciturnus amnis.

Our monthly intelligence bears witness to the fact. The Rev. C. C. Mengé's Journal of his work at Junir and its neighbourhood is quite of this character. A conviction of the folly and impotence of idol-worship is evidently diffusing itself over the district. Native Catechists—Ram Krishna and others—are attracting considerable attention. At one place visited, "the determined enmity of the Brahmins, and the sincere pleasure with which some poor villagers listened to 'the truth as it is in Jesus, were clear proofs that the Gospel had been preached there by our Scripture Readers from Astagaum.'" These native helpers are pursuing their daily work of evangelization with energy and success. The circulation of Ma-

rathi and Guzurathi Tracts is not without encouraging results. On one occasion our Missionary was visited by three Brahmins, who had been induced to take this step by what they had heard in the street, and read in vernacular Tracts. "They felt convinced of the vanity and sinfulness of worshipping idols of wood and stone. They felt, also, the necessity of having some one to deliver them from the power and guilt of sin." An interesting conversation ensued with the minister of Christ, in which he endeavoured to 'expound unto them the way of God more perfectly.' They listened attentively, and requested permission to converse occasionally with Mr. Mengé on the important subject of Christian truth. A few natives, here and there, are taking the more decided step of entering the Mission premises as Catechumens, previous to their admission into the visible Church by baptism. But Missionary light radiates far. Three persons arrived in November last at Malligaum—the most distant outpost of our Mission, 80 miles N. E. of Bombay—having themselves travelled upwards of 100 miles thither to present themselves for baptism. The instrument of their conversion was a native, who had himself been baptized only three years before, by our Missionary the Rev. C. W. Isenberg, and had come with some Christian books to reside in their village, and instructed all who would resort to him. So true is it that those who 'have tasted' for themselves 'that the Lord is gracious,' will at once evince their possession of the new spiritual life by bidding others to share in the same Gospel feast. These pilgrims in search of the true riches were baptized in our Mission Church by the native deacon, the Rev. James Buntur; and retraced at once—rejoicing, like the Ethiopian eunuch—the 100 miles that had conducted them there, and were to lead them home again; leaving word, however, that five other of their neighbours were preparing to follow their example. Are we to send to these people a messenger of the glad tidings that they have already learnt to love; or are we to make to them, for want of men willing to offer themselves for the work, the same answer which we were forced last year to return to the application from Jubbulpur—"We have no men"? Let the Church at home reply. We are trustees only for what is committed to us. With her rests the responsibility of refusal.

# Church Missionary Intelligencer.

No. 4.]

APRIL, 1852.

[VOL. III.]

## ORIGINAL COMMUNICATIONS.

### AFRICAN GEOGRAPHY—THE NILOTIC REGIONS.

It is impossible to view Africa without deep interest. The very obscurity, which veils so large a portion of it, increases our desire to know more of its interior. Some have supposed that the name Africa has been derived from the Hebrew word *phreka*, "broken off, or separated," in reference to its separation from the great Asiatic continent in all other points except the Isthmus of Suez. But so also it has been in reference to the geographical knowledge we have hitherto possessed of it: it has been, in a great measure, a detached and separated land. There is a marked difference between its configuration and that of the European continent. Europe is indented by bays and arms of the sea, which invest it with a very extended line of coast, in proportion to its magnitude, and, projecting it into peninsulas and capes, facilitate access to large portions of it. Africa, on the contrary, presents a singularly unbroken coast. No great gulfs penetrate deeply into its solid mass, and throw open the interior to strangers from other quarters of the globe; and although there is every probability, that—when the mystery connected with it has been solved, and we are enabled to fill up with accuracy the great central blank which our maps exhibit—it will be found that the provision for internal navigation, by the intervention of lakes and rivers, far exceeds what has been anticipated; yet hitherto, to those from without, Africa has been remarkably a shut-up land. The depths of the American continent have been penetrated; the steppes of the Caraccas expanding before the view like a shoreless ocean, except that "the ocean, with its light, curling, gently foaming, sportive waves, cheers the heart like that of a friend, but the steppe lies dead and rigid, like the stony crust of a desolated planet"—the pampas of Buenos Ayres—the forest-covered plain enclosed by four rivers, the Orinoco, the Atabapo, the Rio Negro, and the Cassiquiare, whose rocks, covered with colossal figures of crocodiles, tigers, &c., testify to its having once been the home of man, but which now,

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throughout its entire extent of 8000 square geographical miles, is without human inhabitants—the heights of the Andes—all have been visited by the European traveller; but Africa, as to its great central area to the south of the Equator, remains to this day a *terra incognita*. Yet progress has been made within these last few years, and facts of an important character ascertained; and who can feel uninterested in the progress of African geography? For our part, we pretend to no such indifferentism. Geographical discoveries open the door to hitherto undiscovered tribes and nations. They introduce us to new sections in the widely-scattered family of man, and prepare a way for Missionary enterprise. If, on the banks of Africa's rivers, no numerous tribes were to be found, and the lands, which rise from the margin of its inland seas and lakes towards the flanks of its stupendous mountains, were without the presence of man; if the wild beasts of the wilderness and solitary place—the elephant in the open savannah, the rhinoceros in the jungle, and the hippopotamus on the sedgy margin of its lakes—were the only occupants, we should leave Africa to those in whom, if such are to be found, the love of scientific discovery prevails without any admixture of the philanthropic element; and African geography, under such an aspect, as a subject for the pages of a Missionary periodical would be wholly unsuitable, as much so as an investigation of the scarred surface of the earth's satellite. We could then understand why Africa has hitherto been regarded as the least favoured and least valuable of the great continents of the world; so much so, that in a popular work, published not many years back, on discovery and adventure in Africa, language such as this occurs—"Africa obstructs the great highway across the ocean. Her coasts form the chief barrier to direct maritime intercourse between the distant extremities of the earth. Could Africa cease to exist, great facilities would be afforded to communication between the other continents." And so we might conclude, with the writer, if we believed, with him, "that the orb which cheers and illumines the rest

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of the earth, glares in Africa with oppressive and malignant beam, blasting the face of nature, and covering her with desolation." But we are persuaded the truth is precisely the reverse of this. Even the Sahara itself is not, as was long supposed, a monotonous waste of arid sand, "a sandy ocean without vegetation, and unfit for organized beings," but rather a rocky wilderness; sometimes, indeed, stretching out into an almost uninterrupted level, covered with pebbles and gravel, but as often undulated with ridges and valleys, certainly not bountifully endowed by nature, but nevertheless furnished with vegetation enough for the camel—that useful animal, which, in the Targié or the Temáhirg tongue, has been most expressively combined with man into one idea, man being called *alis*, and the camel *amis*. The Sahara is not all "dayí," or naked desert: the "dawah," or rocky wilderness, with its bushes or clusters of trees "overtowered by imposing groups of mountains," and enclosing valleys of considerable richness and vegetation, as in the country of Air or Asben, occupies a considerable portion of it. And if even the Sahara, the most dreary portion of Africa, when viewed in its reality, loses much of its repulsiveness, what shall be said of the populous and productive regions to the south—Senegambia, watered by the Senegal, the Gambia, and the Rio Grande; Ashanti, Dahomey, Yoruba, between the Kong mountains and the Atlantic; Nyffi, Haussa, Bournu, &c., separating the desert from the great central plateau? Over these regions the slave-trade for centuries has revelled. Amongst them it has had innumerable feeders, and human life has been profusely lavished to meet the demand upon the coast. Yet they still continue, under a rude agriculture, to yield bountiful crops of ghussub, ghafuli, cotton, &c., to supply the wants of their still numerous inhabitants. The undiscovered platform to the south of the Equator is not, we may be assured, without its tribes and nations. It is true, from its position, if there were nothing to moderate the intense power of the solar rays, it would necessarily constitute the hottest portion of the earth. But a mountainous elevation might so modify the ascendancy of tropical heat, as to prepare a region of a temperate character for the use of man; and thus it is that our Missionaries have felt themselves cold on the mountain heights of equatorial Africa. Who can view Africa, imperfectly delineated as it is on our maps, with its fringe of coast line, and its unknown territories within, without the deepest interest? We anxiously

watch for its development, and mark each successive step that is made in the progress of discovery, the slow receding of the mysterious veil which has hitherto concealed its vast interior from the eyes of the European, and, as it rolls away, we behold expanding before us a vast field, over which the Gospel shall advance, ameliorating the condition of man, and achieving some of its most glorious victories.

It is with such views and feelings that we desire to direct the attention of our readers to African geography, and the progress it has made. There are several points of much interest, should we be enabled to bring them out succinctly and clearly. At present they lie scattered in various books and publications. It is not always possible to have access to a variety of works bearing on a specific subject; and, even when attainable, the examination of them in detail requires much time. The mass of reading material presented to the public at the present day is voluminous. It is not every one who has time to go down into these gold diggings, and proceed to separate what is truly valuable and genuine from other and comparatively unimportant elements. It is in such a point of view that an article like the present, which does not pretend to originality, but merely to select and group together leading points of interest, may prove serviceable.

We shall refer, in the first instance, to the knowledge of Africa possessed by ancient geographers. Our notice of this part of the subject must be brief; nor should we advert to it at all, but for the remarkable manner in which some of the views entertained in former times have been verified by recent discoveries.

That the negro nations were known at a very early period to the ancient Egyptians is manifest in the sculptured delineations connected with Rameses II., who is noticed by Herodotus under the name of Sesostris, and whose victories extended northward, southward, and eastward. His period is stated to have been from 1388 to 1322 B.C.

Again, Herodotus has transmitted a tradition that Pharaoh Necho, cotemporary with Josiah, king of Judah, fitted out some vessels, which he manned with Phœnician sailors, who, coasting along the eastern shores of Africa, and doubling the southern promontory, returned home by the Straits of Gibraltar. Several scientific authors have acceded to the probability of such a circumnavigation; more particularly Humboldt, who thus expresses himself—"To the important opinions of Rennell, Heeren, and Sprengel, who are inclined



to believe in the reality of the circumnavigation of Libya, we must now add that of a most profound philologist, Etienne Quatremere (*Memoires de l'Acad. des Inscriptions*, t. xv. p. 2, 1845, pp. 380—388). The most convincing argument for the truth of the report of Herodotus (iv. 42) appears to me to be the observation which seems to him so incredible, viz. that the mariners who sailed round Libya from east to west had the sun on their right hand. In the Mediterranean, in sailing from east to west, from Tyre to Gadeira, the sun at noon was seen to the left only. A knowledge of the possibility of such a navigation must have existed in Egypt previous to the time of Neku II. (Nechos), as Herodotus makes him distinctly command the Phœnicians to return to Egypt through the passage of the pillars of Hercules." (*Cosmos*, vol. ii. B.)

The Phœnicians and their colonial offshoots appear to have possessed a far greater amount of true geographical knowledge than any of the profane nations of antiquity. They were an adventurous and commercial race, employing not only a stamped metallic coinage as a monetary currency, but an alphabetical *writing* of a syllabic character, which was used as a medium of intercourse between themselves and the various nations dwelling on the Mediterranean shores, and the north-west coast of Africa. Along this latter coast there sprang up numerous Tyrian cities, whose eventual destruction by Nigritians, as Strabo states, indicates a very southern locality. The Phœnicians traded on the Cornwall coast for tin; they frequented the south shore of Ireland; they had their commercial settlements in the Persian and Arabian Gulfs; their ships were to be found alike in the Indian Sea and in the Atlantic Ocean; and we cannot doubt that the eastern coast of Africa and the western shore of India were alike known to them. But, fearful lest their maritime ascendancy should be interfered with, they kept secret, as far as it was possible for them to do so, the knowledge they possessed; and so intense is their jealousy said to have been, that they were accustomed to throw into the sea every foreign navigator who landed on their shores. Herodotus visited Tyre, but does not appear to have extracted from the jealous guardianship of the Phœnicians any thing save meagre information with respect to Africa, which, according to the view entertained of it by him, did not reach so far as the Equator. He describes the forehead of the African continent, or that portion of it lying between the Mediterranean and the commencement of the Desert. Beyond this he had no knowledge to communicate. The only

other glimpse of the interior which he has transmitted to us has been embodied in an account which he received of some Nasamonean youths, a pastoral people to the south of Cyrene, who had set out from their native land with a view of penetrating into the interior. After passing through an inhabited country, they arrived at deserts occupied by wild beasts; and, after long journeying through a sandy region, reached a plain adorned with trees. There they were seized by the natives, and conducted to a city inhabited by Negroes, situated on the banks of a large river flowing from west to east, supposed by Herodotus to be the Nile, but judged by Rennell to have been the Niger.

The Macedonian conquests extended the knowledge of eastern geography; but, with respect to Africa, it continued to retain the same contracted character; so much so, that Erastothenes, the Alexandrian librarian under Ptolemy Euergetes (270 B.C.), who first introduced a regular parallel of latitude into his map, represented Africa as a large island of an oval shape, bathed on all sides by the Atlantic Ocean. To Strabo its southern regions were equally unknown, and for five centuries, from Herodotus to Strabo, the views concerning Africa appear rather to have contracted than enlarged. But when the authority of the Romans became established on the ruins of the Greek empire, that people became not only the conquerors but the surveyors of the known world; and the contracted range of geographical perception began to expand as new light broke in upon it. Ptolemy, who, from his personal qualifications and the opportunities he enjoyed, was peculiarly fitted for such a task, attempted to fix the position of the principal places on the globe, according to astronomical principles. His map of the world is still with us—singular from the errors into which he fell, yet a manifest improvement on all which had preceded him, and containing some points of peculiar accuracy. He dismissed altogether the abbreviation of the African continent to which Strabo and Pliny had committed themselves, and extended its eastern shore, first in a south-western direction to about ten degrees south, then strangely inclining it to the south-east and east, until it was supposed to unite with that part of the Asiatic coast, which, in an earnest desire to meet its African sister, was imagined to project, first in a south-west and then in a west direction, until the Indian Ocean was included in a terrestrial circle, and became a Mediterranean Sea. But if such a delineation were singularly erroneous, his statements as to the Nile and its origin have been proved to be as

singularly correct. The Abyssinian branches are well delineated by him; but Ptolemy has gone beyond these, and has placed the main source of the river to the south of the Equator in the Mountains of the Moon.

The researches of our Missionaries on the East-African coast, the information they have afforded us of a portion of the world previously unknown, and the bearing which it has on the Nilotic question, have already been placed before our readers. We refer more particularly to the journeys of Dr. Krapf to Ukambani, and the discovery of the great snow mountain, the Ndurkenia.\* The details of his last perilous journey, comprised in the fragments of letters addressed to us, and the seasonable addenda so kindly transmitted to us by Dr. Barth, have been recently published.† To these may now be added a third letter, addressed by Dr. Krapf to the Rev. C. W. Isenberg, at Bombay, and published in the "Bombay Church Missionary Record" for December last. The main features of the narrative are of course the same; but as there are some new points of interest introduced, we publish the following extracts from it.

*"Rabbi Mpia, October 1, 1851.*

"By the great and faithful mercy of our God, I am again permitted to address you with a few lines, but few days after my return from a most dangerous as well as troublesome journey to Ukambani. The Lord has done great things for me, whereof I am glad. More than once has He, on this journey, redeemed my life from destruction: therefore will I bless His holy name for evermore. Yes, my dear brother, this was a journey such as I never before had made, and scarcely hereafter shall be called to make; unless it should please God to require it at my hands, for His own glory and the good of His Church: in that case, I hope to be ready, with St. Paul, to 'fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church.' In these afflictions every Missionary, in his peculiar station, has to take his share, for in no other way but under manifold afflictions and conflicts can the kingdom of God be promoted. Indeed, we ought to rejoice to partake in the sufferings, for then we may hope to be partakers also in the glory of that kingdom, whose Lord and King was Himself made perfect by sufferings, and entered through them into His glory. It is true, by afflictions self-glorifying is to be excluded, for

to nothing is our natural man so much opposed as to afflictions. But the people of God are privileged in sufferings to realise the abundant power of the grace of God protecting and strengthening, and, even when death seems certain, upholding them, and wonderfully carrying them through dangers and difficulties. Happy are we that ours is a *living* God—'God the Lord, to whom belong the issues of death;' who takes occasion from our very misery, and even from our most fatal dangers, to manifest His seasonable help. But to the point.

"After our dear brother Pfeifferle had by death been so soon and unexpectedly called away from amongst us, I asked myself whether I ought not now to go to Usambara, or, as it was originally the wish of the Committee, to Ukambani, in order to establish there a transitory Station. I determined in favour of the latter, as more conformable to immediate instructions of our Committee. Consequently, I left Rabbi Mpia immediately after the rainy season. Gladly would I have taken with me one of our mechanics, if any of them had enjoyed sufficient health for the purpose. But this not being the case, I had no option but again to go alone, the same old solitary wanderer as I had been hitherto in East Africa."

After narrating the first attack by robbers, near the river Tzavo, Dr. Krapf thus proceeds—

"Before we had left the forest entirely, we heard again the cry, 'The Aendi! the Aendi!' This was, however, a blind rumour only. The Wakamba soon perceived it to be the large Wakamba caravan, which had been expected by the Kirima and Toruma people in Maungu. We again fired our guns as well as we could; but three of those Wakamba came running through the forest, and crying aloud, 'We are not menda (enemies), but Wakamba, and friends!' We were most happy to stop our miserable cannonade, and welcomed those people as friends. The caravan had with them 300 or 400 elephants' teeth, which they intended to take to the coast of Mombas. Thus the good hand of God upon us had again delivered us from danger. Soon after this we reached the river Tzavo, whose cold water very much refreshed us thirsty travellers. For the two preceding days, after having left the river Woi, we had not met with water on our road. The Tzavo river comes from the Tzavo lake, which is said to be at the base of Mount Kilimanjaro. I had some conversation with our Wakamba on several subjects: among other things, I inquired after the Wabilikimo, or pigmies, which are said to be in the centre of Africa. One Mkamba told me

\* "Church Missionary Intelligencer," Sept. to Dec. 1850.

† Ibid. Feb. 1852.

that in his earlier years he had travelled a good deal at a great distance north-east from Ukambani, and there had seen many dwarfish people, with comparatively long legs, short waists, and crooked backs. The Wakamba did not understand their language. By presenting the pigmies with copper rings, the Wakamba used to establish friendship with them. The pigmies gave them a leather bag with honey in return for each copper ring. The distance of the pigmy country from Ukambani is greater than that of the latter from Mombas. I had formerly heard a good deal of people furnished with tails: this Mkamba told me that there was truth in the report, as there were certain tribes in the west of Jagga who used to wear cows' tails by way of ornament."

The following paragraph has reference to the time during which he was detained at Kivoi's hamlet, while waiting for that chief to accompany him to the Dana—

"At Kivoi's house I became acquainted with a merchant from Uembu, a country which is two days' journey distant from the Dana river, in a northern direction. This man had travelled about a good deal, and was therefore able to give me much information. He told me that the Ndurkenia, or Kirenia—in the language of the Wakuafi and Uembu people—was five days' journey distant from Uembu. The white matter—snow—which lies upon the mountain, they called Kirira in the Kikuafi language. From the Ndurkenia the water runs down into a lake on the north-eastern side of the snow-mountain Kenia. From this lake the Dana, the Tumbiri, and the Nsaraddi take their origin. The last-mentioned river goes to the north-east into a much larger lake, called Baringo. This lake, according to my informer, has no end, although one should travel for a hundred days to see the end; nor can the opposite shore be seen. The Tumbiri river, he said, goes through the Wakuafi of Kibia into the sea. This river must be identical with either the Osi river or the Jub. This information leaves no doubt about the sources of the Nile. They are in the lake of the Ndurkenia, or the White Mountain, which therefore supplies the greatest East-African rivers, the Dana, the Jub, and the Nile, with water.

"After having been a few days with Kivoi, I asked him to accompany me as far as the Dana river, as he himself intended to go so far, in order to accompany several people from Uembu and from Mbé, as well as his elephant hunters. He promised to comply with my request, but a whole month passed before I could go. During that time, large numbers of Wakamba came to see me, so that

I had much opportunity to proclaim the Gospel. Also a caravan, consisting of fifteen men, from Mbé arrived, whom I had the privilege of inviting to come to the Saviour Jesus Christ, of whom these people, no doubt, had never heard before, nor, alas! were permitted to hear again, for they were all afterwards killed by Kivoi's people, as you will see in the following. At last, our departure for the Dana came to pass. Kivoi, with some twenty-six men, who were afterwards joined by some twenty-five others, left his muzi, *i. e.* town. After about four hours we reached the end of the inhabited country. The Wakamba of Kitui extend themselves to Mount Kidimui—about 1200 high—to which I ascended, and from which I could overlook almost the whole Ukambani territory; so that I am now much more able than before to show where each Wakamba tribe lives. A corrected map in my journal will show this. We now entered into a complete desert, which had formerly been inhabited by the wild Wakuafi; but they were expelled, first by the Wakamba and then by the Masai. On the fourth day after we had left Kidimui we came near the Dana river. Before us lay the mountains of Mbé and Uembu eastward. In the west, we saw the high Kikuyu mountains, whose termination and highest point is the Ndurkenia, which mountain I did not, however, see at present distinctly, for it was covered with clouds. While wandering about four miles this side the Dana river, in a fine grassy plain, we suddenly saw a large number of people from various directions coming down upon us. Kivoi immediately said that these were robbers, and requested me to fire my gun, himself setting the example in firing his own gun without delay. He was one of the few Wakamba people who possessed a gun, which had been presented him by the Governor of Mombas. The report of the gun, however, did not seem to frighten these robbers much, for they at last came quite close upon us. Kivoi ordered his people to set themselves in battle array, while he entered between them and the enemy, to try to effect a reconciliation if possible. Then three of the enemy came over to us, to whom Kivoi addressed himself, saying, that himself was the renowned Kavori (Kivoi), &c. The robbers seemed to dread him, because he was known far and wide as a magician and rain-maker. They were from Kikuyu and Mbé, and their attention had been excited by the smoke of grass, which Kivoi, as was his custom, had caused to be burned on the whole of our journey. This had been perceived by the robbers, who then concluded that Wakamba must be approaching.

After a long conversation, during which the robbers spied out our luggage, the three people went back to their clansmen. We went forward, while they followed in our rear. Then, upon our entering into the forest which leads to the river, some five robbers came and ran before our caravan, to show us the way by which we had to approach the river. This lasted a short while: then they suddenly returned, raised a loud cry, and began to shoot their poisoned arrows upon us. I was among the foremost, with the Uembu people, while Kivoi and the man who carried my bed and my other things were in the rear. The robbers mustered about one hundred and thirty people, while our own scarcely exceeded fifty. The robbers surrounded Kivoi, and shot their arrows upon the Wakamba. As soon as those Wakamba who were with me in advance saw that the enemy was in earnest, they threw their burdens away and fled, leaving me alone, while the enemy's arrows fell on my right hand and on my left. I, therefore, also took flight, running into the jungle after the Wakamba and Uembu people. While running, I came to a deep and somewhat wide ditch, which I wanted to jump over; but, being unable to reach the opposite bank, I fell into the ditch, and hurt my loins, and brake the stock of my double-barrelled gun, but likewise did I so escape the observation of the enemies. On coming out of the ditch, I did not see any of our own people, for they had fled further into the woods. Only, on going further, when I came to a somewhat open spot of the forest, I saw many people, whom I took for our own fugitives, who, I thought, had perhaps here rallied together. They were about 300 paces distant from me. I examined them through my telescope, and found, to my terror, that they were the enemies, carrying the plunder on their backs, and triumphing. On seeing this, I hastened back into the forest, but met two large rhinoceroses, of which there are a great number near the Dana river and in the wilderness which we had crossed. However, when I stepped aside, they ran into the woods. Now, after a little more lonely wandering, and abandoned by all men, I sat down under a tree, and asked myself what I had to do in this my perplexity. I looked up to the Saviour, and committed myself to His mercy and faithfulness. I was now very hungry and thirsty, not having tasted any thing since the middle of the preceding day. We then had no water for cooking, and comforted ourselves with the expectation of a speedy arrival at the Dana river. I arrived at the conviction that I could not commence my return without having first seen the Dana river, and drunk of

its water. In this matter, however, I was actuated by bodily thirst rather than by scientific curiosity. As for food, I had nothing with me, for my servant carried my things, and ~~that~~ I did not observe during our confusion and on my flight. I therefore cast myself into the hands of God, and said, 'Oh, my Saviour! now I am Thy poor creature, whom Thou hast to maintain. Thou art a rich Lord. As, during one of the preceding days, we found some meat, the remains of some animal which a lion seemed to have left, so, perhaps, now also Thou mayest provide food in a similar manner.' I now ran, as well as I could, in the direction of the river Dana. At once I discovered its water surface through the bushes. 'Thanks and praise to God!' I exclaimed, 'for now I can satisfy my thirst again.' I took the case of my telescope to draw water with, and drank to the full of my desire. The water was cool and refreshing, resembling the water of the Tzavo. After I had drunk sufficient, I filled the two barrels of my gun: the nipples and mouths I stopped. I then filled the case of my telescope with water, not remembering that I had any other vessel, although I might have filled my powder-horn likewise. I examined the long-looked-for river, which is here about 150 yards wide, and at least 6 to 7 feet deep. It rained just now on the Ndurkenia: generally, the water is said to reach to the neck of an adult person. There were large rocks in the river, which, if long beams were laid across them from one to the other, might serve to build an easy bridge over the river, while the space between them is large enough to admit of boats passing through. The water seems to run fast; but it is very quiet, and no rushing is heard. On both the high banks of the river there are tall, wild trees. Just opposite to me there was a high mountain, situated in Mbé or Mberre. I saw no inhabitants. I should not have liked to meet with any one, for the robbers were from Mbé, as Kivoi had said. Neither did I think it advisable to set out on my return by day, from fear of meeting with the robbers. Therefore I hid myself in the bushes until it was night: then I began my wandering, without exactly knowing the way. The night was very dark, and the wild beasts howled terribly. In this situation I remembered Mungo Park, when he was in a similar distress in Western Africa. He, however, had then his horse; while I, during a march of 180 hours from Rabbai, had been constantly on foot. I walked, as well as I could, over stick and stone; frequently through thick and high grass, which obstructed my going, and so fatigued me that I often felt inclined to sink down, and I nearly dissolved in

sweat. But I felt that it was of no use to sit down or stand still and complain, but that I must go on. Thus, then, I continued my journey, until hunger and thirst came upon me like a giant. The water oozed through the case of my telescope, and the thorns and bushes frequently tore away the stoppers from the gun barrels, so that the water was spilt. However, up to midnight I had water to wet my mouth, although the powder gave it a disagreeable taste. About midnight I came to a mountain which I knew, and which now determined the direction of my road. I was so tired as to sink down, and soon fell asleep, although the hyenas roared around me. When I awoke, I saw at my left hand a mountain enveloped in fire: this was still in consequence of the burning of grass which Kivoi had done. I went in the direction of the fire, and soon found myself on the right way. I was not, however, able to proceed far before I again sank down from fatigue. I felt a chilly cold from the gushes of wind which came from the south. I therefore cut off a quantity of grass and covered myself, and thus fell asleep under a tree. On awaking, I felt much hunger and thirst. Having nothing to eat, I tried roots, &c., but in vain. When it was day, I met with four rhinoceroses in the forest, which fled on my approach. I went through the thick jungle, not venturing into the open plain, from fear of being seen by the pursuing robbers. Towards the middle of the day the thirst became intolerable. At this junction I came into the sandy bed of a river, which was now dried up. Suddenly I heard the sound of monkeys. I rightly concluded that there must be water not far off. I met with an excavation in the river, where I found water. I drank to my satisfaction, and with gratitude to the Saviour. In order to obtain a greater supply, I emptied my powder-flask into my handkerchief, and filled it with water. But how was I to meet the cravings of the stomach. I tried to eat powder, and of the fresh blossoms of a certain tree; but these soon caused me pain. I went up a mountain, and then came upon a man, whom I found to be one of Kivoi's relatives, who also had fled with his wife. He gave me about two ounces of flesh, and as much cassada. This was to serve me till we reached the inhabited Ukambani. I had not expected this. I now went with the Mkamba day and night, suffering hunger, and thirst, and cold, until we reached the first Kikamba village, which belongs to one of Kivoi's relatives. Here I learned that many Wakamba had already returned, also my servant, an Mnika, but that Kivoi and many Wakamba had perished. As soon as the news of Kivoi's

death reached his village, the above-mentioned merchants from Mbé were all killed by his relatives. I also learned that I was appointed by those relatives to die, because I had not died with Kivoi."

Dr. Krapf thus speaks of the Wakamba, and the insight he obtained into their character—

"Kivoi had expressed an intention of coming to the coast in the next year, on which occasion he promised to take with him fifteen Suaheli people, who were to build at his place a house for me, for I was to live with him, and not in Yata. His relatives, however, did not treat me in accordance with that promise, but with great indifference: they even did not give me enough to eat, and begged of me to give them the little remainder of property which was left me. . . .

"The Wanika are a little more accustomed to order than the Wakamba, with whom I now have become sufficiently acquainted. They are great drunkards, revengeful, highly irascible, sunk in carnality to a terrible extent: they are thievish, treacherous, unbounded liars, and very fickle-minded. In Yata the elders had to make a law that no drunkard, by loss of a goat, was to visit me. [Dr. Krapf then relates several instances of their gross immorality, which are not communicable.] In short, their depravity is indescribable. Here Satan reigns undisturbed; and one might be almost tempted to doubt whether the Gospel, by itself, was sufficient to save such depraved people; but we are assured that 'it is the power of God.' When I took leave of the elders, they took water into their mouths and sprinkled it against me, wishing me all happiness, and also expressing their desire soon to obtain rain. I wish you to understand that my Missionary attempt did not fail by reason of the Wakamba people, who would rather have retained me; but by reason of my own people it failed. I know now what is to be done another time. Some Suaheli and Wanika people have to be sent beforehand, in order to build a tolerable dwelling-place—Paul says to Philemon, 'Prepare me also a lodging' (Philemon 22)—for in the Wakamba huts it is impossible to live, and likewise in the open air. At the same time, the Missionary ought to take with him a Kinika family to serve him: then he would be independent of the Wakamba.

"From Yata we went to Kikumbulu, where we purchased provisions for the road, and calabashes as water-vessels. We then took our leave, and directed our course through the thickest forest, along the Galla country, in order to avoid the Aendi robbers. From Kikumbulu we reached, in nine strong days'

marches, Rabbai Mpia, where we had been proclaimed dead. Hunger and thirst tormented us on our long journey; and at last my feet gave me so much pain that I could have no longer continued my walk. The dear brethren in Rabbai joined me in praising the Lord for all His grace and help, which, during the nearly three months of my absence, had been granted me.

"In regard to my further movements and labours, my view is this—that I will remain at Rabbai Mpia until Mr. Rebmann returns. Then we will consider about Kadiaro as our next Station. Kadiaro is only three or four days' journey distant from here, and lies on the road to Usambara, Jagga, and Ukambani. The latter country seems, for the present, too far off, and the road too unsafe; so that a Mission thither has to be deferred for some time. More brethren are also required. For Ukambani two fresh men are necessary, who have to learn living with the Wakamba from the commencement. They will have to stay first one year among the Wakamba on the coast, until they thoroughly know their language and manners, before they can go to the Wakamba interior. At first we must acquire Teita, as a basis of operations, before we go to Usambara or Jagga."

One passage in the above extracts we would select for special consideration. We shall again quote it for this purpose—

"From the Ndurkenia the water runs down into a lake on the north-eastern side of the snow-mountain Kenia. From this lake the Dana, the Tumbiri, and the Nsaraddi take their origin. The last-mentioned river goes to the north-east into a much larger lake, called Baringo. This lake, according to my informer, has no end, although one should travel for a hundred days to see the end; nor can the opposite shore be seen. The Tumbiri river, he said, goes through the Wakuafi of Kibia into the sea. This river must be identical with either the Osi river or the Jub. This information leaves no doubt about the sources of the Nile. They are in the lake of the Ndurkenia, or the White Mountain, which therefore supplies the greatest East-African rivers, the Dana, the Jub, and the Nile, with water."

On reading the above passage, we are startled at its geographical improbability, and disposed to withhold assent. Let us consider whether, before the commencement of modern European discovery in connexion with the African continent, any similar statement had been put forth.

We interrupted our sketch of ancient African geography at the period of Ptolemy.

The splendour of the Roman Empire, which had then culminated, soon began to wane. It was aggressed upon by savage hordes, until its civilization and refinement were overwhelmed by them, and buried, like Herculaneum and Pompeii, beneath the ashes and lava of Vesuvius. Then followed the darkness and superstitious ignorance of the mediæval age. To the Saracens we must look for any additional information concerning Africa and its interior which might have existed in those times; for after the first rury of fanaticism had exhausted itself, their first rude chiefs were succeeded by more enlightened rulers, who extended their patronage to arts and sciences. On the subject of Africa the Mahommedan Arabs were peculiarly fitted to afford us information. The sandy desert, which had hitherto proved an insuperable obstacle, was no longer such to them. On the camel, the ship of the desert, they were enabled to traverse it in safety; and, arriving at the fertile countries which lie beyond, they founded a belt of Mahommedan states, which still extends itself across that continent to the north of the Equator. They also ranged along the eastern shore; and their descendants, the Suahelis, remain there to this day.

To some singular statements of the Arab geographers we now refer, and more particularly to those of Edrisi and Aboulfeda, who lived in the twelfth century. They do not profess to have visited the regions they describe, but to have availed themselves of information collected from different quarters. Intermingled, therefore, with much that is interesting and valuable, we must be prepared to meet with inaccuracies, such as we find in Ptolemy's views of African geography. Thus, we find Aboulfeda, on the authority of Ibn-sa'id, making mention of a lake called Koura, and attributing to it such circumstances as plainly to show that he is confounding two distinct waters. He speaks of this lake as contiguous to Kanem, two of whose cities are described as situated on its shore, one of them, Djemi, the capital of the Arab prince who then reigned over Kanem, and who was busily occupied in propagating by the sword the doctrines of Mahommed into Soudan. The other city, Mâtân, he places in 13° north latitude and 51°\* longitude. Now the lake Tchad is placed in Petermann's map between 12½° and 14½° north latitude; and the vicinity of Kanem, which is on the eastern borders, is sufficient to identify that lake as included in the description given by the Arab geographer.

\* The first meridian being placed in the Fortunate Isles, the most westerly land then known.

Besides this, Ibn-sa'id informs us that the lake of which he speaks lies under the Equator, and that its centre has for its latitude zero; but although he assigns to the lake the enormous dimensions of nine degrees and a half from north to south, yet even this would not suffice to extend it from the Equator to 13° north latitude. We should therefore be inclined to dismiss the whole account of the southern extension as fabulous, and, reducing the lake Tchad, whose identity with the more intelligible portion of the narrative is evident, to its true proportions, forget the rest, but for certain features of delineation which come out very remarkably in connexion with Dr. Krapf's statement. Ibn-sa'id, as quoted by Aboulfeda, takes great pains to inform his readers that the lake Koura was that lake from whence flowed three principal African rivers—the Nile of Egypt, the Nile of Magadosho, and the Nile of Ghāna, or Guéné, which, according to his statement, pursues its course westward, and is the Niger or Nile of the Negroes.

The coincidence between statements made in the twelfth and nineteenth centuries, that there is an equatorial lake, out of which flow three rivers, called by the Arab geographers the three Niles, is singular, and well worthy of attention. Indeed, so remarkable is that coincidence, that we feel justified in concluding that there does exist some great geographical feature in which these reports shall eventually find their true solution.

Nor is this the only testimony we have as to the existence of an equatorial lake. Mons. T. Fresnel has communicated to the French Geographical Society certain conversations which he has had at Jeddah with pilgrims from Waday, a Soudan kingdom lying between Darfur and Lake Tchad. These men stated that their slave-hunting expeditions always terminated on the shores of a large lake, three months' distance southward. They stated it to be so large, that when on its borders the opposite shore was not visible.\* These notices, of little value if standing by themselves, become interesting and important when viewed in the light of corroborative evidence.

We would also refer to another point in Dr. Krapf's statement—that there are two lakes, one on the north-eastern side of the snow-mountain Ndurkenia, from which three rivers take their origin; another, north-easterly from the preceding, of great dimensions—according to native phraseology, such as would take one hundred days to see the end—through

which the Nile of Egypt alone flows. We request our readers to compare with this the following statement by Pigafetta, in his "Relations del Reame di Congo," with respect to the upper course of the Nile, on the authority of Odoardo (Duarte) Lopez, who visited the west coast of Africa towards the end of the sixteenth century, and which has been already introduced into the "Athenæum" of February 14th—

"It remains for us to speak of the Nile, which does not rise in the country of Bel Gian [the Emperor of Abessinia], nor in the Mountains of the Moon, nor yet, as Ptolemy writes, from two lakes placed by him east and west of each other, and about 450 miles asunder.

. . . It is indeed true that there are two lakes, but they are situated quite otherwise than as stated by Ptolemy; for he (as has been said) places his lakes east and west, whereas those which are now seen are situated north and south of each other, in almost a direct line, and about 400 miles asunder. Some persons in those countries are of opinion that the Nile, after leaving the first lake, hides itself underground, but afterwards rises again: others deny this; but Signor Odoardo [Lopez] stated that the most veracious history of this fact is, that the Nile does not conceal itself underground; but, as it runs without any settled course through frightful valleys and deserts uninhabited by man, it is said to descend into the bowels of the earth. The Nile truly has its origin in this first lake, which is in 12° south latitude. . . . and it runs 400 miles due north, and enters another very large lake, which is called by the natives a sea, because it is 220 miles in extent; and it lies under the Equator. Respecting this second lake very positive information is given by the Anzichi, near Congo, who trade to those parts, and who say that on the lake there are people in large ships, who can write, have numbers, weights and measures, (which in those parts of Congo are not used,) and build houses of stone and mortar, their customs being like those of the Portuguese; whence it is inferred that the empire of Prete Gianni cannot be far off."—p. 80 (edit. 1691). Dr. Beke adds—

"I believe these two lakes to be situated on the table-land of Eastern Africa, to which the general name of the country of Monomoézi, or Uniamézi, is applicable, and of which the eastern flank presents the appearance of a lofty chain of mountains running from about north to south, parallel to the coast; and I look upon Ptolemy's error as having consisted in imagining the mountains of this country of Monomoézi or Uniamézi—or of *the Moon*, as he translated the native expres-

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\* "Bulletin de la Société de Géographie." Tome xiii. No. 74, 75. Vol. III.

sion — to be an immense mountain-chain running across the continent from east to west, whereby he was led to place the two lakes east and west of each other. . . .

“As to the latitude of 12° S. attributed by Pigafetta to the first lake of the Nile, it is, like that of 7° S. and 6° S. attributed by Ptolemy to his two lakes, simply founded on the erroneous notions respecting the interior of the African Continent which were entertained by them in common with all geographers earlier than the seventeenth century.”

We have thus the concurrent testimony of natives of various eras and countries as to the existence of a great equatorial lake, as the true source from whence the Nile originates.

Let us now consider how far the results of the various expeditions sent up the river from its Egyptian terminus bear on the question before us. Three great expeditions by water were undertaken by Mehemet Ali, in 1840 and succeeding years, for the discovery of the sources of the Bahr el Abiad. We shall proceed to a brief review of one of the works published in consequence—Werne's Second “Expedition to discover the Sources of the White Nile.”\*

The expedition left Khartoum, at the junction of the White and Blue Nile, or Bahr el Nil, on Nov. 23, 1840. On the left bank lay the land of Senaar, called by the people Gesira, or the island, for they consider it to be insulated by these two rivers and their affluents. On either side Arab tribes were found, tributary to the Egyptian Government. The Shilluks, an aboriginal tribe, aggressed upon by the gradual advance of the Arab horsemen, were also met with; while a little to the south of 12° north a large city of the Dinkas appeared on a verdant plain which crowned the gently rising right shore. In the distance the Dinkas were seen, jumping in the air, and striking their shields with their spears in token of defiance. On the right and left bank appeared numerous villages of the natives, so much so, that M. Werne remarks—

“There is certainly no river in the world the shores of which are, for so great a distance, so uninterruptedly covered with habitations of human beings. We cannot conceive whence so many people derive their nourishment.” (Vol. i. p. 137.)

The Shilluks alone are supposed to number two millions of people. The following description of the tokuls or huts of these native tribes is interesting—

“The tokuls have arched roofs of meadow-grass (called Halfa), and their walls are of

reeds and poles, as thick as a man's arm, and plastered inside and out with a clay-like under-layer of the Nile slime. It appears that they try to harden this circular wall before placing on the roof, by a large fire lighted in the interior, as is the custom also in the mountains near Fázogl, for the walls displayed an extraordinary solidity, considering they were of burnt clay. The door is an oval hole, through which we stooped to enter; and it is also of good service when poking such a fire. We found here several household utensils. . . . Besides some pretty platted mats, we found here larger and more beautiful clay vessels, in the form of the Burma, than in Sennaar. They were extraordinarily light, and of a black colour, for the slimy clay there, piled up in strata, and kneaded together into balls, as thick as the fist, displayed a dark colour, and must undergo an excessive cleansing before being used for that purpose. As there are no stones here, between which meal can be ground, they make use of a murhàka of clay, a plate three or four fingers thick, blunted at the four corners, having a rough, solid crust, and on which they grind their corn off hand with an artificial stone. . . .

“We found, also, some well-baked and polished pots, filled with tobacco, the before-named rice of the Shilluks, and other seeds of grasses. . . . All up the country are grass swamps, with sunt-trees, and between them some huts, which could not have been then inhabited. Boats, with people in them, rowed here and there, in the grass, to watch us. On the right shore we remark five villages—the largest might contain 200 houses.” (Pp. 141—144.)

Passing, somewhat to the north of latitude 9° north, the mouth of a river coming from Habesh, and called Bahr el Makada, they reached the nation of the Nuehrs, on the right shore, the Shilluks still continuing on the left, until they gave place to the Jengahs. The course of the river now lay through numberless reedy lakes, with reference to which M. Werne remarks—

“If we consider this enigmatical stream territory, we ask ourselves whether the White River, of and *by itself*, with such a weight of water, can maintain these lagoons under an African sun? Were the Nile *one* stream, it must flow off faster; for the rains have already ceased here, and previously, indeed, under the Equator itself. How could the Nile, which still shows its peculiar disposable mass of water, in its main-stream, supply, quite *alone*, that enormous mass of water, and even to the present time maintain under water these immense reedy lakes, unless other tributary streams, the mouths of which stagnate, owing

\* Bentley, New Burlington Street.



to the level nature of the ground, and the counter-pressure of the main-stream, supplied a nourishment, great beyond belief, to this, with which it equally rises and falls? For the whole mass of water in *complexu* must suffer an incredible diminution during such a long tract in its slow ebbing, under a burning sun, or this Bahr-el-Abiad must have real giant-springs in its source." (P. 187.)

On the 19th of December he again observes—

"For some days past the stream has appeared whitish, or clouded, to the superficial observer. Viewing it, however, through the glass, we find it quite clear. It is also well tasted, which was not the case throughout the marshy lakes. If we find the river, having here a breadth of five hundred paces, and a depth of from three to four fathoms, we continue to ask the question, from whence does this enormous mass of water come?

"We have already passed the limits wherein the Mountains of the Moon have been placed." (P. 198.)

After a considerable interval, during which no natives were visible, their villages being retired from the shore on account of the marshy character of the district, and the swarms of gnats, another nation was reached, called the Keks, their language being allied to that of the Nuehrs and Dinkas. Several notices of this people, who appear to be in a very degraded state, occur in the course of the narrative. We select the following—

"Several more Keks came, and amongst them two old men, dressed in stiff cobblers' aprons: these reached over the breast, and were very well carried. Two of the men, who were of gigantic stature, like all the rest, might have been called really handsome: it was only a pity that they were covered with a crust of ashes, even in the orbits, and in every part where the perspiration had not found its way through. They wore ornaments of feathers or skins, according to their fancy, on their heads, earrings of red copper, strips of leather round their necks, and iron rings, both on the right and on the left arm. . . . They wear only a single tuft of hair: it is sometimes long and sometimes short, so that they may show the distinguishing mark of their race—the incisions running from the forehead in three strokes around the head. Yet there were some who wore their entire hair, which is no more to be called woolly than that of the Arabs in the land of Sudàn. Every one had adorned his head according to his own taste. Many were bedecked with a short ostrich-feather, others with a thong of pelt, or with a wooden ring, and one was covered all over with small burrs. . . .

"Tattooing is called by these Keks *Garoungè*. They wear slips of leather round their necks, hands, and also frequently round the hips, and rings of ivory and iron, varying in number, round the arm. If we ask them whence the iron comes, they answer, 'From the mountain,' and point to the south.\* The iron rings are of various forms, furnished at the joints with small bells—that is, with a small hole, in which grains are placed to make a rattling noise; or even with small spikes, in order not to be seized so easily by the enemy. Their points were covered with little wooden heads, to prevent injury to the wearer. The bracelets were also adorned in another manner, or were quite simple, as those on the upper part of the arm—some narrow, and others broad." (Pp. 257, 268, 269.)

The Bundurials, a kindred tribe to the Keks, were found next, on the left bank, whose chief is thus described—

"Jan. 7.—In the morning we landed on the left shore, where the great Sheikh of the Bundurial nation presented himself as an old friend, being already known by the preceding expedition. He was of colossal figure, above six feet high, had a handsome aquiline nose, and a truly expressive physiognomy; about thirty years of age; naked, according to the custom of his ancestors. He was only distinguished from the others by wearing unusually large ivory rings on the upper part of the arm. His name is Biur." (P. 298.)

The Keks on the right bank were succeeded by the gigantic Bohrs, opposite to whom the Elliabs were seen, singing their bold songs, and engaging in the evolutions of their war dances in honour of the strangers. On reaching the land of the Tshierrs the population appeared to be enormous. The expression of the countenance was friendly, and much anxiety was shown to trade with the strangers in elephants' tusks. At a bend of the river stood an innumerable crowd of negroes. The right shore was entirely covered with houses, the whole country presenting a cheerful cultivation of durra, simsim, tobacco, and lubiën, the phasels, or white beans, so frequently met with in the land of Sudàn.

Notices of the Mahomedan Fellati to the westward were here obtained.

"The natives say that the Felati, who wear clothing, or rags (*sharmuta*), like our men, are only a few days' journey from us to the west. I hear that these Felati, like the Tokruri,† from Darfür, being Muslims, make the

\* *Vide* note on the Gallas, p. 89.

† In an official document, communicated by Major Denham, the kingdom of the Fellata Sultan of Soccatoo is called Takror.

pilgrimage to Mecca. It is certain that they do not take the road traversed by us, for nothing is known of them in Khartûm. It appears to me more likely that they join the pilgrim caravan of Burnu, and distribute themselves in the neighbourhood of the Nile, the better to beg their way through. Subsequently I became acquainted with a slave in Khartûm, who had come to the land of Sudàn through Burnu. Felati means there dissolute roving men, such as these Tokruri, from the interior of Africa, generally are. It is thought that we shall meet with these Felati; and this is the more desired by me, because, as they partly speak Arabic, I could ask them questions myself, and should have no need of two or three interpreters, who translate in a careless manner one to the other." (Pp. 335, 336.)

Mountains first appeared from the land of the Tshierris in a west-south-west direction. The aspect of the country was delightful, a wooded region abutting directly on the stream, while the fresh air blowing down from the mountains moderated the heat. On either side were to be seen an incredible number of people, dancing, singing, clapping hands, and anxious to exchange their weapons—bows and arrows, long spears, light javelins—and their ornaments, consisting mostly of iron rings, for the glass beads of the expedition. On both banks villages were seen in continued range, and herds of cows scrambling down to the rivers to drink.

About the  $4\frac{1}{2}^{\circ}$  of north latitude the expedition reached the nation of the Bari, so numerous, that they are described as accumulating like a swarm about the vessels. The natives were tall, and strongly built; the features pleasing; a nose, somewhat broad indeed, yet "slightly raised, such as we see in the heads of Rhamses; a full mouth, not at all like that of negroes, but exactly the same as in the Egyptian statues; a broad arched forehead, and a speaking, honest-looking eye"—"their legs well formed, though not muscular; their naked bodies adorned with the very same decorations of ivory and iron as we had seen in the others." The narrative proceeds—

"A number of negroes are squatting on the island at the left, or rather are sitting on their stools, and wondering at us sailing so merrily to south-south-west. I count eleven villages, but I do not trust myself on deck, for we have  $30^{\circ}$  Reaumur. About evening the whole scene will appear more surprising and pleasing to me; for even my servants, looking in exultingly at the window, praise the beauty of the country. On all sides, therefore, plenty of mountains,

stones, and rocks; the great buildings in the interior of Africa are no longer a fable to me! If the nation of Bari has had internal strength enough to pursue the road of cultivation for thousands of years, what has prevented it, not only from rising from its natural state, but also from appropriating to itself the higher European cultivation? It has a stream, navigable, and bringing fertility, full of eatable animals; a magnificent land affording it every thing: it has to sustain war with the gigantic monsters of the land and water, and to combat with its own kind; it possesses the best of all metals, iron, from which it understands how to form very handsome weapons, sought for far and near; it knows how to cultivate its fields; and I saw several times how the young tobacco plants were moistened with water, and protected from the sun by a roof of shrubs. The men of nature it contains are tall, and enjoying all bodily advantages; yet—it has only arrived at this grade of cultivation. If the perfectibility of nature be so confined, this truly susceptible people only requires an external intellectual impetus to regenerate the mythic fame of the Ethiopians." (Vol. ii. pp. 20, 21.)

Our readers will agree with us that the secret of their barbarous state, amidst so much of external advantages, lies deeper far than this, and that Christianity alone can supply the true element of improvement.

Two relations of the king Lâkono now came on board.

"The black princes look at the sails, and seem to understand the thing, although the whole must appear colossal to them in comparison with their surtuks, as we perceive from their mutually drawing each other's attention to them. The king's brother, whose name is Nikelò, has a friendly-looking countenance; and his handsome Roman-like head, with the tolerably long curled hair, is encircled with a strip of fur instead of the laurel. On the right he wears a yellow copper, on the left a red copper bracelet. The latter might have been easily taken for an alloy of gold, although the noble man did not know the gold which was shown him as being of higher value, but distinguished that it was a different metal. Silver he did not know at all. These mountains being rich in metals, must afford very interesting results with respect to the precious metals. The other guest is called Tombé: he is the son-in-law of the king; stronger and taller than Nikelò, and always cheerful.

"We landed soon afterwards on the right shore, as the nearest landing-place to the capital, Belénja, on the mountain of the same name,

which was at some distance. They gave us the names of all the mountains lying around in the horizon. The river flows here from south-south-west, or rather the right shore has this direction. To N. by W. Mount Nerkonji, previously mentioned as Niakanja, long seen by us; to W. by S. Mount Konnobih; behind it, in the far distance, the mountain-chain of Kugelù; to S. W. the rocky mountain Korek, behind which the before-named mountain-chain still extends, and is lost in misty heights. These do not appear, indeed, to be of much greater height; but, on a more accurate observation, I distinguished a thin veil, apparently sunk upon them, clearer than the western horizon, and the blue of the mountain forms vanishing from Kugelù to the south. As I once looked for the alpine world from Montpellier, and found it, trusting to my good eye-sight, so now I gazed for a long time on this region of heights. Their peaks were clearly hung round with a girdle of clouds, apparently shining with a glimmering light, in opposition to the clouds hanging before them in our neighbourhood. When I view the long undulating chain of Kugelù, distant, at all events, taking into consideration the clear atmosphere, more than twenty hours behind Konnobih (some twelve hours off), the highest summit of which, west by south, without losing its horizontal ridge, disappears first evidently in the west, and is completely veiled behind Korèk lying nearer over south-west, I conceive that this Kugelù well deserves the name of a chain of mountains, even if we only take the enormous angle of the parallax at twenty hours' distance.

"These mountains lie, to all external appearance, upon the left side of the river, and Nikelò also confirms this. On the right side of the Nile, we see the low double rocks of Lùluli to S. S. E., and a little further to S. E. by S. the two low mountains or hills of Liènajih and Konnofih lying together. To S. E. Mount Korrejih, and then, lastly, to E. the mountain chain of Belenjâ, rising up in several peaks to a tolerable height, but apparently scarcely elevated more than 1000 feet above the Nile. Far towards S., over the Lobèk, I remarked from here several other misty mountains, the names of which I would have willingly learned; for I feared, and with justice, that they would be invisible in advancing nearer under the prominences of these African Alps. (Pp. 22—24.)

We have room only for one more extract, the interview with the king of the Bari.

"The Melek, or Sultan, as the Turks and Arabs call him, on account of his vast power, steps on our vessel, with a retinue of followers,

part of whom we knew. The dress and coiffure distinguish his tall figure from all the others. Notwithstanding every one removed on one side, and we form a divan upon cushions and chests around the carpet before the cabin, yet he treads upon the vessel with an insecure step, for he has his eyes directed towards us, and stumbles against the projecting foot of the gun carriage. He carried his throne himself—the little wooden stool, which we should call a foot-stool, and of which all make use; but he bore also an awful sceptre, consisting of a club: its thick knob was studded with large iron nails, to inspire greater respect.

"At the Arabic invitation, 'fadl ochaout,' accompanied by a motion of the hand, he took his seat on the oval and somewhat hollowed-out stool, of about one foot long and three quarters of a foot broad. There is something naturally dignified in his countenance and bearing, without any assumption; he looks at the semicircle surrounding him, so that he may not do any thing derogatory to his position as Sultan, seeking probably him who is pointed out as the matta, or whom he takes to be our matta. He then slides along to Selim Capitan, who might appear to him to be of that rank from his corpulence, takes his right hand, and *sucks* his finger-ends, which appears to me a humiliation. The large-bearded Suliman Kashef, vain and proud like all Circassians, wanted to have the same honour paid to him, and held out his fist with its powerful broad knuckles; but king Lâkono was autocrat enough to conclude, from the principle of his sovereignty, that two mattas or monarchs could not be or exist by the side of one another. Selim Capitan, therefore, was to him the only real and supreme head of the foreigners, and he refused this homage in a very contemptuous manner to Suliman Kashef, who, contrary to his usual custom, was not arrayed in all his bravery to-day. In order not to make himself ridiculous, the latter suppressed the word 'Kiâffar,' or 'Abd,' which I saw was already trembling on his lips. . . .

"When we little expected it, the Sultan raised his voice, without commanding *silentium* beforehand with his sceptre, and sang—his eyes directed firmly and shining on us—a song of welcome, with a strong, clear voice. This was soon ended, and the song had brightened him up surprisingly; for he looked quite merrily around, as far as his eyes, which were apparently affected by a cataract, would allow him. This misfortune might be the cause also why he walked, as if in a mist, with an insecure step on the vessel. According to the translation passed by two in-

terpreters from one to the other into Arabic, he chanted us as being bulls, lions, and defenders of the Penates (Tirà, Sing Tor, Assad, and Aguan el bennat).

"He is of an imposing figure, with a regular countenance, marked features, and has somewhat of a Roman nose. We noticed on all the bare parts of his body remains of ochre, apparently not agreeing very well with the skin, for here and there on the hands it was cracked. He was the first man whom we had hitherto found clothed.

"His temples are slightly depressed: on his head he wore a high bonnet, in the form of a bear-skin cap, covered over and over with black ostrich-feathers, which were fixed inside by an oval net-work. His feather-tiara was fastened under his chin by two straps; two other stiff red straps, with small leather tufts, projected like horns over both temples: these horns denote here, perhaps, the royal dignity, like the caps of horns (Takië betal Gorn) of the Moluks, in Belled-Sudàn, and may be an imitation of Ammon, or of Moyses. He shook his cap very often in real pleasure. A long and wide blue cotton shirt, with long open sleeves, lined inside with white cotton, reached down to the feet from the throat, where it was hollowed out round, and had a red border. A large blue and white chequered cotton band, bound round the hips, held this dress together. He wore round the neck strings of blue glass paste, and rings of thin twisted iron wire. The feet were covered with well-worked red sandals, of thick leather. Bright polished iron rings, the thickness of the little finger, reached from the ankles to the calf, exactly fitting to the flesh, and increasing in size as they went up the leg. Above these he wore another serrated ring, and a thin chain. The knuckles of the right hand were surrounded with an iron and a red copper ring, of twisted work. On the left hand he had a prettily decorated yellow copper ring, with a dozen narrow iron rings, likewise fitted exactly to the arm. As we subsequently saw, the upper part of both arms was surrounded with two heavy ivory rings, of a hand's breadth." (Pp. 43—47.)

It is impossible to peruse such descriptions of populous regions, as yet unvisited by the message of mercy in Christ Jesus, without feelings of deepest pain. Our feeble efforts, how inadequate when compared with the vastness of the work—the preaching of the Gospel to every creature! When shall the darkness give way before the rising glory of the Sun of Righteousness, and the name of Jesus be proclaimed to those who are now

sitting in darkness and in the valley of the shadow of death? Blessed be the name of our God! the day shall yet dawn: these neglected nations, these unthought-of tribes, are the promised inheritance of Christ—"Ask of me, and I shall give Thee the heathen for Thine inheritance"—and although He is now in these regions as Abraham was in Canaan, a stranger in the land of which it was promised he should be heir, yet the enthroned Saviour looks forward with fond anticipation to the time when He shall be recognised as Lord of all.

At the isle of Tshàncer, in lat. 4° 30' W., the expedition terminated, a bar of rocks blocking up the river, and leaving only a narrow defile, called bab, or gate, which the vessels could only pass by taking out their freight. It was the latter end of January, before the melting snows from the mountains around its source had begun to swell the channel of the river, and the waters were low. The Natives, moreover, began to assume a hostile deportment, marching up and down the island in columns, brandishing their lances in the air, and singing their war songs with threatening countenances and dreadful gestures. Here, then, the vessels were turned back on their homeward course.

As to the direction from whence the river came, the united testimony pointed S. On the right shore, mountains and rocky hills were accumulated, which showed that the river did not break forth from the E. or S. E. On the left hand, also, various summits and terraced hills arose. M. Werne says—

"If we only consider the situation of these mountains generally, and the evidence of the natives with reference to the origin of the White Stream, who, from the moment that they stated the iron came from the mountains in the south . . . showed their accurate knowledge of locality, and who here, also, transfer the sources of the White arm of the Nile from the foot of the mountain land *further to the south*, every doubt must be removed by the agreement of these expressions. Even among us the opinion was prevalent that the sources of the Nile should be sought to the east, in a ramification of the Abyssinian chain of high mountains. We have therefore made close inquiries, whether any *running water* were existing on this side, and learned that there is not; for the people in that part drink, on the contrary, from *springs*. Nature seems here to have formed, generally, to the east, as well as to the west, a watershed.

"In south-east, Mount Logojà is seen, at a distance of eight to nine hours, a chain of mountains stretching from east to south. In the west rises Mount Kugelù, twenty hours

off, like a long serpentine track, which must be, in proportion to the presumed distance, as also its height to the near rocky mountains, of considerable elevation, and seems to extend likewise to the south. Both mountain chains may, in consequence of these exterior plastic proportions, rise up like branches to the mighty trunk of mountains in the south, as the natives on the island of Tshàker endeavoured to show me, when I was sketching, by uttering names, and making unmistakable gestures. This mountain-stock, perhaps a second Himalaya, may form the combination of streams of the White Nile between these its sides. The river here formerly broke violently through its projecting base— isolated Mount Lugi, which is like a half demolished pyramid, and rushed down over it like a powerful waterfall. (Pp. 63, 64.)

“With respect to the Nile sources, we learn that it requires a month—the signification of which was interpreted by thirty days—to come to the country of Anjan towards the south, where the Tubirih (Bah’r el Abiad) separates into four shallow arms, and the water only reaches up to the ankles. Thirty days seems indeed a long time, but the chain of mountains itself may present great impediments, and hostile tribes and the hospice stations may cause circuitous routes. These latter appear necessary; for the natives being already overladen with weapons and ornaments, it is impossible that they can carry provisions for so long a time, from the want of beasts of burden. There are said to be found very high mountains on this side, in comparison with which the ones now before us are nothing at all.

“Làkono did not seem, according to my views, to understand rightly the question, whether *snow* was lying on these mountains. He answered, however, *No*. Now, when I consider the thing more closely, it is a great question to me whether he and his interpreter have a word for snow; for though the Arabic word *telki*, or snow, is known perhaps in the whole land of Sudàn, yet *that* itself is unknown. Whether these four brooks forming the White Stream come from rocks or from the ground, Làkono could not say, for he had not gone further.” (P. 55.)

There are one or two points more to which we desire to refer before we close this article. First, the geographical improbability of three large rivers flowing out of the same lake: according to Ibn-Sa’id, the Nile of Egypt, the Nile of Magadosho, and the Nile of Ghānah, or Guéné:\* according to native report, conveyed

\* The origin of this name, as given to the ma-

through Dr. Krapf, the Tumbiri,† the Nsar-addi, and the Dana. Can we trace out any thing in the various notices before us which may suggest an explanation of this difficulty? The information received by M. Fresnel at Jedda from the Wadayan pilgrims has been introduced, and their statement that the Mer Blanc, which terminated their expeditions southward, was so large, that from one shore the other was not discernible. One of them, however, qualified the statement by saying that it was only at the period of the rains that it was so extensive, and that at other times it resolved itself into stagnant pools and marshes. This we know to be the character of lake Tchad. According to native information communicated to Major Denham, the Bid-duma islands could not be reached under a voyage of five days. Dr. Overweg, starting from Brea, a small place near Kouka, reached the first island after a sail of twelve miles. He adds, that while in some years it is dried up altogether, as happened six years back, at other times, during the rainy season, it enters the country of Borgu in a north-east direction.

In Dr. Krapf’s journal of a voyage from Mombas to the southern extremity of the Inâm of Muscat’s East-African dominions, in February and March 1850, we meet with the following paragraph bearing on this point—

“Feb. 13—About four o’clock P.M. we anchored opposite to several villages situated near the sea. Our captain called one of them Mtotána, where I had the pleasure of meeting with a considerable number of Waniamési, *i. e.* natives from the country Uniamési, which comprises an extensive tract of land, inhabited by numerous tribes, which occupy the centre of the African continent to the south of the Equator. Literally, it signifies ‘Country of the Moon.’ The people whom I met at Mtotána belonged to the tribe Ukimbu, in Uniamési. They said that they had spent three months in coming down to the coast with ivory and slaves. They had their wives and children with them, and lived in small huts, which they had erected for their temporary residence on the coast. Their features were by no means ugly. Some were very tall. Of

ritime region of West Africa, lying between Cape Mount and Cape Lopez, is unknown.

† Dr. Beke suggests that Dr. Krapf has inadvertently transposed the two names Tumbiri and Nsaraddi; so that it is in reality the former which flows northward and becomes the Nile, while it is the latter which falls into the Indian Ocean. Then his Tumbiri would correspond with the Tubirih of M. Werne, and his Nsar-addi with the Adi, or Sabaki.

their language I understood a great deal; a fact which convinced me anew of there being one common language at the foundation of all South-African dialects. Several of them had travelled to the western coast of Africa; and one of them asserted that he had been in the country Sofála in quest of copper. He mentioned the name of this country without myself alluding to it. They mentioned also that the great lake or river—for I could never make out from the native reports whether it is a lake or river—increases and decreases like the great sea; meaning thereby, undoubtedly, that the river was subjected to the laws of ebb and flood, which may be occasioned either by the pressure of the sea, if we suppose that the Kilimani and Congo rivers rise from this lake, or, as I would rather feel inclined to suppose, from the melting of snow, as is the case with the river Tigris, according to the report of a naval officer, who told me that this river rose about noon, and decreased at night and in the morning, when the snow-water did not flow so largely, from the coldness of the night."

We should be inclined to the supposition that the great equatorial lake referred to is one lake in time of inundation, and, when the waters subside, is divided into two or more lakes, affording to each river a distinctive source. According to Edrici, the great equatorial lake is divided throughout more than one-half of its diameter by a mountain stretching in a north-west direction, from the western side of which flows, in a westerly direction, the Nile of the negroes, and from the eastern side the Egyptian Nile, flowing in a northerly direction, the two rivers being separated by the mountain referred to. Dr. Barth, in his native itinerary from Karnak Bagh-rimmi, on the Shary, to Bangbay, thirty-three days' journey direct south from the former place, states that he had an opportunity of conversing with a son of the king of Bangbay, from whom he learned the names of four districts further south, which were stated to be on, or not very far from, a very large lake called Inji Koró; and that there were seven such waters almost parallel to each other further south, the names of three of which are Inji Kemada, Inji Mammade, and Inji Manto. Contiguous lakes, in different directions around the base of the snow-mountain Ndurkenia, occasionally, in time of inundation, mingling their waters, present, perhaps, a not improbable solution of the native statement, that from one lake three rivers have their source, flowing in different directions. We have little doubt that in that great central district to which geographical discovery is now pointing, with its moun-

tains and lakes, will be found the sources of many great African rivers flowing westward and south-west, as well as north and east. Thus, for instance, Dr. Krapf, in the Journal above referred to, says—

"Feb. 19—About noon we passed by the islands Songosongo and Pumbáfu, leaving the islet Smáya to our left. The river Lufidji has its outlet near Smáya. In the interior we observed an opening of the hills, through which the river runs on its course to the sea. About its source we could obtain no correct information. Some natives say it rises in Uniamési: others state that its source is in the lake Niassa. I believe that the former report will turn out the correct one, because the people of Uniamési, in proceeding to the coast, cross the river on its upper course. It rises undoubtedly in the northern parts of that great central country Uniamési. Perhaps it is connected with the great lake of Uniamési."

We now come to another branch of this subject, difficult, yet interesting—the fact, that one of the rivers referred to has been called the Nile of the negroes. That a communication exists between the basin of the Niger and that of the Nile is an hypothesis which dates from the time of Herodotus, and may be traced, from time to time, in various native reports and communications. The Arab geographers, as we have seen, adopted the same view. It was productive, however, of a singular error. The course taken by waters is generally disregarded by native observers: whether it flows east or west is little noticed by them.\* Thus, for instance, they would observe the junction of the Tchadda and the Niger; but, instead of explaining it as the junction of two rivers flowing from different points of the compass, they would express themselves as if the Niger continued to flow along the channel of the Tchadda in an easterly direction. And thus it was that ancient geographers, as Ibn-Battoutah, projected the course of the Niger from Nyff, placed considerably to the north of its true position, across the African

\* In the "Bulletin de la Société de Géographie," tome xiv. p. 376, there occurs at the foot of the page the following note, which expresses what we should wish to say on this point—"On sait que les observateurs africains ont rarement égard à la direction des cours d'eau. Ainsi, quoique la Tchadda porte au Niger le tribut de ses eaux (ou réciproquement), l'un quelconque des deux fleuves, pris à l'amont du confluent, peut être considéré PAR EUX comme la continuation de l'autre. Ils descendent un courant, puis en remontent un autre, et se disent toujours sur le même *baïr*, parce que, effectivement, il n'y a pas solution de continuité entre les deux cours d'eau."

continent, in the direction of Dongola and Nubia, where it was supposed to join the Nile. Such a projection of the course of the Niger may be seen in Bowdich's map annexed to his "Mission to Ashantee," the junction with the Nile being supposed to take place to the south of Darfur. The discovery of the true course of the Niger has put an end to all such fallacies.

But is it therefore conclusive that no communication exists between the basin of the Niger and the Nile?

The large river joining the Niger from the west, below the Nyffi country, is called the Tchadda. It was so called because it was supposed to drain off the waters of the Tchad, and give them to the Niger. The misapplication of the name is evident. Is it improbable that the name, Quorra, now given to the whole river, derived itself originally from this particular branch, and from the country whence it was supposed to flow? Quorra is the same with Quolla, the interchange of the letters *r* and *l* being common amongst the tribes of Africa, as Eggarra for Igalla; and does not the word Quolla† approximate

\* In the Arabic papers written in Capt. Clapperton's memorandum-book by order of Sultan Bello, the river Kowará is frequently mentioned; amongst other places, in the following passage—"The river Kowará runs through mountains, and a great many woods and forests; and has mountains on the north and east. This great river issues from the Mountain of the Moon." The same paper brings it to Nyffi as its terminus. It is evident that the river here intended is not the Niger, properly so called, but a tributary to it from the south-east.

† Mr. Dupuis, in his notes on Adams, says, of an intelligent negro—"His account was chiefly curious from his description of a nation which he called Gallo, or Quallo, which conveyed to me an idea of a people more advanced in the arts, and wealthier, than any that I had previously heard of: within three days' journey of the capital was a large lake or river, which communicated with the Wed Nile."

The following passage is from Fullarton's "Gazetteer of the world," art. Gallas—

"They inhabit the districts of Angot, Bali, Efat, Caffa, Canbat, Narea, Fetegar, Gonder, Guraghe, &c., and, according to Captain Owen, the interior country behind the Somali tribes, on the east coast of Africa, as far S. as the Juba river. It is impossible to determine the origin of the Gallas. The Abyssinians consider them as the aboriginal inhabitants of the east coast of Africa; but they bear a closer resemblance to the Caffres, and no-made tribes of Central Southern Africa. Balbi places them in the Muzimbos family. Dr. Beke states several traditions on the subject, which were

to Kulla? Dar-kulla, or the kingdom of Kulla, is placed by Browne about sixty days south-west from Cobbe, the capital of Darfur, and is described as being traversed by a large river called the Bahr-Kulla, or river of Kulla. Mr. Park, in his memoir to Lord Camden, writes—"The river of Dar-kulla, mentioned by Mr. Browne, is generally supposed to be the Niger, or at least to have a communication with that river." And this appears to be corroborated by an itinerary given by a Wadayan pilgrim to M. Fresnel, in which he made mention of a river called Bossou, flowing out of the Lac Blanc, and running in a north-west direction until it met the Tchadda. That the Bahr-Kulla is the same river which, under the name of the Tchadda, flows into the Niger, is not altoget-

communicated to him in Abyssinia. These traditions agree in one marked particular, that the original country of the Gallas lay to the E. of a large lake or river, situate far S. of Abyssinia. He was further informed that the primitive seat of those people was at Túlu Wolál, or Mount Wolál. The word Wolál is derived from the Galla verb *wólala* or *wolala*, signifying 'to lose one's way,' 'to forget,' 'to know no more:' so that the name *Túlu-Wolal* resolves itself into 'Mount Unknown;' or perhaps more properly, 'an unknown mountain,' or a mountainous country generally. By Dr. Krapf it has recently been ascertained that tribes of Gallas are settled as far S. of the Equator as 2° or 3° S. lat.; and as, from the late researches of Dr. Beke, it would appear that the Nile has its source in the mountains of Mono-Moézi, situate to the S. of the line, it is probable that the primitive seat of the Gallas lay to the E. of that river, and to the N. of the country of Mono-Moézi—"the unknown mountains" (Túlu-Wolál) being a continuation of the high table-land; from the eastern flank of which the various rivers issue, which flow into the Indian ocean S. of the equator. Bordering on the country of Mono-Moézi to the N., according to Mr. Cooley, is the nation of the Meremongáo, whose country is about two months' journey from Monbasak (Mombas), behind the Wazyika, and who are known to the merchants on the coast as the great smiths and cutlers of East Africa, and as the principal consumers of brass wire, which they wear twisted tightly round their arms. But the Gallas, no less than the Meremongáo, are known in S. Abyssinia as skilful smiths and cutlers. And in Shoa, the inhabitants of which kingdom are essentially Gallas, the custom prevails of wearing a number of brass rings, sometimes covering almost the entire fore arm from the wrist to the elbow, which rings or bracelets are not removable at pleasure, but are tightly and permanently fixed on the arm by a smith. From all these circumstances, Dr. Beke infers that the country of the Meremongáo is most probably the original seat of the Gallas."

ther improbable; and the mingling of the lake in which it originates, in times of inundation, with the parent waters of the Egyptian Nile, may, perhaps, be the explanation of the old geographical tradition as to an existing communication between the basin of the Niger and the Nile; for, to quote the words of Mr. Horneman, "Some days past I spoke to a man who had seen Mr. Browne in Darfoor. He gave me some information concerning the countries he travelled through, and told me that the communication of the Niger with the Nile was not to be doubted, *but that this communication before the rainy season was very little.*" We certainly prefer this hypothesis to that of M'Queen, who confounds the Bahr-Kulla with the Zaire, or Congo; and who, in his map, so interposes a mountainous region as to preclude all possibility of such a communication existing. Recent discoveries may serve to show us that old geographical traditions, confirmed by a variety of native testimony, ought not to be entirely discredited.\*

Dr. Barth, in May and June of last year, visited the country of Adamawa, and discovered the two principal rivers of that country, the Benue, which he supposes to be identical with the Tchadda, and the Faro. The Benue, coming from the east and south-east, was half an English mile broad, and about nine feet deep: the Faro, of equal breadth, but an inferior depth of three or four feet. But these rivers were then at their lowest, the waters rising from the end of June until the end of September. When the floods commence, if native report is to be believed, they present a very different aspect; the Benue being 2000 yards broad, and the Faro as wide as from the eastern to the western gate of Kouka.†

\* We can understand how, toward its sources, the Tshadda might be called the Nile of Guéné, from that region of Africa to which its course was supposed to be directed; and how, on the Niger, it might be called the Quolla, from the country whence it was supposed to flow. D'Anville, in his map of Central Africa, inserted in the twenty-sixth volume of the "Académie des Inscriptions," has represented a river passing close to Timbuctoo, running south-west, and falling into the Niger. In this we may trace some faint glimmering of the true course of the Tchadda. Mr. Beaufoy's Moor says, that below Guéné is the sea into which the river of Timbuctoo disembogues itself.

† The difference between the aspect of the Niger in August and September, when the expedition vessels, the "Albert" and "Soudan," were ascending the river, and that which it presented

We shall close this article by an extract from Dr. Krapf's narrative of his first journey to Ukambani, which bears so appositely on this whole subject, that we venture to bring it before the remembrance of our readers.

"Nov. 24, 1849—One of my Wanika bearers, who had gone from Jagga through the Wakuafi wilderness to Kikuyu, told me of a great river called Maláwa, which he had crossed. He also mentioned the name of a country called Muháma—perhaps identical with the tribe Kabáma in Uniamési—where the inhabitants use cow-dung for fuel, for want of wood. He stated that there is much ivory in their country, which the natives carry for sale to Kikuyu, where it is purchased by the Wakamba. He described the river which he crossed as being very broad, but he could not tell me whence it rises, nor where it runs to. No doubt that in these latitudes some important discoveries will be made by future travellers. I feel confident to say, that a future generation of geographers will wonder at the simple manner in which the countries of Central Africa are connected with each other. When once the time has fully arrived that the Hamitic race of mankind shall be made acquainted with the Gospel, and be received into the family of God's children on earth, the high-roads of Africa will take every observer by surprise. It will then be manifest that the facilities of communication on the African continent are not inferior to those of Europe, Asia, and America. God's providence has certainly paved the way for the speedy accomplishment of His sublime designs. The Niger will carry the messengers of peace to the various states of Nigritia, whilst the Tshadda, the large branch of that river, together with the Congo, will convey

in the subsequent July, when Lieut. Webb, in the "Wilberforce," went up for the purpose of communicating with the model farm at the confluence, is thus noted—"The appearance of the river was totally different to what it had been in the rainy season. Sandbanks presented themselves in all parts of the bed of the stream, in some places extending nearly across the whole width, and never affording more than from seven to ten feet of water."—Allen and Thomson's "Narrative of the Expedition to the River Niger," vol. ii. p. 339. Again, on arriving at Iddah, Mr. Davey the carpenter was sent on shore, amongst other purposes "to ascertain, by the mark ordered by Capt. Trotter, during the former ascent, to be made on a large cotton tree when the river was at its height, how much the water had decreased. . . . By the mark just referred to, the river was found to have fallen thirty feet."—Vol. ii. p. 347.



them to the western centre of Africa, toward the northern tribes of Uniamési. The different branches of the Nile will lead the Missionaries toward the same centre from the north and north-east, whilst the Jub and the Dana will bring them in from Eastern Africa; and, finally, the Kilimani will usher them in from the south. The sources of all these great rivers are not so distant from each other as our present geographical knowledge would make us believe. It is, therefore, a matter which requires great reflection on the part of the friends of African Missions—a matter which refers to this simple question—Shall we propose and undertake the formation of a Mission-chain, linking together the eastern and western coasts of Africa? or shall we follow up the water-courses of this continent, by establishing Missions at the sources and estuaries of those great rivers? Certain it is, that he who reaches the source of the Nile will have a more than probable chance of reaching the sources of the Tshadda, of the Congo, and of the Kilimani. All of them verge toward the equator—toward the extensive country of Uniamési, and the territories around Uniamési, which could be rendered by the interpretation

‘Possession of the Moon,’ though I would not venture to pronounce this meaning as indubitable. But should Uniamési prove as important as I believe it is in African geography, would it not be a great luminary to most of the African countries? As the heavenly body of the moon presents itself in different phases to the earth, so does Uniamési present itself to Africa. The African peninsula gets, as it were, its phases—its geographical phases—from Uniamési, from which, according to native conception, is an outlet to the four quarters of the globe. However, I will wave this point, and simply remark, that the Tshadda, the Congo, the Nile, and the Kilimani rivers, either take their rise from the great lake in Uniamési, or very near to that lake; that from the Tshadda we may fall into the Nile, and *vice versâ*; that from both rivers we may run into the Kilimani, through the lake in Uniamési; and that through the Kilimani we may come to the great lake lately discovered in South Africa. If the communication of Central Africa shall be found so simple and so easy, why should we question the speedy spread of Christianity and Christian civilization in Africa??”

## LETTERS AND JOURNALS OF MISSIONARIES.

### THE INDIAN TRIBES OF NORTH-WEST AMERICA.

(Concluded from p. 71 of our last Number.)

“June 9—After breakfast, I had an interview with seven Indians, who arrived yesterday. They belong to White Dog, and have come from a distance to see me. I received fresh encouragement. Whole families are anxious to embrace the Christian religion. Most of these had made up their minds a year ago to become Christians if a minister visited them this spring. I have many times rejoiced that we did not disappoint them. Six of these men promised to settle here, making the number twenty-eight. Six more children were offered to be given immediately, making thirty-one, and five were promised for next year. These twenty-eight families wish to be received into the Church of Christ as soon as we shall deem them meet. Some may go back; but still, are we not led to exclaim, ‘What hath God wrought!’ Before we left Red River, no one had a good word for these Indians: very few uttered a word of encouragement for us. We went forth prayerfully, looking up to God, and I am staggered at our success. ‘My thoughts are not your thoughts, neither are your ways my ways, saith the

Lord.’ I see the hand of the Lord so visibly in this undertaking, and the work of His Spirit, that I am constrained to think that God hath formed this people for Himself: they shall show forth His praise. Isa. xliii. 21.

“This morning an aged Indian told me privately, that, a year ago, he closed his ears to this religion, but that now he thought differently: that he would give up his children for Christian instruction, and would like to be baptized himself, after knowing more of the new religion. Another Indian said, ‘I give you my children, that, after they have been instructed, they may teach me;’ that he had resolved to become a Christian, when his brother Wassachee went to Red River for a teacher. One man, when asked what he had to say, said, ‘I am willing, like the rest, to join this religion;’ adding, that it would be very ungrateful in them not to give their children, when we so kindly undertook to provide for them. Another old man said, ‘I am come to hear about God. I shall follow your religion. I see in it something that will save the souls of myself and my family.’ I had two interpreters by, and both understood that this man had been anxious about his soul, and that he now, for the first time, saw how it could be saved. He repeatedly said how glad he was to hear

what he had heard. I am persuaded that God has intentions of mercy towards this people. I found their hearts ready for the Gospel. O that we had 'faith as a grain of mustard-seed!' Mountains of difficulty would vanish away, God would be honoured, and our enemies abashed. 'Lord, increase our faith!' such faith as wrought in those who thereby 'subdued kingdoms, wrought righteousness, obtained promises,' &c. Heb. xi. 33, 34. If, after I leave this place, I should ever lose confidence in God, surely I shall merit the reproof, 'Wherefore didst thou doubt?'

"June 10—Feeling that the object of my coming here was now accomplished, I determined to start for Red River to-morrow. The potatoes, barley, and Indian corn, is all in the ground, save a little seed of the last two, which we are reserving for next spring. I paid all the little farms a last visit to-day. We have built a strong store, twelve feet square, in which our property is now safely lodged. We have laid, on the site of the building, 138 good poplar logs for a future school and dwelling-house. We have boated pine logs, and sawn about eighty boards for flooring, doors, &c. I have seen upwards of a hundred Indians, old and young; have received promises from twenty-eight heads of families to become permanent settlers, build houses, and receive instruction with the intention of being baptized into the Church of Christ. I have had thirty-one children placed at my disposal for the school, as soon as it is built, with the express wish of the parents that they should be trained in our religion. I have had a daily service with all the Indians who would attend, and have given them a general view of Scripture events, doctrines, duties: especially I have gone over the life of the Saviour, pointed out the sinfulness of man and the grace of the Gospel, and besought them to forsake the soul-destroying delusions of heathenism, and to flee for refuge to Jesus, 'the hope set before them in the Gospel.' All has been listened to and received with a seriousness, deliberation, and earnestness, that lead me to believe them sincere in their professions. I believe that God is at work in and among them; and that at no distant day, if we do not forsake them, there will be here a prosperous Christian settlement. If God grant it, how greatly will it redound to His honour and glory! The heathen now seeking to be gathered into the Redeemer's fold have been branded as the most hardened and hopeless of Red Men; but talk we now, not of the wickedness and hopelessness of man, but of the mighty power of God, and 'the exceeding riches of His grace.' Many private conversations, which would swell this Journal im-

mensely, confirmed the opinion I have expressed as to the sincerity of the Indians respecting the Gospel. Three old men asked for baptism, but were deferred. May God give them grace to be steadfast, and number them finally with His saints in glory!

"This afternoon Wassachee came to my tent. He said he wished, before I left, to speak to the Indians, to induce them to strengthen their promises, already made to me, to settle. In order to this, he needed tobacco, for each a smoke, and food, for each a meal, which were granted. Nothing can be done without these preliminaries of eating and smoking. We had then a long and interesting conversation. He intends to begin a house at once. I directed Philip to render him every assistance. He said he was afraid our little crops would fail through the heavy rains, and that they would suffer very much next winter. He asked me to do all I could to send more provisions this fall. I could give him no encouragement.

"A little after, 'Littleboy,' the Lac-Sal Chief, a very promising old man, visited me. He re-assured me, in the most decided way, that himself, his children, of whom four have families, and all from Lac-Sal quarter, would settle, and embrace the Christian religion. As I have the strongest confidence in this venerable old Chief, and his people from Lac Sal, I exhorted him to be firm; and said that if they deceived us it would be a very distant day before we should renew the attempt to benefit them, as other tribes were calling for help. He said he thought they had more reason to doubt our sincerity than we theirs. Three times had this religion been brought to them, and many promises made by the White Men; but three times had they been deceived and forsaken. I told him not to doubt us; that we were true men. I satisfied an inquiry as to how they were to obtain clothing and other articles, as hooks, &c., if they settled. 'Here,' said the old Chief, 'shall I end my days.' I promised him a capote by return of his sons, who are accompanying us to Red River. He said the Company had sometimes given him a lace one, but that he did not care for the lace: mine would keep him as warm as theirs. He wished me to intercede for his nephew, who is at this time a prisoner in Red River for stealing. He also wished me to use my influence to persuade his *brother*, a distant relative, now in Red River, to come here and settle. Grieving over the conduct of his nephew, he said his sons were all obedient to him, and had incurred no disgrace. He thanked me for the instruction I had given, and said that many things I had told

him he had heard before from his father, who, among other good things, had told him not to steal, or lie, and that if he obeyed his parents he should live long, which he said had come true. 'But that name I never heard before.' He said this with great solemnity and feeling, and I inquired what name. 'Jesus Christ,' he said. I told him how dear a name it was, and exhorted him to think much of it, and to trust in it with all his heart, as the only 'name under heaven given among men, whereby we must be saved.' I have been a Missionary five years, but this was the first time I felt the deep, peculiar joy of declaring the saving name of Jesus in the ears of an inquiring pagan who had never heard it before.

"At the evening service I gave the Indians my farewell address, describing the Christian in life, death, and heaven. I felt a yearning for their salvation, and earnestly besought them to forsake sin, to pray to the Saviour, to be steadfast to their good resolutions, to prepare for death; that, if I saw them no more on earth, I might meet many of them at our Father's right hand in heaven. We all felt it a very solemn hour. After they had dispersed, an old man came for medicine. After giving some, I inquired if it were his intention openly, by baptism, to embrace this new religion. As if wondering at my question, he said, very strongly, 'Meenenga (certainly): I wish to save my soul.'

"We put all in readiness for a start in the morning, and ended the day with a service in my tent. For how many wonders of mercy and grace had we to praise the Lord! These people have got entwined about my heart. Long shall I have their faces before me. How amazing, if God should have made the most feeble and unworthy of His servants a messenger of mercy and life to one of their souls! Since I left home on this mission my own soul has been much benefited. This alone has recompensed all my little privations and trials. I read the Missionary Memoirs of Josiah Pratt and Henry Watson Fox during the journey, which I greatly enjoyed. How much greater were my encouragements than those of my departed brother Fox.

"June 11—Wassachee and his wife came early to my tent to have a few parting words. He was directed by the assembled Indians last evening to assure me again of their determination to settle, and become, with their families, followers of the Christian religion. In their name he thanked me, the Bishop, and other friends in Red River, for all we had brought them, and for my kindness in visiting them; and said that they should endeavour to remember the good things told them.

A man, who has been very attentive to the instruction imparted, pressed me to baptize his two children before I started. I had wished them all to defer their baptism to a future time; but he pleaded the sickly constitutions of his children, and the long interval before another Minister would come. He wished me to regard their baptism as a pledge of his own. Having consented to give them both up to us, I could not refuse; and, in the presence of several Indians, under my tent baptized them into the faith of Christ; at the father's request, the boy by the name of Philip, after my good interpreter, and the girl by the name of Emma, after my wife. I regard these two as the first-fruits of this Mission, and an earnest of the many yet to be gathered into Christ's fold.

"About nine o'clock we shook hands with all, and in a few minutes our boat was beyond sight of a place to which memory and affection will long cling. Great will be our guilt if we do not thrust in the sickle whilst the harvest is ripe. May He who has begun the good work find means for carrying it on to perfection! 'Strengthen, O God, that which Thou hast wrought.' Protect these lambs from the fury of the returning enemy. Water them daily with Thy Spirit, that they may 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' to whom belongs alone the honour and praise.

"June 12—We started at half-past three this morning, and made an excellent day. It was the hottest since we left Red River. The tormenting flies came in clouds. We ran four falls to-day. The approach to the brink is very stirring, but we are no sooner at the fall than far beyond it: the boat is carried with great velocity upon the bounding water. I thought often of Philip and Jacob, whom we had left behind, and prayed for them.

"June 13—We made splendid progress to-day, and crossed nine portages. We find the foliage much thicker than when travelling upwards, and various pretty flowers are growing among the rocks. The weather has been very hot, and the mosquitos very teasing. Often, in descending the falls, have we been in peril to-day, but our Father has delivered us.

"June 14—We arrived at Fort Alexander about mid-day, and I paid off the Indian crew taken from this place. They were fully satisfied; and, in parting with them, although I was not able to commend them for much attention to my religious instructions, I could speak warmly of their good conduct and untiring activity. We had, to my knowledge, no grumbling: all felt impressed with the sacredness of our undertaking; a feeling which was

kept alive by the consistent piety of my Red-River crew, and by our evening worship."

The next day, Trinity Sunday, was spent at the Fort, and on the 16th the first traverse of Lake Winnipeg was made. The Journal continues—

"June 17—A strong south wind locked us up the greater part of the day. I saw nearly all the Indians of the encampment at Broken-head river, and related our success at White Dog, in which they did not show much interest. They said that most of the potatoes sent to them by the Bishop this spring had rotted, from the constant rains: they were little short of starving. I have had opportunity by the way, and at the end, of conversing with about 250 Indians. In the evening the wind calmed, and we rowed to the mouth of the Red River.

"June 18—At a very early hour we started with a fair and fresh wind, and reached the Grand Rapids at three o'clock P.M. I found my family and people well.

"I have been absent just a month—safe in the midst of 'perils of waters, perils of robbers, perils by the heathen, perils in the wilderness.'

"To the above Journal I would add the following remarks—

"1. From all that I have seen and heard during this visit to the Indians of White Dog, I am convinced of their sincerity in promising to settle and become Christians.

"2. I am persuaded that God has begun a good work, and designs us to prosecute it.

"3. That the present feeling among the Indians is such as to call not only for joy and hope, but for much sympathy and prayer; for—

"(1) There will be a struggle ere 'the prey be taken from the mighty, and the captive delivered.'

"(2) A transition state is one more trying to the Indian than his old manner of life.

"4. I am not so sanguine but that I expect a few of those whose names I have received will prefer a wandering to a settled life. But it must be borne in mind that there are more than double the present number of families, who will doubtless join when once the settlement has gained a footing.

"5. That the late Mission to White Dog, unless it be vigorously followed up, will be a greater curse and hinderance than blessing. It is a great matter for an Indian to build, settle, and practise the precepts of Christianity. It is altering a current that has been flowing on for hundreds and thousands of years. This change the Indians, after full liberation, are willing to make; and to meet

them with trifling or delay may close the present generation against the Gospel.

"6. We ought to locate a Missionary as soon as possible at the place; to send more clothing for the school-children this fall, having only provided by the boat for fifteen, whereas thirty-one are promised and accepted; to send before next spring a yoke of oxen and a plough—and, if the settlers would offer them, a few other cattle also.

"7. If this Settlement be established, it will in a short time draw a large number of well-disposed Indians from the Lac-Sal district, some from Fort Alexander, Rat Portage, and Lac-la-Pluie. It will likewise, in the course of a very few years, be independent of all foreign supplies, except clothing for the school-children."

The postponement of the conclusion of Mr. James's narrative to the present month enables us to give some further particulars of the Station. After his return to Red River Mr. James received from Philip Kennedy, the schoolmaster, a letter dated June 18, from which we extract the following—

"The morning in which you left I felt quite timid at being in charge of a duty which I was afraid I could not manage, particularly lecturing to the Indians—a thing I never had done even in the language with which I am most familiar, far less in a language which I cannot fluently speak, though I understand it.\* I have ventured, however, to speak in the best way I could. On Sunday morning a good many of the Indians came and joined us. I went through part of the Service, and afterwards told them of the power of God in delivering His three servants from the burning fiery furnace, and Daniel in the den of lions. I then told them of the weakness of the gods which Nebuchadnezzar and his followers served. The old Lac-Sal Chief, Littleboy, said, 'Why should we refuse to serve, and live in the fear of, this same God, who is kind and powerful? We never heard these wonderful things before. This indeed is a God we ought to serve. I wish you would speak to our young men, and tell them of these great things.' I said I would do so, and accordingly collected as many as I could on Monday night, and read to them Eccl. xi. 9—'Rejoice, O young man, in thy youth;' &c.—which I hope has produced some effect.

"The Indian who was said to be the thief at Fort Alexander has been about us since you left, and has attended prayers more regu-

\* Philip is a Cree. The Islington Indians are Ojibwas.

larly than any other. He was quite dull yesterday; and when I asked him the reason, he told me that he was thinking about what was told them on Monday evening; that he had not slept at all during the night; and that he was afraid, as he had done so much evil in his past life, that he would be numbered among those who would be judged in the last day. I told him that, though our sins were many, God had promised, in His holy Word, that He would wipe them all off if we would truly repent, and resolve henceforth, in His fear, to believe in the Lord Jesus Christ. He said that he should be among the first to be baptized when a minister should come here. I am glad that we did not say any thing to him, as we proposed, about what we had heard of him. It might have been the means of his leaving this, and he would not have had the chance of learning that the Saviour came to die for such as he.\* He has conducted himself so well that I have employed him among the rest, and I find he is one of the best workers, and the most obedient.

*"I feel my heart and hand set to the work in which I am engaged. It is a glorious work, which I have many a day wished to be engaged in."*

On the next day, the 19th, Philip adds—

"Yesterday the old man with the rabbit-skin blanket came to me, and asked me to tell him something more from the Word of God. I told him of some of the miracles of our Saviour, to convince us of His power; and at prayers in the evening I read Isaiah lv. and explained it in the best way I could. A great many of the young men were present, and very attentive. This morning the same old man came to me, and said, 'I am come to hear something again of this good religion which you have brought to us. I am thinking very much of the goodness of God in sending us this religion, that our souls may be brought to that happy place which you told us of. For my part, I have already put behind my back all those things that I once delighted most in—such as conjuring, gambling, beating the drum, and all my

\* It seems that Mr. James, knowing the character of this man, and not feeling quite satisfied to leave him hanging about the Station, had proposed to Philip that he should be desired to leave, or else that he would be handed over to the Company, who were looking out for him in consequence of the theft above referred to. Philip, however, suggested that such was hardly the course they had come to pursue—that it would be better to leave him alone, and perhaps, if he were the man he was suspected to be, he might be made better through hearing the Gospel.

other evil practices—and I am resolved henceforth to follow the religion which you have brought to us, for it is a good one.'

"Our friend Wassacheece is a great help to me. He is always speaking to the Indians as well as myself, and advising them to leave their old practices, and listen, and do what the servants of God tell them.

"I have many other things that I might tell you of, that are very encouraging. For instance, the lad that I spoke of before—Joseph, as I have named him—called me on one side, and said, 'I wish to speak to you again. I am resolved to listen to you, and do what you have told me. I confess I have done many bad things in my past life; but as you told me that God would forgive me if I would feel sorry for my past evil deeds, and live in His fear, and trust in that Saviour who came to die for wicked people like me, I believe all that you have said to be true. You shall never see me, as long as you remain here, going to join those who gamble, or any other practice which you and the praying men do not like.' I hope the time is not far distant when a church will be built in this place, where these people will assemble to worship the true and living God, instead of serving Satan, and be controlled no longer by him."

In another letter, dated July 1, Philip writes—

"We have, thank God, enjoyed good health since you left us. I am sorry to say that Jacob has failed in getting as much fish as we require, and that consequently our work has been at a stand these eight days, except the little that I have done: and it is little, for the Indians are very troublesome, particularly since they caught no fish. I have been obliged to deal out a large quantity of flour, having nothing else to feed the children upon. I have been obliged to give a little also to the old men. Jacob has been quite busy going from place to place with his nets, but all to no purpose. The Indians say that this is always the case until the end of July, when fish will be abundant again. I have given lessons to the children every day, and four of them are through the alphabet—Nutenekahpow's two sons, the boy who came with them, and Wassacheece's boy. The old men still continue attentive; so much so, that very often I am obliged to leave my work, being asked to tell them something again of God's Word. The young people continue very wild, with the exception of Joseph, who still keeps himself separate from the others."

In a third letter, likewise addressed to Mr. James, and dated July 9, Philip thus reports his encouragements—

"I received your letter by Mrs. Daniell yesterday afternoon. I was glad to hear of your safe arrival at Red River after so quick a journey. I sincerely hope your prayers for me are not in vain; for I never in all my lifetime felt more of the presence of God, and tokens of His power, than since I have been left here in charge of a duty for which I felt myself incompetent. My encouragement is still very great. The two old men still remain steadfast, and assure me they will never draw back. Just as I was beginning this letter, Littleboy came in, and said he wished to send you a few words. 'Tell our father—the minister—who came here, that for my part I intend to stand true to him. I shall never forget the good tidings he brought us. I often heard that the religion which the ministers taught was a good one. I have now heard it with my own ears, and believe it to be much better than any other. Why should I refuse to follow it? And tell him also that my sons have promised to give up all their former habits, and listen to, and receive, the instructions which are given to us from day to day out of the great God's book.'"

Mr. James's latest communication from Philip is dated December the 4th. The great difficulty was still a lack of provisions, the fishery having continued unproductive. This is not likely to be the case another year.

In October Philip went to Red River for supplies and seed, leaving his wife to teach the children during his absence. On his return to Islington, on the 1st of November, he "found all the Indians who had promised to settle expecting to get some more presents. Being disappointed, many of them walked off, with their children." Philip adds—"I hope experience will put them to their senses, and that they will see the evil they have done when they find the others reaping the benefit of standing firm to their promises. I have had many difficulties with some of the Indians, not knowing what to do for the better, and to give way to them in every thing will not do. At the same time, I meet with the same encouragement from those I told you of before."

Philip was accompanied to Red River by Littleboy, "who was quite delighted at seeing the settlement, particularly the Indian village. He went with a desire to see old Pigwys, and converse with him about Christianity, as he felt rather a doubt about its real nature. Unfortunately," Philip proceeds, "he was not at home; but I hope I have relieved Littleboy of his doubt. He still appears to be steadfast in his resolutions, for I find his mind in a more inquiring state than ever. He yesterday requested

me to speak of the future state to his daughter, who was, as he feared, past recovery."

The following extract will be read with interest—"Last Sunday I paid a visit to an old Indian named Baptist, having heard he was very low. On my arrival at his tent he appeared glad, as he wished to see me in order that I might give him some religious instruction. I spoke to him of the future state, and desired him to ask God to forgive all his past sins, and put his whole trust in the Redeemer for the salvation of his soul. If he felt himself unfit to pray, I told him to repeat the publican's prayer in sincerity, for that God would doubtless have mercy on him as he had on the publican, although his prayer was short; and if he felt unfit to die, to ask God to restore him to health, until he should have a better knowledge of His grace. Two days after, he sent his son to acquaint me that he felt much better, and that he attributed it to his having prayed to God as I told him."

Rum-drinking is stated by Philip to be a fearful stumbling-block. It seems that some Indians make Islington the scene of their excesses, specially that they may seduce those who try to resist the temptation. "I am glad to state," Philip adds, "that some of those who are promising have three successive times refused to join them, having been warned by me against it."

Philip thus concludes—"I hope you will do your utmost for this place, and intercede for a supply of substantial clothing for the poor half-naked Indians, and also twine for nets, hooks, knives, needles and thread, files, &c. Would you also be kind enough to send a few books, that you think would be of use to me. I shall pay you for them."

We have still more recent information in a letter from the Bishop of Rupert's Land, dated January 20, 1852—"I have fresh intelligence this week from Philip. They are rather better off, catching a few fish. He has, he thinks, been the means of saving a few lives among the Indians. Two old men had come in starving, and he was supporting them, though badly off himself. He hoped they were listening with attention to religious instruction. He writes in good spirits, and says he is very happy." The Bishop adds the important information, that two oxen were to be sent to Islington in a day or two.

In connexion with this Station, struggling, amidst many difficulties, into something of permanence, and promise of continued action, we may use the language of the Apostle of the Gentiles—"A great door and effectual is opened unto me, and there are many adversaries."





OBSEQUIES OF THE TODAS, ON THE NILGERRY HILLS — Vide p. 113.



# Church Missionary Intelligencer.

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[VOL. III.

## ORIGINAL COMMUNICATIONS.

### MAHOMMEDANISM VIEWED IN RELATION TO MISSIONARY EFFORT.

MAHOMMEDANISM is one of the many organized systems of falsehood, which, adapting themselves to the tendencies of our corrupt nature, under the name of religion have established themselves amongst men. It is one which has absorbed into itself a very considerable portion of the human race, and presents an obstruction of no ordinary magnitude to the progress of the Gospel. It has acquired the ascendancy over some of the most interesting regions of the East: it has enlisted in its service some of the most warlike and influential of the oriental nations. Under the first impulse of their fanaticism, like a resistless torrent it rapidly extended itself, within certain limits overturning every thing that attempted to stem its progress; and since its career of conquest has been arrested, it has consolidated itself into an hard and indurated mass, which hitherto has proved to be peculiarly unimpressible by Christian influences. Over those portions of the human family which it has subdued to its control, it has been found, as time advances, to exercise, even in a temporal point of view, an injurious and deteriorating influence; while at the same time, imprisoning them as within a wall of iron, it shuts out from them the liberating influences of the glorious Gospel.

It is our privilege to know that this stronghold of evil shall be overthrown, and its gates of brass and bars of iron be rent in sunder by the power of Him who came to open the prison doors, and "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." As yet, however, only individuals have escaped from it; nor have any extensive movements towards Christianity taken place amongst Mahomedans. Even in India, where they are open to Missionary effort, they have hitherto presented a far more unyielding and discouraging material to work upon than the heathen Hindus; and in countries where this system is still in political ascendancy it is death to a Moslem to change his faith.

We regard it, therefore, with feelings similar to those with which the Israelites viewed

Jericho when it "was straitly shut up;" and the accompanying survey of its distinctive elements, of the influence which it exercises over the human mind, and of the aspect it presents in reference to Missionary exertions, drawn up by one who has himself been much engaged in efforts for the good of Mahomedans, may be serviceable in enabling us to form a just estimate of the hopes which we may cherish, and the discouragements and difficulties we must be prepared for, in connexion with this system.

"The sudden rise of Mahomedanism, and its rapid and irresistible progress in spreading and establishing itself, in little more than one hundred years, over the greater part of Asia, the whole of northern Africa, and some parts of Europe, has always appeared to the common historian a fact difficult to account for. To the Christian, however, who reads history in the light of revelation, this difficulty is greatly diminished. He knows that God rules and reigns, that Christ's kingdom forms the centre of history, and that, as all events in history before Christ were but so many preparations for His appearance, and for the introduction of His kingdom into the world, so also all the events after Christ are intimately connected with that kingdom, and find only in their relation to it their right solution. The rise and progress of Mahomedanism, also, must be considered in this light.

"At the time of Mahommed, that is, at the commencement of the seventh century, the Christian churches and nations, especially in those countries which subsequently fell under the scourge of Mahomedan rule, had widely gone astray. Instead of the pure Gospel, error and superstition were taught, and the worshipping of God in spirit and in truth had been superseded by an idolatrous adoration of saints, images, and pictures. The professing churches in this corrupt state were no longer able to be a salt and a light to the remaining heathen nations. They were unfit to exercise any Christian influence over heathenism, or to check its progress; and there was, therefore, the danger lest pagan idolatry, recovering the position it had lost, might become once more

dominant in the world. But this being opposed to the Divine purpose, God permitted Mahommedanism to rise up, and made use of it, as Nebuchadnezzar of old was used, as a means to carry out His judgments upon the apostate and idolatrous churches, and to chastise and overawe the heathen nations. When these purposes shall have been accomplished, the time of reckoning for the Mahommedan nations shall in its turn come; and the Christian church, having returned to her fountain of light and life, and having risen in renewed strength to her true position and proper service, shall be enabled, not only again to expand to the right hand and to the left, exercising her benign and saving influence over the nations, but also to conquer this her old enemy, and bring the proud Moslem to worship in humility at the foot of the Redeemer's cross.

“The strength of Mahommedanism must be sought, not so much in the character of its founder, or in the warlike disposition of the Arabs, as in the truths borrowed from Christianity. The unity and personality of the Godhead, the resurrection of the dead, and a future state of reward and punishment, form the fundamental doctrines of the Koran. These truths, firmly grasped by Mahommed, and vividly and earnestly preached by him to his followers, inspired them with that enthusiasm which nerved them to their wars, and impelled them on from victory to victory. And this enthusiasm for their cause was raised and strengthened, not only by seeing the heathen around them sunk in gross darkness, but also by witnessing how the Christians rivalled them in superstition, and by their worship of saints and images almost surpassed them in idolatry. Thus the Mussulmans were strengthened and confirmed in their opinion that they were the only true worshippers of God, and alone possessed zeal for His honour and service. To these primary causes of enthusiasm must be added, as another mighty impelling element, the love of honour, power, wealth, and plunder, with the expectation of a fleshly and sensual paradise. We confess, however, that it is a question not so easily decided, whether the religious or the worldly element was the stronger impelling power, both in Mahommed and his followers. No doubt, at the commencement the former, and subsequently the latter, was the more predominant; but often, also, both were indiscriminately blended together. Notwithstanding this, we contend that the strength of Mahommedanism must be sought principally in its religious element.

“Mahommedanism, considered as a religious system, is deism. But deism is no regene-

rative, no life-giving, power or principle: it is only speculative knowledge, without the possession of the object of which it treats. It does not reconcile, does not unite, man to God. Mahommedanism, therefore, could produce no more than the enthusiasm above referred to. It could neither bring about a moral change in its votaries, nor secure national progress. It could not, like true Christianity, induce civil liberty and prosperity: on the contrary, it carries in itself the seed of moral decay and national destruction. A saving and life-giving knowledge of God is obtained only through the Son, through Christ. He is the Mediator, ‘the way, the truth, and the life: no man cometh unto the Father, but by Him.’ ‘Whosoever,’ therefore, ‘denieth the Son, the same hath not the Father.’ Salvation, and individual as well as national happiness, are not to be obtained by deism or Mahommedanism, but only through Christ, through the Gospel, through scriptural and vital Christianity.

“Mahommed, knowing nothing of sin and righteousness, being unacquainted with the actual nature of sin and the real character of divine holiness and righteousness, found nothing good in Christianity except the deism it teaches; and, taking this in its most superficial sense, he rejected the doctrine of Christ's vicarious death, and salvation through Him. The rejection of the divinity of Christ, and of the doctrine of the Holy Trinity, by Mahommed, must be considered as the natural consequence of the superficial light in which sin was regarded by him. These life-giving truths being rejected, Mahommedanism of necessity wants the regenerating, redeeming, and preserving principle. Its deism, though it gave an impulse to its followers, not only to strive for power and dominion, but also to excel in learning and civilization, could not give permanency to that impulse; and, once gone, the Mahommedans have not been able to regain it, and renew themselves, like the nations under the influence of Christianity. For centuries, therefore, the Mussulmans have made no further progress in civilization, science, and learning; and their moral, civil, and domestic condition is not, and has never been, of a better or higher character than that of civilized heathen nations. The female sex is as much in bondage among them as among the heathen, if, indeed, it be not more so: immorality and vice, deceit and lying, are as generally practised, and as little regarded.

“The deism of the Koran could not prevent its followers from falling into gross and glaring superstition. Pilgrimage to Mecca, fastings, prayers—*i. e.* certain gesticulations,

and repetitions of some Arabic phrases or Koràn passages, which, in most cases, are not even understood by the person who uses them—the reading of the Koràn in Arabic, or certain chapters of the same, no matter whether understood or not—the giving of alms, especially over the grave of some holy person, or on the tomb of a near relative—are by all considered as highly meritorious, and as sure means of procuring the forgiveness of sin. Charms or amulets, consisting either of some Koràn passage or some Arabic word, with an addition of various curious signs and strokes, written on paper or parchment, and wrapped up in a small case of cloth, copper, lead, silver, or gold, are worn by all, but especially by women and children, as means of curing or preventing disease, and as protectives against the injurious influence of bad men and evil spirits. Even horses and camels are, for the same reasons, often adorned with these amulets. The Shiahs, to which sect the Persians and many Mahomedans of India belong, believe, besides, in the efficacy of prayers said at the shrines or tombs of their peers, or holy men. Of such shrines there are many, both in Persia and India. The Shiahs further place great confidence in the efficacy of Ali's intercession, and in the meritorious character of the sufferings and death of his two sons, Hassan and Hussein, who were killed, in their struggle for the Khalifat, by the opposite party, the Sunnies, to which the Arabs and the Turks belong.

“Again, it is well known that the educated Mahomedans are generally acute reasoners. They extol reason as much as any Deist or Socinian has ever done, and are as quick and as ready in opposing and attacking, on rationalistic grounds, the fundamental doctrines of Christianity. Yet these very men will not hesitate, at the same time, to assert their belief in the most absurd stories related in their traditions. We will give, by way of specimen, a few of them. Mahommed, as he himself confesses in the Koràn, had no power of performing miracles; but his followers, not being satisfied with a prophet without miracles, have endowed him with a superabundance of them in their books of traditions. All, however, are of such a childish nature, that the Christian reader cannot but be surprised that persons so boastful of reason as Mahomedans are, when opposing the Gospel, should not blush when repeating them. They assert that Mahommed was sinless, and that the black spot of original sin was taken out of his breast, in his boyhood, in the following miraculous way. ‘One day,’ they relate, ‘Gabriel came to his majesty

Mahommed, when he was playing with boys, and took hold of him, and laid him on the ground, and split his heart, and brought out a little bag of blood; and Gabriel said, “This is the devil's part of you.” After that, he washed his majesty's heart in a golden vessel of zemzem water, then sewed it up, and replaced it.’

“Mahommed one day wishing to convince Abújahál, one of his opponents, of his divine mission, told him what he had been eating that day, saying, ‘You have partaken of a fowl, half of which you have eaten, and left the rest.’ On Abújahál's denying this, Gabriel, at Mahommed's command, produced immediately the remaining half of the fowl. When Abújahál still insisted on not having eaten of this fowl, Mahommed said, ‘O fowl! Abújahál wants to make me a liar: therefore give testimony to the truth of my words, and to the falsehood of his.’ Immediately the fowl began to speak, and said, ‘I testify, O Mahommed! that thou art the prophet of God, and the best of all creatures; and I testify that Abújahál, the enemy of God, has eaten of me.’

“Once Mahommed went, accompanied by his followers, who were a large number, to the house of Abdúlláh. After he and Ali had eaten of the dish prepared for him, consisting of a roasted lamb, he gave it to his followers, and they all ate and got satiated, leaving nothing but the bones. They said then, ‘O prophet of God! we want some milk to drink.’ His majesty, having spread his handkerchief over the bones, said, ‘O Lord! in like manner as Thou didst send Thy blessing on this animal, and satiate us with its meat, so bless it again, and do such an act, that we may drink of its milk.’ Accordingly, through the divine power, flesh grew on those bones, and the animal began to move, and got up, and its udder became full of milk. They then all drank, and filled, besides, all the basins in the house with its milk.

“Mountains and stones and trees Mahommed made to speak, and give witness to his divine mission. It is related, for instance, that ‘one day Mahommed made a sign to a tree to come. The tree immediately began to move, and, tearing up the earth like a mighty river, came to his majesty, and stood still, and said, “Here I am come to thee, O Prophet! what is thy command?” His majesty said, “I have ordered thee to come, to bear testimony to the unity of God and my divine mission.” The tree then said, with a loud voice, “I bear testimony that God is one, and has none like Him; and I bear testimony that thou, O

Mahommed! art His servant and prophet: He has sent thee in truth.”

“To give an idea of the size of one of the angels bearing the throne of God, it is said, ‘Verily, the distance from the lower part of his ears to his shoulders is seventy years’ journey.’ And as if this were not yet enough, it is said, in another tradition, that ‘there is an angel, the distance from whose ear to his eye is equal to 500 years of a bird’s flight.’ Again, it is stated that Mahommed, in his journey to heaven, saw an angel, ‘half of whose body consisted of snow, and the other half of fire: the fire did not melt the snow, and the snow did not extinguish the fire.’ Again, another tradition says, ‘It is related of Aúdj Ibn Anáq, that his stature was 23,333 cubits. He took a fish from the bottom of the sea, held it up to the disc of the sun, roasted, and ate it. The waters of the flood did not reach up to his knees. His age was 3000 years, and his mother, Anáq, was his majesty Adam’s daughter.’

“In regard to Paradise, besides many foolish and sensual things, it is said, ‘Verily, there are birds of different kinds in Paradise, every one as large as a camel, flying about in the fields of Paradise. As soon as one of the friends of Mahommed desires to eat one, they come immediately down before him, the feathers plucked off, and ready dressed without the need of fire, one side roasted, and the other boiled. When the believer has eaten as much as he has wanted, and said, “Al-hamdhú lilláh rab ál álamín!” *i. e.* Praised be God, the Lord of the universe! then the bird gets whole, and quickened again; and, flying up in the air, he boasts to the other birds of Paradise, and says, “Who is like me? for of me has the friend of God eaten, by the Almighty’s permission.”’

“These few extracts, together with those superstitious practices referred to, will suffice to establish our assertion, that the deism and rationalism of the Korán were powerless to prevent its followers from sinking into gross and melancholy superstition. It is another proof how closely rationalism and infidelity are united to superstition and darkness, notwithstanding their apparent opposition to each other. Only truth, the full truth ‘as it is in Jesus,’ can make man free. Where that truth is rejected, there the mind must inevitably sink back again into intellectual and moral degradation.

“With respect to character, or national distinctiveness, the Mahommedans may be divided into three classes. The first comprises the Arabs, Turks, and Tartars, who

are, with few exceptions, Sunnies; the second, the Persians, who are Shiahs; the third, the Mahommedans of India, consisting of Shiahs and Sunnies.

“The Turk, though differing in various points from the Arab and the Tartar, may still be taken as the representative of the first class. Naturally phlegmatic and indolent, he is, in respect to religion, reserved and bigoted in a high degree, avoids religious discussion, and shuns inquiry, considering it a sin to allow even a doubt to rise within him respecting the truth of the Korán, or to question for a moment Mahommed’s divine mission. As a consequence, philosophical studies and inquiries are generally condemned. The orthodox, or divines, consider the study of philosophy as the sure way to scepticism and infidelity. The Turks, in common with all the Sunnies, are, both in theory and practice, fatalists, making God the author of evil as well as of good. This produces a callous and deadening influence upon their energies, and makes them indifferent to sin and evil, as well as reckless in the commission of it, considering the irresistible divine destiny as an excuse for their wicked course.

“The Persians reject fatalism in theory, but are not the less addicted to it in practice. The fact is, no man can raise himself above faith in some kind of fatalism, unless he has attained to the true knowledge of God which the Gospel teaches. The Persian is lively, open, and conversable: he is fond of religious inquiries and discussion. Among the higher, and even the middling classes, there is a good deal of religious liberalism, but frequently based on scepticism. The priesthood, or mullahs, are, however, quite as bigoted and fanatic as those in Turkey. Soofism, a system of mystic pantheism, probably introduced from India, has spread extensively among the educated classes of Persia.

“The Mussulman of India may be called a compound of the Turkish and Persian character; but his superiority in religious knowledge to the Hindus around him has made him more conceited in his own eyes, and more satisfied with his Korán, than even the Turkish Moslem. On the other hand, Mahommedanism has not proved strong enough to repel the influence of Hinduism. The feeling and practice of caste have made a considerable inroad upon it; and the Múharram, which is only a Shiah festival, is joined in out of fun and frolic by most of the Sunnies also, and resembles much more a Hindu festival and procession than the mournful lamentation of the Persians over the sufferings and death of their Imáms. Many of the

lower, and even some of the higher classes of the Mahommedans, join also in the Hindu festivals, and sacrifice at certain Hindu shrines.

“With respect to moral character, we can only say that it is equally low amongst all. There is among the Mahommedans an outward show of devotion, and regard for religion and moral propriety, but closer acquaintance with them in their social life shows that every kind of vice and corruption reigns among them. Even those who are looked upon as good and pious Mussulmans, or as holy characters, like the members of their various ascetic bodies, form no exception. Individuals here and there are found of an unblemished character, as far as man can see; but then their devotion and probity are always based on the principle of self-righteousness. In a limited sense only can it be said that the Turks and Arabs are more truthful and honest, as well as less profligate and deceitful, than the Persians.

“Learning is so far common among all, that the higher, and almost all of the middling classes can read and write. In literature and science no progress has been made since the days of the Khalifs. Study is confined to the acquirement of Arabic—this being the language of learning—and to the reading of Arabic authors in the various branches of Mahommedan science. Western languages and European science have recently attracted the attention of a few in India and Turkey, the result of contact with Europeans; but the learned and orthodox stand yet aloof, considering their own literature as the *ne plus ultra*, or fearing to be contaminated by contact with the Kaffirs or infidels.

“From what has hitherto been said, it is evident that the Mahommedans do not present a promising field for Missionary exertions: still, they also are included in Christ’s commission to His church to preach the Gospel to all nations. Various attempts in accordance with this great duty have therefore been made among them. The Moravians, as early as the middle of last century, sent two of their Missionaries to Persia to see whether a door was open there; but, finding it impossible to preach the Gospel openly, they soon returned, and the Mission was given up. At the commencement of this century, the late Henry Martyn visited Persia with the Gospel. He came from India, with the view of revising and completing his Persian translation of the New Testament. During his stay in Persia for this purpose, he had much conversation and discussion with

the learned on religious subjects, and on the doctrines of Christianity. They wrote in defence of the Koràn and against the Gospel, and Martyn published ample replies. Illness, however, soon forced him away, and it pleased the Lord speedily to close his earthly career. His stay was therefore too short to produce any visible or lasting result. Still, he, for the first time, drew the attention of the learned of Persia to the pure doctrines of the Gospel, and his learning and piety called forth their esteem and regard. His name is even now recollected and honourably mentioned by Persians of Shiraz and Tabriz, who knew or have heard of him.\*

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\* Of the honourable remembrance in which Henry Martyn continued to be held in Persia, many interesting evidences have from time to time presented themselves.

The following circumstance is related by Sir R. Ker Porter in his travels. He was asked by some Persians, when on his way to visit the king, if he was acquainted with the man of God, and could tell them any thing about his religion. He inquired whom they meant—what man of God? They replied so as to convey to Sir Robert’s mind the conviction that they meant Henry Martyn. “He came here,” they said, “in the midst of us, sat down encircled by our wise men, and made such remarks upon our Koràn as cannot be answered. Our king has called upon the wise men to answer them, but they cannot. The first thing the king will demand of you will be with regard to this subject. We want to know more about his religion, and the book that he left among us.”

Dr. Henderson, in a Letter to the British and Foreign Bible Society, dated October 1820, mentions the following striking fact—

“A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger, than the book was laid aside and concealed; and it was with some difficulty that he could prevail on them to tell him what book it was. At last they informed him that it was the New Testament; and said, that the reason why they endeavoured to conceal it was that they were not permitted to read it publicly.”

We also insert a narrative, which originally appeared in the pages of the “Asiatic Journal,” and was transferred into the pages of the “Missionary Register” for June 1829. The writer had been spending a few weeks at Shiraz nine or ten years previously.

“Having received an invitation to dine—or rather sup—with a Persian party in the city, I went, and found a number of guests assembled. The conversation was varied—grave and gay; chiefly

"The next attempt was that made by Missionaries of the Scotch Assembly, who esta-

lished themselves in 1818 in Astrachan, on the Caspian Sea, with the view of preaching of the latter complexion. Poetry was often the subject: sometimes philosophy, and sometimes politics, prevailed. Among the topics discussed, religion was one. There are so many sects in Persia, especially if we include the free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our faith; and I confess myself sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment: they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of religion was discussing. Once, when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman, as he was much attached to the English nation, and had studied our language and learning.

"This information increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with the object of it. A few days afterward I called upon Mahomed Rahem, and found him reading a volume of Cowper's Poems! This circumstance led to an immediate discussion of the merits of English poetry, and European literature in general. I was perfectly astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and congenial topics for nearly two hours, till, at length, I ventured to sound his opinions on the subject of religion.

"'You are a mollah, I am informed.' 'No,' said he, 'I was educated at a Madrussa (College), but I have never felt an inclination to be one of the priesthood.'—'The exposition of your religious volume,' I rejoined, 'demands a pretty close application to study: before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions.

This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions.' As he made no remark, I continued, 'Our Scriptures are their own expositors. We are solicitous only that they should be read: and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists, yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style, as well as precepts.'

"I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyricize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest, that, as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it. 'Do not you esteem it so?' he asked. 'Certainly not,' I replied. 'Then your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?'

"I remembered the occasion to which he alluded, and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently: but I made the best defence I could; and disavowed, in the most solemn manner, any premeditated design to contemn the religion which I profess.

"'I am heartily glad I was deceived,' he said; 'for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be.'—'Are you a sincere Mussulman, then?' I boldly asked. An internal struggle seemed, for an instant, to agitate his visage: at length he answered mildly, 'No.'—'You are not a sceptic or freethinker?' 'No; indeed I am not.'—'What are you then? Be you sincere. Are you a Christian?' 'I am,' he replied.

"I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

"He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me

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the Gospel to the Persians of the place, and to the Mahommedans or Tartar tribes of the surrounding country, and ultimately of extending their labours to Persia itself. After some years the Mission was given up, partly on account of the little success it had met

with, and partly in consequence of changes in the home management.\* As the fruit of more than ten years' labour, we can point to a few converts from the Tartars, and to the conversion of a learned young Persian, who afterwards became Professor of Oriental Lan-

that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked. 'I will tell you that likewise,' he replied. 'In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed—for he spoke Persian excellently—gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me.'

"Upon this he put into my hands a copy of the New Testament in Persian. On one of the blank leaves was written—'*There is joy in Heaven over one sinner that repenteth*—HENRY MARTYN.'

"Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men who came from the college, 'full of zeal and logic,' to try him with hard questions."

VOL. III.

\* The regions bordering on the Caspian Sea are the home of nomade tribes of Tartars, some of whom have been proselyted to Mahommedanism, but the great bulk of which continue heathen, professing Shamanism, of which the Dalai Lama of Lassa is the visible head. The following description, by the Rev. C. Rahmn, of a great feast among the Calmucs, called the feast of Burchan Bakshi, a title given to their principal idol, Dshagdashamuni, will show the dense spiritual darkness of these wandering tribes, to whom the Russian-Greek Church has now for some years prohibited all Missionary access—unable to evangelize them herself, and unwilling to permit others so to do.

"The Gallongs (priests) erected a wooden frame, about 7 or 8 yards in height and 3 in breadth, covered with coloured woollen carpets. Before this an altar was placed, covered also with a brocaded carpet, at the foot of which stood a tabouret of Chinese workmanship. Round about, in the front of this stage, felts and carpets were spread on the ground.

"In the afternoon, about half-past four o'clock, a procession commenced, consisting of 150 or 200 Gallongs, followed by a great multitude of the common people. The Gallongs, dressed in their red and yellow coats, bearing 'Chadaks,' fans, and musical instruments, marched up from the Churull (that part of the encampment where the temple kibitjes, or sacred tents, and those belonging to the Lama and Gallongs, are pitched) to the above-mentioned frame; and, at the head of their body, three grave-looking men walked, or rather danced, holding each of them an image of brass, about a quarter of a yard in height, and gilt, representing three of their Burchans (gods); and a fourth Gallong carried a large scroll about two yards long. The 'Chadak' is a kind of fan, consisting of small but long pieces of silk, like a tail: they are held in high repute for being great and powerful amulets, as well as ornaments in the temples. A whole apparatus belonging to a heathen altar, according to the custom of the Lamaites, was also carried by other Gallongs.

"Arriving at the frame, the Gallongs surrounded it. A noisy kind of music began; and a yellow silk cover was slowly drawn up, by small strings, till a large picture was unveiled. This picture represented Dshagdashamuni, neatly painted on blue taffety, with light yellow, red, and blue. At that moment, the whole multitude, Gallongs and people, prostrated thrice before the picture: after which ceremony, the Gallongs and their disciples seated themselves in rows, and began to sing, from their Thibetan Shastres, to the honour of their

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gunges in one of the Russian Universities, and has ever since adorned his profession by

idol. During their singing, tea, tshigan (or sour mares' milk), and white bread, were distributed among them. In the meanwhile, the Prince, his family, and all the people, walked round the place, praying their usual form of prayer, 'Om-ma-ni-bad-me-chom-ti;' and continued so till sun-set, when, in an inverted order, all was brought back to the Churull again."—*Miss. Register, Feb. 1823*, pp. 112, 113.

In these regions four Stations were occupied by Protestant Missionaries. First, Sarepta, by the United Brethren, Mr. Rahmn, of the London Missionary Society, also making it his head-quarters: it lay on the river Sarpa, near Czaritzen, on the Wolga, and close to the borders of Asiatic Russia, the Missionary efforts of which it was the centre being intended more especially for the benefit of the Calmucs; Karass, between the Black and Caspian Seas; Astrachan, and Orenburg, N. E. of the Caspian. The three latter Stations were occupied by the Scottish Missionaries, and intercourse was held with various tribes of Tartars, the Kirghisians, the Bashkurts, as well as with the Persians resident in the city of Astrachan.

Amongst the Mahomedan Tartars the Missionaries met with much discouragement, the Mollahs and Effendis using all their influence to prejudice the people against them. Their books were refused; their message treated with contempt and scorn. "You wander about," said one of them, "from morning until night, and you have not made one of us a Christian." Opportunities of usefulness which presented themselves among the Kirghisians were interrupted by the anarchy into which that tribe fell, and the hostilities which ensued between them and the Russians. When a little encouragement broke in on the general gloom of the Mission, it was sure to be checked by the unhappy interference of the Russian authorities. In 1821 the Rev. G. Blyth settled at Nazran, amongst the Inguish, a wild tribe inhabiting the mountainous region of the Caucasus. Having some knowledge of medicine, he went boldly amongst them, visiting their sick; and his kindness began to exercise a subduing influence on their rugged character. One day, one of his patients, whose leg he was rubbing with a liniment, exclaimed, "Where is he from, and what am I, that he should take so much care of me?" In January 1822, he received orders from the Governor of the province to leave Nazran, and to return to Karass, a mandate which he was compelled to obey, with deep regret on his part, and undisguised sorrow on the part of the poor people whom he left in spiritual desolation. Other hindrances also arose. The Scottish Mission at Karass appears to have been originally regarded by the Russian Government in the light of a colony; and, in that character, liberty had been granted to any Cabardian, Circassian, or other Mahomedan, who was not a slave, to embrace the religion of

a consistent Christian walk.\* But as the most important result of this Mission, we

the colony, and become a member of the same. But this was exceptional to the general action of ecclesiastical law in Russia; and on the Moravian Brethren at Sarepta applying for permission to instruct, baptize, and collect congregations of those who should believe in Christ, they were informed, that, under an old existing law, which the Emperor had no power to alter, none from amongst the Mahomedans or heathen could be received and baptized as converts to Christianity except by the Russian-Greek Clergy. This was the more perplexing, as, just at this time (1822), twenty-two Calmuc converts, who had separated themselves from their heathen relatives, had taken refuge with the Missionaries. Under such circumstances, the Mission at Sarepta was discontinued. The Scottish Mission also soon contracted under adverse circumstances. After the death of the Emperor Alexander, the Russian Bible Society—which, pursuing for so many years its beneficent course, had promised to supply with the Holy Scriptures, not only the Russian population, but the heathen and Mahomedan tribes around—became the object of bitter opposition. Its action was paralyzed, and its noble President, Prince Galitzin, in retiring from that office, resigned at the same time his position of Minister of religion. The Missionaries now found themselves fettered with unusual restrictions. Their translations of the Scriptures could not be printed without the approbation of three Archbishops of the Russian Church; and Tracts were required to be submitted to the ordinary censorship of the empire; the Gospel could no longer be preached, except with extreme caution; and converts, when made, were liable to be torn away from their spiritual instructors. Under these circumstances, the Scottish Missionary Society retired in 1825 from the field of Russian labour.

\* Mirza Mahommed Ali was the only surviving son of a venerable old man, who had held the office of Chief Judge in the city of Derbent. His father having been obliged, from adverse circumstances, to remove to Astrachan, Mahommed Ali was introduced as teacher to the Missionaries. He was then about twenty-one years of age, an accomplished man, qualified to give instruction in Turkish, Persian, and Arabic. Discussions on religious subjects soon commenced, which not unfrequently produced in him the most violent rage; and yet he continually courted their renewal, until at length his belief in Mahomedan superstitions became completely shaken, and the Missionaries were enabled to trace with delight his gradual approach to a full conviction of the truth of Christianity. His father, alarmed at perceiving the tendency of his son to depart from the faith of the Koran, employed a Persian gentleman, of extensive knowledge and approved piety as a Mahomedan, to dissuade him from so doing. But so powerfully was the young convert enabled



may mention the translation of the Old Testament into Persian by the late zealous and devoted Dr. Glen, one of the Missionaries. In the prosecution of this work he went several times to Persia, and at last had the honour of dying there, a few years ago, while

engaged in distributing his translation among the Persians."

We much regret that our space compels us to postpone the remainder of this Article to our next Number.

to apply to the conscience of this aged friend the truths of the Gospel, that he was at length constrained to say, "Perhaps you may be right: you have truth on your side." His father now treated him with great harshness. He was exposed to much contumely and reproach: he was confined and beaten with great severity. But this ill-usage he was enabled to endure with meekness, and thus exhibit the influence which Christian truth exercised over him. One man called on him one day for the purpose of arguing with him, and, after loading him with many opprobrious epithets, began to pray that God, "who neither is begotten nor begets"—a distinctive title of God by Mahommedans—would, before the end of the week, manifest His just displeasure against the apostate by causing him to die. After he had finished, Mahommed Ali said to him, "You have just prayed for me: I shall now pray for you;" and, raising his hands and eyes to heaven, he entreated that God would lead the man into the true way of salvation, and deliver his soul from the pains of hell. After he had done, he added, "You have called me by many hard names, and you know that, if you had done so a few weeks ago, I should have broken your mouth for it; but now they produce no such uncharitable feeling: I am able to bear them all."

The Missionaries, aware of the cruel treatment to which he was subjected, and fearing for his life, solicited the aid of the Government, by whose interference he was restored safely to the Mission-house, although his head was painful from the blows received from his father. On rejoining them he said, "I have suffered much since I saw you, but Christ suffered much more."

Their anxieties on his account were not, however, yet terminated. The Archbishop of Astrachan required that Mahommed Ali should be placed under the charge of a Greek Priest, with a view to his receiving the necessary instructions, previous to his being admitted into that communion by the rite of baptism. The Missionaries, on the contrary, pleaded the privileges vested in them as Scottish colonists. Finally, a reference to the Imperial Court at St. Petersburg was decided upon, the convert being permitted to

remain, during the interim, under the charge of the Missionaries.

Alexander was at the time Emperor of the Russias; and the answer received, through Prince Galitzin, to the application of the Missionaries, was such as might be expected from that Christian monarch. "His Majesty the Emperor," such is the language of the document, "having himself perused, with the greatest satisfaction, the account of the conversion of this Mahommedan, has most graciously been pleased to order me to inform you of His Majesty's pleasure, that this Persian should receive baptism in the Communion with which he wishes to be united."

Such was the facility which Alexander wished to afford to the labours of Evangelical Missions. But with his death, in 1825, the encouraging prospects changed, and increasing restrictions were placed on Protestant Missionaries, until at length an Imperial ukase excluded them from the empire.

Subsequently to his baptism, Mahommed Ali was required, by the Commander-in-Chief of the province, to enter the Russian service. Finding there was no hope of his being allowed to remain with the Missionaries at Astrachan, he requested permission to enter the College of Foreign Affairs of St. Petersburg, in preference to being engaged in the commercial or military service. It was thus hoped that Christian society, and the privilege of Christian ordinances, would be secured to him; but, instead of this, he was appointed to a College at Omsk, in Siberia, a place about 3735 versts—some 2500 miles—from the capital. He left Astrachan, doubtful whether he should see his father and friends again. On his way to his destination, he reached Kazan, of the University of which city Omsk is a dependency; and there the chief Director of the University, and other members, were so much pleased with him, that, on their application to Government, he was appointed to a professorship in that city. There is reason to believe, that a plot was in agitation amongst the Persians to destroy his life by poison had he remained at Astrachan.

#### THE ABORIGINAL RACES OF INDIA.

It is now generally admitted, by those who have investigated the subject, that the heathen population of India consists of two distinct sections, the Arian or immigrant, and the aboriginal population. The predecessors of the Brahmins, in their original associa-

tion, were exterior to India and the range of the Himalayas, and their sacred language and records point to Iran, or Central Asia, the cradle of the Indo-Germanic races, as the home from whence they came. Located, in the first instance, on the eastern confines of the

Punjab, they gradually extended themselves, until, by the subjugation of the aboriginal tribes, they became dominant throughout the peninsula. Northward, that ascendancy was more undisputed and widely spread than in the south; and the Ramayana—the Iliad of Sanskrit poetry, and believed by the Hindus to be of divine origin—and the notices contained therein of Rama's progress to Lanka, or Ceylon, suffice to show, that, in advancing southward, it was not unopposed.

It were a great misapprehension to suppose that the Hindus had succeeded in so universally establishing themselves over the face of India, as to obliterate all traces of the aboriginal inhabitants. At the present time many millions of them exist, scattered over India from the snows of the Himalaya to Cape Comorin: northward, in broken fragments, amongst the hills and jungles, where the difficult character of the country afforded them shelter from the invaders; but to the south, in large national masses, as the Telugus, the Canarese, Malayalim, Tamils, &c. It is also an interesting fact, that a large proportion of these aboriginal races have never been absorbed by the Brahminical faith; and that amidst its wide-spread idolatry there are to be found sections of India's population that have never embraced it, never have identified themselves with it, that remain to this day in a state of total separation from it, like the debris of a pre-existing organization amidst the indurated lava by which, when in a fluid state, it had been invaded and broken up. It is worthy of observation, also, that this is more particularly true of those portions of the aboriginal race which, shut up in jungles and mountainous districts, have not accepted the cultivation of the conquerors. Amongst others, whose languages may be considered as of the cultivated class, a fusion has taken place. They have admitted Sanskrit derivations into combination with the native element; and Brahminism, superinduced upon the ancient superstitions, is generally professed. Thus, among the Telugus, the Canarese, the Malayalim, &c., the Brahmin exercises his priestcraft, and the people are fettered by the restrictions and uncharitable usages of caste.

Of the larger national masses, the Tamil people have remained most free from this intermixture with Hinduism. In that portion of the continent the ancient demon-worship continues to retain its ascendancy, and exercises predominant influence over the native mind. The massive temples to Siva and Vishnu, to be found in the more fertile and populous portions of the district, are resorted to principally by the higher castes; but the

Shanars hold chiefly by their Pei-coils, where, contrary to the Brahminical system,\* animal sacrifices are offered to the demons. Amongst this people our Missionary work has been of the most extensive character; and in that portion of India the largest body of natives under Christian instruction has been gathered in; as if the prejudices to the reception of Christianity were less in proportion to the diminished influence of Brahminism. And such we believe to be the case. Brahminism is a more elaborate system of evil than the ancient demon-worship: it has been more craftily and powerfully constructed. The bands and influences by which it holds captive the heart of man are more deeply and fearfully interwoven with his corrupt propensities. The opposition which it presents to the progress of Christianity is of a more obstinate character, and a longer period is requisite for its overthrow. The constituent elements of the ancient superstitions cohere less tenaciously, and give way with more facility. And in this view of the subject we believe there is truth in the conclusion, that the aboriginal races of India who have remained separate from Brahminical influences "are as much superior to the Arian Hindus in freedom from disqualifying prejudices, as they are inferior to them in knowledge and all its train of appliances."

We have, therefore, in these aboriginal tribes and races, a material for Missionary labour by no means to be neglected. To do so would be in every point of view culpable. Their numerical importance is great. "In every extensive jungly or hilly tract throughout the vast continent of India there exist hundreds of thousands of human beings, in a state not materially different from that of the Germans as described by Tacitus."† Missionary efforts, so far as they have been directed towards them—as among the Coles north-west of Burdwan, and the hill tribes in the vicinity of Bhagulpur—have assumed a promising aspect;‡ and encourage us in expecting a greater facility of impression, and a more rapid pro-

\* The Brahmins do not shed blood in sacrifice. The only sacrifice at which the Brahmins take the life of an animal is that of the Yajna; but even in this blood is not shed, the victim being smothered or beaten to death. Human sacrifices, however, if in the way of voluntary immolation, are not repugnant to the Brahminical system.

† B. H. Hodgson, Esq., on Indian Ethnology.

‡ The Church Missionary Society's Bhagulpur Mission was commenced in March 1850. At the end of fifteen months from that time there had been forty-one baptisms—all hill people except five.

cedure of conversion, than Hindu Missionary work has as yet exhibited: a consideration by no means to be overlooked, when we remember the brevity of human life, and the rapidity with which souls are passing into eternity.\*

The condition of some portions of these jungle tribes has been investigated; amongst others, by the Rev. Dr. Wilson, Missionary of the Free Church of Scotland, who, in his work on the "Evangelization of India," has introduced to the notice of English Christians several tribes of the mountains and forests in north-west India, the Waralis, the Katodis, the Nayakadias, the Koliṣ or Kulis—considered by him as the aboriginal inhabitants of the island of Bombay, where they yet number 10,000 souls—the Bhils, the Mahars, &c.

The subject is a wide one, and deserving of attention. We hope to recur to it as materials are presented to us. The Mairs, the Coles, and Khunds of Orissa, and, if we might look beyond the Ganges, the Karens, that interesting aboriginal people, amongst whom the Gospel has so remarkably progressed, present inviting fields, on the consideration of which, as opportunity permits us, we may enter. On the present occasion we must confine ourselves to one spot, a place of welcome resort to the invalided European, in whose healthful breezes he has often sought the restoration of his health; but amongst whose native inhabitants spiritual health has been an unknown element—we mean, the Nilgherries,† the nucleus of the eastern and western Ghâts; of no great territorial extent—42 miles from N. E. to S. W., with a medium breadth of 14 miles—yet on the plateau of whose moun-

tains, within the glens and intersecting valleys, and amidst the woods and jungles which surround its base, is to be found a singular variety of native races.

The Eruli‡ and Kurumba§ occupy the woods which climb up the mountains to the elevation of 1000 or 2000 feet, localities which exercise on strangers who sleep within their precincts a very unhealthy influence. They are few in number, about 300. They are degraded in their habits, and savage in their mode of living; when the grain which their meagre crops have yielded them has failed, subsisting on roots, and wandering about the forests in search of food, until the men desert their families, and the mother, left alone with the children, to rid herself of the burthen of her infant buries it alive. Their villages consist of a few miserable hovels, constructed of boughs and leaves of trees, and loosely covered with dried grass, in the midst of which stands a thatched shed, the temple of their gods, containing a winnow or fan, called mahri, and two rude stones, to which they offer sacrifices of a he-goat and three cocks.

The Badagas,|| the most numerous tribe, about 12,000 in number, occupy a more elevated, pleasant, and healthful district. On the summits of the swelling knolls their villages may be seen, with fields of wheat, barley, or mustard-seed. The villages consist of rows of houses, with low verandahs projecting from their fronts, each dwelling, like those of the lower classes in the plains, consisting of two rooms, and lighted by the doorway, which opens into the verandah. They are the agricultural people of the hills, and are described as straight and well made, but small in stature and slender in form. Their dress consists of an under and upper garment, the men having a cloth wrapped round the head, and both sexes wearing rings for the ears and fingers, armlets, necklaces, and girdles. They have much the manner and appearance of the Hindu cultivator of Mysore, and have evidently intruded themselves, at some former period, on the original proprietors of this mountain district. They are worshippers of Siva.

In localities similar to those occupied by the Badagas, the Cohatars¶ dwell. Between these

\* About 140 miles to the north-west of Burdwan, in the depth of jungles known to few besides Major Hanyngton, are eight German Missionaries, who have now laboured nearly for ten years among these singular people, who, while they have hitherto possessed scarcely the rudiments of civilized existence, have, on the other hand, been exempt from the bondage of caste. The Missionaries have never published a Report; they have not appealed to the public; their very existence is scarcely known; but they have baptized 200 converts, and are instructing *thousands*—we speak advisedly—*thousands* of inquirers. They seem to have found their way to the hearts and confidence of the natives among whom they labour, and they are changing the native character and habits of perhaps the bravest, poorest, and most ignorant race in these regions; and, in all human probability, a few years will see a swarm of native Missionaries, educated and civilized, issue from the jungles of Bancoorah.—*Friend of India*, Nov. 6.

† *Nila*, blue; and *Giri*, a hill or mountain.

‡ The unenlightened or barbarous, from the Tamil word *Erul*, darkness.

§ The wilful, or self-willed.

|| From *Badacu*, or *Vadacu*, north, they having come to the hills from that quarter.

¶ As this tribe kill and eat a great deal of beef, it was no doubt intended by their Hindu neighbours that they should be called *Gohatars*, from the Sanskrit *Go*, a cow, and *Hata*, slaying, &c.

two races there exists a close resemblance and an interchange of services, the Cohatars being the artisans of the hills, making the implements of woodcraft and husbandry, the principal part of the pottery and basket-work, and receiving in payment a portion of the grain which the Badaga has cultivated. This people, like the Pariahs of the low country, hesitate not to use flesh of every description, regardless of the manner in which life has become extinct. "What the tiger or wild dog has left of his prey is to them an acceptable repast. They are known, like vultures, to follow a drove of bullocks bringing up supplies from the low country, calculating to a nicety that such as they have marked will die before they have proceeded many miles further up the mountains." They always attend the obsequies of the Todas, receiving the carcasses of the bullocks offered in sacrifice as a recompense for the services which they render.

Between the Eruli and the Kurumba, and also between the Badaga and the Cohatars, there exists, as we have seen, an affinity. The Todas, however, to whom we now refer, are a distinct race—different in language, and peculiar in their appearance and habits. They are described as being above the common height, athletic, and well-made, bold in their bearing, with open and expressive countenances. The hair of the head, parting from the centre or crown, falls around to the length of six or seven inches. A short under garment is fastened by a girdle round the waist, and a mantle thrown over the person, leaving the right arm bare. They have no villages, the principal branches of each family clustering in separate residences, called *morrts*.\* Their huts, which are not unlike the tilt of a wagon, are about twelve feet in length by eight in breadth, and seven feet in height from the ground to the ridge of the roof. Each *morr*t has attached to it a building of superior ap-

pearance, in which the process of the dairy is carried on. The dairyman undergoes a certain kind of purification, and lives quite separate from others of the *morr*t; and both the dairy and its attendant are invested with a sacred character. Women are not allowed to enter this family shrine, nor men, at all times; but in the case of boys there is no restriction, and much of the dairy business is performed by them. The superstitions of this people all connect themselves with their herds, and the means of subsistence derived from them. When the buffaloes, which are their only stock, return home in the evening from the grazing districts, they are met by the whole family, who render to them a kind of obeisance, "by bringing up the right hand to the head, the thumb lying along the nose, the hand open, and fingers expanded." There is a *tuel*, or area enclosed by a rude wall of stones, within which the cattle are herded by night.

The Todas occupy the more elevated mountain districts, known by the name of *Mheúr*, or rainy, where the loftier peaks are hidden in the clouds. There they feed their herds on the rich herbage of the valleys and extensive plateaux, and content with their buffaloes, which are of a description far superior to those of the low country, neglect every thing of cultivation.

With the Sanskrit language is said to have no affinity, either in roots, construction, or sound. Of the vernacular languages of the peninsula it approaches most to the Tamil. Of this, and of the Canarese, they have acquired sufficient to make themselves understood. We introduce in a note † a comparative vocabulary of seven of the aboriginal tongues of Southern India, five of the cultivated class—Tamil, Malayálam, Telugú, Carnátaca or Canarese, and Túluva—and two of the uncultivated class, Cúrgi, and Todava.

\* Corresponding to our word "home."

ENGLISH.	TAMIL.		MALAYÁLAM.	TELUGÚ.	CARNÁTACA.		TÚLUVA.	CÚRGI.	TODAVA.
	<i>Ancient.</i>	<i>Modern.</i>	<i>Modern.</i>	<i>Modern.</i>	<i>Ancient.</i>	<i>Modern.</i>			
Buffaloe ...	Káran	Erumel	Eruma	Enumu		Emme	Erme		Ir
Crow....	Karumpillei	Kakká	Kákka	Káki		Kági	Khákke		Kak
Day.....	El	Pagal	Pagal	Pagalu	Pagalu	Hagalu	Pagil	Pogal	Pokhal
Hair.....	Kuzhal	Mayr	Talamudi	Ventruka		Kúdalú	Kúdalú	Orama	Mir
Horn.....	Kodu	Kombu	Komba	Kommu		{ Kodu, or Kombu }	Kombu		Kurr <sup>1</sup>
Horse....	Páymá	Kudirel	Kudira	Gurramu		Kudure	Kudare	Kudre	Kadar
House....	Illam	Manei, Uidu	Vída, Illam	Illu		Mane	Illa		Arra
Snake....	Kadsevi	Pambu	Pamba	Pámu	Pávu	Hávu	Parapunu	Pamb	Pab
Tiger....	Pul	Puli	Puli	Puli	Puli	Huli	Pill	Nari	Pirri
Village ...	Pekkam	U'r	Tara, Désam	U'ru	Palei	Halli, Uru	U'ru		Modd, or Mort.

(1) R among the Todas has a peculiarly harsh and prolonged sound, which I have represented by reduplication.

[B. H. Hodgson, Esq., in the *Journal of the Asiatic Society for April 1849*

The Todas have not in any measure identified themselves with the idolatry of the Hindus, nor does it appear that there are any idols amongst them. A gloomy superstition of a vague character does, however, prevail, the leading element of which, when more fully investigated than at present, will probably be found to be the superstitious dread of some malignant spirit. They have sacred groves called Tër-ir-i, to each of which a priest and his attendant are appointed. They must be taken from a certain section of the Todas, called Terallis, or Paikais, who alone are competent to hold these offices. The priest is called Pöl-aul,\* the attendant Capil-aul,† and their acceptance of the office must be voluntary. The individual who accepts the office of Pöl-aul, having thrown aside his garments, buries himself in the deepest recesses of the gloomy forest, there submitting himself to various austerities and purificatory ablutions; at the end of which he is clothed with a black garment of the coarsest sackcloth, and is escorted by all the Todas of the district to the Tër-ir-i. Here he is to live in complete separation from his family—though in the married state previous to his acceptance of the office—abstracted, as it is supposed, from all earthly thoughts. Unless expressly commanded by him to do so, no other Toda will venture to approach him; and when they do, it is with the most respectful salutation.

In the recesses of the grove there is a temple, a small building of a conical form, neatly thatched, and surmounted with a conical stone. It contains neither image nor altar—nothing, save three or four bells, to which libations of milk are occasionally made. The Todas have been observed in front of the temple making the kind of obeisance already described.

To each Tër-ir-i a herd of milch buffaloes is attached, a portion of which is set apart as sacred, nor is their milk ever taken, but left to the calves. One from amongst this portion is considered as chief; and on its death a bell from within the temple is hung for a day around the neck of another, selected as the successor, which is then considered as inaugurated to the office, and the bell is restored to its former place. The other portion of the herd is milked by the Pöl-aul each morning, who, carrying the milk into the temple, laves the bell with a small portion of it, supplies with the rest the wants of himself and his

\* From *Pol*, milk; and *Aul*, a man. Both terms are of Tamil origin.

† *Capel*, or *Cavel*, to guard. The guardian or warder of the fane, its herd, &c.

attendant, and increases the number of the herd by the purchase of other buffaloes. The individuals who, in the fulfilment of these functions, are doomed to a solitary life in the Tër-ir-i, may divest themselves of their office whensoever it is their pleasure so to do. While engaged in it, their bushy heads, long sweeping beards, and almost naked bodies, give them a most uncouth and repulsive appearance.

The funeral rites of the Todas are, however, amongst the most singular of the customs of this people. On the death of a relative, fasting is observed, and all the family cut their hair, in a greater or less degree, according to the degree of relationship. The Kért Morrt, or cemetery, is generally some secluded place among the hills. Thither the body is carried in solemn procession, and laid in a new garment and mantle on a pyre, which is ignited by a near relative, who first cuts off two or three locks of hair from about the temples of the deceased. The relics are carefully collected, and wrapped in the remnant of a mantle which has long been worn in the family, until the day arrives for the performance of the obsequies.

Of this remarkable scene we introduce the following description, from Captain Harkness' account † of this singular aboriginal race—

“The Kért Morrt,§ or cemetery, was situated at the foot of an extensive valley, enshrouded by lofty mountains, and shut out from the view of all surrounding objects, except the more distant peaks and elevated ranges to the south-west. . . . At one corner was the Tu-el,|| close to it a Pholti, or temple, and at short intervals had now been erected several temporary buildings, formed of the branches and leaves of trees, and covered with a light thatch.

“We had not been here many minutes, when a group of females arrived, attended by two or three of their male relatives, carrying, folded up in a new mantle, the relics of the deceased. As the party slowly advanced, they each responsively chanted a solemn dirge; and, entering the temple, carefully spread the mantle within the inner apartment, and seated themselves around it. Other groups of females soon afterwards arrived, and the whole joining in the lament, its swell now echoed

† “A description of a singular aboriginal race inhabiting the summit of the Neilgherry Hills,” &c. By Captain Henry Harkness, of the Madras Army. Smith, Elder, & Co., Cornhill.

§ “Literally, the place of death.”

|| “The inclosure for the herd.”

through the valley, and seemingly told a tale of sorrow.

"Strolling up a path which led over one of the mountains, we were met, as we gained the summit, by the whole of the Kerzwan family and their connections—men, women, and children, between sixty and seventy in number; all the former, excepting the aged, carrying huge clubs. The advance of the party was composed of twelve or fourteen athletic and handsome youths, shouting, as they came on, in sonorous and manly voices, the hāuh, hāuh, or cry of exultation, to which responses were given by the following groups. . . . As they approached the temple, the clubs were grounded, and as many entered as conveniently could at one time, bowing themselves to the relics; and after these had joined in grief for a brief space with the females and relatives within, they retired to make room for others. Some additional families, or companies of men and women, were now seen advancing to the spot, by the different winding paths along the sides of the mountains; and their deep responses, as each party topped some eminence, bringing them in view of the temple, or as they caught the notes of the death-song wafted on the breeze, gave a solemnity and seriousness to the scene, which rendered it extremely interesting. All these parties, as they approached the temple, went through the same ceremony as the first; and, in a short time, several hundreds of both sexes had assembled.\* . . .

"Other small groups had also been formed in different parts of the valley, but all now returned to the green; and some forty or fifty of the clubmen, joining hand in hand, and circling round in measured time, performed a sort of dance, to the music of a pipe and tabor. This over, nearly the whole of the men proceeded a short distance up the valley, to the side of a mountain, on which were grazing a large herd of buffaloes, and, selecting fifteen or sixteen of these, drove them with an air of triumph into the inclosed area; some of the men throwing off their mantles and entering it with them, and others leaping the walls, while the whole, at the same time, sent forth a shout of joyous exultation.

"Some of these animals, the intended victims of sacrifice, were the offerings of the family of the deceased, and some, those of his connections and friends. The same wild sort of dance, as before mentioned, now took place within the area, and among the buffaloes; and

\* "Upwards of three hundred men, nearly half that number of women, and about as many boys and girls."

when the alarm and fury of the latter had been strongly excited, a signal was given to commence an attack upon them, and to attach a bell to the neck of each. Those which were provided by the family of the deceased were first selected. They were fine large animals, monsters in comparison to the breed of the low country, and in this infuriated state proved no formidable adversaries. No stratagem was had recourse to; but two of the young men, throwing themselves upon the neck of the animal, seized it by the horns, and twisting their bodies behind the beast, supported themselves with one hand, while with the forefinger and thumb of the other they seized the cartilage of the nostrils. Others ran on to their assistance, when they let go the hold on the cartilage, and eight or nine of these powerful men were now seen hanging on the neck of one animal, while others were striking it with their clubs, and with hideous yells and gestures were endeavouring still to increase its rage, and to heighten the jeopardy of the party. During this time, the animal was not passive, but every now and then rushing, as by a sudden impulse, sometimes among the other buffaloes, sometimes against the wall of the inclosure, appeared often about to gain the victory over its numerous and powerful opponents.

"Three or four animals were thus attacked and overpowered at the same time, and the bell being attached to the neck of each, they were again liberated, the successful combatants giving a shout of victory; when, shouldering their clubs, and joining hand in hand, they recommenced the dance. . . .

"The folded mantle containing the relics was now brought from within the temple, and placed in a line east and west on the ground in front of the barricaded entrance to the Tu-el. Immediately around it assembled the male relatives, the senior of whom, a grey-headed old man, crouched down, and covering his head with his mantle, bowed it to the ground so as to touch the earth with his forehead, in the little space left between the Tu-el and the cloth containing the relics. He then rooted up some of the earth with a stick—the wand of the deceased—around which was now tied a shred from the cast-off garment of a Pöl-aul: lifting then a little of this earth in the palm of his hand, and asking the consent of the by-standers, he threw some three times to the west, and three times to the east—the former falling within the area, the latter on the relics. Recovering afterwards his erect position, he gave the stick to another, when the same ceremony was gone through by him, and in succession by all the other relations of

the deceased, including two little boys, his great grandsons. The whole of the individuals, standing in front of the entrance to the area, now addressed the buffaloes as 'Dii Animales,' beseeching them to use their intercession for blessings to be bestowed on them, their wives, their children, and their herds; that they may enjoy health, and freedom from misfortune, that their feet may escape the thorn, their heads the falling rock.

"A young heifer was now led up and tied to one of four posts that were placed at a short distance, similarly situated to those in the cemetery before mentioned, when the sacrificer, first laying his hands on the head of the animal, slew it. The mantle containing the relics had in the mean time also been brought here, and, when sprinkled with the blood which had trickled from the nostrils of the victim, it was removed to the centre of the green, and the female relatives and their friends seated themselves around it, repeating the lament, and shedding a profusion of tears. Among the relatives were two very old women, with perfectly silvered locks, one the wife, the other the sister of the deceased. Age had rendered them too infirm to walk, and they were carried to the spot, in the same way as they had been brought from their homes, on the shoulders of their sons.

"The general sacrifice now commenced. Some seven or eight of the victims were seized and forced up to the relics, so near as to allow the dying breath of each to waft them as it passed; when two Terallies, or men of the same class as the deceased, commenced the slaying of the animals. This operation was performed by striking the victim behind the horns, with a wood-cutter's axe, a small instrument, but the first blow of which generally sufficed. The infuriated animal fell to the ground; its eyes, which but the moment before were rolling and glaring with rage, became on the instant glazed and motionless. It was then dragged still closer to the mantle, so that the mouth and nostrils might rest on it. . . .

"The sacrifice was continued till the whole of the victims were slain, and these, not including the heifer sacrificed at the posts, amounted to nineteen. . . .

"The whole scene now presented an extremely interesting spectacle.\* The wild dance, which, at a short distance, was still being performed by some of the party; the exultations of the clubmen, as they brought up another victim to the death; in the centre lay the relics, on each side of which sat weep-

ing, in silence, the two silver-headed matrons; round these lay the slaughtered animals, and among them the crowd of mourners, males and females, young and old, sitting in pairs, face to face, 'with drooping foreheads meeting;' the whole uniting in one universal moan, with which, as it rose and fell, was heard the wailing pipe, breathing in unison the solemn notes of grief and sorrow.

"Others of the assembly joined the mourners, or two, who had previously associated their griefs, would part, and unite with others in the same expression. On these occasions, the ceremony of giving the foot was particularly remarkable. To a female sitting alone weeping, a man would go up, repeating the 'Hey hey ze zha!' or cry of sorrow, and projecting first one foot then the other, the female would bow down, so as to touch them with her forehead. If a female was the approaching party, she crouched down, and the man rising up, the same ceremony was observed. They then seated themselves opposite to one another, their foreheads touching, and sometimes their arms resting on each other's shoulders. . . .

"The night was fast closing in, and calm and silence succeeded to the general tumult of the day. . . .

"Having notice of the period when the ceremonies were to close, we retired at an early hour, and, as we had been fully engaged during the day, enjoyed a sound repose till some time after midnight, when we were aroused by the wailing pipe and mourning throng in preparation for the final rite. . . .

"Shut out from all other objects, the ambient space in which we moved seemed to be invested with a death-like stillness: not a sound was heard but the deep and sonorous voices of the men, the soft and modulated notes of the women, as each alternately sang the dirge, or mourned the wanderings of the departed † spirit.

"Arriving at the spot where the shelving of the mountain had been partially levelled, we observed a circle of stones, enclosing a space about four and a half feet in diameter, which it was evident had been the site of former piles: close to this was a deep hole, in which lay loosely thrown three or four rude stones. The relics were now laid within the circle, and the officiators, taking brands from the fire just mentioned, waved them round the mantle three several times, then, placing them at each end of it, fresh billets were

† "The expressions were, literally, 'Oh, Kenbali, whither art thou gone? Alas! alas! our father Kenbali!'"

\* *Vide* Frontispiece.

added, and a little camphor being sprinkled over them the whole quickly became ignited.

"The pile was now closely encircled with little baskets, bamboo cups, and variously shaped gourds, some bound with silver, others ornamented with thread and tape of divers colours, and the whole filled with grain, the produce of the hills. The bow and three arrows were then placed on it, after these the rod or wand, and then the axe and wood-craft, of the deceased: last of all, his standard\* staff. Fresh billets being added, the whole was shortly in one general blaze, and when the morning dawned all within the circle was reduced to a heap of charcoal and smouldering ashes.

"During the whole of this period the lament was continued by the relatives and friends, accompanied by every indication of sincere grief. It was an impressive spectacle. The universal moan—the addresses to the departed spirit—the sudden ebullitions of grief—and the pile occasionally throwing up a flame that illumined the whole group, showing the strong athletic forms of the men, the slender figures and loose flowing tresses of the women, as each joined tear to tear, and seemed to seek relief in unity of sorrow.

"The charcoal and ashes were then minutely examined, and after selecting from the heap the iron, or such pieces of metal as had passed through the fire, the remainder was swept into the hole before mentioned. The loose stones, which had previously been removed, were now replaced, and the whole throng, passing over them in succession, bowed their heads to the ground, exclaiming, 'Health be to us!' and took each his way to his own home, leaving us to wonder, and exclaim—'Who can they be?'"

And in a short time the question may be asked, "Where are they?" The remnant of a people, perhaps once numerous, they are fast hastening to extinction. They are perishing under the injurious influence of unnatural habits; some of those strange extravagances of evil into which the human mind will be sure to wander when in the darkness of heathenism, and in ignorance of God. Here, as amongst the hill-tribes in the vicinity of Kote-gurh, polyandry prevails, and, until recently, infanticide. Twenty years ago the Todas were numbered by Captain Harkness at 600 adults. The German Missionaries in the Nilgherries,

\* "The head of each family has a staff of this description. It is a pole between twenty and thirty feet long, at the end of which, instead of a flag, is tied a bunch of small shells."

in their report of 1850, number them at 400. Their funereal ceremonies become thus invested with an affecting character. They appear at such times as a dying remnant, celebrating the obsequies of their own national existence, and that, moreover, amidst the gloom of heathenism. The poor Todas! the light of Christianity has not yet broken in upon them; nor have they learned, instead of saluting the rising sun, to rejoice in Him who is "the Sun of Righteousness." As yet the Missionaries have only been enabled to report, "Some Todas have a Tamil New Testament, which, without being able to read, they worship every morning and evening."

Heartily do we thank God, that, through the Christian love of the late Mr. G. J. Casamajor,† the German Mission in the Nilgherries has been commenced. Retired from the business of the world, this devoted Christian, who had long filled important offices connected with the Government of India, resided during the last four years of his life at Kaity, to the S. E. of Ootacamund, by his own personal efforts endeavouring to communicate the knowledge of the Gospel to the neglected hill tribes of the Nilgherries. Their evangelization occupied his thoughts and prayers continually. At the age of fifty-five he began learning the Canarese, a dialect of which is spoken by the Badaga people. "When others go to rest, he rose to earnest exertion, as if the evening of his life were the morning of a fresh day, to be spent in the Lord's service." (Ps. xcii. 12—15.) A large Badaga school, established on his grounds, and supported by his liberality, was under his own personal superintendence. "Every day, his health permitting, he would walk up at noon to that school, built at some distance from the dwelling-house, on an open high ground, praying as he went—for he was eminently a man of prayer—in order to hear the lessons of the poor half-clad, but smiling and intelligent Badaga boys." His last will bequeathed his whole property, a few legacies excepted, to the Nilgherries Mission. Thus Kaity becomes the Mission Station; his residence, the Mission-house; his library, the Mission Church; and the abode of this good man continues to be—what he wished it should be—a centre of light and hope to the neglected population of the Hills. May we soon hear of the work of grace beginning amongst each of its subdivisions, the Eruli, the Kurumba, the Badaga, the Kota, and the Todas!

† "C. M. Gleaner" for Jan. 1851, pp. 116—118.



## REVIEWS OF MISSIONARY PUBLICATIONS.

## AFRICAN LANGUAGES—YORUBA PROVERBS.\*

MANY of our readers may not be aware how much has been accomplished by Christian and scientific enterprise for African philology, and so for the communication to the sons of Ham of the best of all gifts—the knowledge of the glad tidings of salvation in their own tongues. Just as Africa has been regarded geographically as little else than one great Sahara, with a fringe of lagoons, and swamps, and mangroves, so our linguistic acquaintance with it has been generally confined to some vague notion of barbarous “click” dialects amongst the Cape Hottentots, or undecipherable hieroglyphics in the old-world land of Egypt. But whilst highways are being opened in every direction across this great mysterious continent by the successful ventures of Missionaries and travellers from every point of the compass, by a natural coincidence we are becoming acquainted with the manners and languages of the not-less-unknown inhabitants. It may probably be affirmed with safety, that fifty years ago European knowledge and records of the languages of Africa were confined to those of Egypt and Abyssinia. The Egyptian versions of the Holy Scriptures, comprising the Coptic and the Sahidic, are supposed to have been made about the second century; and if they were not the first, they are certainly among the most early, translations; and researches into the cumbersome Amharic, the dominant Abyssinian vernacular, were commenced principally by the celebrated scholar Ludolf in the 17th century, and have been recently revived and prosecuted by our Missionaries, Messrs. Isenberg and Blumhardt. But excepting this north-eastern corner of Africa, inhabited by a population bearing a near affinity to the Semitic race, that continent was, up to the commencement of the present century, almost a *terra incognita*; and the philological information contributed since that period by modern Missions is no small addition to the sum total of human learning under this head.

A new family of languages—the Hamitic stock, as Dr. Krapf has named it, divided into the Nilo-hamitic or Nilotic, and the Nigro-hamitic or Nigrotic—has been thus brought

\* “A Vocabulary of the Yoruba language, compiled by the Rev. Samuel Crowther, Native Missionary of the Church Missionary Society. Together with Introductory Remarks by the Rev. O. E. Vidal, M.A., Bishop Designate of Sierra Leone.” Seeleys. 1852.!

to light. The Nigrotic extend over the north-west quarter of the continent; and the great triangle of Central and Southern Africa, whose apex is the Cape of Good Hope, and whose base is the fifth parallel of north latitude, is the home of the Nilotic races. This triangle has been explored by Christian pioneers at each of its three angles, and found to contain a population speaking dialects so manifestly cognate as to leave no doubt of their common origin.

At the north-eastern angle, Dr. Krapf has given us a Gospel of St. Matthew in the Galla, the language of the most northerly of the Pagan tribes, into whose grammar and vocabulary many Amharic and Arabic elements have penetrated; but of the Nilotic subdivision of the pure Hamitic stock we have also received from him a Kisuaheli Grammar, a Gospel of St. Mark in Kikamba, and a Vocabulary of six East-African languages—the Kisuaheli, Kinika, Kikamba, Kipokomo, Kihiau, and Kigalla. “The author might,” he concludes his grammar by remarking, “have added specimina of the Kiteita, Kijagga, Kipáre, Kisambára, Kisegéju, Kisegúa, and Kimakúa languages; but he thought it better to reserve this subject to a future period, when he or his fellow-labourers shall have leisure to compile a Vocabulary of these and other languages not contained in his printed Vocabulary of six East-African languages, which, in the mean time”—and we are sure that at least his non-philological readers will agree with him—“may satisfy in a measure the wants of the friends of East-African philology.” † He alludes, with no little humour, to the difficulties through which his labours have been even thus far prosecuted. “The native interpreters, whom I was, after a long search, enabled to employ, were only † ‘ent upon gaining their bread by assisting in my studies. With regard to their lingual capacities, they were perfect babes, whom I had to train up for a considerable time, until they could comprehend my grammatical views. Like Gregorius, the preceptor of Mr. Ludolf, the celebrated grammarian and historian of Ethiopia, they would, when consulted on the root of a verb or noun, stand gaping before me, and say, ‘Words do neither take roots nor bear fruits in our country.’ What an amount

† Krapf’s “Outline of the Elements of the Kisuaheli Language,” p. 142. Church Missionary House. 1850.

of trouble and perseverance was on my part required in working with such rugged tools, I need not mention. No wonder why the learned Mr. Ludolf, on the frontispiece of his Amharic Grammar, delineated the figure of a man, who strikes with a spade into the ground, but who at the same time holds also forth the palm-twig of good hope and success of his hard toil."\*

In the south, we have the researches into the Sechuana and the Kafir languages by Messrs. Boyce and Archbell, of the Wesleyan Missionary Society; and at the third angle, near the mouth of the Gaboon River, we have a station of the American Board of Missions, with a Grammar of the Mpongwe language, by the labourers there; and a few degrees northward, the English Baptist Missionaries at the Cameroons, who have given to us, through the late Mr. Merrick, the first part of a Dictionary of the Isubu language, spoken near Bimbia. A comparison of the various Grammars and Vocabularies prepared by these different gentlemen leaves no doubt upon the mind as to the close relationship of all these tongues, and holds out most encouraging prospects for the progress of Christianity and civilization through the whole of that vast region, if it only be once thoroughly established at any point within it.

The languages along the coast of Guinea and the Bight of Benin appear wholly disconnected with the family just mentioned; they are Nigrotic, not Nilotic; until we come to the Temneh N. E.—with its cognates, the Bullom and the Sherbro, S. E.—of Sierra Leone. But here the MS. Grammar of our Missionary, the Rev. D. H. Schmid, which we have only lately received, and which is based upon the previous labours of the late Mr. Thompson, sometime linguist to the West-Africa Mission, leaves little doubt, from the evidence of structural affinities, of its being properly ranged under the Nilotic category, though strangely enough—and the mystery will probably never receive a solution—the Hausa, the Yoruba, the Fanti, and a whole new range of dialects, have been thrust in between, like a fault in geological strata, and have isolated the Temneh from its sister tongues.

If we range round the western coast of Africa, we are again struck with the amount that has been effected towards the elucidation of the Nigrotic languages. It is unnecessary to weary the reader with a complete enumeration; but to the north of the British settlements we have a French

grammar of the language of the Woloffs, who lie between the Senegal and Cape Verde; and more or less has been attempted, by British and German Missionaries, for the analysis of the dialects of almost all the maritime tribes, as far as Fernando Po, and for several that stretch into the interior. Our own first translational efforts, contemporaneous almost with the foundation of our Society, were directed to the Susus, a tribe extending from the Rio Pongas to Sierra Leone. A Grammar and Vocabulary, with various Christian books, were prepared by a Scotch Clergyman, who had been employed, in 1798, in a Mission to that tribe, which had been just relinquished. Other works followed—amongst others, specimens of a Bullom Gospel, by our Missionary, the Rev. G. R. Nylander—but the want of a settled standard of orthography has rendered all these labours practically useless, and the works are for the most part out of print. The subject has since been resumed under more encouraging auspices. The importation of recaptured slaves into Sierra Leone, from almost every tribe of Western and Gold-Coast Negroes, to whom English became of necessity the common medium of intercommunication, has afforded remarkable facilities for the compilation of lists of their vernacular words. Mrs. Kilham first collected, at Freetown, examples of thirty-one African tongues; but this is very far from affording us any thing like an approximation to the heterogeneous character of the population of the colony. In 1847 the Rev. S. W. Koelle was attached to our Mission, with an especial view to the linguistic department of it. During his recent visit to the Gallinas,† he gathered the materials for a Grammar of the Vei language, which he has since prepared, and transmitted home; and we are expecting ere long to receive from him a voluminous Vocabulary, containing examples of no fewer than eighty-six languages, collected, during his four years' sojourn in Sierra Leone, from the influx of involuntary immigrants there: and so strong is the love of country in the African mind, that it only needs the announcement that the way is open, in any instance, for peaceful return to their native land, to determine at once the reflux of the tide, as in the case of Abbeokuta. Three thousand Egbas have thus returned to their own country, and a considerable number of the people of Ibadan are only waiting for news—which, we trust, they will now soon hear—to go back, like their neighbours, to the land of their birth.

\* Krapf's "Outline," &c. p. 4.

† "Church Miss. Intell." for March 1851, p. 72.

But perhaps one of the most important events, in its bearing on African philology, was the Niger Expedition in 1841. The world has been accustomed, at any rate till quite recently, to regard that truly Christian enterprise as an entire failure. It is true that it was attended by a deplorable loss of British life, and its more immediate objects did not receive their direct accomplishment; but it is only bare justice to say, that to it we owe, in no small measure, the hopeful and most encouraging prospects of African evangelization now presented to Christian England. Attached to that expedition, by the kind permission of Lord John Russell, were two persons connected with the Church Missionary Society, who were to collect such information as might enable them to decide on the practicability of forming a Mission up the Niger. The individuals selected were the Rev. J. F. Schön, who had spent ten years in the Society's service at Sierra Leone, and a native teacher, about thirty-three years of age, "of whose religious character the Committee had reason to hope well," Mr. Samuel Crowther. Mr. Schön did not omit to notice the languages prevalent on the western bank of the Niger; but his attention was chiefly directed to the Hausa, the vernacular of the important tribe occupying the district north-east of that river, and characterized by him, in the preface to his Vocabulary,\* as "one of the most extensive languages of Central Africa: an acquaintance with which would open a door of communication with an immense population, and over a vast tract of country." He ascribes the diffusion of it to the commercial intercourse kept up between the Hausa and other nations; and characterizes it as a language proving them to be superior to any of the African nations with which he was acquainted—a language "rich in words," and "easy and beautiful in its grammatical structure."

Thus far have we traced what *European* philanthropy has done for Africa; but the question is, What can the Africans do, what have they done, for themselves? There is a Yoruba tradition concerning the origin and pursuits of various members of the human race, which we cannot help introducing to our readers. According to the story, the first men were two brethren—the elder black, the younger white. Two packages, of un-

equal size, were set before them. The elder, of course, had the first choice. He selected the larger, and, on opening it, found it full of all manner of agricultural implements, so that he has been, since then, only a tiller of the ground. The younger, on examining the small portion which had fallen to his share, discovered a pen, ink-horn, and a piece of parchment, the possession of which had ever since given the white man his superiority in the world. The black man has now obtained his writing materials as well, and is turning them to the best account. These pages have already recorded† the fact of a new alphabet, or *Syllabarium*, having been invented by an African of the Vei tribe, Doalu Bukaru. That tribe has since been dispersed by one, we trust, of the last slave-hunts which shall disgrace and desolate Western Africa; and some time may probably elapse before the country is sufficiently tranquillized to invite the presence of Christian Missionaries there. But the work whose title we have prefixed to this article has been brought to a conclusion under happier auspices, and will, by God's blessing, facilitate the immediate spread of the Gospel of peace over a population of three millions.

Whilst Mr. Crowther ascended the Niger, his thoughts were turned to the land, not on the eastern shore, but the western—the land of his birth. 'Why should there not be Yoruba Vocabularies, Yoruba Grammars, Yoruba translations of God's Word too?' The work just published is the best answer. Immediately on his return to Sierra Leone, he set about constructing a Vocabulary and Grammar;‡ and those who have followed his track since his Ordination by the Bishop of London in 1843, will remember how much of the New Testament and Common-Prayer Book he has since had the privilege of rendering into his own mother-tongue. The present work is a step still further in advance: It exhibits the Yoruba as possessing all those characteristics which Mr. Schön justly has attributed to the Hausa, and a flexibility and refinement which make it worthy of a place beside tongues of Sanskrit or Semitic origin. All West-African works published under the superintendence of the Church Missionary Society since the year 1849, have

† "Church Missionary Intelligencer," vol. i. pp. 103, 104.

‡ "Vocabulary of the Yoruba language. . . To which are prefixed its grammatical elements. By Samuel Crowther, Native Teacher," &c. Church Missionary House. 1843.

\* "Vocabulary of the Hausa language . . . To which are prefixed its grammatical elements. By the Rev. J. F. Schön. Church Missionary House. 1843.

been constructed on an uniform system of phonography,\* the want of which had materially diminished the value, and hindered the prospect of the permanent usefulness, of previous labours of a similar character; and it is therefore hoped that the present volume, compiled on this system, "containing near 3000 vocables, may do much towards settling a rich and euphonous language, spoken, probably, by 3,000,000 of the African race, but till within the last ten years never reduced to writing." The Bishop Designate of Sierra Leone has pointed out, in his preliminary remarks, many of its peculiar beauties, and, by an interesting process of elimination—to which we must refer our readers for a lucid view of all that can be said on the subject in the present stage of African philology—he endeavours to fix the position of the Yoruba language on the ethnographical chart. Our space, and the object of these pages, will now only permit us to exhibit to our readers one or two of its most obvious and salient peculiarities.

Our adverbs are usually little more than modifications of adjectives, and are used promiscuously for the qualification of other words. We say, indiscriminately, "The tree is *very* high;" "the bird flies *very* high;" "the cloth is *very* yellow;" "the scarlet is *very* red;" "the glass is *very* dazzling." But in the Yoruba—and it must add strikingly to the expressiveness and precision of the language—the adverb is varied in every instance, and can only be correctly attached to a single verb or adjective. The Yoruban would translate the successive phrases given above, by "Iggi ga *fiofo*;" "eiye fo *tiantian*;" "aṣọ yi pọn *rokiroki*;" "ododo pipa *roro*;" "awojijin ndan *maranmaran*;" and therefore, to speak the language correctly, it needs to be acquainted, not only with the verb or adjective by which we would convey our ideas, but also with the appropriate adverb which modifies the intensity of the idea purposed to be conveyed. This singular characteristic is altogether unique.

The other, which we shall mention, and which will also be easiest understood by an illustration, is the remarkable and uniform facility which the language presents for the formation of derivatives from any given root. From any monosyllable expressive of a radical idea, we may form, without hesitation, abstracts, concretes, negatives, possessives.

\* See Appendix to the Church Missionary Report for the Jubilee Year, 1848—49, pp. cxvii, cxviii.

The following list of Mr. Vidal's is the simplest explanation.

Sr, "sin," the original idea of the verb.

Ẹsr, "sin," the noun (an irregular formation).

LeẸsr, "to have sin," verb of possession.

ẸleẸsr, "one who has sin," noun of possession.

leẸsr, "the act of having sin."

AileẸsr, "the not having sin."

LailẹẸsr, "to possess freedom from having sin."

AlailẹẸsr, "one who possesses freedom from having sin."

A people possessing so rich and symmetrical a language offers a most hopeful prospect to Missionary labours. Those who have had the good fortune to be brought into contact with such Christianized Africans as have visited this country, know well that their intellectual capacities are at least nowise inferior to the average of Europeans; and we hope that the fact that this language is the mother-tongue of 3,000,000 negroes—whilst the Hausa, had it only its native grammarian, would probably prove a speech as finely developed—will be enough to show the most sceptical that these African visitors are samples of their countrymen, not exceptions to them. It is strange, indeed, to find the influence of unreasoning prejudice still persuading to the belief of the indelible barbarity of the whole negro race. The more we become acquainted with the kingdom of Dahomey, the more we learn to regard it as a foreign and intrusive despotism, utterly alien to the habits and feelings of the Aborigines of Guinea. And yet only last year we were told, by one who is sometimes regarded as an authority on such points, "that it is in Dahomey where those who look for the more characteristic peculiarities of the negro stock must search. But it is the bad side which will preponderate: it is the darkest practices which will develop themselves most typically." † The philological evidence to the contrary afforded by the Yoruba Vocabulary—one of the strongest evidences in the estimation of modern science—might be enough of itself to dissipate the theory, that the African is an irreclaimable and hopeless savage. But the work before us supplies another most interesting proof to the same effect. It is a Chinese saying, that conversation is the mirror of a man's thoughts; and this book is enriched and diversified by a collection of proverbial and idiomatic sayings, taken down by Mr. Crowther from the

† Latham's "Ethnology of the British Colonies," p. 62.

lips of his countrymen in the course of common conversation; introduced, indeed, into the dictionary "to illustrate the genius of the language; but no less valuable ethnologically, as elucidating many of the characteristics of the national mind of this very interesting people." They may well bear a comparison with any of the recorded proverbs of the Arabians or the Chinese; and we should look in vain for sayings that could at all parallel some of the more shameless apothegms of Menander,\* or the narrow selfishness of several of the once-admired maxims of Rochefoucault. They mark a people shrewd indeed, and possessing considerable commercial aptitude; but a people also honest, merry-hearted, and kindly, with a keen sense of the humorous, and strong recognition of social duties and moral right and wrong. Much of their beauty consists, as indeed in all national proverbs, in alliteration and assonance—that balancing of the sound or of the sense which is usually untranslatable; but even in an English dress they are very striking. Social intercourse is a favourite topic; and many of the maxims will startle those who have been accustomed to consider the African of the interior as a mere savage. The Yorubans have, for example, a kind of very dry cake, made of bean-flour, and called "ekuru." "He chokes me like ekuru," they say of a tedious visitor. "Though many guests are absent," say they again, "he only who enlivens the party is missed." "The antelope seeking relationship with the deer, says his mother was born of a deer." "If you have no money to give to a person in distress, you may pay frequent visits: if you cannot visit, you may send kind messages." What follows is a refinement of feeling which many, even of the best friends of Africa, would hardly be prepared for—"Because friendship is pleasant, we partake of our friend's entertainment: not because we have not enough to eat in our own house."

What must a people be into whose common conversation have passed such sentiments as the subjoined? "He who despises another, despises himself." "A bribe blinds the judge's eyes; for bribes never speak the truth." "A one-sided statement always appears right." "A cutting word is tougher than a bow-string: a cutting word cannot be healed, though a wound may." "A pig who has wallowed in the mire seeks a clean person to rub against." "A bald-headed person does

\* *E. g.* κρείττον δ' ελίσθαι ψεύδος ἢ ἄληθές κακόν—Choose a lie rather than a hurtful truth.

not care for the razor." "The time may be very long, but a lie will be detected at last." "Consideration is the first-born; calculation the next; wisdom the third." "The coming year is not out of sight: let us be up and work." This last is hardly to be reconciled with the character for laziness and idleness usually attributed to the negro of the West Indies; but if we are to judge from this other Egba saying, we can easily understand his unwillingness to work for others' profit, except under fear of the lash. It is not unlike Virgil's "*Sic vos non vobis.*" "The pot-lid is always badly off; for the pot gets all the sweet, and the lid nothing but the steam." It is not astonishing that such a people should see through the impostures of their own idolatry, nor that the following should have been current among them even before the introduction of Christianity—"The priest who is more cunning than another, teaches him the worship of Ifa." The inconsistencies, too, of the Mahommedan part of the population find little quarter among this sharp-sighted race. "Any one," say they, "may practise Mahommedanism as most convenient: he may make his breakfast off a pig's foot." "When a Mahommedan is not pinched with hunger, he says, 'I never eat monkey.'" Monkeys' flesh, like pork, is ceremonially forbidden. The slave-dealer has been accustomed to palliate his inhuman traffic by persuading us that it was no harm to buy Africans, for even their own mothers would sell them. Here is a saying which tells a different tale—"A slave is not a senseless block of wood: when a slave dies, his mother hears nothing of it; but when a free-born child dies, there is lamentation; and yet the slave, too, was once a child in his mother's house." The following is a new version of the fable of the Golden Goose—"A tree belonging to an avaricious man bore abundantly; but instead of getting the fruit little by little, he took an axe and cut it down, that he might get it all at once." Other sources, moreover, supply us with maxims not inferior to those cited in the Vocabulary. One of our Missionaries has lately given us some more examples of the readiness of this fertile people. "He that looks for honey under a rock must not spare the edge of his axe." "A deceiver is easily deceived." "Draw me, and I shall draw thee, is the true tie of friendship." With such a store at their command as this, we are ready to assent to one other remark current in Abbeokuta—"A proverb is the horse of conversation: if the conversation flags, a proverb revives it." The subjoined little song reminds us, at any

rate in its general structure, of some of the oldest relics of our own language —

“When the day dawns,  
The trader takes his money,  
The spinner takes her spindle,  
The warrior takes his shield,  
The weaver takes his batten,  
The farmer wakes, himself and his hoe,  
The hunter wakes with his quiver and his bow.”

It is hardly needful for us to point out the important help afforded for the prosecution of our Yoruba Mission by the labours of our native grammarians. On some parts of the African coast, European evangelists have been conscientiously and meritoriously working for more than ten years at the dialects with which they have been brought into contact, and have not yet acquired a sufficiently satisfactory knowledge of them to venture on any translations; and we have alluded to the imperfection of the early literary efforts of the heroic vanguard of the Missionary army on the Susu and Bullom shores. But in the case before us, we are at once introduced to the most terse and idiomatic forms of a tongue, presenting, without such assistance, peculiar difficulties to the foreigner. The insight which these proverbs give us into the Egba character will be most valuable to all who are called to labour amongst them; and there are full many of the sayings which may, as St. Paul's practice has taught us,† be turned to direct account in preaching to the natives. We cannot close our extracts better than with a few illustrations of this point. The Yorubans are as superstitious as the old Romans were about “male ominata verba.” When Mr. Crowther has been declaring God's wrath against sinners, his audience would sometimes hardly stay to hear more from lips that had uttered words so ill-omened; but to detain them, you only needed to quote their own usual saying under such circumstances—“The word which I have spoken to you is not a curse, nor a reproach.” When they were indignant at his denunciations of their sinfulness, and impatient, like many an English congregation, of being told their faults, it was enough to remind them of the authority by which he was

\* We refer particularly to the song preserved in one of the Harleian MSS, and quoted in Johnson's “History of the English Language”—“*Sumer is icumen in*,” &c. Dict. (Todd's) vol. i. 4to. p. 32. 1827.  
† Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12.

speaking, and to tell them, in language familiar to them, what every minister of God's Word may well bear in mind—“He ought to be feared who sends you with the message, not they to whom you are sent” How beautifully might he urge upon them the hopefulness of persevering prayer, if closing an address upon the Friend at Midnight † with reminding them that “He who begs with importunity will get what he wants!” If he had been teaching them from his own translation of the Epistle to the Romans, how, “when we were enemies, we were reconciled to God by the death of His Son,” he might add—“As our proverb tells us, ‘He that forgives, ends the dispute.’” Or once again—and here our space warns to conclude—when preaching on the “inestimable” value of that great gift which has purchased for us eternal redemption—“Even,” he might point out to them, “as certain also of your poets have said, ‘Everything has its price; but who can set a price upon blood?’”

Thus far have we ventured to pursue the subject of African philology; and let not our friends think, that in so doing we have forgotten, or are forgetting, the broad, pure, simple, most glorious object for which the Church Missionary Society was founded, and in which God's grace has enabled her to persevere. Our aim is far higher than the gratification of a mere literary thirst. “*Sunt qui scire volunt tantum ut scient, et curiositas est.*” The great purpose of using all things for the furtherance of the kingdom and glory of our ascended Lord is the true philosopher's stone, that turns all it touches to gold. The motive is all. “*Sunt qui scire volunt ut ædificentur, et prudentia est; item ut ædificent, et caritas est.*” Thus only may we expect to achieve those subordinate and temporary ends, which, to the earthly-hearted, are the ultimate limits of hope and aim.

In short, in the language of one who knows well both the snares and the safeguards of literary pursuits—“Christianize Africa, and you will realize the secondary objects of science or commerce. Christianization of Africa carries discovery of Africa in its train. The Bible, being the stock-book of the world, cannot be at rest until all countries have been unlocked, all languages conquered, and the whole human family united under its blessed wings.”§

† Luke xi. 5—8.

§ Krapf's Vocabulary, &c. Pref. p. ix.





JAMES WHITE ADDRESSING KING AKITOYE AT LAGOS - Vide p. 123.



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## ORIGINAL COMMUNICATIONS.

### NEW PROSPECTS OF USEFULNESS AT LAGOS.

TIME was when the slave-dealers had possession of the whole West-African coast, Sierra Leone excepted. The coast tribes were grievously demoralized, the more interior tribes were filled with war and confusion, and the vibrations of the scenes of cruelty enacted on the coast were felt deeply in the heart of Africa. There was no peace in the land. The slave-dealer first degraded the African, and then pronounced him below the condition of a man, and unworthy to be dealt with as a man. The land was thrown out of cultivation, for neither life nor property was secure: and then Africa was pronounced to be as barred as its people were worthless and degraded. Our own Missionary efforts on behalf of this suffering continent, from their very commencement have had to contend with the embittered hostility of the slave-trade. It was not the policy of the slave-dealers that Africa should be improved or benefited. Christianity in its purity was at once perceived by them to be an element of merciful interference on behalf of the poor African, which, if permitted to acquire strength, would be eventually subversive of the barbarous traffic in which they found their gain. They at once, therefore, opposed themselves to it, and have continued to do so to the present moment, as opportunity has presented itself. Our earliest and promising Missions in the vicinity of the Sierra-Leone Colony, amongst the Susus and Bulloms, were interfered with, and eventually extinguished, by their enmity, and our Missionaries compelled to retreat within the limits of Sierra Leone. Yet from this point commenced that marvellous series of providential interferences on our behalf, by which the Gospel of the Redeemer has been enabled to advance, amidst difficult and discouraging circumstances, until at length, in despite of the slave-trade, it has gained access to the interior, and has the prospect presented to it of introducing, at no distant period, its healing influences into the very centre of that long-suffering continent. To every one who will seriously consider it, the history of this Mission is demonstrative of the protecting power of God on its behalf. Evil has been overruled for good; hostile in-

fluences have been forced out of their natural direction, and made to work for the furtherance of its objects; and discouragements and difficulties have conduced to its growth. The providence of God has gone before us as the pillar of the divine presence went before the Israelites, indicating to us the path to be pursued, and, when our judgment erred, leading us back to it again. The slave-trade furnished the materials for its own eventual subversion. The Missionaries at Sierra Leone were placed in the midst of a representative population, consisting of fragments of tribes dispersed over Western and Central Africa, many of them resident far in the interior, to whom we could have had no access. They were thus brought into affinity with a large portion of the nations of Africa; and as the seed of the Gospel, which, under much personal trial and suffering, they sowed amidst this strangely-mingled population, laid hold on the various elements of which it was composed, and was blessed to the conversion of Egbas, Nufis, &c., it was brought into a state of preparation for a further transfer into the interior. Such a transfer, the first of the kind—the prelude, we trust, to many similar movements—has taken place in the commencement of the Yoruba Mission; and this renewed attempt to operate, not amongst expatriated Negroes, as at Sierra Leone, but amongst a people on their native soil, has encountered again the relentless enmity of the slave-trade. Persecution, by the united efforts of the slave-traders' agents and heathen priests, was lighted up, and when the furnace was sufficiently heated the new work was put into it. The giving way of the converts, the discouragement and final expulsion of the Missionaries, and the return of Abbeokuta to slave-trading practices, were confidently expected. But Christian faith was a new element in that heathen land, and its power of endurance was altogether unknown. Its opponents soon found they had undertaken a task beyond their strength, and the unyielding constancy of the Christian natives, and their patient endurance of trying and distressing circumstances, attracted the attention of the heathen, and prepared the way for the

further progress of the Gospel. It was then that a grand political confederacy amongst all who were interested in upholding the slave-trade was resolved upon, and Dahomey, and Kosoko of Lagos, and the Popos, bound themselves together for the destruction of Abbeokuta, the extinguishing of its infantile Christianity, the expulsion or death of the Missionaries, and the restoration of the whole country to the grim tyranny of the slave-trade. So far these efforts have been signally defeated. Dahomey has been worsted before the imperfectly-repaired defences of Abbeokuta; and should he repeat his attempt, either on that city or Badagry, we trust that a similar discomfiture awaits him. Kosoko of Lagos, firing on the Vice-Consul's flag of truce, brought himself into collision with British power, and, driven from his usurped throne, has afforded opportunity for the restoration of Akitoye, the lawful king. In the treaty which has been entered into with him, provision has been made for the friendly reception of Christian Missionaries, and full liberty promised for the prosecution of their important labours.

Now, Lagos is a very important place. It is an excellent and well-built native town, near to the sea-coast, and accessible to vessels drawing as much as ten or eleven feet of water. It has water communication far into the interior, and for hundreds of miles along the coast. It is, therefore, a great commanding point, from whence Christianity may go forth into the interior, as well eastward as westward of Abbeokuta, carrying with it the promises both of the life that now is and of that which is to come. It is most desirable and necessary that it should be at once and strongly occupied by Missionaries, more especially as Akitoye is not a Christian but a heathen, and in danger of falling under the influence of the Mahommedans, who are very busy endeavouring to proselyte in this part of Africa. We have been, therefore, invited to commence Missionary work at Lagos by the officers of Her Majesty's Squadron, and have been urged to do so without delay.

Our Missionary, the Rev. C. A. Gollmer, having decided on transferring himself, as quickly as possible, to this important post, deputed, in the first instance, Mr. James White, a Native Catechist of the Society, to proceed to Lagos, for the purpose of making himself acquainted with the existing state of things, and having an interview with the restored king. The following account of this visit we find in his Journal, and introduce it, possessing, as it does, no ordinary degree of interest.

"Jan. 10, 1852—At daybreak I called upon the people to join me in giving thanks to God for preserving us on our way, and bringing us almost to our destination; after which we steered for Lagos. How surprising it was to behold, at a distance, those clumsy pieces of cabbage-trees with which Kosoko and the other chiefs of Lagos lined the borders of their quarters, thinking thereby to defend themselves, but which ultimately were of no avail to them. On the other hand, it is pitiful to see the ruins of so many stately houses, now here, then there, throughout the town.

We were introduced into the palace of king Akitoye. It is a magnificent building, with many windings and spacious rooms, such as I have never seen an African gentleman live in since I came here. The exterior, however, needs much reparation. Most of the doors and windows are painted green. The walls are whitewashed in some parts, and in other parts tinted with yellow. The lower floor is in some parts paved with marble, and the upper story is floored with boards. The roof is covered with tiles, and the house is everywhere furnished with various articles of mahogany.

"As we sat waiting for the reception from Akitoye, a numerous train of his courtiers came, one after another, waiting for the approach of His Majesty, before whom, as soon as he comes, they prostrate themselves, wishing him long life and prosperity. He, on the other hand, welcomes them, and hopes their good wishes should be accomplished. A set of drummers and dancers next follow, testifying their joy, and singing in honour of their returned king. There is no doubt that most of these are flatterers, who can turn which way soever the tides may drift them. They had previously joined Kosoko, and now they are for Akitoye.

"I then saluted His Majesty, and wished him a happy, long life, and a prosperous reign. I told him the purpose for which I was come, adding, that Mr. Gollmer wishes me to congratulate him, and to advise him to look upon all events as coming from God, and to think of that God who has taken so much care of him from the time of his expulsion to the time of his reinstatement; that he should be very cautious of receiving those back into his country who, only a short time ago, were his enemies, lest he be driven out a second time; and that he wishes me to warn him to beware of the Mahommedans, who, pretending friendship with him, may lead him aside; and that I shall dwell longer on these things when he is more at leisure. I told him I had one request to make, and that was, to apprise his people of

the approaching Sabbath, to tell them to be quiet, and to ask them to attend two services at his yard. He told me that at present it is not yet convenient for him; and that, as he is not quite settled, we would be much disturbed by the bustle and noise of the populace. I told him, if he has no convenient time now, to thank God for His late mercies, and pray to Him that He may assist him in the formation and establishment of his kingdom, the time may never come when it will be convenient for him; and that if he cannot manage to have two services, I shall be satisfied with one. He consented to inform his men. I afterwards opened and read Captain Forbes's letter to him, telling him in Yoruba what it imports. I reminded him at the same time, that, with Englishmen, it is considered a piece of incivility and disrespect to receive a letter and to neglect answering it; and that I am ready to write his replies to Captain Forbes if he dictates them to me.

"According to my request, he gave us two guides, who led us into the houses of the principal men. Ajinnia and Tapa's districts occupied, perhaps, one half of the town. The ruinous remains of their great houses would be sufficient to show how dreadfully the cannon-balls of the ships of war wrought. They, like Kosoko, had lined the borders of their districts with double cabbage-trees, filling up the centre with sand, in order to shelter themselves from the cannon-balls. Others dug holes, in order that, having fired at the English, they might jump in. The town is still peopled as if nobody had gone out of it. Many of Akitoye's men, who returned with him from Badagry, had the good fortune of meeting their houses untouched, and they now dwell in them again. I reminded them all of the promise they made us at Badagry of adopting our faith, and giving us their children for instruction. They joyfully told me they are willing, if things are a little more settled. Being very tired, I took my way homeward.

"Akitoye delivered to me a book containing the articles of the treaty made between him and the English, and I read and explained it to him. I again reminded him that to-morrow would be Sunday, and that he should try his utmost to keep his people a little quiet. He afterwards led me into a solitary room, where he thought I should not be disturbed when engaged in writing. There is a Mahomedan priest in his house, who, they say, has lately come from Badagry; and from the circumstance that several other Mahomedans came to pay him a visit the same evening, I am under great apprehension that, if our Society should lose time, the Mahomedans

would gain much influence over him. In the evening I kept prayers in my apartment, joined by those men that came with me.

"*Jan. 11: Lord's-day*—Early this morning, after prayers, the drummers came in, as yesterday, and made such a noise as was sufficient to disturb any one. I hastened to Akitoye, and begged him to remind his people not to dishonour the Sabbath of God, and he immediately restrained them. I told him also that we shall soon have service, and that the attendance of his people shall be required. About ten I went to tell him that it was time. Fortunately, some grave old men, who are his chiefs and counsellors, some men from Abbeokuta, and a good number of other men, some women, and a few children, were present—many of whom probably came, according to custom, to prostrate themselves before the king, who soon after told me he was ready. I read the morning service from the Yoruba Prayer-book that I took with me, telling the people to repeat after me, at short lengths, the Confession, the Lord's Prayer, and the Creed, and to say Amen after each prayer. I spoke to them from 1 Kings iii. 5—14. I exhorted the king to remember that God who had watched over him since his dethronement, and whose goodness of late has been so singular towards him. I told him that nothing can prosper that has not God for its foundation, and that he should imitate Solomon in asking for "a wise and an understanding heart" in the formation of his new kingdom; that God's blessings cannot fail to rest upon him and his dominion if he gives his heart to seek God; that he is responsible to God for himself and his subjects if he makes ill use of the talents God has entrusted to him; that the good example of a Christian king will make a deep impression on the minds of his people—will lead them to a reformation of their manners, and ultimately, by God's blessing, may be a means of making them renounce the works of the devil, and embrace the faith of our blessed religion.\* I turned to the people, and spoke a few more words to them. After this I knelt down, and prayed, in Yoruba, that God may grant them hearts to love and fear Him, and to bless the few words that have been spoken by such a weak instrument as I am; and they all joined in a loud "Amen." After Service, I counted the number of attendants, and found that 200 were present on the occasion, viz. 156 men, 31 women, and 13 children. Upon obtaining their consent of assembling together in the afternoon, I dismissed them.

\* *Vide* Frontispiece.

“About half-past three I reminded Akitoye that it would soon be time for our afternoon service; and at four I went and met the people, congregated on the very same place where we held our morning service. It is of an oblong figure, enclosed round by the king's houses, which are linked together. It is a very convenient place at present, and requires only a little shelter to screen the speaker from the heat of the sun. I rejoiced to see those very faces which I saw this morning, a few men only among them being missed. I adopted the same plan that I pursued in the morning, causing the congregation to repeat after me the Confession, the Lord's Prayer, and the Creed, and to respond at the Amen. From the circumstance of Akitoye's boy saying, last evening, that his master has had no time to attend to his Ifa all the day, and that he was now going to see about it, I took this opportunity of speaking against idolatry, and chose for my subject 1 Kings xviii. 21—‘How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.’ I related and explained the whole story to them, and afterwards applied the case to them. I told them that the God of Elijah is the God that Christians worship, and that their Ifas and other gods may be compared to Baal. I showed them how very degrading it is for the highest scale of created beings on this lower world to stoop to such inferior things as wood and palm-nuts. I told them that I could prove to them, in a similar manner as Elijah did, that our God is the only true God. I alluded to the time that Akitoye was at Badagry, reminding them of how many sacrifices he must have made, how many Mahommedan writings he must have received, and how many times he must have prayed to his Ifa to assist him against Kosoko, and asked whether these had succeeded; but when these failed him, and he applied to the English, how easily he got his request. “Now, I desire you,” I said, “to ask your king whether he has ever discovered any such thing as Ifa, or image-worshipping, in the English ships, or whether he has seen any English man tie charms about him in the time of war.” Akitoye confessed before the assembly that there was nothing of the like with them. I then proceeded to tell them that the God of heaven is their strength, that He fights their battles, and that He is far exalted above all idols. “Do not think, therefore, people and chiefs, that it is either your Ifa, charms, or sacrifices, that you or your king have made, that have brought him home.” I turned to Akitoye, and told him to take care not to turn again to these vanities; and I begged

them all to believe in that God who is decidedly superior to all others. After telling them that God's minister is coming up shortly to them, and that he will confirm the very same things that I have been telling them, and hoping that they will assemble in the same manner as they did to-day, I dismissed the assembly with prayer. The number of attendants was 192—162 men, and 30 women.

“The whole Services for the day were truly animating and gratifying. My auditors were very attentive, and looked stedfastly on me during the whole devotion. The scene was such as inspired me with inward joy, and I left the place with a satisfaction I knew not of before. I felt it a pity to leave them without one to speak to them on another Sabbath-day, and I could have wished to stay one more Sunday, if I was not afraid my services would be required at home.”

Not only, however, the sea-coast, but the whole interior of the Yoruba country to the south of the Kong Mountains lies open to us, and invites our occupation. No instance, perhaps, is to be found on record of a heathen nation so remarkably predisposed in favour of Christianity, and that from a combination of deeply-interesting circumstances. Once the most powerful nation of West Africa, the Yorubans have passed through great national calamities, and these seem to have acted as the ploughshare which breaks up the hard ground and prepares it for the sowing of the seed. Although grievously demoralized under the influence of heathenism, yet do they present many points of interest, some of which, in connexion with their language, were mentioned in our last Number, and which we need not now refer to. Suffice it to say that we have here most interesting materials presented to us, on which the Gospel of Christ may be brought to bear in all its blessed influence. This is the great work of the Society—to preach and teach Jesus Christ. All else is subordinate to this. To seek out poor lost sinners, and, by the attractive influence of Gospel truth, labour to bring them back to the Shepherd and Bishop of their souls, this is our business. The present is a day of singular excitement, when gold deposits are being strangely discovered in different regions of the earth, and men leave their previous occupations to search out the precious metal in the clefts of mountains and the sandy beds of rivers. We seek out that which is infinitely more precious—immortal, never-dying souls, for one of which the gold of California and the treasures of Australia added together could not constitute an equivalent. That is the best year of the Society

in which there has been done most of this purely spiritual work; not that in which we have the largest income—although we desire to thank God for the large pecuniary results of the present year, as a means to a great end—but that in which the greatest number of sinners has been converted to the Saviour, and the greatest number of souls gathered within the granaries of heaven; and therefore that year which may seem to be the poorest to us may be the richest in the sight of God. This constitutes the value of the Society before the enthroned Saviour, who has raised it up for this purpose, and rejoices in it as an instrument by which His own elect may be gathered in from the different tribes and nations of the world. We have, in the Yoruba country, opened to us a rich deposit of immortal souls. Our gold-finders have been already there, and have found enough to show us that the ore is rich. Let us take some instances of this from the many which present themselves in the journals of our Missionaries.

Mr. King, one of our Native Catechists, writes, Oct. 27, 1851—

“Notwithstanding all the rumours of war on the coast, and elsewhere, after the Dahomians’ invasion into this country, we have not experienced any molestation in our work, which is indeed a cause for thankfulness. There are cases, however, in which individuals have to suffer from the coals of persecution, though the flame by the public is somewhat quelled. This being the genuine issue which the preaching and receiving of the Gospel always produce, we know this would always be the case. Of late, a woman, by coming to church, and for refusing to associate with her husband in his idolatrous worship, was severely beaten by him, and turned out of doors, after cutting her Primer to pieces. Though she has an infant in hand, yet that did not prevent him from beating and turning her out; and he even promised to divorce her altogether, if she should persist in going. Also a young woman was obliged to run for safety to our compound, from the fury of her persecuting relative, where she remained about three hours after the man went away before she returned home. Both of these belong to our district. Another also, in the district of the Rev. H. Townsend, and my own cousin, have been similarly treated since these three months back. To prevent her from attending church, they used to chain her every Sabbath morning till Monday morning, before she was set at liberty. For refusing to join in the yearly sacrifice, she was chained for a whole month. At one time and another we have the pleasure of witnessing a shaking among the dry bones, though not a

mighty one, as we could wish for. The candidate list is growing: we almost double the number there was when the Rev. S. Crowther left. Often do we behold with gratitude one and another bringing his idols to us, or throwing them away, surrendering themselves to the Prince of Peace for pardon and salvation.”

And again, in his Journal—

“Jan. 1, 1852—To-day being New-year, it was deemed requisite by the Rev. H. Townsend to have two services, for the purpose of commencing the year with supplication for divine protection against the Dahomians’ second aggressive invasion this year. Some prayers for that purpose were composed by him, which were translated. To my great surprise, the church was so densely crowded that the spaces without seats, on either side, were occupied beyond the door to the street. The number of those standing without must, in my opinion, have equalled one-fourth of those within; though many, on account of the heat of the sun, were obliged to leave before the close of the service. As an encouragement to confide in the omnipotent arm of our God, I addressed them from Isaiah xxxvii. 14—20, respecting the divine deliverance wrought in behalf of king Hezekiah and his people, in answer to his humble and fervent supplication before God; directing their attention to Him in whom alone our help is found. In the evening I spoke from 1 Samuel xvii. about the victory of David over the boasting Goliath, pointing to them the entire confidence of the victor in Jehovah’s strength.”\*

But this is only Abbeokuta. It is not only there that precious souls are to be found; it is not only there that men are willing to hear us; nor is our commission to preach the Gospel limited to that city, important and populous as it is. That commission extends itself to every creature, as we have opportunity; and throughout the Yoruba territory an enlarged opportunity is presented to us. Let us hear the testimony of the Rev. H. Townsend as to the necessity and possibility of our entering more widely on the Yoruba field.

“It will not be amiss to give you some idea of the Yoruba population, within the same distance beyond us that Abbeokuta is from Badagry. I will begin with the western road.

\* We beg to direct the attention of our readers to the suitability of the texts selected by the Native Catechists, on the different occasions in which they are presented in this article as giving Christian instruction to their countrymen. We give their Journals as we have received them, with scarcely any alteration of the diction.—*Ed.*

Starting from Abbeokuta, the first town is Ibara, eight miles; Ilewo, 3 miles; Işagga, (off the road) 6 miles; Ilugo, 6 miles; Aibo, 3 miles (population 5000 or more); Işala, 7 miles; Ijakka-oke, 6 miles; Ijakka-odo, 1½ mile; Ijale, 6 miles; Itobolo, 8 miles; Efiā, 16 miles; Iketu, 3 miles (population 10,000 or less). The north road leads to a large town called Iseyin, about a third the size of Abbeokuta, and to the country beyond. On leaving Abbeokuta by this road, we first reach Berekodo, in size less than Badagry; Eruwa, larger than Berekodo; Balorun-pellu, not so large as Berekodo; Awaye, twice as large as Badagry; Erin, as large as Badagry; Iwawon, a village; and then Iseyin. A road to the eastward of north leads to Ijaye, rather more than two days' journey from this, one of the first-rate towns of the Yorubas; and to Ago-oja, a short day's journey from Ijaye, and the present residence of the king of Yoruba. Another, more to the eastward, leads to Ibadan, Ife, Ijesa, &c.

"The people on the north road live chiefly by agriculture, as also those on the west. The people of Ijaye and Ibadan appear to be more engaged in trade and kidnapping."

Now, of the places enumerated in the above extract, Ibadan especially claims our attention. Our Missionary, the Rev. D. Hinderer, who has recently returned to England, resided there five months, and we are therefore better acquainted with it, the character of its people, and the prospects of Missionary usefulness, than with any other large town in the Yoruba territory, Abbeokuta excepted. We shall therefore refer largely to his last Journal, finding, as we do there, abundant proofs of the importance of this place, its urgent need of the Gospel, and the willingness of the chiefs and people to receive Christian Teachers, although in the districts eastward of Abbeokuta, towards Ilorin and the Niger, the people are more addicted to kidnapping and bartering in slaves, and less disposed to peaceable and industrial occupations, than in the towns and villages lying to the north and west.

"Ibadan is situated on part of a little range of hills running from N. W. in a S. E. direction, and widely spreads itself below the hills on extensive plains, with mud walls all around to the extent of about fifteen miles. The walls, however, are not in a very good condition at present, nor is all the ground within overbuilt as yet. The plain part of the town, when viewed from the hills, presents a beautiful and imposing sight; nor is the sight of the hilly part less conspicuous when viewed from

the plains. The kola-nut and other little groves, immediately outside, and even some within, the walls, add not a little to the beauty of the place. The former—the kola-nut groves—are generally fortified against thieves with a mud wall, and only the headmen are in possession of them. In traversing the various parts of the town, one cannot help noticing the striking contrast there exists between the middle town and the extensive outskirts. The former, in many parts, is rather filthy, whilst the latter are remarkably clean; and in many places fine-looking gardens are connected with the houses, containing orange, plantain, banana, and other kinds of trees and shrubs; in others, onions and other native vegetables are growing. The houses are built in the same way as in Abbeokuta, of mud, which seems to be of a good quality here. The roofs are thatched, not so much with grass as with a kind of broad leaf which is grown for the purpose in the bush. Like the Egbas, they build in square yards, each generally containing all the families of the same relationship."

The number of inhabitants is the same as at Abbeokuta, being computed by the Missionaries at 60,000 and by Mr. Becroft at 100,000.

"Ibadan, like Abbeokuta, is not an old town, both having been established in consequence of the late Yoruba and Egba wars, about thirty years ago. There is, however, the following difference of character between these two towns, dating from their first establishment. After the war had desolated their original country, the Egbas, or rather those of them who escaped slavery as well as death, encamped under Šođeķę at Abbeokuta, thence to defend themselves against their surrounding warlike enemies, and from necessity, rather than choice, partook of a warlike and kidnapping disposition.

"Those Yorubas, on the other hand, who, about the same time, captured and drove out the original inhabitants from Ibadan, then a small town inhabited by Bagura people, had, through the Foulahs in Ilorin, become already established warriors and kidnappers. They established themselves, therefore, at Ibadan, with a remnant of their Egba and Bagura slaves, as professed warriors and kidnappers, intending, in the same manner as the Foulahs in Ilorin, to make from thence their war and kidnapping expeditions.

"While the population of Abbeokuta increased, not only from natural causes, but by a constant influx of fugitives and redeemed slaves of the same nation, Ibadan, then professedly a town of warriors, became populous too, by an influx of people of a kindred disposition from

all parts of the Yoruba country. Besides, as soon as the place became powerful enough to stand against a foreign enemy, as Ilorin, people from smaller and more unsafe places, as well as fugitives, took shelter there; and often I have been told, that if it were not for the great losses they sustain by their continual kidnapping and yearly war expeditions, the place would be more than twice as large and populous as it now is.

"Ibadan is a strong and powerful place, and generally considered so all over the Yoruba country. It has of late become the dread even of Ilorin. Their strength lies not, however, so much in their warlike character—though they are much dreaded all over the country as desperate warriors, and on that account are generally styled 'the mad dogs'—as in their position; for it seems always to have been the policy of Ibadan to subject and take under her protection a good number of smaller towns, by which she is surrounded, especially those to the eastward, their wars being directed towards the remoter parts of the country, even so far as the banks of the Niger.

"Though Ibadan is professedly a town of warriors, or, as they more frequently style it, 'a war encampment,' yet there is a good deal of industry to be seen in and about the town. There are the weavers, the tailors, the tanners, leather-dressers and saddlers, the iron-melter and the blacksmith, a kind of country sawyer and carpenter; and last, but not least, the potters, the palm-oil and nut-oil, and the soap manufacturers of the female sex, to be seen in all parts of the town, some of them very busily engaged in their respective occupations.

"The soil, likewise, is extensively cultivated, and seems to be even more productive than that in the present Egba country. The chiefs and head warriors have all extensive farms: some of them have hundreds of slaves, and a few, I was told, even some thousands of them, working farms for them, for whom they build fortified hamlets and small villages."

Such is Ibadan, as to outward circumstances. Its interior state of moral wretchedness will be sufficiently perceptible in the following paragraphs. Surely the necessity of immediate interference on behalf of its people is imperative; for Ibadan is one of "the dark places of the earth," which "are full of the habitations of cruelty."

One of the chief's wives, having been convicted of unbecoming conduct, was tied and publicly scourged. "Afterwards, she was imprisoned, and I believe every body thought, with me, that she would now be cured of her wounds and sold. Yesterday morning, how-

ever—Sept. 30—when I returned from visiting other chiefs, what did I witness? About a hundred masqueraded dancers, the so-called Eguguns, or Aku devils, dancing about the chief's premises, and playing with the head of the poor unfortunate woman. These Aku devils, being the executioners of female criminals, were called out by the chief from all quarters of the town, and the poor woman was delivered up to them by the chief himself to be executed. . . . As the victim was the chief's slave, captured in their late war with the Effons, nobody ventured to oppose the bloody deed, nor had she any friend or relative to plead for her; and thus it was an easy task for him to make her an example to others. People thought if I had been home in time I might have pleaded for her, and saved her life; for the chief, they said, could not have denied his visitor, the white man, such a favour. This circumstance, as well as that I knew the poor woman personally, for she frequently attended the chief, and only a few days before paid me a visit with some of her female companions, made me feel her fate the more. After the head of the woman has been carried about all day in triumph, under shoutings and dancing, all over the town, it will have to be boiled and scalped by the head man of the Eguguns, who executed her. He is then to have a sheep or goat to sacrifice, with part of which he has to prepare a soup for himself, and with it he has to mix some of the flesh scraped off from the scalped head. The skull is then to be carried about in triumph the third, the fifth, and the sixth days, during which time—seven days in the whole—the executioner is not allowed to go to his home, but has to sleep in a blacksmith's shop.

"I am totally unable to express the feelings and sufferings of my own mind within these few last days, nor is it possible for any body to have any conception of it, without personal experience. Deeds like these may have occurred at home in a professedly Christian country, and one is distressed in consequence of the painful event: yet it is only one single case; but in a heathen country like this, such an occurrence cannot fail calling to one's mind the continual sufferings and groanings of this blood-stained country, and all the horri-fying cruelties committed in connexion with idolatry, polygamy, and the dealing in human flesh. The Missionary here has, it is true, to suffer sometimes from bodily privations, because he is in a savage country; but what are bodily privations and sufferings compared with the sufferings of the mind?

"This evening—Oct. 1—as if all the powers

of darkness were loosed upon these poor people, an Ijebu man, a slave-dealer, killed four persons who came to him in search of a boy who had been stolen and sold to him. The Ijebu, as well as the person who stole and sold the boy, will be executed to-morrow by the head war chief.

“ Whilst cruelty and vice, of this and other kinds not to be named, are daily practised before one’s eyes, nothing but the sound of war and rumours of war reaches the ear from the east and from the west, and the isolated messenger of peace must suffer the enemy daily to snatch away into a hopeless eternity hundreds and thousands of perishing sinners, without having either the power or the means of rescuing them from their eternal foe. This becomes the more distressing to one’s mind, through the fact, that on the one hand there is every prospect of our extending the cords and spreading the Gospel net wider, even to the most warlike places of this benighted country, and the painful circumstance, on the other hand, that there is, comparatively speaking, so little response from the Church at home. Good men will go as Missionaries to India, because they consider it their second England; but they will not go to poor suffering Africa, because somebody chose to call it ‘*the white man’s grave*.’ O God, do Thou regard the outstretched hand of the fettered Ethiopian !”

Meanwhile, the people appear to be convinced that their present condition is one of extreme unhappiness, and long for a change. The poorer classes groan beneath the iron yoke of the military oligarchy by which the town is ruled, and the burden of continued war.

“ As far as human eye can discern, this large town is ripe for the reception of the message of the Gospel. The poor and working-class, and the aged, are crying and sighing for peace. Again and again have I been spoken to by my numerous visitors in the following strain and terms—God bless you, and help you! You speak always the same word of peace: that is what we want, but our head men are for war. You must come and help us: they will not hear or regard us, but they will hear and regard you, white man.’ The warriors and chiefs, on the other hand, are constantly talking of the honour of having a white man among them. When I used to question their sincerity about it, they would answer, ‘What think you—we do not want white men among us, to teach us? When we get something fine, when we see something great, when we hear of something very clever, do we say it comes from black man’s country, or it comes from Gabas?’—the East. ‘No: we say it must come from

white man’s country. How, then, can you think again we do not want white men to sit down among us to teach us?’”

And thus identifying their hopes of recovery to a better state of things with the presence of the white man, the departure of Mr. Hinderer from Ibadan was a source of real grief to all classes.

“ Oct. 1—Yesterday and to-day I was engaged in visiting and taking leave of the head men and various other friends in the town. They all seemed to regret my going away, and unanimously expressed their desire and hope that I might soon return again, to stop with them altogether. Some expressed their feelings very strongly; and much as I had to see and hear of wickedness and vice in this large and warlike town, yet could I not help feeling sorry too at parting with them. African affection is tying. This morning, Oso, the most warlike and bloody warrior of the town, an Egba by birth, visited me. I thought he would be the last to wish my coming back again, as I had so many a talk with him about the evil of war and the slave-trade, with which he seems to stand or fall; and only a few days ago I had given him such a sharp lecture for telling me that he wanted to make war with the king of Edę, and destroy his town this year. Yet, in taking leave of me this morning he seemed to be very sorry, and said, if he could only hold me fast at once, he would then be still surer of my living near him than by a mere promise of returning again. Soon after, another young and gentlemanly warrior, of whom I took leave yesterday, came to see me. He said he could not sleep all last night on account of my going away; if he were a private man, he would accompany me altogether; however, he would beg me to let him know the time of my leaving, and he would accompany me as far as the river Onno, four miles.

“ Oct. 2—My little place was now crowded to excess with small and great, who wanted to take leave of me; and others, to make sure of the last look at their white friend, placed themselves on the road-side which I had to pass. There they almost broke my heart with their last blessings and their affectionate farewell smile. At the town wall I met two young baloguns—head warriors—on horseback, with about fifty of their soldiers, who waited there to accompany me as far as the river Onno.”

Poor people! shall we neglect them, and delay to enter in by the door of usefulness here opened to us? Nay, there is no time for delay. Mahomedan influence is at work here; and, if we hesten not, may in a little time become sufficiently strong to shut the



door against us. It has already made no inconsiderable progress at Ibadan. There is less public display of fetishism, owing perhaps to the numerous Mahommedans. Mahommedan charms are very fashionable, and a rich man and a wicked man, whether heathen or Mahommedan, may be known by the number of Mahommedan charms about his body or in his house. That Mahommedanism will not fail to use its utmost efforts to shut out the Christian Missionary, and that it may succeed in doing so should we defer to establish ourselves at Ibadan, appears from the following paragraph—

“*July 8*—It was reported to me, several times, that the Mahommedan party here advised the chiefs to make me leave the town, and to prevent white men’s coming to Ibadan for the future, for I came to bring destruction on the town, so their book said; but I had never sufficient ground to believe the report until to day, when I heard it from one of Agbaki’s\* confidentials. They met, however, with but ill success, and especially Agbaki proved them to be, and termed them, ‘old liars,’ themselves not fit to be protected by any town, as a body, and sent them away with a good scolding for slandering me. The very fact of their intending to persecute us from a town which we have scarcely put our foot into, shows that they well know and feel the Sun of Righteousness is destruction to the ‘half-moon’s glimmering light.’ Here let us distinguish between the vain vanities of the deceived and deceiving followers of the old imposture, and the real realities of the glorious and most holy faith of the true believers of Christ. They are trembling and shaking, like the leaves of the aspen, at the mere approach of a single insignificant messenger of the Word of God; and we, by faith in the promises of ‘the sure mercies of David,’ have taken possession already of the Nufi and Hausa countries, in the centre of Africa, even before we have planted our foot on the territories of the Yoruba country in the west—a glorious conquest!”

This large town, once occupied, affords the promise of further access into the interior.

“*July 16*—‘Words have wings,’ is a native proverb. Traders from Kano, pretty well in the centre of the Hausa country, paid me a visit to-day, and stated, that, when still in Kano, they heard that Ibadan had received a white man. About a week ago I had a visit

from the messengers of the chief of Ede, a town about half the size of Ibadan or Abbeokuta, not quite two days’ journey N.E. from here. I treated them with a few kola, and ten strings of cowries for country beer: they, however, made no use of either, but carried them to their chief, as a token that they had seen the white man who had come as far as Ibadan. The chief, upon hearing and seeing this, called some of his elders, and asked them, ‘Did not our fathers always tell us white men would come from the sea to make the country cold?’ meaning, to establish peace in the country. He then produced the kolas and cowries, and said, ‘Here, look, and see if these are not the first tokens that now our fathers’ word will come to pass.’ This same chief, Temi by name, is said to be very rich, and one of the few on this route of the country who are discountenancing all kidnapping.” Again—

“*Sept. 25*—The messengers from the chief of Ede have since been here again, with a most friendly salutation from their master, and an invitation to come and see him; but I was obliged to tell him my means for travelling and visiting were exhausted; but, should I come again to Ibadan, I would then pay him a visit also. I gave one of the messengers a cap, hardly good enough as a present to a chief, expressing my regret that I had nothing more suitable to send to his master as a token of respect and friendship. The man, however, thought that, in the absence of something better, the cap would do exceedingly well for his master, and so he carried it for him. The messengers are now here a third time, with a present of thirty-six kolas from their master, and the kind message, that, as I was this time the stranger-visitor of the Ibadan chief, whose superiority he must acknowledge, he would take my excuse for not seeing him this time; but the next time he would be satisfied with nothing less than a personal visit to him at the least.”

There is one more important point: the Ijebus, lying between Lagos and the Egbas, have entered into treaty with us, and this district will soon be available for Missionary purposes. This information is contained in a letter written by Mr. Gollmer, after a visit to Lagos in the latter end of February.

“Capt. Wilmot, H.M.S. ‘Harlequin,’ with seven officers, came on shore to make a treaty with the eight Ijebu chiefs whom the Ijebu king sent to Lagos for that purpose. The meeting was a long one, as much explanation was requisite. I embraced the opportunity, and said that now the Ijebus and Egbas must make peace, and trouble one another no longer. The chiefs expressed a hope that the

\* An aged chief, possessed of much influence over the other chiefs, who, in consequence of the destructive character of the wars, are generally young men.

English would help them to make that peace, or reconcile the two long-contending parties. The chiefs seemed delighted at my wishing to see their king, and would have taken me with them at once. Before leaving home, I intended, if practicable, to visit Ikorodu, a large Ijebu town not very far from Lagos, and leave Coker there as a teacher, if the people desired it; but Akitoye recommended me to wait a little, as it is not quite safe yet, on account of Kosoko's men, many of whom are there, and might take revenge. Thursday was spent with the Ijebu chiefs. I accompanied them, or rather took four of them, in my boat, to H.M.S. 'Jackal,' at anchor in Lagos river, close to the west end. That these men were greatly amazed at every thing they saw, I need scarcely say. They admired 'white man.' After a little refreshment, I returned with them."

Such are our opportunities; and it may with truth be said, that no Missionary Society ever was placed in a more encouraging position. The Lord our God has set the land before us, and He says to us, "Go up and possess it . . . fear not, neither be discouraged." It becomes us to put forth energetic efforts, and occupy a commanding breadth of the country. In this way we shall best still the disturbing action of intestine war. It was thus that the Missionaries in New Zealand acted, at a crisis in the history of that Mission. They threw themselves simultaneously into the midst of several tribes, occupying them at the same moment, and then, exercising a tranquillizing influence, were enabled to stay the wars which had been raging. There are, as we have seen, elements of strife in the Yoruba country. By occupying at once several commanding points, we shall be in a better position to prevent them kindling into mischief, and to secure our own position in the country in case of invasion from without. The glorious Gospel shall thus be proclaimed more widely, and the glad tidings of salvation through the blood of Jesus brought within the hearing of a wider circle of our perishing fellow-men. The Lord has given us the pecuniary means for such an enlargement of operation, the income of the Society for the year just closed having so far exceeded that of any preceding year, as to leave us an available balance of 12,000*l*. The prospect of the early consecration of the Bishop designate of Sierra Leone, and his departure for his diocese, promises a valuable increase in the number of our native agents, twelve candidates for Holy Orders being in expectation of his arrival on the African shore. But we want

a large increase of Europeans. We want men—earnest, devoted, able men; men of enlarged hearts—enlarged by an experience of pardoning mercy and redeeming love—enlarged by the sanctifying power of the Gospel; who, having experienced its efficacy, shall desire to go forth and tell perishing sinners of the balm of Gilead and the true Physician—men who, constrained by the love of Christ, will address themselves with perseverance to the mastery of the vernacular, in the full persuasion that the same Spirit, who, on the day of Pentecost, enabled the assembled disciples to speak with diverse tongues, will, in their diligent use of ordinary means, bestow the same gift upon them. "Whom shall I send, and who will go for us?" is the demand now made on us. Who is there to respond, "Here am I, send me?"

Meanwhile, dangers are impending, and Dahomey threatens vengeance. The following extracts are from Mr. Gollmer's letter already referred to, which bears date Badagry, March 12, 1852—

"You will hear with surprise and regret that the king of Dahomey now contemplates to destroy Badagry, and that, perhaps, in a few weeks. This information is from Captain Forbes, H.M.S. 'Philomel,' whom the Commodore sent up to the king of Dahomey to get the other articles of the treaty signed; for the king had previously signed only the first article about the slave-trade, and not about Abeokuta. Both Captain Forbes and Mr. Fraser, the Vice-Consul, were most uncourteously received by the king. He warned them, that if they did not get away immediately he would pull their shoes off and give them a flogging; that he did not believe that Captain Forbes came from the Queen of England; that he did not want to see any more of them, and would treat only through an ambassador. He added, that it was a matter of indifference to him whether the English blockaded all his coast: five years hence he would be as strong as to-day; that he would destroy Badagry, and stop all intercourse between the sea and the interior; that he would make prisoner any white man that he could catch; and that he did not care if an army of 20,000 were brought against him; half of them would perish on the road for want of water, and the other half he was ready to fight. Before leaving, Captain Forbes asked again whether he really meant to destroy Badagry; to which he replied he would consider; but that the white men must be told to be out of the way, inasmuch as he could not guarantee that they would not be injured by his soldiers. Captain Forbes, imme-

diately on his arrival on board his ship, sailed for Sierra Leone to communicate with the Commodore.

“Abbeokuta was, and still is, fully prepared for Dahomey; but it would seem as if Dahomey were somewhat afraid of Abbeokuta’s strength, and the remonstrances of England. Were it not for these, especially the former, no doubt he would have attacked it; but now he may not go there this year. We hoped to have peace after all our trouble, anxiety, and dangers; but our horizon, instead of clearing up into a bright day, is again overcast with dark clouds, which render our prospect most gloomy. Yet the Sun of righteousness shineth, and His beams cast upon us light and life, warmth and strength, through the crevices in the darkness. ‘The Lord reigneth.’ He is able to let His east wind rise, and bring all the evil designs of the west (Dahomey) to nought.

“The object of the king in destroying this place seems to be to inflict a fatal blow on Abbeokuta. He calculates, that if he takes their sea-port they will not be able to get any more powder and guns, and that then it will not be difficult for him to conquer them. Man proposes, but God disposes. We can do nothing but commit ourselves into the hands of our faithful God, and wait upon Him. Captain Forbes was strongly impressed, from all appearances, that Dahomey was at war somewhere, and had received a check: though the king assumed an air of victory, yet every thing betokened a defeat. Captain Forbes asked, ‘Where are your slaves?’ and the king replied, ‘I killed them all, one excepted.’

“I am glad to tell you that I have been at Lagos. I went on Monday, February the 23d, and returned on the 2d of March. The distance is much greater than I expected. I should say it is not thirty, but full forty miles from Badagry. Akitoye, the chiefs, elders, and people, received me in the most friendly manner, and earnestly requested I would come soon, and build a house and dwell with them. Lagos is a much larger town than I expected: we must at least have two Stations there. Much of the west part of the town is destroyed, and many a house left roofless by fire; yet there is a large quarter that was not injured at all, and the other is being re-built. Lagos, or the old town, is on the east side of the island, very thickly populated, but not so healthy as the west side, not being open to the sea breeze.

“On the Lord’s-day I preached twice in Yoruba, the king, several chiefs and elders, and some of the people, being present. All were attentive, and seemed to understand me. On

Monday I obtained the consent of the king, chiefs, and elders, to the apportionment of five pieces of land for the purposes of the Mission, and had the document signed. May the Lord send forth labourers, for the harvest is great!”

Mr. Gollmer, in a postscript, March 15, adds —“The town is greatly agitated. All white people are preparing to leave. We, also, are packing up, to save a few things. Last night I sent Mrs. White and some children, and to-day the two families of our native agents, Puddicombe and Coker, and teachers and children, to Lagos for refuge. Mrs. Gollmer and myself wait until we hear Dahomey is approaching.” He concludes by mentioning that canoes from Akitoye had arrived for his removal to Lagos.

The following paragraph occurs in a letter from the Rev. S. Crowther, dated Freetown, April 15, 1852—

“Captain Strange, of Her Majesty’s Ship ‘Archer,’ arrived here yesterday from the Bights, which he left on the 24th of March. All appears to be going on well at Abbeokuta, Badagry, and Lagos, with one exception —Commander Forbes [this gentleman must not be confounded with Captain Forbes, mentioned in Mr. Gollmer’s letter] was very ill, and had been brought down from Abbeokuta to Her Majesty’s steam ship ‘Jackal.’ Captain Strange was two days with Mr. Gollmer on shore at Badagry. He says that Mr. Gollmer and all the merchants were removing from Badagry to Lagos. There had been no direct communication from Abbeokuta, but they were all strong and well fortified. Although it is generally reported that Dahomey is about to attack Abbeokuta or Badagry, he considered it to be a mere rumour. Kosoko is somewhere in the Ijebu country, very much reduced. He is sending messengers to Abomey, by the way to the rear of Badagry, with what precise object was not known. The king of Dahomey had flatly refused to abolish the slave-trade, had stopped the palm-oil trade as far down as Porto Novo, and had even threatened to take off the head of any naval officer who should put his foot on shore at Whydah.

“In the midst of political excitement, trials and difficulties, and opposition, we have a hiding-place wherein we may quietly retire and commune with the Disposer of all things, who has assured us that no weapon which is prepared against us and His cause shall prosper. Surely we should not suffer present trials to weigh more on our hearts than past mercies. O for that faith, even like a grain of mustard-seed, which asks for great things,

even the removal of mountains! This would cheer up our spirits and animate our hopes."

Mr. Crowther expected to sail for the Bight about ten days subsequently to the date of this letter, with his son and Mr. Macaulay. Many more at Sierra Leone were desirous to

join them as fellow-labourers in the Yoruba Mission, if their services could be dispensed with in the colony.

We commend our brethren in the Yoruba country, and the Missionary work, to the prayers of our Christian friends.

#### THE CLAIMS OF THE HEATHEN.

It was a remarkable expression which the apostle of the Gentiles was enabled to use at no very long period after the commandment had been given to "preach the Gospel to every creature," when we find him saying to the Colossians, "Which is come unto you, as it is in all the world." In the Acts of the Apostles is recorded a portion of the Missionary labours of the first Christians. Others there were, the details of which have not been given. But with such devotedness was the work carried on; so conscientiously did each, who had himself become a recipient of the truth, occupy himself, according to his measure of opportunity, in communicating it to others; that before the destruction of Jerusalem there were few parts of the whole world, as then known, in which the Gospel had not been preached.

Our measure of labour is far from being co-extensive with the field of usefulness presented to us; nor can we say, as the apostle, "Which is come unto . . . all the world." It was indeed a circumscribed circle of the earth's surface which was known to the ancients. As the moon in her monthly orbit presents but one hemisphere to the earth, and studiously averts the other from our view; so the western hemisphere of our world, with its vast continents and innumerable islands and groups of isles, was then concealed from geographical perception. No bold Columbus had ventured on the vast expanse of waters, which, westward of the European continent, spread forth with a boundlessness which seemed to intimate that there was no shore beyond. Nay, Africa, to the south of the equator, was as unknown as the regions to the west, and the inhospitable syrtis was adjudged to be, in that direction, the boundary of the habitable world. Now, the entire earth, in its outlines of land and sea, continent and island, mountain and plain, is familiar to us; and he who wishes to see the whole at a glance, presented with remarkable power of realization to his mind, has only to introduce himself within the inclosure of Wyld's gigantic globe, and on its concave behold the manifold features of our world admirably delineated. It is true there are yet large portions of our earth, the boundaries of which alone

are known to us, and the interior details of which we are unable to fill up. There, in the depths of central Africa to the south of the equator, in the heart of the Arabian peninsula, and on the high table-lands of the Asiatic continent, there are no doubt numerous families of man of which we are in ignorance; so that even now *our* whole world, in the knowledge which we have of it, is not coincident in its limits with the reality of things. And yet, less although it be than the full extent of human want and human suffering, how vastly does it not exceed our measure of usefulness! How small the circle which we have been enabled to describe, when contrasted with the wide expanse which is spread out before us! How many tribes and nations within the limits of our knowledge for whom something might be done, but on whose behalf nothing has as yet been done! How insignificant the sum total of our efforts when compared with the largeness of our opportunity! How sad it would be if our attention should be so absorbed by the little spots reclaimed here and there from the desert, as to render us forgetful of the vast wildernesses which lie around! We do not mean to undervalue the results which have been obtained. To do so would be inconsistent with the gratitude which is so justly due to Him who has blessed our feeble efforts beyond our most sanguine expectations. But they are small in amount when contrasted with the necessities of a perishing world. They are not something with which to rest satisfied, but from which to press forward to renewed exertion. They constitute a basis for more extensive operations and a more abundant enlargement of the Missionary work, until it may again be said of the Gospel of Christ that it has come unto "all the world."

The unspeakable wretchedness of those nations to whom the message of mercy has not yet reached, ought to stimulate us to earnest and undelaying effort. There have been those who have persuaded themselves that, in highly-refined communities of men, human nature assumes an aspect which does not really belong to it, and that the vices which prevail are rather the result of circumstances than the development of its natural tendencies. They

have imagined, with the Chinese, that the disposition of man is naturally good, and that the depraved and tainted condition, in which it presents itself so fearfully in metropolitan populations, has been superinduced by the force of circumstances. Such ideas more particularly prevailed when the range of geographical discovery was as yet small, and the research which had been made into the actual condition of existing tribes was limited and superficial. It was assumed, that in other circumstances, when happily removed from the intense action of contaminating influences, such as exist in large cities, human nature would be found under a very different aspect, and that, amidst the distant tribes of unsophisticated man, the eye would be gladdened with scenes of comparative innocence and happiness. Has actual experience verified such day-dreams? Have the lovely isles of the wide Pacific proved to be earthly Edens? They were discovered clustering in their loveliness on the bosom of the wave, like the lily when it expands its beauteous blossoms on the surface of the waters; but were their inhabitants found to be arrayed in the loveliness of moral excellence? Was sin a stranger there? or, at least, if there, in such a germinal condition, and so little developed, that there were no plague spots on the surface to offend the eye? Were not crimes of mingled cruelty and profligacy perpetrated alike without pity and without shame? The European has often unhappily carried with him to the lands which he has discovered the contagious influence of his own sins; but did he find no "root of bitterness" growing there, and, in the character and lives of the aboriginal races, producing its appalling fruits? Majestically the mountain summits of those sea-girt isles rose above the vast ocean where they had so long been hid, while in the fertile and luxuriant valleys at their base trees of gigantic growth blended their varied foliage and equally varied fruit. The bread-fruit and the banana were to be found there, and the plumed cocoa-nut tree; but where were the "trees of righteousness" of God's planting? The natural productions, which were His gift, yielded food in abundance to man, but where were the individuals to be found who yielded to Him, in grateful return, the pleasant fruits of righteousness? Wars, human sacrifices, infanticide, and deeds which may not be mentioned, assumed a more hideous aspect when viewed in contrast with the natural loveliness of the land in which they were unceasingly perpetrated, and the excellence of God's works, and the loathsomeness of Satan's works, stood forth in striking

dissimilarity. And so we find it to be wherever we look amidst the wide wastes of unevangelized man. The condition of every heathen race prior to the introduction of the Gospel alike contradicts the reveries of the theorist, and verifies, in the most solemn manner, the declaration of the most high God—"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Shall we pass in brief review before us some few of the many sections into which the human family is sub-divided, and which, however dissimilar in other respects, in this prevalence of sin are found to be identical?

We may commence with the more civilized, such as the Chinese and the Japanese; and these are not the least painful to consider. In no part of the world do we find astuteness in worldly matters, and blindness as to every thing of a spiritual nature, more strangely combined than in the character of the Chinese. In their mind, unbelief as to the great realities of unseen things, and a ready reception of idolatrous tenets and superstitions the most puerile and contemptibly ludicrous, meet together. When we observe a barbarous race like the Indians of America, or the wild Australian tribes, and find that—in the utter ignorance of the one true God in whom they "live, and move, and have their being," they believe only in evil spirits, whom they regard with superstitious dread, this, however painful, is not more than we expected. But when we find the intelligent Chinese, dexterous in the affairs of this life, men of courtly demeanour and polished manners, utterly blind as to the existence of Him whose "eternal power and godhead" are inscribed with the finger of light on the heavens above and the earth beneath; when we find, that throughout the vast extent of the Chinese empire the true God is ignored; that He who gives "rain from heaven, and fruitful seasons, filling men's hearts with food and gladness," is unknown and unacknowledged; that no prayer is offered to Him, no knee bends to Him, no heart offers its service of affection; that He is sanctified in no remembrance, honoured in no life; a scene is presented most painful to contemplate. The multitudes of China are as an immense accumulation of stagnant waters. The waves of the mighty ocean are preserved in healthful action by a variety of influences. If it were otherwise, and no alternating forces combined to produce the flux and reflux of the tide, pestiferous exhalations would arise; and instead of the fresh breeze, and the bracing influence, disease and death would linger

on its shores. Can we wonder that the stagnant waters of Chinese life, where the affections of the human heart are not raised in healthful action towards God, give birth to unwholesome exhalations, and that moral maladies of the worst description are regnant there even unto death?

And if, with rapid transition passing over the various tribes and nations that might be classified between the two extremes, we select a people in the lowest grade of barbarism, and furthest removed from every thing bordering on civilization, what shall we find there?

Shall we glance at the fine group of the Feejee islands, consisting of two large islands—Viti Levu, 85 miles long by 40 broad, and Vanua Levu, 95 miles long by 20 or 30 broad—besides numerous, perhaps not fewer than 100, smaller islands, the whole group containing a population of at least 200,000? Shall we bear to investigate their moral state? To do so would be to leave the fresh air and bright sunshine, and go down into a dark and gloomy cavern, full of loathsome sights, where cannibals have been living in the increasing practice of all that is most revolting. Here, in these isles, you have the same unsparing expenditure of all that is beautiful and luxuriant on the part of Him who assigned them their deposition in the mighty deep. "The tree, the shrub, the flower, the leaf, are all fresh, strong, and brought to perfection. New and beautiful varieties meet the eye at every turn. Fruits and flowers teem by the wayside: the fruit is good for food, and the odours of the flowers defy description." But the moral phenomena, which are of man's production, are hideous, and the mere relation of them more than can be well endured. The cannibal mother rubs a portion of the horrid repast on her infant's lips, that it may grow up in similar practices. It is indeed with them a great sensual indulgence, and the only term they have for the human body when deprived of life is the word "bakola," which in its meaning is inclusive of the thought of cannibalism. But we must draw a veil over the abominations of Feejee.

Such is unevangelized man: the rest may be imagined from the specimens we have given. We would only add, that, for generations, sin has been increasing in its intensity of action amongst the heathen, until at length it has attained a degree of virulence of the most deadly and destructive character. We are justified in concluding, that, so long as any remnant of that traditionary knowledge of the true God transmitted from Noah and his immediate descendants lingered amongst them,

that knowledge exercised upon them a proportionate degree of restraining influence; and that, as it was lost, they became more depraved, more vile, more miserable: until at length, in our own day, we find them in a condition melancholy beyond all description; in which the leprosy of sin in its most malignant form appears to have completely covered them, so that "from the sole of the foot even unto the head there is no soundness in them; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Even amongst the Feejee islanders it is alleged that cannibalism, although a very ancient custom, did not formerly obtain to the same extent which it has latterly done; and that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. The precise period when the various forms of sin, which had acquired power over the heathen, became marked by a greater intensity of action, appears to have been contemporaneous with the discovery to Christendom of these distant tribes; as if "the god of this world," aware that the era of his iron rule over them was drawing to its close, and that his supremacy would soon be disputed, desired to load them with additional chains, and so render them more hopelessly his own.

It is difficult to conceive an individual so destitute of the common feelings of humanity as to entertain no compassion for nations in so pitiable a condition. Mere philanthropy, the commiseration which one man feels for another, would, it might be supposed, prompt an effort for their welfare; for who can see others in distress and danger, and not attempt something for their deliverance? A pleasure yacht, sailing along with a few persons on board, by a sudden gust of wind was capsized within a few hundred yards of the beach at Portsmouth. The crew were in the waters, some holding on, others swimming for their lives. There was a rough sea, and the danger was considerable. The excitement along the shore was intense; and when the boats on the beach were found to be locked together with iron chains, violent efforts were made to loose them. The sight of a fellow-man in imminent danger or difficulty is sure to elicit feelings such as these; and he is considered to be a cruel man, who, at such a time, is not susceptible of such impulses. We would call upon all considerate and thinking persons to investigate the condition of the heathen tribes, their demoralization, and consequent misery even in this life, and then say are they really prepared to advocate the principle that no effort should be made to benefit them?

Is our position one of infinite superiority? Have we peace, domestic blessings, security for life and property; and although it be true that there are vices amongst us—some, too, of a destructive, and, it is to be feared, growing character—is it yet also true that there are conflicting influences, wholesome influences, which meet and repel them, and force them back into obscurity, so that they are in public rebuked, instead of being publicly commended? Do men readily admit the superiority of our social state, and would they deprecate the idea of being reduced to the condition of the least barbarous and least demoralized of the heathen tribes, and yet do they think themselves justified in discouraging the benevolent exertions which are put forth on their behalf? Shall we shrink from their condition as unfit for us, and yet avow that we think it good enough for them? Is this, we would not ask, Christianity—but is it humanity? What is it but to enlarge the application of the Hindu caste system, and to invest the European with Brahminical privileges while the heathen are reduced to the degradation of the Pariah? What is it but to sever all bonds and brotherhood between the heathen nations and ourselves, and place between us the same drear gulf of uncharitableness which separates the high-caste from the low-caste Hindu? He who ventures to advocate such a principle does so to his own shame. He substitutes the hardheartedness of a gross idolatry for the reciprocity of a kindly feeling, and of kindly acts, which—in the inculcation of the golden rule, “As ye would that men should do to you, do ye also to them likewise”—we have imbibed in this Christian land from earliest infancy. Such a man may profess himself a Christian, but he speaks as many a heathen would have disdained to speak. Wherever man needs help we are bound to yield it, if only we can discover some means of doing so. Who will venture to interfere with the free action of the principle of benevolence? Restrict it to those who are near, discountenance it as to those who are distant, then may we truly say, that, in the unnatural limitation thus put upon it, its energy of action is broken, and the lesson of selfishness which men have learned as regards the heathen, they will soon learn to practise with reference to those who are more immediately around. Then, instead of the sunny climes where the circulation of vegetative power is free and unrestricted, and the earth yields her fruit in rich abundance, we shall have the frigid temperate, and the iron-bound earth, and the cheerless desolation, of the polar regions. We again

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repeat, it is a perilous thing to interfere with the action of the benevolent principle. Let it go forth undiscouraged, where it is disposed to do so, over the face of our world. It may sometimes fail in prudence, and thoughtful wisdom and due consideration, and there may be temporal loss and failure consequent on this; yet better to be amongst the noble-hearted Christian men, who, more thoughtful of others than of themselves, laid down their lives on Patagonia's inhospitable shore, than to be like those in whom there is no lack of prudence and discretion, and due thought for self, but in whom there is an utter want of that enlarged humanity, which enables a man to come forth from the enclosure of his own comforts and enjoyments, to identify himself with the unhappiness of those who are far otherwise circumstanced. We again repeat, that he who would discourage efforts for the amelioration of the heathen aims a blow at the very principles which bind together the community of which he is a member, and, so far as he succeeds in impairing their action, inflicts an injury of no little moment on the whole family of man.

But what shall be done for the heathen, or how shall they be benefited? There are those whose response will be, Let us endeavour to civilize them. That is, they are willing to unite in efforts for the improvement of their temporal condition, but they have no higher views respecting them: nay, they would not interfere with their religion, adopting in this respect the latitudinarian principle, that every man has a right to choose for himself his own mode of religious faith, and that no one man has any right to interfere with another. But if there be one true faith, which God has clearly indicated, which has been the subject-matter of express revelation, and which has been preserved intact in written and divinely-inspired documents for our use and benefit, then are all men bound to honour it by a willing reception of it themselves, and by presenting it to the acceptance of those who are ignorant of it. A man's true liberty consists, not in venturing to reject the true mind and will of God, as presented to us in His written Word—this is not liberty, but license—but in being free to avail himself, without human hindrance or interference, of the condescending message of mercy in Christ Jesus; to receive and embrace it, profess and practise it, without being molested or persecuted for doing so. And with respect to our fellow-man, to refrain from setting him right, when he is wrong on matters of eternal import, is not, as some would persuade them-

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selves, a becoming deference to the individual freedom of the man, and his right to think for himself, and choose for himself, and a scrupulous fear of infringing on the same; but the unkindly act of one who, finding a man in bonds, is content to leave him so, and refuses to help another who cannot help himself. In fact, if Protestant Christianity be the truth, we are bound to propagate it, and there is no possibility of evading the responsibility. It is not merely that it is the superior religion, so that there are others which are true, although this is more true; but that it is the truth exclusively, so that all other combinations of principles and opinions on matters connected with religion are false, and this alone is true; so that all others destroy the soul, and this alone can save the soul; and therefore to withhold it from our fellow-man is a deadly crime, and the most cruel of all injuries. To set this aside, therefore, and propose that we should confine our efforts to the temporal improvement of our fellow-men, is lame charity. As an Irish convert from Romanism—of whom, at the present day, we rejoice to say there are many—on being asked, at a time when the Supper of the Lord was about to be administered to him, whether he had ever received it before, replied, that he had never received it as Christ had ordained it; that he had only received a *lame sacrament*; that is, in the one element, the other being withheld by the sacrilegious interference of the church of Rome with the integrity of the ordinance; so we may say that a charity which proposes to seek the temporal improvement of man, while it neglects him in his bearing as to eternity; which cares for that which is least important, while it disregards that which is of surpassing importance; which feeds the body, while it starves the soul; is lame charity.

Besides, we cannot civilize the heathen, in that true sense which is comprehensive of the domestic relations, except by the evangelizing process. The attempt has been made by kind-hearted, but mistaken persons, who, supposing that men in an extremely ignorant and barbarous condition were incapable of understanding or being influenced by the distinctive doctrines of Christianity, proceeded to raise them, in the first instance, to such an improved state as would render them accessible to Gospel truth. Such attempts have uniformly failed, and such a result might reasonably be expected; for in setting aside the action of spiritual truth we necessarily weaken our instrumentality. Addressing ourselves confessedly to a difficult task, we put aside the strongest, and select the weakest influences. We have nothing, then, but temporal motives, prudential considera-

tions, to urge; and these are not strong enough to overcome the habits and associations of previous life. Above all, by adopting such a mode of action we preclude the possibility of our being employed by God as instruments by which He condescends to work. We act as independent agents, and attempt, in our own strength and by our own wisdom, to accomplish results which require the interference of Almighty power, and which are as completely beyond our own ability as to raise the dead, or to create a world.

When the earth, of which we are now the inhabitants, from causes which we know not, had fallen into a ruined state, so that it "was without form and void; and darkness was upon the face of the deep," God proceeded to the stupendous work of re-organizing it and fashioning it anew. A new creation was about to be accomplished, and the energy of Omnipotence was put forth—"The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." That primeval chaos was a type of the confusion in which the moral elements of our world have been involved by sin. The laws by which human energies and affections were designed to be so regulated and directed that they might act to the glory of God and the good of man, have been violently interfered with and rent asunder, and the result has been a chaos—emptiness and confusion—the Divine presence withdrawn, and unutterable disorder the consequence; while darkness rests on the face of the deep—a darkness which may be felt.

Yet out of this a new creation shall arise: it is now in process of formation: there is enough to show that the creative energy of God is mysteriously operating—"Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." The promise is sure—"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; I the Lord have created it." The Agent is the same—He who of old moved upon the face of the waters; and the Instrument is the same—The Word, which by the Gospel is preached. The world may despise, but "it is the power of God unto salvation to every one that believeth;" and that which science, and philosophy, and human device and wisdom, are impotent to effect, is being accomplished by the simple preaching of "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of



God." This is the appointed instrumentality, and it is the only one which can confer real and lasting benefit on the heathen. It is the one specific for the diseased condition of human nature, possessing a wondrous power of adaptation to every variety of circumstance in which man is found, and, as we shall endeavour to point out on another occasion, evidences its divine original by the homogeneity of the results which it produces amongst the different tribes of men. They alone are qualified to go forth as Missionaries to the heathen, who, having experienced in their own hearts

the saving power of the Gospel, and proved its healing and corrective power in their lives, are prepared to preach it fully and unreservedly to others, and bring the blessed hope of reconciliation within the reach of poor perishing sinners. To select and send out such agents has been the great care of the Church Missionary Society, persuaded as it has ever been, that to send out men who cannot preach the Gospel, because they do not know it themselves, is contrary to the command of Christ, and a mal-appropriation of funds collected for Missionary purposes.

#### MAHOMMEDANISM VIEWED IN RELATION TO MISSIONARY EFFORT.

(Concluded from p. 107 of our last Number.)

"The Basle Missionary Society also directed its first efforts to Persia, in consequence of the accounts that had reached Germany of Henry Martyn's labours there, together with the proposition made to them by English Missionary friends to occupy that field. The interest taken at that time in Evangelical Missions by pious influential men at the Russian Court, induced the Society to fix upon the town of Shúsha,\* situated in the Russian territory,

\* Shusha, written in Armenian Shushi, is the capital of the province of Karabagh.

"Nature has done much to render Shoosha impregnable. It is a mountain formed into a natural castle. The ravine by which we approached it separates at its base into two, which, each with its stream of the purest water, continue up on either side. From the same point, an almost precipitous path winds, sometimes along the face of a ledge of rocks, a tedious distance to the gate at the top. On every other side a perpendicular precipice of a giddy height prevents the necessity of artificial defence, except at the Erivan gate. There, a tremendous chasm opening toward the mountains, with the precipice rising up in two immense towers on each side, as if formed by nature to guard this weak spot in her fortification, is defended by a short wall. The top presents an uneven surface gently sloping to the north-east of which the town occupies only a small space in the lowest part, and the remainder is covered with a green sward. So surrounded is it by rugged and weather-beaten mountains still higher than itself, that one is not aware of its elevation, till, from the edge of its precipice, he looks into the frightful ravines around it—so deep, that the mountain torrents at their bottom seem only noiseless rills; or, through the opening formed by the ravine to the north, sees the valley of the Koor at a great distance below, or just discerns in the same direction, as far as the eye can reach, the giant Caucasus towering above all the adjacent peaks for nearly a quarter of the horizon.

but close to the Persian frontier, as the central station for their labours among the Mahomedans. The Mission was commenced in 1823, and actively carried on until 1836, when, in consequence of the interference of the high Russian clergy, the Government prohibited all Protestant Missionary labour.† The Missionaries travelled much among the Mahomedans and Tartars of the Trans-Caucasian Russian provinces, preaching the Gospel and distributing the Scriptures among them. Persia, and the adjacent Turkish provinces, were also visited by them, and a considerable number of copies of Martyn's Per-

"The town itself contains about 2000 houses, of which 700 are Armenian, and the rest Mahomedan. The Armenians have two large and two small churches, which are served by fourteen priests. There is also a nunnery, with one inmate. The Moslems have two mosques. The province of Kara-bagh derives its name, which signifies *black garden*, from the extreme fertility of the alluvial plain of the Koor, which it embraces. Its interior is mountainous, and, in general, well wooded with a variety of forest trees. Armenians and Moslems, in nearly equal numbers, compose its population, and amount in all to about 50,000 souls."—*Smith and Dwight's "Missionary Researches in Armenia,"* pp. 179, 180.

† The ukase was dated July 5, 1835. It prohibited all Missionaries dissenting from the Greek Church from exercising their calling in Russia, and presents that empire, in its civil and ecclesiastical aspect, in a position of decided antagonism to the truth of God, interfering between the sinner and the Saviour, and shutting out the pure Gospel from the heathen and Mahomedan population within its limits. The expulsion of the London Society's Missionaries from Selingsinsk in Siberia subsequently took place; and China itself is not so rigidly sealed to the entrance of a Protestant Missionary, as the vast domains and wandering tribes of Asiatic Russia.

sian New Testament, and of the Arabic Bible, were distributed in those countries. The result, however, of their various travels and lengthened stays in different parts of Persia sufficiently proved, that direct and open Missionary labour was impossible, either in Persia or Turkey. Although the Persians are fond of religious discussion, and there is a good deal of liberal religious feeling among the higher classes, still the priesthood is very jealous, and the lower classes, the mass of the population, very bigoted and fanatic. These would always unite in insisting upon the law of the Korân being carried out to the letter, and conversion would consequently be sure death, both to the convert and the Missionary. In several instances the mere unreserved assertion, on the part of the Missionary, of the falsehood of the Korân, in conversation or discussion among a mixed crowd, was enough seriously to endanger his life. When, therefore, the Missionaries were ordered away from the Russian territories, the Mission was given up altogether, as the Committee did not feel themselves justified in entering upon indirect Missionary labours, either in Persia or Turkey.

"No converts were made from the Mahomedans during all this time of labour; but the attention paid by some of the Missionaries to the spiritual wants of the Armenians, by translating, for the first time, the New Testament into the vernacular, together with the publication of a few books and tracts on pure Gospel doctrine, was so far blessed by God as to be the means of leading several Armenians to Christ, awakening others, and causing a general stir among them.\* This awakening,

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\* The Mahomedan population constituted the primary object of the Mission. Gradually the attention of the Missionaries was drawn to the Armenians. There appeared to be, indeed, little prospect of inducing the Moslems to consider the claims of Christianity until the stumbling-block, presented by the idolatry and ungodliness of those who professed it, had been in some degree removed, and the Gospel of Christ vindicated from the grievous misrepresentations to which it had hitherto been subjected. The Armenians themselves, indeed, pressed on them the duty of so doing. "Why," said they, "do you pass by us and go to the Moslems? Come to our aid: establish Schools for us." The Armenian Scriptures which the Missionaries had with them could be read but by few, and were understood by still fewer. The importance of preparing books in the vernacular was evident; but the difficulty of procuring native help was very great. Messrs. Smith and Dwight state (pp. 199, 200)—

"The Armenians were unable to write Turkish,

though not the cause of the great movement that is now going on among the Armenians of Turkey, in connexion with the labours of the American Missionaries, has probably still some distant connexion with it. At any rate, it was the first commencement of the awakening in the Armenian Church, that has now become general. Another result of this Mission, bearing directly upon the Mahomedans, is the publication of three important works in Persian, written by one of the Missionaries, as the result of his long intercourse with the Mahomedans. One is a 'Defence of Christianity and Refutation of the Korân;' another, a 'Treatise on Sin

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and the Moslems were so reluctant to contribute their aid to the circulation of the opinions of the Missionaries, as to consent only with great reluctance even to copy the smallest articles. At length Providence furnished them with a very competent helper. He was born of Armenian parents, in an obscure village on the Aras, in this province, and was named by them Harütün. During a war between Persia and Russia, in 1810, a Moslem Khan of Karadagh, at the head of a horde of robbers, crossed the Aras, plundered his village, and carried him, then a mere boy, into captivity. Mohammedanism of course now became his religion, and with it he received the name of Mirza Farookh. He was soon sent as a present to one of his master's wives, who resided at Tehrán; and she, having recently lost a son of about the same age, adopted him as her own child. No pains were spared in his education, the best masters were employed to teach him, and he was instructed in all the literature of Persia. Eight years passed away thus in the enjoyment of uninterrupted maternal partiality and fondness from his new mother; when the Khan, heedless of her remonstrances, took him away, to be afterward about his person. For nine years he was the companion of his master, almost constantly travelling in different provinces of the kingdom. But he still remembered his parents and his native village. The last Russian war afforded him an opportunity he had long wished, and, escaping at the hazard of his life, he returned to the home of his childhood. He yet retained his Mohammedanism for a time, but at length embraced again the religion of his fathers. Wishing to add a knowledge of Russian to his other attainments, he came to put himself under the instructions of Mr. Zarembo, at Shoosha, and was thus introduced to the Missionaries."

He soon showed an interest in the labours of the Missionaries, and was engaged by them as a native assistant. He proved a faithful helper in their translations and literary labours in Turkish and Persian, and often accompanied them also in their Missionary excursions among the Mahomedans of the Russian provinces.

and Redemption;’ and the third treats on ‘The Divinity of Christ, and the Doctrine of the Holy Trinity.’ The printing of the first work was just completed when the Mission broke up, and the edition was distributed, partly in the Russian provinces and partly in Persia, before the Missionaries left those parts. No further information has been obtained by the writer of the effect its distribution has produced in Persia, except that the author, when travelling through Persia on his way to India, fell in with Persians, who, of their own accord, made mention of the book as having excited much attention among those who saw it, and that they supposed it had been written by some learned Persian who had apostatized, gone to Russia, and become a Christian. They had no idea that they were addressing the author, who, in return, did not think it prudent to betray himself. In India these books have since been translated into Urdú, and two editions have been printed, both in Urdú and Persian, for distribution among the Mahommedans.

“As indirect Missionary work among the Mahommedans, the labours of the Church Missionary Society in Smyrna, Syra, Egypt, and Palestine, among the Oriental Christians, may be mentioned, and the efforts of the American Missionaries among the Nestorians in Persia and the Armenians in Turkey, which God has been pleased to bless so abundantly. These attempts have proceeded from the correct view, that, if the light of the Gospel be rekindled among those ancient Churches, living as they do in the midst of the Mahommedans, that light will also ultimately dispel the Mahommedan darkness, and the converted and enlightened Christians of those Churches will prove the best and most efficient Missionaries to the Mahommedans.

“In India, no obstacle exists to direct Missionary labour among the numerous Mahommedans; but still, from various causes, not so much has been done for them as might therefore have been expected. The Mussulmans, though numerous, are still but a small body compared with the immense number of Hindus. And then they have always and everywhere shown themselves bitter enemies to Christianity, and violent and bigoted opponents of the Missionary. The natural consequence has been, that Missionaries generally have not given much attention to them, and the less so, as their time and strength have always been fully occupied by their labours among the more impressible masses of Hindus. The higher classes have kept aloof from the Missionary, both out of religious pride and political hatred. They

have not yet forgotten that power and rule have been wrested from them by the Sahibs, or English Christians; and, up to the late defeat of the Afghans, they looked to that quarter for delivery from their foreign rulers, and restoration of their lost power. Besides, the feeling of caste, of which, as we have intimated, the Mahommedans of India have partaken to a considerable degree, makes social intercourse with them much more difficult than in Persia. Still, a good many conversions have, notwithstanding these difficulties, taken place, but few of an eminent character, and inconsiderable in number compared with the thousands converted from Hinduism. Much excitement has, however, been caused among them, of late, by the distribution of the books above mentioned, especially in the north-west provinces, where the author, since his expulsion from Russia, has been labouring in connexion with the Church Missionary Society. Several of the learned of those parts of India—five Molwees, three of Agra, and two of Lucknow—came forward in defence of their Koràn, and opened up a written controversy with him, which was carried on for several years. It has apparently now come to a close, as his opponents have published no reply to the last answer put forth by him, three years ago. Besides several pamphlets, that were not printed, two large books were published, one of about 300 pages, written by a Molwee of Lucknow against the Missionary’s book on the Divinity of Christ and the Trinity; and another, of 800 pages, written by a Molwee of Agra, being a general attack upon Christianity, and a reply to the Refutation of the Koràn, written by the Missionary just referred to.

“The arguments taken up by these Molwees were of a diversified nature. All, however, made the rationalistic argument their principal weapon of attack. Reason, they assumed, must be the final judge of truth; and what is, or appears to be, contrary to reason cannot be true, and must consequently be rejected. Having, by various logical and sophistical arguments, established this position, satisfactorily to their own mind, they then muster the various doctrines of the Gospel, as the Trinity, the Divinity of Christ, the Atonement, &c., and haughtily pronounce against the Gospel and Christianity. The apparent contradictions in Scripture, and the sins recorded of holy men and prophets—the Mahommedans believe prophets to be sinless—together with the circumstance that the prophets and writers speak not always in God’s name, do not always say, ‘God says,’ or, ‘God has commanded,’ are, by

one of the Molwees, made into a strong argument, as he supposes, that our Scriptures cannot be from God. He has, with great care and labour, collected almost every passage bearing on these points. The same writer adduces also Christ's saying, 'The Son of Man hath not where to lay His head,' and calls these words expressions of murmuring and dissatisfaction; and explaining Christ's agony and prayer in Gethsemane, and His calling out on the cross, 'Eli, Eli, lama sabachthani,' in the same manner, he goes on to say, that He, who thus murmured and ignominiously died, cannot be the true Christ; and adds, that they therefore did not believe in the Christ of the Gospel, but only in the Christ of the Koràn, who neither suffered, nor died, nor was crucified, but went alive to heaven. Such passages as Deut. xxxiv. 5—12, and Joshua xxiv. 29—31, and others, in connexion with the apparent differences in the translations, were brought forward as evidences that the text of our Scriptures had been corrupted, and that the original manuscripts must be at variance with each other. The Molwee had, with much labour, carefully compared two Arabic translations with each other, and with the Persian and Hindustani Bible, and he brought forward a great many instances of apparent differences, both from the Old and New Testaments; and above all this, he found, to his great delight, in the preface of one of his Arabic Bibles, that the translator, when speaking of the differences between the several old Arabic translations, says, 'that there existed also slight variations in the originals.' Citing these words literally, the Molwee then exultingly exclaims, 'If the keepers of the book themselves acknowledge the existence of slight variations, how great must these be in reality!' Again, another writer made the passage—Matt. xv. 24—where Christ said, 'I am not sent but unto the lost sheep of the house of Israel,' the starting-point of his attack, by asserting, on the strength of this passage, that the Gospel was not for all; that Christianity was not of a general character; that a better religion, a religion general and for all, was therefore required; that the Koràn was such a religion, and consequently Christianity was superseded by Mahomedanism. A third writer, a Molwee of Lucknow, contended that Christ never advanced any claim to divinity, and that it was only the perverse nature of the Christians, as rightly asserted in the Koràn, that ascribed divine essence to Him. All the passages speaking of or referring to Christ's manhood were brought forth to establish this asser-

tion; and those from the Gospels in which Christ's sonship and His divinity are mentioned, are all explained away, as meaning nothing more than ascribing sonship and divinity to Christ in an honorific sense, just as judges were called gods, and believers the sons of God, both in the Old and New Testaments. Many of the Molwee's subtuges are quite as clever, if not more so, than those to which Unitarians and Socinians have recourse. The passages from the apostolic writings were discarded, by the assertion that they were not Christ's own words, and that Paul and John, &c., were no prophets, but merely Christ's companions and disciples.

"Having thus summarily disposed of the Holy Scriptures, as not inspired, and as having besides undergone extensive alterations and corruptions, they, notwithstanding, make free use of them in favour of Mahommed, and bring passage after passage, as well from the Old as the New Testament, which they make out to be prophecies of Mahommed, because it is written in the Koràn that Christ said, 'I bring you good news of a prophet that cometh after me, whose name is Achmad.'

"It will suffice to mention a few of these so-called prophecies of Mahommed. The blessing promised to Abraham refers to Mahommed, he being the seed of Abraham by Ishmael. The prophet to come, spoken of in Deut. xviii. 15, is none other than Mahommed, because he is of the descendants of Ishmael, who are the brethren of the Jews spoken of in the passage. Isaiah xxi. 7 is a prophecy of Mahommed, because he was the prophet riding on a camel, as Jesus was the one riding on an ass. It is to be observed, that some translators have, instead of 'a chariot of asses, and a chariot of camels,' 'riders on asses, and riders on camels;' others, again, have given these words in the singular. Again, the words in verse 13 of the same chapter, 'The burden upon Arabia,' are made to be a prophecy of Mahommed, because one of the Arabic translations has rendered them, 'The prophecy in Arabia, or in regard to Arabia.' Now, the prophecy in Arabia, they say, can mean nothing else but the prophet in Arabia, and that is Mahommed. Ps. xlv. and Isaiah xlii. are referred to Mahommed, because in the former it is said, 'Gird thy sword upon thy thigh, O most mighty . . . in thy majesty ride prosperously . . . and thy right hand shall teach thee terrible things;' and in the latter is written, 'He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.' Christ, they say, has neither used the sword nor made conquests on the

earth—for so they explain the passage of Isaiah—but this was Mahommed's work. In fact, they do not scruple to turn into a prophecy of Mahommed every passage of the Old Testament which speaks of the Messiah's kingdom, and of his rule and judgments over the nations. In the same unscrupulous way a number of passages from the New Testament have been brought forward as prophecies of Mahommed's coming. All the passages in John, where our Lord promises the Comforter to His disciples, are referred to Mahommed, because they speak of some one to come, and he was that great person or prophet who came after Christ. Yea, in their ignorance and zeal they have even gone so far as to make the words, 'The prince of this world cometh,' John xiv. 30, a prophecy of Mahommed! The prince of this world, they say, is none else but his majesty our prophet, and he came after Christ. Also the words of chapter xvi. 11, 'The prince of this world is judged,' are made to say the same thing, by asserting that they have been falsely rendered by the Christians, and assuming that the true meaning and rendering is, 'To the prince of this world judgment'—i. e. rule and dominion—'has been given.'

"Such glaring and wilful corruption of plain Scripture passages, and such sophistic and false argumentation, advanced against Christianity and employed in defence of the Koran by these learned combatants, could, however, not stand the light of discussion and inquiry. Even bigoted Mahommedans, who, out of mere curiosity, made themselves acquainted with the controversy, felt that their Molwees had gone too far; and these also thought it better to bring the discussion to an end by quietly withdrawing from it. The controversy has, however, drawn the attention of many to the subject, and caused a greater demand for the Missionary's books. From various quarters respectable Mahommedans and others have applied to him for copies. In one instance, an English officer at Multan had only one copy left, which he lent to a Persian Molwee for perusal, who, on learning that the officer would not part with his copy, sat down and copied the whole book—it numbers above 300 pages—with his own hand, and took it with him to Persia. The controversy also served to convince the Mahommedans that the Christians have no such gross and material views of the doctrine of the Trinity, and of Christ's sonship, as they hitherto have supposed; that they can give good reasons for the hope that is in them; and are well able to answer all the objections Mahommedans have brought forward. And,

further, it has exposed to them the sandy foundation on which the Koran rests, and upon which their system is built up. We confidently hope that these labours will be productive of much good, and that these books will, in due time, bring forth their fruits among the Mahommedans.

"Looking at the difficulties connected with Missionary labours among the Mahommedans, and considering the apparent failure of the attempts that have hitherto been made, the question naturally arises, What hope have we for better and future success? Some there are who would not hesitate to say that there is none; that the Mahommedans are a hardened and cast-off people; that they have rejected Christ, are His avowed enemies, and that, so far from expecting any extensive or national conversion among them, judgments only are to be looked for at Christ's coming, when He will destroy them with the remainder of His enemies. Now, though Mahommedan countries have hitherto proved inaccessible, and the Mussulmans of India and other lands, where they live under Christian rulers, have proved more hardened and more opposed to the Gospel than any heathen tribe, we still cannot fall in with the above view. On the contrary, we look forward to a time when Mahommedan countries will be opened to the preaching of the Gospel, and when the Moslems also will say one to another, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' And we believe that this time is not very far off. Though the Mahommedans individually afford as yet not much encouragement for such hope, we are of opinion that their history, and their past and present state, present ample grounds for it.

"We have already stated, that the rise of Mahommedanism, and the rapid progress its followers made to power and dominion, were connected with, and, in a certain sense, caused by, the decline of the Christian churches. Mahommedanism was permitted to rise, that it might operate as a bulwark against heathenism, and as a rod to smite and chastise the Christians, sunk in worldliness, error, and superstition. If this view be correct, it follows that, from the time a revival of true religion, and a return of the professing church to the Gospel, shall take place—enabling her to become again the light and salt of the earth, and making her strong and powerful enough to take an aggressive position in regard to heathenism—such a power as Ma-

hommedanism will be no longer required. Now, from history we actually learn that the time of the Reformation was the turning-point in the onward course of Mahommedanism; from that very date the retrograde movement commenced, and their political power began to decline. The opening of the passage round the Cape for our merchant ships, and the European settlements in the East, deprived the Mahommedans, in the first instance, of the trade with the Indies, and of the wealth this trade, and its transit through Persia and Turkey to Europe, brought them. Their power in those parts of the globe was thus gradually broken: they were ultimately deprived of India, and lastly humbled and defeated in Afghanistan, the very country from which their wild hosts and proud conquerors descended upon India. From the north, the Russian power steadily and irresistibly advanced, from year to year, both upon Turkey and Persia, till in 1827 the latter, and in 1829 the former, power was laid prostrate at the Czar's feet.

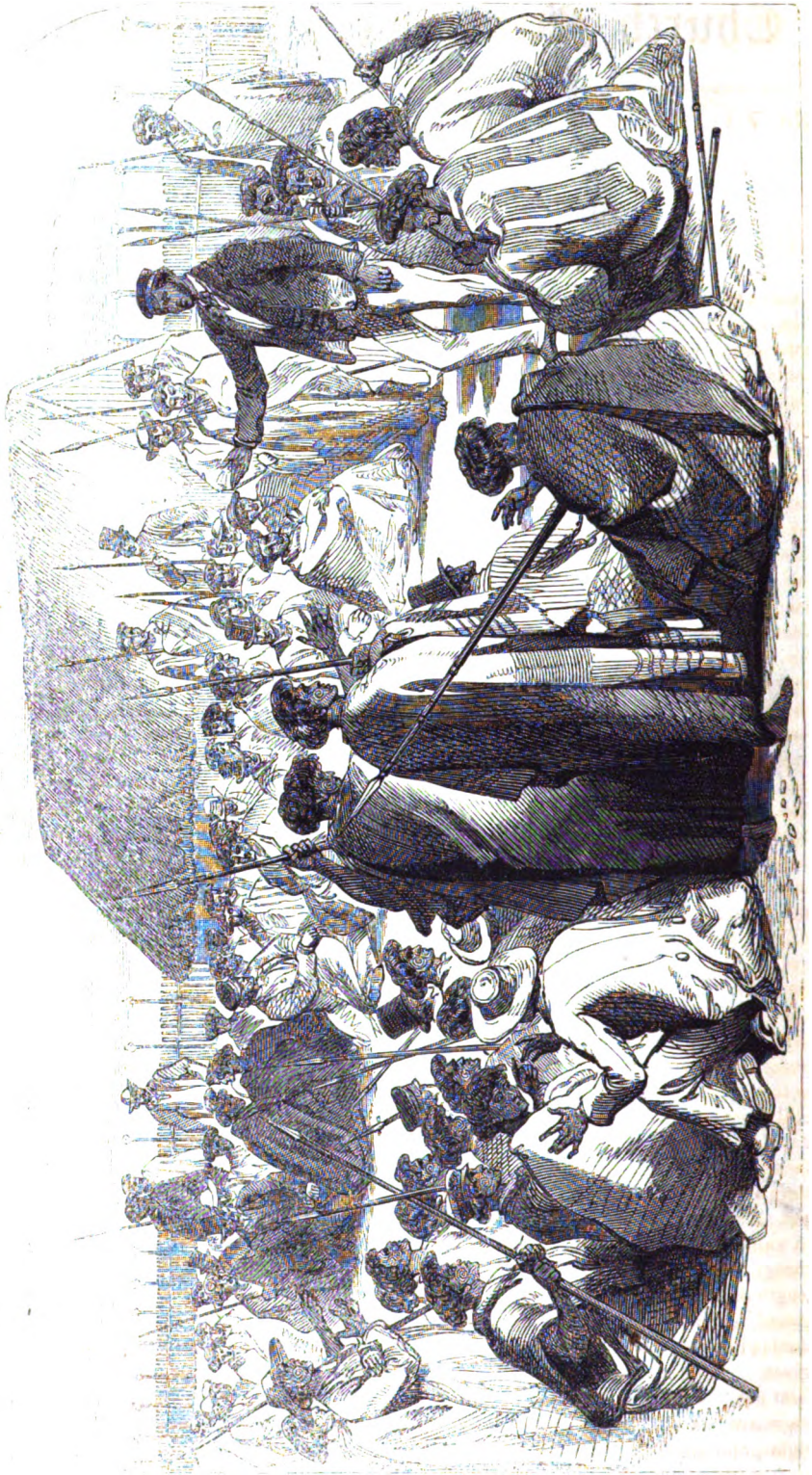
“Mahommedanism, though in its origin a religious element, has risen and become dominant beyond the circle of its first enthusiasts, not so much so by its religious power as by the sword. The repeated defeats of their armies, and the dwindling away of their power in Asia, Africa, and Europe, to an humble subserviency to the mighty Christian rulers who have risen above and against them, will therefore have the natural effect of diminishing their religious enthusiasm, humbling their pride, and gradually shaking their confidence in the Koràn. The former is already an historical fact. Their pride and arrogance, also, is already so far broken by the latest political events, and by their increased intercourse with Europe, and Europeans in consequence, that they feel, and are obliged to acknowledge, the superior power, civilization, and learning of the Christians. The hope, also, of regaining their lost power in Asia or Europe, to which they so long and so tenaciously clung, is fast dwindling away before the realities of the irresistible progress of European influence, daily brought home more and more powerfully to their minds.

Thus, by these mighty revolutions, God has been, and is, preparing the Mahommedan nations for the reception of His Gospel.

“That this political humiliation has not already produced greater effects than those mentioned, and has not ostensibly made the Mahommedans doubtful of, and dissatisfied with, their Koràn, thus opening their countries to the Missionary, and their hearts to the Gospel, is nothing surprising. The preparation of nations for great events, and for national religious changes, is not the work of a few years. The Reformation was ushered in by preparations extending over several centuries. To prepare India for British sovereignty, to humble the pride of the Brahmin, and to open up the country for the introduction of the Gospel, the iron rule of nearly eight centuries of Mussulman conquerors and Mogul emperors was required. The full humiliation of the Mahommedan powers has been completed only lately, and it is only just now that it has begun to produce its effects upon individuals, by opening their eyes to the loss of their former greatness, and showing them their inferiority both in political power and literary acquirements; and we feel confident that this change in the political position of the Mahommedans, so evidently brought about by Divine Providence, will, in due time, fully work out the contemplated end, and bring them to Christ and the Gospel.

“In this view and hope for the future conversion of the Mahommedans, derived from their history, we are moreover greatly strengthened by the promises of God's Word, which are for all nations, by the preparatory Missionary labours hitherto attempted among them, by the circulation of the Holy Scriptures and Christian books in Mahommedan countries; and, lastly, by the important revival just now commenced among some of the Oriental churches. We therefore conclude with the prayer, that Christians may not forget the Mahommedans in their supplications at a throne of grace, and that our Christian Societies may not overlook nor disregard them in their labours of love.”





TAMAHANA TE RAUPARAHA PERSUADING THE HOSTILE CHIEFS TO PEACE.—Vide p. 156.



# Church Missionary Intelligencer.

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[Vol. III.

## ORIGINAL COMMUNICATIONS.

### NEW ZEALAND, ITS PRESENT STATE AND FUTURE PROSPECTS.

Less than twenty-five years ago the islands of New Zealand were the home of a native race, notorious for their savage character and revolting practices. The only Europeans to be found amongst them, consisted of some runaway convicts and sailors, in the lowest state of demoralization, and a few Missionaries, despised and commiserated by the world in their apparently hopeless task of converting the natives to Christianity. For twelve years these good men had been labouring amongst this people, in the midst of much personal danger and discomfort, and as yet the indications of improvement were confined to a very few, and the national character remained unaltered. When the natives were told of the change which must take place in a sinner before he can enter into the kingdom of heaven, they disbelieved its possibility. "What!" they would reply, "do you think that the New-Zealanders will ever leave off thieving, fighting, and eating human flesh? No." The moral soil had been left in the wildness of nature: it had become overrun with thorns and briars: it was harsh and rugged, and difficult to break up. The sowing of the gospel-seed was amidst difficulty and discouragement, like the first attempts to introduce the knowledge and practice of agriculture. "I have not been able to succeed," was the language of a Catechist sent out with reference to this object: "the natives will not work." Still more were they unwilling to receive spiritual instruction, and to part with their heathen sins and superstitions. The Missionaries were as "they that watch for the morning;" and although it tarried, yet were they satisfied to wait for it, for they felt assured, that, although the night was long, the day would at length dawn. They were there to preach the gospel, as Christ had commanded, and they doubted not the blessing would at length be given. "In due season we shall reap, if we faint not," was their word of mutual encouragement, as still, amidst wars, and fearful sights, and appalling practices, they pursued their work. And at length there was as the dawning of the day, and the Sun of Right-

eousness rose gently, "with healing in His wings." Hard hearts were moved, and hitherto careless natives began to crowd the Mission chapels, and desired to be taught. It was on witnessing these hopeful indications of a coming change, that good Mr. Marsden was encouraged thus to express himself—"The time will come when human sacrifices and cannibalism will be annihilated in New Zealand, by the pure, mild, and heavenly influence of the gospel of our blessed Lord and Saviour. The work is great; but divine goodness will find both the means and instruments to accomplish His own gracious purposes to fallen man. His Word, which is 'the sword of the Spirit,' is able to subdue these savage people to 'the obedience of faith.' It is the duty of Christians to use the means, to sow the seed, and patiently to wait for the heavenly dews to cause it to spring up; and afterwards to look up to God, in faith and prayer, to send 'the early and latter rain.'"

With the growing influence of Christianity, the germ of civilization began to unfold itself. The Missionaries, advancing from the shores of the Bay of Islands, where they had hitherto resided under the protection of friendly chiefs, formed an interior Station at the Waimate. Roads were cut, and bridges built, to facilitate their visits to the various settlements around. Neat chapels, of native construction, were erected for the purpose of Christian worship. The natives in the vicinity occupied themselves in learning to read, and portions of the Holy Scriptures in the vernacular were printed for their use. "The past," remarked a chief, "is lost, and cannot be recovered. We were ignorant, and bent on fighting; and we are only now beginning to think seriously about our souls. Let us have some one out of the schools to instruct us in God's Word, that we may improve the time to our eternal welfare." And to this improving state of things might be applied the words of a dying native woman, who, from an excessive fear of death, had been brought into a calm and peaceful state—"Jesus has made this difference." No more remarkable change is to be found upon the page of history than that which has taken place amongst the natives of New Zealand; a change

brought about by the power of that gospel which testifies of Christ, and which has "promise of the life that now is, and of that which is to come."

Irregular settlements of Europeans, by no means calculated to exercise a beneficial influence on the natives, began now to increase; and in 1831 a consular agent, Mr. James Busby, was appointed to reside on the northern island, for the purpose of watching over the commercial intercourse with New South Wales, and in the hope of preventing the perpetration of injuries on the native race by lawless adventurers. The work of evangelization continued to make progress, and, with their gradual improvement, the attention of the British public was increasingly directed towards these distant lands. In 1837 an Association, with a view to their colonization, was formed in London, which eventually led to the New-Zealand Company of 1839; and in the September of that year the first body of emigrants sailed, to find a new home on shores which, had not the gospel prepared the way for them, they would have shuddered to approach.

What is the present state of these interesting islands, or rather of the northern one, in which alone the native population is to be found in any considerable numbers? How many are the settlers, and how are they situated? What may be the present amount and condition of the aborigines, the relation in which they stand to the colonists, and what prospects exist of a fusion of the two races? The present moment is an opportune one for such an inquiry; for, in a despatch from Governor Sir George Grey to Her Majesty's Secretary of State for the Colonies, dated August 30, 1851, we are informed, that "the whole of these islands are now in a state of complete tranquillity; every settlement is in a prosperous condition; the native race are loyal, contented, and daily increasing in wealth, and the Local Government now possesses very considerable influence over them." In that despatch we find information in connexion with these points which it would be difficult, if not impossible, to obtain elsewhere; and we shall therefore introduce some extracts from it, which will be serviceable to us in working out our subject.

"11. The group of colonies comprised in the New Zealand islands are composed at present of what may be termed nine principal European settlements, besides smaller dependencies of these. The largest of these settlements contains about nine thousand (9,000) European inhabitants; and their total European population may be stated at about twenty-six thou-

sand souls. These settlements are scattered over a distance of about nine hundred miles of latitude; they are separated from each other by wide intervals, and communication, even for persons on horseback, exists only between three of them. Their inhabitants are chiefly British subjects, but there are amongst them many Americans, French, and Germans. The majority of them have never been trained to the use of arms. The settlers, both in the main colonies and the subordinate dependencies, have occupied the country in so scattered and irregular a manner, that it would be found impossible to afford them efficient protection. They are generally without arms, and would probably be deprived of them by the aboriginal population if they possessed them at any remote stations.

"12. The wide intervals between these European colonies are occupied by a native race, estimated to consist of one hundred and twenty thousand (120,000) souls, a very large proportion of whom are males capable of bearing arms. These natives are generally armed with rifles or double-barrelled guns; they are skilled in the use of their weapons, and take great care of them; they are addicted to war, have repeatedly in encounters with our troops been reported by our own officers to be equal to any European troops, and are such good tacticians that we have never yet succeeded in bringing them to a decisive encounter, they having always availed themselves of the advantage afforded by their wilds and fastnesses. Their armed bodies move without any baggage, and are attended by the women, who carry potatoes on their backs for the warriors, or subsist them by digging fern-root, so that they are wholly independent of supplies, and can move and subsist their forces in countries where our troops cannot live.

"13. I should correct here a popular fallacy, which, if ever acted upon, might prove ruinous to these settlements. It has been customary to compare them to the early American colonies, and the natives of this country to the North American Indians. There appears to be no analogy between the irregular manner in which these islands were partially peopled by whalers and persons from all portions of the globe and the pilgrim fathers who founded the early settlements in America; and I have been assured by many excellent and experienced officers, well acquainted with America and this country, that there is, in a military point of view, no analogy at all between the natives of the two countries; the Maories, both in weapons and knowledge of the art of war, a skill in planning, and perseverance in carrying out, the operations of a lengthened cam-

paign, being infinitely superior to the American Indians. In fact there can be no doubt that they are, for warfare in this country, even better equipped than our own troops.

"14. These natives, from the positions which they occupy between all the settlements, can choose their own point of attack, and might even so mislead the most wary Government as to their intended operations, as to render it extremely difficult to tell at what point they intended to strike a blow. They can move their forces with rapidity and secrecy from one point of the country to another; whilst, from the general absence of roads, the impassable nature of the country, and the utter want of supplies, it is impossible (except in the case of some of the settlements where good roads have been constructed) to move a European force more than a few miles into the interior from any settlement.

"15. The natives, moreover, present no point at which they can be attacked, or against which operations can be carried on. Finding now that we can readily destroy their pas or fortifications, they no longer construct them, but live in scattered villages, round which they have their cultivations, and these they can abandon without difficulty or serious loss, being readily received and fed by any friendly tribe to whom they may repair. They thus present no vulnerable point. Amongst them are large numbers of lawless spirits, who are too ready, for the sake of excitement and the hope of plunder, to follow any predatory chief. To assist in any thing which might be regarded as a national war, there can be little doubt that almost every village would pour forth its chiefs and its population.

"19. In considering the geographical and political positions, in relation to each other, of the several settlements occupying the northern island, it may be stated that the centre of that island is occupied by a mountain range, the highest point of which is probably about ten thousand (10,000) feet above the level of the sea, and is covered with perpetual snow, having as one of its peaks a volcano of boiling water. The snows which cover this range form perpetual springs, from which rivers of cold and pure water are thrown off in all directions to the coast; whilst the volcano in the same range constitutes a fountain of perpetual supply to two nearly continuous chains of boiling springs, which run from the mountain range to the north-east coast of the island.

"20. The central mountain range throws off also spurs or ridges of very difficult mountainous country in various directions to the

coast, the valleys between which ridges, generally mere gorges at the hills, become fertile and extensive plains near the coast, and form the channels of the Thames, the Waikato, the Mokau, the Wanganui, the Rangitikei, and other minor streams. These subsidiary mountain ridges or spurs thrown off from the main range are, for the most part, where roads have not been constructed across them, impassable even for horses; so that no overland communication, except for foot passengers, can be considered as yet existing between the several principal settlements.

"21. In the plains in the northern island through which the above-named rivers flow, and at points where the coast line indents these plains with roadsteads or harbours, are situated the principal European settlements, whilst the Maori population inhabit the central mountain range, or are distributed in small villages scattered along the fertile banks of the rivers from their sources to their junction with the sea, or occupy in small communities the coast line which intervenes between the several European settlements." \*

Such is the relative position of the two races, according to the best authority; the disparity in numbers, sufficiently great in itself, being rendered still more so by local position and various incidental circumstances, and also by the military habits and expertness of the native race. If, then, the same feelings of hostility, by which the Kaffir tribes are unhappily actuated, had found place amongst the New Zealanders, and, gradually gaining strength, had at length broken out in one simultaneous insurrectionary movement, what would have been the result? Lamentable, indeed, it is, when a Christian nation like England finds herself committed to a protracted warfare with brave but savage men, who, destitute of the light of the gospel, know no better; and who are punished for acts, the result of an ignorance, which, if we had been faithful in the improvement of the talents entrusted to us, we might have been instrumental in removing. How is it that the same sad scenes, the same embittered hostility, and the same protracted contests, have not been exhibited in New Zealand—for there, also, there have been conflicting interests, national jealousies, and moments of intense excitement?

We shall advert to one of such periods. It will lead us into some details of New-Zealand history, bring before us some reminiscences of what that country once was, and lead us on-

\* "Papers relative to the proposed Constitution of New Zealand," pp. 20—22. Presented to Parliament May 3, 1852.

ward to a clear perception of that peculiar element, which again and again, in New Zealand, has calmed the excited feelings of the native, and hushed his angry passions to rest.

In the year 1846 a body of insurgent New Zealanders, under the command of a chief called Rangihaeata, and some chiefs of the Wanganui river, were giving much trouble to the British troops in the Hutt Valley and its vicinity. At this time an insurrection on an extended scale was apprehended, as it was well known that the chiefs far and near were being urgently solicited to follow the example given them by Rangihaeata and his followers. The necessity of prompt measures, in order to extinguish this local expression of hostility before it should kindle into an universal conflagration, became evident. Te Rauparaha, the great influential chief of Cook's Straits, had hitherto remained quiet; but circumstances arose which led the Government to suspect that, in secret, he was aiding the insurgents, and prepared to join them on the first favourable opportunity. Arrangements were accordingly made for the seizure of this chief in his pa at Porirua, and these being successfully carried out, he was transferred, as a hostage, on board the steam frigate "Driver."

The residence of the present Te Rauparaha, his son, during the last twelve months, in England, has enabled us to make ourselves acquainted more correctly with his father's history than would otherwise have been possible. This young chief—who has given himself to the service of the gospel with the same energy that his father gave himself to war; and who is as anxious to be instrumental in saving the souls, as his father was to destroy the bodies, of his countrymen—has kindly dictated an account of his tribe and their ancient chief. This has been taken down and forwarded to us for the use of the "Intelligencer." Some of it, as to substance and meaning, we shall incorporate with our text, but there are portions which we shall introduce just as we have received them.

The elder Te Rauparaha was born at Kawia, an important harbour on the western coast, intermediate to Waikato Heads and Cape Egmont, and separated from the Waipa district by a range of hills. His ancestor was a great chief named Kimihia, whose rule extended over Kawia, the district now called Auckland, the River Thames, Rotorua, part of Tauranga, and Taupo. His territories appear to have been divided amongst his sons, who succeeded him as chiefs of these several places, and of Waikato also. The name of Te Rauparaha's father was Werawera, of whose sons he was

the youngest; but having conquered all his brothers, and being "strong to work, strong to talk, wise in talking," he became the great chief of his tribe, and year after year led them forth to battle. In search of new conquests he penetrated as far as Cook's Straits, and there for the first time saw a ship; and thinking that on this part of the coast he would have more facilities of intercourse with white men than at Kawia, he determined on the removal of his tribe to this new locality. Before he was able to execute this purpose, he was engaged in bloody wars with Hongi, of the Bay of Islands, and with his nephew Tukorehu, of Waikato. Here we introduce an extract from our manuscript.

"At that time all New Zealand was dark: all killed one another: the mothers sometimes killed their children. Soon after the fight with the Waikato people I was born. My mother was the daughter of a great chief of Rotorua. My father had one son older than me by that mother, but he had many other children, for he had other wives. On the day I was born my mother tried to kill me; but I cried, and my father heard my cry, and he ran in quickly, and took me away from my mother, and put me in a basket on his shoulder. My father called my name Rangikatukua (the white chief-bird of the heaven), after my uncle. When I was very little he took me to the priest to be blessed, that he might pray that I might be strong to fight, brave, and fear nothing."

Moving southward with his tribe, the Ngatitoo, Te Rauparaha seems to have spared none that crossed him in his path, and various tribes—the Ngatiapa, the Manupoko, and the Ngatikahununu, inhabiting the Wanganui, the Rangitikei, Manawatu, Otaki, and Waikanae rivers—were fearfully slaughtered. Over the conquered districts Rauparaha established his authority, making Kapiti island a prison, where his captives were confined. Crossing over Cook's Straits, he carried on there the same work of desolation. The tribes which dwelt on the north shore—the Rangitane and the Ngatikuia—were wasted, and their chief, Teruaone, carried as a slave to Kapiti. Angas, on visiting these shores—Tory Channel, towards Queen Charlotte's Sound—in 1844, found there traces of these calamitous times.

"About six miles up the channel we arrived at a small island, resembling a sugar-loaf; the summit of which was crowned with the ruins of a pah, once a stronghold of the Ngati kahunis, who were driven out of the straits by Rauparaha and his tribe. \* \* \* It was a lovely day, and the view from the summit of the island was magnificent: the eye ranging

over an extensive and varied prospect of endless mountains, clothed with gloomy forests, rested on their remote snow-clad peaks, catching a faint glimpse of the ocean beyond; while at our feet flowed the winding channel, 'deeply, darkly, beautifully blue,' with every object mirrored on its windless surface. But there was no sign of life there. Around us lay scattered the wreck of a former population, and the deserted and decaying ruins of their once fortified strongholds were undisturbed by the tread of the living: our voices seemed to intrude upon the accustomed silence. The skulls and tombs of those who had fallen in the fight peered out amongst the rank overgrowth of vegetation, that, year after year, wove a denser covering over the mouldering traces of the slain; the thatchwork of the houses still remaining, had been scattered by the winds of heaven, and the fungus grew thick upon the rotten wood. In former days the inhabitants of villages were accustomed to retreat to a stronghold of this kind, when hard pressed by their enemies; and large stores were dug underground, for holding a supply of potatoes and *kumeras*, sufficient to provide the besieged with food for several months. Similar stores existed at this isolated fortification, and the entrances to them appeared like wells, half hidden by the shrubs and fern that had grown up around. The whole island was thickly overrun with wild cabbage,\* now in full blossom; which, at a distance, when the sun was shining upon it, resembled a hill of gold, crowned at the summit with the straggling posts and images of its ancient fortifications.\*" †

With the inhabitants of the eastern coast of the Middle Island a cause of war soon arose. "The poenámu, or green talc, jasper, serpent stone, and jade, for it is known by all these names, has ever been held in high estimation by the aborigines of the country. It is found in the channel of a river lake (in the Middle Island) which has a distant communication with the sea. This lake is known as Te Wai Poenámu, or the water of green talc (a name hence given to the whole of the Middle Island). It is disposed in its natural bed on the banks of the lake, and, similar to flint, has a whitish incrustation on its outer edges. It lies in layers not of a large size. When first dug from its bed, it is found to be of a soft nature, but it hardens on exposure to the air. This substance, when not formed too

thick, is semi-transparent, having the appearance of crystalite."† Of this stone the meres, used in battle instead of the tomahawk, the manatungas, or forget-me-nots, the tikis, or breast-ornaments, were formed, handed down from father to son, and prized as the memorials of departed relatives and their warlike deeds. The poenámu was also used as money among the natives.

Te Rauparaha was anxious to procure some of this mineral from Tamaiharanui, the great chief of the Ngaitahu, the tribe which lived along the eastern shore of the Middle Island, and an influential person of the Ngaitoa, nephew and second in rank to Rauparaha, was deputed on this occasion to visit, by invitation, Tamaiharanui's pa. This chief was named Te Pehi, and is known in the Missionary annals of New Zealand as Tippahee, or Tupai Lupa. He had visited England in 1826, in the hope of procuring muskets in order to avenge himself on Hongi, at whose hands he had been a grievous sufferer. In this purpose, however, he was disappointed. He met with much kindness, and received many presents, but fire-arms were purposely withheld from him. On his return, our New-Zealand friend informs us, "he told us about England, and from him we heard, for the first time, the name of God; for he had said English people prayed to the great God in the heavens. He told us, too, that English did not fight. When he came back to New Zealand he did not like to fight, only my father made him. He was a nice man, a good man. I think if he had heard the gospel he would have been a Christian."

On reaching Tamaiharanui's pa he was received with much apparent kindness; but after two days the rights of hospitality were violated, and he was murdered in the middle of the night. Te Rauparaha resolved on avenging his death, and the mode in which he accomplished it exhibits not only the ferocity of the natives, but the manner in which they were encouraged in their evil deeds by unprincipled Europeans who frequented the coast.‡ An English vessel was lying at Kapiti, the captain of which wished to purchase flax. Rauparaha proposed to furnish him with the quantity he needed, provided that he gave to himself and some of his people a passage to Akaroa, a name still to be found on the map in connexion with Banks' Peninsula, the seat

† Polack, vol. i. p. 343.

‡ A case is mentioned also by Archd. H. Williams, in connexion with a war between the Ngapuhi and Ngatiawa. "Church Missionary Record" for June 1833, pp. 120, 121.

\* The cabbage was introduced into Queen Charlotte's Sound by Captain Cook, in 1774."

† Angas' "Savage Life and Scenes in Australia and New Zealand," vol. i. pp. 277, 278.

of the Canterbury Settlement. This being agreed to, Rauparaha, and a strong body of his warriors, embarked on board the English vessel, which reached in safety the locality of Tamaiharani and his tribe. The chief was decoyed on board, with his wife and daughter, and, having been conducted into the cabin, was made prisoner. So soon as he found that he had been betrayed into the hands of his mortal enemies, he killed his daughter in the cabin, that she might not become a slave. Several of his people, coming out in canoes for barter, were fired upon and slain, and Rauparaha's party, getting on shore, murdered many of the natives, the rest escaping into the woods.\* Tamaiharani was brought to Kapiti, and delivered into the hands of Te Pehi's widow, by whom he was subjected to a most cruel death. But Rauparaha was not satisfied. Returning to the Middle Island, he laid waste the eastern shore as far as Taumutu, to the south of Banks' Peninsula.

New accessions of tribes from the north, driven out of their old seats by the wars of Hongi, or by the Waikatos, reached the neighbourhood of Kapiti—the Ngatiraukaua, the tribe of the present Rauparaha's mother, and the Ngatiawa, a kindred tribe from the neighbourhood of Kawia. This accounts for the singular mixture of tribes to be found in this part of the island. Considerable numbers of the Ngatiawa have, within these few years, returned to their former residence in the neighbourhood of Taranaki, and it is probable that the whole of that tribe will do so eventually. But it will be observed that the affinity existing between Rauparaha's people and other powerful tribes resident in the interior as far as Taupo and Rotorua, and along the western shore as far as Waikato Heads, rendered the seizure of that chief by the Government the more critical.

But what was the moral state of these tribes at that juncture? Were they as vindictive and eager for war as when, at the command of their formidable chief, they wasted both sides of Cook's Straits? or had any beneficial change taken place in them? And this transition in our immediate subject permits us to turn from the darker side of the picture—the

\* This enormity is detailed in a letter from the Rev. S. Marsden to Governor Darling, dated Paramatta, April 18, 1831, and embodied in the evidence given by Mr. D. Coates before a Committee of the House of Commons appointed to consider what measures ought to be adopted for the benefit of the aboriginal tribes in the vicinity of British settlements. (Report from the Select Committee on Aborigines, &c., ordered to be printed Aug. 5, 1836, pp. 482—484.)

gloomy times when New Zealand was a land where the worst passions of human nature raged fearfully and without restraint—and to proceed to trace the providential manner in which the truth of the gospel found entrance amongst these southern tribes. And here we have to advert to a fact already introduced into the pages of the "Intelligencer"—the history of Matahau, a Ngatiraukaua youth, who had been carried as a prisoner to the Bay of Islands, and afterwards, having received Christian instruction there in the Mission schools, came, in company with 300 of his tribe, on a visit to his friends in the neighbourhood of Otaki.† We shall introduce our New-Zealand chief's narrative of the results of this visit. It is very touching.

"Then, soon, Matahau and the other Ngatiraukaua said, 'We will come down to Te Rauparaha and our friends in the south, to Otaki.' They came. There were 300 of them. I heard that they had got a book with them. I heard, too, that there were three men among them who could read. (There was then another fight with the Ngatiruanui, the people of Waitotara, near Wanganni.) When I heard of Matahau, I and my cousin asked him to come to our house, to tell us all about the Missionaries; for I had heard that he had seen white men in Paihia called Missionaries, who had told him about the great God in the heavens, and my heart wished to hear more about that word. But Matahau would not come. I went to him. I said, 'Where is the book?' He said, 'Another man has the book. You go and take it.' I said to Te Whiwhi, my cousin, 'Let us go.' Then we went. We asked the man for the book. He said, 'No: I cannot give it to you. I want it for cartridges.' I said, 'Oh, you give it. It is the book of God: you must not use it for your gun. You give it to me, and I will give you something for it.' I gave him for it mats and tobacco. I and Te Whiwhi, and ten young men, asked Matahau to teach us to read the book. Then some of the people said to me and Whiwhi, 'Why do you want to read that book?' And Matahau, too, said, 'No, do not read that book: it is a bad book: it tells not to have two wives, not to drink rum, not to fight, but to live in peace, and to pray to God.' I said to Whiwhi, 'Never mind their words: let us read.' My heart, and Whiwhi's, and the other young men's, longed to hear the new talk. For long before, when I was a little boy, I had not believed in the gods of my fathers—the old way. My father

† "Church Missionary Intelligencer" for July 1850, pp. 352, 353.

used to hang food in a tree for the gods, and the priests said the gods ate some: they used to eat the rest. I said, 'Why should the priests eat all? Why should they not give me some?' I went to my father, and I asked him. He said it was tapu (holy). I waited till my father was gone: then I crept along the ground, I took the food, and ate it. My father was very angry with me when he found it out. He said the god would kill me. I said, 'I do not fear. I am safe.' The god did not kill me, and I did not believe in the gods of my fathers. At that time I was a wild boy, very wild and bad.

"Because I did not believe in the old way, that was why I wanted to learn the new way. Matahau read the Catechism first to us—the young men and children. The old men did not like the new talk: they liked the fight. When Matahau had finished reading the Catechism, I spoke out loud to the ten young men. I said, 'Those words are good words: I believe all.' Whiwhi said so too, and Uremutu, another cousin, also said, 'I believe it is true talk.' But seven did not believe. They said, 'It is not true.' We said, 'Yes, it is true—the talk of the book. If there were no book, only the talk of Matahau, we would not believe; but the book talks true.' Te Whiwhi said, 'If you do not believe, I do.' And he and I said we would take Matahau, to teach us to read the book. We took Matahau to Kapiti to teach us, that we might be quiet. He did not like to come; but I talked to him, and pulled him, and he came. Te Whiwhi and I were kind to him: we gave him food, and clothes, and every thing. After we had gone to Kapiti, my uncle Watanui came to us, to tell us to come to the fight at Waitotara. But I said, 'No, I will not go to fight. I fear the book of God. I believe it. I will not go.' Te Whiwhi said so too. Before, Te Whiwhi had been very strong in fight. He did not fear the sword. He had killed many men. My uncle and father were very angry with us. They said, 'Our gods are the true gods. They have made us strong to kill so many people. Your God is not strong.' But we would not go.

"We were in Kapiti with Matahau near six months. We learnt every day, every night. We did not lie down to sleep. We sat at night in the hut, all around the fire in the middle. Whiwhi had part of the book, and I part. Sometimes we went to sleep upon the book for a little while, then woke up, and read again. After we had been there six months we could read a little, very slowly. Then we went across in a canoe to Waikanae. We brought Matahau to teach the Ngatiawa people about

the book. Those people liked it very much: they believed. Then they all wanted the book. I told them I could not give them my part of St. Luke; but I told Matahau to write for them on paper 'Our Father,' &c. Matahau wrote for them all, and then they all learnt. He wrote, also, the letters for them, and taught them to read. Before, Matahau had not believed, but now his heart began to grow. We talked to him, and he believed."

Subsequently the two young men, Rauparaha and Whiwhi, conversed about the desirableness of going to the Bay of Islands to obtain a Missionary. They had not full confidence in Matahau, and, as they said, they wished to "hear the words straight from a white man's mouth." Subsequent misconduct on Matahau's part, which caused the people to say to him, "You do what you teach not to do," decided them to do so. Here we must again refer to our manuscript.

"I saw an American ship in the Straits, going to the Bay of Islands. It had two masts. I went to my father to Otaki. I said, 'I will go to<sup>2</sup> Paihia, and Te Whiwhi too, to bring a Missionary. My father did not like it. He and all the chiefs were very angry. He went to Kapiti. My heart and Whiwhi's were full of going to bring the Missionaries to teach our people not to fight. I saw our cousin Uremutu (Kiharoa). Te Whiwhi and I talked to him about our going. He said, 'O yes! you go.' Then I went back to Kapiti. I went to my father's house. I told my father, 'I shall go to Paihia.' My father was angry. He said, 'Why go to Paihia?' I said, 'I want a Missionary, father.' He said, 'I do not want a Missionary to come here. Our gods are many. Why do you want a new god?' I said, 'The new God is the true one, who makes peace and love, not fights.' He told me if I went to the Bay of Islands the chiefs would kill me and Whiwhi when they knew I was his son. I said, 'Never mind if they kill me: I want to kill your bad ways.' Then my father was very sorry. His heart was dark when he saw that we would go. He told me, 'I took care of you the time your mother nearly killed you. Why do you not obey me, your father?' I said, 'My heart does not like your words. My wish is full to fetch the Missionaries.' Then my father was sorry. He went to the captain of the ship to tell him not to take me and Te Whiwhi. He said, 'If they do go in your ship, you go to Mana, to Rangihacata. He will take them off. I cannot do it. I am very old: he is young and strong.' The captain came in the night to tell us my father's words. I said, 'You must take us, for we have paid you.' We had

paid him for our passage many potatoes and pigs. We went on board at two o'clock in the morning. My wife cried very much when I went, and tore her clothes. Te Whiwhi's wife and daughter cried too. I had been married two years, perhaps, at that time. Maories marry very young. I was then, perhaps, seventeen or eighteen years old. It was in the year 1839. My wife's name was Kapu. The name of Te Whiwhi's wife was Ipurape. She was my aunt, the sister of my mother. I went. I was sorry for my wife, but I was happy to go. I longed to go. After I was gone, my father did not eat for three days. He feared I should be killed. He feared, also, that the gospel should come. Our ship went round Cape Palliser up to Paihia. We were about three weeks and a half on the way. The captain was very kind to us. When we came near the Bay of Islands a little fear came over me; but I said to Whiwhi, 'Never mind: God will take care of us.' The anchor of the ship was let down, and I asked the captain, 'Where is the place of the Missionaries?' He said, 'There is Paihia.' One chief came to our ship, with about twenty men in his canoe. His name was Pomare. He had married the daughter of Watanui. When he saw us, he told us to come on shore to see his wife. I went in his canoe to his pa—Otuihu. When Watanui's daughter saw me and Whiwhi, we all cried loud. After the crying was finished, Pomare came to talk with us. He said, 'Do not fear that the Ngapuhi will kill you.' After the talk, he went to get some grog. He brought four bottles. He was fond of drinking. He did not know why we had come to Paihia. He drank two bottlefuls, and told us to drink too. We said, 'We will not drink: we are going to Paihia to see Mr. Williams [Archd. H. Williams]—we called him Te Wiremu Karuwa, or four eyes, because he wore spectacles. Pomare said, 'What! are you Missionary men?' I said, 'Yes; we have come to bring a Missionary to teach our people.' He said, 'Oh! the Missionaries are very bad. They do not drink or fight: they are not like the whaling men, who give us muskets, grog, and any thing.' I was sorry at his words. I told him we would go away, and we went back to our ship. The next day we went to Paihia. We went to Mr. Williams's house. He said, 'Why have you come?' I said, 'I have come for a Missionary to teach my people.' He said, 'There is no Missionary that we can send.' Then I was very sorry. I talked, talked, oh! many hours I talked. Another day we came again and talked. Mr. Williams said, 'Do you know the potatoes?

When they are put in the ground they do not come up at once: after two or three weeks they come up.' We said, 'Friend, we know potatoes do not grow fast on bad ground; but in the good ground, the warm ground, they come up quick.' Then he laughed. We went back to our ship. After a week we came again. I said, 'Friend, how do you like our talk?' He did not hear our talk, only one word he said—'You go to Waimate to see my brother [Archd. W. Williams]: perhaps he can help you.' I said, 'I do not know the way.' He said, 'I will send my Maori boy to show you the way.' It was about fifteen miles. We had no food on the way, and were thirsty and tired. We feared the Ngapuhi, also, and when we saw a man we ran quickly. We told Mr. Williams's servant not to tell our names. When the sun was set we reached Mr. Williams's house—we called him Te Wiremu Parata, or Mr. Williams's brother. He was kind to us, and gave us food, and a blanket to sleep on. There I saw the slaves Hongi had taken from my tribes at Rotorua and Kawia. When they heard my name, they all came round me and cried. The next morning there was a meeting. All those slaves were there, but there were only a few Ngapuhi who believed at that time. Mr. Davis, the Missionary, was there. He talked. Mr. Williams was busy in the school. Mr. Davis said to the Ngapuhi, 'Are you not ashamed to see those men? They have come from very far to hear a Missionary. You have one among you, yet you do not hear him. Those are the sons of Te Rauparaha.' Mr. Davis said, too, the words from the Bible, 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out.' It was very long ago, but I remember his words quite well. After Mr. Davis had finished, my cousin got up, and talked about Matt. v. 13—'Ye are the salt of the earth.' He had not read those words in the Bible, but Matahau had told us. Te Whiwhi said, 'Those words are good. The Word of God is the salt, to keep the heart from getting bad. Why will you not send us a white man to teach that Word to our people?' Then I spoke about the words, 'Ye are the light of the world.' I said, 'The gospel has come to the Bay of Islands. It is light. Why not send the light further—to all?' Then Mr. Davis turned to the people. He said, 'Who has taught these men? yet they come here to teach you.' And all the people said, 'True, true.' All my people, the slaves, came round me and cried. We all cried; but I told them not to be sorry,



for soon God would bring them back to their own country.

"After that talk I went to the house of Mr. Williams. We said, 'Friend, will you give us a Missionary?' But his words were like his brother's words—'We cannot send a Missionary. We have not one to spare.' I was very sorry. Oh! my heart was dark. There was a new Missionary in the room. He was young and weak, not strong. He had just come to New Zealand, and could not understand Maori. I went back to Pahiā. Oh! dark, very dark, our hearts were. We said, 'We have left our homes, our wives, and our people, we have come this long way, and now do not hear good talk. I went to Te Wiremu Karuwa. I said, 'I am very sorry, very sorry. I do not like you. I cannot talk more to you. I shall go to my ship. I shall not come to you more. When I see you in my country I shall not like you.' Then we went to our ship, *very* dark. We stayed in our cabin two weeks. The captain was painting the ship: that was why we stopped. One week more he would have finished it, and we should have gone back. One day, when we were at dinner, a sailor called out to us that the Missionary's boat had come, 'and they are calling for you.' I left my dinner, and we ran quickly, for my heart was happy. We did not see the Missionary, only we thought perhaps one had come for us. I went to the side of the ship, and spoke to Mr. Williams in the boat. Then he came on the ship. The young Missionary we had seen before in his room was with him. His name was Mr. Hadfield. He had heard us speak to Mr. Williams that day, but he did not understand what we said. When we were gone, he said to Mr. Williams, 'What did those Maories say?' Mr. Williams told him that we wanted a Missionary. Then God put it into his heart to like to come with us. When Mr. Williams came on the ship he said, 'Friends, do not be angry with me more: here is your Missionary.' We said, 'We are much obliged to you,' and we were *very* happy. One week after, I started to go home in another ship—the 'Columbine'—with Mr. Hadfield, Mr. Williams, Mr. Clark, Mr. Stack, and Mr. Wilson, and also forty slaves, who were going back to their own places, and to preach the gospel. My cousin went back in our old ship, round the North Cape by Taranaki, with Mr. Hadfield's horses. We cried very much when we parted, though we were happy we had got the Missionary."

At the end of six months from the time of Mr. Hadfield's arrival at Otaki, about twenty natives were baptized, and amongst them the young chiefs who had so zealously interested

themselves in obtaining for their tribe the privileges and blessings of Christian instruction. Young Rauparaha, instead of his old name, Rangikatukua, or Katu, took the name of Tamahana, or Thompson; Te Whiwhi was called Henera Matene—Henry Martyn; Uremutu had the name of Hakaraia—Zechariah; and Te Ahu that of Riwai—Levi. "We were all very happy that day," is the remark in our manuscript. "Our hearts cried: we were very happy."

The work, which had thus commenced, continued to increase and prosper; and in December 1843, the young chief, and 142 of his people, were confirmed by the Bishop of New Zealand. A large native church was built at Waikanac, the pa of the Ngatiawa, both tribes cheerfully expending time and labour in its construction. All was promising, the people anxiously improving the opportunities afforded them. We give an extract from the pen of a British officer, who visited this pa about the period we are speaking of—

"On arriving at Waikanahi, after a pull of a couple of hours, we found all the natives at prayers, or learning their lessons from the native catechists. Some of the pupils were old greyheaded men, busy in the mysteries of the alphabet, and far more submissive and orderly than a class of English school-boys. At the conclusion of the lessons, which was probably hastened by our arrival, each class, after singing a hymn, marched off, and dispersed at word of command. . . .

"In the afternoon we went to the church, a fine, large building, of native construction, and very creditable to their taste and ingenuity. The service was read with much emphasis by a native teacher, who afterwards gave us a long sermon, of which, of course, I did not understand a word; but it had an edifying effect on the audience, if one may judge by the close attention they paid. Almost the whole congregation had Prayer-books and Bibles in the Maori language, though they appeared to know the church-service by heart: even the young children gave the whole of the responses correctly and without hesitation. They repeat the responses simultaneously, and with the greatest attention to the punctuation, so that it produces a rhythmical effect, which, with the musical intonation they give it, is not unlike recitative."\*

Still, it was a recent work: time had not

\* Fowler's "Sketches in New Zealand," pp. 7, 8.—Longman. As to the precision of the natives in making the responses, we may also refer to the Rev. J. F. Lloyd's testimony, given in the "Intelligencer" for July 1850, p. 359.

been afforded for its consolidation, and it was quite uncertain whether it would stand the test of the trying circumstances to which it was exposed in connexion with the capture of the old chief. Tamahana, at the time, was a student at St. John's College, Auckland, with his cousin Martyn. The chiefs of the Ngatitōia and the Ngatiraukaua communicated to him by letter what had occurred; and he was soon after visited by a Waikato chief, who urged his immediate return to Otaki, not by ship, but by land, through Waikato, and along the coast, gathering the people as he went to fight for the liberation of his father. The Christian principle of the young chief and his cousin enabled them to resist the temptation to revenge, so strong to a New Zealander. They returned to Otaki, not by land, but in the "Victoria" brig, not to light up the flames of war, but to preserve peace. His people all welcomed him with rejoicing, and preparations were immediately made for a great conference, at which the question of peace or war might be decided.

"All the Ngatitōia and the Ngatiraukaua came, and some of the chiefs of Rotorua, and Taupo, and all places round. They talked to me. They told me to write letters to all the chiefs of Taranaki, up to Hauraki, and all around, to tell them to kill all the English at Nelson, Wellington, Auckland, and Wanganui, because my father was made prisoner. They talked very loud: they shook their spears and tore their clothes. They said, 'If you will not do it we will go to Rangihaeata and obey him.' Oh! many days there was talk: no sleep, but talk, talk, talk. All hearts were dark for Te Rauparaha. Some women beat their heads to make me sorry, and willing to say I would go to the fight. Then I got up.\* I spoke loud. I said, 'My dear people, I am very sorry there has been this great talk for so many days. I am very sorry; but I fear God. Do you remember the time when I went to the Bay of Islands to fetch our minister to teach us, to make us good and quiet, and to live in peace? Now, you tell me to lead you in fight with the English. I cannot do so. I wish for peace. I do not wish many men to die for the sake of one man—my father. If you fight, many will be killed. I do not fear to fight with the English; but I fear God. I fear to leave our faith in Him. I think the English are very wrong, but we will not do wrong: we will

teach them to do right.' Then all the people were very sorry at my words. I said, 'Never mind my father, he is old: obey me, obey Martyn, and all the Christian chiefs.' Then Martyn spoke—his words were like my words—and another chief also. I then spoke again, that there should be no fights, for I did not want my people to go the bad way. I told them I wished for peace, and that the English should be like brothers to us. I said, 'Brothers do not fight with brothers. If the English will fight, let us yet do right. Let us do according to the words in Matthew, "Love your enemies . . . do good to them that hate you . . . that ye may be the children of your Father which is in heaven."' Then the talk of the fight was finished. All held up their hands, and all said that they would stop in peace, and obey me. I said, 'Do not obey me, only God.'"

This is only one among many instances in which the angry outbreak of excited passions has been stayed in New Zealand by the influence of the Gospel. Often has it reconciled contending parties of the natives, and persuaded them to mutual forbearance: it has been a defence to the settler when defenceless in other respects, and a restraint upon the native when there were no restraints of human authority to keep him back from deeds of violence and bloodshed. In New Zealand the Gospel has changed savage tempers, and subdued the most ferocious characters. Men notorious for their sanguinary feats, who have led the murderous rush, slaughtered age and sex without distinction, and revelled in the cannibal feast, now lead the way in the path of Christian instruction, and stand forth to be taught themselves, or to teach others in the school of Christ. We are well reminded in the simple yet forcible mode of expressing themselves which is customary with the natives, "Do not think that New Zealand is quiet and in peace because we feared the muskets and the soldiers. No! We did not fear them, only the Word of God. It was this we feared. It was this which chained New Zealand hands, and bound them fast that they could not fight. By the Word of God New Zealand is in peace." Yes! We are persuaded of it. It is the Word of Him, who of old hushed to rest the agitated waters of the sea of Galilee, that has accomplished as marvellous a change in these once blood-stained lands. What an encouragement to persevere in Missionary work, to publish far and wide that glorious gospel beneath whose ascendant influence "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion

\* Vide Frontispiece. This engraving has been made according to directions and instructions received from Te Rauparaha.

and the fatling together; and a little child shall lead them!"

And now we desire the gradual blending of these two races, the European and the Maori, until, in the feeling they entertain toward each other, they become as one people, strong for defensive purposes if necessary; strong to repel unjust aggression, such as Tahiti has experienced; and strong for Christian and benevolent purposes; so that the Word of truth which has been communicated to them, when it shall have become firmly settled in New Zealand, may sound forth from thence to other lands which are yet in darkness. We wish them to unite, as the Waipa and the Waikato rivers of New Zealand; the one, the Waipa, a comparatively tranquil stream, free, for a considerable distance, from rapids and other interruptions to navigation, flowing through one of the most fertile and sheltered valleys in the island, in whose alluvial soil grain of various kinds, tobacco, sallow, and hops already flourish, and where the vine and mulberry may find a home; the other, the Waikato, rushing down from the Taupo lake, into which it had previously found its way from some of the volcanic mountains round, bearing on its tide the pumice-stones which bespeak its origin, and difficult with rapids; yet both, in their junction, forming one stately stream, navigable for vessels of above thirty tons for a hundred miles from its embouchure. This fusion of aboriginal and colonial races is one of those admirable results which it is reserved for the gospel to accomplish. Where this divine element, so corrective of what is evil, and promotive of what is good, has been unhappily disregarded and set aside, undervalued by the European, and withheld from the heathen on whose shores he has found a home, feuds and mutual reprisals have ensued of the most painful character. When a professedly Christian nation forms colonies amongst the heathen, it is her bounden duty, in her national capacity, to put forth suitable efforts for their evangelization; and where this has been neglected, we cannot be surprised if, in protracted and sanguinary wars, she finds her just punishment. Happily for New Zealand, Christianity preceded the commencement of colonization; and now its continued action is necessary to render permanent its present tranquil state, and complete the incorporation of the two races. They are now in presence of each other, and the aborigines of New Zealand are not a people to be slighted, thrust aside, and trampled under foot. Their union in brotherhood with the Europeans on their shores is of first importance; and we

repeat, that, in order to such a fusion of the two races, the continued interposition of Christianity, in its pristine purity and vigour, is indispensable. Otherwise, as they approximate more nearly, and their respective interests become more involved, how shall causes of irritation be avoided? Sir George Grey remarks—

"Each European settlement has also now attracted to its vicinity, or contains mixed up with its white inhabitants, a considerable Maori population. In these cases both races already form one harmonious community, connected together by commercial and agricultural pursuits; they profess the same faith; resort to the same courts of justice; join in the same public sports; stand mutually and indifferently to each other in the relation of landlord and tenant, and are insensibly forming one people. Each day also, as the European settlements spread along the coast, or towards the interior, a larger number of Maories are weaned from barbarism, and are adopted into a civilized community. The danger of any general outbreak on their part, therefore, daily decreases."\*

We doubt not the possibility of this process of incorporation, provided that Christianity be sustained in healthful action, and have opportunity afforded it of exercising its beneficial influence, as well on the colonist as on the native. Pure Christianity is indeed the salt, penetrative and corrective. Introduced into the bosom of a nation, it savingly influences some; it restrains others. Some are converted and sanctified, endued with high and holy motives, and in the influence which they exercise, and the example which they set, the whole body is benefited. The tone and standard of general opinion is elevated, and vices, which would otherwise obtrude themselves on society with appalling familiarity, are discountenanced, and compelled to secrecy and shame. The colonists in New Zealand are placed in a position of great responsibility; and much of the future will depend on the aspect which they assume, and the manner in which they conduct themselves towards the native race. In a document which has been brought to our notice, signed by certain members of the Church of England in those islands, there is a full admission of such responsibility.

"Upon reviewing our present position, we find that we form the most advanced and remote out-post of the Church of England. There have also devolved upon us, in common with many of our countrymen, the important duties in aiding in the foundation

\* "Papers," &c. p. 22.

of a great nation, and in the moulding of its institutions. At the same time there are in our immediate vicinity various heathen nations, and even in the midst of us are many native inhabitants of these islands who have not yet embraced the doctrines of Christianity. Moreover, we, the European members of the Church of England, have been collected from many countries, and are settled in widely-detached localities; and thus, although we are bound together by a common faith, and have common duties to perform, we are united by but few of the usual ties of long and familiar acquaintance, whilst there is no system of local organization which might tend to draw us together as members of the same church.

“We therefore feel ourselves called, from circumstances and from our position, to vast responsibilities, and to the discharge of important duties, whilst we have many elements of weakness around and amongst us.”

This, no doubt, is true. We must therefore be permitted to remind them that nothing less than Evangelical Protestant Christianity, reformed Christianity, purified as it has been by the searching process of the Reformation from the falsehoods and corruptions which the craft or ignorance of man had superadded, and restored to its original purity and power, will ever enable them to rise to the measure of their responsibility—sound, honest, truth-telling Protestantism, such as our forefathers were instrumental in restoring to the mother-country amidst much of personal suffering and trial, all willingly endured by them in the hope of disentangling God’s truth from Popish error, and which now remains embodied in the Articles of the Church of England—this alone can correct the sources of weakness referred to in the above paragraph; unite them as one body in the fellowship of the gospel; and draw forth their sympathies in benevolence of action towards their aboriginal brethren around them. A church system, in which the attempt is made, by increased attention to that which is secondary and subordinate, to compensate for the omission of the primary and essential element; which depends more on ecclesiastical rules and regulations than on the preaching of the gospel; which substitutes authority for love, the pressure of compulsion for spontaneous action, and, by its rigid adherence to what is outward and formal, and of mere human enactment, fetters the free and wholesome action of God’s truth—this can never meet the crisis. An ecclesiastical system, constructed on a basis so narrow as that laid down in the declaration with regard to baptism arrived at

by the Synod assembled at Sydney—a declaration not made, we rejoice to add, without at least one episcopal voice protesting, to show that it was not unanimous—and armed with self-governing and irresponsible powers to carry out its own dicta on this and similar points when they might arise, would be productive of the most disastrous consequences. Whatever form legislation may assume with reference to the colonial churches, we trust that nothing will be permitted, calculated to interfere with the faithful preaching of gospel truth according to the largeness and comprehensiveness with which it is embodied in the Articles of the Church of England. In this are alike involved the welfare of all in which, as Christians and Britons, we are most interested—the welfare of the colonies and the mother-country, the evangelization of the aboriginal races, and the peace and prosperity of the settlers. An evangelical ministry, prepared to carry out with fidelity its Ordination vows—engagements solemnly entered into in answer to straightforward questions, such as this, “Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?”—such a ministry, unrestricted in the conscientious discharge of its important duties, not interfered with by the abrupt and uncertain action of arbitrary authority, but supported and sustained by the exercise of a wise, paternal influence—this, in such a juncture as New Zealand is placed in at the present moment, when the foundations of a future people are being laid, cannot be withheld from the European section of the population without endangering the attainment of all that we are most anxious to see accomplished.

Amongst the native race, also, Christianity requires to be consolidated and permanized. We need that it should be so thoroughly identified with them, that it may be transmitted from generation to generation, in the hope that, by the blessing of God, it will deepen and strengthen in its course. Great results have been produced, and nearly the whole nation has submitted itself to a profession of Christianity. But the present generation, which has been the subject of so remarkable a change, shall pass away, and we

would not that the gospel which they have embraced should pass away with them, but continue with their children, so long as they shall continue to be a people. It would be painful to think it should be with them as with the Israelites—"all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel." The great need of the present moment is, the adoption of such measures as may tend to secure to future generations the evangelical blessing which New Zealand has received. The scriptural instruction of the rising generation is one sure mode of intermingling Christianity with the life-blood of the native race. Institutions having reference to this important object have been commenced by the Society, and additional measures are contemplated, more particularly with respect to female education. It was unavoidable that the Society should take the initiative in this procedure. It could not be expected that the converted native would at first be conscious of the necessity and importance of such measures. But the commencement being made, the school system will find its own way, and the natives, progressing in the conviction of its utility, and in the means of sustaining it, after due time will carry it on themselves. Our educational measures in New Zealand are initiative in their nature. It is not that we hope to grasp, or think ourselves competent to deal with, the educational necessities of New Zealand; but we do hope to give such a direction to the native mind, that, convinced of the value of scriptural schools, our New-Zealand brethren shall willingly put forth self-denying efforts to secure such advantages for their children. Our schools are, in a great measure, self-supporting schools, comprehensive of the industrial element, as being less burdensome to the Missionary funds, and best calculated to elicit and strengthen in the native mind the principle of self-action.

We shall refer to one interesting Institution of this kind, that at Waikato Heads, on the western coast, under the superintendence of our Missionary the Rev. R. Maunsell. The necessity for such efforts is comprised in the following extract from a recent letter—

"To Christianize is one thing; to increase their habits of Christian graces is another, and perhaps the more difficult. To eradicate the old habits of deceit, dishonesty, and falsehood; to banish their idle, unprofitable, and time-wasting gossipings; to form correct views of Christian propriety; to establish a sense of responsibility; to create a genuine aversion to sin,

based on proper motives; to induce habits of Christian liberality, and zeal for the cause of the Saviour; to excite the feelings, anxieties, and conduct manifested by the Christian in the various relations of life, particularly in that of parents; these are fruits which we ardently desire to see, and which can be reared only by the most anxious and close attention."

It was with such objects in view that Mr. Maunsell, some years ago, commenced his Institution. The adults who are received are required to teach in the school and work on the Mission farm, receiving no remuneration except very plain food, and a duck shirt and jacket; yet young chiefs have contentedly submitted to these rules, so much have they valued the opportunities of instruction. The progress of this Institution has been very encouraging. In the first year the number of the pupil-boarders was 15; in the second year, 30; in the third, 47; in June last nearly 80, and in September 102. Mr. Maunsell says—

"My scholars are obedient, docile, and industrious; and we ourselves, though completely occupied from peep of day till late at night, enjoy a very large measure of health and strength. I have now labouring in my district three valuable young men, whom I have trained here. I have also a staff of four native teachers on the Station, whom I send to visit the neighbouring settlements on the Saturday."

Mr. Maunsell commenced with a rush house which cost 6*l*. The Government of New Zealand assisted him with a grant of 250*l*. for building expenses; and the progress made in this respect is thus summed up by him—

"Our settlement now comprises eleven dwelling-houses, besides my own. We have timber cut, and are only waiting for a carpenter to put up another school-house and other buildings. We hope soon to have other native buildings erected, and thus to carry on my original intention of forming a Christian village. Agriculture is the employment I prefer beyond all others for my school. We are busily engaged in putting up our fences; and hope, with God's blessing, before many years are past, to see the surrounding desert waving with wheat ready for the harvest. Many of my scholars can now plough, drive the cart, grind with our horse-power mill, put up post and rail fencing, build chimneys, milk the cows, make butter, besides many other duties which are inseparable from farm operations. Our Girls'-school, besides washing, sewing, and domestic duties, sift and

clean our wheat, sift flour, and make bread for the Institution to the extent of 400lbs. in the week. If I can procure the proper materials, I intend introducing the spinning-wheel, and thus work up our wool, which last year amounted to 500lbs. These articles are, however, very difficult to get good in this part of the world; and unless good they will be of no use to us, who have no carpenter to repair them when out of order.

"All our time, however, is not spent in industrial employments. Every morning, at day-break, there is an examination of the whole school in Scripture, besides morning and evening school. This regular alternation of work and school accounts in a considerable degree for the contentment and obedience that reign amongst us, and the attachment which the pupils entertain towards us after they have been any time here."

To this we append some account of another interesting Institution, the Native Girls'-school at Taurarua, or St. Stephen's, near Auckland, under the charge of the Rev. G. A. Kissling and Mrs. Kissling, from whose report for 1850 this extract is taken—

"The number of inmates at this establishment was, to the month of August, twenty-nine. As the means for its support were inadequate, I gave to thirteen of them my willing consent that they should depart to their respective places of abode. I say willing consent, because I felt unwilling to involve the school again in financial difficulties. The average number, consequently, for the year 1850, has been twenty-one or twenty-two. The conduct and progress of the girls has given Mrs. Kissling and myself unqualified satisfaction. We look upon these girls as seedlings which will bear fruit, or as bread cast upon the waters, which will be found many days after our labours have ceased in the Missionary field. Their moral and religious influence will no doubt have, in due time, a bearing on the aboriginal population. As our strength declines, our humble efforts, in dependence on God's grace, may thus grow with the growth of the rising generation, and tend to glorify our blessed Saviour in ages yet to come.

"The building for the Native Girls'-school has been completed.\* It is both noble and commodious in its construction. Its entire length is 120 feet, with two wings, each 56 feet long. In the middle it is 17 feet wide, and in the wings 15 feet. In the centre of the building is the principal room, or 'hall,'

\* This building has been raised at the expense of the New-Zealand Government.

and adjoining, and connected with it by a moveable partition, is the schoolroom. On the other side of the hall is the kitchen. The east wing is appropriated as the residence for ourselves and family, and in the west wing are the dormitories. In the rear of the main buildings, at the distance of about 60 feet from them, are the laundry, bakehouse, &c. An Auckland periodical contains the following notice—"In walking through the different apartments, we were much struck by the admirable proportions and general arrangements, and by the effective manner in which thorough ventilation is secured."

"The formal opening of this building took place on Tuesday, the 17th of December. The number and respectability of the parties present on the occasion, afforded strong evidence of the interest taken by the public in the improvement of the aboriginal race. The Bishop, in the first instance, read the regular evening service, in the course of which a Maori hymn was delightfully sung. At the conclusion of the service his Lordship called the girls of the school by name, one after the other, presenting to each a Prayer-book. Archdeacon W. Williams then briefly addressed them in their native language, impressing upon them that, however sound the 'form of words' contained in those books might be, it was essential, in order to their praying aright, that they should engage in their devotions with sincerity, and from the heart. At the close, Bishop Ken's well-known Evening Hymn was sung with touching effect, and, the Bishop having pronounced the Benediction, the deeply-interesting proceedings of the day terminated."

There is another school, at Otawhao, for half-caste children, of which we find the following notice in a recent report of the Rev. J. Morgan—

"Our Boarding-school contains twenty-three half-caste boarders. These children are not boarded and clothed at the expense of the Church Missionary Society, but, in general, by their parents, or, in cases of poverty, by assistance obtained from my private friends. I have not yet received any native children into the school, for the following reasons—

1. The new building intended as a dormitory is not completed, and consequently our school accommodation is very limited, the school-room being now used as a dormitory, dining-room, and school-room, and in wet weather as a kitchen also.
2. I am anxious to excite a spirit of emulation amongst the natives in reference to the education of their children; and, having done so, to carry out the rule of the school, that every native parent shall

contribute donations of food for the support of their children during the time they are in the school, except in cases where the children are sent from the distant out-posts. Many parents have expressed their readiness in this manner to keep down the expenses of the school.

“His Excellency Sir G. Grey has manifested a very great interest in our school. In July last he requested the attendance of Te Werowero, the principal chief of Waikato, at Government House, and requested him to make a free gift to the Church Missionary Society of a piece of land adjoining the Station, for the benefit of the school. The land was given up by Te Werowero, and the Governor now only waits its being surveyed to make a grant of it to the Society. His Excellency also, at the same time, offered to assist me in the purchase of a small flock of sheep, for the use and benefit of the school; and prior to his leaving Auckland, on his present journey south, he gave directions to his Private Secretary to purchase the same. During my stay in Auckland I obtained the sum of 50*l.* from the Government Education Fund, for the erection of a dormitory. The building will afford a sleeping accommodation for fifty boarders. I also obtained the sum of 59*l.* 12*s.* donations from friends in Auckland. This sum will be expended, partly in the purchase of sheep, in the purchase of a loom and spinning wheels, and in the outfit and current expenses of the school for the past quarter.”

We have here to acknowledge, with much thankfulness, the deep interest taken by the Governor of New Zealand in all that tends to promote the true welfare of the native race. His Excellency often attends the services in the Mission chapels, visits the schools, examines the classes, and has granted important pecuniary aid to the Missionaries, on several occasions, in connexion with education, agriculture, and the general improvement of the natives.

But there is another object to be attained, of paramount importance, in order that the reception of Christianity by the native race may be permanent and lasting—the formation of a native ministry, to which may be eventually deferred the care of the native flocks. When such a ministry has been so far raised up as to afford a reasonable hope of its continuance, and provision has thus been made for the transmission of pure Protestant truth amongst the native race; then, as a Missionary Society, we may consider that our work is done. But we cannot conclude this to be the case, until we have been enabled to transfer the truth, which we have been instrumental in conveying to the New Zealanders, into the keeping of

an indigenous and native ministry; and have thus, so far as we can do so, provided for its continuance among them. It is very humiliating to remember, that, in connexion with New Zealand, we have had, as yet, no instance of native ordination. In Ceylon, North India, South India, Western India, Sierra Leone, and North-west America, there have been instances of native ordination in connexion with the English Episcopate; and during the course of the present year we believe China will be added to the number. In New Zealand, where the work of conversion has partaken more of a national character than in any other of our Mission-fields, there exists in this respect a singular deficiency. We have, indeed, a large body of native teachers in New Zealand, no fewer than 369, laboriously engaged in the service of the Mission. The history of many of these men is singularly interesting, and the transformation which has taken place in them, from being foremost in the service of Satan and in wicked deeds, to zeal for God and for His gospel, is most remarkable.\*

It is worthy of note, with what an earnest grasp men of this stamp in New Zealand have laid hold on the truth for themselves, and with what devotedness they have laboured to introduce it amongst their countrymen. One touching instance of this kind we cannot refuse a place in the pages of the “Intelligencer.” It is contained in the following account of the death of Caleb (Karepa), a chief and teacher of his tribe. It is a native account, given to our Missionary the Rev. W. Colenso, on his visiting Caleb’s village, shortly after his death, by the Christian natives of the place.

“Karepa adhered to your advice, and when he felt a little unwell he moved about, and did some light work. In the early part of October he dug around and cleared away the grass from the four young apple-trees, saying how glad he was to see the trees of his Minister spring and grow. His illness increasing, he said he thought he should not recover. He now summoned us all to come close around him, and with much love exhorted us, talking energetically”—as was his custom—“a long while. He said—

\* We may especially instance Horomona Marahau, or “Blind Solomon,” of Otawhao. His heathen course he narrated to Mr. Angas, on that gentleman’s visiting Otawhao in 1844. The account will be found, with various interesting particulars of his later history, in “Savage Life and Scenes,” vol. ii. pp. 146—149, &c. See also “Church Missionary Gleaner” for Jan. 1847, pp. 3—6; and “Church Missionary Record” for Sept. 1850, pp. 209, 210; April 1851, p. 92; and August 1851, p. 183.

'You well know that I have brought you from time to time much riches. I have obtained for you muskets, powder, hatchets, knives, blankets, shirts, spades, &c. I afterwards heard of the new riches, called Faith. I sought it. I went to Manawatu—in those days a long and perilous journey, for we were surrounded by enemies; no man travelled alone. I saw the few natives who, it was said, had heard of it; but they could not satisfy me. I sought further, but in vain. I afterwards heard of a white man, called Hadfield, being at Kapiti, at Otaki, and that with him was the spring where I could fill my empty and dry calabash. I travelled to his place, to Otaki, but in vain: he was gone—gone away ill. I returned to you, my children, dark-minded. Many days passed by. The snows fell, they melted, they disappeared: the tree-buds expanded, and the intricate, entangled paths of our low forests were again passable to the foot of the native man. At last we heard of another white man, who was going about over mountains and through forests and swamps, giving drink from his calabash to the poor secluded native folk—to the remnants of the tribes of the mighty, of the renowned of former days—now dwelling by twos and by threes among the roots of the big trees of the ancient forests, and among the long reeds by the rills in the dells! Yes, my grandchildren! my and your ancestors once spread over the country, as the koitareke (*quail*) and kiwi (*apteryx*) once did; but now their descendants are even as the descendants of these birds—scarce, gone, dead, fast hastening to utter extinction! Yes, we heard of that white man: we heard of his going over the high snowy range to Patea, up the East Coast, all over the rocks to Turakirae. I sent four of my children to Mataikona to meet him.\* They saw his face—yes, you, you talked with him. You brought me a drop of water from his calabash. You told me he had said he would come to this far-off islet† to see me. I rejoiced: I disbelieved his coming; but I said, he may. I built the chapel: we waited expecting. You slept at nights. I did not. He

\* In Mr. Colenso's journal of April 12th, 1845, we find—"I saw at Mataikona four young men from Ihuraua," the old residence of Caleb, "three of whom immediately entered their names as candidates for baptism." He then promised to visit their tribe in his next journey. Of those four, three had preceded the old chief to the eternal world; and the fourth was Mr. Colenso's narrator.

† The natives call an isolated wood or village, in the interior, by the same name as an island—*motu*.

came: he emerged from the long forest: he stood upon Te Hawera ground. I saw him: I shook hands with him: we rubbed noses together. Yes, I saw a Missionary's face; I sat in his cloth house [tent]; I tasted his new food; I heard him talk *Maori*. My heart bounded within me; I listened; I ate his words. You slept at nights. I did not. Yes, I listened; and he told me about God and His Son Jesus Christ, and of peace and reconciliation, and of a loving Father's home beyond the stars. And now I, too, drank from his calabash, and was refreshed. He gave me a book, as well as words. I laid hold of the new riches for me and for you; and we have it now. My children, I am old; my teeth are gone, my hair is white, the yellow leaf is falling from the tāwai tree:‡ I am departing. The sun is sinking behind the great western hills: it will soon be night. But hear me: do you hold fast the new riches—the great riches—the true riches. We have had plenty of sin and pain and death; and we have been teased by many—by our neighbours and relatives; but we have the true riches. Hold fast the true riches which Karepa sought for, for you.'

"Here he became faint, and ceased talking. We all wept like little children around the bed of the dying old man—of our father. We were few in number, and far from human aid or sympathy. The next day he expressed a wish that his only son, Huru, might be sent for. He had been several weeks absent, roaming about on the Manawatu river. The messenger went to the nearest villages on the river, and learned that he was nearly a week's journey off, so that he could not be fetched in time to see his dying father. In two days the messenger returned, and Karepa, when he heard that Huru was not come, and considered that he should no more see the face of his only son in this world, was for a time very sad; but he soon talked again as before, and left instructions for his son. The next day the old chief said, 'My children, I have been dreaming. I last night saw my Minister: he was here, smiling upon me, and praying intercessory prayers for me. It is well. It is good. Now I know I shall go to the world of spirits. It is well. Hold fast the true riches when I am gone. God be merciful to me a sinner!' He now suffered much pain, from which he had scarcely any cessation until death relieved him. He prayed much and often, under the trees on the edge of the wood, going—in his pain—from place to place. His prayers, in

‡ Tāwai—*Fagus* sp.—a deciduous-leaved beech; one of the few deciduous trees of New Zealand.



his exigency, were those he had got by heart—the Collects for Ash-Wednesday, the second Sunday in Advent, the second and fourth Sundays in Lent, and the first in the Communion Service, and the Lord's Prayer. He also well knew the daily Collects of Morning and Evening Prayer, with the Confession, and Chrysostom's, and St. Paul's Benedictory Prayer: these, with the third chapter of St. Matthew's Gospel, the old man always used whenever he was obliged to stay away from his chapel, or to act as minister. His constant prayer was, however, that of the publican, 'God be merciful to me a sinner!' He said he should like to see your face once more; and straitly charged us to tell you, that, though his body is dead, his love for his minister still lives: this he often repeated. On Sunday, the 4th of November, while we, the few inhabitants of the village, were at school in our little chapel, Leah, Mikaera's wife—who had remained as a friend with Azubah, Caleb's aged wife—came running to the chapel to say he was gone! We concluded our school abruptly, and went over to the edge of the wood, where the body was: the soul had fled away to Jesus' city to dwell with Him. With much grief we paid the last rites. In less than a fortnight after, Caleb's only brother, Seth, also an aged man, who was in perfect health at this time, had also died; and now, O our father! your eyes behold the remnant!"

But it must be remembered that these men, valuable and effective as they are, have not had, like Messrs. Crowther and Budd, the advantages of early discipline and training. Over a large portion of New Zealand—indeed, the largest portion—the work has been of too recent a character to admit the possibility of this, dating no further back, so far as the location of European Missionaries is concerned, than the latter end of 1839 or beginning of 1840. We can well conceive, therefore, that in their case there is a certain point of effectiveness, beyond which no advance can be made. And this, no doubt, does account to a considerable extent for the backwardness of the New-Zealand Mission on this important point of native ordination. But if it be that the native catechists, however useful in their present vocation, do not afford the most desirable materials to operate upon in order to the preparation of candidates for Holy Orders, then there is the more need that immediate steps be taken to provide such as may be available. The Society has therefore granted funds for the erection of an Institution at Tauranga for the preparation of native candidates, some of whom may be employed as catechists

and schoolmasters, and others be presented for episcopal ordination. With the increase of schools, there will be a proportionable increase in the number of youths, who, from early training and discipline, will be suitable for admission into such an Institution.

At the same time, it is undoubted that great difficulties will be thrown in every Mission-field, if European qualifications be assigned as the standard to which the native candidate must be brought. An European Missionary is the first agent in a Mission. A work of conversion is accomplished, and native congregations formed. It is admitted that these native congregations must eventually be committed to the charge of a native ministry. But before this transfer can be accomplished, it is ruled that the native minister, in intellectual qualifications, must be brought up to a level with his European predecessor; nay, more than that, that he must be competent to pass through an examination, not merely in his own vernacular, but in the acquired English. Without some such equality, it is thought that a transition from an European to a native ministry could not be safely attempted. In experimental acquaintance with the truth of God, in scriptural knowledge, we should not be disposed to allow the slightest inferiority. But to insist that in grasp of mind, in comprehensiveness of knowledge, and general intellectual acquirements, the same equality shall exist, must be to put off to an indefinite period the attainment of this great object. In attempting to raise native candidates to such a point, there is danger, lest what they gain in polish and aspect they lose in real substantial qualities and power of endurance, and become less fitted, instead of being better fitted, for the native pastorate. Surely, if the intellectual qualifications of the native pastor be to those of the European directly as the mental standard of the native to that of the European congregation, this may well suffice for all practical purposes. He is then placed in the same position, with reference to those amongst whom he is to minister, as the European clergyman to the home congregation entrusted to his care, and thus minister and flock may advance together.

We cannot but think it desirable, when a native congregation has been organized, that, as soon as may be practicable, it should be committed to the charge of a native brother. The national distance between an European minister and a native flock, and the dissimilarity in mental structure and habits, are so great, that there is danger lest the relation in which they stand to each other assume the aspect of

superior and inferior, rather than that of pastor and people. But if the standard of qualification be unduly raised, the hope of a native pastorate must be of necessity deferred, perhaps for many years to come.

"A friend, writing to us on this subject recently from England, makes the following remarks. He says, 'We must look forward to the time, when the work will necessarily devolve on the natives themselves. It would seem, therefore, the wise course immediately to employ them in every line of Christian duty and responsibility—not to wait till they are stronger, and so forth; since they can only become strong by exercise, and stable by trial. You will have failures, doubtless, but failures are inevitable under any circumstances; and my impression is, they will not be numerous; indeed, not so great by immediate effort to employ them, as by delaying it to a future time. Let them be made responsible, and they will feel their responsibility—let an independence of character be cultivated, and they will become independent, and so able of themselves to sustain the cause of God. We ensure feebleness by treating them as feeble, and childhood by regarding them as children.' In these sentiments we have the principles of apostolic practice, and we cannot help feeling them to be of universal application."\*

That work of evangelization which was commenced many years back in New Zealand needs still to be diligently prosecuted, until it has penetrated more deeply the native race, and become more completely interwoven with their national feelings and convictions. The impression has been made, but it needs to be stereotyped on the national mind. In this the future prospects of that country are involved, and it becomes all who are possessed of influence and authority to labour diligently and unitedly, that what has been done may be consolidated, and the profession of Evangelical Protestantism by the natives be rendered permanent and lasting. It is with such objects in view, in the hope of advancing the temporal and spiritual interests of his tribe, that Thompson Te Rauparaha has visited England. The advancement of civilization in his district, and in other parts of New Zealand, is of a very interesting character. But the energetic action of Christianity is the more needed, rightly to direct the native mind at this eventful crisis, that it may not degenerate into a mere covetous and grasping tendency, but may be consistent with, and auxiliary to, the growth of true religion in the land. We shall

\* "Calcutta Christian Observer," January 1852, p. 19.

venture, on another occasion, to introduce our readers to some of our Missionary districts where improvement is discernible, and more particularly Rauparaha's district, and his plans for the improvement of his tribe. Meanwhile, we conclude with the following passage from the report of the Rev. T. Chapman for the year 1850—

"This is, as it now appears to me, an eventful year. It closes, virtually, my sixteen years' labours as a pioneer to this once dreadfully barbarous people.† I entered their country when the hearts of all were alike; when no one either knew, or desired to know, his Creator; when we were sought for, only that they might be benefited by the honour which it placed upon them, and by the clothing they procured from us in exchange for food and work. Now, through the blessing of our heavenly Father, we have 'temples' raised in almost every place, where the holy and blessed Trinity is worshipped and adored. The early teachers of the first Christian Church went down unto Judea and Samaria, and 'preached the Word of the Lord.' Your Missionaries in this heathen land have, under the guidance of the same Spirit, done as they did, and with the same effect. Still, let not our kind fathers in our native land think that, as yet, their period of labour and watchfulness is closed here. Never was the Church more loudly called upon to use her energies to secure the victory which lies before her here than now. Never were faithful, stirring men more required than at this time—a time when, by unwearied diligence, infant churches have to be instructed into manhood churches; early, perhaps, to be called on to become parent churches, and to minister unto the millions of this hemisphere, even as they themselves, in the childhood of their belief, were ministered unto. 'The world is moving,' is an expression I have somewhere read. It is moving; and the utmost stretch of vigilance is required, as far as human instrumentality can go, to see that our 'world' here is 'moving' upon the axis of the immutable Gospel of our Lord Jesus Christ. 'Another gospel' is preached in every direction around us: the cause of saints, and the worship of saints, are advocated with untiring perseverance by those who declare themselves of Him who hateth even a 'similitude,' and who parleys not with degrees of idolatry. The vanities and customs of an ensnaring world, still 'moving,' are

† Altogether, including his residence in the Bay of Islands, Mr. Chapman has laboured more than twenty years in the Mission. He left England in January 1830.

spreading out before the eyes of this people, and of a world, too, whose friendship is 'enmity with God.' And have we any warrant, from our previous knowledge of our own species, to suppose that newly-baptized adult Christians, men whose hearts were formerly stained with guilt of the blackest dye—have we any warrant to suppose that these may now safely be trusted, like Jacob's sons going down into Egypt, without Jacob's earnest caution continually sounding in their ears—'See that ye fall not out by the way?' Few parallels may, perhaps, be found to the phenomenon now seen in New Zealand—a *people* made willing in the day of His power; and the

operation of but a handful of years banishing almost all traces of heathen rites from the shores of a country, only known formerly by the massacres its inhabitants had committed upon those who had visited them, and by their addiction to human flesh. But these scenes have passed away, their horrors have passed away, and their miseries have passed away; and now, with gratitude to Him who is the 'Prince of Peace,' and the 'Head of His church,' to Him, through whom all our mercies have flowed unto us, and to this people, to Him be praise in all lauds, now and for ever! Amen."

## LETTERS AND JOURNALS OF MISSIONARIES.

### APPEAL FOR INCREASED MISSIONARY EFFORT ON BEHALF OF INDIA.

THE following communication has reached us from the Rev. Charles Davies, Missionary of St. Paul's Cathedral, Calcutta. We gladly insert it, not only because of its seasonableness at the present moment, when Weitbrecht's removal is a summons to many to offer themselves for Missionary work in India, but also because we are most anxious to encourage communications from friends abroad, who will kindly work up the materials lying so thickly around them into form and use for our periodical. We believe that such contributions would greatly enrich its pages. They would break in upon, and, with a happy interruption, put out of view, that intellectual sameness, which, after a time, is sure to betray itself in articles continually cast in the mould of the same mind—which is pleasant when diversified with the efforts of others, but which becomes monotonous when not thus relieved. There is a very beautiful variety in the light in which different minds view the very same facts and objects when presented to them. It is similar to the effect produced when the same landscape is viewed from various points of observation; and we are anxious that the scenes of Missionary effort should be so presented to our readers.

*"Calcutta, April 7, 1852."*

"SIR—I am not aware whether it is in strict accordance with the plan of your most interesting and valuable periodical, to publish correspondence from Missionaries abroad. However, I have been so impressed with a feeling of the importance of bringing forward the following subject in your pages, in connexion with the article in the December number on "The Claims of India for enlarged Missionary

Effort," that I have determined to address you, hoping that, if my communication may not be published in its present form, the substance of it may be embodied in some other. The views expressed in the article alluded to on the subject of Missionary labour, have been gathered from the opinions of various Missionaries in different parts of India, who, with singular unanimity, agree in stating the great want at the present crisis in this country to be, not Missionary pastors, not Missionary professors, not Missionary translators, valuable as each and all of these are, but Missionary preachers—men, the great business of whose life it shall be to go about from city to city and village to village, unhampered by the ties of station duty, to preach the everlasting Gospel to the millions who have scarcely ever heard the name of Jesus, and multitudes of whom have never seen the face of an European. I need scarcely say that my experience leads me to exactly the same conviction.

And it is very gratifying to me to find such an amount of testimony collected in direct support of an opinion which is very frequently controverted by others, but which every day's residence in India forces more and more strongly upon my mind. It is to be feared, that not unfrequently most incorrect notions are formed in England on the subject of Mission work in this country. It is thought that a great deal is being done towards the extension of the Gospel amongst the natives, and that a very large Missionary force is expended here; both which statements are true in a certain sense. But if the country itself, its vast size, its enormous population, its variety of language, be considered; and if, in these respects, it be compared with other fields of Missionary labour; the utter inadequacy of the means now employed will be at

once apparent: by which it is not meant that the number of labourers is merely disproportioned to the population, for this it must perhaps ever be until great numbers of native preachers can be obtained; but that it is quite out of proportion with the amount of labour spent on other fields; while, from the peculiar openings for the Gospel, and the peculiar difficulties which India presents, the proportion assigned to it should certainly be larger than that set apart for other countries.

"Before entering upon this subject in detail, I would mention the circumstance which, together with your December article, has induced me to address you. Towards the close of that paper occurs the following notification—'We rejoice to find that two from the number of our Indian Missionaries, individuals long resident in that country, and conversant with native language, character, and habits—the Rev. J. J. Weitbrecht of Burdwan, and the Rev. T. G. Ragland of Madras—have been so dealt with in their consciences, that they have been led to propose the surrender of the more local and pastoral work in which they have been hitherto engaged, that they may go and preach Christ where He has not been preached before. They are fitted for immediate action. Would that we had many such?' You will have learned, before this reaches you, that the Rev. T. G. Ragland has been compelled, by failure of health, to return to Europe, and that the Rev. J. J. Weitbrecht has been summoned to 'rest from his labours,' and to depart and be with Him whose Gospel he so faithfully preached. Thus, in the providence of God, this plan for a more extensive preaching of His Gospel has for the present been completely checked. We who had hailed the offer of our dear brethren to go forth to this peculiarly apostolic work with thankfulness and joy, and had hoped that their example would draw forth many more to follow in their steps—we have been taught that God's 'thoughts are not our thoughts, neither are His ways our ways.' But are we, therefore, to regard their plan as impracticable? Assuredly not. When the Society first commenced its labours on the inhospitable shore of Sierra Leone, one after another their Missionaries were cut off; but others were found to go forth in their stead, and that faith which induced the Society to send them has long since met with a rich reward. And so we may feel confident, that our present grief and disappointment is but the trial of our faith; and if some shall be found to come forth in the name of the Lord to be 'baptized for the dead,' an abundant blessing will yet be vouchsafed to the plan which God has not permitted our dear

brethren to carry out. It was thus that we who bore our brother Weitbrecht to his narrow bed, consoled and encouraged ourselves in the Lord as we mournfully returned from his grave. He preached on Sunday evening, February the 29th, from the words, "Surely I come quickly; Amen. Even so, come, Lord Jesus." He was seized with cholera almost before leaving the church, and on the following morning, at half-past nine, he expired, in the midst of his Missionary brethren, who were assembled in Calcutta for their usual Conference. In the earnest hope, therefore, that some whose hearts are in the work, but who have not yet felt called upon to give themselves up to it, may be moved by the peculiar circumstances attending our lamented brother's death, and the terrible void it has caused in the Lord's vineyard here, to come forth to supply his place, I desire to state, first, the position of India generally at the present time, compared with other Missionary fields; and then to show the condition of Burdwan in particular.

"There is a general feeling abroad, that Mission work in this country has hitherto been attended with but little success. Greenland, New Zealand, Sierra Leone, &c., seem almost to have been converted *en masse*, whilst in India, for the most part, the little Native-Christian flocks are like Gideon's army compared with the Midianites. And even in the instances in which thousands have been brought over, the churches remain nearly stationary; so that, as yet, there has been no rapid and continuous movement, such as would indicate that the conversion of the whole country was near at hand.

"This is accounted for by the peculiar character of the natives, the strong hold of their superstitions upon them, the close connexion of their religion with all the relations of life, and the general dislike of Asiatics to change the customs of their forefathers; all which obstacles doubtless have great weight, and will continue to have under the present state of things.

"But there is another point of the greatest importance, which is generally left out of the account, viz. the utter insufficiency of the means employed in India to accomplish the object proposed. A few statistical facts will show this more clearly than mere statement. Thus, in Greenland there were, in 1837, no fewer than 10 Mission establishments, with probably an European Missionary labouring at each. The population of the whole country does not exceed 7000, so that here we have one Missionary to 700 people. But this is a strong case. The population of New Zea-

land is estimated at 120,000 : the number of Missionaries connected with the Church is, of the Church Missionary Society, 20 ; of the Society for the Propagation of the Gospel, 8 ; total, 28 ; or one Missionary to 4285 people. Sierra Leone has 14 Missionaries to 42,000 inhabitants, or one Missionary to 3000 people. Thus the average population assigned to each Missionary in these three fields of labour is 3250, or about the number which it is considered a clergyman can manage at home.\* With such a charge as this, the Missionary may become personally known to every one in his district, and his influence will be felt, not by means of brief visits at long intervals, but by continually recurring efforts to lead the people individually, as well as collectively, to the truth. But what is the state of things in India ? In Ceylon we have 16 Church Missionaries to a population of 1,242,000, or one Missionary to 77,625. Again, the Presidency of Madras contains 14,895,000 souls, and 51 Missionaries, or one Missionary to 292,058 people. In the Western Presidency the population amounts to 6,940,000, and the number of Missionaries to 8, or one Missionary to 867,500 souls. The population of the Presidencies of Bengal and Agra is 69,710,000, and the number of Church Missionaries 50, each having, consequently, 1,394,200 people assigned to him. And this disproportion between the agency employed

\* The above calculation being inclusive of the Missionaries of the Gospel Propagation Society, as well as our own, the amount of the colonial population of New Zealand, 26,000 and upwards, must be added to that of the aborigines. This alters the average assignable to each minister, on such a supposed equable distribution, from 4285 to 5214, and this in a country where the population is much scattered and difficult of access—a population, moreover, from the crisis in which it is placed, the transition state of the native section, and the necessity that every effort possible should be made to accomplish a peaceable fusion of the two races, needing an increase rather than a diminution of the Missionary force.

Sierra Leone, also, requires to have a Missionary force strong in proportion to its numbers, as being the head-quarters of Missionary work for the whole of Western and Central Africa to the north of the Equator, and requiring that the educational department for the supply of Catechists, &c., be vigorously upheld. If Greenland be omitted from the above calculation, the average assignable to each Missionary in New Zealand and Sierra Leone would be about 5500, exclusive of the educational departments. We venture to append this note, feeling that it does not conflict with the aim and object of the article before us, which is, not that other fields of labour should have less, but that India should have more. We are persuaded that neither in Sierra Leone nor New Zealand is there more than a bare sufficiency.

and the amount of population to whom the knowledge of the truth is to be communicated, enormous as it is, is heightened by the consideration, that so close is the connexion between the many nations of this vast continent, that, in all probability, were any very considerable success attained in one part of it, the fire would spread from Cape Comorin to the Himalayas. The holy books of the Hindus are written in the Sanskrit language, from which their various dialects are immediately derived, and the great mass of the people receive their faith at second hand. Hence, were the Brahmins of Benares, and a few other sacred places, converted to the truth, the millions whose creed they represent would probably come over more rapidly than the savage nations of Europe did in the early ages of Christianity. And of course the same argument applies, though perhaps with scarcely so much force, to all the Mahomedan nations, whose forms of worship are in the Arabic tongue, and their various languages derived from the same. In the foregoing estimate, I have referred only to the efforts of the Church of England : a more general statement, including all Protestant Missions, may be found in a valuable pamphlet published originally in the 'Calcutta Review,' No. XXXI., and entitled, 'Results of Missionary Labour in India.' From this it appears, that, in the apportionment of Protestant agency for foreign Missions, the civilized and vastly important provinces of India—placed, as it would appear, by a gracious Providence under our sovereignty for the express purpose of evangelization—have received a far less amount of supply than has been given to other Missionary fields. Of course, it is not for a moment supposed that the soul of the South-Sea Islander is not as precious as that of the native of India—the power of grace is perhaps more signally displayed in the conversion of a cannibal than in that of a learned Brahmin, who boasts of a civilized ancestry for three thousand years—but in the bearing which it has on the conversion of others, it does not follow that the former is any thing like so important an event as the latter. However, we would not attempt to depreciate the inestimable value of the success which has been graciously vouchsafed to the labours of others ; only we desire to see a similar blessing bestowed on India, and, for that end, would plead for a somewhat similar effort towards the conversion of the people amongst whom we labour. Indeed, we believe that the subject of India is exciting more and more attention every day ; that its claims need only to be known in order to meet with proper attention ; since all interested in Missions desire only to extend them where there

is the loudest call, and the greatest promise of blessing.

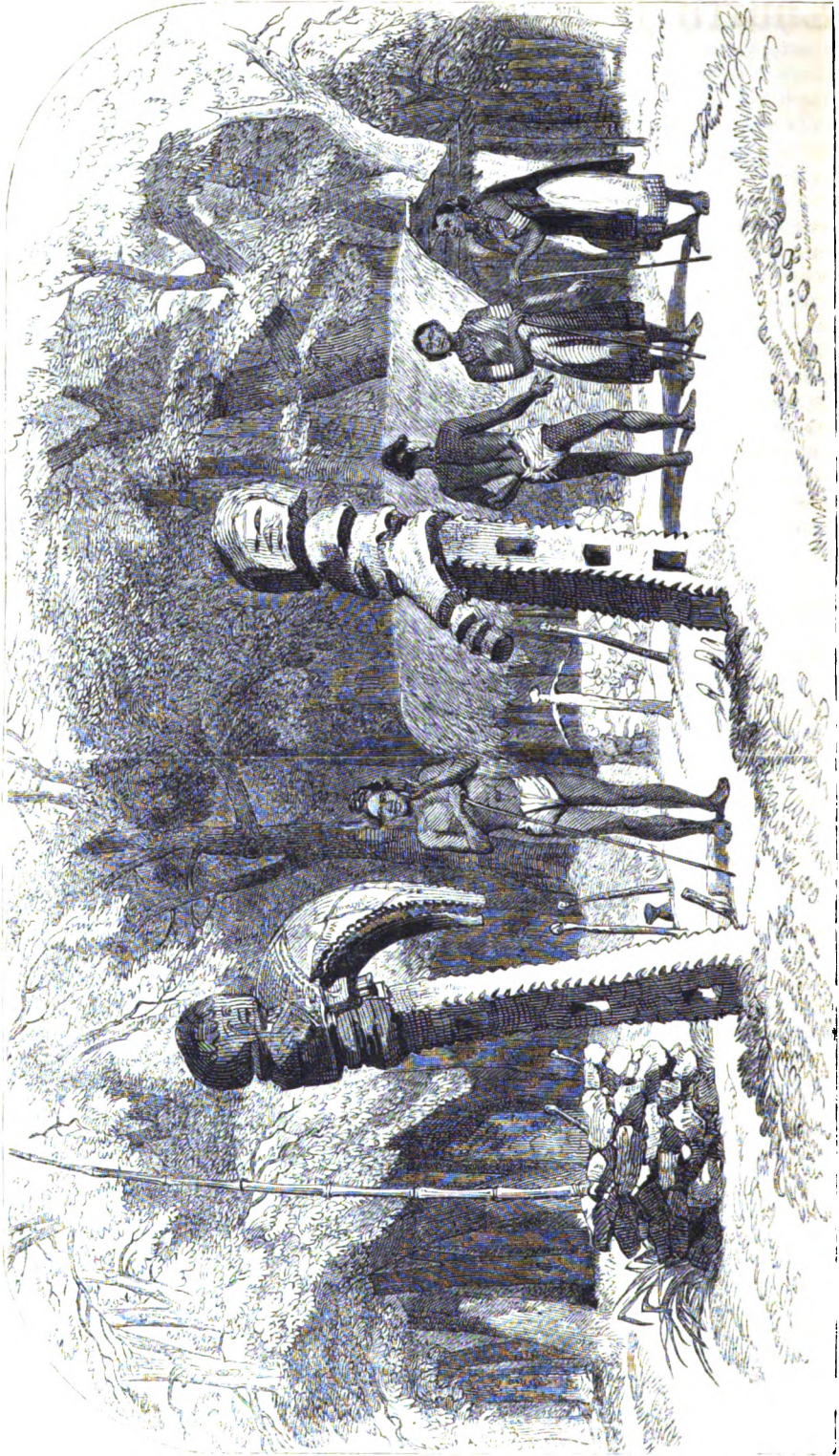
“I would now refer briefly to the particular sphere at present vacant at Burdwan. It has been a Mission Station for many years; but although the gospel has been faithfully preached in the district, no large number of converts have been obtained; which is, to my mind, fully accounted for by the fact, that the labours of the two Missionaries have been chiefly spent in attending to the little Christian flock, containing, I think, between 200 and 300 souls, and other station duties; so that they could only make occasional excursions to preach the gospel to the heathen in the district. It is, morally speaking, impossible that the cursory visits, at wide intervals, of a travelling Missionary should produce any great effect on a population of a million and a half. However, a great deal has been done in the way of preparation; and the people know the object of the Missionaries, and have lately manifested a much more favourable disposition towards them than in former years. If the labours amongst them be now allowed to drop, all will come to nothing: if, on the other hand, the plan be vigorously followed up on a more extensive scale, great results may be looked for. Had our beloved brother Weitbrecht been spared, the previous amount of labour expended in the district would have been multiplied fourfold at least, because he proposed to spend his whole time in itinerating, instead of only two or three months in the cold season. But even this increase is most inadequate to a field of such great promise. Burdwan is looked upon as the model province of Bengal. In revenue, in fertility, in population, it stands, I think, first; and it abounds in natural resources, especially coal, with which it supplies the steamers and factories of Calcutta. Moreover, its importance is about to be vastly increased by the railroad which is to pass through the district on its way to the north-west: it will probably be open to Burdwan in the course of 1853, and the station will then be within three hours' journey of the metropolis. The province of Burdwan will feel the effects of the railway before any other part of the Presidency, because, as yet, only the first section of the line has been even sanctioned. I therefore believe that no more promising field could possibly be found for a large and well-sustained Missionary effort at the present juncture; and if a preaching Mission, on the plan proposed by our late brother, but on a larger

scale—for instance, if four or five zealous and efficient labourers were appointed to itinerate in the district—in a few years a great effect would be produced. I confess I have been strongly impressed with the idea that some will offer for this work, to be ‘baptized for the dead,’ as it were, and to catch his mantle. They should, if possible, be University men, and they should come out with the clear, definite plan, that they are to labour, not simply in India, nor in Bengal, but solely amongst the teeming villages and towns of the Burdwan district, already prepared to hear the gospel. In one year they would be able to preach extempore in Bengali; and then the district should be marked out into divisions, and a large number of native licensed preachers engaged, who, with the Europeans, would be able to keep the tidings of salvation continually sounding in the ears of the people. When any number came over to the truth, one of the native preachers should be stationed in the village to look after them, while the Missionary, with his other helpers, continued his circuit. None of the Europeans ought ever to settle down into mere Bengali pastors.

“If it be not presumptuous, I would venture to appeal to the Cambridge Bachelors and Undergraduates, whose minds are in any way directed to the Mission work, to take this most important matter into their earnest and prayerful consideration. Of my own contemporaries, I rejoice to state that no fewer than six are now in the Mission-field—three in China, and three in India—beside myself. Are there not now as many who meet together in our former beloved haunts to hear and talk of God's work amongst the heathen? I feel confident that there are; and that, in less time than has elapsed since my leaving the shores of England, another seven will have followed in our steps. Indeed, I would fain hope that many more than seven will come, and probably more have already, for these were amongst the same circle of friends, and are therefore especially remembered. I can assure those who have the subject before them, that if they come they will never regret the step. For my own part, I feel the work of such immense interest and importance, that to give it up now would be the very bitterest disappointment that could possibly happen to me. May God kindle the fire in the hearts of many, and compel them to say, ‘Here am I, send me!’

“It only remains for me to apologise for the length of this communication, and to pray that it may not be in ‘vain in the Lord.’”





**ELEPHANT GODS. AND PLACE OF SACRIFICE, AT NOWGACHI, ON THE RAJMAHAL HILLS.— Vide p. 179.**



# Church Missionary Intelligencer.

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AUGUST, 1852.

[VOL. III.]

## ORIGINAL COMMUNICATIONS.

### THE ABORIGINAL RACES OF INDIA.\*

INDIA, as a Missionary field, has strong and distinctive claims upon us. The peculiar relation into which, by the providence of God, we have been brought with reference to it, and the corresponding duty imposed upon us to improve to the uttermost its accessibility to Missionary operations; its magnitude as a country, and the great extent of its population; its influential position, so that, if won over to the cause of Christ, the whole of the vast East would be beneficially affected; and the degree of blessing vouchsafed to the efforts already put forth for its evangelization, feeble as such efforts have been, and disproportionate to the magnitude of the object proposed; combine to invest India with pre-eminent importance, and claim for it a large share in our Missionary solicitude. Its population is large and varied—Hindus, Mahomedans, Parsis, Sikhs, and—aboriginal races, some of them merged into ascendant Brahminism, others, in the jungles and secluded hill districts, retaining their distinctiveness. Aiming, as we do, at the spiritual conquest of the whole; desiring the arrival of that happy time, when, instead of the idolatrous shrines now so numerous throughout the land, and in every village, town, and province, ostentatiously displaying themselves as emblems of Satan's rule, the gospel shall exercise a mild ascendancy, and Christian churches be multiplied throughout its vast extent; no portion of India's varied population ought to be deemed unworthy of our notice. Charged as we have been with a commission so very special in its character—"preach the gospel to every creature"—partiality in the execution of it would be indefensible, and most unwise, as the neglected portion might prove the most cultivable of the whole.

We need no further apology for an attempt to bring to the notice of our readers the aboriginal races of India, and to assign to them a more prominent position among the objects of Christian philanthropy. From their numbers and variety they may well claim attention. "They are to be found in

all the recesses and table-land of the Sahyá-dri range and its adjoining districts, to its termination near Comorin. Amongst them are to be ranked the well-known Shanars, and the slave and degraded population of Canara, Malabar, and Travancore. They abound in the ceded territories on the banks of the Nirmadá, and are the principal inhabitants of the province of Gondwáná. They extend eastward to the Gangetic provinces; and on the line of the Mahámadi they approach Kattak. They cover the sides and flanks of the Himalayan range, and are the principal inhabitants of the provinces east of Bengal. In short, there is not a district in India, of any considerable extent, of the population of which they do not form a considerable part."† To the prosecution of Missionary labour amongst these tribes there are peculiar encouragements. "No venerated literature records the deeds or characters of their deities; no powerful and sagacious priesthood holds them in a state of mental or moral vassalage; but led, simply by feelings of mysterious awe and dread, which sin has given as our heritage, to deprecate by sacrifices and mystic ceremonies the supposed wrath of an unknown God, they have ever evinced a disposition to listen to the soothing assurances of the Gospel; to be charmed by the beauties of knowledge and of truth as it is unfolded to them; and to return the most ardent gratitude to those who have turned with Christian affection to raise them in the scale of being."‡ The results of our own labours amongst the Shanar population of the Tinnevely province sustain such observations, and encourage us to attempt more in the same direction. The hills, and mountain valleys, and dense jungles of India, contain tribes and races well worthy of being sought out—remnants of nations who have secluded themselves from intercourse with their fellow-men, because the traditions of the past testified of no deeds of love, but only of cruelty and oppression, experienced at their hands; who found themselves weak, and, fearing power because they never found it combined

\* Resumed from our Number for May.

† Wilson's "Evangelization of India," p. 320.

‡ Dr. F. M'Leod, of the Bengal Civil Service.

with mercy, interposed the impervious forest or the precipitous mountain range between themselves and man, their greatest enemy, in comparison with whom the wild elephant and tiger ceased to be formidable. It is, therefore, with much interest that we perceive Christian sympathy becoming increasingly sensitive on this point, and new efforts being made in different directions to seek and search out these hidden fragments of India's population. If the love of gold stimulates man to research, and the steep mountain spurs are traversed, and the secluded valley and the abrupt ravine sought out, where, imbedded in the solid strata of its precipitous sides, the golden veins are to be found, how much more should not the love of souls arouse the Christian to go forth and labour in a more glorious enterprise!

Some interesting facts bearing upon this subject lie scattered about in the journals of our Missionaries, which we shall present to the notice of our readers; confining ourselves in this article to one locality—the Rajmahal Hills and their inhabitants, from amongst whom converts to the faith of Christ have been already made, in connexion with our recently-commenced Mission at Bhagulpur.

The Vindhya mountains, after crossing the peninsula in a north-easterly direction from the mouths of the Nerbudda and Taptee rivers in Candeish, to the banks of the Ganges, and then turning south, “pass through the districts of Birabhúm, Burdwan, Midnapur, and Cuttack, until they at length merge into the gháts, or mountains, running parallel to the Coromandel coast. The north-easterly projection of this mountain range, interposed between Rajmahal and Bhagulpur, and abutting on the Ganges at Sikrigalli, in latitude 26° 10' N, and 87° 50' E longitude, is called the Rajmahal hills. The Englishman voyaging to the upper provinces, along the waters of the great river, beholds at a distance these blue elevations, rising above the flat monotony of the Bengal province, and reminding him, as they did Bishop Heber, of the Welsh mountains, until at length he finds himself only two miles removed from them; the Motigharna, their most northerly point, overhanging the Ganges at Sikrigalli. Amidst the vast plains around, these hills constitute a small secluded spot, extending some seventy miles from north to south, and varying, in their greatest breadth, from thirty miles near the centre to half that distance at the extremities.

The Puharis, or hill-people, are the aboriginal inhabitants. Amidst the rise and fall of empires in the rich plains below them, and the

various changes of dynasty which have taken place, these people, fortified within their mountain fastnesses, retained their independence, and Hindu and Mahomedan rulers alike failed to subjugate them. They are now contented to live peaceably under British influence, but it has been less by coercion than kindness that the change has been effected.

“From the days of the Muhammadan kings to 1764 A.D. these hill people were the scourge and terror of the neighbouring districts, from whose inhabitants they levied black mail, and, when that could not be obtained, armed bands, fully equipped with powerful bamboo bows and poisoned arrows, descended from the hills, murdered all who opposed their progress; they pillaged the country far and near, carrying away grain, salt, tobacco, money, cattle and goats, or indeed any thing they could lay their hands upon, and, retreating to their jungly fastnesses, where no one dared follow them, defied their victims.

“Cases have been known where the zemindars of the plains have, for the sake of inflicting an injury on a neighbouring zemindar with whom they have been on bad terms, invited the hill-men to descend from their hills and plunder his land and crops; the inviting zemindar offering the hill-men a free and safe passage through the plains as far as the spot to be ravaged: but several cases of treachery on the part of the inviting zemindars ending in the death of more than one hill-chief, at last broke off all connexion with, and destroyed all confidence between, the hill-men and the zemindars.

“This unsatisfactory state of affairs lasted for some years after the British Government had taken charge of Bengal and Behar; and as the constant descents of the hill-men threatened to annihilate the ryots in the neighbourhood of the hills, and as no boats could moor on the southern banks of the Ganges without being robbed, and as the dák runners, conveying the mail between Calcutta and Benares, were constantly murdered at the foot of the hills, and the wallets robbed of their contents—for in those days the only high road to Benares from Calcutta passed through Rájmahal, Sikrigalli, and Telágárho—Government at last tried what force would do. Troops were sent against the hill-men, but with a very doubtful success: the jungles on the hills being exceedingly dense, there being no roads, no supplies, and no chance of the hill-men coming to an open fight, no impression could be made upon them. The Muhammadans, before the English, had tried the same plan, but failed; the hill-men, from their thick jungle cover, invariably shooting down with their

poisoned arrows the accoutred and hampered soldiers, who had quite enough to do in threading their way over the narrow, steep, and stony footpaths; and as every wound inflicted by their terrible arrows was fatal, both the Muhammadan kings and the British generals found it a hopeless case attempting to coerce these people.

"The Muhammadans, after several failures in the hills, left the hill-men to themselves, punishing them only when caught in the plains; but the English tried another and a more effectual plan—a plan that seldom fails to win the most savage heart—and that plan was kindness. Captains Brooke and Browne, who had hitherto been their destroyers, now tried what kindness would effect: the hill-men had by this time seen how useless it was trying to carry on their old system of plundering the lowlanders, for whenever they were seen in the plains they were immediately chased and shot by our troops. These two officers invited the chiefs and their dependants, male and female, to descend from their hills: whoever attended was feasted, presented with a turban, money, beads, or some trifling gifts. When the hill-men were, by these acts of kindness, in a measure tamed, a Mr. Cleveland, a young man in the Civil Service, then stationed at Bhágalpur, was deputed to try what he could do with these turbulent and troublesome people. After a few years' intercourse with these people, amongst whom Mr. Cleveland went unarmed, and almost unattended; and after much patience, and by distributing presents and giving feasts to hundreds of the hill-men at a time, and by settling small yearly pensions on all the principal chiefs, they relented, gradually gave up their thieving habits, and eventually became the honorary guides of the post and road lying at the foot of the hills; friends with neighbouring zemindars, and wellwishers of a government that had treated them with so much kindness. Mr. Cleveland subsequently raised a regiment of archers from amongst their numbers, who were eventually entrusted with fire-arms, and are now, in 1851, as fine a body of soldiers as any in the regular army. Thus Mr. Cleveland, as the epitaph on his tomb records—

"Without bloodshed, or the terrors of authority, employing only the means of conciliation, confidence, and benevolence, attempted and accomplished the entire subjection of the lawless and savage inhabitants of the jungle-territory of Rájamahál, who had long infested the neighbouring lands by their predatory incursions, inspired them with a taste of the arts of civilized life, and attached them to the British government by a conquest over their

minds; the most permanent, as the most rational, mode of dominion."

"The tomb whence this epitaph is copied, was erected to the memory of Mr. Cleveland at Bhágalpur, by order of the Governor-General and Council of Bengal, in honour of his character, and for an example to others; and bears date 1784."

The superior influence of kindness above coercion, in dealing with man, is well expressed in this epitaph. There is no doubt that coercion hardens, while kindness melts the heart. Even the vindictiveness of Saul was softened for the instant by the forbearance of David, who might have smitten him as he slept, and refrained from doing so. "Is this thy voice, my son David?" It is the mode which God himself has adopted in dealing with the hard and rebellious heart of man—"When we were enemies, we were reconciled to God by the death of His Son;" and the love of God, as revealed in the gift of His Son, in numberless instances has effected that which the terrors of Sinai failed to accomplish. No aspect of hostility, which man assumes towards his fellow-man, can exceed the sullenness of that estrangement in which the carnal mind is alienated from God. Yet again and again has that apparent impossibility of return and restoration been removed by love—"You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of his flesh through death;" and the same mode of procedure God recommends to us—"If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Nor is this instance of Cleveland's a solitary one in connexion with the aboriginal races of India. Amongst the Mhairs, a savage and predatory race inhabiting the Mharwar hills, a similar result has been obtained. Between them and their Rajput neighbours hostilities had been perpetuated for generations. The Mhairs, sallying from their hills, levied their black mail, the Rajputs avenging themselves as best they could. In 1819 or 1820, the British, in the rapid spread of conquest, were brought into their immediate neighbourhood. Attempts were made, in the first instance by treaty, to bind the Mhairs to orderly conduct; but this method proving ineffectual, an expedition entered their hills, their principal strongholds were taken, and the Mhairs subdued. Since

\* "Notes upon a Tour through the Rájamahál Hills, by Capt. Walter S. Sherwill, Revenue Surveyor," in the "Journal of the Asiatic Society of Bengal," No. vii. 1851, pp. 545—547.

then, during a lapse of thirty years, the Mhairs have given no trouble. They have been kindly treated. Diligent efforts have been made for their temporal improvement. Some of their most revolting customs, female infanticide and the sale of women—both crimes closely connected, having had their origin in the heavy expenses attending marriage-contracts to be paid by the suitor, which amounted virtually to a prohibition of marriage, and subjected families to the disgrace of having unmarried daughters—these crimes were promptly abolished. A local corps was formed, similar to that which Cleveland levied from amongst the Rajmahal highlanders, and the men have been taught habits of cleanliness, punctuality, and submission. The discharged soldiers have carried with them into the hills these acquired qualifications, and, by their example, taught them to others. The native ordeal of former times—thrusting the naked hand into a vessel filled with boiling oil, or taking up a red-hot shot, were superseded by the Panchayat, a jury of five arbitrators, to whose decision the disputing parties promised to submit; and it is stated by Col. Dixon, in his interesting sketch of Mairwara, that, “during the last twenty-six years, no appeal from the decision of the Panchayat has been made, beyond the superintendant of the district.” Agriculture has been encouraged, and “by means of tanks, wells, and embankments, a large tract of country has been reclaimed from jungle, and a large population has been converted from professional robbers into industrious farmers.” In addition to these elements of improvement, a town has been erected, called Nya Naggar, the whole “regularly planned out. Houses were built with stones and lime, and roofed with slabs of gneiss;” mahagans, or merchants, were invited from the neighbouring states, and in a few months the town was occupied by a busy population, while, for its better security, the whole was surrounded by a high, substantial brick wall. In both these instances improvement has been effected, and it has been done by kindness.

If, then, an impression can be made on turbulent clans, by kindness as from man to man, exhibited in matters of mere temporal concernment, what an encouragement have we not here to go forward in the blessed work of making known God's mercy in Christ to perishing sinners, in the full conviction, that if lesser gifts and lesser kindness, from one man to another, avail to subdue ruggedness of character, much more the unspeakable gift, and the unspeakable kindness of God towards the sinner, when spiritually apprehended will not fail to affect the heart

with godly sorrow, and win it back from its estrangement and rebellion. “Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Such well-meant efforts as those to which we have referred require to be followed up by Missionary operations, because they are in themselves defective. They leave the man in the same spiritual destitution in which they found him: they make no provision for the wants of the soul, and do not touch the higher principles of human action. Unless this be done, we doubt the permanency of the good which has been effected. Even if it should remain, it is at best but partial. But such efforts prepare a way for gospel instruction; and it will be our shame, if, while others have been diligent and persevering in conferring temporal benefits, we are slow to communicate that which we believe to be of infinitely higher value.

Such were the feelings of Heber, when, on his journey from Calcutta to Bombay in 1824, he met at Bhagalpur some of the hill people. He decided on the commencement of a Mission amongst them; and accordingly the Rev. T. Christian, a Missionary of the Society for the Propagation of the Gospel, was located at Bhagalpur in the next year. This was to be his residence during the nine months from March to December, when the hills, from the prevalence of jungle fever, are most unhealthy to the natives of the plains. The more healthy period was intended to be occupied in visiting the hills, and winning, by residence amongst them, the confidence and the affection of the people. Some extracts from the journals of this first Missionary to the Rajmahal hills, may prove not uninteresting. The following passages refer to the close of 1826.

“Gave directions for moving into the hills. We got to the ground about eight o'clock in the evening, cleared away the jungle, and pitched the tent: while this was going on, I stood and admired the wildness and interest of the scene before me: the night was a beautiful moonlight, and showed the mountains on all sides, and from its faint light added to their height. There were low forests on all sides of us. My people busily occupied in setting up the tent—some Paharias observing them at a short distance—and, here and there, among the trees, a group of people sitting round a fire—with the stillness and serenity of every thing around, presented such a picture as I have seldom seen. . . .

“A number of hill-people came to clear

away the wood about the tent, and prepare a place for a cottage and school-room. In the evening took a walk to the burying-ground of the hill: it was at the west end of it, and the graves placed east and west, side by side, in a line along the foot of the hill: they had stones picked up from the side of the mountain arranged decently over them, to prevent wild beasts tearing up the bodies. I asked my hill-man how his people buried their dead. He said, when a person died, the corpse was washed with water, and then anointed with oil; after that, laid on a bed till the day following, when at evening it was borne to the grave, and laid in it quietly: immediately over the body sticks were laid across; and on these was spread a piece of linen, on which stones are carefully laid, that there might not be a passage for the earth to fall on the dead. The grave was then filled up with earth, when the nearest relation pronounced the funeral oration in these few words, in Paharia: 'Thou wast born—thou hast died—thou hast departed—keep him safe, O God!' The grave is visited every day for the first fifteen days after interment. I inquired if they sometimes did not expose the bodies of the dead in the forest to be devoured by wild beasts. He said that he had never seen or heard of such a thing. I asked him what they thought of the souls of the deceased. He said that they did not know very well: some said that they died with the body; and others, that they had gone to the sky. . . .

"After sunset, went to the top of Boorsey, to see two people who were unwell. In descending, the prospect before me was enchanting: to the west, a chain of mountains, as far as the eye could reach, just hanging under the last light of the departed day: the moon, like a silver line, was just visible, sinking below the summit of a hill: an immense plain of jungle lay to the south; and, on the east, Teen Pahar lifting itself alone, like three majestic rocks from the bosom of the ocean. My spirits were raised by the grandeur of the scene before me; and I pleased myself in singing the praises of Him who causes the desert to smile, and makes all nature glad before Him. I stood and looked at my little cottage and school-room; and, as I gazed, 'How happy,' I thought, 'I ought to feel myself here, in the midst of such tranquillity—envied or hated by none, and envying or hating nobody. Well content I should be,' I thought, 'to renounce the world, and the advantages of society; and spend my days in this lone retreat, to teach these children of nature to adore the hand that made them, and prepare a people ready for our God.' . . .

"*Sunday.* This was one of the happiest days that I remember to have spent. I arose pleased, and grateful to the bountiful Giver of all. The beams of His sun, that came then darting over the dark foliage of the hills, seemed to shed on me, in common with nature, an enlivening influence. I found myself with every external comfort that can minister to our earthly ease and contentment; at least, so I felt. The day seemed altogether a Sabbath: the wind, which for several days had been regularly blowing a breeze, was still; the clouds ranged themselves in the horizon; no voice of busy men disturbed the air; and the only sound to be heard was the cooing of the turtle, and the distant sound of ox-bells, that had the effect of the gurgling of a rivulet."\*

The usefulness of this promising young Missionary was of brief duration. When on their annual visit to the hills, he and his wife were both attacked by jungle fever. They hastened to return to Bhagulpur for medical aid, but it was too late: he was in the last stage of disease before they reached their home on the 15th of December 1827, and he breathed his last on the following day, in his thirty-first year—beloved, esteemed, and regretted by all. His wife lingered until the 11th of January, when she followed her husband to his rest, calling on that Saviour in whom she devoutly trusted.

"Mr. Christian had compiled a vocabulary of the hill language, and was engaged in giving a course of religious instruction to ten children of the Puharis, as his plan was to instruct the children, and then send them as instructors of their countrymen. After his death no successor could be found. Thus Bishop Heber's cherished hopes of making an impression on the wild people of the hills were blasted." The children entrusted by the chiefs to the Missionary's care relapsed into superstition and ignorance, and Bhagulpur, and the interesting hill-people in the vicinity, were left without a Missionary for twenty-three years! During that period a very large addition was made to the population of the hills, which render them much more important as a sphere of Missionary labour than in the lifetime of Mr. Christian.

"As disputes from time to time still occasionally occurred between the hill-men and the zemindars at the foot of the hills, relative to their proper boundaries and the right of grazing, cutting wood, and other matters, Government, in the year 1832, deputed Mr. John Petty Ward, of the Civil Service, in

\* "Missionary Register" for Dec. 1828, pp. 606, 607.

company with Captain Tanner as surveyor, to demarcate a boundary that should secure to the hill-men the undisputed possession of their hilly tract, and effectually separate them from the lowlanders. This, after an immense deal of labour—for the whole of the boundary demarcated, and which measures 295 miles in circumference, was entirely through heavy jungle—was accomplished, and large masonry pillars erected at convenient distances, thus enclosing, with the exception of a few outlying hills to the south, the whole of the Ráj-mahal hills. All land within the pillars was claimed by Government, and by Government given over to the hill-men, to be held by them as long as they behaved themselves in an orderly manner: all without the hills belongs to the various Pargannáhs of the district Bhá-galpur, bordering upon the hills.”—P. 547.

Within these defined boundaries, and yet outside the hills, a tract of level land extends itself, named the Dámin-e-Koh, or skirt of the hills. There are also valleys lying in the bosom of the hills, more especially the central valley, twenty-four miles north and south, with an average width of five miles. Now it is a singular characteristic of the hill-people, that they cannot be induced to cultivate valleys or level tracts; and the Sontháls, a wandering race, “whose country extends from Cuttack across Mánbhúm, Chotá Nág-pur, Házáribágh, Palámow to Rewáh,” were permitted to settle upon those portions of the land which the hill-men declined to occupy. These people have increased since then in a very remarkable manner. In 1838 there were about forty Sonthál-villages, with a population of about 3000 souls. In 1851 there were no fewer than 82,795 Sontháls, occupying 1473 villages.

In his “Notes” Capt. Sherwill has afforded us much information, both as to the hills and their inhabitants, and we shall introduce the Sonthál and the Puhari to our readers as he has described them.

“The Sonthál, or lowlander, is a short, well made, and active man; quiet, inoffensive, and cheerful; he has the thick lips, high cheek bones, and spread nose of the Bheel, Kole, and other hill tribes of southern and central India; he is beardless, or nearly so; he is moreover an intelligent, obliging, but timid creature; very cowardly towards mankind, but brave when confronted with wild animals. The Sonthál is an industrious cultivator of the soil, and, as he is unfettered with caste, he enjoys existence in a far greater degree than does his neighbour the priest-ridden and caste-crushed Hindu. . . .

“With the exception of the larger villages in the central valley, where all the land is highly cultivated, the Sonthál villages are generally buried in thick jungle, with small cleared patches of ground near the village, bearing crops of rice, junerá, Indian corn, mustard, and several kinds of pulse. The villages are composed of upright log huts, with thatched roofs, arranged so as to form a long street one house deep. Almost to every house is attached a pig-stye or a dove-cot; and bullock or buffalo-sheds are distributed throughout the village.

“The sides of the street are plentifully planted with the Sohajná (*Hyperanthera morungá*), whose mutilated branches proclaim the Sonthál’s fondness for its pungent album, which is eaten with their food. Their food consists principally of junerá (*Sorghum vulgare*), Indian corn, seasoned with the byre (*Ziziphus jujuba*), chillies, mustard oil, Sohajná album, or onions; and accompanied with eggs, poultry, and occasionally swine’s flesh, goat, or kid; the supply of meat depending principally upon the sacrifices. A large white bean, as well as the petal and legume of the *Bauhinea variegata*, are also used as vegetables.

“In every village there is a small thatched roof supported upon one or more wooden posts: the roof gives cover to a small earthen platform raised a foot above the ground: this spot is termed the Mangi. At this spot is buried the memory of some former Mangi or village-governor, who, for his good conduct, abilities, or for some other good quality, has been, with the unanimous consent of the villagers, canonized, and the spot named after him; thus, at Jhilmilli, Bora Mangi is the name of the village sanctum. At these spots the head-men of the village meet, talk over the affairs of the village, threaten the unruly, punish the guilty, collect the rents, and sometimes make small votive grain offerings to the defunct Mangi, which offerings are placed on the ground under the roof. When not occupied by the villagers, the holy spot is generally occupied by pigs, dogs, or cattle.”—Pp. 550, 551.

After describing the dress of the men, which is of the scantiest description, Capt. Sherwill adds—“The women, on the contrary, are well clothed with an ample flowing cloth, one end of which is fastened round the waist, the other is passed over the left shoulder, leaving the right shoulder, part of the breast, and arm, entirely free . . . when the women can afford it, they load their limbs with zinc and bell-metal ornaments.” These feminine adornments were

on one occasion weighed, when the bracelets were found to weigh from one to two pounds; the anklets, four pounds each; a necklace, one pound: the total weight sometimes amounting to thirty-four pounds of bell-metal! From such a ponderous profusion of finery, the hill-women, obliged as they are to ascend and descend steep hills, are disqualified; but sometimes as many as twenty strings of bright-coloured beads may be seen covering the whole of the throat and breast of a market-going hill-woman.

The following paragraph presents a pleasing view of the Sonthál mode of salutation—

“On my arrival at the village [of Burwa], the whole female population came out with their families to see the elephants and white faces. Amongst the party of lookers-on was a very pretty young Sonthál girl: she did not belong to this place, but had just arrived on a visit from her own village, and as she recognised many of her old friends, she saluted them in the following manner—running up to her newly-discovered friend, she threw herself down on her knees and laid her head upon the feet of the saluted; who, in return, stooped down, and spreading her two hands over the kneeling girl, carried them, with the tips of her fingers turned in towards the palm of the hand, to her own head, where she held them until the pretty visitor rose from her kneeling position, when they immediately commenced talking, examining each other’s bracelets, hair-combs, and other ornaments. This graceful salutation was repeated to each female acquaintance in rapid succession.”—P. 568.

Other traits of Sonthál character and habits—especially their truthfulness, as contrasted with the falsehood of the Hindus—are added, and Capt. Sherwill then proceeds to describe to us the hill-man.

“The men swear by the tiger’s skin, but swearing them at all is unpardonable, for the truth is by a Sonthál held sacred, offering in this respect a bright example to their lying neighbours the Bengalis. . . .

“The Sonthál will take service with no one: he will perform no work except for himself or for his family; and should any attempt be made to coerce him, he flies the country, or penetrates into the thickest jungle, where, unknown and unsought, he commences clearing a patch of ground, and erecting his log hut. . . .

“The Sontháls are very expert with the bow and arrow, so expert that nothing with life is to be found near their villages, when of any standing. I have seen the bear fall an easy prey to their well-planted arrows, also a hare knocked over when at full speed; birds on the wing I have also seen killed, but with

blun or knobbed arrows. Their bows are either made of Dhamin wood or bambus; the string is generally made of bambu or of the fibre of the Bauhinea scandens; the arrows are made of a light reed, tipped with barbed iron-heads, and feathered with the brown feather from the peacock’s wing.

“The hill-man is much shorter than the Sonthál, of a much slighter make, is beardless or nearly so, is not of such a cheerful disposition, nor is he so industrious: his great delight appears to be attending the neighbouring markets, where, decked out with beads and chains, his hair fastidiously combed, oiled, and ornamented, he will, in company with his friends, both male and female, while away the greater part of the day. Labour is the hill-man’s abhorrence, but necessity compels him to cultivate a small portion of the land for his actual existence: beyond this trifling labour, he never exerts himself. He will nevertheless fish, or hunt, or roam over miles of the forest searching for honey-combs, wild yams, and other edible roots; he will travel many miles to get a shot at a deer or to secure a peacock: such labour he considers in the light of amusement; but to have to clear away the forest for his crop he considers a great hardship: but clear it he must, and the hill-man generally chooses the most precipitous hill sides as the ground best fitted for his crops. In these spots an iron-shod staff, or a pointed stick hardened by charring, is used instead of the plough. With this implement, holes are made in the soil at the distance of a foot or less from each other, into which are dropped a mixture of the following seeds—Indian corn, junera, bora beans, and the seeds of several small pulses. The tall and robust Indian corn and junera form an ample support to the twining bora bean, which, in its turn, affords a beneficial shade to the more delicate pulses at its feet.

“The heads of the Indian corn, when ripe, are stocked in bambu granaries of various shapes, and which are raised off the ground on posts; whilst those required for immediate use are strung up to the roof of the huts, and, as required for food, are submitted to the operation of being husked in a wooden mortar: of the meal of this grain a thick and nutritious hasty-pudding is made, which forms the principal food of the hill-people.

“The junera is treated in the same way, but the bora bean, kam ruhur, and pulses, are beaten out either by rubbing with the hand or by beating them on a log of wood.”—Pp. 555, 556. (Is. xxviii. 27, 28.)

We now proceed to consider the religion of these tribes. In the superstitious practices of

the aboriginal races throughout India there is, of course, a great variety; yet the leading ideas from which they spring appear to be much the same—the acknowledgment of some superior existence, whom the natives regard as wearing towards them a malevolent aspect, and whose anger needs to be averted by various sacrificial acts and ceremonies. The objects in connexion with which they fear his displeasure are all of a temporal nature, and have no reference to spiritual concerns. The Waralis, a wild tribe inhabiting the gloomy forests near the Portuguese settlement of Daman, were visited by Dr. Wilson and the Rev. James Mitchell, from Bombay, in 1839. They answered all inquiries of a spiritual nature with the exclamation, "How is it possible for us to know such matters?" and laughed immoderately at being so questioned. On being asked if they expected to go to God after death, their reply was, "Men even banish us from their abodes: how will God allow us to approach Him?" They worshipped Waghia, the lord of tigers, under the form of a shapeless stone. They spoke of another God, Baghawan, the Self-existent: they did not know where he was; and when asked, "Does Baghawan do any thing for you?" their reply was, "He has neither *deba* (body) nor *dayá* (mercy)." To gospel truths, when presented to them, these people listened with deep interest. The Katkaris, a singular people, living on the continent north-eastward of Bombay, where they collect firewood and prepare *kát*, the produce of the catechu *mimosa*, were also visited. They represented themselves as accustomed to call on the name of the supreme God (*Ishwara*), without proffering any particular requests, except such as pertained to their immediate bodily wants, and the removal of their complaints. They had no consciousness of responsibility; and observed that their friends died without offering up a single prayer, or showing the slightest anxiety about their final state. The Nayaks, a powerful tribe of Gujerat, worshipped the lord of tigers, and *Mata*, or mother, a female deity of malevolent propensities: of the supreme God, and a future state, they had scarcely the slightest notion. Some of them, who were under the custody of the military authorities for murder, were addressed, and the gospel placed before them. "Ah!" said one, in his own idiom, "had we been formerly instructed in this manner, we should not have been here to-night."

We shall find the notions of religion entertained by the Sontháls and Puharis similar to those we have sketched. The truth of a future state appears to be less completely obliterated

from the mind of the Puhari than from that of the Sonthál: both, however, are wild and incoherent in the notions which they entertain, and their rites are of a gloomy and terrific character. Capt. Sherwill states, that the only prayer he ever heard offered by the Sontháls consisted of a supplication to an invisible and powerful spirit for protection from the various temporal evils to which they were most liable—such as famine and sickness—amongst themselves, their children, and cattle; defence against wild animals, especially the tiger; against snake-bites, &c. The invisible spirit is propitiated by blood-shedding.

"Almost all nations on earth, savage or civilized, appear to have an intuitive feeling or knowledge that blood is required to be shed for the propitiation of sins; nor do we find the Sonthál ignorant of the fact; and in order to propitiate the invisible spirit, they freely sacrifice the buffalo, pig, goat, and poultry, the blood of which animals is sprinkled over the offerings made by the worshippers.

"Outside every Sonthál village a spot is set apart for offering up sacrifices, which are made at all times of the year, and by any one having a request to make of the invisible spirit. The spot selected is generally a small patch of *Sakua* jungle that has been spared when the forest was removed from the neighbourhood of the village. In this secluded grove small stones are set up at the foot of the trees, and besmeared with red paint, and generally two upright sticks are stuck in the earth, connected by a horizontal one: under or near this group of sticks the victims are slain with a sword, and the blood sprinkled upon the offerings that have been placed under the bar on the ground by the villagers; the offerings consisting of small conical-shaped leaf bowls, or cups, filled with either rice, *junera*, or Indian corn, mixed with milk, ghee, spirits, or water. The flesh of the victims is eaten by those invited to the feast, which is invariably more or less a scene of debauchery, terminating in a wild and most extraordinary dance. A very extensive dance, which I witnessed in the hills, took place by torch-light at midnight, during the month of April, at which about five thousand Sontháls were present. These dances are performed both by night and by day: at the present one, about four hundred women danced at the same time.

"A lofty stage is erected in an open plain, upon which a few men seat themselves: they appear to act as guides or masters of the ceremony. Radiating from this stage, which forms the centre of the dance, are numerous strings, composed of from twenty to thirty women, who, holding each other by the waist-



band—their right shoulder, arm, and breast bare, hair highly ornamented with flowers, or with bunches of Tussur silk, dyed red—dance to the maddest and wildest of music, drawn from monkey-skin covered drums, pipes, and flutes; and as they dance, their positions, or postures, which are most absurd, are guided and prompted by the male musicians, who dance in front of and facing the women. The musicians throw themselves into various positions, shouting, and capering, and screaming like madmen; and as they have tall peacock feathers tied round their heads, and are very drunk, the scene is a most extraordinary one. The women chant as they dance, and keep very good time in their dancing by beating their heels on the ground: the whole body of dancers take about one hour to complete the circuit of the central stage, as the progressive motion is considerably retarded by a constant retrogressive one. Relays of fresh women are always at hand to relieve the tired ones.”—Pp. 558, 554.

At the vilage of Sündari Kulan Capt. Sherwill witnessed the following barbarous and extravagant proceeding—

“Close to my tent I witnessed a sample of their religion, as connected with their harvest rejoicings: it was a wild and extraordinary proceeding, and was as follows. Two men, with dishevelled hair, and with their heads hanging down, as if in the attitude of deep thought, sat under a small shed a few hundred yards from the vilage: a drummer was beating furiously upon a Sonthál kettle-drum, and gave an extra thump on his instrument as occasional offerings of grain in small leaf bowls were presented, by various Sontháls from the vilage, to a small stone erected in front of the shed. When the number of offerings had reached to about fifty, the two men under the shed—who I now perceived were shaking as if possessed with a violent ague—commenced shrieking in a horrid manner. Several Sontháls immediately rushed forward and commenced asking the shaking men numerous questions, which were sometimes answered by words, but oftener by loud screams. A favourable crisis appeared to have arrived at last, as both the men, springing up from the ground with the most demoniacal yells and fearful bodily contortions, led out a small black male kid, whose head, at one stroke of a sword, one of the mad or possessed men severed from its body. Before the body could fall to the ground, the second screamer, who held the string that was tied round the kid's neck, rushed forward and caught it in his arms. Lifting it off the ground with his left hand, he grasped the neck with

the right hand, so as to check the flow of blood from the several arteries. He then walked up to the small leaf dishes containing the offerings, withdrew his right hand, and, from the spouting arteries, filled as many of the cups as the flow of blood would permit; the body and limbs of the kid writhing and kicking convulsively a great portion of the time.

“Having finished this disgusting scene, a question was again put by the Mangi of the vilage to the sacrificer, as to whether the deity was pleased, and whether he was ready for the dance. The answer was in the affirmative; upon which one of the possessed men had a green bamboo placed in his two hands, which were raised high in the air over his head; and the word being given by the Mangi to go and call out the villagers to drink and dance in honour of their deity, the man tore away at a furious pace, his hands over his head, screaming in a most horrid manner. The villagers received the summons, and repaired, male and female, to join in the dance, which took place at the place of sacrifice.

“I subsequently ascertained that the shaking fits betokened excessive thought or contemplation, and that men fast for two, three, and even for ten days, to bring themselves into a state of half-wildness, during which period they are supposed to answer any questions put to them, not through their own power, or by their own knowledge, but through the power of the deity possessing them, which in this case appears to have been the spirit of Bora Mangi, a deceased and canonized Mangi, and formerly a chief amongst them.”—Pp. 570, 571.

The hill-people acknowledge an invisible spirit called Bedo Gosain, who made heaven and earth. He is invoked through the medium of various subordinate beings, visible and invisible; the visible gods being wooden images, stones, and trees, to which may be added heaps of bones and skulls of wild animals. At Nowgachi, one of the cleanest and neatest of the hill-villages, Captain Sherwill met with the singular figures which are represented in our engraving; “two very grotesque gods, carved in a rude manner so as to represent elephants, to which animals they bear but a very faint resemblance. Between these images, which are surmounted by human heads, probably to represent the máhut, or driver, at certain seasons of the year goats, buffaloes, pigs, and cocks, are sacrificed to Bedo Gosain, or the great god.”\* Votive offerings, to

\* Our engraving is made from an outline sketched by Capt. Sherwill, and given with his “Notes.”

avert evil or obtain good, are to be found at the gosainthans, or sacred places, in the thickest parts of the jungles. "The spots are generally occupied by two upright posts supporting an horizontal one. On the latter were threaded, so to speak, several old baskets, calabashes, earthen pots, rings of date leaf, an old wooden mortar without a bottom, bundles of leaves tied up like a porter's knot, bamboo winnowing baskets, and string hammocks. At another place, I found the horizontal pole supporting numerous bamboo bows and arrows, battle-axes made of bamboo, with date-leaf blades, and numerous date-leaf rings; at a small distance, removed and laid in the foot-path, were several small earthenware cups filled with blood mixed with spirit; and near the cups was a bundle of staves and bamboos, such as are used by the hill-men when walking."

Amongst these poor people, thus plunged in spiritual darkness, ignorant of the true God, of His long-suffering, with an undefined consciousness of some being superior to themselves, whom they remember only to dread, and whose displeasure at such times they seek to avert, there are yet to be found recognitions of certain moral obligations, and of actions in this life producing their consequences in a state subsequent to death, reminding us of expressions used by Paul in his Epistle to the Romans, ii. 14, 15.

"They inculcate that men should be kind to each other, especially to the poor, and that men should labour for their food; that men should not murder, nor punish without cause; that no one should mock or oppress the poor, the lame, the blind, or the unfortunate. Adultery and fornication are forbidden: the punishment for disobedience to the commands of Bedo Gosain being either temporal punishment of the soul's being condemned to inhabit some portion of the vegetable kingdom for a certain number of years, or to suffer the eternal punishment of being bound and cast into pits filled with fire and maggots.

"The self-murderer is expelled from the presence of Bedo Gosain for ever.

"The reward for a good life in this world they believe will be, that, after having enjoyed a short but happy residence with Bedo Gosain in heaven, they will be born a second time on earth of woman, and that they will be exalted to posts of great honour, possessing an abundance of worldly goods.

"The above verdicts for good or evil are to be pronounced when judgment is held before Bedo Gosain.

"They also believe in angels, or messengers, both good and evil, and that they are the

especial messengers of Bedo Gosain. Their officiating priests or oracles are named Demánú. Any one fancying the calling appears to take it up, no preparation beyond fasting being requisite to constitute such an official. They foretel events and threaten the unruly, comfort the afflicted, pray for all, promise blessings to those seeking them, and answer all difficult questions regarding futurity; they kill the sacrifices, regulate the religious dances, feasts, and ceremonies; and, lastly, they exorcise devils and evil spirits."—Pp. 556, 557.

Such are the hill tribes, their religious ideas, character, and habits. In this mountain district many a pleasing prospect meets the eye. "In the afternoon," says Capt. Sherwill, "I entered a thick forest of assan and chironji at the base of the Tatukpara hill: half an hour's sharp climbing by a steep footpath brought me to the summit of the hill. The hill village of Tatukpara, which the year before had stood on the summit of the hill, had, consequent upon the death of a villager, been removed half-way down into the valley. From the old site there is a capital view to the eastward of a fine cultivated valley, which has been occupied and cleared by Sontháls: this valley is backed by a range of hills studded in every direction with hill villages, the sides and tops of the hills cleared, and occupied by large sheets of cultivation cleared by the indefatigable hill-men, and cleared in spots where it is barely possible to walk, as I had good proof in returning to my tents down by another road. From Tatukpara I counted thirty hill villages, perched either on the summits or on the slopes of the hills, whilst the villages of the bashful and quiet Sontháls were seen far down in the secluded valleys. On this hill there is a fine collection of trees of a very large growth, the principal of which are mango, fan-leaf palm, tamarind, kurin, pipal, al or moringa, ásan and cheronji. Of crops, there were the remains of tobacco, Indian-corn, junera, bora bean, and kahar dall. The level ground had been ploughed."

Yet it is in contrast with such scenes that heathenism appears in a peculiarly painful aspect. Amidst appalling deeds of war and cannibalism, it is not surprising to find that God is unknown. It is precisely what we should expect. But amidst natural richness and fertility, where, on the cleared sides of the forest-crowned hills, or in the secluded vales beneath, men pursue their industrial occupations, in destitution of the greatest good, and yet unconscious of the privation under which they labour, there is something in this inexpressibly painful. In the reckless excitement of

the wild battle-field man is carried beside himself; but in the quiet pursuit, day by day, of the same duties, the well-known routine of sowing, reaping, using, there is opportunity for reflection: yet man considers not: although every natural object around testifies of God, and the earth is full of His goodness, His presence is not perceived. The sun that shines on the evil and the good, the rain which cometh down from heaven, the fruitful seasons, filling men's hearts with joy and gladness, all testify of Him, yet men seek not the Lord, "if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being." Thus man remains without the knowledge of God to cheer him, amidst the daily and continually-recurring afflictions to which all are subject. Far separated from the happy influences which flow from communion with Him, he lives in bondage to the repulsive rites of agloomy superstition, from whence, by a violent reaction, he rushes into scenes of wild revelry and degrading intoxication, and then subsides into his customary state of mere animal existence, as completely absorbed in earthly things as the beasts that perish! What a power of resurrection is needed to go forth over those graves of sin in which the nations of the earth lie buried! Yet there is One who has said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." May that voice be widely, universally heard! may its sound go forth into all the earth, the sound of gospel testimony, of heavenly reminiscence—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!" until, arising from that state of spiritual insensibility in which they have for ages lain, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

In connexion with such thoughts, it is a subject of thankfulness and encouragement to remember that the Mission at Bhagulpur, after an abeyance of twenty-three years, has been re-occupied, and is already exercising a happy influence on the hill-people. We have before us—dated Nov. 1, 1851—the first report of our Missionary, the Rev. E. Drœse, who commenced his labours at Bhagulpur about the end of March 1850. After adverting to the general indifference with which the preaching of the gospel is received by the Hindu and Mahomedan population, Mr. Drœse observes—

"A somewhat more favourable aspect is ex-

hibited by a small fraction of the Bhagulpur population, consisting of people belonging to the hill-tribes, which inhabit the hills east and south of Bhagulpur. Most of those residing here belong to a regiment of hill-rangers stationed at Bhagulpur.

"These hill-people seem to assimilate with their neighbours of the plains in nothing besides the dark livery of their skins. In frame of body, cast of feature, constitution of mind and mental faculties, in language, religion, and habits, in their very sins, they prove to be quite a distinct race from the people of the plains. Being free from that curse of Hindustan, caste, and being so philosophically unscrupulous in the choice of their food as would make it difficult for even a Chinese to outdo them therein, neither fear nor disgust prevents them from associating with Christians: hence, they are more accessible to the Missionary than either the Hindus or Mahomedans.

"Besides, they are a more natural people than their neighbours of the plains: their minds are not to that extent twisted and distorted by an artfully-wrought-out system of a false religion, as the Mahomedan, and especially the Hindu, mind generally is found to be: hence, they are more open to conviction of what is right or wrong, and more easily impressed with the weighty simplicity of the gospel. If the Missionary dwells on the theme that the Son of God left the glory of heaven, and came on earth to suffer for sinful mankind, to die for us a most painful death, the Mahomedan will not unfrequently be observed to listen with an expression of contempt and disgust, and his features seem to say, 'Nonsense, blasphemy!'—the Hindu, with a sort of sceptical smile, as if to say, 'Who will believe that? there is no such love to be found with either man or God!'—but the hill-man will generally listen with an expression of astonishment, of awe, as if he were about to exclaim, 'What do I hear! O God, is it thus that Thou lovest man?'

"Many of the hill-people residing here have acquired a considerable knowledge of the language of the plains: hence, there was in this respect also no obstacle to beginning my labours at once among them.

"Here I have met with most encouragement. I have occasionally seen them so deeply moved and affected by the truth of the gospel, that I found great difficulty in preserving within myself the needful calmness of mind. Almost all the converts are from the hill-people; and, if God be pleased to continue His blessing on the work carried on among them, they may soon form a numerous Christian congregation at Bhagulpur; and

not only that, but we may also see the gospel speed its way to their hills, where the dreariness of a half-savage every-day life is relieved by nothing, except feasts dedicated to drunkenness, in honour of the being they worship, where drinking songs resound from rock to rock, but the praise of God remains unsung. It is true many years may pass away before—if ever it should be—a European Missionary could think of settling among those hills in order to spread the knowledge of the gospel there. Now, to live there is death to any but hill-men. Yet this obstacle is likely to be greatly neutralized by that continual communication which is kept up between the hill-people residing in and around Bhagulpur and those living in the hills. Most of the people here, though they may not think of ever returning to their hills for good, continue to look upon them as their home. There they retain their fields and other family possessions; to the hills their savings go; to the hills they repeatedly send wife and children; to the hills they themselves repair, whenever they can obtain leave; and to the hills they will also—please God—carry and spread the glad tidings of salvation. In fact, some feeble beginning has already been made. Some of those whom I am now preparing for baptism, persuaded by their Christian relatives, have left their hills for the sake of receiving further Christian instruction here.”

Mr. Drøese then communicates some particulars respecting the native Christians at Bhagulpur.

“There is now at Bhagulpur a little flock of fifty souls, which have been gathered in the following manner—Through the zealous exertions of those kind Christian friends to whose deep interest in the spread of Christianity the Bhagulpur Mission owes, next to a wise and merciful providence of God, its origin, were several natives brought to the knowledge of the truth, and, through baptism, received into the church of Christ. Of these I found, at my arrival, six adults and one child. During my residence here have been added twenty-two adults and one child of about five years, who was baptized along with his mother. Seeing a little Christian congregation springing up, an elderly woman, whom I well knew, and often admired for her activity and decent behaviour, was encouraged to come forth and profess herself, to my great surprise, a Christian. She had been baptized more than twenty years ago by Mr. Christian, of the Propagation Society, who laboured at Bhagulpur for a short period, terminated by his death in 1827.

“Mahesha Shámá, the first I baptized, is a hill-man, who first became acquainted with

the truth through the Baptist Missionaries at Monghyr, whose munshi he was at that time. Having subsequently obtained a situation at the Government school at Bhagulpur, he sought and obtained further Christian instruction with Mr. Hurter, a Baptist Missionary, who, previous to my arrival here, pursued for a short period his zealous labours, and fell an early victim of his zeal, which induced him to expose himself too much to the unhealthy climate of the hills. In Mahesha I found a sincere inquirer after the truth, or, better, a lover of truth. Even before he was baptized he used to collect the children of his class around him, praying with them, and reading to them the Word of God. He was baptized in September 1850. Being a man advanced in years, and gracing his profession of the truth with a truly consistent Christian life, he enjoys the esteem, not only of all the members of our little congregation, but also of all who know him. He is remarkably well acquainted with the Word of God, which may well be said to be his sole delight. Oh, how many born in a Christian country, who have, from their earliest childhood, enjoyed the best of Christian education, might learn from this man to love the Saviour, and to serve Him! He has lately, of his own accord, commenced a prayer-meeting at his house, conducted in the hill-language, to which he invites such as are more conversant in the hill-language than in the Hindustani.”

The Girls'-school, under Mrs. Drøese's charge, consisting principally of hill-girls, has already yielded its first-fruits to the Mission.

“This school was begun in July 1850, with one Mahommedan girl of about eight years, the pretty daughter of an old ugly-looking beggar-woman. For some time this one girl was the whole school. In September there were five girls present, all children of beggars. About the end of the year, hill-girls also began to attend; and no sooner did they outnumber the former, than these withdrew, because they would, as they said, lose caste by sitting near the hill-girls.

“With the hill-girls Mrs. Drøese was more successful. They attend very regularly, and most of them seem to like coming to school very much, for even the worst weather in the rains did not detain them, though they have to come a distance of above two miles. These hill-girls were very unmanageable in the commencement. They would at times start up in the midst of their lessons to play and jump about in the compound like a herd of frisky young goats, and they would not easily be prevailed upon to

betake themselves to their places again until they had romped about to their satisfaction. One could scarcely be angry with them for such outbreaks of vigorous nature. Would that the generality of Hindu and Mahomedan children had something of that freshness of youth about them! In the course of several weeks, however, they had learned to mind the order of the school, and to know that there is a time for play and a time to work.

"Two of the eldest, the wildest of all, the leaders in all pranks, soon became the patterns of a quiet, decent behaviour to the rest of the girls. These two girls, sisters, the one of about fifteen, the other about sixteen years, have since been baptized. When they first opened their minds to Mrs. Drose, they expressed themselves in a simple and straightforward manner. They said, 'Mem-Sahib, many walk in the devil's road, and so we have done hitherto; but now we will obey the Word of God, and join your faith.'

"After their baptism, which took place in July last, they had for some time to suffer much harsh treatment from their parents, but bore it as becomes Christians. One day the poor things came crying to Mrs. Drose, telling her their father had threatened, that if they again attended church or school he would bind them together by their hair, drag them into the jungle, and beat them until they were dead. When asked what they required us to do in this matter, they said, that we should go and speak with their parents, and they would pray that God might turn their hearts. When I came to their parents, and spoke to them, the father, a soldier, told me that he was not so angry with his daughters on account of their having become Christians, but because they had done so without asking for his permission: of their baptism he had not heard until several days after the event. I told him that he had, of course, reason to be displeased with his daughters, but he should make allowance: they most likely had refrained from telling him, not from disregard to their parents, but from fear; and who could tell but if he, according to his promise,

made me a day before the one appointed for their baptism, had accompanied his daughters to church, they would, on the way thither, have told him of the event to take place. He began now to excuse himself for not having been able to fulfil his engagement, and promised to forgive his daughters if they came and acknowledged that they had done wrong in not telling him of their intention. The girls are now left to pursue their way unmolested, and they hope that their parents, too, will some day embrace the Christian religion.

"Of the other girls attending the school, there are several more who seem to be impressed with the truth. May the Lord guide them on! One has already made up her mind, and is preparing for baptism. There are now twenty-three girls in attendance."

Thus a commencement has been made; a "day of small things," indeed, yet one by no means to be despised.

The formation of a road over the hills and through the intervening valleys is in contemplation. "Thus all necessity for conveying the daks during the rainy season round by Sikrigulli, Pirpointi, and Colgong, by water, for which purpose three boats with their crews are kept up, will be at once obviated, as there will be a high and dry road from Rajmahal to Bhagulpur." May a road be soon opened, through the good providence of God, a way in the wilderness, for the introduction of the Gospel into the recesses of the Rajmahal hills, and, through the instrumentality of the hill-converts at Bhagulpur, the knowledge of the Gospel be widely spread amongst their countrymen. It is no unusual fact in the history of Missions, to find natives, who had been separated for a time from their immediate country and friends, during that time of separation brought into communication with the Christian Missionary, enriched by him with the knowledge of the Gospel, and returning home charged with glad tidings and rich blessings to their relatives and friends. Who can say how soon such a happy process of evangelization may commence amongst the Puharis and Sonthals of the Rajmahal hills?

## MISCELLANEOUS.

### VALEDICTORY DISMISSAL OF MISSIONARIES, MISSIONARY SCHOOLMASTERS, AND THEIR WIVES, TO THEIR RESPECTIVE FIELDS OF LABOUR.

On Friday, June the 11th, a Meeting of the Committee of the Church Missionary Society was held in the National Schoolroom,

Church-street, Islington, to take leave of the following Missionary labourers—The Rev. A. Mann, proceeding to the Yoruba Mission—the Rev. C. H. Blumhardt and Mrs. Blumhardt, returning to North India, with a special reference to the supply of Burdwan, left vacant by the death of the late lamented Rev. J. J.

Weitbrecht; the Rev. C. F. Cobb, M.A., and the Rev. A. P. Neele, also proceeding to North India—the Rev. D. Fenn, M.A., the Rev. J. Pickford, the Rev. R. R. Meadows, B.A., and Mr. J. G. Seymer and Mrs. Seymer, proceeding to South India—the Rev. R. H. Cobbold, M.A., returning to Ningpo, and Mrs. Cobbold—Mr. J. Booth and Mr. J. Stack, proceeding as schoolmasters to New Zealand—and the Rev. E. A. Watkins and Mrs. Watkins, and Mr. W. Kirkby and Mrs. Kirkby, proceeding to North-West America.

The chair was taken at twelve o'clock by the Right Rev. Bishop Gobat. Prayer having been offered, the Instructions of the Committee were delivered by the Hon. Clerical Secretary, and responded to by the respective Missionaries.

Amongst them was the Christian New-Zealand chief Tamahana Te Rauparaha, about to return to his native land, who, after having in English briefly thanked the Committee for the kindness they had shown him, thus addressed the Meeting in his native tongue, being interpreted by Mr. Ronaldson—

“Farewell, my dear friends, farewell in this your land. There is one thing which is the destiny of us all—it is, that we have to separate from one another. Soon shall we all meet in that great assembly in heaven, where we shall all be one—English, and foreigners from every part of the world. It is a matter for rejoicing to see so many ministers being sent out into the field, that they may shoot the Word of God into the hearts of men,\* so that the works of Satan may be destroyed. These are the soldiers who will fight the battle of the Lord: they will put down the evil which is in the world, and in the hearts of evil men. Is this an easy work? Is it easy to carry the sword and the gun, and all the accoutrements which are necessary? No, it is not an easy thing, and it can be done by the power of God alone. Farewell, my dear fathers: pray for me and for my people, that we may become more and more assimilated to your good manners and customs; that we may have one God, Jehovah, who made the heavens and the earth, and all things; that all the disturbing affairs of this world, and all false and evil worship, may be put an end to; and those who worship either departed men† or native

\* Tamahana is here alluding to the visit of Hongi and Waikato to England. Their object was to get guns and powder with which to shoot men's bodies—his, to obtain Missionaries to shoot the Word of God into men's hearts.

† Here the reference is to the Popish worship of saints.

gods may be brought to the true knowledge. I thank this Committee for their kindness, and also my dear father, Mr. Childe, who has been so very kind to me during my residence in the College. I thank Mr. Venn, and the Committee, who have sent Missionaries to me and to my people, and who were the first to send them. Farewell, dear friends. Send forth ministers, send forth the Word of God to all parts of the world. I am returning to my people, and it will be my endeavour to teach them the Word of God, and to preach to them; and now I shall go forth, strengthened with renewed zeal and energy to proclaim the truth unto them.” The Chief then added, in English, “Good bye, my dear friends.”

Bishop Gobat then addressed to the assembled Missionaries the following words of encouragement—

“My very dear brethren in the Lord—When I arrived upon this platform, and saw a band of new Missionaries about to receive their Instructions, I rejoiced to see so many of them; but all through the proceedings of this day I have felt an immense contrast; for these few brethren whom you are sending form a very small congregation compared with those to whom they are sent. You are sent, my brethren, to Africa, to Asia, to New Zealand, and America; that is, into all the battle-fields of ‘the prince of this world.’ And if you have looked to yourselves, perhaps you, and some other friends here, have felt like one of the disciples, when the Saviour was about to feed a large number with a few loaves of barley-bread—‘What are these few for such a work?’ And if the Committee were to look upon you alone, with all the confidence they have in your sincerity, and in your desire to serve the Lord unto the end, they could not but tremble at the idea of thus sending you like sheep among wolves. But as it was on the occasion to which I have referred, so I hope we feel this day; and that you especially, dear brethren, feel, that, provided you remain in the hand of Jesus, He will lay His blessing on you, and, through you, diffuse it all over the countries to which you are sent, as He put that blessing into the five loaves of barley-bread, so that they satisfied five thousand men, and there remained many fragments. There is another contrast which you will allow me to state, for I feel it, perhaps, more than any here present. It seems to me but a few days ago, that I, together with one of whom I have heard this day without being able to discover him—I mean William Williams—were met to receive our Instructions. Then, one Mr. Cockran was appointed to the wilderness of the Red River,

in North America; others, too, I believe, were appointed to India; the dear brother now named, and his brother after the flesh, with one or two others, were going to New Zealand; and some others were going to Egypt and Abyssinia. The Committee were not able to assure any one of our company that we should meet a single Christian brother at any of the Stations to which we were sent. Have we not, then, cause to thank God, when, in all the Stations named, the Committee can offer you encouragement, and tell you that there you will find a band of labourers, a congregation of believing brothers and sisters? We will thank God for what He has done in the past, through instruments as weak as you are; and we will learn more and more to trust, not yourselves, but Him who sends you, and who has promised to be with His servants—provided they ‘go into a ll the world, and preach the gospel to every creature’—‘unto the end of the world:’ provided you feel at all times, dear brethren, that in yourselves there is neither life nor strength, He will be your life and your strength. I am sure I am expressing the feelings of the Committee with my own, when I say, we rejoice to see with what cheerfulness you are ready, some of you to return to the spheres of your former labours, and others to go into unknown lands; and we rejoice still more to see, that you feel your need of the help of the prayers of Christ’s people in this land; for it proves that you feel your own weakness, and your incapacity for the work to which you are appointed, without the strength of Him whose grace is made perfect in the infirmity of His servants. But, my dear brethren, I would exhort you to watch and to pray, not supposing that the good-will, that the zeal that the sense of your weakness, even, which He has given you this day, has been given you for ever. Unless He renews these graces daily to you, you will soon have expended them. Therefore, abide in the presence of your God and Saviour. Look stedfastly to Jesus, on the one hand as the source of all blessing, and life, and strength in your need; and, on the other, as your model, whom you are to follow at all times: for herein lies the secret of the Missionary work—to abide at the feet of Jesus. It is He who will convert the world, not you nor me; and if He has promised to give you grace and strength according to your day, it is evident that you can receive these blessings only in proportion as you abide with Him. And as you have asked this Meeting to remember you in their prayers, I believe I can assure you that this Meeting, and many

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others, will remember you in their daily prayers; that we, even in our wilderness and dry Zion, will remember you in our Missionary prayers; and I trust it will soon be a necessity for every child of God throughout the world, as often as he applies to a throne of grace for his own soul, to apply also to the same source of blessing for an abundance of grace upon all the Missionaries scattered over the world, and all the flocks committed to their charge; and for the outpouring of His Holy Spirit upon all flesh, that ‘all flesh may see the salvation of God.’”

The Bishop having concluded, the Rev. F. Close proceeded to urge upon the brethren the following thoughts and considerations—

“My reverend brethren, and beloved sisters in the gospel of Jesus Christ—

“I have been requested by the Committee of our venerated Society to deliver to you a valedictory address upon this interesting occasion; and a special subject has been selected for me, which should form the substance of that address. It is one, I confess, that has occupied much of my thoughts of late years, and its importance and grandeur have grown upon me as I have contemplated it. Yet I desire not to place it before you in an exaggerated point of view, nor to derogate from other branches of ministerial and Missionary labours: all are essential parts of this great work. There must be schools, and colleges, and education, and pastoral labours, and catechetical instruction—every part of the complicated machinery must engage the attention of the man of God—yet I may be permitted to claim the first and most distinguished place for that ordinance for the conversion of sinners, and for the edification of God’s people, which I believe He has appointed specially for these objects under the gospel dispensation; namely, **THE PREACHING OF THE EVER-LASTING GOSPEL**. This is the theme to which I am now to direct your attention, and I would do so in simple dependence on the aid of that divine Spirit, who alone can give efficacy to any means which may be adopted to promote the glory of God.

“The point which I would first impress upon your minds is this—that evangelizing, or preaching the gospel, the oral delivery of God’s revealed truth by a class of persons especially devoted to this work, is a distinguishing characteristic of the present dispensation. We look in vain for any such ordinance in preceding dispensations. In the patriarchal system there was nothing ap-

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proaching to it; and the provisions of the Mosaic ritual seem studiously to have excluded it. Nothing can be more minute than the details with which we are furnished of the tabernacle and temple services, as revealed and commanded by God Himself. We read of Priests, and Levites, and sacrifices, and intercessions, and the reading of the law: nothing is overlooked, nothing omitted. Even the dresses of those who served, their posture, their modes of approach to God, the furniture of the temple, are all described: in a word, the most perfect picture of the entire services is presented to us; but in no instance is there any provision for preaching, for oral instruction, and the exposition of God's holy Word. How marked is the contrast which is thus presented to us! In the temple worship there was an altar, but there was no pulpit: in the Christian church there is a pulpit, but no altar. In the Mosaic ritual, priests were not preachers: in the Christian church, preachers are not priests; not priests in the sense of *ιερευς*—sacrificing, atoning, interceding priests; all sacerdotal and symbolic worship having terminated in the great 'High Priest of our profession, Christ Jesus.'

"The only provision under that economy which can be considered as approximating to the form of the Gospel ministry, was the schools of the prophets, of which, however, very indistinct notice is given in the sacred narrative; nor have we any clear conception of their nature and object. The prophets certainly were preachers and teachers of the people; and there are indications to be traced in the writings of Moses himself, which show that their ministrations were contemplated from the beginning of the dispensation. But they clearly formed exceptions to the rule; they were the irregular forces, so to speak, of the ecclesiastical army; they constituted no necessary part of the Mosaic economy, and were not comprised in the Mosaic ritual. They were not a component part of the dispensation, neither did they form a consecutive body of men, like the Priests or Levites. Long intervals occurred when there were no prophets; and when they appeared from time to time, they came with new and special revelations from God to the people, to their rulers, or their kings; frequently in consequence of the neglect of ordinary and appointed means of grace, or of the interruption of the temple worship.

"Some learned men have endeavoured to trace the existence of the synagogue to a period anterior to the ministry of Ezra; but it is mere conjecture, and the suggestion cannot be supported by the Word of God. The reforma-

tion effected by the labours of that pious priest, and of the holy governor Nehemiah, was greatly promoted by preaching. Then we first hear of a pulpit of wood, and of sermons and expositions, not in the temple, but in the open air, when 'they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading'—Nehemiah viii. 8. When synagogues, or places of assembly, were multiplied in the land, the reading of God's word formed a part of divine worship in those congregations; but there was still no regular provision for oral instruction. If any person distinguished by age or piety happened to be present, and was so disposed, he was invited to address the meeting; a custom of which our Lord availed Himself, and to which the apostle James referred, when he said, 'Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day'—Acts xv. 21. But the entire worship of the synagogue was an innovation upon the Mosaic ritual, and can hardly be reconciled with many of the original injunctions of God by Moses, relative to the temple worship. The system was owned and sanctioned by our Lord, but it indicated that the religion of symbols, sacrifices, and types; was 'waxing old, and ready to vanish away.'

"While, on the one hand, we are thus constrained diligently to search the records of the historical Scriptures of the Old Testament, in order to discover any traces of the ordinance of preaching, if we now turn, on the other, to the New Testament, and to the Christian dispensation, we shall meet with this divine ordinance in every page of the sacred writings, and in every line of the evangelic history. Preaching, the proclamation of God's gospel by the voice of living men, His ministers, specially dedicated to this work, forms the most conspicuous characteristic of the whole system:

"Thus, when the new and glorious dispensation was about to be revealed to men, and the dawn of that brighter day was about to break upon the earth, how was it introduced? Under what circumstances, and in what character, did its first herald appear? As a voice! John the Baptist would neither be called a priest, nor that prophet, nor Elias, nor the Christ, only a voice—'The voice of one crying in the wilderness, Prepare ye the way of the Lord.' This was the first shrill blast of the silver trumpet of the gospel, which was about to be heard in all the earth: the first herald of the gospel was a preacher, nor more, nor less; and as such, he was the type of all Gospel



ministers to the end of the dispensation: fit preface to the gospel story!

“And when the great founder of the new system Himself appeared as man, what character did he assume? He came not as Priest or Levite; He sprung not from the holy tribe; and though in Himself He comprised, symbolically, every office of the Mosaic ritual, He assumed the character of a simple preacher of the Gospel. In this character He commenced His mission; and to His fidelity in accomplishing this office He again and again appealed as one chief evidence that He was the true Messiah, and that He had come forth from God. His first ministerial act was a sermon, when He opened the book in the synagogue of Nazareth, and read out of the prophet Esaias, ‘The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor . . . to preach the acceptable year of the Lord.’ And then He ‘began to say unto them, This day is this scripture fulfilled in your ears’—Luke iv. 16—20. And from that day forth His whole life was one continued proclamation—an evangelization: He was everywhere and always a preacher, and the herald of His own gospel: in public and in private, in the temple and in the domestic circle, to His own disciples and to the multitude, on the mountain top or out of a vessel to the crowds who lined the shores of the lake, He ever preached the gospel of the kingdom. ‘He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God’—Luke viii. 1. Your Lord and Master, my dear brethren, has already been presented to you, this day, as the great example which you are to copy in your Missionary labours. Oh! copy Him in this—diffuse your ministry everywhere; be always a preacher. It is not necessary that you should ascend into a pulpit of wood, or that you should speak in the name of the Lord to assembled thousands; the ordinance which I am commending to your profound consideration is the oral, living Word, spoken in the name of the Lord, and confirmed out of His holy Scriptures, on all occasions, and in your daily life. As the apostles afterwards did—‘daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ’—Acts v. 42.

“But to follow the line of argument suggested by our Lord’s personal ministry: on the two great occasions when He sent forth His disciples, whether the twelve or the seventy, this was their mission, and this their work—‘to preach the gospel of the kingdom.’ And thus they fulfilled it—they departed, and

went through the towns, preaching the gospel, and healing everywhere’—Luke ix. 6. When the disciples of John the Baptist came to Jesus, seeking evidence of His Messiahship, He appealed to this testimony: not only were wonderful works performed by Him, which they might see and hear, but this peculiarity was accomplished in Him—‘the poor have the Gospel preached to them’—Matt. xi. 5. This was to be the peculiar, the distinguishing ordinance by which it should be proved that Christ was come—**THE GOSPEL WAS PREACHED.** This was the daily work which His Father had given Him to do; this was ‘His Father’s business,’ about which He was incessantly occupied. And when it was accomplished, and He was about to depart unto the Father, and ere He ascended up on high, leaving His final commission with His disciples, I need hardly remind you of that solemn and abiding charge which He delivered to His Church and people—that weighty charge, which, in a peculiar manner, is most binding on you to day—the very charter of the Missionary work—‘Go ye into all the world, and preach the gospel to every creature.’

“But perhaps the most striking illustration of my subject, and that which impresses it with the highest sanction of all, is presented in the inspired record of the proceedings of the Day of Pentecost. The events of that day of wonders are familiar to us all. Often have they been displayed before us in exemplification, and rightly so, of the power and majesty of that Divine Spirit, the Holy Ghost, which then took possession of His spiritual temple, consecrating the new covenant church of living souls. And yet I fear that the peculiar testimony thus given from on high to the dignity and energy of the gospel ordinance of preaching, has often, in these occurrences, been overlooked. The physical miracles of that day were indeed wonderful. There was the noise of a mighty rushing wind; there was a luminous appearance, as of fiery tongues, sitting upon the heads of the apostles; the curse of Babel was miraculously repealed, and the gift of tongues opened to the ears of the astonished strangers the wonders of redeeming love. Oh, would to God that this pentecostal gift were once more granted to the Church! How many long years, how many precious lives, have been spent in the acquisition of foreign languages, in surmounting that formidable barrier to the progress of divine truth! O that all could now hear, in the language in which they were born, the wonderful works of God! But the greatest miracle of all was not yet accomplished. Strange as these physi-

cal miracles were, a more marvellous thing now followed. Three thousand bigoted and ignorant Jews were, almost in an hour, transformed into three thousand humble, penitent, suffering followers of Him, whom, but as yesterday, they had crucified and slain: their prejudices were dissipated, their pride was laid low, the convictions of a life expired in an hour, and they became from that time forth consistent and devoted Christians. And by what means was this phenomenon effected? Was it the noise of the rushing wind? Was it the cloven tongues of fire? or simply the gift of languages? No, it was the preaching of the gospel, accompanied with the power of the Holy Ghost sent down from heaven! It was not the mere preaching, nor was it the work of the Spirit on the minds of men irrespective of the preaching; but it was the gift of God, and the testimony of God, carried home to the hearts of men by that ordinance, the oral teaching, speaking, preaching of the Word, which the God of heaven thus honoured, and publicly consecrated as the divine instrument by which He would convert the world. The Pentecostal wonders were not a mere display of the powers of God the Holy Ghost, but of the special acting of that Holy Ghost through the medium of preaching. And from that day forth, the entire history of the propagation of the gospel in the Acts of the Apostles is one continued corroboration of this great subject. Whether the apostles preached to assembled multitudes in Jerusalem, in Corinth, or at Athens, or whether they taught a few poor women by the river's side, or a stern jailor in a dungeon, conversion never followed but by the combination of these two things, 'the preaching of the Gospel,' and 'the Holy Ghost sent down from heaven.' **PREACHING**, the proclamation of the truth by living lips, accompanied by the hidden energy of the Divine Spirit, converted the world; and the same ordinance is permanent and perpetual in the church, and the same Spirit gives it power and energy to this day for the conversion of careless sinners, and the edification of Christ's church and people.

"Now, before I apply the truth, which I have thus far historically illustrated, to the great work which we now have in hand, and to the excellent persons now before me who have dedicated themselves to this work, I would for a moment pause to examine a difficulty which has been raised by some good men upon this subject: they appear to hesitate as to the propriety of taking this high scriptural ground with regard to preaching in the present day, and to doubt whether we have authority to

expect the same energy of the Holy Spirit to accompany our word, as followed the words of apostles and evangelists in the early ages. Or, assuming that in the lips of Missionaries to the heathen the preached Gospel is, or ought to be, the same prominent instrument in God's hands, and under His blessing, for their conversion, doubts are entertained whether, in an established congregation, and among matured Christians, this is still the prominent divine ordinance for edification and instruction in righteousness.

"These difficulties can be solved only by a reference to the later writings of the apostles; and if in them we not only do not find the least intimation of any change in this divine appointment, but, on the contrary, meet with injunctions and directions of the most general character, and applying manifestly to succeeding generations equally with those more immediately addressed, every doubt ought to be removed from our minds upon the subject.

"Now it were easy to cite many Scriptures in proof of that which has already been sufficiently established, that the preaching of the gospel is the appointed ordinance for the conversion of the Gentiles and Jews; but one only is enough for our purpose. How shall they hear without a preacher?' asks the apostle Paul: 'and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the Word of God'—Romans x. 14—17: see also 2 Cor. ii. 14—17.

"That oral instruction, or the preaching of the Gospel, was to be the consecrated means of instruction and edification to God's people, is evident from the pastoral addresses of St. Paul to Timothy and Titus. 'Of these things put them in remembrance . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'—2 Tim. ii. 14, 15. And the overwhelming importance which the apostle attached to the ordinance of preaching, may be gathered from the remarkable solemnity with which he introduces that brief command to Timothy, 'I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and His kingdom; **PREACH THE WORD.**' This Word was not to be addressed, in this case, to the heathen, but to the churches of the saints; and the injunctions which follow clearly mark the conviction of the apostle that preaching would continue to be the great vehicle both of truth and of error to the

people. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears:" therefore he was to 'watch in all things,' to be 'instant in season, out of season; to reprove, rebuke, exhort with all longsuffering and doctrine,' and thus to 'make full proof of his ministry'—2 Tim. iv. 1—5.

"But in most of the passages in which this divine ordinance is discussed by the apostles, it is impossible to distinguish between the preaching of the gospel as an initiatory, and as a permanent means of conversion and edification. Throughout the first and second chapters of the first Epistle to the Corinthians, St. Paul defines the preaching of the Gospel in both senses—'For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness,' or simplicity, 'of preaching to save them that believe.' This was the great converting, saving ordinance, despicable, even as folly, in the eyes of men, but the power of God to salvation in all who believed it. And in the chapter following, the apostle further dwells on the character of his own preaching among the baptized and converted Corinthians, declaring that he sought the utmost simplicity of speech lest their faith should 'stand in the wisdom of men rather than in the power of God;' proving that faith was confirmed and established by preaching. And in the highly spiritual passage which follows, he proves that the evangelical ministers are themselves enlightened and taught of the Spirit of God that they might teach others also. 'Which things'—that is, 'the things of the Spirit,' those which 'the natural man receiveth not'—'Which things also we speak,' or preach, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual'—1 Cor. i. 17—24, and ii. So was fulfilled in them the promise of their Master, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' It is not possible to understand the exhortations of St. James in any other sense than that which necessarily implies that oral instruction, the preaching of the Word of God, was to be the permanent instrument of edification in the churches in all ages; while the same preached Word had been the effectual instrument of their first conversion. 'Of His own will begat He us WITH THE WORD OF TRUTH, that we should be a kind of first fruits of His creatures.' To that Word, as an abiding ordinance, He bids them reverently and practically listen. 'Wherefore, my beloved brethren, let every

man be swift to hear, slow to speak . . . lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves'—James i. 18—24. And no doubt we may say with St. Peter, 'This is the Word which by the Gospel is preached unto you'—1 Pet. i. 25. Connecting these, and many like exhortations of the holy apostles in their Epistles, with the broad and unqualified commission of Christ to His church, bound up as that twofold commission was with the solemn promise, 'Lo, I am with you alway, even unto the end of the world,' what candid mind can doubt but that as baptism was to be the initiatory rite of the Christian Church unto the end of time, so the universal and continuous preaching of the everlasting gospel was to be of equal duration in His church, by which the great and good Shepherd would feed His lambs, and nourish them up in all godliness?

"The conviction and realization of this great truth alone is sufficient to support us, my dear Christian brethren, in our Missionary labours. For you must allow me, with all sincerity and affection, to identify our work with yours: we cannot consent that you should be exclusively entitled to the term 'Missionaries.' We may be appointed to labour at home, and you may be dedicated to the work abroad; but we are all equally Missionaries, I humbly trust, sent by the same Master to do the same work, to preach one and the same gospel, impelled by one and the same holy influence, and clothed in that self-same power of the Holy Ghost which alone can give efficacy to our ministrations. The ministry of the Gospel must be everywhere and always the same: it is the 'ministry of the Spirit,' and we are the appointed channels of communicating God's grace to the souls of dead sinners. Life and death hang upon our lips, 'a savour of life unto life, or of death unto death;' not by the exercise of that assumed power to absolve men from their sins, but by setting before them the way of life and the way of death. This, this is indeed the true dignity and glory of the office which we fill who are ordained to this ministry. We affect not the character and glory of atoning, sacrificing, interceding Priests—the term Priest is in no single instance applied in the New Testament to the ministers of Jesus Christ: no, our dignity doth not consist in our titles, as Bishop, Priest, or Deacon; our beauty lies not in our drapery, our ceremonies, our decorations; but in THIS—and would that all who are interested in this

holy calling could appreciate this highest style and dignity of man!—we are the ministering servants of Jesus Christ, evangelists, pastors, teachers, preachers, who have a word entrusted to them which conveys life and death to the souls of men! A quickening word; not a letter which killeth, but the Spirit which giveth life. Oh, to be the very channels through which life, grace, salvation, peace, consolation, and divine instruction, may flow to the immortal souls of men—how glorious!

“And all this we believe, under God, that we are, in the promulgation of this holy gospel; remembering our definition of preaching, and the example set before us in the ministry of our Lord and Master; that it is not to the occasional or stated oration we refer, not to the set discourse on great or public occasions, but to that daily, hourly, continuous flow of the truth of Christ’s gospel which ought to proceed from our lips at all times and in all places. Thus, when we are called to visit the abodes of ignorance, and vice, and spiritual death, and we speak the words of life and salvation to some miserable sinner on his sick and dying bed, we reason with him of the law and sin, we tell of a Saviour’s love, we plead with his conscience for God; and when, after many visits it may be, light breaks forth in his dark mind, and he is convinced of sin, and flies to a Saviour, and finds peace to his soul, and we are permitted to close his eyes in the faith of Jesus—what have we there done? We have preached the gospel to that man ‘with the Holy Ghost sent down from heaven.’ We have been the actual channel through which the Lord the Spirit has entered into his heart. We have ministered the Spirit to him. In like manner, when we visit the couch whereon some favoured child of God reposes, and are enabled to pour into his troubled mind divine consolations, it is ‘the Holy Ghost, the Comforter’ who has accompanied our word, and made it effectual to the binding up of the wounded soul! Yes, and when we stand before a gallery of little children, and talk to them about Jesus and His love, and draw out their infant minds, and develope their affections, and guide them into the things of the kingdom of God, speaking to them in the name of the Lord—if it please Him to open their minds, and to fill them with His grace, that they receive and embrace the truth, we have as effectually ‘preached the Gospel unto them with the Holy Ghost sent down from heaven’ as if we had been addressing an adult congregation.

“Christian brethren, we do not believe that the Holy Spirit has forsaken His church: we are sure that His power still accompanies our

feeble word, which is still mighty in His hands for the conversion of the most obdurate sinner, as well as for the consolation of the afflicted believer.

“And now the pleasing yet responsible duty devolves upon me, of applying this interesting subject more particularly to the beloved brethren before me. And here I would most unaffectedly express my conviction, that with some of the more experienced among you I had rather change places; for you who have already been engaged in this work, and are now returning to it, must be far better qualified than I am to address our brethren on this occasion. Deeply do I respect you for your ‘work of faith, and labour of love:’ ‘we glorify God on your behalf.’ That after again tasting the comforts of civilized life, the sweets of home, and above all, the consolations of Christian communion, you can, for the love of Christ, again expatriate yourselves, and dwell among idolaters and barbarians, is itself a proof that the grace of God is strong in you! May it abound more and more, and fill you with great consolation in your work! And how happy shall I be, if at any future time I may indulge the hope that a faithful though feeble word, spoken by me on this occasion, dwelt in your minds; and that, when you were weary, and sad, and discouraged, and your soul was ‘vexed with the filthy conversation of the wicked,’ in the midst of your toil and weariness the recollection of some truth this day announced encouraged and refreshed your spirit!

“And surely, Christian brethren, the great gospel ordinance which I have endeavoured to illustrate this day is peculiarly calculated to be precious to you in your work. I know how differently you will be situated from us: when you stand up in your Master’s name, instead of addressing an orderly congregation, ready to receive the Word of God at your lips, you will be surrounded by a noisy and unbelieving multitude, ready to cavil at all you say, to catch you in your words, to ridicule the truths which you feel to be so sacred, and often to blaspheme the holy name by which you are called! I am never surprised that the men of this world, who know nothing of the hidden power of God’s truth, esteem your office quixotic and hopeless. Nothing can be more irrational than to suppose that by a simple statement of the truths of the Christian religion a strange and foreign people should turn aside from the worship of their ancestors, should burn their idol gods, and embrace a new religion. Such a change from one false religion to another, as from Paganism to Mahomme-

danism, or the converse, has rarely, if ever, been effected by the mere power of persuasion, without the more cogent arguments of bribery or persecution. A more hopeless task could not be assigned to mortal men. But herein, reverend brethren, herein is your comfort and consolation—you have a Word put in your lips which possesses a mystic power: the Word which you preach is not yours, but His who sends you. You may utter it with stammering lips, and in the broken accents of one who speaks a strange language, with every possible external disadvantage, and often with a fainting, trembling heart within; yet if you go forth in the majesty of truth, with all fidelity, patience, love, and boldness, and speak unto these dry and dead bones in the name of the Lord, His mighty energy shall go along with you, and these dry bones shall hear and live, and stand up before you a great army of faithful men. But it appears to me essential, that you should have confidence in the temper and power of the weapon with which you are furnished; that you should believe in the efficacy of the message you deliver, and in the appointed mode of its deliverance: you are to 'PREACH THE GOSPEL.' Cunning men may devise other modes, less direct, more circuitous, and more consonant with human reason and wisdom; but you must adhere to this, God's own divine, accredited instrument, appointed for the conversion of the world, and you must say, with the apostle, 'Woe is unto me, if I preach not the gospel.' A great 'necessity' is laid upon you: and in proportion as you are bound by it, adhere to it in simplicity, and rely on God's hidden power and effectual grace to accompany it, so shall be your success: 'the pleasure of the Lord shall prosper in your hand;' and all the powers of darkness shall fall before this feeble weapon, this 'sling and stone' in weak and unworthy hands.

And this leads me, finally, to add one word, which I trust you will receive with all kindness and forbearance on this solemn occasion. I may in some sort be considered as standing before you this day as one of those provincial friends and advocates of this blessed Society, who have little to do with the details of its management—these we entrust with much confidence to those excellent and devoted men in this metropolis, who for so many years have discharged the sacred trust with wisdom and

fidelity—but who plead your cause through the length and breadth of the land: we use what influence and ability God has given us to further the interests of this blessed Institution; we speak and preach for you, and we pray for you in public and in private; and we feel the greatest sympathy and interest in your Missionary efforts. And why? I can tell you in one word. Because we believe that you who are now going forth to the heathen, and all whom this Society sends forth, will just carry out with sincerity this divine ordinance of the preaching of the everlasting Gospel. Because we believe that you are all 'determined not to know any thing among the Gentiles, save Jesus Christ, and Him crucified.' We have confidence in you, that when they ask of you the bread of life you will not give them a stone; or when they seek a fish, you will not give them the serpent of Romanism, or Semi-Romanism; that your Missionary churches will not be decked out with the meretricious drapery of a sensuous religion; that your sacramental table will be an 'honest board,' and not a 'stone altar;' and that from the pulpit there will go forth no 'uncertain sound.' These are our confidences, and these our hopes in you. I am bold to speak in the name of thousands of honest Protestant hearts when I thus appeal to you. All other qualifications we leave to those who select, prepare, appoint you. One only thing we think we have a right to expect, nay, to require of you—'It is required in stewards, that a man be found FAITHFUL.' Assured of this, we repose on the promises of God respecting you and your labours of love: we are sure that your labour cannot be 'in vain in the Lord;' we know that this Word preached by you is true; that it cannot return unto God void; that it must accomplish the purpose to which He sends it; and, confident in your fidelity, and relying on the unchanging promises of the great Head of the Church, with much joy and peace we 'commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' May the Lord ever be with you!"

The Rev. J. H. Stewart concluded the proceedings by commending the Missionaries, and the Missionary cause in general, to the protection and blessing of Almighty God.

## SUMMARY OF INTELLIGENCE.

RECEIVED BETWEEN THE 22D OF JUNE AND THE 21ST OF JULY.

**EAST-AFRICA MISSION**—We have received a letter from the Rev. Dr. Krapf, dated Zanzibar, the 12th of April last, informing us briefly as to his movements since our last intelligence respecting him. On his return to the coast, he lost no time in undertaking a tour to Usambara, to select a proper place for the commencement of Missionary operations to the south-west. He accordingly left Rabbai in February last, and proceeded to the Pangany Town, which lies at the mouth of a river of the same name, nearly opposite the north extremity of Zanzibar, whence he despatched two messengers to Kmeri, king of Usambara. We give the issue in his own words—

“The messengers had not gone thirty miles when they met with a general [war chief] of the king, who was ordered to proceed to the Pangany Town to levy a tribute upon its inhabitants. The general ordered my messengers to go back, as he himself would present me to his master. Thus an easy entrance was procured for me. The general ordered his own men to carry my baggage, at the king’s cost. After a journey of twelve days, I reached Fuga, the capital of Usambara, when I put Kmeri in mind of his promise given three years ago. He said that there were three places of which I might select one for my residence—Mount Tongué, Mount Mringa, and Mount Pambiré. I chose the first, on account of its being close to the river Pangany, which is navigable as far as Tongué.

“The kingdom of Usambara is ruled with an iron hand, the king considering himself the master of all his subjects, who are his slaves. This has a great influence upon them. They are therefore quite different from the noisy and lawless republican Wanika and Wakamba. The king is very desirous of having commercial intercourse with the Europeans at Zanzibar. He has sent with me one of his generals to sell ivory there.

“Mount Tongué is about thirty miles from the sea, and presents the road to Uniamesi, and many other countries of East Africa.

“I am desirous of going to Mombas with all speed, in order to join my dear brethren. The hand of the Lord is evidently upon East Africa: therefore let us go on, whatever may be the difficulties. The Prince of Life will raise the dead from their spiritual grave.”

**YORUBA MISSION**—In a letter from Abeokuta, dated April 19th last, the Rev. H. Townsend thus writes—“While we are so

weak-handed as regards European labourers, we have abundant encouragement from our gracious God. Our churches are unusually well attended, and many heathen are coming forward to desire baptism. There are favourable appearances, also, towards the interior; and the roads for trade in the same direction are more generally opened than I remember to have seen before. We hope that the Parent Committee will take the circumstances of this Mission under their prayerful consideration. We trust—indeed, without denial, we must—have more European labourers.”

“It is estimated that there are already 50,000 native Christians upon the coast [of Western Africa], a large proportion of whom are members of our church; and multitudes are thronging to our Christian schools for instruction in the Word of God. . . . Instances have been related of patience and courage under severe persecution, on the part of female converts at Abeokuta, which almost entitles them to be classed by the historian of the church with the Blandinas, Victorias, and Perpetuas of the early centuries.”—*The Church in Africa: a Sermon preached at the consecration of O. E. Vidal, D.D., first Bishop of Sierra Leone; by C. J. Bumfield, D.D., Bishop of London.* (Fellowes.)—We commend this very valuable discourse, which fully reviews the past results and present position of West-African Missions, to the attention of our readers.

AN official notice from Bombay has been circulated far and wide through Asia, in several native languages, establishing two commercial fairs in Sindh—one at Kurachi, to commence on December 1st, and last sixty days; the other at Sukkur, about 200 hundred miles inland, to commence on January 1st, and last forty-five days—the East-India Company arranging for the preservation of order and the prevention of crime when the traders meet. Steamers ply regularly up the Indus as far as Hyderabad. An increasing communication with the western provinces of Persia, now admitting an annual import of 1,500,000*l.* worth of British cotton goods, has for some years been established at Trebizonde, on the Black Sea; and in the opinion of Sir H. Willock, Vice-Chairman of the Hon. East-India Company, and of various eminent Manchester merchants, these proposed commercial fairs will supply a similar inlet to the almost unknown nations of Central Asia.

1870  
1871  
1872



**THE KING'S PALACE, DELHI.—Vide p. 206.**



# Church Missionary Intelligencer.

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[Vol. III.

## ORIGINAL COMMUNICATIONS.

### THE SOCIETY'S INCREASE OF INCOME VIEWED IN CONNEXION WITH INCREASING RESPONSIBILITIES.

AN unexpected increase of income has been placed at the disposal of the Society—an available balance of 12,000*l.*—a gift of great munificence, which we desire to receive from the hand of God, and as an answer to fervent prayer.

And yet, in connexion with this freedom as to pecuniary matters, and this enlargement from a narrow and constricted state, it is just possible that the position of the Society might be misunderstood; and being regarded as rich, and, for the present at least, sufficiently provided for, that energetic efforts on the part of friends to sustain its income might relax; and contributions, in some instances, be withheld, or transferred to other claimants on the bounty of the Christian public. It will be well, therefore, that the true position of the Society be clearly understood. The available balance of 12,000*l.* is no more than is absolutely necessary in the present aspect of our foreign Missions. It has come at a most seasonable moment, when from every portion of the Mission field the demands upon us for enlarged exertion are of the most imperative and pressing nature. But for this opportune supply, the Society, at the present time, would be like a goodly merchant vessel, laden with a cargo of great price, but whose draught is proportionate, and which the ebb has left without a sufficiency of water to float her, so that all hope of present progress is arrested, unless the sacrifice be made of throwing overboard some portion of the precious cargo—a painful alternative to which the Society has actually been reduced in her past history, when the surrender of some one field or post of usefulness alone has enabled her to meet the demands of her remaining Missions.

It will be our endeavour in this article to show that we do not exaggerate the peculiar character of the present period as a day of remarkable opportunity, or the responsibility of the Society's position with respect to it. The providence of God is remarkably at work, removing obstructions, and providing facilities for the wider dissemination of gospel grace and truth. The compassion of the great

Head of the Church, long intensely kindled on behalf of those unhappy nations who have no hope, and are without God in the world, is coming forth into more manifested operation. A way is being made in the wilderness, and an highway in the desert, by which the heralds of His mercy may penetrate into nations and countries which have never yet heard "the joyful sound;" and the time is rapidly approaching when the Lord will graciously make good His own promise to all who are destitute of the knowledge of a Saviour, and of means of grace—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

The object we propose to ourselves in this paper is much facilitated by the arrival of a circle of despatches from different quarters of the earth, all bearing the same character, and uniting in the same urgency of appeal. When Paul was at Troas, a vision appeared to him in the night; "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The word in the original, *βοήθησον*, is of much significance: it is to "run to the help of those who are in imminent danger, so that they cry out because of it." The same brief but earnest cry is heard now, not from one quarter only, but from very many. From various regions, and in various languages, the same appeal to our compassion is made. The misery of the heathen has been deepening from age to age. Each successive generation has been more overcast with gloom, more hopelessly wretched, more pitifully degraded, than that by which it was preceded. The stern ascendancy of sin has become more rigorous, more crushing, as it has advanced from age to age;

but the increasing gloom seems to have brought with it, in many instances, a growing consciousness of need. The heathen find themselves, in many portions of the earth, less numerous, less peaceful, less prosperous, than their fathers had been before them; and some, in the anticipation of increasing misery, have not hesitated to predict the utter extinction of their race; and they feel their need of some interference on their behalf, although they know not from whence it shall come, or in what it shall consist. He who rules on high appears, in this respect, to be dealing with them in a peculiar way, according to the language of the book of Job—xii. 23—25—“He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and He maketh them to stagger like a drunken man.” Their own idolatrous systems and superstitions afford them no hope, no encouragement: they “have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed.”

But let us look to the circle of our despatches, and see whether they do not verify such observations—whether there may not be traced amongst the heathen an increasing sense of destitution, as well as new doors of access by which they may be approached: whether there be not a readiness to welcome the white man wherever he appears amongst them, and an earnest looking to him as being in a position to afford them that measure of aid and help which they feel they need, but which they have not in themselves.

The despatches before us convey intelligence from many and various quarters—Africa, both east and west; and in both instances the opportunities for enlargement of effort are important, and demand an undelaying improvement of them on our part—India, from whence the intelligence is of the same character—and China, which, so far as it has opened, does not contrast unfavourably with its longer cultivated neighbour.

Let us look first to East Africa. Our last notice of Dr. Krapf referred to his perilous

visit to Ukambani.\* Of that expedition we have received the journal, detailing events, the more prominent features of which have been comprised in the letters already published. But since his return from Ukambani, Dr. Krapf has penetrated in another direction, and has re-visited Usambara, in order to redeem the promise which he gave to king Kmeri in August 1848, that he would return for the purpose of commencing amongst his people a Christian Mission. Leaving Rabbai in February last, he proceeded to Pangani town, whence he despatched two messengers to the king of Usambara. They had not advanced thirty miles when they met with a general of the king, who had been ordered to proceed to the Pangani town to levy tribute upon its inhabitants, by whom they were remanded to the shore, with an offer to the Missionary of conveyance to Kmeri's capital—an offer which was gladly accepted. The general ordered his own men to carry Dr. Krapf's baggage at the king's cost; and in twelve days Fuga, the capital of Usambara, was safely reached. “Kmeri,” says our Missionary—in a letter dated Rabbai Mpia, April 22, 1852—“received me exceedingly well, and he desires that our Mission be established either on Mount Tongue, or Mringa, or Pambire, all which mounts are about thirty or forty miles distant from the estuary of the river Pangani. The king is willing to order a considerable number of the Washensi—his subjects on the coast—to build houses on mount Tongue, and cultivate the fertile region around, besides to be ready for our protection, and to present to us an opportunity of carrying on among them our Missionary labour. Kmeri intends to appoint one of his numerous children to be governor of Tongue, as I positively refused to interfere with the civil government of the place. The governor will receive special orders to protect and aid us in every matter.

“His sable majesty—before whom all his subjects are counted as slaves who lie at the feet of their master—sent his first general, who commands the king's body-guard of 400 musketeers at the capital, Fuga, to order the Washensi to commence operations immediately, in case I should like it. But having arrived on the Pangani, where there is the easiest entrance into Kmeri's dominions, I declared unto the general that I could not act without the presence of my fellow-labourer, Mr. Erhardt, who had been ordered by my superiors to open the Usambara Mission, but that I would return to Rabbai and fetch him.

\* “Church Missionary Intelligencer” for February last, pp. 27—40.

We would return to Usambara after the rain, five months hence."

We regret to state that this arrangement has not been carried into effect, Mr. Erhardt not concurring with Dr. Krapf in the propriety of his at once proceeding to Usambara. Dr. Krapf has therefore decided to proceed thither alone. "The Usambara Mission," he writes, "must be commenced, for we dare not deceive king Kmeri, who, during my long absence, intended to send two special messengers to Mombas to fetch me, or one of my friends. Should we not keep our word in fulfilling the agreement I have now made with him, I am sure our breach of faith will cost the life of the next European who comes to Kmeri's country; or, if we keep aloof from Usambara, the door may be closed to us. But what a loss would it be to all East Africa if that inviting field in Usambara should not be occupied! What an amount of guilt should we contract for the day of judgment!"

But in order that this commencement may be made effectually, he craves immediately from the Committee one or two Missionaries; for, as he adds, "the hand of the Lord is evidently upon East Africa. Therefore let us go on, whatever may be the difficulties. The Prince of peace will raise the dead from their spiritual grave."

We now turn to West Africa, where, in the Yoruba country, the opportunities for usefulness continue to enlarge, and to present a most inviting and encouraging aspect. At Abbeokuta the desire for Christian instruction amongst its inhabitants continues. The Rev. I. Smith, who has been obliged to return, with Mrs. Smith, to this country, from failure of health, left his new district at Ikija—Abbeokuta—in a most promising state. His temporary church was crowded at every morning service with attentive hearers. Inquirers after truth continued to join the candidate class, and the Sabbath and daily schools were on the increase; while the heads of the nation were committing their sons and daughters to the Missionaries for instruction.

"To-day," says the Rev. H. Townsend, in his journal of January 16, 1852, "Babbaşron, usually called, for shortness, Başron, brought four of his children to be educated. These are the first. He ever before looked coolly upon our school and attempts at teaching. We take this, therefore, as an earnest of good. We have already in our house more children than we can well manage and accommodate, but we could not, in this case, refuse to add to our cares." Instances of individuals renouncing their idols, and placing themselves

under Christian instruction, and similar facts exemplifying the spiritual working of the Mission, and the effect of the Word as applied by the Holy Spirit to the conscience and the heart, are also scattered through the reports and journals which have reached us. "An elderly woman," writes Mr. Townsend in his journal of January 9, "brought her Orisa to give me to-day. She came into our school yesterday, as people often do, to see it. Mr. Philip, the schoolmaster, engaged her in conversation, and persuaded her to attend our afternoon service. After the service, she expressed a determination to serve God, and cast away her idols: she accordingly brought her Orisa to-day. She is one of those who go about in the markets, and from house to house, with an Orisa, to bless the people; receiving in return a cowry or two. She had given herself the horrible name, Eşu, i.e. Devil; but she now appears to desire better things."

Various other instances occur, of which we introduce one.

Solomon Oyenekou, a young man who, contrary to the wishes of his father, a priest of Ifa, had become a convert to Christianity, having died, the father sent word to say that the body of his son was at the disposal of the Missionaries for interment. This was the more remarkable, as the son had been a member of the ogboni, a secret council, whose demands the father undertook to satisfy. Our readers will bear in mind the bitter persecution which broke out in 1849 on the burial, after the Christian form, of the body of Idini, a native convert,\* and will perceive the giving way of heathen prejudices. Nay, more, as Mr. Townsend informs us—

"Feb. 16—The father and friends of S. Oyenekou sent to thank us for our attention to their deceased relative, and to express their approval of our customs. The father, moreover, sent to say that his daughter, who had followed the deceased to church, should be as freely allowed to continue doing so as if her brother had been alive—the brother is the chief guardian and protector of a sister in this country, even if there be a father and husband—and also that, when his own illness permitted him to leave his house, he purposed to come up and inquire more fully into the Christian religion. He had his son made a member of the ogboni in the hope of separating him from his new connexions."

In the country around Abbeokuta applications for Missionaries arrive from different

\* "Church Missionary Intelligencer" for May 1850, pp. 303—307, and "Church Missionary Record" for November 1851, pp. 242—245.

quarters; amongst others, from Otta, situated midway between Lagos and Abeokuta. So anxious are the chiefs and people of this place to have amongst them a Christian teacher, that they have twice sent to Abeokuta to urge this request, which would have been at once complied with had there been any one to send; but Mr. Smith, on departing from Abeokuta, left Mr. Townsend there alone. He halted at Otta, on his way to Lagos, and found it a considerable place, though not of its former extent and population. Several hundreds of people gathered round him in a short time, anxious to see and speak with him. The locality appeared to be very fruitful and healthy.

The following extract from Mr. Townsend's journal will make us acquainted with other openings—

“*March 25*—I received a message from Alaketu a short time since, begging me to pay him a visit. Mr. Bowen, the American Missionary, went there last year, and was obliged to leave by desire of Alaketu, through some misunderstanding between him and his inferior chiefs, and, he has since said, through Mr. Bowen having had a bad interpreter, who misrepresented things. Mentioning this to Mr. Bowen, he tells me that he has some suspicion that his interpreter dealt unfairly between them, not wishing to have to remain there. I promised the Alaketu to come, *D.V.*, after Mr. Crowther's return. This town, Iketu, is close on the Dahomey borders, and is a market town for the Yorubas and Dahomians. It has been several times attacked by the latter, who have been always defeated with great loss. The Iketu people say, that, on the last occasion, they mutilated three thousand Dahomey prisoners, and sent them home to their king. The king of Dahomey told Capt. Forbes that his fetish would not permit him to war with Iketu—a convenient reason to assign, but not the true one: that he is not strong enough to destroy them is the true reason. I received, also, a friendly message from Ikumi, of Ijaye, and sent him word, by his own messenger, that if he wishes to see me I will, *D.V.*, visit him before six months have passed away. I have not yet received his answer.

“Mr. Bowen has made an attempt to pass up the country by the northern or north-western road. At Berekudo the chief would not permit him to enter his town. He lodged outside the walls. This is the first town on the road. The next night he reached a town called Iruwa, which is situated ‘on the top of a huge, high rock;’ and, the day after, Biolorun-pellu, ‘which is also on the top of a rock, and is inpregnable on all sides. One

might imagine that all the granite in the world was collected in this place: there is a perfect forest of hills, mostly solid rock. The area on the top of Bioku's rock—*i.e.* where Biolorun-pellu is built—‘is near three miles in circuit. It is covered with soil. The town has, I believe, plenty of wells in it.’ He has reached a place called Awaye, and there is detained: he finds that he cannot pass on without the permission of Ikumi, of Ijaye, and Atiba, the king of Yoruba; and it is doubtful whether these will let a white man settle beyond them before their wants are supplied. He tells me that Biolorun-pellu is a very suitable place for Missionary work, and the people eager for instruction. This we might almost infer from the name of the place and that of the chief. The name of the place, translated, is, ‘If God be with (it, or us);’ that of the chief Bioku is, ‘If he should not die,’ *i.e.* before some event or time in prospect. By such names, doubtless, these heathen express a belief in the power and providence of God; and where this is really felt we may hope that they are disposed to receive the greater light that revelation brings.

“Mr. Bowen describes the country as rising in certain stages or steps, and that the granite hills are higher, and the grain of the stone finer, as he advances north; that the country is moderately fertile, alternating with open woods or forests and grass-fields, and that it abounds in wild beasts. He speaks of having seen the horn of an animal that is sometimes found in the country, one having been killed about two years since, that the people say has but one horn. What a discovery for a naturalist if an unicorn should actually be found! Mr. Bowen says the appearance of the horn favours the people's account: it is nearly straight, but slightly curved toward the top, and has spiral lines, or grooves, running from the base upward until near the top, where it is smooth. The horn is held sacred. That there is such an animal is currently reported and believed. It is sometimes caught in a pit-fall or trap, and it is said, under such circumstances, to make no effort to escape; which the people account for by saying that the animal comforts itself with the reflection, that, as it dies in the pit, the owner of the pit will also die within a year: the people believe, therefore, that it is extremely unlucky to catch this animal.”

On the coast, the Rev. C. A. Gollmer has transferred the Mission to Lagos, the immediate occupation of which was most necessary. The love of the slave-trade lives in the hearts of many in that place, and they would gladly resume this lucrative and easy traffic, if only the

opportunity were presented to them. The presence of the British cruisers prevents this; but the more sure and lasting extinction of the slave traffic, by a change in the minds and dispositions of the people respecting it, needs to be accomplished; and this can only be done—but may surely be done—by the faithful teaching and preaching of the gospel. There is amongst the Lagos people much intelligence, of which the native catechist, Mr. White, in his journal for February and March last, gives us some specimens.

"Feb. 24 — This morning, after prayers, we accompanied Mr. Gollmer to town, and visited Ajinia, Pellu, Aşogbon, and some other chiefs, from all of whom we met with a favourable reception. Mr. Gollmer told them the purpose for which he was come, viz. to do them and their country good, by bringing to them the gospel of peace. They all replied that it was good; and, among the rest, Pellu showed a great deal of African wit by his ingenious and parabolical answers. When Mr. Gollmer told him that he would establish schools, to which he could send his children, and build a church, where he and his people might attend, he replied, that as for his children he had no objection in sending them to school, but as for himself he was too old to learn any thing. Mr. Gollmer told him that in England there are many old men who try to learn, and that there is every day in man's life something for him to learn. Pellu therefore cited the following parable. Turtle, a crustaceous animal, was conceited enough to think himself the wisest of beings. Having collected all his wisdom into a calabash, he fixed a string to the neck of it, and fastened the string to his neck, letting the calabash fall forwards. With this he began climbing up a tree, on the top of which he had a mind to keep his calabash of wisdom. He made several attempts to get to the top of the tree, but his calabash proving an obstacle to him, he failed. He resumed the experiment without any success, and therefore became a laughing-stock to some children who were witnesses of the scene; till at length a little child called him, and said to him, 'Man! how unwise are you in letting your calabash hang down upon your breast! let it fall backward, and you will find a greater facility in mounting to the top of that tree.' He did so, and succeeded. So he came down, and felt so angry for being rectified by a little child, that he broke his calabash in pieces. 'It is therefore true,' Pellu continued, 'that an old man can never finish learning.'

"March 24 — I must cite one more of Pellu's country parables. Mr. Gollmer told him that

he hoped he would live to see the time when his children will be brought up in a good manner, when some can write for him, and others make better doors and windows than those he has at present. 'Yes,' he said, 'if God does not kill me:' that is to say, if He spares his life. Hence originates the following parable. A certain king had two men, the one his own son, and the other his slave. A conversation took place between the prince and the slave; the latter saying that God alone has power over life and death, whilst the former ascribed it to the king. His majesty, hearing this, was offended with the opinion of the slave, and meditated upon taking his life. To this end he dressed his son in white and the slave in blue, and despatched them both on an errand to a certain man; and in the meanwhile instructed some hunters to waylay them, and kill the man in the blue dress. The prince, while on the way, coveted the blue dress of the slave, and demanded it, saying, 'How is it that my father hath given you, a slave, a more beautiful robe than me, his son?' The slave, having nothing to say, made an exchange with him. As they proceeded along, the hunters aimed at the son, who now had the blue dress on, and shot him dead on the spot. The slave made his escape, and carried the melancholy intelligence to his father. The father, with surprise, asked how he came to put on his son's dress; to which the slave replied, 'Your son would have me give him my blue dress, and, as I dared not oppose him, I gave him his choice.' 'Then,' exclaimed the father, 'true it is, O slave! God is the only one that has power over life and death.' 'Therefore,' continued Pellu, 'I say, If God does not kill me.'"

As Mr. Gollmer remarks—"that there is abundance of work in this large and populous town, among the long and much misguided and degraded people, is obvious. The day of grace is come for them. May the Lord provide labourers!"

The whole, then, of this important and commanding territory, lying between the Mahomedan countries and the more barbarous natives of Dahomey and Ashanti, is open to us, from the sea coast, to the northward of Abbeokuta, westward towards Dahomey, and eastward towards the Niger. It requires from us a strong reinforcement of Missionaries, and a proportionably large expenditure of our pecuniary means. Perhaps there is no instance on record of a powerful and interesting heathen nation, like the Yorubas, so remarkably pre-disposed to Christianity; and never, perhaps, had a Missionary Society so glorious an oppor-

tunity presented to it, by a vigorous and undelaying effort to strengthen and consolidate an incipient Missionary work, so that it may prove, not only a blessing to the nations immediately around, but a door of opening into the very heart of Africa.

But let us look to India, and from the journals of our Missionaries select a few from amongst many facts, which show that there exists among the natives of that country likewise a readiness to receive instruction, unprecedented at any former period. We have before us the last journal of one who has ceased from his labours, the Rev. J. J. Weitbrecht. The last communication of a devoted Missionary who has entered into rest, and who recorded therein his last efforts in his Master's service before summoned to His immediate presence, can never be perused without varying sensations and deep interest. The ripening of the spirit for its approaching change, unconsciously to itself, is often, in a very affecting manner, perceptible. Such documents always have a claim on us for special notice: and Weitbrecht's last communication to the Home Committee might well claim a place in the pages of the "Intelligencer," even if it had no special bearing on the subject we have in hand.

In November last Mr. Weitbrecht proceeded on a preaching tour to the westward of the Burdwan district, selecting a portion of the country which had not before been touched by the feet of an evangelist. In the following extracts we shall find him diligently engaged in sowing the seed amongst willing and attentive hearers.

"A respectable Mussulman at Bancoorah allowed me the use of his little bungalow, from which I addressed the people on the road-side. My first address was on Luke iii. 'The voice of one crying in the wilderness . . . all flesh shall see the salvation of God.' I told my hearers, 'This voice is now heard among you: God desires to save you; allow Him an entrance, and prepare you a way for Him to your hearts. Your idolatrous ceremonies do not meet the wants of your souls: they spoil and ruin you.' In speaking of the absurdity of trying to remove sin and gain merit by idol worship, I made use of the following illustration—'If you meet a tiger in the jungles, and throw clods of earth and stones at him, will the brute mind it? No, he will seize and carry you off. A gun and a bullet are wanted, and, if the shot be well directed, he will be killed. In like manner it needs a superior power to subdue and destroy sin in the heart of man. The gospel possesses this power. Be-

lieve in it, act upon it, and you will be saved.' There was great attention, and general approbation.

"Nov. 12—I preached in the evening, in the bazaar at Gupinatpur, on Luke iv. 16—18, the great mission of Christ. The amlats of the magistrate desiring to hear me preach, I expressed my gratification to have them for my hearers. I told them that the words I had read were a faithful exposition of the Christian religion. Christ, whom we worship as our God, one with the Father, came to accomplish the things foretold by the prophet 700 years before, viz. to preach good tidings to the poor, to heal the broken-hearted, &c. The audience consisted of about 200 Hindus: and when, at the end, I said, 'This day is this Scripture fulfilled before you; Jesus is ready to do this blessed work in you;' the people were standing as one man. It was a blessed occasion. O that the Spirit would come among them!

"Nov. 14—My carts, with the tent and books, having arrived, I went with Prankisto and Thomas to the northward, and pitched my tent at Poito. I preached to a small party. These jungle villages are not large, but the people are exceedingly simple, and more easy to convince than those on the lower plains; but there is very little mind to act upon, which would not be so discouraging if the little they have were not under the influence of Brahmins.

"After pitching the tent, I found a young man from the district of Gya lying under a mangoe-tree, very ill from dysentery; and here he had been lying for five days, nobody caring for him: a vessel with a drop of water, and a little parched rice, was all he had for sustaining existence. The heartless people did not even give him a bundle of straw to serve for bedding in these cold nights. He was quite unable to sit up, and sighed all night. I gave him a dose of medicine, bread and weak tea morning and evening; and the following day I hired four bearers, who carried him in a doolie (a rough kind of palanquin) to the hospital at Bancoorah. The poor lad had come from Juggernath. How many die thus helplessly on the road!

"Nov. 15—We went to Nutingram. In the afternoon the Brahmins gathered around us, and a long conversation regarding the Christian religion was carried on. The result was, a declaration on their part that 'There is certainly more truth, sincerity, morality, and happiness among you Englishmen than among us, and if this is the fruit of your religion it shows that ours is bad.' Then they came to speak of Europe, and were anxious

to know by what way we come to this country. Then came another question—‘Are all the people in Europe white, even those who labour in the fields: do they never get black, as we are?’ Upon this an old Brahmin called out, ‘What do you think? not only the people, but even the pigs, and rats, and mice, are white in Europe.’ The reports of the new railway cause a good deal of discussion and wonder among the villagers. When I described the principle of the railway, they called out, ‘You are indeed a wonderful people!’ I said, ‘God has given us this knowledge. If, then, you think us such superior beings, you should follow our example, and worship Him who gives us knowledge, not only useful for this life, but for man’s eternal happiness.’

“*Nov. 17.*—We went ten miles to Gonyamari. In the afternoon I got some fifty villagers together, and read and expounded the parable of the prodigal son. Some pilgrims from the western provinces listened very attentively. A party with a large cart had come from Juggernath. One of them was ill of fever, and asked me for medicine. What an untold amount of human suffering this incarnation of Satan is annually producing in this country! Want, sickness, distress of every kind, and death, are witnessed on every road trodden by these poor pilgrims; and yet such is the power of superstition, that, while pacing their weary path, the deluded pilgrims, to encourage each other, are now and then heard exclaiming, ‘Jai Juggernath!’ ‘Victory to Juggernath!’

“*Nov. 20.*—In passing the village of Kalapur after sunrise, the people heard that the magistrate was coming, and in a few minutes all the villagers followed my palankin; so I stopped under a tree, and the foremost men began their tale of distress—no harvest, no water, nothing to eat, taxes to pay, &c. I said, ‘This is certainly very distressing, but there is a greater cause for distress still.’ Some inquired what that could be, and I said, ‘It is this: you have forsaken the true God, and followed after idols. He has given you this body, and an immortal soul; He has given you rain and fruitful seasons; but His goodness has not been acknowledged. Is it surprising if He has visited you with dearth and other troubles? Still He desires to show you His mercy in pardoning your sins,’ &c. This was a very pleasing assembly. One man said, ‘How can we pray and serve God if we perish from want of water?’ I advised them to dig wells. Another replied, ‘This is high land: if we dig a hundred feet no water will come.’ I applied this to their spiritual wants, and advised them to seek the water of life. The headman now

brought a bowlful of buffalo’s milk. I offered some pice in return, but he refused to take the money, saying, ‘You are a good man: we like you.’

“*Nov. 22.*—We went at daylight northward to Borojora, the largest place I have met with on this tour, numbering above 10,000 inhabitants. It is remarkable, that, with the most careful inquiry, we are sometimes at a loss to ascertain from the people the place most suitable for our purpose. On entering Borojora, the first man who met us was a Brahmin, with whom we travelled a few miles yesterday, and Prankisto had then a very nice conversation with him about God and the true religion. He received us with a smile of pleasure, and invited us to preach at his house, which was a stately brick building. A hundred and fifty people assembled in a few minutes. I preached on Luke iv.—the mission of Jesus in preaching a glad message to the poor, and binding up the broken-hearted. I said, ‘A broken limb or fever may be healed by a physician, but do you know one who can heal and restore joy and health to a broken heart, when sorrow, wretchedness, and death, are entering your dwellings?’ The description of a prisoner in irons, and the casting off his chains on the day of his deliverance by order of government, struck them very much. I felt that Jesus was glorified on this occasion. O that these people would receive the good Physician, now that He is visiting them! Thomas and Prankisto preached in other quarters of this large place, and each had above 150 hearers. We had not nearly enough gospels and tracts to supply those who could read. A father and his son followed us three miles to our tent at Ajuriah to get a gospel. After speaking a full hour, being tired to a degree, I went to call on the moonsiff (a native judge, or justice, of limited authority) of this place. Babu Ishan C. Dutt was a Hindu-College man. He received me very politely, and was pleased to get a visit. He knew very little of Christianity, though he said he had an English Bible, but he did not read it: still, he expressed his persuasion that Christianity will become the prevailing religion in Bengal. After a lengthened conversation on the spirit and doctrines of Christianity, I presented him with a Bengali Testament, and made my salam.

“*Nov. 25.*—We preached in two parts of Pokurna this morning. It is remarkable how much the disposition of the natives differs in different places. Last week we met with much rudeness and incivility: here they were very good-natured. While Thomas was expounding a passage, a little babe got down from her

mother's arms, and crept over to where I was sitting, and showing my watch to the little thing, it was much amused. This attracted some fifteen females, who came with their children. They were not a little pleased, and had thus an opportunity of hearing that a gracious God has prepared salvation for them.

"In the afternoon my tent was beset with people. A young Brahmin asserted he could not believe what he could not see with his eyes, or comprehend with his mind. I showed him the map of Bengal, asking if he could make it out. 'No.'—'Why not? Is it because there is no such country as Bengal? No, but it is owing to your ignorance of geography and other sciences. So you should be humble, and seek especially that knowledge which maketh wise unto salvation.' In the evening I had above 200 hearers in Pokurna. I never met more pleasing and agreeable people. May God bless His Word to their hearts! I returned to my tent, weary from speaking, and inhaling dust.

"Nov. 26—We marched, before day-break, nine miles westward along the river to Meddilee. While resting under a tree, several sick people asked for medicine: a nice lad was afflicted with elephantiasis. I promised him a letter to the doctor at Bancoorah. Another, who suffered from dyspepsia, offered to bring milk and fuel in return for my medicine. I preached in the afternoon to an assembly of Brahmins and Kaysthas from Gal. vi. 'Whatsoever a man soweth, that shall he also reap.' These people were very simple and candid. The result was expressed thus—'Your words are good and true, but what can we do?' A change of heart and life, and giving up idolatry, appears to the Hindu perfectly unnatural, impossible. Indeed, the words have again and again found an echo in my heart, What can we do? What can the most devoted and energetic evangelist do without the power of the Spirit? Oh, Holy Spirit, descend! Let Thy bright beams arise!

"I have been reading the Acts during this itinerating, and I have enjoyed it. My heart has been much cheered by the history of the first messengers of the gospel. This evening, in reading ch. xix. 'So mightily grew the Word of God,' I felt drawn to pray more earnestly for the same gracious manifestation on our poor labours. It is a rough and hard kind of life to be daily, morning, noon, and even, about in these villages; yet I feel it is a blessed thing to proclaim the glad tidings where Christ has never been heard of.

"Nov. 27—At eight A.M. we reached Jananpur. While standing before a fine temple of Vishnu in ruins, admiring the carved work, the

villagers gathered round us. On ascertaining the cause of my visit, an intelligent-looking Brahmin informed me that he had received his schooling under Mr. Pearson, in the Bengali Government school at Culna. Another young man mentioned the conversion of Babu Gyanindra in Calcutta. Speaking of God, the former admitted that we possessed a purer knowledge of Him than the Hindus; but added, 'Knowledge has a beginning, and will increase. You are at the top of the ladder, while we have but mounted a few steps.' I replied, 'If religious knowledge be derived from a false source, it will lead downward to utter darkness, and not upward to the true God. Such is your case: you have been descending for many centuries, and now you are near the gulf of destruction.' I then proceeded to prove the same from the horrible ideas the Hindus entertain of God, &c., and described the happy process by which faith in Christ changes, improves, and sanctifies the mind. On leaving, I heard some young men saying to each other, 'He has doubtless the superior knowledge of God.'

"At eleven the carts arrived, and I pitched the tent under a splendid banyan tree, the roots descending from a height of forty or fifty feet like ropes. The tent, carts, and palankin, being all placed under the shelter of the gigantic branches, each of which would form a large tree, while the people were cooking their rice and curry, cowering at the foot of the trunks—together it formed a perfect picture. After preaching in the afternoon, the people conducting themselves very respectfully, I expressed a wish to get a specimen of the carved stones of the Vishnu temple. They said I might take as many as I liked. I wanted my bearers to assist me in heaving down a fine corner piece from the ruin, but they would not touch it: my cart man, too, refused, from religious prejudices: however, I succeeded at last.

"Nov. 28—We walked three miles southward to Merealla. This village contains 6000 inhabitants. I preached to a large assembly, and distributed about 250 tracts and gospels. Afterward, I paid a visit to the Rajah of the place, Damooda Singh: he is a Kanooj Brahmin. On hearing that I was a Missionary, they desired to know something of my dharma, or religion; and I gave them what they desired. The Rajah gladly accepted a Bengali Testament, and, in return, offered me a nuzzur (gift) of one rupee, which shall be put into the Bible Society's coffers.

"We marched ten miles to Medjea, near the Damooda: this is a very large place. The pilgrims from the western provinces going to Juggernath strike off from the great trunk



road in this neighbourhood, and pass across the country, joining the Midnapur road.

"I preached in the afternoon to a fine attentive congregation, and the following morning again. Some 500 people listened to the message of grace. The striking parable of the prodigal appeared to make a deep impression on them.

"The following morning, I had another fine congregation. Some respectable men, who had seen a steam engine in the neighbouring collieries, spoke with admiration of the skill and science of the English. I took occasion from this to say, 'Great and wonderful as is the knowledge of the English, they have not been able to accomplish one thing, which is, to remove death from their country and houses. All, like you, must die one day or another, and it has caused much sadness and misery. But there is One who has the power to do it—in fact, He "hath abolished death, and hath brought life and immortality to light."' I read the story of the raising of the youth of Nain; and presented Jesus in His compassion, His grace, and power to save. A finer and more respectable Hindu congregation I hardly ever saw; and this discourse concerning the power, life, and love of Jesus I delivered from the platform of a Kali temple, and Siva at her side. Thus the ark of the Lord God of Israel and Dagon are often brought into contact, and which of them will fall from his place, and will lose his head and limbs, was decided in the days when Samuel judged Israel."

The Lord in His mercy hasten this happy consummation, when Dagon shall be cast to the earth, when the loathsome system of idolatry, by which India is so grievously defiled, shall be subverted, and Christian churches be multiplied throughout the land!

From Gorruckpur, whence the hills of Nepal, and the magnificent barrier of the Himalayan mountains, are observed to stand out in clear dark blue above the forest, similar tidings have reached us. "I have been so much encouraged," says the Rev. J. P. Mengé, "in preaching the gospel to the heathen and Mahomedans in the bazaars and serais\* of Gorruckpur, by attentive and numerous congregations, that for several months past I have been preaching every afternoon when in the station. The greater number of our hearers, and also the most hopeful, are from the Gorruckpur district; and I have often been delighted with the sensible questions asked, and

the suitable remarks made, by many of them. I have also done every thing in my power to get visitors to my house, and have sometimes had from ten to twenty visitors a day, of all castes; and as they seldom come at once, I have been obliged at times to converse on religious subjects literally from morning to night. . . .

"I wish also to make a few remarks on what I have for some years past considered as one of my most important duties in the Mission; namely, itinerating in the Gorruckpur district. Last cold season I was absent about six weeks on a Missionary tour in a northerly direction from Gorruckpur, during which time I visited a mela and sixty-eight villages, and preached eighty-seven times, the addresses of the Reader who accompanied me not being included in this number. In most cases I was able to expose unsparingly, without causing anger in the hearers, the character of Hinduism, and contrast it with the pure and holy doctrines of the Bible, as also that their false gods would perish by the power of Christ; and was generally received with great kindness, and treated with much respect. . . . All those who could read thankfully accepted tracts and portions of the sacred Scriptures, and hundreds have promised to call upon me in Gorruckpur whenever they should visit the station. Now, considering the paramount duty of preaching to all the gospel of Christ, and the favourable reception I met with among so many of the villagers in this district, I am anxious to itinerate during the whole of that part of the year which the climate of Gorruckpur permits—from the beginning of November to the middle of March. . . . But I cannot carry on my plan of itinerating unless a Missionary be soon appointed to assist me in the work. . . . If a Mission is to be carried on at all, it must be done vigorously and perseveringly. The district of Gorruckpur, it ought to be kept in mind, is by far the largest in the north-west provinces. Mr. Tucker,\* five years ago, mentioned in a public letter that it contains 5549.8 square miles, with an increasing population of 2,386,000 inhabitants. Now, if twenty or fifty Missionaries were to come to Gorruckpur, they would all find work. But if a Missionary be left alone, if his health should fail, or death remove him, and there be no one that can take his place with a knowledge of the work and the particular experience of his predecessor, then is it not evident that years of toil and labour must, humanly speaking, be lost? The Hindus

\* Places of accommodation for travellers. *Serai* is a Mahomedan term, synonymous with the Hindu *choultry*.

\* H. C. Tucker, Esq., magistrate and collector, Allahabad; formerly joint magistrate and deputy collector, Gorruckpur.

are naturally shy, and will not visit a Missionary unless he kindly and often invites them; nor will they talk to him in an unrestrained manner unless he have gained their confidence; and therefore a new Missionary may be for years in an old Mission without knowing who the persons were that were in the habit of conversing with his predecessor on religious subjects, unless the latter has gradually introduced them to him. And must not this be a grievous evil in every respect? For must not the good seed sown be watered, if we wish it to spring up? Must not those persons who have heard the gospel be again and again invited to receive it? I would therefore urge upon the Home Committee to take the wants of this Mission into immediate consideration." •

Thus earnestly does our Missionary at Goruckpur appeal to us for help, that he may be enabled to improve as he would wish the opportunities which present themselves. And from how many of our Missionary brethren, in various quarters of the world, are not the same entreaties heard? Their net is broken; their physical strength declining beneath the pressure of the work; and they beckon to us to come and help them.

But we are invited to look further to the north-west. A journal from the Rev. F. A. Kreiss, of Agra, presents the details of a Missionary tour from Agra to Mirut, Gharmaktesir, Delhi, &c. It is full of affecting proofs of the religious destitution of the people, and the dearth of religious opportunities. It is as a land from whence the rain from heaven is withheld, and which is parched and dry. Populous towns and large cities, many of which have never been entered by a Missionary; others only occasionally visited; and yet, amidst the dense population, abundant opportunity of making Christ known—no violence, no hindrance; sometimes a little mockery, and not unfrequently discussion; but often, very often, attentive congregations, who listen quietly to the affectionate exposition of gospel truth. We present some extracts from this journal, as bearing concurrent testimony to the largeness of the opportunity existing in India at the present moment.

"Oct. 24, 1851—We arrived at Allyghur, fifty-three miles north of Agra, and in the afternoon went to Coel, the native city, two miles distant. It is a large and populous place. When I returned from a walk through the city, I found my people preaching to a large assembly before the city gate. I now took my part in addressing the attentive multitude, and had reason to be pleased with their behaviour.

As it was the last and chief day of the Diwalee festival, for which they had made before every house preparations for illumination, I took occasion to speak of the true light, which came into the world to enlighten poor sinners. I told them that we had come to bring them the message of this light, which would dispel their darkness of idolatry and superstition. I was happy to see that the people understood what I spoke to them, and that they fully approved of it. More pleased I was, when I had left the crowd, and was on my way to the tent, to hear some persons coming behind me, and speaking among themselves of what I had preached.

"Oct. 25—Our halting-place should have been Somna Gunge, thirteen miles from Allyghur; but as there were no trees at the place, and a regiment of native infantry encamped, our people had gone three miles further, till they found a place at which to spend a quiet Sunday. The tent was pitched under some fine trees near a small village, almost a mile distant from the high road. The villagers were constantly ready to serve us, and to hear our message, which they had never heard before. The name of the village was Thakpura.

"Oct. 26: *Lord's-day*—I had intended and hoped to have a service for the musicians of the native regiment, but they marched this morning. After breakfast we had service, at which not only all the servants, but many of the villagers, were present: I preached on Matt. xxii. 1—14. After all was over, Jeremy spoke more fully to the peasants on the subject which I had treated. In the afternoon we went to a larger village, Mirably. We invited the villagers to come to the chopal (a place where strangers or friends generally remain over-night). About thirty people assembled. With the principal men I had an interesting conversation, after which Jeremy addressed the people with much zeal and warmth. They thanked us for our visit, and expressed their great joy over all they had heard. It was the first time they had ever heard the gospel.

"Nov. 4—We arrived at noon at Gharmaktesir, thirty-two miles south-east of Mirut. I found my tent pitched close to Mr. Lamb's,\* in a retired, shady grove, not very far from the river-side, where the people assemble. We went together among the people, close to the river. I commenced a conversation with several persons on the merits of Gunga, but could not continue, as the noise and shouting

\* The Rev. R. M. Lamb, our Missionary at Mirut. A notice of his visit to this Mela in 1850 may be seen in our Number for Dec. 1851, p. 272.

raised by some bigoted and angry Hindus was very disturbing. We afterwards turned to the chief street, where we soon succeeded in getting large congregations around us, which listened with interest to our preaching. There was a young Hindu who attracted my special attention, by his whole behaviour and his intelligent remarks on Christianity and Hinduism, which were quite in favour of the former. He had studied in the Delhi college, and was well informed. We had a long conversation with him, and urged him to act according to his convictions, which he had expressed so openly in favour of Christianity, showing him the great danger to which he exposes his soul by deferring to embrace that religion which he considers as alone the best. We afterwards heard that he was a son of the late Anund Messeeh, who had been in connexion with the Church Missionary Society.

"Nov. 5.—We went this morning early, in four parties, to the Mela. I had Jeremy, and Jacob, a reader of Mr. Lamb's, with me. Jacob read a few verses from the New Testament, and then gave an appropriate address to a great multitude. I followed him. The people listened with great attention. Jeremy was addressing a separate crowd, not far from us. After our preaching, I had a conversation with two pundits. So we were engaged till after ten o'clock. I was quite exhausted from the heat and sand when I reached the tent. Towards evening we went out again, and soon had a large congregation round us. After Jeremy had read a portion from the New Testament, I addressed them. A pundit argued very obstinately for Gunga. When he saw that his arguments were of no avail with us, he called us unbelievers; and a young, presumptuous Brahmin stepped forward and admonished the pundit to have nothing to do with such unbelievers. I tried to stop the lad, but he was so bigoted that he shrunk back as from unclean persons. The people were surprised at his presumption, and laughed at his behaviour, so that he left us quite ashamed.

"Nov. 6.—We had made arrangements to spend the day on a boat. We left, therefore, early in the morning. The multitude had increased exceedingly during the night. Before we embarked on the boat we spoke twice to large crowds. As the boat was a large one, two could speak at the same time to different congregations, without disturbing each other. We stopped at eight places on the river-side, and four or five addresses were given at each place. The people listened with attention; but generally, at the end of our addresses, when we left the place, we were

saluted by the multitudes with the usual shout, 'Gángá má ji jai!' In this way of preaching from the boat to the people on the river-side we were more than eight hours engaged. We tried to cross to the other side, which was as crowded as this side; but, on account of a very large sand-bank, our attempt proved unsuccessful. It was a very fatiguing day; but I hope that the Lord will bless the seed which has been sown to-day in great abundance, that some at least may spring up and bear fruit of life and eternal glory.

"Nov. 10.—We this morning left Mirut for Delhi. The first stage is Begumabad, fourteen miles. In the afternoon I went with Jeremy to Sikra, a large village, a mile distant from the high road: Lowther and Elisha went to Begumabad. We visited the chopal, which was on a high place, and addressed the village people, who had assembled in the lanes and on the house-tops. There were certainly more than a hundred men and women, who heard our preaching with the greatest attention, for it was the first time that they had heard the gospel.

"Nov. 11.—Just before a fine iron bridge, with several stone pillars, over the Hind River, the Allygurh and Mirut roads joined. We encamped near the village Ardela, inhabited by Mussulmans and Jats. I and Jeremy visited it in the afternoon, while Lowther and Elisha went to another village, on the other side of the road. For some time we could not find a proper place at which to stand; but seeing a man sitting on a charpoy (bedstead) before his house, I commenced a conversation with him. At first he was not much inclined to answer; but when I asked him affectionately about his state, he related to us that a year and a half ago he had lost his sight, and that he could now only see with one eye a little, so that he was unable to do any thing, but that he entirely depended on God. By-and-by a number of people had assembled. I turned now to them, showing them that we are all blind by nature in respect to God and heavenly things; that God must open our eyes to see that we are miserable sinners, requiring a Saviour; that God opens our inward eyes by His holy Word and His dispensations, as, sickness, losses, &c., to make us desirous for His help and salvation. The poor blind man seemed to find much consolation from what had been said, and many of the bystanders also approved of it. They were all Hindus.

"Nov. 13.—We reached Delhi. The view of the city from the river-side is beautiful. The Juma Meschjid, and the fort, with its high red sand-stone walls, and numerous buildings,

present themselves very favourably to the eye.

"Nov. 14—We visited the Juma Meschjid, a fine building, worthy to be seen, and had there a conversation with some Mu-sulmans.\* Although I pressed them hard to examine the Christian religion, and not to be prejudiced against the gospel, they very courteously defended their Korán and religion. We saw also the fort and the royal palace; but I was sadly disappointed, as I had expected there royal cleanliness, order, and taste. The throne of white marble, the diwani khas, the garden, and a small meschjid in the garden, were the chief objects remarkable.† We visited also the Chandai chook and bazaar, and the Government college. One of the teachers told me that the preaching and distribution of our books in the bazaar had made a stir among the boys, and caused a religious discussion between him and them.

"Nov. 15—We left Delhi for the Kootub Minar, which is only eleven miles distant from the city. Half way is the Madrafa of Sufdur Jung, as it is commonly called. It is the tomb of an ancestor of the present king of Lucknow, who keeps the building in tolerable repair. There are some comfortable furnished rooms in the garden for the use of European travellers. All along the road there are numerous ruins of old buildings, in various stages of dilapidation. The Kootub Minar was the chief object of our attention. We ascended it, and I counted not fewer than 382 steps. The view from the top was delightful. It was formerly 15 or 20 feet higher; but Lord Hardinge took the uppermost part down, and put an iron railing round it. The top piece now stands on a hill near the minar. The carving on the minar and on some ruins is exquisite. There are also many relics of former Hindu times, as mutilated idols. We saw also the iron pillar against which Nadir Shah fired a cannon ball, and nearly broke the column. We also visited the tombs of Adam Khan and Shamsooden, which latter is completely in ruins. The objects of curiosity and historical investigation are numberless round about the Kootub, and the antiquarian will find ample employment.

"Nov. 16: *Lord's-day*—We spent a very pleasant Sunday at the Kootub. I had service, and preached on Matt. ix. 18, *seq.* In the afternoon we went to the village Miroli,

\* The Juma Meschjid (or Musjid) at Delhi is said to be the largest Mahommedan mosque in the world.

† Our Frontispiece presents a view of this palace from the river.

near the Kootub, and had there one of the largest and most attentive congregations. Surrounded on all sides by the ruins of palaces, meschjids, and tombs, I addressed the people on the vanity of all human greatness, showing them that only God, and the truth revealed in His blessed Word, will remain the same for ever; and that those who believe on Him, and receive Him whom He has sent into the world to save sinners, can have a sure hope of eternal life and glory. The behaviour of our numerous hearers, among whom were the daroga (superintendent, or overseer), and several other respectable persons, was very pleasing and encouraging. When we returned, several Mussulmans accompanied us. With one of them I had a conversation on the chief doctrines of Christianity. He expressed a great desire that we should stay some days longer, that they might hear more about these things.

"Nov. 20—At the village Panchani a custom-house officer invited us so urgently to spend a few hours with him, that I could not but accept his invitation, for he was very anxious to have some conversation with a minister of Christ, a privilege which, as he said, he could seldom enjoy, as his station was so far from a Christian congregation. As his wife did not understand English enough, I had morning prayer in Hindustani with them. His conversation on religious topics was so animated, practical, and spiritual, that I quite rejoiced in his intercourse. It was almost four o'clock before we could leave his hospitable roof. In good time we reached Korel, where our tent was pitched. We had a pretty large and attentive congregation; but, as in many other places, not one of the many hearers could read."

From another part of India, into which two of our Missionaries have recently entered—the Punjab—the intelligence received is of a character which verifies the importance of that country as a field of Missionary labour. The Sikh system is not so firmly indurated as the Brahminism of India. The elements which it has bound together are more easily separable. The powerful dissolvent of Christian truth acts upon it with more force and rapidity. At Mirut we have already had several instances of Sikhs who have become converts to Christianity. Besides this, the Punjab is a rendezvous for men of various nations in the interior of the Asiatic continent, to whom otherwise we could have no access. The following letter from the Rev. R. Clark, dated Amritsir, May 4, 1852, will be read with much interest. We must be prepared for such an enlargement of opportunities for

usefulness in that country, at no distant period, as will render necessary a strong reinforcement of Missionaries.

"You will be rejoiced to hear of what is being done for us at this place, in a great measure even without our co-operation. We can safely say that a great, a very great door is opened to us in this country. In all parts of the country there is the greatest interest excited in favour of the Mission of our Society. From all parts both money, and letters expressing the deep feeling of the writers, come pouring in. At Lahore, and many other places, we have numerous friends, who have all come forward to express their deep interest in the Mission, and their desire to co-operate with it; and they are all collecting funds, and endeavouring to further our cause at their respective Stations. We have indeed great reason to be thankful for such encouragement; and we trust that what has been already done for us is but an earnest of many a blessing to be conferred, by means of this Mission, upon the people of this land."

Mr. Clark then relates the case of a Persian merchant from Shiraz, who had come to Amritsir on business, and there met with one of the Rev. C. G. Pfänder's works on Mahomedanism. The reading of this book led him to desire the Bible, a Persian copy of which was procured for him, and upon the perusal of which he immediately entered with much apparent interest. Mr. Clark proceeds—

"This case opens out to us the great importance of our geographical position with reference to other countries as well as our own, and shows us the probability which we shall have of meeting with many both from Persia and other countries. It seems that many come to this city on business, and reside here for months together: books may thus be introduced into countries whence men are excluded. But there is one other most encouraging circumstance connected with it, which is this, that, as we hope and believe, God is already at work in this city, even before we are able to preach in it.

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"We feel sure that we are not forgotten by you; and indeed the very fact of our having received the wonderful encouragement which we have received is a proof to us that we are still followed by the prayers of many, who were asked for, and who gave, their prayers when we were in England. To all such whom you may happen to know, you can tell that their prayers have been abundantly answered. We are, indeed, ourselves sometimes actually astonished at what is being done for us, even

in things which we ourselves have had nothing to do with. I trust that this will be an encouragement to them to persevere in praying for this Mission. We both feel that that is the very greatest assistance which they can render. If believing prayers be given, they must be answered; and if the blessing of God be thus secured, then human efforts must prosper. Without it they cannot, and the united efforts of all mankind would in vain attempt to save a single soul."

To one more portion of the world we now turn, one which we cannot contemplate without deep interest—China, and our Mission in that distant land. We are anxious to see how it may please God to bless the working of His truth; whether the process will be slow, or whether, in consideration of the pressing necessities of this numerous and long shut-up people, it may be His pleasure to hasten its development. We are thankful to acknowledge the encouragement we have received from the following extracts. They are taken from a letter from the Rev. W. A. Russell, one of our Ningpo Missionaries, dated April 11, 1852. We think that our readers will agree with us that they are full of hope for China.

"For the last few weeks I have been in the habit of going out once or twice a week into the neighbouring villages and towns, distributing tracts among the people, and preaching to them in the open air as opportunity offered—or rather, I should say, as my strength enabled me, for of opportunity there was no lack wherever I went. Had I had physical power for it, each day I might have addressed some twenty different assemblages of people, averaging in number from 50 to 200 persons, who in most cases, if I am to judge from those to whom I did speak, would have listened attentively to me during a discourse of half-an-hour's length. Indeed, the little experience which I have lately had in itinerating in the neighbouring country surrounding Ningpo—where there is a countless population scattered about in villages at distances of one, two, or three miles, averaging, perhaps, from 500 to 5000 inhabitants—has left a strong impression on my mind as to the desirableness of stated itinerations among them. The happiest effects might be expected to flow from such a wide and extensive dissemination of the seed of Divine truth amongst a population whose simple and artless manners strongly incline me to feel that they would be much more susceptible of impression than the cunning, artful, money-besotted inhabitants of the city. I have therefore determined, with God's blessing, to continue these

itinerating excursions, and gradually, as I get experience, to form fixed and definite plans with reference to them.

"It will be interesting to you to learn that Yüeh-yi, one of our converts, the tailor referred to in former letters,\* accompanied me in these excursions, and frequently addressed his own countrymen in so clear and impressive a manner as often to bring tears from my eyes. He has considerable ability in stating truth in a definite and forcible way; so much so, that if, by the grace of God, kept humble, and enabled to get clearer and more realizing apprehensions of the all-sufficiency and inestimable preciousness of that Saviour, on whom I feel satisfied he is now entirely resting, I shall look forward to his becoming a valuable agent in furthering the cause of Christ amongst this poor people. With his own character and literature he has but a very small acquaintance, and I am afraid, from the difficulties in the way, will never have much. In the alphabetical system, however, he is making considerable progress, and, through its instrumentality, is rapidly gaining an extensive acquaintance with the Scriptures. Our other converts likewise give us much satisfaction. At present I have three candidates for baptism, all parents of children who are receiving their education at our little day-schools, and who I believe have been, in a great measure, influenced to attend our preaching by what they have heard from their own sons. Two of them, with God's blessing, I shall probably baptize on Trinity Sunday next.

"On the whole, the present aspect of things here, to my mind, is favourable. In attestation of this, I will mention a conversation which took place the other evening, after family prayer, between Yüeh-yi and a neighbour who has latterly been a very regular attendant at all our services. Yüeh-yi was alluding to the difficulties in the way of the progress of Christianity amongst his own people, assuming that elsewhere they could hardly have proved so great, and expressing a fear that for a long time they would not be removed. This neighbour interrupted him, and asked him to recall back his thoughts to the state of things here two years ago. 'Then,' he said, 'you are aware how reluctant the Ningpo people were to allow their children to go to foreigners' schools; whereas at present, if a hundred schools were opened by them in this city alone, they would not have room for all the boys who would be glad to go to them. And why? Because,' he added, 'their pa-

rents see that their children are far better instructed in them than in their own schools, even in their own character, and are taught, in addition, to read books according to the alphabetic system, which all can understand. Now this shows some progress made, and some difficulties removed. Again,' he said, 'you remember, some time ago, how hardly all the women spoke against foreigners whenever they saw them passing through the streets; but now you see how very different it is; for instead of speaking harshly of them, they say that they are far better behaved than their own people. Here is another step gained.' From my own observation, too, I can see that the people are much more friendly disposed towards us than they used to be; for although they were always externally polite and civil, yet it was easy to perceive a lurking animosity and distrust, although not openly manifested. Now, I am frequently in the habit of receiving the friendly nod of recognition from many respectable-looking persons in the streets, with whom I am not personally acquainted, and who could only have known me from having seen me at our chapels, or talking with the people in the streets. This is very different from what it used to be some time ago, when even our teachers were ashamed to be seen with us in any public place. At our chapels, too, I see the number of our regular attendants increasing, and the attention of all far more fixed and definite than it used to be. I cannot help feeling, therefore, that the Lord is having His way prepared amongst this people, and that ere long, if spared, we shall be privileged to see His truth telling largely upon them."

It is also evident that a great revolutionary crisis is rapidly approaching in the great empire of China. The authorities are powerless, unable either to resist aggression from without or to control the dense masses of population within. The anti-European policy of the new emperor, rash and precipitate to a degree, is evidently hastening a convulsion, amidst which the antiquated dynasty, of which not improbably he is the last, will be overthrown. A period of difficulty to Missionaries may intervene, but, we doubt not, the eventual result will be the opening of the vast empire of China, throughout its whole extent, to intercourse with Europeans, and the unrestricted preaching of the gospel.

"In a political point of view," writes Mr. Russell, "the state of things here for the last two or three months has been very extraordinary, each day developing more and more the powerlessness of the authorities, and their incapacity for governing the

\* "Church Missionary Intelligencer" for October 1851, p. 240.

country. This was first manifested in their inability to put down a large piratical fleet, which had completely blocked up the port here, so far as native vessels were concerned, putting a stop to all ingress and egress, except on payment of large ransom-money. At length they threatened to come up to Ningpo, to lay its inhabitants under contribution, which I believe they would have done, had not the authorities purchased them off at some eighty thousand dollars, granted them all a pardon on returning to their allegiance, and promised to recommend their chief to the emperor as a suitable subject for the royal favour to raise to civil promotion! This matter had scarcely been concluded, when the inhabitants of the island of Chusan rose up in a body to expel the Roman Catholics from thence, for their relentless oppression of the people there. Several of the Roman-Catholic chapels were demolished, and themselves driven from the island. On appeal being made to the authorities, through the French Consul at Shanghai, the matter was hushed up, and the Roman Catholics restored to their former unrestrained license to commit their wonted excesses upon the people. Shortly after this, a native monopolist in salt, by raising its price considerably above the ordinary value, so exasperated the people, that they came in thousands to his extensive premises, and, in the open day, and face of the authorities, burned down the whole, quietly waiting by until the work was completed, when they left the place. In the afternoon the authorities made a most ridiculous and childish display of soldiery, &c. firing a quantity of blank cartridge over the burned premises, and then parading through the streets to the amusement and ridicule of every one. No sooner had this storm blown over than the people of Bong-hwó, the adjoining hyin or barony to this, rose up against the authorities themselves, for levying upon them old arrears of taxes that had been forgiven by the present emperor on his accession to the throne, and also for charging an exorbitant percentage for the collection of their legitimate taxes, requiring for each tael of silver 3700 cash, its proper value being only 2050. They came in a large body into the city of Bong-hwó, and destroyed the residence of the chief magistrate there, obliging him to fly hither for his life. He has since gone on to Han-chow, the capital of this province, where he still remains, deliberating, I suppose, with the higher authorities as to what is to be done. This storm, again, had scarcely passed by, when, for a similar cause, the people of this district came in thousands into this city, and demolished the residences of two of the principal

officers, making a complete wreck of them, and, in addition, burned to the ground the dwellings of several of the collectors of taxes, doing their work with the most entire coolness and deliberation, not meeting with the smallest opposition on the part of the authorities, who were very glad to get away with their lives. The dwelling of the chief collector of taxes, a large new house he had just finished, in close proximity to mine, they burned to the ground, and would most probably have done the same to several smaller houses, also his property, between his dwelling-house and mine, which joined on with my house, had not I, to my own astonishment, been enabled to dissuade them from it: they contented themselves with merely making a wreck of the property, pulling down the houses, and destroying every thing in them. At present this city is entirely without government—altogether at the mercy of the mob. This, however, does not in the least alarm us, for so orderly and well-behaved a set of rioters I never witnessed. Their five rules they strictly attended to, and I believe will continue to do so—1st, not to inflict injury on the persons of their magistrates, or the people generally; 2dly, not to plunder the treasury, as the fault rested with the authorities, and not the emperor; 3dly, not to burn Government papers which might be found in the public offices; 4thly, not to allow the prisoners to escape; 5thly, not to take advantage of the opportunity to revenge private quarrels. All these, as far as I can learn, were strictly kept.”

Similar to this is the testimony borne by the Rev. W. Welton, our Missionary at Fuh-chau. The following extracts from a letter written by him, dated the 3d of May last, vividly pourtray the difficulties he has to contend with in his part of China, and the anti-European policy of the Tartar government at the present time.

“The slow progress in organizing a system of Missionary operations here is not to be wondered at, under the opposing circumstances with which this station is surrounded. In the same degree as our possession of a station within this city is regarded as an evil by the literati and others here, in an equal degree may it be regarded, I conceive, by the friends of Christianity at home, as a good. Although our right to the possession of a residence within the city walls of Fuh-chau-foo is now no longer openly disputed,\* yet opposition of a different kind, and less direct, has

\* “Church Missionary Intelligencer” for April 1851, pp. 87—89.

commenced on the part of the authorities, excited and strongly backed by the literati, a class who in China may be regarded as a kind of third estate in the empire—a House of Lords, acting at and upon the court of Peking, whither a considerable number resort from the city every two or three years, to take the two highest literary degrees of the empire, and which are necessary to qualify them for the highest offices in the government. About 300 literati have recently left the city for Peking to contend for these two exalted degrees. In stating this, it will be evident how much influence such a body will exert upon the authorities there, and how strongly they will represent what they consider the encroachments of foreigners in this city. . . . The young emperor, now in the second year of his reign, has adopted the opposite course of his late father as regards foreigners, and has called to his council all such as are notoriously opposed to further intercourse with them, and has degraded the old, long-tried, and faithful servants of the late emperor, who proposed and adopted a more enlightened and liberal policy. For instance, Keying, who obtained an edict for toleration of Christianity in the last reign,\* and Seu, the late Lieut.-Governor, author of the Geography,† have both been degraded several degrees—the latter five—by the young emperor. Several new officers—a Viceroy, Lieut.-Governor, &c.—have recently been sent to carry out the new imperial policy in this province and city. This policy appears to be general, and not at all directed against us exclusively at this port: it is part of a general policy to be henceforth adopted and carried out.

“About eight months since, two families of American Missionaries, of the Methodist Board, arrived here to reinforce this station; but the Chinese authorities have hitherto kept them from gaining a site for building, and will not even permit them to enlarge a house belonging to a Missionary of the same Board, in order to adapt it as a residence for two families. About three months ago I entered into a contract with a Chinese builder to repair my Chinese house, and adapt it to hospital purposes, strictly in accordance with Chinese custom and habits; but the Chinese authorities, at the instigation of a few literati, promptly interfered, and not only peremptorily forbade the workman to fulfil the contract, but insisted that I should entirely abandon the lease of the house, which I had taken under their predecessors in office. I have

therefore of course had to abandon these repairs and the use of the building, for the present: I hold possession of it still.

“I proceed to detail another event, which has tried my feelings far more than any other. About a month ago, two men, with family connexions in this city, were recommended to me to form and conduct schools. I purchased furniture necessary for them, and one of them had agreed to open a school at my residence in the temple, in a few days, with ten pupils. As he did not come to me at the appointed time, I wondered at the delay; and on inquiring, learned that he had been arrested suddenly by the Chinese authorities, and subsequently severely beaten and cast into prison, and treated as a felon, for having engaged himself to me as a school teacher. As is customary with the Chinese when they want to persecute, a few men, with a literati at their head, invented false accusations against this man of being a member of the Triad Societies, of having received goods taken by pirates, &c. The other school teacher whom I had engaged was also arrested for the same reason.

“About a week or ten days elapsed before I could arrive at the above-stated facts, when I at once made a strong and pressing representation to our consul, and called his urgent attention to such a grievous violation of our privileges, as exercised towards two innocent, harmless men. As his communications to the authorities on the matter remained unnoticed, he at once took the only decisive step to get redress. He and the interpreter proceeded at once to the Viceroy's palace, and requested an interview with his Excellency; but this high functionary feigned illness. At length, as the British officers declined leaving the palace until an interview was obtained, the prefect and district magistrate attended. The consul pressed for the immediate liberation of the two teachers, which was not complied with; but an interview was appointed for the next day at the prefect's office. I requested that I might be permitted to identify the two teachers, and accordingly proceeded thither for that purpose. After some time, I was enabled to identify the two men as the same in my employ. They presented to me the most painful and pitiable objects of compassion—their features greatly distorted and changed by the cruel treatment to which they had been unjustly subjected in our behalf. One poor fellow was bent down by weakness and sorrow, the effects of bodily and mental anguish; so much so, that I feared I should not be able to identify him. It is rumoured he had received as many as 250 strokes, which is sufficient to take the life of many men. The

\* “Church Missionary Record” for Nov. 1845, p. 257, and Aug. 1846, pp. 180, 181.

† “Church Missionary Intelligencer” for April 1851, pp. 90—92.



consul obtained the assurance, before leaving, that the teachers should not be again beaten; and a kind of intimation that, after a time, they might be liberated. About a fortnight has now elapsed, and yet they are held in bondage, having been prisoners over a month. One poor fellow in his agony has attempted to take his life by biting his tongue, a common practice with criminals desirous of committing suicide.

"In consequence of this unprecedented proceeding towards my two teachers, the rest of the teachers took alarm, and all left their employ, with one or two exceptions among the American Missionaries, fearing lest they might be similarly treated: their names were sought for by the authorities, and a system of surveillance exercised, of an alarming and trying nature to them and us. My old and tried private teacher took the alarm, and prudently sent away his wife and child to some distance in the country; and late one evening, about ten o'clock, came to my residence, and begged that I would permit him to sleep at my house, as he feared arrest for being in my service. I at once gave him liberty to take up his abode in my house, and endeavoured to calm his mind, by assuring him of the protection of the British consul. He remained with me about a week, and seems now to have recovered from his fears.

"With the literati and authorities so openly arrayed against us, you might reasonably expect that the popular feeling would be roused against us; but such is not the case. The steps taken by the British consul in defence of two harmless, innocent men, has in fact enlisted much of the popular feeling in our favour, and strong expressions, we hear, are made, denouncing the unjust and cruel proceedings of the Chinese authorities."

We have thus been enabled in this Number to bring together a variety of facts from diverse regions, and combine them in connexion with one subject. It is not always that we have such an opportunity afforded to us. Missionary intelligence is by no means equable in its arrival. In some months it is very scant; while at other times it comes with a full supply. Sometimes we receive brief letters only, and again we have comprehensive reports and journals. The publication of our "Recent Intelligence" in unconnected fragments we have put aside, so far as this periodical is concerned, as unsuitable to its character, and such will be found, by those who desire it, in the pages of the "Gleaner." But when intelligence of a substantial character has reached us, we have never withheld it from the pages of the "Intelligencer." There are seasons, however, when our recent intelligence is brief in character and limited in extent; and at

such times we must continue to claim the privilege which we have hitherto exercised, of taking up a specific subject, possessing a due relation to Missionary work, the consideration of which promises to be interesting and instructive, and dealing with it in a large and comprehensive manner, although, in doing so, it may become necessary to refer to the past as well as to the present.

But we would now inquire, Have the extracts, brought together from different parts of the world, any significance? Do they tell us of enlarged opportunities at the present moment, and the prospect of still larger? Let us remember that they are taken from a single cluster of despatches which have reached us about the same period, and have been reported to the Committee on the same day. And what if these communications had been from all, instead of a few, of our Mission-fields? Would they not, in all probability, have been of the same character? Would they not have informed us that the labours of the past have issued in a glorious opportunity? that it is time to work more strenuously than ever? that the Lord, in His providence, has opened the wide world to our exertions? and that He who has commanded His gospel to be preached to all the world is presenting new doors of usefulness, affording facilities of access to new countries, and enabling us to reach millions of our fellow-men who were inaccessible to the earlier friends of our Society, but by whom, had it been otherwise, they would not have been left helpless? And if an increase of income has been graciously and providentially conceded to us, is it more than the necessities of the case require? Is it that which we could afford to put by, because there exists no urgent demand for its expenditure? Are there no perishing sinners on whose mountains the feet of those that publish glad tidings of good things would be beautiful indeed? Nay, such is not the feeling of the Society. Already, in its annual report, it has otherwise expressed itself. The available balance of 12,000*l.* the Committee "regard 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." And if the Lord enables us to do so, as we believe He will, by raising up the agents which are needed for the work, and this excess of 12,000*l.* before the return of another anniversary be all expended on the great object for which it was given—the preaching of the Gospel to the heathen—in what condition shall we find ourselves, if the present increase of income be not sustained?

—if, entering on a new year with diminished means, and under an inability to fulfil the engagements which we have contracted, we are compelled to narrow the circle of our efforts, and abandon the new positions which we had felt encouraged to occupy? Nay, we would entreat our friends, for the sake of the heathen—and for His sake whose we are, and who claims this service from us—not to relax one iota of persevering effort, but to labour diligently, that this improvement in our financial position may be permanised, and not followed by an injurious reaction.

And now we appeal for men. The signs of the times are not to be mistaken: the providential calls are of the most significant and urgent character. Labourers are wanted; some to sow the seed, others to reap the harvest. The God of our salvation, to whom we owe so much, the Triune Jehovah, Father, Son, and Spirit, speaks expressly to us, as a people whom He has wondrously blessed and eminently favoured, "Whom shall I send, and who will go for us!" Are there none who have experienced in their own hearts the healing influence of the blood of the great atonement, applied to the conscience as the live coal was to the lips of the prophet, and rendered effectual to the deliverance and restoration of the soul? Are there none in other respects qualified, and to whom, in the present juncture, there is a special call? None who have begun to feel an inward moving of their own hearts in connexion with this subject, although they have not yet listened to it, and have as yet prevailed to turn away from it? And yet while they hesitate and refuse to consider that which—without their intention or consent, they know not how—has begun to affect their conscience, the rich opportunities of the present moment remain in a great measure unimproved, and the crafty heathen priests suggest to their disappointed countrymen, that the white man does not really believe the statements which he makes, otherwise he would not be so slow in publishing abroad tidings of such import. How many important places are at this moment imperfectly supplied by us! Shanghae, one Missionary; Fuh-chau, one Missionary; Gorruckpur, one Missionary; Mirut, one Missionary; the mighty Punjab, with its accessible people, two Missionaries; Usambara, one Missionary; Palestine, one ordained Missionary; Lagos, one Missionary; Abbeokuta, at the most two Missionaries! And can such places be said to be occupied? Are they so effectively? Are they occupied as the necessities of the case require? And what shall we say of the vast regions, the important districts and places, which might be at this moment entered upon, but in which, so far as

our own church is concerned, no Missionary is to be found, and in many of them no Protestant Missionary whatever? Take, for example, one large field of labour—India. It ought to be one of the best supplied of our Missionary-fields. There is nothing in the circumstances of the country itself to prevent our occupation of it to any extent. It lies open before us; yet how partial the supply, and what large districts are to be found in utter destitution of the means of grace! Let us examine geographically this great field, and the fact will be more apparent.

The vast area, extending from the Indus to the eastern frontier of Bengal beyond the Brahmaputra, is subdivided into thirty-three provinces. In fifteen only of these do we find stations belonging to our Society; and in ten of the fifteen we have only one station. If we add three provinces, in which there are Missionaries of the Gospel-Propagation Society, we find, that out of the thirty-three provinces there are only eighteen in which Missionaries of the Church of England are to be found. If we now enlarge our circle so as to include the labourers of other Protestant Missionary Societies, we find ten additional provinces in which there are Missionaries of other Protestant churches; making an aggregate of twenty-eight out of thirty-three provinces in which Missionary labours have been commenced.

The provinces occupied by Missionaries of our Society are as follows—Lahore, Sinde, Delhi, Oude, Bahar, Kandeish, Cochin, North Circars, Agra, Himalaya, each containing one Station; Allahabad, 3 Stations; Aurungabad, 3 Stations; Travancore, 5 Stations; Bengal, 11 Stations; and the Carnatic, 13 Stations. The provinces in which Missionaries of the Gospel-Propagation Society are to be found—besides Bengal, Aurungabad, and the Carnatic, which are common to it with the Church Missionary Society—are, Guzerat, Hyderabad, and the Mysore. The provinces occupied by Missionaries of other Protestant churches, but in which no Church-of-England Missionaries are located, are, Assam, Malwa, Gundwana, Bejapur, Balaghaut, Malabar, Coimbatore, Salem, Canara, and Orissa.

Thus, in twenty-eight out of thirty-three provinces of India, we find Protestant Missionaries: nine of the number possess only a single Station—Sinde, Oude, Kandeish, Gundwana, Coimbatore, Salem, Balaghaut, Bejapur, Hyderabad—while five are left in total destitution, namely, Multan, Cutch, Ajmere or Rajputana, Berar, and Beeder; the four latter states, with the unoccupied parts of Malwa, presenting one immense extent of unbroken territory, extending from the sandy desert which occupies the western portion of Rajpu-

tana southward into the very heart of India, as far as the Godavery.

And if this be the condition of India, what shall be said of other portions of the earth? How feeble our efforts, when compared with the opportunities presented to us! How fearfully are we not hindered by our own sluggishness, and want of faith and love! What need of the powerful impulse of the Holy Spirit on the minds of men! What a proof that we need a deepening of the work amongst ourselves! Had we fuller and more realizing views of the preciousness of Christ and of His gospel, in the matter of our own personal salvation, we should understand more fully, and compassionate more deeply, the unhappiness of those who "wander in the wilderness in a solitary way." There is nothing strained in the assertion, that the estimation in which we hold the gospel may be gauged by the compassion which we entertain for those who are without it, and the desire we feel, and the efforts we make, to communicate to them the knowledge of the truth. Hence the devotedness of the early Christians to the work of evangelization, as exhibited in that great Missionary manual, the Acts of the Apostles. What shall we say, then, of the man who strives against the convictions of his soul in connexion with this subject—who refuses to it the prayerful consideration which it claims? Can he feel surprised if he be unexpectedly brought into some great crisis of spiritual trouble and distress? for he needs to feel more forcibly the obligations which he himself owes to the grace of God in Christ Jesus, that he may thus realize more vividly the misery of those who are destitute of the gospel.

And nations and churches, which have placed at their disposal enlarged opportunities of usefulness, and neglect to improve them, must they not expect to be similarly dealt with? Instead of proving beneficent channels by which the healing waters may flow on to fertilize the barren deserts of our world, they prove the most serious of obstructions. May

we, as a people, be preserved from such unfaithfulness, for it is written, "With what measure ye mete, it shall be measured to you again."

Since the above matter was sent to press, a valuable pamphlet has reached us, entitled, "The Urgent Claims of India for more Christian Missions."\* It exhibits the spiritual destitution of India in so much more vivid a light than we have been enabled to accomplish, and presents the whole in so new an aspect, that we gladly bring forth the following extracts from it in corroboration of what has been advanced.

"India may be regarded either in her geographical or her political divisions. We may think of her wonderful Gangetic valley, probably the most fertile, extensive, and populous, in the world; of the Deccan, extending across the peninsula; of Southern India; of Central India; of the plains of the Indus; of the vast mountainous regions. In this series of immense districts, we may find the highest mountains in the world, some of the wildest forests, some of the richest plains, some of the most ancient cities. We may find hill tribes with customs the most barbarous, and others with manners the most simple. We may see some territories that are the abode of the elephant and the tiger, into which the feet of civilized man appear never yet to have entered. We may find the pestilential marsh, or heights of the utmost beauty and salubrity. We may see the courts of kings and princes, colleges with advanced students, ports of trade, thriving manufactories, and all the symbols of power, refinement, and knowledge.

"Or looking to the political divisions, we find contrasts as strange, and may learn new lessons of the importance, and the spiritual destitution, of the country. The following table presents a brief view of them all, with the area, population, languages, and respective numbers of Missionaries, according to the most recent accounts.†

BRITISH POSSESSIONS.

	Area. Sq. miles.	Population.	Principal languages.	Number of Missio- naries.
Bengal Presidency, including Bengal, Behar, Orissa, Assam . . .	173,000	35 millions	Bengali Hindui Uriya Assamese	102; namely, 69 for Bengal, 12 for the 8 millions of Behar, and 21 for Orissa & Assam.

\* By a Layman in India. W. H. Dalton, Cockspur Street.

† We do not pledge ourselves to the perfect accuracy of these statistics as to the area and population of the several districts, as they differ materially from that distribution of the population to be found in certain papers—Trigonometrical Survey (India)—ordered by the House of Com-

mons to be printed, April 15, 1851. The population of Bombay and its suburbs, for instance, is in these papers stated to amount to 556,119 instead of 230,000. Any inaccuracies or discrepancies which may occur, however, do not diminish by a feather's weight the force of that appeal which such an exposition of India's necessities addresses to every thoughtful mind.

	Area Sq. miles.	Population.	Principal languages.	Number of Mis- sionaries.
Agra Presidency, or North-western Provinces, including Bundelkund }	170,210	23 millions	{ Hindui Hindustani }	59
Presidency of Madras, including Mysore . . . . . }	126,000	18 millions	{ Tamil Telugu Canarese }	145
Presidency of Bombay . . . . .	68,000	8 millions	{ Marathi Guzerathi }	26
Punjab . . . . .	65,000	4 millions	{ Punjabi Hindustani }	5 lately sent.
Scinde . . . . .	50,000	1½ millions	Scindi	1 lately sent.
Ceylon . . . . .	25,000	1½ millions	{ Tamil Singhalese }	38

## TRIBUTARY AND ALLIED STATES.

Oude . . . . .	24,000	6 millions	{ Hindui Hindustani }	None.
Sikim . . . . .	4,000	½ million	Nepalese	None.
Rajpoot, Jyepore, Marwar, Indore, Bhopal, and other principalities in the N.-west . . . . . }	120,000	17 millions	{ Hindustani Hindui }	None.
Scindia's territory, called Gwalior,	33,000	4 millions	Ditto	None.
Guikowar's territory, called Gu- zerat . . . . . }	25,000	2½ millions	Guzerathi	6
The Nizam's territory, called Hy- drabad in the Deccan . . . . . }	89,000	10 millions	{ Tamil Canarese }	None.
Berar or Nagpore . . . . .	57,000	3 millions	Marathi	2
Sattara, Sawantwari, Kolapur . .	12,000	1½ million	Ditto	1
Travancore and Cochin . . . . .	6,500	1 million	Malayalim	19

## INDEPENDENT STATES.

Daudputra territories . . . . .	30,000	1 million	{ Hindui Hindustani }	None.
Nepal . . . . .	36,000	2 millions	Nepalese	None.
Butan . . . . .	20,000	1 million	{ Mixed dia- lect }	None.

## FOREIGN POSSESSIONS.

French Possessions . . . . .	530	210,000	{ Bengali Telugu }	None
Portuguese . . . . .	1,200	500,000	{ Malayalim Portuguese }	None.

“ Let us next glance at the cities or towns of India, with their population, and the number of Missionaries provided for them—

	Population.	Language.	Number of Mis- sionaries.
Calcutta and the suburbs . .	800,000	Bengali	37
Madras . . . . .	700,000	Tamil	25
Bombay . . . . .	230,000	Marathi	13
Dacca . . . . .	200,000	Bengali	2
Benares . . . . .	300,000	Hindui & Hindustani,	11
Agra . . . . .	120,000	Ditto	12
Moorshedabad & Berhampore	120,000	Bengali & Hindustani,	2
Midnapore . . . . .	70,000	Bengali	None.
Delhi . . . . .	150,000	Hindustani	None.
Patna . . . . .	200,000	Hindui & Hindustani,	1
Lucknow . . . . .	300,000	Ditto	None.
Saugur . . . . .	70,000	Ditto	None.
Bareilly . . . . .	65,000	Ditto	None.
Surat . . . . .	160,000	Guzerathi	None.

	Population.	Languages.	Number of Missionaries.
Allahabad . . . . .	70,000	Hindui & Hindustani,	4
Mirzapore . . . . .	55,000	Ditto	3
Poona . . . . .	100,000	Marathi	1
Ahmedabad . . . . .	100,000	Ditto	None.
Joudpore . . . . .	60,000	Hindui	None.
Jeypore . . . . .	300,000	Ditto	None.
Hydrabad in the Deccan .	200,000	Tamil	None.
Nagpore . . . . .	80,000	Marathi	2

"To these, if I had the needful statistics, I might add many more towns, like Gwalior, Lahore, Furruckabad, Azimghur, Masulipatam, Bangalore, and Tanjore; but the towns I have mentioned above will suffice as specimens. It must, however, be borne in mind, that besides many large towns with more than 50,000 inhabitants, India has also a countless number of others, with a population ranging from 5000 to 30,000; towns, in fact, fully equal to the average of the English country towns, and the principal boroughs in the agricultural counties. The places where large weekly markets are held, or where pilgrims occasionally assemble in great crowds, are also almost innumerable.

"I have spoken of countries and provinces: it remains to notice districts also, and it is most important that the details as to them should be deeply considered. To illustrate the case, I will take the districts in the province of Bengal, and the districts in the Agra or North-western Presidency. . . .

"*District of the twenty-four Pergunnahs (in which Calcutta is situated).*—Probable population, including Calcutta and the suburbs, Howrah, and Baraset, two millions. *Number of Missionaries, 37.*

"*Nuddea, or Krishnagur,* a very large district of 3115 square miles.—Population in 1801, 704,000: now the probable population is one million. Seven Missionaries.

"*Jessore,* a very large and fertile district of 5000 square miles.—Probable population, 1,200,000. One Missionary.

"*Backergunge, or Burrisaul.*—Probable population, 400,000. Two Missionaries.

"*Dacca, Jelalpore.*—Probable population, about half a million, and extent, about 7000 square miles. No Missionary.

"*Dacca.*—Probable population, fully a million, and extent, about 8000 square miles. Two Missionaries.

"*Tipperah,* a large district, about one hundred miles long, and in some parts fifty miles wide, and an area of about 8000 square miles, with a population probably of one million: the estimate in 1801 was 750,000. No Missionary.

"*Chittagong,* a very large district, 120 miles long, and about twenty-five miles wide, with a population believed to exceed a million. One Missionary. Adjoining this district is a large territory called Independent Tipperah, with no Missionary.

"*Sylhet,* area 2861 square miles, population in 1801, 492,495; probable population at present, 700,000. One Missionary.

"*Mymensing,* one of the largest districts, but a considerable part still a jungle.—Probable population, 800,000: the estimate in 1801 was 600,000. No Missionary.

"*Pubna,* a comparatively small district, but very fertile.—Probable population, 400,000. No Missionary.

"*Rajshye,* a very large and important district.—Probable population, one million and a half. No Missionary.

"*Bogorah,* a poor district.—Probable population, 200,000. No Missionary.

"*Rungpore,* a district of 2676 square miles.—Probable population, 700,000. No Missionary. Adjoining Rungpore is a large territory called Kooch Behar, in which there is no Missionary.

"*Dinagopore,* a district of 3519 square miles.—Probable population, 800,000: the estimate in 1801 was only 600,000. One Missionary.

"*Maldah,* a small district.—Probable population, 200,000. No Missionary.

"*Moorshedabad,* a very fertile and important district.—Probable population, 1,200,000. Two Missionaries

"*Birbhoom,* a district of 3858 square miles.—Estimated population in 1801, 700,000: now it is believed to be a million and a half. One Missionary.

"*Burdwan.*—The richest district in Bengal. Probable population, two millions, and extent probably 5000 square miles. Three Missionaries.

"*Bancoorah, or West Burdwan.*—Probable population, 700,000. No Missionary.

"*Midnapore,* a very extensive district of 7000 square miles.—Probable population one million and a half. No Missionary.

"*Hooghly.*—A fertile and rich district. Probable population, 1,200,000. Four Missionaries.

"These estimates of population are not certain, but I cannot obtain any better. It is known that the population in many large districts is very dense, and one with another their average of population, I believe, greatly exceeds a million each, and to this must be added the population of the extensive Western Mehals, which have no Missionary.

"The following are the statistics of the North-western Provinces—

District.	Population.	Missionaries.
Paneeput . .	Five Districts, } 1,567,501	} No Missionary.
Hurreeah . .		
Delhi . . .		
Rohituck . .		
Gorgaon . .		
Saharanpore .	Five Districts, } 3,384,432.	} Four.
Mozuffernugger		
Meerut . . .		
Bolundshuhur		
Allyghur . .		
Bijnore . . .	Five Districts, } 4,399,865.	} No Missionary.
Moradabad . .		
Budaon . . .		
Bareilly . .		
Shajehanpore .		
Muttra . . .	Five Districts, } 3,505,740.	} Nineteen.
Agra . . . .		
Furruckabad .		
Mirzapore . .		
Etawah . . .		
Cawnpore . .	Six Districts, } 3,219,042.	} Seven.
Futtehpore . .		
Humeerpore . .		
Calpee . . .		
Baroda . . .		
Allahabad . .	Six Districts, } 7,121,087.	} Nineteen.
Gorruckpore . .		
Azimghur . .		
Jounpore . . .		
Mirzapore . .		
Benares . . .		
Ghazeeppore .		
Total . . .	23,199,668	Forty-nine.

"The rest of the Missionaries in the Agra Presidency are not in these settled districts. There are not less than fifty-four thousand towns and villages in these north-western provinces alone.

"We see thus, that the whole of the eastern and western parts of Bengal, and some of the best districts in the north-western provinces, are wholly deserted. Some of the finest, some of the most populous parts of the country, are altogether neglected; or, if not neglected, supplied at the rate of one Missionary to a million,

or to half a million, of people, scattered in great districts! Let any one study the map of India, and allow his eye to affect his heart. He will find a district as large as Wales or Yorkshire, with a population probably greater, without a single Missionary; he may go on, and add to that, another district; and then another; and finally will discover a long range of fertile, populous countries (I can scarcely call them districts), as much neglected as if they were districts in Japan."

One more paragraph from this pamphlet, which we earnestly recommend to our readers' attention, will suitably conclude our article—

"I turn to those who hitherto have bestowed on India that which has cost them nothing—slight contributions, heartless prayers. From them I entreat a large heart-offering of all the substance that the Lord has blessed them with; and much heartfelt prayer for more of His Spirit on the Missions and people of India. I entreat their pitying love, and the cheerful sacrifices of love, on behalf of this sin-bound land. And I implore all those, whose hearts the Lord has made willing to offer themselves as Missionaries for this great and degraded country—I implore them most earnestly, not to let unbelief, not to let fear, keep them back. Yet a little while, and the season of labour will be over, and we shall hear our gracious Master say, 'Come, ye blessed of my Father!' How, then, can we deny Him now, in this short space of fleeting life, the ardent service of all our powers, in the field to which His Spirit calls us? We love Him, and shall we refuse the substantial proof? True, He can work without means, and 'save by many or by few;' but He has granted us the privilege of working for Him; He bids us occupy till He shall come: He says, 'Go work to-day in my vineyard;' He says, 'Go ye into all the world, and preach the gospel to every creature;' and yet how many hesitate and shrink back! How many say, 'I go, sir'—but go not! I beseech all who waver, to 'be strong in the Lord, and in the power of His might.' India stretches out her hands to God: He beholds her disease and agony; His soul is grieved for her misery (Judges x. 16); by His providence He points His believing people to her invitations and her woe; and yet (O that it may be so no longer!) they hear as if they heard not, they leave her cry unheeded, and while her myriads are descending to the grave, day by day, they shut up the bowels of their compassion, and will not come to her relief."





INDIAN-HUT SCENE IN RUPERT'S LAND.—Fide p. 240.



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[Vol. III.

## ORIGINAL COMMUNICATIONS.

THE STATEMENTS OF DR. KRAPF AND THE REV. J. REBMANN REVIEWED IN CONNEXION WITH THE STRICTURES CONTAINED IN "INNER AFRICA LAID OPEN," BY W. D. COOLEY.

IN 1843 Dr. Krapf first reached the East-African coast, with a view to the commencement of Missionary operations, and in June 1846 was joined by the Rev. J. Rebmann. Since then, various exploratory journeyings have been undertaken by them into the interior, not with scientific objects, but with reference to their own special vocation. They were desirous of making themselves acquainted with the position and numbers of the native tribes, and ascertaining, as far as might be possible, whether the promise of usefulness was such as to justify the establishment of a permanent Mission on the coast. The most important of these journeys have been to Usambara, in a south-westerly direction, where Dr. Krapf has been twice; to the Jagga country, westerly, where Mr. Rebmann has been three times; and to Ukambani, north-west, where Dr. Krapf has been twice. These countries had not previously been visited by an European; and indeed, up to the present moment, these two Missionaries have been the only Europeans who have at all explored them, although offering many inducements to the researches of scientific men. Their journeys have not been without much fatigue, privation, and danger, which have been patiently endured, because the motive by which they were actuated was proportionably strong—obedience to the command of Him, who shall yet extend the mild ascendancy of His gospel over the barbarous nations of East Africa, and who has said, "I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and will strengthen that which was sick;" and in compliance with whose will they believed themselves to be acting. Of course, those objects which would have been of engrossing interest to the scientific traveller possessed with them a secondary importance only; and while the geographical features of these new lands were not unobserved by them, they did not turn aside from their proper work, and special responsibilities, to that precise and accurate in-

vestigation of the various points of natural interest which the man of science would have diligently entered upon. They were unprovided with instruments for ascertaining the longitude and latitude of places, and they were unfurnished with means of measuring the heights of mountains. They did not expect to meet with mountain elevations; and even if it had been otherwise, they were sent, not to measure mountains, but to search out those neglected tribes of the East-African territories, who have been suffered to live on for generations in destitution of that gospel, which, as it is needed by all, is designed for all, and is the common right of all. They have met with objects of great natural interest, and they have not withheld what they have observed, but have freely communicated their own impressions of the various scenes through which they have passed. They have found that, in the regions of East Africa where they have been, the country rises gently from the coast, and that there are mountains, in most instances isolated, rising out of vast plains—the only mountain ranges which they have met with being those of Usambara and the Yata range, which, commencing on the coast, runs along the Galla country, increasing in height in Ukambani, and still more in Kikuyu, and apparently extending towards the Ndurkenia as its highest culmination. Of the mountain groups which they have met with, they have enumerated several, in the order in which they occurred from the coast—Maungu; the Teita mountains; the Jagga group, of which the Kilimanjaro is the loftiest summit; the Ushinsi and Usambara mountains to the south-west; and, beyond the Ukambani, the Ndurkenia, which was seen from Kitui at a distance of nine or ten days' journey to the north-west. Although unpossessed of instruments, yet they are men who have been accustomed to travel, and have been familiarized with mountain scenery. Dr. Krapf, especially, had been a Missionary for many years in Abyssinia, previously to his arrival on the East-African coast; and in Abyssinia, if he had no previous European acquaintance with such objects, his eye had opportunity of becoming at least so far

disciplined in the knowledge of elevations, as to distinguish between a mountain and a plain, although we are now informed that he has given a name and place to "mountains and table lands in Eastern Africa, where he saw nothing of the kind." There we find him crossing rivers and enumerating mountains; as, for instance, on the occasion when the king of Shoa, being engaged in an expedition against the Galla tribes, was accompanied by him. Mr. Rebmann, also, has been conversant with the mountain scenery of Switzerland. They must, therefore, be admitted, from former habits and experience, to be in some degree qualified to form an estimate of heights and distances: and although we by no means contend for the precise accuracy of their measurements, yet we think that they may fairly be considered as some approximation to truth, and ought not to be rejected as the puerilities of men who had spent all their previous life amidst books and in the study, and who had never seen a mountain in their lives. Well, then, they have stated what they conceived to be the distances which they traversed, and what they considered to be the height of the elevations which they climbed; and they have moreover testified, as the result of repeated observations, that the Kilimanjaro is a snow-mountain, while the same fact has been asserted by Dr. Krapf with reference to the Ndurkenia.

There are, however, certain theories in existence, with reference to the geography of Inner Africa, with which these new discoveries cannot be made to harmonize—the closet deductions of individuals who have never been in Africa, wrought out by much careful investigation of various writings on the subject, and a minute comparison of the statements made by various travellers, since the African continent to the south of the equator became known to the European, but devoid of the important element of personal observation. Such theories have been, no doubt, elaborated with much care, and much painstaking diligence has been bestowed on them; and we are not in the least surprised at the undue value which individuals are disposed to attach to the results of their own intellectual laboratory, although we may lament that it should lead scientific men to the very unphilosophical procedure of preferring abstract reasonings to personal testimony, and considering them as more to be relied upon than facts. But when the love of a favourite theory is so unduly indulged in, that the statements of travellers, which unintentionally impugn its correctness, are not only rejected as inaccurate and fabulous, but,

in order the more effectually to get rid of the inconvenience of such statements, the character of the witnesses, upon which, of course, rests the credibility of their testimony, is unkindly interfered with, and unmerited aspersions cast upon them, then we must protest against such proceedings as a violation alike of good morals and good manners. "Poor in facts," "profuse of theory, his distances exaggerated, his bearings all in disorder, his etymologies puerile," wanting "those habits of mental accuracy, without which active reason is a dangerous faculty"—assertions such as these, as affecting mainly the intellectual capabilities of an absent brother, although no doubt disparaging and painful, we should have passed by unnoticed. But when there are superadded to these others of a more serious character, such as "loftiness of ambition, aiming at solving single-handed all the great problems of African geography," and then "weakness of ambition," and "empty pretension," and much more besides, we feel that, as having edited the journals of our Missionaries, there is a duty imposed upon us, from which we may not shrink, unless we would be thought to admit the justice of such imputations—namely, to subject the book in which they have occurred, so far as it deals with the statements of our Missionaries, to its own prescribed rule, "the application of exact, searching, and rigorous criticism," in order to ascertain whether its force of reasoning, and accuracy of conclusion, be such as to justify the use of such severity.

The theory which is interfered with, and is in danger of being set aside, and that just in proportion as Inner Africa is laid open, is one which clings with tenacity to the idea that the lake N'yassa is the great lake of Southern Africa; that there is no other great accumulation of waters in the vast region extending from the N'yassa to the confines of Abyssinia; and therefore that the lake of Monomoezi, so often adverted to by various writers, is identical with N'yassa. Dr. Krapf had expressed an opinion on this disputed point, and stated the conviction of his own mind, that the natives clearly distinguished between the N'yassa and the Uniamesi or Monomoezi lakes. A paper, not drawn up by the author of "Inner Africa laid open," had reached him at Rabbaï Mpia, and drawn his attention to the subject; and on this and other points of interest, as opportunity presented itself, he sought information from the natives, especially from a young lad of the Kamanga tribe, which resides in the vicinity of lake N'yassa; and he was led in consequence thus to express himself—

"I have lately perused a paper making the lake Niassa, and that of Uniamesi, appear as one and the same volume of water. My young informant knew, though little, yet something of the lake Niassa. And from other native authorities I know, at least, that the natives clearly distinguish between the Niassa and the Uniamesi lakes."

We have been assured that Dr. Krapf, when thus expressing himself, was unacquainted with Mr. Cooley's writings on this point, and could have had no intention of aggressing on his opinions. He merely stated the bias of his own mind, admitting that it was only a matter of conjecture; "I have made it a rule," he adds, "to distrust all native reports, until they be confirmed by personal observation." We believe, however, that the majority of those who have investigated the subject coincide with him in this opinion, and are disposed to admit the distinctiveness of N'yassa from the lake of Uniamesi, as having the weight of testimony in its favour. The researches of Dr. Krapf in Ukambani, and the native reports which have reached him there, have invested this view of the subject with additional probability. The existence of snow mountains in the interior countenanced the idea of a bahári, or sea, situated to the north of Kikuyu, as mentioned by Kivoi on Dr. Krapf's first visit to Ukambani; and the indistinct idea thus suggested assumed a more defined form and shape when the merchant from Uembu informed Dr. Krapf, "that at the foot of the snow mountain Ndurkenia was a lake, from which flowed three rivers, one of which took its course in a north-easterly direction towards a still larger lake called Baringo, the end of which could not be reached under very many days' journey"—a statement very remarkably coinciding with that of Pigafetta, who admits, indeed, that between Angola and Monomotapa there is but one lake; but subsequently adds, "It is true that there are two lakes . . . which are situated north and south of each other in almost a direct line, and almost 400 miles asunder. . . . The Nile truly has its origin in the first lake . . . and it runs 400 miles due north, and enters another very large lake, which is called by the natives a sea," &c.

The statements of our Missionaries, interfering as they do with a favourite theory, not intentionally on their part, but simply as exponents of what they had seen and heard, are reviewed, and severely dealt with, in the publication "Inner Africa laid open." The name of the book appears to us to be a misnomer: it should have been called, not "Inner Africa laid open," but "Inner Africa shut

up." In proposing to disprove misconceptions, it displaces facts. Its rectifications are erasures. It overthrows all, whether genuine or fictitious, without discrimination—all except the favourite theory connected with N'yassa—and leaves behind a blank. The idea of snow mountains existing in equatorial Africa—or indeed mountains with or without snow, occupying the position assigned by our Missionaries to the Kilimanjaro and the Ndurkenia—is repudiated; and a determination so to displace them, as that the Ndurkenia should not have any possible connexion with the Nile, appears to us to be carried out in the pages of this work, more resolutely than reasonably.

The journals of our Missionaries are to this end analyzed; expressions laid hold upon here and there, and brought together so as to present some show of reason for the strange procedure about to be adopted; their travelling reduced to the rate of ten or twelve miles a day, notwithstanding their repeated declarations to the contrary; the extent of each journey diminished; the elevations which they assigned to the different mountain-heights proportionably reduced; and the whole area of country which they have traversed subjected to a very peculiar contraction; the effect of which is, that Kilimanjaro, instead of being some 200 miles and upwards distant from the coast, is placed in the new map annexed to the work as "not above 120 miles from the sea, perhaps not much above 100." The Ndurkenia undergoes a still more singular transfer. Dr. Krapf, in the journals of his late visit to the country of the Wakamba, which have just reached us, expressly states that Ukambani, at the nearest point (Yata), is distant from the coast about 360 miles. The author of the work in question informs us that the circuitous route pursued by Dr. Krapf to Kitui, which is three days' journey beyond Yata, could hardly have exceeded 260, and was probably under 230 miles; and that the Ndurkenia "is 200 geographical miles, at least, east of the place assigned to it in Dr. Krapf's map and imagination." It is accordingly moved so far to the eastward, that, instead of being to the north-west, it is to the north-east of the Kilimanjaro, and is thus carefully put aside from all possibility of connexion with the Nile and its sources.

We now proceed, as briefly as possible, to consider the grounds on which such alterations are attempted to be justified, expressing at the same time our surprise that the writer did not go one step further, and discredit altogether the existence of the Ndurkenia, as we cannot understand how testimony so

grossly inaccurate, as is alleged, can carry with it any influence whatever.

We shall, in the first instance, compare the statements made in this book, as to the distances traversed by our Missionaries, with their own testimony on the subject. We are reminded that Mr. Rebmann performed his second journey to Kilema in eight days; namely, to Bura in five days, and to Kilema in three days; from whence, according to Mr. Rebmann's statement, he was only one day's journey from the foot of Kilimanjaro. At the rate of twelve miles and a-half a day, which is the limitation allotted by Mr. Cooley to Missionary travelling, the conclusion is drawn, that Kilema is only 103 miles distant from Mombas, although, not wishing to deal too rigorously with Mr. Rebmann's statement, the possibility is conceded of its being 133 miles. On comparing this statement with what actually took place, we find that Mr. Rebmann left Mombas on the 14th of Nov., and reached Bura on the 26th. He calls this, indeed, a distance of five days' journey, but he did not accomplish it in five days, neither on this nor any other occasion when ascending from the coast. On his first journey to Kilema he was seven days reaching the Madade, which is the eastward boundary of the Bura territory. On his third journey he did not reach the Madade until the sixth day. But let us understand the number of miles which Mr. Rebmann apportions to a five-days' journey. According to our author, the Bura mountains are only seventy miles from Mombas, a distance of some fourteen miles a day, a little more than his favourite standard measurement of twelve miles and a-half, being apportioned to each day's journey. But now let us hear what Mr. Rebmann states on this subject. On this very same journey, after leaving Bura, he uses the following language—"After a three-days' march through the wilderness, a distance of about eighty miles, I arrived at Kilema."\* Seventy miles in five days is our author's curtailment; eighty miles in three days is Mr. Rebmann's measurement of the distance traversed by him. In the one case, Kilema is made to be 112 miles distant from Mombas; in the other case, upwards of 200! Whether the individual who traversed the whole way, or the one who did not walk a step of it, is the best judge of the distance passed over, we leave to our readers to decide. So likewise, for the distance between Kilema and Madjame Mr. Cooley apportions twenty-five miles; and this journey, exceed-

ingly rugged and difficult, he states to have been accomplished in two days, and that on two occasions. The journals testify otherwise. On the first occasion Mr. Rebmann left Kilema on January 4th, prosecuted his journey on the 5th at sunrise, and at four p.m. of the 6th reached Madjame. On the second occasion he left Kilema at noon of May 12th, pursued it on the 13th and 15th, and at nine a.m. of the 16th reached Madjame. The length is laid down as being between thirty-four and forty miles.\*

We must now proceed to analyze the statements made with reference to Dr. Krapf's journeyings. Mount Maungu is expressly asserted by Mr. Cooley to be not above fifty miles from the coast. Dr. Krapf states, that, after two days' travelling from the coast, he was still sixty miles distant from Maungu. In the narrative of the last journey to Ukambani, we ascertain more precisely still the distance of Mount Maungu. On the 18th of July Dr. Krapf says—"The Mount Dáru is about 60 or 70 miles from Rabbai." On the 16th of July, when travelling N. W. and W., Mount Dáru being six miles to the right, Mount Maungu was distant sixty miles. Mount Maungu, therefore, is 120 or 130 miles distant from Rabbai. Mr. Cooley states it to be 50 miles. Again, on his first journey to Ukambani, Dr. Krapf left the coast on the 1st of November, and reached Yata on the 21st, during which time there were fourteen days of actual travelling. Our author says—"We have made a great stretch of indulgence in allowing Dr. Krapf and Mr. Rebmann sixteen statute miles for their day's march." Let us look into the Journal itself, and see how far the language used coincides with such a supposition. On November the 6th, soon after day-break, they entered into the great wilderness, where attacks from the Gallas were apprehended, and where the march of the Africans was not likely to resemble the "slow, irregular wandering of cattle as they browse through a thicket." Halting awhile, about eight a.m., on the hill Ndunguni, they then pursued their way till mid-day, when, disappointed in their hope of finding water, they travelled on until even-

- \* From Kilema to first halting-place . . . . . 7 to 8 miles.  
From his sleeping-place on the night of Jan. 4th, about eighteen miles distant from the foot of the snow mountain, to Uru . . . . . 12 miles.  
On the third day . . . . . 15 to 20 miles.

34 to 40 miles.

\* "Church Missionary Intelligencer," vol. i. p. 272.

ing. On the 8th they had to pass the most dangerous part of the route, where the Gallas lie in ambush for caravans. This day, therefore, Dr. Krapf expressly states that they travelled thirty-three miles. Our author refers to this march; objects to it as an excess; omits altogether to make mention of the urgent circumstances which rendered it necessary, and would at once have explained it; but takes occasion from this to insist on the necessity of abridging Dr. Krapf's estimate of marches. We detect here a want of fair dealing in the criticism, which enfeebles it. On the 14th their water failed, and, suffering excessively from thirst, they set out at sun-rise, and travelled with all speed to the River Tzavo, which was reached just as the sun was going down. Can we conceive that a prolonged journey of this kind, under such painful circumstances, equalled not more than sixteen miles? We may ask whether twenty-five or twenty-six miles per diem does not constitute a much more probable average.

On the second journey, Dr. Krapf left the coast on the 11th of July, and reached Yata on the 26th. Of the sixteen days consumed on the road, ten and a half were spent in actual travelling. We shall look into the Journal to mark the character of the marches, whether slow or rapid. On July the 16th they set out at day-break, and in the evening reached the station Kinagóni, where they found no water. Dr. Krapf remarks—"The Wakamba travelled with great haste to-day." On the 17th, in want of water, a journey of forty miles lay before them ere they could reach Mount Maungu. They rose by moonlight, after two o'clock A.M., and a little before nightfall reached the foot of Mount Maungu. "I was," writes our Missionary, "in a state of weariness and exhaustion which I cannot describe."

Crossing the Woi on the morning of the 20th, "the road," says Dr. Krapf, "led us to the vicinity of Kilima Kibómu, or Great Mountain, which is the term of the whole mountainous country of the Wateita of Bura. The latter term implies only a prominent part to the south of Kilima Kibómu, which forms almost a crescent in circumference. To the east the mountain opens into an extensive level valley, where we enjoyed a delightfully cool air streaming down upon us from the mountain, which may rise 6000 feet over the plain. The road was as good as we could have wished for, no thorns or branches of trees obstructing it. The road is well beaten, being the high-way between Ukambani and the coast. Now and then a timid zebra, or a giraffe, gave a peep from behind the acacia-

trees with which this wilderness is thinly intersected. Our swiftest Wanika and Wakamba were not able to match the fleetness of these animals. They often tried to hunt them, but to no purpose. When we came within three or four miles' distance from the foot of Kilima Kibómu, we considered whether we should approach the mountain and encamp there, or not. As the Wakamba, and also my people, were short of provisions, I advised them to buy a fresh supply of food at the nearest village of the mountain, hoping to become acquainted with the mountaineers at this opportunity. My guide, and some of the Wakamba, approved of my advice, whilst others strongly objected to it, fearing the hostile sentiments of the inhabitants. Observing the reluctance of the majority of the caffila, I withdrew my resolution; whereupon we continued our march till we reached the hill Kangóngo, where we found no water, as had been the sad case two years ago. However, we made a halt for about one hour, and cooked our meal. In the evening we encamped in the jungle, near the way-side. Being aware of the frequent robberies and murders committed in this region by the people of Kilima Kibómu, we constructed a strong fence of thorns and branches of trees around our extensive camp. My legs gave me exceeding pain from the long march of the day. However, I hoped to have a good rest on my air-bed, which I found a great comfort during my whole journey. The Wakamba and Wanika admired it, though they at first were afraid of the pépo (spirit) which they supposed to be in the inside. When I felt my body, as it were, broken from the weariness of the day's march, I was so refreshed in the morning, that I could undergo new fatigues with ease. Would that my heart were always unfeignedly thankful to God for the comforts and benefits which I receive from the Christian countries at home! There we receive thousands of blessings, which we do not value until we live in countries entirely destitute of the benefits of Christian civilization."

We ask our readers to consider the language contained in this passage, and decide whether the fatigue which Dr. Krapf experienced—his body, as it were, broken from the weariness of the day's march—consists with a kind of royal progress of twelve and a-half or sixteen miles a day.

On the 21st of July, the supply of water being short, they started early, with the intention of reaching the Tzavo. "Our way led us for several hours through a wooded jungle. When we came to a more open

tract of country, the road led us over stony ground of a red colour, which indicated our approaching the barren region of the River Tzavo. About nine o'clock A.M. we ascended toward a little hill, at the foot of which we rested a little, sitting on the sun-burnt rocks which were scattered about in all directions. How little did I then think that we were surrounded by waylaying enemies! Already, on the road, when we ascended toward the hill, my mind was peculiarly taken up by meditating on the Lord's Prayer, of which especially the latter part was forcibly brought home to my heart. I was not then aware that the sweetness which I felt in the prayer was preparing my mind for the emergency which immediately afterwards took place."

A little further, in a narrow foot-path through a thorny jungle, which left no room for a speedy escape, they were attacked by the Aendi. The usual order of march had on this day been unintentionally transposed. The attack was made on the rear, where the timid Wanika, who were the bearers, had hitherto placed themselves. On the present occasion the Wakamba were in the rear, and they offering a stout resistance, the robbers fled.

"The term 'Aendi' seems to signify 'hunters,' and is chiefly applied to the inhabitants of the lower parts of Kilima Kibómu, who, being so close to the adjacent wilderness, are continually strolling over it in quest of game. These people have of late years turned out dangerous robbers, substituting the game of men and their property for that of wild animals. And as they have frequently succeeded in plundering caffilas, they are becoming more daring from year to year, since they find it more profitable to take the ivory ready for sale, than to hunt elephants in the wilderness. The ivory, of which they rob the caffilas, they use to sell to those tribes of Kilima Kibómu which still keep up a commercial intercourse with the coast of Mombas.

"Since several years the Aendi have endangered the road to and from Ukambani so much, that a small party of thirty or fifty men can scarcely venture to travel on the high-road, but is compelled to travel through the biggest jungle of the wilderness, so as to keep aloof some ten or fifteen miles from the general road, to the east. But on this eastern road they are close to the Galla country, and consequently exposed to dangers arising from another enemy; so that in this region the saying is verified, '*incidit in Scyllam qui vult vitare Charybdem.*'"

We have here the difference between the time occupied in the first and second journeys to Ukambani incidentally accounted for, the first journey having been fourteen days' march, the last, ten and a-half. In the narrative of the first journey Dr. Krapf says—

"About ten o'clock A.M. we came to a hillock called Kamlingo, where we had to decide whether we should approach the mount Ndára, or whether we should choose a road more eastern, wooded, circuitous, and nearer to the Galla country. My guide chose the latter route, fearing the revenge which the people of Ndára might take on our Wakamba fellow-travellers, because an Mkamba residing in the Torūma territory had lately killed a native of Ndára on his way from Ukambani to the coast of Mombas. Had the Wakamba not been in our company, my Rabbai men would have had no objection against the Ndára route; for the Rabbai tribe is on good terms with the Ndára mountaineers. In general, the Rabbai tribe is in friendship with all inland tribes, except with the eastern and northern part of the natives of Kilima Kibómu, who have only intercourse with the Wanika of the tribe Keríama. We entered a jungle, where we soon lost our road," &c.

On the next day he adds—"As we endeavoured to avoid the vicinity of the Teita mountains, we took a circuitous route, and again entered a thorny jungle."\*

On the present occasion they were more apprehensive of the Galla, in consequence of reports which had reached them on the 18th—"The leaders of our Wakamba caffila have been much frightened yesterday and to-day by the report regarding the Galla," &c. They had therefore ventured the nearer road, and were attacked by the robbers of Kilima Kibómu. Besides, on the previous journey, they had ascended Mount Maungu, and had visited the headman of the hamlet on the summit: on the second journey they encamped at the foot of it. This, with the delay caused by the women and children on the first journey, accounts for the difference in the time of travelling. Such coincidences verify the narratives. Having reached the Tzavo, Dr. Krapf concludes his narrative of the dangers of this day in the following words—

"We marched about five miles beyond the Tzavo, when we took up our camp at a place where we could make a strong fence around it. I went to rest with a thankful

\* "Church Missionary Intelligencer," vol. i. pp. 403, 404.

heart to God for the mighty protection He had given me and my fellow-travellers on this eventful day. I felt sure that He had heard the prayers of many Christians at home, who had pleaded for me and the East-African Mission before His throne. For it is at such opportunities, and in such situations, that prayers offered at home for the Missionary abroad are answered by God, who knows His own time. 'Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' His strong promises, and the prayers of true Christians at home, I will count for better weapons than any precautionary measures of my own, since He is all-sufficient for the protection of those who serve Him, and who are surrounded by imminent dangers. *Probatum est.*"

Such passages, in the laborious and rather distasteful work of critical analysis in which we are engaged, are as grateful to meet as the waters of the Tzavo to our wearied traveller.

On the 22d of July they were still on dangerous ground, having to cross, in the course of their march, the high roads of the Masai and Galla. "These savages have good roads from east to west, which is the direction in which they invade each other's territory." In the earlier part of this day's Journal Dr. Krapf remarks—"It was very hot to-day; besides, hunger and thirst vexed me not a little. It is indeed no trifle to travel in a country where one has to contend with obstacles of every description—with the heat of the sun, with hunger and thirst, with the natural obstructions of the road, and with apprehensions from wild men and animals. I often wonder myself how I can stand the march of ten and twelve hours per day, under such circumstances." At the close of this day's journey, which commenced at nine A.M. and ended at nightfall, he adds—"I dropped on the ground, tired and sleepy as I was, and, having recommended myself to the protection of God, fell fast asleep, caring little for food and water." We ask any unprejudiced mind to consider how such statements are reconcilable with easy journeys of twelve and a-half and fourteen miles a day, in which there could be nothing to weary—except, indeed, the fatiguing process of expending ten or twelve hours in measuring out so short a distance.

Before we leave this part of the subject, we must very briefly sum up the mode adopted in this publication, "to reduce the discoveries in East Africa to their authentic shape and just proportions," so as "to remove the Ndurkenia completely from the basin of the

White Nile, and thus cancel its claim to be considered as the mountains of the moon."

The first step is, to assign a standard measurement to Dr. Krapf's rate of travelling. His journey to Usambara is selected as affording the most favourable elements for this purpose. The distance between Mombas and the Pangani river being an ascertained distance, and the number of days occupied in completing that distance being also known, by an easy arithmetical process the projected length of his march is fixed at seven miles and a-half per diem. As, however, it was obvious that the marches were, to some extent, circuitous, this rigorous measurement is relaxed, and the standard journey is fixed at twelve miles and a-half per diem, which continues to be used throughout the publication. Dr. Krapf's estimate of a day's journey is very different. On ascending Mount Pam-bire he says—"This mountain I would recommend as the location of the first Missionary station of Ushinsi and Usambara. The distance from Tanga, Tangata, and Pangani is about two days' slow march—say forty or fifty miles;" but his testimony is utterly disregarded, and he is considered as knowing so little of his own daily length of march, that his estimates must be corrected by others, who suppose themselves to be better informed on the subject, although without any experience whatever of East-African travelling.

But, seriously, has the author read the Journal in question, or has he contented himself with culling out from it such parts as appeared to answer his purpose? Had he carefully perused it, he would at once have seen how it was that so many days were consumed on an apparently short distance.

Having passed Shimba, Dr. Krapf and his party proceeded across the Wakuafi wilderness, in a direction south-west by south. On the 16th of July Mount Yombo was to the south-east; on the 17th, at noon, they had a full view of the mountains Lena and Dalooni. Here, at the suggestion of the guide, Bana Kheri, who had never travelled this route before, the direction of their march was changed from south-west by south to south-east by east, the intention being to reach the sea coast, where information might be obtained regarding the way to Usambara.

They soon found the road so obstructed by the euphorbia and wild aloe, that the ass which our Missionary had with him became useless. They were amidst the haunts of the rhinoceros, who frequents the thickest jungles, and had to encamp there for the night. The next day the way is described as merciless, full of windings and turnings, the prieks

of the euphoria and aloe piercing through their clothes, and making them cry out with pain; nor was it until after several miles that they emerged from the jungle. On the 19th they found Mount Yombo in the north-west, very close to them: on the 16th it had been in the south-east. They had then lost sight of it, travelling in a south-west by south direction; they now approached it again, travelling in a direction south-east by east. And now all trace of road had disappeared. The guide urged their march eastward, until, completely at a loss, they had to turn back, in order to regain a path to the south, which had been pointed out to Bana Kheri at a previous part of the day, but which he had refused to enter. This brought them to Gonja. Our author says—"On the eighth day of his march from Mombas we find him at Gonja, only fifty statute miles from his starting-point;" but he does not mention how much of the eight days had been consumed in the manner we have described. Professing to admit that the route was circuitous, he yet implies that it was not unusually so. "Every route, in a wild country overgrown with wood and thicket, must be circuitous. The thorn bush lengthens the path as much as the steep mountain"—that is, as we understand his meaning, there was nothing special in this route to prevent it being used as an equitable means of ascertaining the projected length of a day's march in East Africa. We leave it to our readers to decide whether the reverse of this be not the truth, and whether this very journey was not so prolonged and unusual in its character, that it should never have been used for the purpose of measuring the length of a day's march. The plan adopted in the criticisms under review seems to have been, to select the journey on which, in proportion to its length, the greatest number of days was consumed, without any reference to explanatory circumstances. A low rate of travelling is thus obtained, a minimum of measurement; and this, like a tight shoe, which is to fit every foot, is applied to all other journeyings. The number of days in each journey, multiplied by this selected number, gives the distance; and, by the application of this contracted rule, the mountains are without difficulty approximated to the shore.

The short measurement is first applied to Mount Maungu, the distance of which from Mombas is abbreviated from 125 to 50 miles, Kilimanjaro being some 70 miles further—that is, Kilimanjaro is no further from Mombas, according to the corrective process of this book, than Maungu is, according to the

united testimony of the Missionaries; but Kitui, being ten days north-east from Kilimanjaro, undergoes a corresponding approximation to the coast, and is placed within sixty miles of the sea; and the Ndurkenia, being concluded to be direct north from Kitui, has its meridian similarly changed, so that our only wonder is, that it has not long since served as a land-mark to coasting vessels.

Dr. Krapf gives the following distances—from Mombas to Yata, 360 miles; from Yata to Kitui, 100 miles; from Kitui to the Dana, 90 or 110 miles. According to the publication before us, the circuitous route to Kitui did not exceed 260 miles, and was probably under 230.

The corrected map not only interferes with the distances, but with the bearings of the routes. Until Yata was reached, that is, more than half the journey to the Dana, the route was north by west. From Yata to Kitui the inclination was first north-east, and then north. From Kitui to the Dana the direction was not due north, but north and north-west, as Dr. Krapf, who had a compass with him on this journey, informs us. "Our direction," he says, "was north and north-west." And the same direction is traceable to the Dana.

Before leaving Kitui, he had ascended the mount Kidimui, about nine or ten miles to the north, and about 1200 feet high. "To the north and north-west," he says, "I saw the region of the river Dana, first the mount Dana, which lies in the wilderness leading to the river, then, more to the west, the mountains of Kikuyu." On the journey to the Dana they ascended a branch of the Dana mountain. Describing the view from the summit, he says, "To my right hand, consequently to the east and north-east," &c.—the route was therefore north and north-west.

Again, the Ndurkenia, as reported to Dr. Krapf, is situated between Mbe, Uembu, and Kikuyu. The point at which he reached the Dana was near to the mountain of Mbe. If this point were west of north, the Ndurkenia must have been still more so. Moreover, the river was evidently at no inconsiderable distance from its source, for it was 150 yards broad, and from five to seven feet deep, and its course was from west to east. If, then, Kitui be ten days north-east from the Kilimanjaro, the same point is ten days south-east from the Ndurkenia. The latter mountain is as far from it, in a north-west direction, as the Kilimanjaro is in a south-west direction. A glance at the corrected map will show that the Ndurkenia is placed direct north of Kitui, and its true place confused.



We have now disposed of the question of distances. We find, that where the different journeys were accomplished in a shorter period—as, for instance, nine days instead of twelve—the marches are invariably of a forced character, under the pressure of various circumstances, sometimes thirst, sometimes the apprehension of being attacked by roving parties of savages, sometimes the desire of reaching home. The journeys home, as might be expected from this latter cause, as well as the declivities being more generally in favour of the traveller, are usually the shortest as to time. Now, we think that to assign to the smallest number of days the smallest possible amount of travelling, and take this as a just measurement of the entire distance, is an unfair mode of computation. Yet this is the mode adopted throughout the pages of "Inner Africa laid open." Where there is a minimum of time, we invariably find connected with the several days of which it consists, a maximum of distance; circumstances being incidentally mentioned, in the journals, which account for such long journeyings, and explain the causes which rendered them necessary.

The heights are dealt with in the same manner as the distances. Thus the Bura mountains, which are said by Mr. Cooley to be seventy miles west of Mombas, but the foot of which Mr. Rebmann was seven days in reaching, are described as a narrow ridge, and not more than half the height which Mr. Rebmann has assigned them—namely, from 4000 to 6000 feet. We can only say, that he commenced their ascent on the 4th of May; that, after attaining a summit commanding an extensive prospect, the village on the top of the mountain was still so far off, and the ascent so steep, that, in compassion to the porters, a halt was made; that Mr. Rebmann expressly states that there were several ranges stretching parallel to each other, from south to north, for about a three-days' journey; and that he felt as if he were walking on the Jura mountains in the canton of Basle. We have already introduced a passage from Dr. Krapf's last Journal, in which he confirms Mr. Rebmann's statement of the Bura mountain, or Kilima Kibómu, ranging to the height of 6000 feet. But it is evidently of importance to our author to diminish as much as possible the elevations nearer the coast, as the higher mountains, Kilimanjaro, &c., will, with the more facility, be subjected to a corresponding depression, and the possibility of their being snow-mountains be totally precluded.

With respect to Kilimanjaro, Mr. Rebmann saw it first on the 9th of May 1848, and recog-

nised the whiteness on its summit as snow. On the 13th, after entering the Kilima territory, he again beheld it. On the 25th, ascending a lofty height, it was not visible, nor did he see it again during his continuance in the interior. "Though," says our author, "he remained another week in Chaga, we hear no more of the lofty mountain;" but he does not say why, as fair criticism would have prompted should be done. It was the rainy season, and the mountain was enveloped in clouds. "All the time I stayed in Jagga," says Mr. Rebmann, under date of May 28, "there was much rain falling, especially at night." It is nothing wonderful, surely, that in a mountainous region, close to the equator, and on the eastern shore likewise,\* there should be, in the rainy season, so much of clouds as generally to obscure the loftier summits, especially from the observation of those who are near their base.

On the 14th of November in the same year Mr. Rebmann again left Mombas for the interior; and, after a long detention at Kilima, proceeded towards Madjame on the 4th of January 1849. It was the middle of the dry season, and Kilimanjaro was now distinctly seen by moonlight as well as in the day. Encamped about eighteen miles from the foot of the mountain, the cold was as severe as in Europe in November. We have in this journal as full particulars respecting the snow-mountain as could be expected from one with whom it was only a matter of secondary interest, and whose chief attention was, as it should be, directed to other matters, of far more importance. He even describes the shape of the mountain. "There are two summits rising to the limit of snow out of the common mountain mass. The eastern is lower, and terminates in several peaks, which during the rainy season are richly, and very far down, covered with snow; but in the dry season it will sometimes entirely melt away, while at other times a few spots will remain. The western summit is the proper perpetual snow-mountain, which, rising considerably above its neighbour, affords also much more room for snow, it being formed like an immense dome. It is ten or twelve miles distant from the eastern summit, the intervening space presenting a saddle, which, so far as I know, is never covered with snow." Here, we might suppose, would be a sufficiently mi-

\* Within the tropics rain increases on the eastern coasts as compared with the western, because of their exposure to the trade winds. From the middle of April to the end of September a south-east wind blows, south of the line.

nute description to satisfy the generality of readers. But this passage, we are informed, is not found "in the substantive narrative and text of the journal," in which "there is no direct mention whatever of the aspect of the mountain and its physical character." It is to be found in a foot-note, and these foot-notes are boldly affirmed to be Dr. Krapf's compositions—who, it appears, has some particular interest in sustaining the fable of a snow-mountain, so much so as to write these notes, and append them to the journal, as if they were Mr. Rebmann's—but that, as for Mr. Rebmann, "he fixed his eyes on abstractions, and closed them against realities." Unhappily, however, for the author's criticism, the notes are not Dr. Krapf's, but Mr. Rebmann's. We have the journal at this moment lying before us; and although personal testimony seems now in danger of being set aside as of no value, and the evidence of our senses is pronounced to be a fallacious mode of receiving impressions from external objects, we must still be positive to assert that the notes are in the same handwriting as the text of the journal, that the handwriting of the whole is not Dr. Krapf's, but Mr. Rebmann's. Dr. Krapf did not write this passage. Shall it be said that he suggested it, and that Mr. Rebmann, accepting the suggestion, wrote down a description of that which he never saw? We do not believe them capable of such complicity. This charge against Dr. Krapf is a proofless imputation, an act in which no man is justified. We should be sorry to deal so flippantly with the character of others. The manuscript is so arranged, that a large margin is left, nearly one-third of the page's breadth, and on this margin the notes are written. For their transfer to the foot of the page the editor must bear blame, a burden to which editors are not strangers, but with which habit renders them familiar. We can only say that the journal is at the Church Missionary House, if any individual, who has been at the trouble of reading this paper, or the book which has rendered it necessary, should wish to examine it.

In fact, it is the recurrence of points of this character in the publication in question, obliquely but seriously affecting the character of absent men, who are not here to defend themselves, and imputing to them motives and proceedings of which they are incapable, which has imposed upon us a task, to which, if they were merely points of geographical interest which were at stake, we should never have addressed ourselves.

So, also, as to the note having reference to the Kikamba word "kibo" (snow): it is

attributed to Dr. Krapf, although put forth to the public as Mr. Rebmann's testimony. To this we have the same answer—the writing is Mr. Rebmann's. "It appears to us unquestionable," writes our author, "that the note quoted above is due to Dr. Krapf." It is not the only point in his publication in which he lays down as unquestionable what is not only unsupported by any testimony, but opposed to testimony the most direct.

But there is another criticism to which we must refer: it is with reference to the note at the foot of p. 273, vol. i.—"In Bura (Teita) I took a bearing of the Kilimanjaro, which was due north-west." "Mr. Rebmann, on his first journey," says our author, "was unable to descry Kilima Njaro from Bura; and if he succeeded on his second trip, it is singular that he should disclose that interesting fact only by incidental allusions." Matters of geographical interest will, however, often occur in Missionary journals in the way only of incidental allusions; inasmuch as, if Missionaries are about their proper business, they will often have neither time nor inclination to do otherwise. It is just, however, what we might conclude would be the case—that his first journey being in the rainy season, Kilimanjaro would not be discernible from Bura, and yet be distinctly seen on the second journey, which was in the dry season. The criticism then proceeds—"The bearing here noted squares with the views of Dr. Krapf, as we shall see presently, while it is utterly and irreconcilably at variance with the map and clear statements of Mr. Rebmann, who invariably places the points in question east and west. 'To the west,' he says, 'the lofty Kilimanjaro . . . . . and in the east the chains of the Teita mountains.' Nor did subsequent experience alter his conclusion on this point. 'The map which I sent home,' he observes in the introduction to his second narrative, 'together with the account of my first journey to Jagga, will make it superfluous to write always the various bearings of this second journey.' A discrepancy of forty-five degrees in the relative bearings of two conspicuous mountains implies such carelessness and disregard of accuracy, as we would not willingly impute to any individual: we must therefore conclude that the note quoted above was written by Dr. Krapf."

There is not much tenderness of treatment in thus relieving one Missionary from a charge of inaccuracy, to fix upon another an imputation of disingenuousness; for such, to say the least of it, we must consider it to be, to append notes to a journal as the testimony of an eyewitness, when they are got up to serve a pur-

pose by one who never was on the spot at all. But has the writer of the above paragraph been himself accurate in his quotation? We find in one of them there are omissions—"to the west, the lofty Kilimanjaro . . . . and in the east the chains of the Teita mountains." We must be permitted to supply the omission. The extract is taken from p. 17, Vol. I. of the "Church Missionary Intelligencer," and, as printed, it runs as follows—"To the west the lofty Kilimanjaro . . . . toward the wilderness to the south, and in the east, the chains of the Teita mountains."\* The omitted words make a vast alteration in the sense; and here, in accounting for such an omission, we prefer to attribute it to inaccuracy, although no such forbearance has been exhibited to Dr. Krapf. We would, at the same time, remark, that if, from a point in which the Kilimanjaro was due west, the Teita mountains appeared in the south-east, then, when seen from the latter point, the Kilimanjaro must necessarily appear in the north-west. And this is precisely what Mr. Rebmann says. "In Bura (Teita) I took a bearing of the Kilimanjaro, which was due north-west." How much of unnecessary, and, we must say, of unkind criticism, might have been spared by a more accurate examination of the journals and documents in question.†

On his third visit to Madjame, which occupied the months of April, May, and June, Mr. Rebmann scarcely refers to the Kilimanjaro, and the snowy region connected with it; but this may be accounted for, and, when explained, will be found to be precisely what might have been expected; so that it confirms, instead of detracts from, the truthfulness of his previous statements. He left the coast with the intention of proceeding further into the interior by way of Jagga. The rainy season had fully set in, and several times it rained almost the whole night, so that on entering Kilima, in the midst of heavy rain, they were glad to obtain shelter in some habitation, however narrow, dark, and smoky it might be. In Kilima he was detained twenty-two days, partly on account of the rain and

partly on account of the beggary of the chief. Leaving Kilima on the 12th of May, they gradually ascended for seven miles, until they arrived again at the limit of the habitable part of Jagga; "being there," says Mr. Rebmann, "so near to the snow region, that, were it not for the intervening precipices, you would arrive there after three or four hours' walk." The morning of the 13th was so rainy and misty, that they could not prosecute their journey until about noon. Any individual who has been in mountainous regions—the Alps and Pyrenees—will remember with what tenacious jealousy, in a time of rain, the superincumbent clouds conceal the higher peaks and summits from the view. On resuming their journey, they entered a forest, the path leading through water and mire in abundance, while, in the hope of avoiding the deep furrowed valleys, they struck lower down the mountains than on the previous journey. In the lower parts of Uru, depopulated by wars, they found the bananas rotting on the ground. "Between," writes our author, "the ripe and decomposing bananas . . . . and the perpetual snow, there was, doubtless, much to be seen; rocks, forests, and verdant lawns, a grand and varied landscape. Mr. Rebmann saw nothing of it." We are inclined to think that if our author were similarly situated, in a forest of banana trees, and in the midst of rain, he would have found himself equally short-sighted. That night was one of rain, so much so, that the Jagga people commenced their superstitious practices to stop it. On the 18th, Madjame was reached, and there anxieties arose of such a nature as to engross all the thoughts of our Missionary, and render the absence of all further reference to scientific matters the most natural thing possible. The king proceeded unmercifully to fleece him of all the goods he had brought with him as means of barter, by which to obtain necessaries, and prosecute his journey into the interior; until, glad to escape from the oppression and inhumanity to which they were subjected, Mr. Rebmann and his party broke up on June the 7th; and, fearful of falling into the hands of any more of the Jagga people, made their way, amidst severe hardships, through the wilderness to the south of Jagga, the western portion of which, so far as the Lumi, is traversed by streams from the Kilimanjaro, &c., and densely jungled. Mr. Rebmann did not reach Rabbai Mpia until the 27th of June.

We must, before we leave this tedious evolving of hypercritical combinations, say one word with reference to Mr. Rebmann's description of the rivers which he crossed between Uru and Madjame, and which, like

\* Dr. Krapf expressly says, in a preceding paragraph (page 223), that Bura is a prominent part to the south of Kilima Kibómu, forming almost a crescent in circumference.

† So, likewise, to the positive assertion that the notes are Dr. Krapf's, because the word Kilimanjaro is spelled Kilimandjaro and not Kilimandja-aro, we reply, that Kilima-dja-aro is merely a suggested etymology of Mr. Rebmann's, occurring but once, and that he generally writes the word as Dr. Krapf does, Kilimandjaro.

many other points, is so dealt with as to appear ridiculous. In a short march of from fifteen to twenty miles he crossed nine rivers, all six or eight yards broad, and some inches deep, with the exception of the last, the Weriwari, which was from twenty to thirty yards broad, and a foot and a-half deep. These are probably tributaries to the Gona, which has its origin in the same mountain sources. The wonder to our Missionary was, that such minor streams, at that season of the year, should be still running; and he considered that this could only be accounted for by the snow stores of the mountain. On his last visit to Madjame, during the rainy season, he states the difficulty occasioned by the swelling of the Jagga rivers. The volume of the Gona was greatly enlarged, and its current dreadful, so that several hours elapsed before the whole party had passed over. The minor streams had also increased, being on an average ten yards broad, and two feet and a-half deep, and the Weriwari was as large as the Gona. But even if they were as contemptible as Mr. Cooley depicts them, it will be necessary to show that they are the only rivers which have their rise in the Kilimanjaro, before the fact of its snows can be invalidated. The Tzavo is expressly mentioned by Dr. Krapf as having, according to native accounts, its source in the Kilimanjaro. He crossed it first in the dry season of 1849, and in the journal of his recent visit to Ukambani we find the following paragraph—

“In a former journal I have mentioned that the region adjacent to the river's banks is destitute of grass, but not of acacia trees; that the ground is covered with red sand and quartz; and that, in my opinion, volcanic powers must have acted in this quarter. I have also mentioned that I found the river's water cool and delicious; that in November and December, in which months I then crossed the river, it nearly reached my loins; that the rapidity and stillness of the river struck me much. This observation I made again, only that the water was a few inches less in depth when I crossed the river at this time. But this circumstance may be accounted for, if it be true what the Wanika told me about the river decreasing in the daytime, whilst it increases at night; a fact which they also mentioned of the river Dana, but not of the river Adi. The water, rising from the snow which melts on mount Kilimanjaro during the day time, will reach the place where the caravans ford the river, at night time.”

To this we may add the native account referred to by Mr. Rebmann, that there is, on

the north-western foot of the Kilimanjaro, a lake of considerable size, into which the snow-water principally drains. The existence of such a reservoir would sufficiently account for the fact, that our Missionaries did not meet with rivers of a larger volume than they have described. We have only to say, in conclusion, that, in Vol. XV. (1845) of the Journal of the Royal Geographical Society, we find, in a paper on the geography of N'yassa, the following passage—“The most famous mountain of Eastern Africa is Kirimanjara, which we suppose, from a number of circumstances, to be the highest ridge crossed by the road to Monomoezi.\* The top of this mountain is strewn all over with red carnelian.” With this description the testimony of our Missionaries, the first Europeans by whom this mountain has been seen, does not coincide; and we must leave it to our readers to decide whether, in their opinion, the Kilimanjaro be topped with snow or red carnelian.

We now turn to Dr. Krapf's journals, and the criticisms presented to the public in connexion with them. On his first journey to the Wakamba country, the Kilimanjaro was continually seen by him. Thus, for instance, under date of Nov. 22, he writes—“As the sky was clear, we had a good view of the snowy head of the Kilimanjaro, which mount I saw towering over all the other mountains which I could observe to the west of our route. As little children are before a grown person or a giant, so are those minor mountains before the Kilimanjaro, although some of them are at least 6000 feet high.” The elevation of the snow line is not, however, mentioned by him, and this, in the opinion of our author, invalidates all his testimony.

In the journals, which have just reached us, of his second visit to Ukambani, we find further mention of the Kilimanjaro in the following paragraphs—

“July 22—Having come round mount Ngolia, I had a good view of the Kilimanjaro, at which I looked with the telescope which Admiral Hope had advised me to buy in London.

\* In p. 64, *note*, Mr. Cooley says, that “the name of the moon is written *mezi*, and not *moezi*.” But in his much-referred-to “Memoir on N'yassa” (Journal, Royal Geographical Society, Vol. XV. referred to above) he explicitly states that “*moezi* signifies, in Sawahili and Mucaranga, *the moon*; in Bunda, ‘riegi’ or ‘moegi;’” and Dr. Beke, who has made use of this authority in his paper on the Nile and its tributaries in Vol. XVII. of the Journal of the Royal Geographical Society, adduces several instances of the occurrence of the word *moezi* as signifying *moon* in other languages of the Kaffir family.

With the naked eye—i.e. in my case with spectacles—I observed the summit of the mountain having the appearance of transparent whiteness, such as was observed by myself in January last on my way to Laibach and Trieste, where I saw the mountains covered with snow; but when I looked with the telescope, the white matter appeared of a somewhat reddish colour, which may be accounted for by referring it to the reflex of the powerful sun-beams. At the present season the snow did not reach so far down from the summit as I had observed it in November and December of 1849. This would explain the lesser volume of water which I found in the river Tzavo at this time—if this diminution of water should not be the effect of a tide, to which I alluded in my notes of yesterday.”

Again, under date of July 25th, the Kilimanjaro is referred to—

“About ten o'clock I had a majestic view of Kilimanjaro, which seemed to rest upon the Julu mountain. Indeed, an observer, who would not know that a level wilderness of about sixty or seventy miles lies between the Julu and the snow-capped Kilimanjaro, would have stated in good earnest that the Kilimanjaro is the Julu itself, on account of the Kilimanjaro seeming to rest on the Julu when viewed from the height of Yata. But it is only in a clear sky when this observation can be made. The whole sky around Kilimanjaro and the adjacent country is generally overcast with mighty clouds, so that a traveller having never heard of the existence of the Kilimanjaro might for some time live in Ukambani, or travel in its vicinity, without thinking that within that cloudy region lies a large mountain covered with eternal snow. The best time for observation is between eight and eleven o'clock, A.M. I may here remark, that, during my whole subsequent stay of two months in Ukambani, I never got the same majestic view which I had on the first morning of my residence at Yata.”

But we turn to the account given by Dr. Krapf of the other snow mountain, the Ndurkenia, and the exception taken to it. Our Missionary, in conversation with Kivoi, had referred to the Kilimanjaro. The chief immediately replied that he had been in most countries of Jagga, and had seen the white matter on the Kūma-ja-jeu (mountain of whiteness), but that there was a second and still larger Kūma-ja-jeu between the countries Kikuyu, Mbé, and Uembu, and that the river Dana rises from that mountain of whiteness. This expression “Kūma-ja-jeu” appears to have proved peculiarly distasteful to the author

of “Inner Africa laid open;” so much so, that he somewhat bluntly declares—“We do not believe it ever came from Kivoi’s mouth.” Might we venture to ask him how he knows that such an individual as Kivoi ever existed? It seems inconsistent to receive Dr. Krapf’s testimony on one point, and reject it so uncourteously on another. We are told, not, indeed, that ‘chen’ does not mean ‘white,’ but that ‘kilima’ does not mean ‘mountain.’ In a previous passage it is admitted that ‘kilima’ is the diminutive, or a particular, individual or special form; and that in the latter form it may be formed like the French ‘mont,’ in combination with a proper name. We are quite prepared to accept the word ‘mont,’ as explanatory of the force and meaning of the word ‘kilima;’ and joining it with a proper name, Mont-Blanc, we ask, Is ‘mont,’ in that position, a diminutive, or, rather, special and distinctive? ‘Mont’ is there applied to a mountain of superior magnitude; so may ‘kilima,’ either in the compound Kilima Njaro, or in that of Kilima-ja-jeu.

Interested in the information he had received, Dr. Krapf directed his steps to a slight elevation, and looked, but unsuccessfully, for the mountain. “The sky was too clouded, as the second rainy season had already set in in Ukambani proper, and the rain generally came from the north and north-east.” All he could discern was somewhat like a white stripe, in a northern direction.” It was not until a week after, that, on December the 3d, the sky was sufficiently clear to render it perceptible. He calls it the snow-mountain—“I got a full sight of this snow-mountain;” and yet we are told he makes no mention of snow on the mountain. Henceforward we are to understand by snow-mountain, not a mountain with snow, but a mountain without snow. But it is complained that there is no description of the snow, as to depth and distribution; and this, although the mountain was viewed from a distance of only six days’ journey (sixty geographical miles). We shall be glad to learn, on some future occasion, the scientific method by which an individual, at the distance of sixty miles, shall be able to measure the depth of snow on a mountain. But we altogether deny the accuracy of the statement, that Dr. Krapf was then only six days’ journey from the Ndurkenia: he was at least ten days’ distance; from Kitui to Uembu being from five to six days; and from Uembu to Kenia four or five days. This, even at the paltry measurement of ten miles for a day’s journey, would be a hundred miles; somewhat too far for him to be expected to state with precision the depth and

distribution of the snow. Indeed, the Dana is expressly stated to be distant from mount Kidímui, which is beyond Kivoi's hamlet, ninety or a hundred miles.

On his second visit to Kitui, in August and September of last year, he sought to descry the mountain again. On the 8th of August he ascended the Kidímui, but the sky to the north was too cloudy to allow of his discerning it. On the 25th he says—"This part of the wilderness"—the wilderness extending between Kidímui and the Dana—"is called Mbiti. To our right we saw Mount Data: to the left was Mount Muakini, which I marked on the map of 1850. Ndurkenia was covered with immense clouds." On the 26th of August they made a similar attempt from a branch of the Data mountain, which is about a thousand feet high, but ineffectually, so far as the Ndurkenia was concerned; and from that time our Missionary was plunged into difficulties and dangers of such a distressing nature, as fully to account for the absence in his journal of all scientific matters, the appearance of the river Dana excepted, to approach which his thirst compelled him. But if so imaginative or inventive as to assert that he saw mountains in places where, as we are told, "he saw nothing of the kind," why did he not add new wonders to those already described? How was it that there was less of hallucination, or more of conscientiousness, on the second journey than on the first? On the supposition of Mr. Cooley, that in these journals truth is sacrificed to the ambition of promulgating great discoveries, the admission that he did not see the mountain on his second journey is utterly unintelligible. To have seen it a second time would, no doubt, have been to others a confirmation of the correctness of his first impressions; and if, as we are advised, his not having seen it constituted no difficulty, why did he not state that he had again seen it? Why should an unscrupulous person have hesitated at one more instance of unscrupulousness, in order to secure the object for which he had already sacrificed so much? or how shall the admission, that he did not see Ndurkenia once during his second visit to Ukambani be accounted for on any other principle than that of truthfulness? His admission that he did not see it the second time ought to be, to every accurate reasoner, the strongest confirmation of the fact that he had seen it the first time.

The scantiness of the information collected by Dr. Krapf in Ukambani is complained of. There is more, however, in the journals than in the letters by which they were preceded; and

we introduce at once, without further preamble, the following passages, which refer to the information communicated to him by a merchant from Uembu at Kivoi's hamlet—

"Aug. 5.—In the course of the day Kivoi introduced me to an influential native of Mátiru, in Uembu—a country situated to the north of Ukambani, beyond the river Dana—who had lately arrived with a caffila, and who was now about to return to his country. The name of the person is Rúmu wa Kikándi (Rumu, the son of Kikandi). From him I obtained some valuable information of the countries to the north of Ukambani. He stated that Uembu can be reached in a five or six days' journey from Kivoi's hamlet; that the mount Kirénia, or Ndurkénia (in Kikamba the mount is called Kénia; in Kiémbu, Kirénia; and in the Kikuáfi language, Ndurkénia, mountain of whiteness=white mountain—cfr. 'Libanon;' in Hebrew, לִבְנוֹן; in French, *Montblanc*; in German, *Weisberg*) was not far from his native country, and that he had been several times at the foot of the mountain. On my asking him whether he had ascended the mountain, he said that the natives did never ascend it on account of the kírira (cfr. קֶרֶר 'frost, coldness,' in Hebrew, and ቀረ in Ethiopic), or 'coldness,' which exists on the mountain, which coldness is produced by a white matter, which he also called kírira, which is evidently the kibó, the white matter, or snow, on mount Kilimanjaro, as it is called by the people of Jagga. The kirira—which is a Kikuáfi word—constantly issues a quantity of water, which is running down the mountain, and is collected in an iyáru, or lake (cfr. 'síwa' in Kisuáheli; 'sía' in Kinika; 'ia' or 'iya' in Kikamba; cfr. also ጠዋር zwāi in Isenberg's Amharic Dictionary, p. 208), which is of considerable extent. This lake is on the north-eastern side of the mountain, where this has on its back a pillar larger than the other—meaning the little pillar or peak, as the mountain has two pillar-like peaks, a large and a small one. From the lake rises, as Rúmu wa Kikándi further mentioned, the river Dana, which flows around the country of Kikuyu, is then joined by several other rivers, and goes to Ukangáni, or the great salt sea; meaning thereby, undoubtedly, the Indian Ocean. From this lake rises also another river, called Nsaraddi, which receives affluences from Kikuyu, Mudambi, and Ukuafini—countries to the north-west and north of Ukambani—and runs into Baringo, or Faringo, which is a lake, the opposite bank of which cannot be

seen; nor does the lake terminate, though you make a journey of more than an hundred days to the westward, which of course is an exaggeration of the reporter. Where the river goes to after having left Baringo, Rúmu wa Kikándi could not tell me; but he simply said that he had heard that the country of the Wasungu (Europeans) was beyond Baringo. By this the natives seem to believe, that beyond the lake there is a road to European countries. A native of Baráwa told me, many years ago, that the Baher-el-Nil (the Nile) rises from a lake, from which there is a road to Rûm, meaning thereby, undoubtedly, the Turkish Empire, for the Suáheli call the head of the Mahomedans, 'the Sultan-el-Rûm.' We may here justly ask, Does the river Nsaraddi, the existence of which I do not question, leave the lake Baringo? and if it leave the lake, is it really the river which we may call the life-stock of the Nile?

"Furthermore, Rúmu stated, that another river, called Tumbiri, runs from the lake near Ndurkenia. But the Tumbiri does not fall into Baringo, but runs to the east of Ndurkenia and goes to Ukangáni. Whether he meant by this river the Osi or Jub rivers I cannot tell.

"Aug. 6—Rúmu wa Kikándi called again upon me to-day. He reported that the rivers of Kikuyu, Mididiti, Tigerei, Kaputei—all which countries are to the west and north of Ndurkenia—are running to Baringo. He also reported, that, on a journey of four or five days from Uembu, the snow-capped Ndurkenia can be reached; and a journey of nine days would lead me from the Ndurkenia to the great lake Baringo, a part of which can be seen from a certain height of the Ndurkenia. He offered himself to convey me to the Ndurkenia, and to show me the lake Baringo, if I should like to venture the journey. He related that his countrymen carry cloth, beads, and copper-wire to Baringo. He furthermore stated, that, some years ago, a white people, with large beards, had made an attack upon Kikuyu, and carried off many head of cattle. Who the white people were, and whence they came, he could not tell me. Were they Arabs, or Galla, or from a nation near Abyssinia? The kind of beads most liked in the countries beyond the Ndurkenia, is that which is most sought by the wild Wakuafi. These beads are of a blue colour, and of a somewhat large size.

"As I thought that through Rúmu wa Kikándi some knowledge of the Word of God might be carried beyond the river Dana, I endeavoured to make him, as briefly and distinctly as possible, acquainted with the leading

truths of the Gospel. He spoke the Kikamba language, but mixed it up with his own native dialect, which abounds in sounds of the letter R, which the Wakamba constantly change into L. The languages of Mbe, Kikúyu, Uembu, and some other countries to the north of the river Dana, are connected with the Kikamba: they consequently belong to the great family of Nilotic tongues, though they already verge toward the Kikuafi language, which is spoken beyond Ndurkenia, as far as to Baringo and to the frontiers of Uniamesi, in which country the Nilotic idiom prevails.\* When Rúmu mentioned the great extent of the lake Baringo, it occurred to my mind whether this great inland sea was not identical with the large sea of Uniamesi, of which the natives know neither the end nor its commencement. Might not this lake stretch from east to west and south-west, in a kind of crescent-form? How important would it then be, if the river Dana could be navigated—from the Indian sea—up to its source, reported to be in a lake formed by the snow-waters of Ndurkenia.

"Aug. 7—Kivoi spoke this morning of a lake called Tzáwa, in the Kikuafi language. The lake is near Kilimanjaro, and may be seen on the Júlu mountain. He stated that the Pangáni and Tzavo rivers rise from that lake, which is formed from the snow-water of Kilimanjaro. The river Tzavo runs to the east, whilst the rivers Lumi and Gona run to the south, forming the Pangáni. If this information be correct, the potamology of Eastern Africa presents a curious aspect, and very interesting results. From the snow-water of the Kilimanjaro we obtain the lake Tzáwa, to the north-east of the mountain, from which do rise the rivers Tzavo, Gona, and Lumi. The snow-capped Ndurkenia forms also a lake, which issues the rivers Dana, Tumbiri, and Nsaraddi. The difference is only this, that the rivers rising from the water of Ndurkenia are larger, in point of depth and length of their course, than the rivers running from Kilimanjaro, in

\* We cannot see that, in any expression used by him, Dr. Krapf ever claimed to have discovered the radical unity of languages to the south of the equator. He mentions it as a fact which his own experience verified. The first reference to it appears to have been made by Marsden in Captain Tuckey's Narrative, p. 384, where he says—"From the copious vocabularies obtained by Captain Tuckey, there would seem to be a radical affinity between all the languages on the western coast of Southern Africa, and that these languages have pervaded the greater part of that portion of the continent, and extended even to the eastern coast."

the same proportion as the Ndurkenia exceeds the Kilimanjaro in height and circumference. If the Kilimanjaro were connected with the Ndurkenia, we should be justified in calling it the fore-step of the Ndurkenia; but there is no connection between the two mountains, in conformity with the orology of Eastern Africa, which teaches us to believe more in the existence of isolated mountains than of connected ranges. Rúmu wa Kikándi expressly stated that he had neither seen nor heard of a mountain excelling the Ndurkenia. There is, he said, a large mountain called Gundádi, to the north-west, and at a long distance from the Ndurkenia, but it cannot match the latter. The Gundádi also issues some rivers. Rúmu also knew of the fire-mountain, of which Kivoi had first informed me on my former journey. Rúmu called it Kirima ja Jióki, or mountain of smoke. He stated, that there is much water around it, and such a miry ground that travellers cannot approach it. The mountain is situated in the Wakuafi country. On the eastern banks of the great lake Baringo is a nation called Omáo, which is well-disposed towards strangers. The Omáo people cultivate their soil. They have enormously large cows, and in such abundance, that the business of milking is never finished before noon. Beyond the Omáo country no traveller can proceed, on account of the numerous morasses and the lake Baringo. The language of the Omáo is that of the Wakuafi, who stretch as far as to the lake in a more north-western direction. The tribes Ndigiriri and Tigerei are Wakuafi, and also the people of Kibia, who reside to the north-east of Ndurkenia. Of this division of Wakuafi I have formerly heard from the people of Barawa, who trade to their country. The Kibia people are said to have asses and camels. This shows how important it would be for a future traveller to start from Barawa, and bring that part of Africa to the knowledge of Europeans. I have often alluded to this subject, and none of the travellers of our days have paid attention to it. The knowledge of the southern countries of Abyssinia, viz. Wolámo, Cambat, Sindjiro, Caffa, Kulu, Tuffte, and Doko, and of many other regions, would be consequent upon such a journey, and ways be opened by which the most distant nations of Africa might be approached.

"I have mentioned above, that Rúmu spoke of miry ground and morasses to the west and north-west of Ndurkenia. Might not thereabout be the marshy region to which the Suáheli allude, when they maintain, that, in their belief, the setting sun is lost in mud. Hence 'usiku' (night) = burying, or burial of the

sun, since they believe that he is buried in morasses. The Suáheli of the present day do not know where that region is, but only point toward sun-set. I think it is very probable that their forefathers knew more of those regions, a faint knowledge of which is preserved in the childish story of the burying of the sun in morasses.

"Aug. 11—The countries beyond the river Dana are Muéa, Mbé, Uembu, Tjúka, Mimidi, Méru, Kidéroni, Uembe, Tigerei, and others mentioned above. All of them have a republican form of government, no absolute monarchs existing in those regions.

"Rúmu stated, that, in going to his country—Uembu—he must cross the Dana, then the rivers Dida and Kingáji, which join the Dana. He also stated that the natives would like Europeans coming up the Dana to buy their ivory, from which they derive little profit by sending it to the coast of Mombas by the instrumentality of the Wakamba, who buy it from the natives beyond the Dana.

"Aug. 21—I was called upon by Rúmu wa Kikándi, who is most anxious to return to his country. He stated that the Tumbiri, rising from the lake of Ndurkenia, receives fifteen rivers on its subsequent course. He gave me the names of most of the rivers, but I did not venture to write them down in the presence of the Wakamba, who dislike my immediate writing of information. Regarding the course of the river, he has not fully set me to rights. On a former occasion I thought to have understood him saying that the river runs eastward, into the great sea, whereas to-day he appeared to make it run to the north-east. If it run to the east, it must be either the Osi or Jub, as I know of no large river in East Africa, except the Dana, which Rúmu described as inferior to the Tumbiri. Perhaps the Tumbiri is identical with the Tubirih of Mr. Werne, who, on the pacha of Egypt's expedition, reached the fourth degree north from the equator—in 1840.\* But the Tubirih is, according to Mr. Werne, the real Baher-el-Abiad. Should the Tumbiri and Tubirih be one and the same river, Rúmu's statement would be important indeed. As to the existence of the lake of Ndurkenia, I was informed by a slave-woman whom I met at Kivoi's. Her statement agreed with that of Rúmu wa Kikándi. She stated that she had been with a company of hunters in the vicinity of Ndurkenia and seen the lake, which contains a large volume of water.

"This morning I met with fifteen people of Mberre, or Mbé, as the Wakamba call that

\* "Church Missionary Intelligencer" for April 1852, p. 82.



country. They seemed to be afraid of me, and at first would not speak to me. They are as naked as the Wakamba. Their ear-laps were exceedingly perforated, and large rings and bunches of beads were hanging in them. This custom distinguishes them from the Wakamba, who do not mutilate so much the flaps of their ears. They do also not use red ochre to paint their bodies, as the Wakamba do. Their language abounds in the sounds of R: hence the name of their country, 'Mberre,' not 'Mbelle.' Whether this be the Berri of Mr. Werne I cannot tell. Mr. Werne states that copper is carried from Berri to Bari, the country of Sultan Lákono. I did not hear of the existence of copper mines in Mberre; but certain it is, that the people of Mberre obtain beads, copper, and other articles from the Wakamba, who get it from the coast of Mombas, and that they carry these articles to the countries beyond Ndurkenia. The blue kind of beads, to which Mr. Werne alludes in his book, is evidently that kind most liked by the Wakuafi and the people beyond Ndurkenia. But as Berri is, according to Mr. Werne, situated ten days to the east of Bari, I suppose it is the country Mbelle, or, as Rumu called it, Mbergéte, which is in a direct communication of commerce with the coast of Patta and Baráwa, whence the articles mentioned by Werne may be imported. In general, I would say on this occasion, that Werne's information agrees remarkably well with the information which I obtained south of the equator. He speaks of the country rising at the point where his expedition terminated. He saw mountains, which he considered as the first terrace of an alpine region to the south; and he thinks there must be some stock of mountains which issues the real sources of the Nile. This statement is remarkably to the point, and in the main points correct, in my humble opinion. Only in one point I cannot agree with him: it is this, that I cannot admit the idea of terraces or ranges of mountains. This is against the general characteristic feature of East Africa. According to my observations, the country rises gently, not by terraces, and the mountains are in most instances isolated, rising out of vast plains. But I wish not to be too confident and decisive, as Mr. Werne made his observation four degrees to the north of the equator, where things may assume a character different from the south. However, it is most remarkable to find that the country rises at four degrees north, which is exactly likewise the case in the south. Furthermore, it is very remarkable to find that Mr. Werne was directed by the natives to seek for the sources of the Baher-el-Abiad at a thirty-days' distance from the point where the expedition terminated. The natives were undoubt-

edly correct; for a thirty-days' journey must bring a traveller to the Ndurkenia, as a thirty-days' journey is equal to about 120 hours, which make exactly four degrees. When the natives speak of a month's journey, they usually mean to say that the distance is about 120 or 130 hours; at least I have always found it so. It is a great pity that Mr. Werne was not enabled to collect a specimen of the language of the natives of the island Tchanker, where the expedition terminated. A specimen of the language would at once decide whether the natives to which he refers belong to the Nilotic race or not. Usually, the natives of East Africa go only so far as they are related with other nations in point of language and customs. The instance is very rare that they make journeys to countries, the inhabitants of which bear not congeniality to themselves.

"Aug. 26—I do not know whether Mr. Werne, or any of the officers connected with the Egyptian expedition sent out by Mohammed Ali for the discovery of the sources of the Nile, has stated the height of the point where the expedition terminated. It would be interesting to know this, as we then could form an idea whether there must be cataracts or rapids in the river between its source and the point where the expedition ended. It is very likely that there are rapids, or large rocks, in the channel, which will impede, though perhaps not fully obstruct, navigation to the river's source. I suppose the river has broken through mountains, though I would not be too confident in this view, since it may wind its course along the immense valleys or level wildernesses which lie between the isolated mountains. It is true, Mr. Werne's expedition was checked by rocks in the channel, a difficulty which might have been surmounted—as he himself appears to admit—had the expedition been carried on by Europeans only, and not by Turks, who wished to return; and who probably looked more for material treasures than for scientific objects. It is a matter of surprise that English enterprise has not yet been directed toward the final discovery of the sources of the Nile, starting from the north on the waters of the river itself.\*

There are three elements in Dr. Krapf's journals. First, facts which have come under

\* Mr. Cooley writes, p. 120—"The White Nile in the dry season becomes, for hundreds of miles, a dry and stagnant pool." When Werne ascended, the river was at its lowest, and the expedition was, in consequence, arrested at the Isle of Tchanker. Yet even then the lagoons, or lakes, which ranged parallel, were such, that he remarks—"This Bahr-el-Abiad must have real giant springs in its source."—*Vide* "Church Missionary Intelligencer," April 1852, p. 83.

his own personal observation; secondly, information received by him from the natives of the countries he has visited; and, thirdly, his own speculations on points as yet unascertained. The former we believe; the second are curious, and worthy of attention; the third are simply suggestive, and must be dealt with as the judgment of each person directs. Where the Dana enters the sea, remains yet to be ascertained, and all that has been concluded as yet on this point is merely conjectural. We are ready to accord, that no map of the present day, of any value, marks a river Quilimancy on the eastern coast of Africa; at the same time, Dr. Krapf, in the preface to his *Vocabulary of East-African languages*, explains what river he means—the “river Dana, also called Pokomoni, and Maro, and Quilimancy, on our maps.” Confusion, also, has occurred about the two distinct streams, the Pangani and the Ruvu. But these do not affect his facts; and his speculations with respect to the unknown interior are at least as credible as that peculiarly strange and unsatisfactory one, respecting the Jubb and the Webbe, contained in the work before us, into which we have neither time nor inclination to enter.

We have now examined the journals of our Missionaries, and also the strictures which have been passed on them. The documents afford every facility for a close investigation. There are two witnesses, and from each we have several documents, containing details of journeys made at different times in the same direction, and referring to the same points of interest. The attempt has been made to show that they are inconsistent with each other, but without success. On the contrary, the more closely they are examined, the more they are found to agree; and the apparent discrepancies which have been laid hold upon, and urged as matters of objection, are amongst the points of strongest, because undesigned, coincidence. The character of the writers, as well as the writings themselves, encourage us to place confidence in the correctness of all statements made as to matters of fact, and points of actual observation. Otherwise, how shall geographical knowledge be increased, or how shall we be prepared to deal with accounts of discoveries made in lands where we have never been, and of which we can know nothing except through the testimony of others? Is all information to be regarded as authentic, except what is derived from a Missionary source? And yet the love of science, or love of souls, which is the stronger principle? Or who has excelled the Christian Missionary in his willingness to

penetrate unknown regions, and undergo dangers in so doing? How often has the Missionary gone before, and the man of science been content to follow slowly in his steps? How many the regions where the Missionary has been the first European visitor? And when he communicates to his correspondents at home information which he considers to be interesting and important, are his statements to be contemptuously rejected, because the writer is a Missionary? Nay, not only his testimony treated as worthless, and his accounts held up to ridicule, but his motives impugned, and his character subjected to unjust aspersions? We feel that in the present instance our Missionaries have not merited the severity of criticism by which “Inner Africa laid open” is characterized, and in which we find more than one-third of its pages occupied.

But would it not be a preferable method that scientific men should direct their attention to the prosecution of geographical research on the east coast of Africa? Many, from various motives—some to do good to man, others to investigate natural phenomena—are anxious that African discovery should be prosecuted, and the circle of information respecting it be enlarged. But why not test the statements which have been made by actual observation? Our Missionaries report the existence of snow-mountains in equatorial Africa; and some are incredulous of this, although equatorial America has its snow-mountains, and the elevation of the Andean snow-line in the equatorial regions is less than it attains between 14° and 20° of S. lat.; so that three summits are to be found lying between the 16th and 20th degrees of S. lat. higher than the elevation of the snow-line at the equator, yet without a particle of permanent snow.\* A mountain not higher than the highest point of the Caucasus, and nearly ten thousand feet less than the culminating point of the Himalaya, might yet be a snow-mountain near the equator. Let, then, this region be examined, and some of the rivers explored which open on the eastern coast, and of which, as yet, we know nothing. The Quilimane, the Lufigi, and the river which enters the sea behind Patta Island, are well worthy of being traced; and this might be done by means of a steamer constructed with special reference to this subject. We believe there is little doubt that the ivory received in barter from the natives would amply repay the expenses of such an expedition.

	Lat.	Elevation.
* Carro de Potosi . . .	19° 36'	.. 16-037
Mountain of Perco . . .	19° 45'	.. 15-913
Mountain of La Golofa . . .	16° 42'	.. 16-250

## THE ABORIGINAL TRIBES OF RUPERT'S LAND.

THE accounts which reach us from Rupert's Land continue to be of an encouraging character. The work of evangelization, which was for eighteen years gathering strength within the Red-River Settlement, is now in a condition of healthful development, and from thence, as a centre, is extending itself in different directions. Singular analogies may be traced in the progress of Missions, situated amongst very dissimilar tribes of the human family, in widely-separated lands, and under a great diversity of circumstances. The Missions in West Africa, Rupert's Land, and New Zealand, have their root in different regions of the earth, separated each from the other by the wide extent of the Atlantic and the Pacific; and the sections of the human race among which they have been planted, in habits, character, and complexion, present striking contrasts; yet in each case the work of evangelization is identical with itself. The gospel, on becoming influential on man, leads to the same convictions, awakens the same desires, conducts to the same trust and hope, and produces the same practical results in the character and life. In connexion with such facts, the divine original of the gospel is very strikingly exhibited—amidst such diversity of detail producing results so similar; and the homogeneity of the material on which it has to work, under all the changes and modifications to which it has been subjected—for He hath made of one blood all nations of men that dwell on the face of the earth—is equally apparent. We know no more interesting subject than an illustration of this thesis by a variety of facts brought together from different parts of the world; and it is one which we promise to ourselves the pleasure, at no distant period, of endeavouring to work out.

Not only, however, in the permanent results produced, but in the historical progress of the gospel in different districts, there are striking resemblances. Thus, for instance, in the three Missions to which we have referred, the Missionary work was shut up for a long time within very narrow limits: in West-Africa, within the colony of Sierra Leone; in New Zealand, within the Bay-of-Islands district; and in Rupert's Land, within the Red-River Settlement. These spots, small when compared with the wide field of labour beyond, were comparatively sheltered spots; and hostile influences, by a variety of circumstances, were so far moderated within their limits, that they could not prevail to the expulsion of the Missionary. After a period more or less prolonged, the work, by its own inherent energy,

without the instrumentality of the foreign agent, extended itself. A spirit of inquiry was excited in places far removed from the original sphere of labour, and where no European Missionary ever had been. From Cook's Straits, 500 miles distant from the Bay of Islands; from Cumberland House, 500 miles distant from the Red River; and from the Yoruba territory, 1200 miles distant from Sierra Leone; a cry was heard, "Come over, and help us." The consciousness of need, and the desire for instruction, had been awakened in the way of natural intercourse between one native and another, between those who had received instruction in Christian truth, and those who were yet ignorant of the same. The manner in which these intermediate agencies—who thus communicated the first elements of truth from the Missionaries on the one hand to unaided portions of their countrymen on the other—were brought into action, is very singular and interesting; but we may not, on this occasion, dwell upon it. Thus, like a sucker from a parent-stem, which, branching out unperceived, pursues its mole-like course in secret beneath the earth, until, having attained some distance, it inclines upwards, and, protruding itself above the soil, grows in resemblance to the parent shrub, and not unfrequently surpasses it in amplitude and vigour, these offshoot Missions spring up where least expected, and promise to exceed in growth the parent Mission. Amongst the Ngatiawa and Ngati-raukaua of Cook's Straits, the Crees of Cumberland, and the Yorubas of Abbeokuta, new congregations were raised up; and in the case of the two latter Missions the analogy may be carried somewhat further. A Yoruba boy, trained up in our schools at Sierra Leone, and the first pupil admitted into the Institution commenced at Leicester Mountain—now at Fourah Bay—became our first ordained African; and a Cree boy, one of two Indian boys, the first ever committed by Indian parents of Rupert's Land to the care of a Protestant Missionary, became our first ordained Indian. In the congregations reproduced in the manner we have described beyond the limits of the original place of occupation, they have been engaged in ministering with acceptance to their countrymen. The one—the African—has proved invaluable as a translator; the other—the Indian—is following him in the same path of usefulness. Each of the two spots where Missionary work, through the blessing of God, has reproduced itself, has become a centre of enlarged operations. From Abbeokuta the work is ready to expand in

every direction round: it is impeded only by the want of agents. At Cumberland, new Stations have been formed at various surrounding points.

Higher up, to the north-west, in the English-River district, about 600 miles by 400 in extent, the Indians, although few in number when contrasted with the vastness of the territory, through the forests and swamps of which they pursue their hunting—perhaps not more than one adult to every 100 square miles—are all professing Christians. At Moose Lake, two days' journey on the other side of Cumberland, a commencement has been made, and the Rev. C. Hillyer has proceeded to occupy Fort Pelly, lying south of Cumberland, and south-west from Fairford, Manitoba, with the intention of moving about with the wandering Indians, and recommending to them the gospel of the Saviour. This post approaches the frontier of the Dakota\* tribes, which frequent the bison plains, between whom and the Crees and Ojibwas a long and deadly feud has existed. In the summer of 1848, about forty Plain Indians were killed by war-parties on the banks of the Saskatchewan river; and so recently as 1850 fatal conflicts took place between the Chippeways and Sioux, who are Dakotas. To the north-west from the Red River, the work of instruction has commenced at Islington, situated on another English river, by which the waters of Lac Sal unite with the Winnipeg river, and finally discharge themselves into the lake of the same name; and further to the north-west, at Moose Fort, adjoining the southern extremity of Hudson's Bay, a Catechist has been stationed, but for whose presence the Indians would be left in the hands of the Romish priests. At this important post we believe Bishop Anderson to be at the present time, after two thousand miles of birch-rind canoe travelling from the Red River—a long and dangerous voyage, undertaken by him with the intention of strengthening the hands of our alone Missionary,† and forwarding in

\* Before the European invasion, the Dakota, Huron, Oneida, Mohawk, and Iroquois association, or Mengwè, from the ancient Iroquois title, Ongèhonwe, "men surpassing all others," generally known as the "Five nations," had penetrated into the Eythinyuwuk territory. Hence the feuds in question. See Richardson's Narrative, vol. ii. p. 35.

† We trust that before the Bishop leaves, about October 1, the Rev. E. A. Watkins will have reached Moose Fort from Europe; and the ordination of Mr. Horden, the Catechist now there, will place the Mission on an effective footing, and enable the good Bishop to return to Red River with a thankful heart.

that remote corner of his vast diocese the kingdom of the Saviour.

Thus the work is opening out, and multiplying its Missionary posts amongst these vast regions; and why should they not be as numerous, and reach as far, as the fur-trading posts of the Hudson's-Bay Company? Why should the energy of Christians in the Missionary work be less than that with which men follow up a lucrative trade with distant tribes and nations? Is the love of Christ a less powerful motive in the renewed heart, than the love of gain or the desire of promotion in the natural mind? What need, then, have we not to go to the foot of the cross, and contemplate the sorrows of Jesus, and the love of Jesus, that our love to Him may be increased, and that we may labour to do as much for Christ, as others for themselves.

But let us view a little more closely this vast Mission-field which is now opening before us, and the peculiar and scattered character of its native population. In these territories we are in the midst of nations—or rather the remnants of nations; for amongst the aborigines of America, both north and south, the process of depopulation has wrought with fearful virulence. The advent of the white man has rung the doom of nations, and, as if some destructive influence emanated from him, they have wasted from before him. Unhappily this has been, in numberless instances, literally true: the white man has taught the Indian destructive vices which he knew not before, and has often crushed by his power those whom he had first demoralized. And thus here, as elsewhere, a fearful debt has been incurred, of rights which have been violated, and wrongs which have been inflicted; a debt for which one only reparation can be made—to make the gospel known to the survivors of once-powerful races, in order that a remnant may be saved.

We would avail ourselves of that classification of the Indian races within the limits of the Rupert's-Land diocese which we find in "A journal of a boat voyage through Rupert's Land and the Arctic Sea, by Sir John Richardson." We find enumerated by him the following subdivisions—the Eythinyuwuk, or Crees and Chippeways; the 'Tinne or 'Dinnè, Athabascans or Chepewyans; the Eskimos; and the Kutchin or Loucheux Indians.

The Eythinyuwuk or Ininyu-wè-u derive their national name from the word "man," which is, in different dialects, ethinyu, ethin-u, inin-yu, or ininè. They are divided into several tribes, of which the more northern ones, the Crees of the fur traders, and the

Ojibpewa, Chippeways, Ojibbeways, or Ojibwas, called also Sauteurs, Sotoos, or Sauteux, extending from Lake Winnipeg to the south side of the basin of Lake Superior, are the sections amongst whom our Missionaries are labouring. The Churchill River, or Missinipi, is the boundary of this nation on the north, and divides it from the 'Tinné, or Chepewyans, who also—broken into various tribes, often carrying on deadly feuds with each other—are scattered over the portion of the continent to the east of the great river Mackenzie, and as far south as the coast of the Eskimos.\* No Protestant Missionaries have as yet been stationed amongst the Chepewyans, but Romish Missionaries are to be found at Isle-à-la-Crosse Fort. The language of the Crees and Chepewyans is distinct; that of the Crees being described as "flowing, harmonious, and easily acquired," while the Chepewyan tongue is said to be "harsh, guttural, difficult of enunciation, and unpleasant to the ear." "the sounds can scarcely be expressed by the English alphabet, and several of them are absolutely unpronounceable by an Englishman." It is therefore a remarkable and encouraging fact, that the English-River district, the Crees of which are now all of them professing Christians, is a frontier district, and many of its inhabitants bi-lingual, speaking the language of the Chepewyans as well as their own. Some of the Crees frequent the borders of the Churchill river, and, with the Chepewyans, resort to Lac-la-Ronge and Isle-à-la-Crosse for supplies. The Rev. R. Hunt, in soliciting the use of a small printing-press, in order to print in the Cree dialect spoken at his Station, some portions of the Scriptures, confirms our view of this point—

"With regard to printing the Scriptures and the Common Prayer, &c., in Cree, I presume that the number of Indians who speak any particular dialect of this language would not justify the printing of such a translation as would suit them exclusively. Now, I believe that the dialect of Cumberland is the medium of the three chief dialects of the Cree, and would be understood by the Crees throughout the vast tract that these Indians wander over. And what adds to its importance is the fact, as I believe it to be, that many of the Chepewyans can understand, and interpret it to their own tribe, among whom there is not at present any Protestant Missionary, and these Chepewyans might carry

the gospel northward to the Eskimos. A like thing might happen to any small portion of God's Word that I might be able to print here, and teach a Cree to read; for he could take it with him, say toward Isle-à-la-Crosse, in this district, where there are, once or twice a year, Chepewyans who understand Cree, through whom it might finally reach the Eskimos. Such little passages would also form a text from which a Cree could, and I believe would, open a Christian conversation, which might be as useful as any sermon from me whenever I may come in contact with the Chepewyan. It is important not to confound the language of the Chepewyans with the Chepewyan language of Mr. Howse's Grammar, which is the Sauteux or Ojibbeway, a totally different thing from the Chepewyan, which is affirmed to be by far the most difficult language of this country."

From one hundred and fifty to two hundred Chepewyan families visit the Isle-à-la-Crosse Fort annually, as well as some Crees. It is evidently an important centre, and ought not to remain unoccupied.

Thus we trust that a way is being prepared for the extension of the gospel amongst the 'Tinné tribes. We should have wished, had space permitted it, to bring out the points of similarity and contrast which are to be found in the character and habits of these two nations, but we must defer the attempt to some other opportunity.

The Eskimos are that singular people who line the coasts of the northern seas for nearly "5000 miles, from the straits of Belleisle to the peninsula of Alaska." "Traces of their encampments have been found as far north in the new world as Europeans have hitherto penetrated; and their capability of inhabiting these hyperborean regions is essentially owing to their consuming blubber for food and fuel, and their invention of the use of ice and snow as building materials." The name "Eskimos" is unknown to themselves. As the Eythinu-wuk so name themselves from ethin-u, or in-in-yu, "man," and as the word Tinné has the signification of "people," so the Eskimos "invariably call themselves Inu-it—pronounced Ee-noo-eet—or 'the people,' from 'i-nuk—a man.'" Recent Arctic expeditions have rendered us familiar with this people; and on the coast of Labrador, through the efforts of the Moravian Missionaries, a portion of them has been brought under Christian instruction and influence. They are an interesting people, and are considered by Sir John Richardson as ranking, in intelligence and susceptibility of civilization, above the neighbouring Indian

\* Nations belonging to the 'Tinné stock are also to be found on the west side of the Rocky Mountains.

nations; and provision seems to be made for the extension of the knowledge of the gospel among them, in the fact stated by the above writer—"that the Eskimo language does not materially vary throughout a line of coast longer than that which any other aboriginal people possesses."

To the eastward of the estuary of the Mackenzie, the Chepevyans are the only nation with whom the Eskimos come in contact. Between them there exists no friendly intercourse. To the westward of the Mackenzie, and as far as the coast tribes of Behring's Straits, another people are interposed—the Kutchin, or Loucheux Indians. They are described as "an athletic and fine-looking race, considerably above the average stature, and remarkably well proportioned." Like other Indian tribes, they paint their faces on all occasions of ceremony, and carry with them for this purpose a small bag containing red clay and black lead. The hair, tied behind, close to the roots, with a fillet of shells and beads, and loose at the end, is daubed with grease and down, and loaded with ornaments until it becomes quite an incumbrance to the wearer. The dress consists of a shirt of the skins of fawn rein-deer, dressed with the hair on, and deer-skin pantaloons, the shoes being of the same piece, or sewed to them. The dress is ornamented with beads, dyed porcupine quills, and the silvery fruit of the oleaster. Across the shoulders and breast a broad band of beads is worn.

Their mode of tenting, to which our engraving refers, is thus described by Sir John Richardson—

"Each family possesses a deer-skin tent or lodge; the skins used in winter being prepared without removing the hair, that the cold air may be more effectually excluded. In summer, when the family is travelling in quest of game, the tent is rarely erected. A winter encampment is made usually in a grove of spruce firs. The ground being cleared of snow, the lodge-skins are extended over flexible willow poles, which take a semicircular form, and are transported with them from place to place. The hemispherical shape of their lodges is not altogether unknown among the Chepevyans and Crees, being that generally adopted for vapour-baths, which are framed of willow poles stuck into the ground at each end; but the lodges used by these nations for dwelling-places are cones, formed by stiff poles meeting at the top. The lodges of the Kutchin resemble the Eskimo

snow-huts in shape, and also the *yourts* of the Asiatic Anadyrski. When the Kutchin winter-lodge is raised, snow is packed on the outside to half its height, and it is lined equally high within with the young spray of the spruce fir, that the bodies of the inmates may not rest against the cold wall. The doorway is filled up by a double fold of skin, and the apartment has the closeness and warmth, but not the elegance, of a snow-house. Mr. Murray remarks, that though only a very small fire is usually kept in the centre of the lodge, the warmth is as great as in a log-house. The provisions are stored on the outside, under a covering of fir-branches and snow, and further protected from the depredations of the dogs by the sledges being placed on the top."<sup>\*</sup>

Their arms consist of bows and arrows, a knife and dagger, and a spear. Recently, guns have been introduced amongst them. They are described as a treacherous people, warring with the Eskimos and amongst themselves to such an extent, that, on the banks of the river Yukon,† the population has diminished one-half within the last twenty years. So true is the apostolic description, "Their feet are swift to shed blood: destruction and misery are in their way: and the way of peace have they not known."

Nor is it to be wondered at; for, like the other families of wandering Indians to which we have referred, they are without God. There is an acknowledgment amongst them all of a Good Spirit, although amongst the Chepevyans some incline to atheism, assigning as a reason their miserable condition, and adding, "If there be such a Being, He dwells in the lands of the white people." But evil spirits are universally dreaded, and their wrath deprecated in various ways. To such, sacrifices are made, generally of little value; but no offerings are made to the Great Spirit, nor do they offer Him any act of adoration. They have no hope, and are "without God in the world."

\* "A Journal," &c. vol. i. pp. 392, 393.

† The Yukon rises in the elevated district formed by the prolongation of the Rocky Mountains to the shores of the Arctic Sea. It flows north for a considerable part of its course, and then, inclining to the north-west, enters the Behring's Sea under the Eskimo appellation of the Kwich-pack.





KOT KANGRA—Vide p. 249.



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[VOL. III.]

## ORIGINAL COMMUNICATIONS.

AMRITSAR,\* KANGRA, AND KOTGURH.†

THE Punjab, for ages a misruled and wasted land, is experiencing at the present moment a season of tranquillity unknown in its previous history. The frontier province of India to the north-west, it has been the high road through which invading hosts have sought a passage to the rich plains of India. Like its own Koh-i-noor, it has been greedily coveted; and he who had last possessed himself of it was soon forced to yield it to the grasp of some new conqueror. But it mattered little who the ruler was: the dynasty might change, but the system of oppression was the same; until Runjit Singh, having, by force or fraud, possessed himself of the territory of the five rivers, established a military government, more inimical to social improvement, and more calculated to dry up all the resources of the country, than any which had preceded it. That dynasty has been short lived, and the Punjab and the Koh-i-noor have alike been added to the British crown. The change to that long-afflicted land has been of the most happy character; and the Punjab is at length blessed with a government which seeks to consolidate its power, not by the oppression, but by promoting the welfare, of its subjects.

In a dry land like Upper India, it is not the amount of acreage, but the extent of irrigation, which gives property its value. Land beyond the reach of river inundation, or destitute of wells, is worthless. Yet if, in order to the fertility of the Punjab, irrigation be necessary, peculiar facilities exist for its extension. The doabs are intrafluvian tracts, as their name denotes,‡ and the energy of man is alone needed

\* The city is named from the Amrita Saras, or "fount of immortality"—a reservoir forming a square of 150 paces, containing a great body of water, pure as crystal, supplied apparently by natural springs. Ram Das, the fourth gúrú of the Sikhs, caused it to be made in 1581.

† Our Missionary, the Rev. J. D. Prochnow, states that it should be written Kot Gúrú. The natives constantly call it Gúrú Kot, probably from its having formerly been the residence—*hot*, a house or fort—of some famous gúrú.

‡ *دو آب* two, آب water—by metonymy, a river. Similar compounds exist in Meso-potamia, &c.

to cover them with a network of canals and subsidiary ducts. But beneath the rule of the Sikhs, industry was paralysed, and the productive land decreased in quantity. Canals fell into neglect and decay, and the existing wells became the occasion of petty feuds between rival claimants.§ In many parts the well was protected by a tower, whence a few matchlocks could keep at bay a body of marauders; and the frequency with which these occurred showed too plainly the general insecurity that prevailed. Thus, previously to the British conquest, large portions of the doabs had lapsed into sterile wastes.

Far different were the appearances presented on the other bank of the Sutlej, in the protected Sikh states. There, under British rule, rapid improvements were going forward. Jungles—nay, forests—were cleared away; wells dug where such an operation was pronounced to be impossible; the rude inhabitants, although of the worst classes—"Goojurs, Brinjaries, and such like, who did not cultivate at all, but at one time grazed their own cattle, at another time plundered their neighbours"—by persuasion and kindly intercourse were convinced of the advantages which they would be sure to reap from a course of patient industry; and districts where the tiger had found a haunt became one sheet of cultivation.

The same beneficent system is now being extended into the doabs; and it may not be uninteresting to bring forward one specimen of the importance and magnitude of the works which are going forward. The Bari Doab is a narrow strip of land, included between the rivers Bias and Ravi. The capital cities of Lahore, Amritsar, and Multan, are to be found within its limits. Beyond it, to the north-west, lies the elevated district of the Raj of Kotoch, or Kangra, to which we shall have occasion to refer in the course of this article; and further still, beyond Kangra, the districts of Kulu and Chanba, which extend to the snowy range of the Himalaya. Through this doab a main line of canal is being formed, 247 miles in length, with three branches—the

§ Gen. xxvi. 20, 21.

Kussur, Sobraon, and Lahore branches—making in all 488 miles of channel to be excavated. In addition, it is proposed that a still-water canal shall connect the Sutlej at Hureekee,\* the junction of the rivers Sutlej and Bias, with the Ravi at Lahore, and which, crossing and being connected with each of the four lines of irrigation canal, shall be navigable throughout. Some of the heavy works and difficulties on these water-lines are worth enumerating—a masonry dam of 600 feet long across the branch of the Ravi from whence the canal is taken; deep diggings, one of two miles in length, with a maximum depth of 60 feet; the passage of torrents by masonry dams, one of 300 feet and another of 1200 feet long, with regulating bridges attached; rapids and falls, for the purpose of overcoming excessive slopes of country; the carrying a large body of water, 120 feet wide and 5½ feet deep, for about three miles along the top of a narrow and tortuous ridge; the passage of the same body of water across an extraordinary hollow, a mile wide and 15 feet deep: the grand total cost amounting to upwards of five millions of Company's rupees, or half a million sterling, but placing at the disposal of different parts of the country an extent of water power which will, at no distant period, repay the whole.

There is an element of beneficence in the rule which Great Britain exercises over India, which found no place in any previous government to which that country has been subjected. No doubt there are numerous evils uncorrected, and instances of oppression do occur which native experiences at the hand of native: still, as far as British influence has penetrated into the dense mass of the Hindu population, its action is both merciful and just, and corrective of various evil doings which have been perpetuated from time immemorial in India. Infanticide and the suttee practice have been abolished; the feeling of insecurity as to life and property, once so prevalent, is so removed, that the walls which rendered every village a petty fortification have been suffered to fall into decay, because no longer needed; the settlement of the north-western provinces has cut up by the root innumerable sources of litigation; and so impartial is justice in its administration, that on a recent occasion, in the court of Agra, in a cause in which the government was plaintiff—and one, moreover, of no slight importance—the verdict found was against the government, and in favour of the defendant, a native. The contrast between

British rule and the dynasties which have preceded it is great indeed, and in this we recognise the influence of Christianity. We have in our land not only the daylight but the dawn, which is shed abroad when the orb of day, from whence the light comes, is yet below the horizon. That light illuminates by reflection objects which it does not reach directly. We believe that we may thus not inappropriately illustrate the position, with reference to Christianity, which the British government in India occupies amongst the natives. It does not directly transmit the light of Christian truth to the native mind: nay, indeed, in one particular case—the exclusion of Christian books from the government seminaries—it intercepts it. Still, there is an indirect influence which is manifest; there is a reflected light; there is a marked superiority in British rule above all which had preceded it, of such a nature that it cannot fail to arrest the attention of the native, and tell in favour of that Protestant Christianity which is the acknowledged national religion of Great Britain.

But much more remains to be done by British Christians. The temporal amelioration of our fellow-subjects in India is well; but they need much more, and we are in a position to do much more for them. We are so circumstanced by the providence of God, and our obligation is proportionate. India needs to be brought to the knowledge and profession of the gospel, and it is ours to labour for the consummation of so glorious an object. We do not mean that government influence should be enlisted as an agent in the work of evangelization. Far otherwise. We should wish, indeed, to see our government in India carefully disentangling itself from every thing calculated to interfere with the free circulation of Christian truth, or likely to prejudice it in the eyes of the natives. This, however, is all we would ask. The native mind must be left to the persuasive influence of Christian truth, operating in the energy of that secret strength which the Apostle speaks of when he says, "mighty through God to the pulling down of strongholds," and uninterfered with by earthly influences. But we need to have the Missionary operations which are carried on by voluntary Societies increased an hundredfold, and this Christian nation, through such channels, affectionately labouring for the conversion of India. We should wish to see all those who are convinced that Christianity is the boon which India wants—the healing influence which, with penetrative power, can alone reach deep into the very heart of Hindu society, and correct deep-seated evils—abounding

\* Huri ke patan, "the town of Huri, Hari, or Vishnu."

in large and comprehensive efforts, in some degree commensurate with the need of India, and the largeness of the opportunity presented to us. We should wish to see them labouring to cover India with means of grace, to open channels by which the river that makes glad the city of God, the holy place of the tabernacle of the Most High, may flow forth to the right hand and the left, to make the wilderness and solitary place glad, and the desert to rejoice and blossom as the rose. The manner in which engineering difficulties are surmounted, in order to facilitate natural irrigation, conveys a lesson of instruction to all engaged in the dissemination of the gospel. The refreshing streams are not more necessary to the fertility of the land, than the grace of the Spirit to the renewing of man's nature and his fruitfulness before God. Without this he is as a wilderness, "barren and unfruitful." There is the more need of vigorous exertion to communicate to him the knowledge of the Gospel; and they who address themselves to the great work of promoting his spiritual improvement, should be careful not to be surpassed in persevering laboriousness by those who have no higher object in view than to improve his temporal condition.

We are thankful that our Society has made a commencement of Missionary work in the Punjab, however feeble that commencement may appear to be, and that two Missionaries—the pioneers, we trust, of many others—are stationed at Amritsar, and find opened to them there an inviting field of usefulness. They have had much to encourage them since their arrival, in the warm countenance and support which they have received from the English residents. We can never be too thankful for the remarkable change which in this respect has taken place in India. Time was, when Missionaries were looked upon by high officials as the most dangerous of men, and any attempt to instruct the natives in Christian truth was deprecated as the most likely method which could be adopted to subvert our rule. Such ideas evidenced the profound ignorance which prevailed, amongst those even who bore its name, as to the true character of Christianity. The Gospel of Christ, if the methods employed for its propagation harmonize with its character, wins its way silently and gradually. It works no sudden changes, for which men are unprepared. It has accomplished wondrous transformations; it will accomplish others still more wonderful: but it prepares men for what is to take place, and leads them forward by a holy transition to the end proposed. It induces no revolutionary movements. "My kingdom is not of

this world," still remains as the distinctive character which marks the progress of the Saviour's truth. Persecutions no doubt will arise, the violence of the world opposing itself to the progress of conversion; but such ebullitions of anger are not angrily met, for the Lord's people learn of Him who is their great example to suffer meekly, and, by patient endurance, finally to prevail. "Be not overcome of evil, but overcome evil with good." The propagation of Christianity, after the manner which it has itself enjoined, amongst the heathen nations placed under our rule, is our duty; and we can prosper only as we are faithful in the discharge of it. It is one which cannot fail to re-act beneficially on ourselves; nor can that blessed faith, which subdues the violence of human passion, and inculcates habits of self-control and subordination—which renders influential a principle such as this, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God"—do otherwise than strengthen and consolidate the bonds which exist between subject and ruler.

Such are the feelings and convictions of Englishmen, civil and military, at Lahore. They have not feared to come frankly forward, and identify themselves with Missionary operations. We introduce the following account, taken from the "Lahore Chronicle," of a public meeting held at Lahore on the 9th of February last, attended by all the leading residents, and presided over by Archd. Pratt, when a Local Church Missionary Association was formed, and an additional donation of 10,000 rupees, by another unknown friend, was announced, thus augmenting the contributions, already raised on the spot, to 3000*l.* sterling,\* which are to be expended in the erection of dwellings and school-houses, salaries of schoolmasters and catechists, and general Missionary purposes. The names of the officers of the new Association include those of Sir H. M. Lawrence, K.C.B. (President), Robert Montgomery, Esq., C.S., and John Lawrence, Esq., C.S.; our Missionaries, the Rev. Messrs. Fitzpatrick and Clark, being joint Secretaries.

In this influential Meeting, presided over by an Archdeacon of the Church of England, there was no narrow exclusiveness, but a manifestation of that Catholic spirit which is comprehensive of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The labours of our American brethren, who had entered on Missionary work in the Punjab before us, and

\* "Proceedings of the C. M. S., 1850—1851," pp. clvi, clvii.

have encouraged us to come forward, and given us their counsel and willing co-operation, were recognised by the Rev. W. J. Jay, H.E.I.C. Chaplain at Lahore, in the following words—

“ Mr. Archdeacon—I trust I may be allowed to state, that whilst we all hail the commencement of the Punjab Mission of the Church of England with lively joy and satisfaction, yet we are not unmindful of the earnestness and the Christian zeal of our American brethren, who have gone before us in endeavouring to evangelize the heathen around us. I propose, therefore, that some communication be made to these, on the part of this Meeting, to assure them how much we value their exertions; how “very highly we esteem them in love for their work’s sake;” and how earnestly we hope that they may each year receive still higher and higher encouragements in the field of usefulness which they have chosen, and how much and sincerely we wish them good speed in the Lord.”

This proposition was gladly responded to, and the whole Meeting rose simultaneously to tender to the Rev. C. W. Forman, the representative of the American Mission, their acknowledgments and expression of sympathy.

The 24th of May of the present year was also a day of much interest, when the foundation-stone of a Christian church was laid at Amritsar. It was rightly deemed an appropriate mode of celebrating Her Majesty’s birthday, one of the chief, if not the chiefest glory of whose reign consists in the wide dissemination of the gospel of Christ through the instrumentality of that people over whom she rules. The foundation-stone was laid by C. B. Saunders, Esq., Deputy Commissioner, in the presence of nearly all the residents at the Station, the Protestant portion of the European troops, and a large number of natives who came to witness the proceedings. After the introductory service, and the laying of the foundation-stone, the following address was delivered by our Missionary, the Rev. T. H. Fitzpatrick—

“The occasion upon which we are assembled is one of joy and rejoicing, and so it may well be; for there are few, very few things in which frail man is concerned, wherein so little evil and so much good are necessarily involved. In the case of this church particularly, we have had so much to cheer and encourage us that we cannot be too thankful. The first proposition respecting it met with the unanimous approval of all the residents. Every one has contributed, or is ready to do so, to the extent of his ability; the meetings of the Committee have been so cordial, and

their plans so matured, that within six weeks from the first meeting the building is commenced, and an energy and decision thus shown worthy of the work itself. It is one of no mean importance. We are giving our money and our time to that which we know is pleasing to God, if our desire be His glory; and He will not be indebted to us: He will repay us manifold. He honours them that honour Him. In that house of prayer His people will be blessed by a sweet sense of His presence, and be quickened and refreshed, as they will severally need, by His sanctifying Spirit. Others, who know Him not as reconciled in Christ, will be enlightened and renewed. Many will come from different places, will enter with us into the courts of our God, and be enlightened and refreshed likewise; for this church, like all others, will be owned in this manner, and of it, like every other, we believe, it will be said in the great day of the discovery of all secrets before assembled worlds, ‘Such an one was born there.’

“For these, and for other reasons also, the work of to-day will delight the church everywhere. At home, our brethren in the household of faith will be told with joy, that from them have gone forth disciples to this distant place, bearing with them the love of the most hallowed privileges of their fatherland, the blessings of our common faith; and they will ‘thank God, and take courage.’ So also will many others in India; whilst our efforts will not be without their use to other Stations of this land, where as yet no churches have been erected, and no ministry established. Our fellow-Christians there will think how happy would it be for them, how blessed, thus to strive for God, and for His glory, in their spiritual good. And I trust they will be encouraged to do what in them lies to this end.

“And then, brethren, how great the blessedness of this work in reference to the heathen around us! The Trustees and Committee have given to us Missionaries to the heathen the privilege of using this church subordinately for our native-Christian congregations. We thank them much, and accept the offer, trusting to the divine power and grace that such congregations will in good time be gathered into the fold of Christ. We rejoice, and trust that many of you will do so too, in the influence this church will have towards spreading Christianity amongst the people around us: such an influence should be exerted in every part of India. We ought to let the people know we have this hope at heart in the erection of this church, that they may be led to think and inquire what our religion is; who the God we worship; and how we ap-

proach Him. Hitherto, as a people, we have not so done our duty to them, our God, or our religion. We have impressed the native mind with a sense of British power, justice, and wisdom. We are considered merciful, and many of us benevolent; but as a people we are not esteemed religious. They think we do not pray—that we have but little regard for divine things. If it be so, as I believe all will admit, what an awful responsibility rests upon us to show them that we are not only great and wise, just and good, but that we are also religious; that we worship one God in spirit and in truth; and that we love our religion more than empire—yea, above all things! Such an impression, thus conveyed, would, with the divine blessing, cause multitudes to flock to Christ, and, casting away their idolatries and superstitions, become one with us in the fellowship of the gospel. We may be sure our work to-day has a tendency to this, and therefore, also, should we greatly rejoice in it. Our assembly here for the purpose of commencing this church bears a double analogy, in the particulars I have mentioned, to the assembly of Solomon and the people of Israel for the dedication of the temple at Jerusalem. One of the designs expressed by him in his prayer for the blessing of God upon his people was, that thereby ‘all the people of the earth might know that the Lord is God, and that there is none else;’ and this I trust is ours. And the other particular is, that that temple was called ‘a house of prayer for all nations.’ So may this be a house in which Mussulmans, Hindus, Sikhs, Jews, and Infidels, converted to the faith of Christ, shall, with one heart and one mind, worship the same God and Father of our Lord Jesus Christ!

“Let us seek God’s mercy and grace in this our labour of faith and hope. May all vain glory, and any other inferior motive, be put far away; and, with all humility and earnestness, may we glorify God herein! To adopt some of the words of Solomon—1 Kings viii. 57--60—‘The Lord our God be with us . . . let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments . . . and let our words, wherewith we make supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His people at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else.’”

The following extract from a letter addressed by Mr. Fitzpatrick to a friend in this country—under date of Amritsar, June 22,

1852—will place our readers in possession of whatever additional intelligence we have to communicate on the present occasion respecting this interesting Mission—

“We were, as you may suppose, greatly delighted to hear\* of the intention of the Committee to increase the number of their ordained Missionaries by such an addition as forty. What a wonderful advance! And surely that God who has given the pecuniary means, and, by such a long and wonderful process, led His church to its present state of Missionary zeal, will ‘thrust forth’ the men. Even humanly speaking, one thinks there is every probability of obtaining them. The twelve in Africa will be a good part of the number. We have made this, ever since, a subject of special prayer. We look to God for this great blessing to the Church and the world. And then we learned that some of them are to be sent to us. We had often talked of this, but our hopes had not realized such a fact as the Report has given us by anticipation. I believe the Society will do well to send four or five this year, if they can be obtained, but they must be men suited to the work. We are in a new country, and amidst a population of much natural ability; and many facts—connected with their political condition, and their religious state—make us think the time especially seasonable for well-considered and very active Missionary exertions.

“The subjugation of the Punjab is one of the most wonderful events in the history of India. Its completeness is really astonishing. You know that only three years have elapsed since the last battle. Well, now the whole country, up to the frontier, is as settled under our government as Kent is to our Queen; and not only so, but the people are becoming true friends. Our brave opponents, the Sikhs, are becoming our best soldiers. Many of those who have not entered the regiments of the line have enlisted in our police, and are happy indeed at the change which has thus taken place. And so also with all other departments. But this change has more than ordinary religious importance attached to it, because the Sikhs were told that it was the divine purpose to make them the conquerors and masters of the world; a prediction which is now so hopeless of fulfilment, that it will serve as one of the many means of sapping their faith in the doctrines of Nanuk. But yet more, their power was exercised to keep under the tyrannical spirit of the Mussulman population; and hence we find

\* Mr. Fitzpatrick had just received the “Record” newspaper of May the 6th, containing the account of the Society’s Anniversary.

that portion of the community have not dared to assume the tone—at least I am disposed to think so—that they have assumed in other places. Of course they are characteristically proud, bigoted, obstinate, and self-complacent; but their position is different here from what it is elsewhere, seeing they have a people vastly superior to themselves in many respects to contend with them.

“You will perceive we take a rather sanguine view of the state of things, and of the opportunities presented to us. We ought to have a sanguine view, if we read aright the gospel of our Redeemer, and the promises which accompany it. Is it not a shame for any Christian to despond at any time upon the subject of Missions? But we have with these promises so many indications of divine favour to encourage us, that we cannot praise our God enough. The time and the circumstances of our coming were graciously ordered: the selection of this, the most influential place in the Punjab, is of itself vastly important. And ever since we have come, all has gone on in uninterrupted progress. Friends have liberally supplied funds. Our first Mission-house, a puckah (brick) building, is now nearly ready for occupation, and it has been built by the Deputy-Commissioner for us; thus saving our time, our Missionary spirit, and probably our health. He will also build in the same way the second for Mr. Clark. We opened a school two months since, and have now an average attendance of 55. I have an interesting class of teachers every morning before school, for the study of the Word of God. I teach them in Urdu. And in the school Mr. Clark and I teach all the boys a portion of the Bible every day in the same way. We have had our privileged share also in arrangements for the erection of a church at the Station, which will, I believe, be another means of advancing the cause of Christ among the heathen. We have also a Scripture-meeting at our house every Wednesday evening, and several of our best friends come to it. We have one dear Christian Sikh with us, who is likely to prove an excellent Catechist; and have every reason to expect another, an able man, from Cawnpur, whom Mr. Perkins, of Hampstead, and the other Missionaries, have readily, but with singular self-denial, consented to transfer to us. So that, viewing all this as the work of our Lord within the short space of a very few months, how can we think and speak enough of His mercy and goodness to us! O that we could be sufficiently abased before Him, and feel more deeply how unworthy, how unprofitable, how altogether sinful we are, and then show forth His praises continually

in a life of stronger faith and more enlarged love!

“You will be glad to hear that our health has been very good indeed: not one of us has been interrupted for half a day in our usual labours. We have the summer-heat at its height at present, and an unhealthy east wind has been blowing for many days, but we are quite well. The thermometer in our sitting-room is just now not much below 100°, but we work on comfortably. Doubtless the most trying season of August and September is yet to come; but we need not fear: all we have to do is to ‘work while it is day:’ the same Lord will continue to be gracious to us. Our friends will continue to pray to Him for us.

“And now, if any of my younger brethren in Orders, or any of our University-men ready for Orders, ask you, ‘Does Fitzpatrick still think he was right in leaving his ouracy in a district of 10,000 poor in the town of Birmingham, to go to preach Christ to the heathen of India?’ tell them he can never be too thankful for it. And if they ask, ‘Would he venture to say that others similarly circumstanced should do likewise?’ answer them, if you please, it is one of his most frequent and most earnest prayers that they may have grace to do so.”

But there is another locality, connected with the Punjab, which has long been suggested to us as presenting an encouraging site for the commencement and prosecution of Missionary labour, and which is again urged on our attention—Kangra, in the Raj of Kotoh, a healthy and highly-interesting country, inhabited by an abundant population, who, from the simplicity of their habits, are supposed to be more accessible to Missionaries than the inhabitants of the plains. Letters have been received from Archdeacon Pratt, who has recently been on a visitation-tour in these countries, conveying to us much valuable information. Before we introduce it, we would premise a few remarks having reference to the history of Kangra.

When Ahmed Shah Abdali invaded India for the last time (1764), he conferred the government of this district, with the royal fort of Kangra, on Gomand Chand, the Governor of the Julinder Doab, between the Sutlej and the Bias. He raised a body of troops for the defence of his new possessions, composed chiefly of Rohillas, Afghans, and Rajputs; and this force continued to be maintained by his son Tegh Chand, and his grandson Sansar Chand, who was thus enabled to extend his authority over the Hill Rajahs, and repel an

invasion of the Gorkhas. In an evil hour he was persuaded to disband his old troops as needlessly expensive, and raise new levies. In this enfeebled state, he was again attacked by the Gorkhas, who defeated him, and occupied the whole country, the fortress of Kangra—Kot Kangra—excepted. In this strong place\* he sustained a siege of four years, until the failure of provisions reduced him and his followers to a condition of extreme suffering. For four months they had subsisted on little else than the leaves of vegetables. At length, in his extremity, he sought aid from Runjit Singh, the lion of the Punjab, by whom the Gorkhas were speedily driven out of the country. This reasonable help, however, was not gratuitously rendered. Runjit claimed and received as his recompense the cession of the Fort; and, possessed of this stronghold, held the Rajah henceforward in vassalage. Sansar Chand died in 1823, and his son and successor, Anirudh Chand, having displeased the Maharajah, was obliged to fly the country, placing himself and his family under British protection, while his principality was absorbed by the new empire of the Sikhs.

Moorcroft, from whose pages we have extracted this information, travelled through this country in 1820, on his way from Lahore to Ladakh. His route lay through Amritsar and Hoshiarpur to Nadaun. His notices of the different towns through which he passed suffice to show that the transit trade through Kangra, between the plain countries and the more northerly states, had once been considerable; and that, although sadly injured by political agitations, enough remained to prove the possibility of its revival under happier circumstances. The inhabitants of Hoshiarpur are described as "employed extensively in the manufacture of cottons, cloths, and muslins, which are sent to distant markets in various directions; as, white cloths to Delhi; white and red to Jaypur and Bikanir; coarse cottons to the Punjab and Kabul, and the finer sorts to Herat, Balkh, Bokhara and Yarkund." He speaks of Nadaun as having been the favourite resting-place of merchants travelling between Kashmir and Hindustan, the principal persons engaged in the traffic being "the Gossains of Jwálámukhi, the seniors of whom remained at the principal stations, whilst their pupils, or chelas, traversed the whole of Hindustan with the most valuable commodities."

From Nadaun he crossed the mountains to Shujanpur, the residence of the then Rajah Sansar Chand. From information gathered here, he mentions the various productions

of Kangra, mineral and vegetable—salt, rhu-barb, opium, cotton, "reared on the skirts of the mountains at the head of the Doab, and furnishing the material from which the finer cloths of Hoshiarpur are manufactured for the supply of the north-western parts of Asia to a very great extent;" so much so, that "agents from very remote places attend at Hoshiarpur, make advances to the weavers, and, taking the cloth in the rough from the loom, bleach, wash, and pack it, each in his own fashion, to suit the market of his country." Crossing the river Hulhu, a foaming torrent, spanned by a timber bridge, whose lower tier consisted of trees fastened at one end in a buttress of stone, on which successive stages of timber being placed projected one over the other until the river was spanned, he entered the pass of Tilakpur; and, descending from this point, came in sight of "Sultanpur, or Kulu, the capital of the district of the same name, standing upon a triangular spur of table-land, projecting from the foot of the mountains," a place of no great population or extent, the principal trade being carried on by wandering mendicants, of whom "a vast number assemble here on their way to holy places in the mountains." We introduce here an account, which has reached us from a private source, of an idolatrous festival celebrated in Kulu in Oct. 1851. The perusal of it will enable us to realize the darkness of these poor heathen, and lead us to pray the more earnestly for their enlightenment.

"In the town of Kulu, or Sultanpur, there is a large temple, sacred to Rugoonath, and the deity is the king even of all the deities in the neighbourhood, who have to come to pay their respects once a year, and this happened to be the day. There are 307 smaller deities in the surrounding hills, and all these had to come into Kulu, or, in default, to pay a fine of from 5*l.* to 10*l.* Most of them came in. One or two preferred to pay the fine. Those who did come were carried in cars, or on men's shoulders. The silver wrappings and tinkling bells looked very pretty, as a child's large toy, but there was not much of a divine character about the car. Some 300 of them came up to the temple, and the priest of each deity went before with incense, and presented to Rugoonath's priest a garland of flowers, or a pink ribbon, which was placed with great ceremony on the idol's car: he then retired, another taking his place. All the time a most fearful din was made with all kinds of instruments; but when the idol reached the door, all was suddenly stopped, and two men blew long serpentine horns, like what are generally put in pictures of processions in

\* *Vide* Frontispiece.

David's time, or when the ark was being carried. The blast was to ask admission to the idol Ragoonath. When all this ceremony was completed, Ragoonath came out of his temple, carried in a large palanquin of silver: a procession of Brahmins, headed by the Rajah, being formed to escort him to a place about half a mile off, where the idol—a thing not bigger than your thumb—was put into an immense car on twelve wheels, and about ten feet high, covered over with silver ornaments, and drawn by about 200 men. Before this car started, a priest came forth to perform certain ceremonies: first of all, to hold up a looking-glass for the idol to survey himself in; then he brought a large shell full of water, offered a little to the idol, and then threw the rest towards the multitude, who in one instant fell flat on their faces towards the ground. The Rajah all the time was standing about a hundred yards off, and men with drawn swords were having a sham fight before him. When all these ceremonies were gone through, the Rajah, with a select body of men, walked five times round the idol, shouting out his name, and catching consecrated comfits, which were showered down upon them. The multitude then seized the rope, and the car was drawn over a large plain for a quarter of a mile, followed by the 300 minor deities. Ragoonath was then again taken out of his car, put in a palanquin, and carried off to a tent, where he was deposited till the end of the fair, when another ceremony would be performed, of returning the presiding idol in state to his temple; after which all the minor idols would be dismissed to their homes. So much for the fair, a sight well worth seeing.

"The people are a simple, ignorant race, and are quite different from the inhabitants of the plains, where a fair is the signal for every kind of sin and wickedness. Though the Kulu fair lasted ten days, and there were as many thousands collected together, I heard of no case of theft, nor of any disturbance or misconduct. Not so at Kangra, where the same fair was held. There some thirty thieves were caught, and they are on the look out for more."

Proceeding on their journey, Moorcroft and his party reached the termination of the long valley of Kulu, it being closed by a range of cliffs, down which numerous streams of water were trickling. Ascending a gorge, through which the Bias forced its way into the valley, they reached the pass of Ritanka Joth, above 13,300 feet above the sea level, and entered the district of Kanoul. Here the population, and the various objects connected with their superstitions, assumed more decidedly the Tartarian aspect. Piles

of stones were noticed, sustaining slabs with inscriptions, erected by the Lamas as monuments to deceased individuals. Both men and women were dressed in woollens, the dress of the men consisting of a woollen cap, coat, trowsers, and a blanket, with grass sandals. Some wore tippets and coats of sheepskin. Both sexes carried "little leather bags round their necks, with amulets given them by the Lamas." The inhabitants of this part of the country are described as being "much employed as carriers between Chamba, Kulu, and Ladakh, transporting merchandise from the latter country, chiefly wool, on ponies about thirteen hands high, well made, strong, and well trained to the peculiarities of mountain carriage. Sheep are also used to carry grain and goods." On the onward route, various groups were met, which showed the intercourse which exists between these countries—now, "numerous flocks of several thousand sheep and goats returning to Kangra after six months' pasturage in Lahoul." On entering the uninhabited and rugged districts which intervene between Ladakh and Lahoul, they met with "a party of Labouli Tartars, with about a hundred horses, returning from Lé, whither they had carried the goods of a Kashmiri trader;" and shortly after "a party of men, women, and children, some from Chamba, some from Kangra, and some from Lassa, carrying borax from Ladakh." On entering Lé, Mr. Moorcroft found "the streets crowded with people to see the entrance of the Firingis, and in the groups were mingled the good-humoured faces of the Ladakhis, the sullen and designing countenances of the Kashmiris, the high bonnets of Yarkand, and the bare heads of the Lamas, with the long lap-pets and astonished looks of the women." Here the names of the Vrús (Russians), Kathás (Chinese), and Rúm (Constantinople),\* were introduced in conversation by the khalum, or chief minister of Ladakh; while around, in the apartment, were to be seen Tartar bows and arrows, the Chinese dragon, Tibetan characters, Persian carpets, strangely intermingled. During his residence at Lé various caravans arrived from different countries—"a caravan of Chabbas, as they are

\* In our last Number, p. 233, is the following passage from Dr. Krapf's journal — "A native of Baráwa told me, many years ago, that the Baher-el-Nil (the Nile) rises from a lake, from which there is a road to Rüm, meaning thereby, undoubtedly, the Turkish empire, for the Suáheli call the head of the Mahomedans 'the Sultan-el-Rüm.'" The identity of the name by which Turkey is known among the widely-separated Ladakhis and Suáheli is remarkable.



termed, traders from Lassa, with many yaks laden with tea; also a caravan from Yarkand, of 25 horses, with shawl wool, felts, tea, and silks."

One peculiar property of light is, that it is penetrative. It searches out every, even the least crevice, and uses it as a new channel by which to aggress upon the darkness. So should it be with those, who, as "the light of the world," are engaged in efforts to communicate the gospel. No opportunity should be esteemed worthless and undeserving of being improved, and diligently should we watch for every channel by which the light of truth may penetrate. There are dark regions which it has never reached; immense districts and nations, shut up from European access, which cannot be thought of without commiseration. The countries to the north, separated from the Punjab by the interposing range of the Himalaya, are amongst the number; and the formation of a Christian Mission in the hill country of Kangra, bringing, as it must needs do, our Missionaries into communication with the trading people who traverse the mountain defiles, and pass and repass from one country to another, presents a crevice by which light may penetrate. Wherever there exists among nations commercial intercourse, there is opportunity for the dissemination of the gospel. Between Ladakh and the plains there is such intercourse carried on. Ladakh is a great commercial centre, where the currents of trade meet from Thibet, Turkistan, and China, on the one hand, and Kashmir, the Punjab, and the plains of Hindustan, on the other. The teas of China, the shawl wool of Thibet, the rhubarb of Ladakh, and various articles of raw and manufactured produce from China and the adjacent provinces of Thibet, more especially the borax, are conveyed by the Lahoul people to Kulu, and thence to the Punjab and Hindustan. The horses and drugs of Yarkand, and the dried fruits of Little Thibet, make their way southward, and from the plain countries below a variety of articles is remitted, which are welcome to the Tartar races. As the Punjab becomes settled, and its population increases, and there is an increased productiveness, as well as an increase in the importation of English manufactured goods, the present limited traffic between the low countries and the elevated plateau of Central Asia will not only enlarge, but become more extensive than ever.\*

We now return to Kangra, and the details

\* In our Number for July 1851, the Punjab was somewhat fully reviewed as a field for Missionary enterprise.

of information forwarded by Archdeacon Pratt. He expresses, in the first instance, his satisfaction that our Mission to the country of the five rivers has been "designated the Punjab, and not the Sikh Mission; for the Sikhs are rapidly diminishing in numbers in the Punjab, either by migration south of the Sutlej to the Rajah of Putteala's territory, or by lapsing into ordinary Hindus, now that their martial bond is broken, which was the only thing that held them together as a religious sect. What Sikhs there are in the Punjab now are almost all confined to the neighbourhood of Amritsar." On travelling higher up, he was surprised to find that the larger portion of the population, from the Ravi upwards, was Mahommedan; and consequently, as new Stations are taken up in that direction, the studies of the Missionaries will need to be directed to the Mahommedan, rather than the Sikh religion. The Archdeacon then adds—

"When at Kangra I made all the inquiries I could regarding the desirableness of opening a Mission there. You remember that Kangra was the place pointed out for a Mission† after the Sutlej campaign, when the Julinder Doab was added, and before the Punjab campaign, when the whole plain country was annexed. The result of my inquiries I forwarded to the Corresponding Committee, recommending that Kangra be taken up in connexion with Kotgurh. Indeed, Kangra will, I should say, become a far more important field than Kotgurh is ever likely to be. They are connected by a hill road of about eighteen marches through the Kulu country. If Kangra be taken up, it would be the Punjab-Hindu Mission, Amritsar the Punjab-Sikh Mission, and any Stations higher up the Punjab-Mahommedan Mission.

"Should any future event add Kashmir to the British possessions, I should rejoice to hear of the gospel being proclaimed to the long-oppressed but interesting people of that beautiful valley. We were delighted with our visit there, short and hasty as we were obliged to make it.

"But with all the visible proofs of progress during the last eight years, since I was last in these parts, the same overwhelming feeling comes over the mind, in travelling over these great distances, What a mass remains utterly untouched! If we begin to reason as man would reason, the conversion of the millions of this vast country seems hopeless. But faith teaches better. When God the Spirit comes and moves the hearts and consciences of men, the word of the Lord will 'have free course'

† "Church Missionary Intelligencer" for March 1850, pp. 243, 249.

and 'a nation will,' as it were, 'be born in a day.' I am myself persuaded that a great preparatory work, the symptoms only of which we at present see here and there, is going on among the Hindus."

The more specific information is contained in the answers kindly furnished by Mr. T. D. Forsyth, Assistant Commissioner, to a number of questions proposed to him by the Archdeacon. We have omitted the questions, thinking they would prove uninteresting to our readers, and have presented the whole in the narrative form, although occasionally, from the nature of the document, the transition from one paragraph to another is somewhat abrupt.

"Kangra proper extends 110 miles in length, and about 30 in breadth. The district of Kulu, which belongs to Kangra, has an area of 50 miles square, on a rough calculation: it being a hill country, it is difficult to give a correct estimate.

"Kangra is bounded to the north-east by a large chain of mountains, rising to the height of 17,000 feet. At the foot of this lies the valley, the area of which I have just given. It is intersected in all directions by ranges of low hills, which occupy about one-third of the whole area.

"The total population is 685,829, of whom 377,029 are males, and 308,800 are females: 634,362 Hindus, 51,467 Mussulmans.

"Of this, four-fifths I should say live in the valleys. The houses in the hills are scattered and few.

"The population is almost entirely Hindu—see above—with the exception of two large towns, Nurpur and Treloknath, where there are colonies of Kashmiris: in Kangra and Nadaun there are a few Mussulmans.

"Rajput is the prevailing caste, but there are Brahmins and the lower castes. The priests of the temples at Jowala Mukhi and Bhowan (Kangra) form a large class."

In answer to the question, How do the people chiefly support themselves, the replies thus proceed—

"The higher Rajputs consider it derogatory to their caste to touch a plough, and they lived till the time of our rule entirely by the sword. Now they are deprived of all chance of livelihood by this means, and they are too proud to dig, and are consequently in great distress. Their idleness is their only enemy, for they are a very fine race of men. The other classes till the ground. There are very few artisans or manufacturers.

"Rice, wheat, oil, cotton, sugar-cane, and various kinds of pulse, are the chief products of the district. A few of the coarsest white cloths are manufactured, and in Nurpur shawls are

made. Salt and iron mines exist, and are well worked.

"I have found the people most desirous of education, and they constantly apply to me for books and teachers. If I had the latter, I should quickly get up a large school. They have, however, a curious objection to learning English, as a report got abroad, on the country being annexed, that any boys who learned English would be subject to the influence of magic, and be spirited away to England. I would fain hope that the desire evinced for instruction arises from a thirst after knowledge. They have received a great stimulus lately by the employment of some of the most intelligent youths in the government office. Now every boy is ambitious of rendering himself fit for the like employ. Free-schools would be exceedingly well attended, but they evince a great dislike to paying for instruction. The people are very jealous regarding their caste, and are a bigoted and very superstitious race. Still, I think that a school for young girls would, with a little patience and labour, succeed; but there would be difficulty here as elsewhere in overcoming the first prejudices.

"The people trade extensively in rice and wheat, which they send down to Lahore, &c.; but it is the pride of these hill people that they keep themselves perfectly distinct from the Hindustanis, of whom they entertain the greatest dread. Being themselves naturally a very simple and quiet race, they are easily imposed upon, and a clever native of the plains can get any thing out of them, or do any thing he likes with impunity. The most ridiculous stories of their credulity are frequently told. Kangra is one of the most sacred places in India. There is a story, that when Mahadevi came to the earth, she was so horror-stricken at the wickedness of mankind, that she slew herself on a hill overlooking Kangra, called Jamtri Devi. Her remains were then divided into three parts. The body was deposited near Kangra at Bhowan, the head at Jowala Mukhi, and the legs at Julinder. At Jowala Mukhi there is to be seen a flame of fire issuing out of the bituminous rock [or rather a stream of gas ignited]. This was at once seized upon by the Brahmins, and consecrated. A large temple was built over it, and pilgrims come from Ceylon to worship there and at Kangra. There is a tradition, that if a man cut off his tongue and lay it on the idol's head at Jowala Mukhi, not only will he go to heaven, but his tongue will grow again in four days' time. Instances of people cutting off their tongue frequently occur. The priests at Kangra and Jowala Mukhi are a most dissolute and grossly immoral set, and are not at all looked up to by the inhabitants of the district. Still, they

acquire great influence, and amass large sums of money as collections from pilgrims, who come up in thousands, bringing with them followers acquainted with every description and degree of crime. These men wander through the district to the various Tirt'hs, or places of pilgrimage, and, wherever they come in contact with the people, it is easy to see the demoralizing effect produced."

Information is then given about a particular class of people called Gudis.

"The Gudis are a race of shepherds, but they were originally a body of Bunyahs, who fled from Lahore, about 200 years ago, to avoid the persecutions of the Mahommedan rulers. They have completely lost all trace of their former caste and occupation, being now a fine, honest, and very simple and ingenuous race of men. Like all hill people, they are very superstitious; but they are very docile, and are easily won by a little kindness. Some of them trade in wool, &c., from Ladakh and China, but the care of their flocks is their general occupation. It is impossible to estimate their number, but they inhabit the great range of hills which extends from the Ravi to the Bias, a distance of fifty miles or more. They are quite distinct from the plains-people, and, indeed, from every other kind of hill-people. They have their own customs and habits, and, with very few exceptions, are blessed with but a small share of intelligence.

"The Kulu people, who inhabit the country between Kangra and Kotgurh, are a very quiet, inoffensive race. Heinous crimes, such as thefts and murders, are unknown amongst them, and they have generally a regard for truth; but they are proverbially immoral, and polyandry is all-prevalent. I consider them in every way inferior to the Gudis of these hills."

Special reasons are then urged for the commencement of a Christian Mission at Kangra.

"At the beginning of this year (1852) an

attempt was made to get up schools in the district. There is one established at Kangra, another at Nurpur, one at Nadaun, and at Tira, and one in Kulu. They are entirely supported by the voluntary subscriptions of the Commissioner, the Deputy Commissioner, and myself. In these schools, there are some 150 boys taught, of whom 60 learn Hindi, and the rest Persian. I am introducing history, and geography, and arithmetic, by degrees; but I am sadly hindered in the work by the want of efficient masters. This is owing to the deficiency of our funds. No attempt to introduce the Bible has been made as yet, but I see no difficulty attending it, if I could only get one good schoolmaster. At present those who are in the schools are very bigoted, and it is difficult to persuade them to adopt any other but their own method and series of instruction.

"Kangra being the hotbed of Hinduism, I think it a most desirable field for the exertions of a Missionary. The priests of the temple would offer the greatest resistance, but they are not a very influential class of men, on account of their being really of low caste comparatively [they are not Brahmins], and also on account of their very immoral lives. The people are most simple, alive to any kindness, and thankful for any display of interest on the part of the English in their affairs. By judicious and gentle treatment, they may be brought to do any thing; and a Missionary, whose sole object is to do good, would have in Kangra a wide scope for his labours; and if he did not succeed more rapidly in making converts here than elsewhere, he would certainly find the people more easily and firmly attached to him, and the example of a holy and consistent Christian would not be lost on such a people."

Our space compels us to reserve Kotgurh for a future Number.

#### CONVERTS IN INDIA.

CHRISTIAN Missions have often been, and still continue to be, an object of contempt and scorn to the world. The means employed are apparently so feeble, and disproportionate to the object proposed, that men laugh at the whole proceeding as the result of a wild enthusiasm. A few Missionaries on the skirts of the densely-populated empire of China—a somewhat larger number, but still a handful, to be found in some few of the leading cities of India—what can they effect? Such is the language of the world. They who use it do not know that the power is not in the instrumentality, but in the religion which is preached. The office of the Missionary is to put the

leaven into the lump; to cast the seed into the ground; to introduce the element of Christianity into the midst of a nation. The instrumentality by which this is effected may be very feeble; the leaven implanted may be small in quantity; but there is in it a living power: it is not dead, but quick and penetrative: it expands and diffuses itself, and gradually, but surely, produces great results. They only doubt this who have never experienced the power of living Christianity on their own hearts and lives. He who knows the indisposition to all that is spiritual and holy which is natural to man, and his strong propensity to various forms of evil, and who

in his own experience has found the Gospel available to the correction of both, even amidst the most discouraging circumstances entertains no doubt as to its final triumph in the world at large. He sees it, in its past history, advancing by the feeblest instrumentality, and successfully contending with the most powerful combinations of hinderances and difficulties. "Look at what Britain was 2000 years ago; look at what Britain is now; and then ask to what are we indebted for the mighty change. Solely to the Missionary enterprise of early times. In the transformation of Britain from an island of savage idolaters to an island which is the home of refinement, the abode of arts and science, the asylum of liberty, the palladium of that religion which is the fruitful parent of all other blessings, you must behold a visible illustration of the object of the Missionary enterprise—which surely is the very contrary of every thing fanatical—as well as discover an irrefragable proof of the practicability of the object, which should demolish the absurd figment of its being visionary."\*

It is true, that to the impatience of man the process may seem slow, and its development unduly retarded; just as between the sowing of the seed and the gathering in of the harvest many months elapse. The actual amount of conversion is no doubt small, compared with the teeming millions of the heathen, and hopeful instances are few and far between; and superficial observers pronounce that nothing is being done, because little seems to be done, and adduce the paucity of converts as a proof of the failure of Missions. Such persons, on their return from India or elsewhere, print, or in the way of private communication put into circulation, reports as to the ill success of Missions. They confidently assert that they have been at Benares, or Agra, or some other well-known centre of Missionary operation; that they have themselves examined the results of past labours, and find them contemptible in amount. "Christianity makes scarcely any advance," is the language of one writer. "I inquired of each of the Missionaries how many Hindus or Mahomedans they had baptized in the course of their labours: generally they said, 'None; very seldom, 'One.'"<sup>†</sup> The more correct answer would have been "Many," for many have been converted and baptized during the progress of Missionary labours at Benares. But suppose such had been the case—that, during the year preceding the visit of the writer from whose pages this extract has been taken,

there had been no conversions, does it therefore follow that nothing had been done, and that the work which has been undertaken is an impracticable one, and ought to be abandoned? Shall the agriculturist plough up his field because the blade has not appeared as quickly as his impatience would desire? We have read of natural seed found in the mummies of Egypt, which, on being sown after the lapse of thousands of years, was found to have retained vitality. And shall we think that the "incorruptible seed" of God's Word can die or perish? or suffer ourselves to imagine, because its germination be delayed, that it shall not eventually appear and cover the earth? Nay, we have the declaration of Him, who says, "My Word . . . shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" and therefore, "though it tarry, wait for it."

"Men of narrow and contracted minds look only at the present; or, if at the past, only at some isolated point there; forgetting that, in the development of the schemes of Providence, there is, whether we can always trace it or not, a continuity and a plan—a beginning, a middle, and an end—an incipency, a progress, and a maturity—a collateral dependence of part on part, and a successive evolution of one part out of another. No mighty change or revolution in any country has ever been the work of a year, a month, or a day. The sensible manifestation, the visible outburst, of the elements of national reform, may be sudden—the work of a year, a month, or a day. But the accumulation of the materials—with all their tendencies to combine, dissolve, and recombine in fresh groupings—which prepare and ripen a national mind for great integral changes, may be, or rather always has been, the slow, and often unperceived, growth of centuries. Thus it will be with all Missions which look not merely for immediate transient results, that flash and blaze, and then vanish in gloom and smoke; but, laying their foundations broad and deep, regard present operations as chiefly preparatory in their bearing on the realization of mighty ultimate triumphs."‡

It is remarkable that the Hindus themselves—who are much better judges of the existing state of things than individuals who, calling themselves Christians, are uninterested in the advancement of that true faith which they profess—are far from considering the efforts of Missionaries to be thus impotent and despicable. A Marathi "Defence of the Principles of Hinduism" has been recently published at Bombay. The author's name is

\* Duff on "India and Indian Missions," p. 432.

† "A Woman's Voyage Round the World," p. 173.

‡ Duff's "Missionary Addresses," p. 365.

Gangādhār Shastri, one of the high-paid teachers in the Government Institution, a learned and clever man. The Missionaries Nesbit and Mitchell, of the Free Church of Scotland in Bombay, accidentally met him on a tour in the Kon-kon (Concan). "He soon brought us," writes Mr. Nesbit, "into high argument; and long and obstinate was the battle we fought with him. We did not know who he was during the discussion; but, on leaving him, we asked his name, and found that we had been contending with a defender of Hinduism, who had the singular boldness to fulfil his office by writing and publishing a book."

A translation of a portion of this work, forwarded by Mr. Nesbit, has been printed in the "Home and Foreign Record of the Free Church of Scotland" for October last, and we transfer it to our pages as a valuable document, in which may be clearly seen, in what light Missionary operations are regarded by a learned native; whether they are viewed by him as seriously aggressive on that Hinduism which he is so anxious to uphold, or as unworthy of attention.

"In 1814 all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instructions, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

"The Hindus are an ignorant people, and wanting in judgment: hence the government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. Of these, one of the most distinguished was the late Bal Gangādhār Shastri, who, after comparing Hinduism with other religions, regarded it as superior to all others, and devoutly observed it until the time of his death. Others, also, who received their education at the same time, remain firm in their attachment to the Hindu religion.

"Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, all religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted

by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first-fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honoured by them as an amiable, benevolent father; but, if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

"The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hinduism. *Hinduism is sick unto death; I am fully persuaded that it must perish*; still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover."

It has also been objected, by those who seek to disparage the results of Christian Missions, that the instances of conversion which do take place are generally amongst the poor, who are liable to be acted upon by motives other than such as are purely spiritual, or amongst youthful persons who have been in attendance at Missionary schools, and who have thus come more under the personal influence of Missionaries than of the religion which they teach. We admit that conversions take place from amongst both these classes. We do not believe them to be the less real because of this. It is no Protestant principle that the end sanctifies the means, or that we may do evil that good may come. Such Jesuitical maxims are the peculiar property of an antagonistic system, which has worked them zealously and unscrupulously amongst the heathen, but whose fictitious results crumbled away as rapidly as they were accumulated. Conver-

sions other than genuine we earnestly deprecate, and anxiously endeavour to avoid. If our principles permitted us to descend to such dishonest action, our prudence would not; for we should feel assured it would speedily react on ourselves, and injure, instead of accelerate, the object we have in view. Or if we should be so imprudent as to commit ourselves to the use of low expedients, our financial position would not suffer it, for the funds of Protestant Missionary Societies are kept so low as to preclude the employment of any except the simplest and most straightforward agency. We acknowledge, indeed, with gratitude, that from amongst the young Hindus in attendance on our Missionary schools and colleges there have been many instances of conversion to Christianity. But who can doubt their genuineness, when we see that the profession of Christianity has, almost in every instance, been made in circumstances of the severest trial, amidst the intense opposition of relatives and friends, and the agonising entreaties of distracted parents, and when, so far as this world is concerned, every thing has been sacrificed, and nothing gained? The baptisms of such young professors not unfrequently take place amidst stormy scenes, which they could never bear up under, except from a heartfelt conviction of the truth of Christianity—such times of trial as are depicted in the following letter from the Rev. R. T. Noble, our Missionary at Masulipatam, dated Aug. 7, 1852—

“Our beloved friends will rejoice to hear that God in mercy has at length given us what I believe to be good fruit from our school. I have delayed writing hitherto, partly from the exceeding fatigues and anxieties, and partly because I hoped to be able to add what hitherto I cannot. I have been nine nights without taking off my clothes. Last Thursday week, a young Brahmin and a young Vellama, each nineteen years old, both very respectable in connexions and character, and both having read nearly five years in our school, ran away from home, expecting never to be allowed to come to school again, and told me they wished to be baptized. One had come in February last. The other had repeatedly made such striking answers before the whole school, when questioned by me, and was so very exemplary a character, that, after a few questions, I did not hesitate to receive them. That night they were taken before the collector. The next day, the doctor and assistant collector came again to see them at my house, as their relatives had preferred a charge before the collector that I had given them medicine, and that they were mad. That night they broke caste. The next day the assistant collector was sent to see each privately; and about half-

past seven the collector's decision reached me, that he could not interfere further than to secure the peace, as evidently the youths were of full age, in their right minds, and voluntary agents. The ferment had been very great indeed, and is so still. We had determined to baptize them early on Sunday morning; but this became known to the natives, and, as my compound is very large and open, I feared a general outbreak. I therefore proposed to our brethren, whether, to keep the peace, we should not baptize them at once. They thought it would be well. I baptized them accordingly, about half-past eight on Saturday night, in my tank, by immersion; not that I have any doubt of the validity of pouring or sprinkling, but because of some local circumstances, which made that course desirable. About twelve that night I received an order from the collector, to say that at seven the next morning the judge wished to see them; not because he felt it was required, but he had granted it as a favour to the relatives. I wrote immediately to the magistrate, to say they would be ready; but that I had baptized them, and was very apprehensive they would suffer violence from the Vellama people, a very hot, violent race. The judge saw them, and sent them back to my house. I hope to write more fully hereafter. Our school, from 90—with 42 Brahmins and 10 Vellamas—has been reduced to 13: to-day there were 16 present. The dear youths are well and happy, I think. We hope the Brahmin's wife will follow yet. I waited to add this item, but at present she has not come.”

We introduce another instance of the same kind—that of a young Hindu recently baptized by the Rev. W. H. Hill, of the London Missionary Society, at Calcutta. Mr. Hill writes—

“When the six youths were baptized in April 1851,\* the father of Surjo Kumár removed him from our Institution, and placed him at the Government College at Benares; but about four months afterwards the father was obliged to return to this city, bringing his son with him. Surjo Kumár was not allowed to revisit his former instructors; but he still continued to read the Bible, and any religious books he could obtain, in private.

“In December last he called upon Mr. Storrow, and expressed a wish to become a Christian. Mr. Storrow was much pleased with his conversation, and the state of mind he manifested; but from his youthful appearance, and from a deficiency of Christian knowledge, it was thought advisable to keep him back. Reluctantly he went away, saying, with much

\* “Church Missionary Intelligencer” for Dec. 1851, pp. 266—268.

apparent grief, 'You send me back to idolatry and sin.'

"Some few weeks afterwards he was permitted to return to school, and since then has visited Mr. Storrow two or three times, on each occasion earnestly desiring baptism. His last visit before leaving home took place on Saturday the 26th of June. He stated that he had seen his horoscope, and by that ascertained that he had attained his majority, according to Hindu law, last April. His father, at an interview at my house, unwittingly confirmed the statement of his son, in the presence of several witnesses, saying to my brother, 'What, have I nourished him'—his son—'these sixteen years, and all for you?' Last Monday week, the 28th of June, one of his school-fellows informed the father that Surjo Kumár was in the habit of visiting the Missionaries for religious instruction; in consequence of which information his father gave strict orders to his informant, his nephew I believe, and some females of the family, by no means to allow the young man to leave the house. However, he succeeded in eluding their vigilance, and that same evening fled to Mr. Storrow. On Tuesday, the 29th, he was at my house at Intally for a few hours, where he was visited by his father and one or two friends. They were offered chairs and a private room for conversation. This, however, they at first refused, but at last they entered our breakfast-room. It was painful to witness the mental agony and tears of the poor parent, who begged and entreated his son to change his mind, and return home again. The young man, though much affected, remained firm to his new faith. After they had been left alone some few minutes, a scuffle was heard, and, suspecting foul play, my brother went into the room, followed by some native Christians. They found the father endeavouring to strangle his son, whose neck he had seized with both hands, and with so firm a grasp, that the youth's mouth was wide open and his eyes starting from their sockets, and himself unable to cry out for help. Being released, Surjo fled up stairs with another individual, who informed me of what had happened. Being somewhat excited by the treachery of the parent, I asked, 'Where is he who has dared to attempt such a deed?' But the poor young man replied, 'Oh! let my father go. Do not do any thing to him!' thus indicating the strength of his affection for one who had just made a cruel attempt on his life. When the father—Bholánáth Ghosa—was sent from the house, he said to my brother, 'What can you do? you cannot keep him long, for I will murder him.'

"Shortly afterwards the young convert was

removed from my house to one in town, as it was not deemed safe to keep him in the suburbs.\* During the whole of the week several attempts were made to carry him off by force. On one occasion the door of Mr. Storrow's compound was broken open; and on another Dr. Boaz was grossly insulted, and his life placed in danger, as Bholánáth Ghosa had brought with him several *lattials*. But the Lord did not allow a hair of his head to be touched, and preserved the lives of his friends. Every attempt upon the convert's life and faith has only served to show us the strength of his affection for his Lord and Master, Jesus. In a recent interview with the candidate I conversed with him about his soul and the history of his conversion. I do hope, from that conversation, that he is really seeking the truth, and trusting in Jesus.†

But, as if to answer objectors yet more conclusively, instances of another character are by no means of unfrequent occurrence in India—persons of mature years, and of independent circumstances, who have had little or no intercourse with Missionaries, who, by the secret working of Christianity in their hearts, and a conviction that it is truth, and that exclusively, have been constrained to an open profession of it before their countrymen.‡ Two such instances have recently occurred at Delhi, communicated by a military gentleman, a friend of Missions, resident in that city, to the Calcutta "Christian Intelligencer," from whose pages we transcribe it.

"Last Sunday evening"—July 11, 1852—"two highly respectable and intelligent natives of this city were baptized in our church by the Rev. M. J. Jennings,§ and from their well-known character and attainments, as well as the unusual nature of the event, the sensation created amongst the natives has been immense: proportionably great, may we hope, will be the good derived from their eminent example.

"Ram Chunder, now Eesu Doss, is thirty-three years of age, and was a Kayt by caste, a very large and influential class in this town. He was educated from his earliest youth in the English department of

\* "The suburbs being beyond the jurisdiction of the Supreme Court."

† "Calcutta Christian Observer," Aug. 1852, pp. 383, 384.

‡ e.g. At Calcutta, Babu Gyandronath Tagore, only son of Babu Prosanokumar Tagore, and nephew of the late Dwarkanath Tagore; and at Madras, Streenavassa Charry. *Vide* "Church Missionary Intelligencer" for Nov. 1851, p. 264, and Dec., pp. 268, 269.

§ Chaplain H. E. I. C.

the Delhi government college, and very soon began to show evidence of possessing more than ordinary abilities. He attained great proficiency as a mathematician, which led eventually to his being appointed a mathematical teacher in the college. He is the author of several books on the subject, among them a new and original mode of solving questions of maxima and minima by algebra, which has been highly spoken of by an eminent professor in England.

"The mathematical turn of Ram Chunder's mind, combined with the clearness of his intellect, his great application, and desire to improve, rendered him distinguished in every branch of study to which he applied himself. He was remarkable for the facility with which he could grasp all the intricacies of the most difficult subject, expose the weak points in an argument, and lay hold on what was sound and true. Few, if any, of his contemporaries could write so well-argued an essay, and still fewer could compete with him in a verbal controversy. At the commencement of his school career he was a zealous professor of Hinduism, and a strict conformer to the idolatrous customs of his caste. His English education, acting on a naturally discerning mind, soon led him to renounce the superstitious absurdities of his religion, and to cleave to what seemed to him the only good inculcated by it, viz. a belief in one God, and our obligation to serve and obey Him to the best of our ability.

"After remaining some years a professed Deist, without a notion of the existence of, or necessity for, a divine revelation, his love of controversy at length brought him into contact with a learned Mahomedan, who was at the same time an inveterate opponent of Christianity; and it was with the desire of ascertaining the worth of his arguments that he was first led to the perusal both of the New Testament and the Korán. An accidental visit to the Christian church at Delhi, during the performance of divine service, and his there witnessing the outward devotion of many Europeans, whose characters he respected, had, before this, induced him to conceive the possibility of their religion being founded on truth; and when he proceeded to read the New Testament under the circumstances above stated, his suspicions were confirmed, his doubts removed, the light of God's truth broke in upon his soul, and he became from thenceforth a believer in the divine inspiration of the Bible. His study of the Korán, the frivolous arguments of the Mahomedan controversialists and others, only tended to confirm his faith, and to convince him of the infinite superiority of the religion of Jesus

Christ to every other system of belief. Thus did the self-evidencing power of God's truth, as contained in the Bible itself, without the study of external evidences of any kind,\* and without even the explanations and comments of other men, carry conviction to this man's mind, and render him a sincere believer in the truth of our holy religion.

"From that time he became well known as an open supporter of the claims of Christianity, and he did not hesitate to engage publicly in controversies with learned Mahomedans, refuting the errors of the Korán, and upholding 'the truth as it is in Jesus.' The conviction of the heart soon followed that of the understanding, and he was at length led, by the grace of God, to form a resolution of bursting asunder the ties of caste and family, and renouncing all worldly advantages to follow the dictates of his conscience, and become a baptized follower of his Saviour and Redeemer. His determination to be baptized was known four days before it took place, and during that time he was almost perpetually surrounded by numbers of his caste and family, assisted by learned pundits, urging him to change his mind. At their solicitation he undertook to engage in a public controversy with a famous pundit selected for the purpose. At the appointed hour an immense crowd collected to hear the discussion. The men appeared; but the tumult was so great that they could not be heard, and were at length obliged to adjourn to Ram Chunder's private residence, where the controversy continued uninterruptedly, with what result need hardly be mentioned. The arguments principally employed against him were, the alleged sin of opposing his family, and especially of causing pain to, if not the death of, his aged mother; but all was of no avail. Some private notes, written by him at a time his trials were most grievous, contain the most triumphant expressions of his confidence in God, and of faith in his all-merciful Saviour.

"Chumun Lall, now Masih Sahái Chumun Lall, was also a Kayt by caste. He is thirty-seven years of age, and well known as the sub-assistant surgeon of Delhi. He also received the rudiments of an English education in the Delhi government college, and was afterwards removed to that at Agra, in which he continued his studies for about one year. He then went to Calcutta, and was for about five years a pupil in Dr. Duff's Missionary college, when he first became acquainted with

\* "He has since become acquainted with all the evidences of Christianity, having read most of the better-known works on the subject."



the truths of Christianity. He then became a student in the government medical college; and, after qualifying himself there for the profession of medicine, returned to Delhi as sub-assistant surgeon. The good seed sown by Dr. Duff, and other Christian men in Calcutta, was not allowed long to remain unfruitful. On his return to Delhi, Chumun Lall resumed the study of the Bible, and his belief in the divine origin of Christianity was the happy result. His faith was strengthened and confirmed by repeated conversations with Ram Chunder, with whom he was on terms of friendship; and an interview with his beloved instructor, Dr. Duff, on the latter passing through Delhi in the cold season of 1849-50, was blessed by God to help the good work going on in his soul, and to lead him eventually to make known his resolution to be baptized, simultaneously with his friend Ram Chunder. The opposition of his family and caste, and the persecution he was called upon to endure, were as severe as in the other case; but he 'knew in whom he had believed,' and was strengthened to remain firm unto the end.

"On Sunday last we witnessed the baptism of the two converts, after the second lesson in the Evening Service. Some hundreds of natives were present inside the church, throughout the service, and all conducted themselves with the most exemplary propriety. Many thousands also collected outside, but no interruption was attempted.

"The outward show of opposition to all suspected of a leaning towards Christianity, or of being readers of the Bible, has been increased by the late event; but who can doubt that it has caused serious reflection in many a thoughtful mind, and that the grain of mustard-seed, thus planted in this large city, will eventually, in God's good time, become a wide-spreading tree?

"There are several other Hindus and Mahomedans earnest inquirers, if not already sincere believers, and some of them will, I trust, be soon led to follow the example of Ram Chunder and Chumun Lall."

The conversion of well-educated natives, of matured mind and independent position, affords to us much encouragement. If kept humble, and proved to be faithful, zealous, and consistent, they promise to become the materials out of which, by the blessing of God, a native ministry for India might be expedited. To this we are more and more constrained to look as the great hope for the Missionary field. The appeals for help are slowly and feebly responded to by the church at home. Never was there a day of more inviting opportunity. It appears just the moment for a

forward movement, in which new Stations might be occupied, and the wide circle of Missionary effort be enlarged. India is open—populous cities in Africa invite attention to their wants—the rural districts of China, like their own rice-grounds when the inundation has left them, lie waiting to be sown—the opportunities of usefulness among the North-American Indians are indefinitely increasing. There is a choice of labour; and the blessing which has rested on the past presents an assurance of the still more abundant blessing which God is willing to bestow on those who follow the Lord fully in this providential call to go and labour among the heathen. Some have already gone at His bidding, and left home prospects and home comforts to live in the close streets of a Chinese city, or spend themselves in preaching to the thronging Hindus the unsearchable riches of a Saviour's love. Yet are they but few. It is not as might have been expected. The zeal of the church at home does not rise to the measure of her opportunity. The amount of service offered is not such as the Lord is justified in expecting, who has done so much for Christian England. It is a fact which cannot be thought of without deep solicitude, less for the Missions than for England herself; for if she respond not to the purposes of God, who has placed her in her present position of eminence and opportunity, what must be the consequence? If the husbandmen yield not the fruits of the vineyard, how shall they be dealt with? But as for our Missionary work, we are led to look more and more to the Mission fields themselves for a supply of labourers. In the Instructions of the Committee recently delivered to Archd. William Williams, on occasion of his return to New Zealand, the following passages occur—

"In the early stages of every Mission, the native converts must depend upon the European Missionary for pastoral ministrations, and for the education of their children; but this should not be the case in the advanced stages of the work. The success of every Mission consists in the organization of a Native Ministry, capable of undertaking the pastoral charge of the Native-Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be *rooted* in any land while it is dependent upon the labours of foreign Missionaries. It must have its roots *in the soil*. The native church must have its native pastors, supported by native resources. Yet, it has so happened that in New Zealand—while in other respects there has been great success,

for which we bless God—there has been less apparent approximation towards this consummation of the Mission, than in most of our other fields of labour. Our conference with you has proved to us that the fact is to be accounted for, partly by the rapid spread of Christianity, which outran the strength of the Missionary body, and the educational establishments heretofore provided, and partly by other local retarding causes; but that, nevertheless, a real approximation has been made, and that it only needs wise and energetic measures to complete the organization of a Maori church. . . . .

The first and most pressing need is that of a properly-organized system for the training, and employment, of native pastors. . . . . The persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for His sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a Native Pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming Native Pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood, before you can institute the Native Pastorate. Under this notion, hopes are fixed upon a collegiate institution. And thus the agency nearer at hand is neglected, in the prospect of that which the college is expected to furnish at a future day. This system has often ended in disappointment. We can refer to one of our Missions in which such a collegiate institution, under first-rate management, has existed for above twenty years, and more than one hundred and thirty youths, picked out of Station boarding-schools, have therein completed their education, but whence only three Native Pastors have been obtained. Of the rest, many have entered upon secular employment, and many have disappointed our hopes: the reason being clearly this—the Institution was too much in advance of the Native Church. In the earliest stages of Native-Christian society,

*another kind* of preparation is needed for the training of native Pastors. We can refer to another Mission, in which a few men of mature and approved qualifications were selected for special training, and brought together under the care of an experienced Missionary: and the result of this plan was, that, out of seven so selected, after three years' training five Native Pastors were ordained.\*

We conclude with an extract from the last Report of the American Baptist Mission in Assam, in which it will be seen that the experience of our American brethren coincides remarkably with our own, and that they feel the necessity of endeavouring to raise up from the Mission churches themselves the agency for carrying on the work.

“The spirit and working of the Missions has been to look too much to the churches of Christian lands for a continuous supply of preachers. But many, who are qualified to speak on the subject, are beginning to intimate that the churches are not likely to increase very much in their supply of ministers, or in the amount of their contributions for Missionary objects. Indeed, we must deeply sympathise with our fathers and brethren at home, when we hear such painful facts regarding the inadequate supply of ministers and Missionaries as were presented at the last Anniversary of the Missionary Union. If we look at the actual state of our Missions in this country, nearly all are almost stationary from the inadequate supply of efficient Missionaries. Scarcely a Station can act aggressively without detracting from its own efficiency. The frequent removal of Missionaries by sickness and death, and other causes, compels us to witness the failure of many a well-begun and costly effort.

“These, and similar considerations that might be mentioned, show that the time has come when we must strive to modify our expectations of help from home, and prepare to raise up help among ourselves. The views the Mission entertain on the subject may be briefly stated as follows—

“Self-support and self-propagation are the two points toward which all Missionary labour must tend and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for *pioneer* labourers, to give the first impulse,

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\* We recommend the perusal of these valuable Instructions to all who are interested in the extension of Native Agency. A few copies have been printed, and may be obtained on application to the Secretaries, Salisbury Square.

and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any Mission successful merely because it counts its hundreds of converts. How many instances are there, where, if Missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The Mission that has raised up a few *propagators* of Christianity has done more for the kingdom of Christ, and good of the country, than the Mission that numbers its

thousands of converts, but no propagators.

“Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the Missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen.”

## REVIEWS OF MISSIONARY PUBLICATIONS.

### MEMOIR OF THE REV. W. A. B. JOHNSON.\*

OUR pages were chiefly occupied last month with a refutation of strictures which impugned the trustworthiness of some of our Missionaries; for we are justly careful of the good name of men who have left home, and friends, and often prospects of European distinction, with the simple object of doing their fellow-creatures good. It is our happiness, however, to turn now to a work\* of a far different character, which, for the honour of him whose record it contains, or rather for the honour and glory of that God whose instrument he was, deserves an extensive circulation amongst the friends of Missions. If we were constrained in our last Number to present our readers with less direct Foreign Intelligence than usual, we can at least point their attention this month to a work which will prove a rich accession to their Missionary library. It narrates one of the most interesting chapters in the history of one of our most interesting Missions—the first signal success of the gospel at Sierra Leone—detailed as it is in the letters and journals, many of them now first printed from our MS. records, of the remarkable man who was chosen of God to accomplish it.

William Johnson was by birth a Hano-

verian. He had obtained employment in London, as workman at a sugar-refiner's in Whitechapel, a business almost entirely engrossed by German hands. The year 1812 was one of very severe trial to him; the high price of bread making his wages of eighteen shillings a week altogether inadequate for the commonest provision for himself and his wife. Almost starving, he threw himself on his bed; and, whilst lying there in despair, a text which had been remarkably impressed on him when a child recurred to his memory—“Call on me in the day of trouble: I will deliver thee, and thou shalt glorify me.” He thought upon his sins, and dared not call upon an angry God. The next morning, however, brought him unexpected temporal relief. He tried to pray, but “knew not how or what to say, lest he should add sin to sin.” His knowledge of English was at that time very imperfect, and he naturally resorted to the German church at the Savoy, then, as now, under the pastorate of Dr. Steinkopff. A Moravian Missionary was preaching—“Is there a sinner here, full of sin, and ready to sink under it? I bid, in the name of Jesus, such an one to come unto Him; for He has said, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’” The word was meant for him. It went home to his heart. “I could pray—I felt my sins forgiven—I felt ‘joy unspeakable and full of glory.’ I thought I could have gone to heaven at once;

\* A Memoir of the Rev. W. A. B. Johnson, Missionary in Regent's Town, Sierra Leone, A.D. 1817—1823. With a Preface by the Rev. W. Jowett, M.A. Seeleys.

and at last, like the eunuch, I 'went on my way rejoicing.'" About a year afterwards, he witnessed the dismissal of some Missionaries from a chapel in Fetter Lane. "There," says he, "I felt what I had never felt before. First, I saw the unspeakable privileges I enjoyed, and what the Lord Jesus had done for my soul; and, secondly, I saw the misery and wickedness of the poor benighted heathen. Oh, what did my heart feel! Oh, could I but go and help them, and tell them of Jesus! how gracious and merciful He is to poor sinners! I must see others go, but shall I never go? I am married, and have no ability; but still, if I could but go, and tell them of Jesus! 'O Lord, to Thee nothing is impossible: here am I, send me.' These were my feelings that night. I was drowned in tears. I turned myself to the wall, and gave free course to the fulness of my heart. In this state was my mind for some time. 'Oh, if I could but go! Here am I, O Lord, send me!'" (Pp. 9, 10.)

In answer to his abounding prayers, obstacles, apparently insurmountable, were gradually removed. His wife was brought to the knowledge of the truth. He was eventually introduced to Mr. Pratt by Mr. Düring, himself a very eminent instrument in producing the first manifest successes in the West-Africa Mission; and, having been accepted by the Committee as a schoolmaster, landed in Sierra Leone on May 1, 1816, where he met Mr. Bickersteth, then on his tour of inspection of our Missions there, who fixed his future sphere of labour at Regent's Town, on the higher land—the "Mountain District"—in the interior of the peninsula. Regent's Town had been heretofore called Hogbrook, and no eye but the eye of faith could have seen one point of hopefulness there. "Oh, how have I been cast down this day," says Johnson, on his first arrival, June 14. "If ever I have seen wretchedness, it has been to-day. I was told that six or seven died in one day. These poor people may be indeed called the offscouring of Africa. But shall I despair? No. 'The first shall be last, and the last shall be first.' Who knows whether the Lord will not make His converting power known among these poor depraved people? With Him nothing is impossible. Let me go and tell them of Jesus. His grace is sufficient for the vilest of the vile, for the chief of sinners. Yes, it is sufficient for the vilest cannibal. There are a very few of these people who can speak broken English: the greatest part have lately arrived from slave-vessels, and are in the most deplorable condition, chiefly afflicted with the dropsy. To describe the state of Regent's Town would indeed be impossible. Oh, may the Lord hold me up, and

I shall be safe under these difficulties which are apparently before me." (Pp. 27, 28.) The magnetic power of love, however, soon drew these poor naked, diseased savages round him: and then began that course of marvellous activity, whereby it was granted to William Johnson to change this desolate wilderness into a "garden of the Lord." The whole of the temporal care of near 2000 recaptured negroes fell then on the Missionary. Rations and clothing were served out by him. Schools gathered and grew. His house and piazza were crowded at daily family prayer. Buildings rose for education and public worship; and Johnson "went on speaking morning and night, and on Sundays three times," but saw, as yet, no fruit of conversion. But the time was not far distant. In the latter part of the year, Mr. Butscher baptized 25 converts there, and in January 1817 the communicants had reached 41. The breath was evidently stirring the dry bones. The school-register showed a list of 164 boys, 20 girls, and 50 adults. The Governor found the church, built to hold 500 worshippers, so crowded on Sundays, that he desired the erection of an additional gallery. And the congregational singing, that striking outward test of a people's devoutness, was a marked characteristic of the converts at Hogbrook.

These tokens of the Divine approval had rested on Johnson's labours while he was yet a simple schoolmaster; just as the hand of the Lord was with those laymen of Cyprus and Cyrene when they spake unto the Grecians at Antioch, and "a great number believed, and turned unto the Lord." "Excuse my taking the liberty of preaching," writes he to the Committee: "I am not sent out for the purpose, nor have been ordained to preach, and have no ability; but what can I do? My heart is full. If I were to hold my peace, the stones would immediately cry out." (P. 39.) There was no doubt of Johnson's call to the ministry: there had been "prophecies going before on him;" and accordingly, the Secretaries—and the letters of Messrs. Pratt and Bickersteth will be found some of the most valuable pages of the Memoir—announced to him the Committee's wish that he should be ordained. The present facilities for obtaining episcopal ordination did not then exist; and Johnson was therefore set apart for the work by the Lutheran brethren in the Mission, just as were the earlier Agents of the Christian-Knowledge Society in their Danish Mission in South India; but he employed constantly, as his Journals show, in his Sunday services, the Liturgy of our church. His efforts were now, if possible, increased;

and faith, prayer, and straightforward simplicity, bore abundant fruit. Not a week, hardly a day, passed, which did not bring several poor sinners, "with strong crying and tears," to the foot of the cross. There was a marvellous awakening. The emotions of the congregation often interrupted the service, and their pastor was obliged to take precautions to prevent the manifestation of the strong sensibilities of the African. (P. 54.) We are jealous, and rightly, of these "awakenings" or "revivals." Excitement easily supplants principle; hypocrites and self-deceivers are sure to be found among those in whom a real work of grace has commenced; and Satan is on the watch to pervert high-wrought feeling, when enlisted on the right side. But counterfeits do not exclude the possibility of there being sterling coin. Rather do they pre-suppose its existence. There would be no fictions were there no realities. And the authenticity of a "revival" in a dormant church, of an "awakening" in a Mission, is to be tested by asking, What means were used to produce it, and what results did it leave behind? In the present instance, the application of these tests is most satisfactory. The means employed were, the simple preaching of sin and salvation, with much earnestness, directness, and prayerfulness, "testifying publicly, and from house to house, repentance toward God, and faith toward our Lord Jesus Christ." And the permanency of the results mark the work in Regent's Town to have been as truly God's, as the existence of "the holy Church throughout all the world" refutes the conclusion of the scoffers on the day of Pentecost—"These men are full of new wine." For the details of that work we must refer our readers to the interesting volume, which we hope they will be induced to peruse. It is replete with instances of the power of the Spirit's grace upon the converted heathen.\* It had to pass through many fiery trials—sickness, opposition, "false brethren," backsliders—but the fire tried the work of what sort it was. There "was hay and stubble," indeed, that perished in the crucible, but there is no doubt that the ultimate result was "gold, silver, precious stones"—precious souls. Then began the Sick-Relief Societies, so simply described by one of their earliest members—

\* Many of these narratives will probably be found available by those friends who kindly undertake to interest others in the Society's work. It is suggested, that, in most instances, correct grammar and pronunciation may be advantageously substituted for the broken Negro-English, which often conveys a ludicrous idea to the audience, where nothing could be more unseemly, or less to the purpose.

"That is good, brothers: suppose one be sick, all are sick; suppose one be well, all are well." Then those Missionary Associations commenced spontaneously among the converts, which have now raised upwards of 7300*l*. Then arose the first efficient Native Teachers—William Tamba, David Noah, John Attarra, and others—themselves some of the ripest fruits of this marvellous awakening. The schools grew on and on; and in six years the scholars were upwards of 1000, and the communicants 450. Tours were made throughout the promontory, and beyond it. The whole colony felt the vivifying influence. The city set on the hill could not be hid. We have testimonies to this effect which are beyond contradiction or impeachment. The authorities at Sierra Leone expressed their satisfaction in a report made in 1819 to the British Government—"Not more than three or four years have passed since the greater number of Mr. Johnson's population were taken out of the holds of slave-ships; and who can compare their present condition with that from which they were rescued, without seeing manifest cause to exclaim—'The hand of heaven is in this!' . . . If any other circumstance could be required to prove the immediate interposition of the Almighty, we have only to look at the plain men and simple means employed in bringing about the miraculous conversion that we have recorded. *Does it not recal to mind the first diffusion of the gospel by the apostles themselves?* These thoughts will occur to strangers at remote distances, when they hear these things; and must they not recur much more forcibly to us who have these things constantly before our eyes?" (P. 133.) So again, at the Michaelmas Quarter Sessions, 1822, the Chief Justice stated, "that ten years before, when the population of the colony was only 4000, there were forty cases on the calendar for trial; and now the population was 10,000, there were only six cases; and congratulated the magistrates and grand jury on the moral improvement of the colony. It was remarkable that there was not a single case from any of the villages under the superintendence of a Missionary or Schoolmaster." On the following May the 3d, it pleased God to call this eminent servant of His into His more immediate presence. He died on his way to England. His last thoughts were with his beloved flock. "Tell David Noah to do his duty; for if Noah say, 'Because massa dead, I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." He rests from his labours, but his works do follow

† It will be observed that this expression is not ours.—*Ed. C. M. I.*

him. The workman was taken, but the work "abode." Long was it before Regent's Town had again a permanent pastor. Again and again the climate broke the connexion almost as soon as formed; and "grievous wolves entered in, not sparing the flock." At length Mr. Weeks, for a long season, Mr. Schön, and Mr. Denton, were spared to labour there successively, with remarkable diligence and success. On the occasion of the baptism of twenty-three adults in May 1845, the Station was visited by the Secretary of the Mission. "The church was quite filled—indeed some were outside—with an intelligent and lively congregation, the singing and responses being loud and general, and the attention during the sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves collected at this place thirty years ago by the late Rev. W. A. B. Johnson, when the Station was first taken up by the Society. What a great and good change has Regent's Town undergone, when compared with that first beginning!" (P. 417.) The latest returns from the Mountain District report the communicants at near 900, and the scholars at 1477.

Further down that same African coast, in the kingdom of Congo, "mass was once performed in the midst of thousands of negroes;" a church was built; there were two Romish bishops of the royal lineage.\* Where is it all now? Dr. Wiseman has told us that the permanence of a Mission is the test of its reality. We accept the criterion.

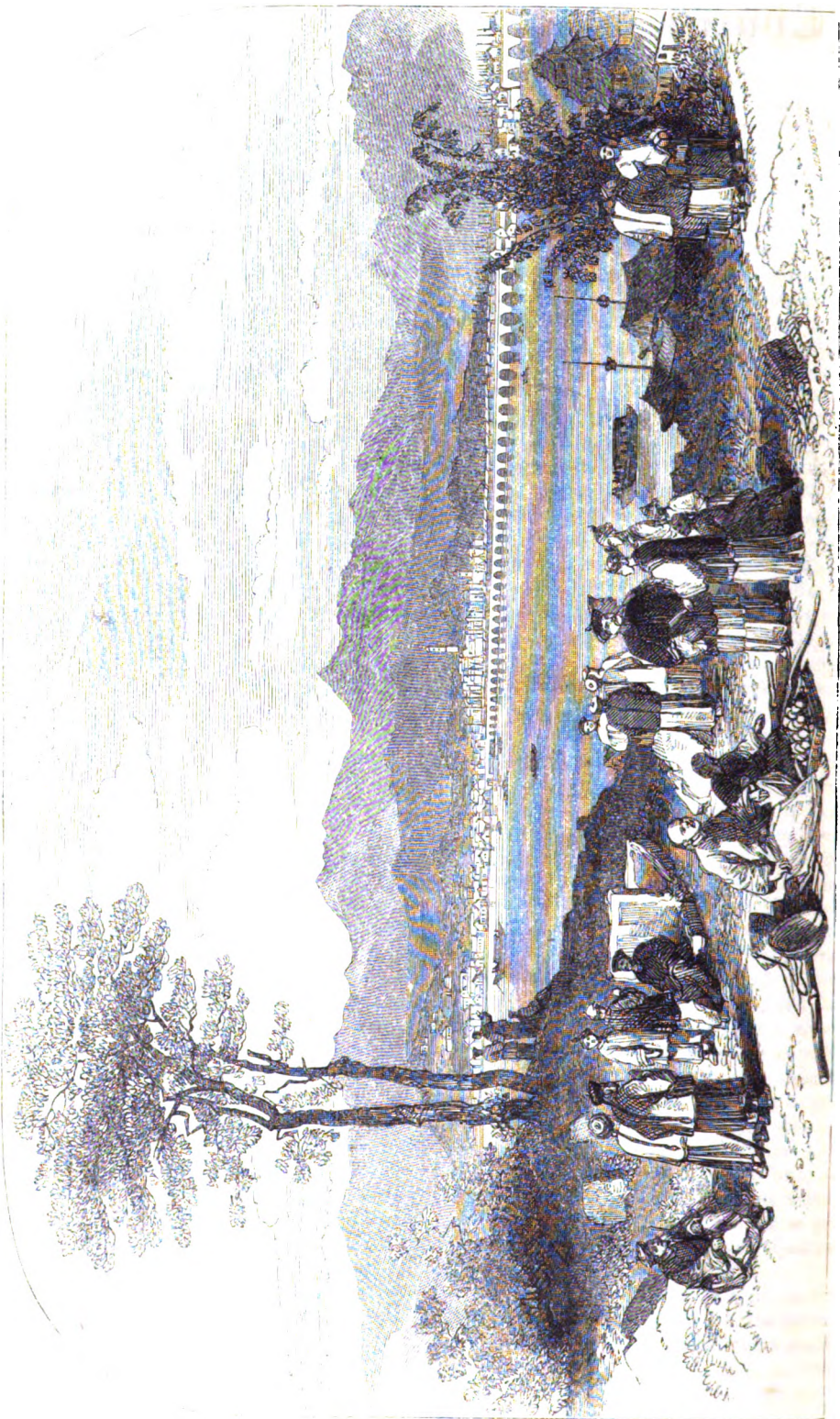
Truly, Johnson was a burning and a shining light; and the Christian might be well pleased to exchange for his seven years of eminent usefulness and "life in earnest"—he was but thirty-seven when he died—the longer span of ineffectual life often wasted here below. His example is specially seasonable. It shows us how many hidden gems there are, that the world knows nothing of, which are to glitter at the last day in the Redeemer's diadem; it shows us what is the Missionary message which God authenticates and owns; and it shows us the style of man needed as evangelist to the heathen. Preach free grace, and preach it fully, heartily, prayerfully, and you will not preach in vain. We need such men for Missionaries now. Feeble, irresolute, half-hearted men, with little experimental knowledge of their own hearts and Christ's love—these are not the "good sol-

\* *Vide* "The Conquerors of the New World, and their Bondsmen"—vol. i. p. 73, 74.

diers of Jesus Christ." It is in this view that we ask our friends to add William Johnson's outline to their gallery of Missionary portraits, when they wish to know the *sort* of men suitable for such a work. Here was a man with a thorough sense of his own utter worthlessness in God's sight, and of God's exceeding mercy in saving him—"Why," says he again and again, "has the Lord bestowed so much mercy on me, who am so vile and wretched? Oh! *why me, why me!*"—a man of deep tenderness of soul for lost heathen, exuberant compassion, such as the cold worldling has hardly dreamt of—a man with unwavering faith in his remedy—a man whose favourite text was, 'My grace is sufficient for thee'—a man entirely self-forgetful, never self-sparing, absorbed in his work, single in his purpose, resolute in its prosecution, with "a deadness to the world, and a devotion of heart to the cause," which seemed likely, in Mr. Bickersteth's estimation—a hope amply realised—"to make him a blessing where God's providence should place him." (P. 23.) Here was a Missionary indeed! We are sure that his biography will be widely read and permanently valued. We need only add, to complete the character of this true evangelist, one other feature which marked him as of the genuine apostolic spirit. In the midst of his usefulness, his thoughts were ever stretching forth to "the regions beyond." "Ah! and how far are our thoughts from those beyond the colony, just as if there were no other heathen in Africa! Oh, my God! revive the spirit of Missionary zeal among us. For my part, I feel just like a bird in a cage. O that the Lord of the harvest would open more effectual ways for the conveyance of the glorious gospel into the interior of Africa! I have reason to be thankful, as the Lord has, through my weakness, established a church in this place. I have indeed reason to rejoice that my labours have not been 'in vain in the Lord;' yet I feel uncomfortable: my mind is wandering into the interior of Africa. Is this mere imagination? Why do these thoughts continually follow me? and why are so many hours of the night spent without rest? Lord, hast thou designed me to proceed from hence into other parts of Africa? Here am I; send me." (P. 121.)

We need men of such a spirit as this. "PRAY ye therefore the Lord of the harvest, that He would thrust forth labourers into His harvest."





FUJI-CHAU.—Vide p. 273



# Church Missionary Intelligencer.

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[VOL. III.]

## ORIGINAL COMMUNICATIONS.

### THE OPIUM TRADE AND ITS EVILS.

A CHINESE junk is a ponderous, clumsy, and unmanageable craft, sufficient to stretch across from one headland to another, keeping the shore in view; but whose unsuitableness for a voyage across the ocean is so manifest, that, when one was exhibited for some months on the river Thames, the greatest wonder connected with it was, how it ever got there. It is not an unapt emblem of the celestial empire itself; a ponderous and most unwieldy specimen of government machinery, which in tranquil seasons, when the ocean of political affairs is equable and calm, contrives to hold on its way, but when the storm comes is found to be unmanageable, and threatens to become a wreck.

As a social fabric, it is most curious and singular in its construction, presenting a strange admixture of wisdom and of folly pervaded by that which is the greatest foolishness of all—a studied ignoring of Him, in whom nations as well as individuals move and have their being—yet continuing to hold together, amidst various critical and tempestuous periods, although the ill-adjusted materials—destitute of the true principle of union, and cohering more from self-interest than sympathy—have often threatened to fall asunder. We cannot regard it without wondering how it has outlived the lapse of ages through which it has passed, and come down, although in a condition of senility, to our modern times.

The policy of the celestial empire towards western nations has always been of a rigidly exclusive character, and any alteration has been compulsorily wrung from it. A variety of motives prompted this policy. At first, no doubt, when the European reached their shores, the Chinese unutterably despised him; but as they knew more of him they began to view him in a different light. While they loudly vaunted the superior power of the celestial empire over the western foreigners, their minds began to open to convictions of an opposite character, and they feared and disliked those whom they affected to despise. Having tasted, moreover, the lucrative sweetness of trade with Europeans,

they were unwilling to relinquish it, and yet resolved that it should be so carried on as to keep them at the greatest possible distance—that the door should be opened just so much as to admit the gain, and yet exclude the foreigner. At one post only was trade permitted—Canton; a point furthest removed from the capital, and separated from the rest of the empire by high mountains. To preclude still more the necessity of direct intercourse, the Hong merchants were licensed by the Chinese authorities to act as an intermediate body between the Europeans and themselves. They were to be the exclusive channels of the foreign trade; and in the extortion which they practised, and the heavy charges which they laid on foreign exports and imports, they were to remunerate themselves for the heavy exactions to which they were subjected by their own government. In accomplishing this they were not always successful, and the bankruptcy of Hong merchants, and consequent losses to the Europeans, were of no infrequent occurrence. The trade was not only encumbered by heavy duties, but by the onerous character of the port charges, &c., to which shipping was subjected; so much so, that, on a ship of 850 tons entering the port of Canton, the various disbursements amounted to not less than between 800*l.* and 1000*l.* sterling. Thus China, in her intercourse with Europe, presented the most unamiable of aspects. This system of restriction has proved to be pernicious in its operation. She shut herself out from the beneficial influences which would have been derived from free intercourse with the European; but the evil influences attendant upon the foreign trade, these she could not exclude. Nay, her own policy gave them vigour, and they began to penetrate with subtle power through every pore, until her whole system has become tainted.

The heavy exactions of the Chinese government suggested smuggling. They did not justify such a course, but it was precisely that which, under such circumstances, an European, not sustained by high principle, might be tempted to adopt. At Lintin, a small island toward the centre of the Canton

river, about eleven miles from its entrance, terminating in a very remarkable high conical peak, a smuggling dépôt was commenced in 1822. Here various fraudulent practices were concocted and carried out, more especially with reference to rice; the Chinese government, in consequence of a scarcity of rice in 1826, having permitted ships, bringing this article and no other goods, to enter Whampoa free of port charges. European vessels with other cargoes took care to furnish themselves at Lintin with such a quantity of rice as to obtain the exemption without fulfilling the conditions, while the rest of their goods were illicitly introduced. Willing assistants to this contraband traffic were found among the natives themselves, even the *employés* of the government suffering themselves to be bribed to connivance. Thus a demoralizing process, injurious to both parties, was carried forward on a very extensive scale; so much so, that it was observed at Canton, that, "if the illegal commerce should continue to increase through the abilities of the natives as smugglers, and the extreme corruption of the lowest custom-house officers, there is every probability that the illicit traffic in this country will arrive at a height to interfere most materially with the revenues derived from foreign trade, and the importation of foreign manufactures in fair trade," a crisis at which we have actually arrived at the present moment.

But it was in connexion with opium that the contraband trade assumed its most virulent and pernicious aspect. Towards the latter end of the last century this drug began to be imported, and the sale of it rapidly increased.

When contagious influences are abroad, it is well when the human system is found in such health and vigour as to be enabled to repel them, so that health is preserved amidst all that is most adverse to it. But often it happens that there is in the system a predisposition to the reception of disease, and on such persons the contagion fastens without difficulty. So it was with China. Her constitution was unhealthy, and the insinuating poison found an easy entrance; so much so, that at an early period the attention of the Chinese government was attracted to the increasing infatuation for the drug. In 1796, the first year of Keaking, a proclamation was issued prohibiting the use of it: such as were detected were to be pilloried and bamboosed, and the venders and smugglers were rendered liable to punishment and death. Since then it has continued to be a prohibited article. This, however, did not arrest the evil: the craving after opium was stronger than the dread of the imperial anger. Europeans were not

wanting to feed the new vice which was preying on the vitals of China. The armed ships at Lintin were well replenished from British India, and the supplies of the forbidden article increased with the demand. In twelve years, from 1821 to 1832, the quantity introduced had multiplied more than fivefold; and in the latter year the cost to China had amounted to no less a sum than 15,000,000 dollars, or between three and four millions sterling. Leaving out, for more direct comparison, the statistics of tea and opium, it appeared that in 1833 the other imports and exports nearly balanced each other, there being a balance of some half a million in favour of the former; but on comparing the two leading articles in the Chinese trade, opium and tea, the respective costs stood thus—

Opium . . .	11,618,167	dollars
Tea . . .	9,133,749	..
	<u>2,484,418</u>	..

Thus the balance of trade against China in these two articles alone amounted to nearly two millions and a-half of dollars, which were paid to the foreigner in silver.

This turning of the balance of the trade against China did not fail to quicken still more the attention of its government to that particular item which stood forth as the offending one in the financial statistics. A memorial to the emperor from one of the censors thus portrayed the ruinous consequences connected with its introduction, from whence it appeared that China was paying thus highly, not for something calculated to exercise upon her a beneficial influence, but for a most destructive poison—

"I have learned," says the official, "that those who smoke opium, and eventually become its victims, have a periodical longing for it, which can only be assuaged by the application of the drug at the regular time. If they cannot obtain it when that daily period arrives, their limbs become debilitated, a discharge of rheum takes place from the eyes and nose, and they are altogether unequal to any exertion; but, with a few whiffs, their spirits and strength are immediately restored in a surprising manner. Thus opium becomes, to opium-smokers, their very life; and, when they are seized and brought before magistrates they will sooner suffer a severe chastisement than inform against those who sell it.

"The local officers sometimes receive bribes to connive at the practice, or they are induced in the same way to desist from a commenced prosecution. The greater number of traders, who carry about Canton goods for sale, smuggle opium with them; and when the magis-

trates seize opium-smokers, these declare they cannot identify the persons from whom they bought the drug. It is my humble opinion, that the injury done by opium is twice as great as that which results from gambling: therefore the offence of smoking it should not be more lightly punished than the other. Now the law provides, that gamblers shall declare where they obtained their gaming utensils, and unless they inform against the sellers they shall be considered as accomplices, and punished with a hundred blows, and three years' transportation. Every convicted gambler must be punished, under any circumstances, with eighty blows, and, if he be an official person, his punishment shall be increased one degree. But the opium-smoker who will not inform against the seller is simply pilloried and beaten for his own crime. I have therefore to propose the enactment, that all convicted opium-smokers, who declare that they do not know the names of the sellers, shall be considered as accomplices with them; and that, if the offenders be mandarins, or their dependants, they shall be punished one degree more severely. Thus may the severity of the law deter from the practice: the habitual smokers will not dare to persevere, and others will not venture to imitate their example.

"It seems that opium is almost entirely imported from abroad: worthless subordinates in offices, and nefarious traders, first introduced the abuse; young persons of family, wealthy citizens, and merchants, adopted the custom; until at last it reached the common people. I have learned, on inquiry from scholars and official persons, that opium-smokers exist in all the provinces, but the larger proportion of these are to be found in the government offices; and that it would be a fallacy to suppose that there are not smokers among all ranks of civil and military officers, below the station of provincial governors and their deputies. The magistrates of districts issue proclamations, interdicting the clandestine sale of opium, at the same time that their kindred, and clerks, and servants, smoke it as before. Then the nefarious traders make a pretext of the interdict for raising the price. The police, influenced by the people in the public offices, become the secret purchasers of opium, instead of labouring for its suppression; and thus all interdicts and regulations become vain."\*

This memorial, and the measures recommended to be pursued in the presence of such serious evils, having been taken under consi-

deration, the following amended law on the trade in opium was published in 1833—

"Let the buyers and smokers of opium be punished with one hundred blows, and pilloried for two months. Then let them declare the seller's name, that he may be seized and punished; and, in default of this declaration, let the smoker be punished, as an accomplice of the seller, with a hundred blows and three years' banishment. Let mandarins and their dependants, who buy and smoke opium, be punished one degree more severely than others; and let governors and lieutenant-governors of provinces, as well as the magistrates of subordinate districts, be required to give security that there are no opium-smokers in their respective departments. Let a joint memorial be sent in, at the close of every year, representing the conduct of those officers who have connived at the practice. The Criminal Board will communicate this decision to the Boards of Civil Appointments and Military Affairs; and a general order will be sent to the governors of all the provinces, that they may yield obedience, and act accordingly."†

It has been stated by some writers, that no active measures with reference to opium-smuggling had been taken by the Chinese authorities, until they found, in 1833, that the balance of trade was against them, and that there had commenced a corresponding drainage of Sycee silver from the empire. No doubt this roused them to a more vigorous action, but we have already shown that prohibitory measures had been commenced long antecedently to that period. Moreover, as has been well remarked by the Bishop of Victoria, the growth of opium "has been interdicted in China itself, in six provinces of which it has, at various times, been clandestinely raised.‡ The Chinese government have always had it in their power to exclude foreign opium, by the simple process of encouraging the growth of the poppy on their own soil. They have, however, pursued the opposite course; no slight evidence that, amid all the instances of

† Ibid. p. 206.

‡ The opium is grown in some parts of China, in Yunnan and Fokien, &c., but it is contraband, and is not grown to such an extent as to admit of its being brought into general use. The places selected for its growth are those where most freedom exists from the interference of government officers.—*Vide Answer 4455* (Capt. G. Balfour, of the Madras Artillery, late British Consul at Shanghai) in the Minutes of Evidence appended to the "Report from the Select Committee on Commercial relations with China," ordered by the House of Commons to be printed July 12, 1847.

\* "The Chinese," by J. F. Davis, Esq., F.R.S., &c. vol. iii. pp. 204—206.

venal and corrupt connivance on the part of the subordinate officials in the maritime provinces, the moral evils greatly, if not principally, influenced the prohibition of opium by the imperial government.\*

In 1834 the exclusive rights of the Hon. East-India Company in China ceased, and the British became a free trade. Lord Napier arrived at Macao as chief superintendent, and repeated efforts were made by him to open a direct communication with the Chinese authorities, but without success. His letter to the Governor of Canton, notifying his appointment, and requesting an interview, because not superscribed as a petition was rejected. Unhappily for herself, with her usual pertinacity, China continued to occupy the same disadvantageous position in which she had placed herself with regard to foreign nations. And yet at this period a reform party had sprung up at the court of Peking, under the patronage of the emperor's second wife, a Tartar lady of superior abilities, and of such wisdom and discretion as enabled her to use the influence she possessed over her royal husband without exciting his jealousy of female interference. The able statesmen, such as Keshen and others, introduced, through her, into the cabinet, pressed earnestly for the legalization of the opium trade, and for more extended intercourse with foreigners; and for a time it seemed as though they would be successful; but gradually the influence of the empress declined, and the indecision of Taou-kwang on these subjects was decided by the fact that one of his own sons died of the effects of opium within the very precincts of the palace.

The opposite policy was now decided upon, and measures of a stringent kind began to be adopted. The evil had indeed reached a fearful height. The opening of the trade had given an immense impetus to contraband proceedings. "The Company had always effectually prevented the introduction of opium *within* the river; but notwithstanding the wish of the king's authority at Canton, (grounded on his conviction of its danger) to stop this desperate traffic, his control over British subjects proved altogether inadequate to the purpose. Opium continued to be run up in British boats to Whampoa, and even to Canton."† It was no longer a luxury confined to the wealthier classes. The increased quantity imported, and the diminution in price—for, while the consumption increased, the price had fallen from 1139 to 600 dollars per chest, or

nearly one-half its original value—brought it within the reach of the industrial classes, so that they might indulge the infatuating impulse, although not without inflicting grievous suffering on wives and children, impoverished and left without necessary food and clothes, because of the new and expensive vice to which the head of the family had addicted himself.

Suddenly the officials of the government displayed unwonted activity. Opium venders and opium smokers were ferreted out with unceasing diligence; and as the habit "had become general among mandarins, soldiers, sailors, and merchants, in the maritime provinces, and many were guilty of having traded in the poisonous drug, the prisons filled rapidly." The innocent suffered with the guilty, often instead of them, as is continually the case in China, and "all traffic of an extensive kind became nearly stopped." The government had assumed its most rigorous aspect, and the people professed to submit. Opium pipes were delivered up, nay, even purchased for the purpose of making a show of submission; but the mania would not be controlled. Its intensity increased in proportion to the stringency of the prohibitory measures adopted, and the restraints placed on its indulgence. Opium rose in price, but men seemed the more resolved on having it; and not even the danger of capital punishment could prevent its introduction into the country. "Fishermen carried with them a single ball, and made a large profit by its sale; women pretended to be dropsical, or 'interesting' in their situation, and carried it in their clothes; the temptations and the profits were so large and irresistible, that hundreds of modes were discovered for conveying it from place to place, in spite of the penalties which awaited detection. The beheading of a few men, and the imprisonment of others, did not deter the mass: the delicious intoxication of the precious drug proved far too attractive to be controlled by the horrors of death or torture."‡

The attempt to restrain the depraved tendencies of their own people assumed more and more a difficult and discouraging aspect, and the Chinese government now directed its attention to the possibility of stopping the supplies from abroad. They had a right to expect the co-operation of the British government, for the trade was contraband. The article in question was not one arbitrarily selected and unreasonably prohibited, but one injurious to the morals of the people, and tending to the impoverishment and final ruin

\* "Narrative of an Exploratory Visit to each of the consular cities of China," &c. p. 500.

† Davis' "Chinese," vol. iii. p. 208.

‡ Bernard's "Narrative of the Voyages and Services of the Nemesis," vol. i. p. 187.

of the empire. Instead of any thing like co-operation, however, it appeared to them as if increased facilities had been granted to the smugglers by the British authorities; for, as we have seen, opium was brought up in boats within the river from whence it was wont to be excluded. Orders were accordingly issued to the Hong merchants to direct Captain Elliott, the superintendent of trade, to send away all the opium ships from China, and report the matter to his king, in order that such ships might be prohibited from returning; and on Sept. the 29th, 1838, a remonstrance to that effect was addressed to him by the prefect and chief military officer of the department.

Meanwhile, the prosecution of native offenders relaxed nothing in severity. Several Chinese were executed, and attempts were made to carry out these executions in front of the foreign factories. In Dec. 1838, on an occasion of this kind, some few foreigners interfering to prevent it, a riot ensued, and the Europeans were obliged to barricade themselves in the factories, which were much injured. A few days subsequently, Captain Elliott acknowledged his sense of the obligation under which he was placed, as superintendent of trade, to discourage the boldness of the contrabandists, by ordering that all British-owned schooners or other vessels, habitually or occasionally engaged in the illicit opium traffic within the Bocca Tigris, should remove before the expiration of three days, and not again return within the Bocca Tigris, being so engaged. It would have been well had this been followed by ulterior measures of such a nature as to vindicate the position of the British government, and make it plain to the Chinese that the smugglers received from it neither encouragement nor connivance. Yet how, it might be asked, could this be done, so long as the Bengal government continued to realize a revenue from opium by a government monopoly? In vain might our representative plead, "It is not our wish that our vessels should be thus employed, but we have no power to prevent it." With justice might the Chinese have replied, and with justice might they so reply at this moment, "It is the interest of your government that there should be a brisk demand for this article, and a ready market for its sale, for it is with them an article of revenue. In India, as monopolists, they grow it, and set it free for circulation at an annual sale, and the more intense the infatuation is with us, the higher the revenue they receive." It was also untoward that this concession had not been made previously to any exhibition of violent proceed-

ings on the part of the Chinese. It would have prevented them considering it as the effect of intimidation, and imagining that a similar procedure would obtain still more for them. They very naturally concluded, that, if the superintendent had power to bring about the discontinuance of the traffic within the Bocca Tigris, it was equally in his power to put an end to it in the outer waters beyond the Bogue; and this they determined to insist upon, and, if in no other way, to accomplish it by force. To this they thought themselves fully competent: in their false estimate of their own power, and of the weakness of foreign nations, they had so persuaded themselves. Their overweening arrogance, their antipathy to foreigners, the disturbance of the monetary and commercial arrangements of the empire, the diminution of the revenue, and the demoralizing influences of the drug itself, combined to prompt them onward. All thinking men among them detested the opium trade, and their original antipathy to the foreigner was increased tenfold by the manner in which he had identified himself with it. Unfortunately for themselves, they knew not how to discriminate; and they looked upon the whole body of Europeans as alike guilty, and alike obnoxious to punishment. They knew not how to institute protective measures, so as to shield themselves from injury, and yet refrain from inflicting injury on others. In such a dignified and moderate course they would have been justified; as with ourselves on a recent occasion in the Bay of Funda, when American vessels, notwithstanding repeated remonstrances, continued to fish nearer the shore than the prescribed limits. But unhappily for the Chinese, they were incompetent to select and pursue the only safe course which was open to them in such critical circumstances. Hurred forward by their own blind impulses, they resolved to retaliate evil for the evil that was done to them; and, transferring their resentment from the smuggler to the whole body of Europeans, they proceeded to heap on them one indignity after another, until finally they came into collision with the British nation, and madly rushed into a war, in which, as might be expected, they severely suffered.

Lin-tsi-tsen, lieutenant-governor of Keang-soo province, where he had distinguished himself by the severity of his proceedings against opium smokers, was sent to Canton as the chosen instrument of controlling, curbing, and humbling the foreigners. Within less than a month he had a number of the merchants and Capt. Elliott shut up in the factories,

and completely in his grasp. Their ransom price was to be all the opium which could be collected in the Chinese waters. This Lin sternly insisted upon, nor were any of them liberated until 20,283 chests of opium had been delivered into his hands. This immense quantity he destroyed "by lime and oil, in pits dug for the purpose, and then pouring the fluid compound into the sea." Irritated by the notice issued by Capt. Elliott on his liberation, that all trade on the part of his countrymen with the Chinese should be stopped, he became more reckless and cruel, and several atrocious acts were perpetrated by the Chinese on British subjects and others, which committed his government to a war with England, and the first hostile encounter took place on Nov. 3, 1840.

It is not our intention to enter into the details of military operations, and battles fought by sea and land. The result was easy to be anticipated. The British forces were victorious, and on Aug. 29, 1842, a treaty of peace was signed by the plenipotentiaries of the two powers beneath the walls of Nanking. Our relations with China became completely changed, and the five ports of Canton, Amoy, Fuhchau, Ningpo, and Shanghae, were thrown open to British merchants.

Would that, with the war, the opium trade, in which it originated, had become extinct! Alas! it is far otherwise, and we shall now have to consider what is the position of the trade at the present moment, as regards India, the coasts of China, and the interior of the empire.

Opium in India yields to government an increasing revenue. The following table, compared with the previous historical sketch, will enable the reader at a glance to discover the intimate connexion which exists between the opium revenue of the Hon. the East-India Company and the vicious habits of the Chinese people; so that the roots of the former are planted in the latter, and the more rank the soil, the richer the product which it yields.

*Statement showing the receipts from the opium revenue.*

1834-35. The year in which the British trade with China was thrown open . . .	£ sterling 728,517
1835-36. Increase of contraband trade in opium, and increase of revenue in consequence .	1,399,009
1837-38. Ditto Ditto . . . .	1,487,291
1838-39. Restricted trade in consequence of the vigorous efforts of the Chinese authorities, and proportionate reduction in revenue . .	893,560

1839-40. The year in which Lin destroyed the 20,000 chests of opium . . . . .	316,666
1840-41. War with China; superiority of British naval force on the coast; increase of smuggling and of revenue,	919,635
1841-42. Ditto Ditto . . . . .	955,093
1842-43. Peace concluded, and ports opened; increase of opium smuggling and revenue .	1,478,046
1849-50. Showing an alarming increase in opium smuggling	3,309,637

On comparing the Presidencies of Bengal and Bombay, we find a very material difference in the mode of eliciting the revenue from opium: this we shall proceed to explain.

Within the Bengal territories no person is allowed to grow the poppy except on account of government. Such ryots as wish to be cultivators enter into annual engagements with the government. Advances of money are made at stated periods to enable them to prepare the ground, sow the seed, and gather in the produce, the whole of which, in the form of opium, is delivered to government at a fixed rate. It is in this Presidency that the great increase in the quantity raised and sold has taken place.

1840-41 . . . 17,858 chests\* sold, of 164 lb. each.  
1848-49 . . . 36,000, ditto ditto

The net receipts in these two periods stand as follows—

1840-41 . . . 64. 96. 324 rupees.  
1848-49 . . . 1. 95. 82. 562 ditto

We now come to opium grown and manufactured within the territories of Bombay. This is dealt with on principles altogether different from those which prevail in the Bengal Presidency. Its production is discouraged by a heavy duty of twelve rupees per Surat seer on opium brought either by land or sea within the Presidency of Bombay and its dependencies. The result is, that in the district of Ahmedabad the cultivation of the poppy ceased in 1839, and has nearly so in those of Kaira and Candeish. In Sindh its growth is prohibited. Whatever is grown within the Bombay territories is purchased by the government, and, through licensed retailers, applied to the necessities of home consumption.

Opium, however, is exported from Bombay for the China market. It is that which is grown in Malwa. In passing through the Company's territories to Bombay it is subjected to a heavy transit duty. In 1839 this

\* A chest of 164 lb. costs the government 280 rupees, and sells at Calcutta for upwards of 900 rupees, yielding a profit of 7s. 6d. per lb.

amounted to 125 rupees a chest. On the conquest of Sinda a channel of communication with the sea-coast, by which much of the Malwa opium found its way to Kurachi, escaping thus the British transit duty, became closed, and the duty was raised in 1843 to 200 rupees, in 1845 to 300 rupees, and in 1847 to 400 rupees per chest of 140 lb. each.

We shall now take the same periods as in the former case, that we may be enabled to ascertain whether there has been an increase or decrease of chests exported from Bombay.

1840-41 . . . 16,773 chests of 140 lb. each.

1848-49 . . . 16,509 ditto ditto.

There has been no increase of exportation; but slightly the reverse. But the revenue has not remained stationary: it has very remarkably increased—

1840-41 . . . 22.46.452 rupees.

1848-49 . . . 88.75.066 ditto

The action of the government in the Bombay Presidency is humane: we say humane, because this drug is produced in the midst of heathen nations, who, from their heathen state, have no power to resist the fascinating temptation which it brings with it,\* and therefore, under such circumstances, it is humanity to discourage, instead of encouraging, the growth; and the reverse conduct, for filthy lucre's sake, is most grievous inhumanity. In that Presidency an increase of production has been prevented, and the price of opium has been increased fourfold, so as to render it less accessible to the indigent and industrial classes; while at the same time an increase of revenue has been obtained by a fiscal policy benevolent in its action.

In Bengal, on the other hand, the government appears in the invidious light of encouraging the growth of the opium for revenue purposes, and in so doing sets the first example of disregarding the eventual action of the drug, and the pernicious consequences of which it cannot fail to be productive. It is as the agent of the government that the ryot cultivates it; it is with government money he sows and rears it; and it is to the government he transfers it when manufactured. The results are, an increase of revenue, indeed, but, with this, an increase in the quantity produced and sold, and a proportionate increase of human misery.

\* It is not only amongst the Chinese that the drug finds favour. It begins to make its way through the passes of the Himalayas, amongst the mountain tribes, and the Thibetians beyond: and in Siam the more opulent among the native merchants and independent men of Bankok are strongly addicted to the use of it, although prohibited by the king, and rendering the consumer liable to a heavy penalty. Amongst the Malays, also, it is in request.

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In the Bombay territory the government has no connexion with the drug, either in its growth or sale, except the small quantity grown in the Bombay Presidency, which is not trans-shipped. In Bengal the government is intimately identified with its growth and manufacture, and finally transfers it into the hands of those by whom it will be forwarded to the foreign consumer. No doubt men are encouraged to buy it by the fact that the Indian Government is the original vender, and more easily persuade themselves that, in embarking in this traffic, there can be nothing of moral delinquency.

We trust that the Indian government will be led to a serious consideration of this subject, and to withdraw from a position in every way so unbefitting the high office which they hold. Would that men could be brought, individually and collectively, to feel that pecuniary advantages are dearly purchased by violations of the laws of God, the sacrifice of moral principle, and the infliction of serious evils on our fellow-man! Money gained by feeding the vices of our unhappy brethren is the price of blood: there is a curse connected with it. But if the utilitarianism of the present day be deaf to such considerations, and revenue cannot be sacrificed, even though it were to save millions from impending ruin, then why should not the fiscal regulations of the Bombay Presidency be adopted throughout the whole of our East-Indian territories, and thus, without injury to the revenue, the further extension of the poppy's growth be discouraged? If men find they are free to bring the product of their own labour to the market, too many, it is to be feared, will be found disposed to employ their capital in the cultivation of the poppy, without governmental assistance, and the revenue raised in the way of taxation will be more than equal to that which now accrues from the government monopoly.

But let us follow the opium to the Chinese coast, review the way in which this smuggling trade is carried on, and endeavour to form some faint conception of the accumulated evils which it is inflicting on the Chinese nation. And here we shall introduce some extracts from a letter received from the Rev. W. Welton, our Missionary at Fuh-chau,\* which will appropriately introduce whatever additional remarks we may have to make on this part of the subject.

“There are two subjects, connected with eastern policy, bearing essentially, at the pre-

\* Our Frontispiece represents this city, with the river Min, and the long bridge connecting the city with its suburb Nantae.

sent crisis, upon the future progress and success of the Missionary work in China; and upon the results of which, it appears to me, will depend, under Providence, it may be for ages, the spiritual welfare of the Chinese people; and to which I therefore desire to direct the attention of the Committee of the Church Missionary Society. I refer to the anticipated revision of the Chinese treaty with foreigners, and the immediate renewal of the East-India charter, in connexion with the growth and supply of opium. I desire to draw the serious attention of British Christians to the great hinderance that the opium-trade is presenting to the reception of Christian truth by the Chinese. It is an evil of such a magnitude that I shall not attempt fully to depict it. This trade, as now carried on in China by British merchants of great repute, by English ships and sailors almost exclusively, is attaching such a stigma to the English name and character, that some of us, engaged in Missionary operations, would almost be glad not to be known as such. It is a fact, too, so deeply do the Chinese people feel the injury we are inflicting upon them, individually and nationally, that when we attempt and profess to give them good doctrine, religion, and rules of life, they meet us with the rebuff, 'Why do you bring us opium?' By a recent number of the 'China Mail,' it appears that nearly 6,000,000*l.* worth of opium is sold to the Chinese annually, to be used luxuriously and solely in smoking. Very nearly all this, if not all, is raised in the East-India Company's possessions, and transported hither, and sold for hard cash, which goes chiefly to India. It is a great drain on the specie of the country, and, one cannot doubt, is tending greatly to impoverish the people, both morally and physically. According to Chinese law, it is a prohibited article: still, the above large importation is openly, and by force, smuggled into China by English merchants, English ships, and English seamen. One cannot but blush and be grieved for those of our countrymen who are living and getting rich upon such unhallowed gain, at the sacrifice of Chinese morality and welfare, and thus placing so great a stumbling-block in the way of religious improvement and Christianity among them. The drug is used at first by the Chinese as a luxury, or to sooth care, and palliate bodily infirmity and weakness; but when once the habit is so formed, it becomes far more difficult to relinquish, as far I have observed, than the use of ardent spirits or tobacco.

"The opium trade is by far the most lucrative trade in China, and the price of opium seems to regulate all commercial proceedings here. It is largely speculated in, and dealings in

opium are as common, I hear, at Canton, as, on the Exchange in London, are speculative dealings in the British funds. As the Chinese have not physical force to stop a contraband trade, they are obliged to submit to it; and it is no palliation of the guilt that mandarin officers receive large bribes for permitting it to be introduced at the several ports, and along the coast of China. There are receiving ships at all the ports of note in China, and also stationed at convenient parts of the coast, for the sale of the drug. These ships are all very heavily armed. There are two such ships stationed in this river, and about every ten days or fortnight a cargo of the drug is sent to them from Hong Kong. Its consumption is on the increase, and doubtless will increase. The Chinese government are fully aware of the perniciousness of the practice, and have devised, and are anxiously devising, means, to their great honour, to check and stop the evil; but I fear in vain, while Englishmen are so lost to Christian duty and philanthropy, and so earnestly bent on personal gain, to the exclusion of every right principle or means. To such an extent has the evil grown, that we are now beginning anxiously to ask, 'Where shall the evil stop?' Our only hope and trust is, that a gracious God will interpose, and raise up some remedy for this monstrous and growing evil, and that He may be pleased to overrule it, as before, to the promotion of His cause, and still further open China to the gospel; but we must always owe this people a great debt for the misery and wretchedness Englishmen have been the instrument of entailing on them. As the West-India planters formerly grew rich by the sufferings and cruelties of the African slave-trade, so are British merchants now growing rich by the sufferings of many millions of the Chinese who indulge in opium-smoking.

"I would that British Christians and subjects were fully aware and alive to this great and growing evil, and that its guilt were clearly brought to light, as a warning, at least, to those engaged in the traffic. I would that there were another Wilberforce or Clarkson to plead the cause of the poor Chinese! The guilt is largely diffused, both among those who grow it and those who deal in it; and it often occurs to me, How anomalous is my position here! an English Missionary in this city protesting to the Chinese against the practice of opium-smoking, and giving them medicine and means to eradicate the habit, while a body of Englishmen are at the mouth of the river supplying the Chinese with all they can dispose of. All grades and classes use it; and we hear that the present lieut.-governor of this city and province has received specific directions



from Peking to check, and, if possible, stop the practice of opium-smoking here. What step he means to take time will show, but probably it will be a prohibition against its use, with heavy penalties attached to the non-observance. When Lin, of opium notoriety, was sent to Canton in 1840, with similar instructions, very many of the Chinese were beheaded for continuing its use. Last year this same Lin died and was buried here, of which city he was a native. High funeral honours were awarded him at his burial, and his name is recorded and held up as one of the honourable benefactors of China, for the decided steps he adopted at Canton against the introduction and use of opium. It is by no means surprising that the Chinese, the intelligent at least, should regard the English among foreigners as their greatest enemies, and be led to ask, How can we receive any good from such a people? I fear that the opium war is a blot upon the English nation, although it has been graciously overruled, we trust, for much good. The late lieutenant-governor of this province, who, far in advance of his countrymen, has published a Chinese geography in six volumes, replete with many enlightened sentiments, while discoursing on India, remarks, that 'it is strange that China should have received the religion of Buddha, or Buddhism, and opium, from the same country.'

"It has occurred to me to witness, in my medical intercourse with this people, some deeply affecting instances of the misery entailed upon them by the use of opium: one or two I will briefly detail. On one occasion a man brought his opium-pipe to me, to give it into my hands, and procure medicine and advice in order to break off the habit. His wife accompanied him, with much anxiety and deep interest, to see her husband earnestly adopt the means of cure, especially to see him deposit the opium-pipe in my hands: her joy and gladness, manifested at the time of his doing so, left a strong impression on my mind. She, like many wives and families dependent chiefly on their husbands' exertions, was fully aware that the continuance of the habit would, sooner or later, entail misery and wretchedness on herself and family, by paralyzing her husband's energies, and bringing on premature old age. On a more recent occasion I was requested to visit a poor sick man at his wretched hovel. When I did so, I found him lying on some straw in a corner of his house. He had long been an opium smoker, but at that time was too poor any longer to buy the drug, and was suffering under great debility and diarrhœa in consequence. The wife, a very respectable

and industrious woman, was endeavouring to earn a few cash by making bamboo baskets, to prevent starvation. I urged their sending to me for some medicine without delay, but they could not raise to the amount of a penny to pay a messenger. The poor man had some medicine and relief, but died about two days afterwards. He had evidently been subsisting almost entirely upon the drug. A Chinese physician, a native of Ningpo, applied to me about a month since for medicine and advice to break off the habit of opium-smoking, which he had indulged in for about eighteen years. He gave up his pipe, and adopted my advice, and is now quite free from the habit. He manifested his gratitude a few days since by some presents. He stated that the cost of opium to him, for smoking, had latterly been seven or eight dollars per month. These are but specimens of the evil and wretchedness of this pernicious practice in opium.

"The slave-trade has been suppressed through the instrumentality of philanthropic and Christian Englishmen. Their labours, exertions, and prayers, have been blessed; and may we not hope that a like blessing would attend similar exertions, if made in the suppression of the opium-trade? Here it is a slavery both of mind and body. Should not some sympathy and effort be shown and made by British Christians and by a British government, to co-operate with the Chinese government, if possible, in its suppression? Such an effort would, in some degree at least, disabuse the Chinese mind of the present idea, that we, as a nation, countenance its introduction into China. It may be asked, What can be most effectually done to remedy so great and monstrous an evil? It is clear that the Chinese government is too impotent to suppress it by force. The superior warlike skill and physical force of western nations is more than a match for any coast-guard they can adopt along their extensive sea-board. The Chinese government might legalize the sale of it, and put a heavy, almost prohibitive, duty on it; and by this means gradually wean the people from its use. They might attach a penalty to the use of it, and make its use a disqualification for any government or confidential position in the country. But the Chinese government probably would revolt at the idea of legalizing the use of such a pernicious drug. What can be done by Englishmen and the English government towards its suppression? The East-India Company are nearly, if not entirely, the sole growers; and if they could be induced to forbid its growth in India, and substitute something else, this would go very far towards its suppression. If ginseng could be grown instead, it would have a large sale in

China: it is a warm aromatic root, highly prized and largely used in China, and commands a very high price. The renewal of the East-India Charter is near at hand, and it is to be hoped that some faithful and Christian member of Parliament will call for some explanation, and show the iniquity of the present practice. We hear that opium is now being publicly landed at Amoy, like common merchandize. Some public stigma should be attached to all those who engage in this unhallowed practice.

"I have endeavoured to discharge my mind and conscience fully in the preceding observations, and I feel it a duty faithfully to place them on record, for the information of all those interested in the moral, religious, and social welfare of the Chinese people; and shall greatly rejoice if any means can be devised to remedy so great an evil, and remove the greatest obstacle to the introduction of the gospel among this injured and interesting people. Englishmen openly engage in the trade of opium here, and yet lay full claim to all the privileges and protection of those who are engaged in more lawful pursuits. The evil must and will go on increasing, unless some signal effort be made for its suppression; and it may, if effort be not made, bring down severe judgments and divine displeasure upon our nation and countrymen."

This, it is true, is the evidence of a Missionary, which some may be disposed to slight; yet it is abundantly corroborated by those who are not Missionaries. Sir John Davis, in his report on the existing trade at the port of Fuh-chau, and its capabilities as a place for European commerce, dated Aug. 8, 1845, bears similar testimony as to the prevalence of the opium vice. He states, that "one-half of the whole population are addicted to smoking it. The use of it seems to extend to the very lowest classes: coolies, and even beggars, are in the habit of taking a pipe, though it may often be at the price of their meal of rice. They allege, that, having once commenced the practice, they become unable to follow their avocations if the daily stimulus be withdrawn; and this sufficiently accords with medical experience in Europe." In Fuh-chau itself it forms a staple article of trade; but "independently of the demand for the city and suburbs, it forms an article of export and traffic with the interior," where, he expressly tells us, "its use is widely spread." There are some who would persuade themselves and others that the use of opium is limited to a certain portion of the maritime population, and that the interior masses have not been affected by it. Not only is this im-

probable, from the insinuating character of the vice, and the gain accruing to all parties engaged in its sale, from the moment it has been sold by the East-India Company until, in the opium shops of China, it is being consumed by its unhappy victims; but it is contradicted by the direct testimony of persons on the spot, and who, from their official position, are well qualified to judge. R. M. Martin, Esq., in his examination before the Committee of the House of Commons, five years and a-half ago, stated that we were then, according to his experience, furnishing seventeen grains a day to each of three millions of people.\* The quantity has since then largely increased, and the circle of evil influence is proportionably widened. The language which he uses as to the effects produced is equally strong. "Opium, in the language of Mr. Lay, Her Majesty's late Consul at Amoy, is hamstringing the nation: that was the expression of Mr. Lay. I think it is desolating China, corrupting its government, and bringing the fabric of that extraordinary empire to a state of more rapid dissolution."

Assuredly, the existing state of things is disgraceful to us as a people, and loudly calls for attention. There are several points of the treaty entered into with China which are now virtually set aside, and habitually evaded. Article X. of the supplemental treaty "provides for a ship of war being stationed at each of the five ports to insure good order and discipline among the crews of the merchant shipping;" but is there any interference by the ships of war with the receiving ships and other carrying vessels which supply them from Hong Kong? Is it consistent with good order and discipline that these vessels, strongly armed, should be moored off the coast for the purpose of carrying on a contraband trade in opium? Have we legalized the smuggler? and if not, how is it that he is permitted to pursue practices, which are alike contrary to good order and discipline. Is it that the home government finds itself so bound by the proceedings of the Indian government that it cannot interfere? This is the case. The smuggler knows that the opium has been originally obtained from the Indian government. He is trafficking in their own wares, which they themselves have manufactured and vended. He of course concludes, that, in the contraband proceedings which must of necessity follow, he shall be unmolested by any interference from the home government. Their permission of the monopoly he looks upon as the pledge of non-in-

\* Vide Answer 3942 in the "Minutes of Evidence," &c.

terference. His purchase of the drug has been made in open day, avowedly for smuggling purposes. The Indian government has been the salesman, and the home government stands by and permits it to be done. The whole British nation is compromised in his proceedings. If it disapprove, it is with the position of the Indian government that interference should take place; and if this be not done, all intention of doing so at any further stage of the proceedings is abandoned, and the smuggler regards himself in the light of one who has received from his own government the secret assurance that he shall not be molested. He has received his permit wherewith to trade in opium; and, whatever the Chinese may think of him, in the eyes of his own authorities he is a legalized trader. So he considers himself, and so he is dealt with. The harbour of Hong Kong is as free to him as to the fair trader, and he is as free to use it. Hong Kong is freely spoken of "as a convenient and safe dépôt for opium . . . the purchaser from the western ports, as well as from the north-eastern, finds the distance he has to travel moderate, and, on his arrival, has no one to dread, no mandarin daring to show his face on shore. The ships that bring the drug from India here find a safe and commodious harbour, where they can unload their cargoes in open day, without hinderance or molestation, and where they are not driven to the necessity of carrying on their operation *sin the dark*."\* And thus Hong Kong is the permitted dépôt from whence the receiving-ships are fed.

We repeat, then, we are nationally compromised with the proceedings of the opium trader, and our position on the Chinese coast is in every way degrading and unworthy of the British name. We are the friend of Africa, and the worst enemy of China. We drive away the slave-dealer from the one; we virtually license the opium smuggler for the other; and our benevolent conduct in Africa is contradicted by our selfish and inhumane policy on the Chinese coast. We have referred to one point, in which we are evading the fulfilment of the engagements entered into with the Chinese nation at the treaty of Nanking. We introduce another.

Article XII. of the supplemental treaty provides for the British plenipotentiary instructing the different consuls to strictly watch over, and carefully scrutinize, the conduct of all persons, being British subjects, trading under their superintendence; and, in the event of any smuggling transactions coming to

their knowledge, they are to apprise the Chinese authorities, who will proceed to seize and confiscate all goods, whatever their value or nature, that may have been so smuggled; and will likewise be at liberty to prohibit the vessel from which the smuggled goods were landed from trading further, and to send her away as soon as her accounts are adjusted and paid." And what if these smuggling vessels are armed to the teeth, and ready to resist to the uttermost any attempt which the Chinese authorities might make to interfere with the contraband traffic in which they are engaged? what if the Chinese feel themselves unequal to such an encounter, and know, by sad experience, they dare not venture upon it, and our authorities look on and take no notice of it? Is this the upright dealing that might be expected from a professedly Christian nation? What a mockery to concede to the Chinese the right to seize and confiscate all smuggled goods, while at the same time the smugglers are permitted so to arm themselves, and carry matters with so high and overbearing a hand, that such a seizure shall be impossible! What a mockery to apprise the Chinese authorities of evils which they are not permitted to avert, and then persuade ourselves that we are fulfilling the provisions of the treaty! China rose up to a conflict with us. It was the opium traffic which irritated her to such a rash proceeding. We struck her to the earth with an iron hand; and now that she lies prostrate before us in her helplessness, we allow the opium contrabandist to come in and tyrannize over her. Was it for this China was subjugated—that the opium trade might be permitted to flourish unmolested?

That government has now abandoned as hopeless all attempts to restrict the trade, and chests of opium have been conveyed through the streets of Shanghai in the open day, without any interference by the mandarins. But the government has not legalized it—nay, when urged to do so in a paper drawn up with great ability by governor Davis, it refused, the late emperor, Taou-kwang, having appended to the document the following reply—"It is true I cannot prevent the introduction of the flowing poison: gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."†

Our course is flagitious, and, if persevered in, we may "be sure our sin will find us out." As a nation, we must, by a vigorous effort, extricate ourselves from this false posi-

\* G. F. Davidson's "Trade and Travel in the far East," pp. 240, 241.

† *Vide Answer 3932 (R. M. Martin, Esq.) in the "Minutes of Evidence," &c.*

tion ; and it cannot be done while the government monopoly is continued in Bengal. The approaching renewal of the East-India Company's charter affords suitable opportunity to terminate it, we hope with the consent of all parties. The subject is one increasingly important, and will receive, we trust, from the British public due attention. Already, in the petition of the Calcutta Missionary Conference in reference to the East-India Company's charter, addressed to the Commons' House of Parliament, paragraphs have been embodied on this subject, to be followed, we hope, by many similar remonstrances.

Let this great hinderance be removed. Let the Bombay system of taxation be adopted, and, instead of promoting, the East-Indian government will then be discouraging, the growth of the poppy. They will cease to be implicated in the traffic, and the majesty of the British nation will be free to act. Let the importation of opium into Hong Kong be discouraged by a heavy duty, and armed receiving ships be prohibited. Let the contrabandist have no protection from us, and meet with severe punishment at the hands of our own authorities, if, in the prosecution of his smuggling transactions, he be guilty of violence, and take the life of the servants of the Chinese government.

China, under the effects of the opium trade, is becoming increasingly impoverished. "Many of the northern cities, once in the most flourishing condition, are now in a state of decay, or in ruins; the pagodas which crown the distant hills are crumbling to pieces, and apparently are seldom repaired; the spacious temples are no longer as they used to be in former days; even the celebrated temples on Pootoo-san, an island near Chusan, to which, as to Jerusalem of old, the natives come from far to worship, show all the signs of having seen better days. It is very true that these are heathen temples, and the good in every land will hail with delight the day when these shall give way to others which shall be erected to the true God; but nevertheless, such is the fact, that these places are not supported as they used to be; and from this I conclude that the Chinese, as a nation, are retrograding, rather than advancing."\* It is not only that opium drains away the precious metals, but it inflicts a national injury of a more fatal nature: it destroys the moral character of the people, and breaks down their habits of industry and subordination. The evil is penetrating deeply into the very heart of this great empire, and rendering it more wretched, and replete with instances of individual and

domestic sorrow, than at any previous period. The poison which distilled from the fangs of the cobra, and terminated the life of the unhappy attendant, although more rapid, is not more sure in its operation, than that poison which is being infused into the veins and vitals of the Chinese empire. How fearful the responsibility of the man, who, for the sake of gain, inflicts such evils on his fellow!

The merchant purchases a quantity of opium at the Company's annual sale; he purchases it as he would any other article of traffic; he buys it with the intention of making a per-centage on the money he has advanced. In due time it has been all satisfactorily disposed of on the Chinese coasts, and, receiving the remittances, he congratulates himself on his successful speculation. He himself, perhaps, is a father, the head of a family. Towards his wife and children his heart warms with kindly affection, and he loves to see them happy, their wishes anticipated, their wants supplied. He wishes his home to be a happy home, and when sickness and sadness enter in he himself shares the sorrows of the wintry season. But the opium which was sold on the Chinese coast, does he ever follow it to its destination? Does he ever venture to realize the effects which it is producing in the bosom of many a Chinese family, at the very moment when he is engaged in expending the gain, which this lucrative traffic had procured him, for the comfort and well-being of his own? "It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold or starvation."†

\* Fortune's "Wanderings in China," p. 9.

† "The [Boston, U. S.] Missionary Herald," Nov. 1851, pp. 385, 386.

It is well that men should be forced to draw aside the curtain, and look upon the consequences of their own actions, and the miserable condition to which they are reducing thousands of their fellow-men.

"The opium-trade is carried on by men from Christian lands, who appear before the heathen as Christians; so that the leading idea which the Chinese have of the Christian religion is, that it permits its votaries to violate all law, and promote habits which even the heathen class with the lowest vices. Wherever we go in the cities and villages, we are continually liable to be questioned about opium. Hence we feel it necessary to keep ourselves as distinct as possible from it, and to prove by our conduct that we speak the truth, and are altogether in earnest, when we not only disclaim all connexion with the traffic, but pronounce it a wicked business from beginning to end. That there are difficulties in the way of carrying on mercantile affairs at such a place as Amoy, and yet keeping the hands entirely clear of this trade, is freely admitted and felt; but that they are sufficient to justify persons in ruining their fellow-men cannot be admitted without reversing the entire code of Christian morals.

"Aside from the reproach which the traffic casts upon the Christian religion, we find it a great obstacle to the evangelizing of this people. We cannot put confidence in an opium smoker. A man who uses it in this way, even in the smallest degree, we should not dare to admit into our church. But, according to the statements made by intelligent Chinese, more than one-half of the men of Amoy are more or less addicted to the practice! Of these the Missionary can have comparatively but little hope. We know that the grace of God can deliver from every vice; and there have been instances of reformation even from this. Still, when talking to an opium smoker, we always feel discouraged."\*

Let every individual engaged in the opium trade remember that these are results with which he is chargeable. Unjustifiable proceedings are often pursued in this country, but men generally are careful to gloss over their real character, and so endeavour to escape from the consciousness that they are doing wrong. Powerful temptations are being prepared to entice men away from the devotional uses of the Sabbath, and to render it a day of worldly pleasure. The originators of such plans pretend to themselves an anxiety to befriend the poor, and afford them opportunity of needful recreation. They forget that

higher interests than man's temporal welfare are involved—the interests of his soul, his well-being for eternity; and that any measures, however professedly friendly to him, which place him in a worse position with reference to these, are injuries, and not benefits. But what can be pretended to justify the opium trade? unless it be such a reason as we find put forward by one writer on these subjects—"China is decidedly an over-populated country. Opium-smoking checks the increase, and thereby does good; a view of the question not altogether unworthy of attention." † We stoop not to argue with such pretended philanthropists.

But we would appeal to every man who is of opinion that a Malthusian theory will not justify a system of wholesale murder—to every man whose feelings are not blunted, and whose heart is not seared, by the blighting influence of unhallowed gain—we appeal to the British public, to the Imperial Parliament, to the Sovereign on the throne—we implore them, for the sake of China, for the sake of England, to institute a decided change of policy on this question. "Let the Christian legislators of Britain look to this evil, and boldly confront the danger. Opium is doubtless a profitable source of income to our Anglo-Indian government, which those who take a low view of the question may be unwilling to abandon. But let Indian revenues be collected from other sources than from a nation whose government we have humbled to the dust, and incapacitated for the rigorous enforcement of her tariff laws. Britain has incurred a heavy debt of responsibility in this matter; and unless the Christian course, which generosity and justice alike point out, be strictly followed, the page of history, which proclaims to future generations the twenty millions sterling consecrated on the altar of humanity to the cause of slave-emancipation, will lose all its splendour—yea, will be positively odious to the eye—beside the counter page which publishes our national avarice in reaping an annual revenue of two millions sterling from the proceeds of a contraband traffic on the shores of a weak and defenceless heathen empire. Britain has displayed her power, the giant's attribute. Let her also exhibit to the people and rulers of this pagan country the noble spectacle of a Christian government, superior to the arts of oppression, and actuated by a philanthropic regard to the best interests of mankind." †

Five years have elapsed since this appeal was

† Davidson's "Trade and Travel," p. 242.

‡ "Narrative of an Exploratory Visit," &c. pp. 501, 502.

\* Ibid. May 1851, p. 252.

put forth. England's position on the Chinese coast continues to be what it was then, one of bitter oppression and heartless cruelty. The panderers to vice in the dark places of our vast metropolis, who inveigle the young and inexperienced to make gain of them, and help on others in the vicious courses which lead to present and eternal ruin, are acting in no other way than honourable and respectable merchants of our British nation are acting on the coast of China. They also take advantage of the ignorance of others; they also feed their vices; they also help them forward to present and eternal wretchedness, for the sake of gain. It is an iniquitous traffic, one which must re-act upon us in the way of judgment. It is already exercising upon us an injurious influence. The fair trader is supplanted by the opium smuggler, and the sale of the drug interferes with the demand for the manufactured goods of England. China's resources are being squandered on this prostrating vice. She is losing, under its spell, the desire and the means of supplying herself with the product of our looms and factories. Sir John Davis, in a letter to the Earl of Aberdeen, dated Aug. 8, 1845, expressly states, that at Fuh-chau "opium forms the staple article of trade, the drug being consumed in these districts to a large amount." "It seems," he adds, "that the demand for this drug does at this moment, and probably may always, far exceed that for manufactured goods of every description." The statistics of this part of the subject are presented to us, in the following abbreviated form, in the report from the Select Committee on commercial relations with China—"The payment for opium, from the inordinate desire for it which prevails, and from the unrecognised nature of the transaction, which requires a prompt settlement of accounts, absorbs the silver, to the great inconvenience of the general traffic of the Chinese, and tea and silk must in fact pay the rest"—in other words, we can only dispose of so much of our woollen and cotton goods to the Chinese as we can afford to take of their tea and silk in exchange for the same; and the requirements of the comparatively small population of the British empire for those articles assign a limitation to our trade with 360 millions of people. Mr. R. M. Martin expressly states, in his evidence before the Committee of the House of Commons, that when he inquired of the toutai at Shanghai what would be the best means of increasing our commerce with China, his first answer was, "Cease sending us so much opium, and we shall be enabled to take your manufactures."

We have endeavoured to discharge a bound-

den duty in connexion with this subject, feeling that to be silent is to compromise ourselves with the heavy guilt attached to such transactions. We trust that public attention will be drawn to the fact that the smuggler is, at this moment, pursuing his nefarious transactions on the Chinese coast under British national protection. We trust that the whole of this opium procedure, like a guilty culprit, will be dragged into the light, subjected to free discussion, and its iniquity exposed; and, as its great enormity becomes more and more palpable, that many who have hitherto inconsiderately engaged in it may be led, at whatever cost, to withdraw from it: otherwise if "the hire of the labourers . . . kept back by fraud, crieth: and the cries of them which have reaped," are described in the revelation of God as "entering into the ears of the Lord of sabaoth," how much more shall not the riches obtained by taking advantage of the moral weakness of a heathen nation, and ministering to the destructive infatuation of which they have become the victims, cry into the ears of Him who says, "I will repay!"

But what need that Missionary enterprise should be urged forward, and the gospel given to China! The plague has begun, and this alone can stay it. The taint has penetrated deep into the system: this searching medicine of divine power can alone arrest its progress, and preserve this nation from utter ruin and dismemberment. The fearful juncture at which they have arrived "should only serve as an additional stimulus to the church to send forth more labourers, and put forth greater efforts, in order that the tide of destruction which the Christian world is pouring in upon the heathen may be stayed. To say nothing of principles of benevolence, justice demands of Christendom that the evil should be arrested, and reparation be made, if possible, for the injury already done. If nothing more is attempted, let there be an equivalent given for what has been received from China. It is an astounding fact, that the money which Christian nations have received from this nation, for this one article, far exceeds all the money which has been expended by all Protestant churches on all Protestant Missions, in all parts of the heathen world, since the days of the Reformation! The amount of money yearly drawn from the empire in exchange for opium exceeds thirty millions of dollars."\*

It is a cause of thankfulness indeed that there is a remedy, and an effectual one, which can adapt itself to the lowest state of human wretchedness, and raise man from a condition

\* Boston "Missionary Herald," May 1851, pp. 152, 153.

in every other respect of utter hopelessness—"the leaves of that tree which are for the healing of the nations;" and also that there is an opportunity of dispensing it. In this, our position is decidedly improved, that, with the openings of the five ports, the antidote as well as the poison may be introduced.

We shall have an opportunity, next month,

of presenting to our readers interesting communications from the Bishop of Victoria, embodying the details of a visit paid by him to the northerly cities of Shanghae and Ningpo in the spring of 1852. We shall find in them much information, not only as to the position and prospects of our own Missionaries, but with reference to Missionary work in general.

## RECENT INTELLIGENCE.

### MOOSE FACTORY—LETTER FROM THE BISHOP OF RUPERT'S LAND.

In our Number for October we mentioned the intended journey of Bishop Anderson to Moose Factory, and the probability that, at the time when our article was being penned, he had arrived there. Despatches recently received from Rupert's Land have made us aware that he had anticipated us as to time, having reached this remote spot in the beginning of August, and left it before the termination of the month. At one time, amidst the trials consequent on the heavy floods at the Red River, he had almost abandoned the prospect of being able to prosecute the journey: nor can we wonder at this, when we read of the wide-spread character of the inundation, and the wreck of houses and property throughout a large portion of the settlement. The Bishop's promised narrative of the events connected with that season of mingled trial and mercy has reached us; but we have found it too long to publish *in extenso* in our periodical, and too interesting to be abbreviated; and it has therefore been placed in the printer's hands for publication in a separate form. Our readers will see due notice of its appearance on the cover of our periodical, and we recommend to them an early perusal of it, as an appropriate sequence to that interesting compendium of the North-West-America Mission history, "The Rainbow in the North."

Trying, however, as the dispensation was, yet with its subsidence the settlement seemed to recover itself with such elasticity, that the Bishop was enabled to leave for Moose Factory on the 28th of June. The results of that visit he places before us in the following letter to the Hon. Clerical Secretary—a letter which speaks for itself, and which we therefore publish just as we have received it. It abounds with points of deep interest. The comparatively short time in which our catechist, Mr. Horden, was enabled to acquire a knowledge of the vernacular, and the happy results of which this has been productive—an example of encouragement to all Missionaries to look up for a similar blessing on laborious efforts; the syllabic system, and the success which has attended its introduction amongst the Indians, a

subject in reference to which an explanatory article is in preparation; the seasonable arrival of the Rev. E. A. Watkins, and the intended occupation by him of a new Station, Fort George, or Big River, on the eastern coast of James's Bay; the prospect, from this more northerly place, of opening communications with the Eskimos, and the heartfelt joy of the Bishop at such an anticipation; these are subjects which will arrest attention, elicit sympathy, and encourage our readers to more earnest prayer.

"*Moose Factory, Rupert's Land, Aug. 10, 1852.*

"MY DEAR SIR—Although the ship has not yet arrived, and I have not yet been able to welcome Mr. Watkins to our shores, I cannot resist the pleasure of communicating my first impressions of Moose and its neighbourhood, with my anticipations regarding the spread of the gospel in this quarter.

"The Society will learn with interest that I reached this in health and safety, after a very pleasant journey, on Aug. the 3d. I started from the Red River June 28th, and reached Albany July 28th, in a light canoe. This I left at Albany; and, after waiting there four days on account of the wind, came along the coast in an open boat in a day and a half. At Albany I had full opportunity of judging how much of progress Mr. Horden had made in the language, and how successful he had been in gaining the affections of the Indians; successful, also, in teaching them to read and write in their syllabic system, as all of them had their books ready to produce and read before me. But although I saw quite enough there to lead me to form a most favourable opinion of his successful efforts and untiring diligence, the view of this spot tends much to deepen these impressions. To hear him talking with them in their tents; to hear him address them for some time in unpremeditated words; to see the love which they seem to bear towards him in the Lord; this is a sufficient reward for the length of way along which I have travelled. The first question has been here, whether I am going to remove him, and carry him back with me; and it has been a great relief to them that such a

step will, I hope, not be necessary. At Albany, when I was speaking with the Indians, they interrupted me by saying that Mr. Horden spoke their own language very well; and last evening, in examining an old chief for confirmation, his spontaneous testimony, without any question on the subject, was to the same effect. Indeed, it will be sufficient proof of this, if I mention that, in examining about twenty Indian candidates last night, he could interpret entirely for me, and no one was requisite besides ourselves. I deem it highly creditable to him to have acquired such fluency in so short a time. It has been, I think, by going at once into their tents, taking down often a long conversation from their lips, and sitting often for hours employed in this way. In the use of the syllabic system he has been most successful, and I must confess that, in raising the Indians, and carrying them rapidly onwards, I have not yet found any engine so effective. They carry their book now about with them: they have one or two of their little books in a bookcase, or within two boards joined with a string, and their demand from me at Albany was for paper. They can write very beautifully themselves, the women as well, on an average, as the men. Their dialect is different somewhat from the Cree, although I can understand them a little, and they me. It is their dialect that Mr. Horden speaks and writes exactly as they do.

"Of the place itself I would only say, that it is more like an English village than any other sphere in the country. There is a small church and parsonage, formerly built for the Wesleyans by the Hudson's-Bay Company. I am bound to acknowledge the exertions of Mr. Barnley, for many years a diligent labourer here, and who laid the foundation of what we see around us. Mr. Horden is fortunate in finding these buildings all ready, and fortunate, too, in the extreme kindness of Robert Miles, Esq., chief factor, who is in charge of this district, and who has rendered much valuable help in very many different ways. Of this Mr. Horden is, I am glad to see, very sensible, and professes himself to be in every way most happy and comfortable in his sphere, and in the friends around him.

"Other particulars of my route, and of my proceedings here, I must reserve for another opportunity. I have kept notes by the way, and these I shall forward from the Red River, that any extracts may be published in the "Church Missionary Intelligencer," and the whole in a separate form very soon afterwards. My plans for the future I must hold yet in abeyance for a few days. My hope is to ordain Mr. Horden after the arrival of the ship, and then to leave Messrs. Horden and Watkins

together. There is a wide field of labour, and apparently an open door for the gospel to the east and the north-east. Rupert's House we might occupy, and, higher up, Fort George, or Big River. At one or other of these I hope Mr. Watkins may pass the winter, perhaps at the former for the winter months, and then pass to Fort George in the spring, where he would meet a large number of Indians, and also parties of Eskimos, who often travel there. It will be to me a delightful day in the history of the diocese, which would bring me into communication with the Eskimos. I am sure that the Society would feel it a delightful era in the history of their Missions in this land. There is enough of the Bible here in Mr. Horden's hands to commence labour among them, should Mr. Watkins go thither. At the Red River I have many Testaments and hymn-books, but not here. A small supply could, however, come out next year by the ship. The Bible Society would, I am sure, furnish the former, and my excellent friend, the Rev. Peter Latrobe, would furnish some hymn-books, which would be a material help. May God grant that this may almost be as a new field of Missionary labour for the Society; for although the population may not be very great between Fort George and Ungava Bay, there are many Eskimos on the other side, who trade to Churchill, above York Factory, and in that direction.

"Returning to Mr. Horden and his labours, I would add that he makes himself generally useful, carries on the young, and teaches them, and is as much beloved by the European population as by the Indians. The latter, however, form his sphere, and occupy his chief thoughts. Indeed, one cannot doubt this, as the little church is crowded to excess, and cannot contain all the Indians at morning or afternoon service, while the English forenoon service is much smaller. Of a settlement I do not see much prospect in any spot along this Bay, for want of fish, and the severity of the climate for the growth of corn; but I hope that some spot may present itself at a future day, as we want much some place where the aged, the widow, and the orphan, might settle and build, and raise some produce, if possible, for themselves. Apart from this, it would appear that the Indians here are, by comparison, pretty well off, and kept in tolerably constant work; and yet I am convinced that the work will be more permanent, and the gospel take a deeper root, when the people are settled, with something to bind and connect them to the soil.

"Aug. 24—I am now in a position to report the final arrangements connected with this quarter—the arrival of Mr. Watkins, and



the ordination of Mr. Horden. The 'Prince Rupert's' guns were fired on Saturday the 14th—by a singular coincidence the very same day as we fired our own guns on my arrival at York Factory in 1849. The passengers, however, were not able to land until the 18th, so that I could not avail myself of Mr. Watkins's help before Sunday the 22d. He is a most acceptable addition to our staff; and I tell our Christian friends in this department that they have abundant cause to bless God for two such labourers. I still felt that it would be cruel to remove Mr. Horden to the Red River, detrimental to the Mission when the work had gone on so far, and a very needless expense to the Society. I therefore determined to carry out his ordination, and leave him to go on with the good work at Moose. Had I changed him, and placed Mr. Watkins here—as from acquirements and seniority in the ministry might otherwise have been deemed right—it would have placed Mr. Watkins at a disadvantage, as not yet knowing the language, and rather thrown back the work. Mr. Watkins, too, professed his own willingness to break out new ground, and to remain entirely passive in the matter: indeed, the Christian spirit of both Mr. and Mrs. Watkins in the whole matter I cannot too much praise. I have therefore appointed him to Fort George, or Big River on the maps, for the present winter; and I hail it as the happiest arrangement which I have been able to make during my trip, the best fruits of my journey. He will be welcomed by a large number of Indians, as well disposed towards the gospel, I believe, as those here. He will be near another post, Little Whale River, to which also many come; and at each of these posts, but especially the latter, he will meet from time to time with some of the Eskimos, who come down in large numbers. The first doubt was, regarding fuel for the winter, and food; but these difficulties have been met through the kindness of chief factor Miles, who has placed a store at their disposal; and I believe, with the abundance of reindeer and white partridges, they will be better provisioned than at Moose—with the addition of what I had forgotten to specify, a great plenty of salmon at particular seasons. I hope that even during the winter, at all events with the open water, Mr. Watkins would meet several of the Eskimos; and my mind is filled with thankfulness at the thought of our opening, ere long, a communication with that tribe. It will be a delightful result of this long journey, if the gospel is brought near to them: it will, I am sure, cause much joy to every member of the Society, and form an era in the history of the Mission. The instructions given to Mr. Horden he will be

good enough to forward: in these I have recommended him to endeavour to secure one or two promising young Eskimos, to learn the language from them, and teach them the gospel in return, that they may go hereafter as pioneers among their countrymen. Any more special directions I should be glad if the Society would send to Mr. Watkins, as he will now be more dependent on instructions from home than from Red River, on account of the difficulty of communication.

“Should intercourse be opened up with them, I should put in a claim for a Missionary purely for them, one who might have that as his sole language, and learn it in some measure before coming out, from some of the retired Moravians. But this is not my immediate request. What I deem most necessary here, although I can scarcely ask it, having received so much for Rupert's Land, is a useful schoolmaster for Moose for next year. If you could get a young active man, unmarried I think, at a smaller salary than Mr. Kirkby, such as Mr. Horden was, he would be a great blessing, and might have, I fancy, forty children, who would be much raised and benefited by education here and hereafter. A young man of such a stamp coming out in 1853, might have the hope of ordination in 1855 or 1856, should I live to visit the spot in one or other of those years. He would then be ready to step in, should either of the present labourers be removed. I think a young man might be had for 60*l.* a year; and do not let him bring out too much, but travel light, and the expense would be less to the Society.

“My own stay here has been a most happy period. In my first sermon to them on the Sunday after my arrival, from the text Romans i. 9—12, I expressed the wish and prayer that our short time together might be a bright spot in our existence, a season of refreshment from the Lord. To myself it has been so; and I think I am not wrong in saying that God has fulfilled the prayer to others also. My first Sunday was, in a manner, baptismal. In the afternoon I baptized twenty-five children, infants chiefly, whom Mr. Horden could not baptize. Next Sunday was the Confirmation Sunday. In the morning, twenty-three of those resident in the Fort, and Europeans; in the afternoon, 105 Indians—a delightful service, reminding me of Cumberland in 1850. I had examined them all in little parties, with Mr. Horden's assistance, without an interpreter, in the Catechism which he had prepared on the leading truths, the substance of the gospel. Their answers about their present condition, and their hopes for eternity, were very satisfactory and intelligent. The last Sunday was sacramental.

After the morning service I ordained Mr. Horden deacon, preaching myself on the occasion, from the motto on the priest of old, taking the whole verse, Exod. xxviii. 36. We then partook of the Lord's supper, those connected with the Fort. At the afternoon Indian service we celebrated the first communion with them. It was still, and deeply solemn. We chose out only a small number of them, and to this little party additions will soon be made. Mr. Watkins partook with us, but did not assist. I administered the bread in their own dialect, and Mr. Horden followed with the cup in the same tongue. We were thirty-one altogether, when the rest of the congregation had removed. It had been overflowing, women and children sitting in the aisles, and the day being one of our hottest, it was very overpowering. I was glad that Mr. Horden should so commence his work at once: he had that afternoon some adult baptisms, some infants, and, after all, the Lord's supper. To him, however, it is lighter, from his knowledge of the language. He was much affected when all was over, and said that the one service more than repaid him for all his toil and labour.

"This day I ordained Mr. Horden priest, preparatory to my departure to-morrow morning. Mr. Watkins preached on the occasion a very full and excellent sermon from Col. i. 28, and assisted me afterwards in the imposition of hands. It was a very busy morning at the Fort, from the departure of one of the gentlemen, and our numbers were not so great; but the service was very solemn and impressive, and a peculiar stillness throughout the whole of it. At the end of the Nicene Creed I bade them farewell in a few short sentences.

"My only grief has been to hear that Mr. James is unable to come out. It will give me more to do during the winter; but immediately on my arrival I shall endeavour to make all the necessary arrangements for the supply of the duty. Mr. Hillyer, the Society is aware, is now at Fort Pelly; and even

had he been nearer, I scarcely think that he would have been strong enough for the duty at St. Andrew's. Mr. Watkins would certainly have done admirably for the post. I sincerely hope that, in the mercy of God, Mr. James may return among us in October 1853; but should illness still prevent, and the Society prove unable to send one in his room, it would then be an object to remove Mr. Watkins, if possible, to the Red River. Although an arduous journey for a lady, I do not deem it impracticable. He might cross with his wife; but all his property must then be left behind, as he could only travel with the provisions for the way, and their personal apparel. Should he eventually remain in this quarter I would hope to invest him with some authority here, so that he might be the recognised head of Missionary labour in the department. But I hope that the Society will write as fully as possible, by the spring canoes, to myself, to Mr. Watkins, and Mr. Horden.

"The Committee will, I am sure, feel for me in my being so soon separated from those whose acquaintance and friendship I had just formed. To have seen two such faithful labourers has been a great pleasure, and in proportion has been my pain at being so soon to leave them. But this is the very trial incident to my office, and the more so on account of the distances which our Stations are from each other. We have had a delightful season together, but when we may meet again is uncertain, and known only to God. Before the Society receives this letter I shall, if God spare my life, have reached Red River. Very much will await me there to be done. May I beg the prayers of the President and Committee, that, as my sphere of labour widens, God may proportion my strength to my day, and give me much increase of grace. Here there is indeed a noble work in progress, and very effective labourers. May we see a like measure of success in many other quarters also!"

## MISCELLANEOUS.

### VALEDICTORY DISMISSAL OF WEST-AFRICAN MISSIONARIES.

ON Monday, Nov. the 1st, a meeting of the Committee of the Church Missionary Society was held at the Institution, Islington, to take leave of the following Missionaries — the Rev. J. U. Graf, returning to Sierra Leone; the Rev. D. Hinderer, returning to Abbeokuta, accompanied by Mrs. Hinderer; the Rev. R. C. Paley, B. A., St. Peter's College, Cambridge, and Mrs. Paley,

together with an Infant-school mistress; Messrs. G. F. E. Gerst, J. T. Kefer, and A. Maser, candidates for holy orders, going out for the first time to Abbeokuta; Mr. Hensman, medical adviser to the Yoruba Mission; and Mr. Allan, industrial agent at Sierra Leone, with Mrs. Allan.

The chair was taken, in the absence of the Right Hon. the President, by Bishop Carr, and, prayer having been offered, the Instructions of the Committee were addressed to the as-

sembled Missionaries by the Honorary Clerical Secretary. They had reference to the following points, to which, in the existing circumstances of the Mission, it was thought desirable that their attention should be specially directed.

I. The temporal assistance which a Missionary is justified in affording to his native converts.

II. The means of support for native pastors.

On this head the Instructions were as follows—

“The second head to which the Committee will refer is that of the support of native pastors. The Committee have rejoiced in the intelligence, that, at Sierra Leone, at least twelve individuals are prepared to be presented to the Bishop for holy orders. But these should not look to the Society for a stipend. The colony is able to supply, in a great measure if not entirely, the means of support to a native ministry. Measures to this end must be organized before the ordinations take place.

“The system of weekly payments of one halfpenny for each adult has happily been established in Sierra Leone. This sum has hitherto been paid to the general funds of the Society: it should be transferred to a fund for paying the stipends of native ministers. The people in Sierra Leone and in Abbeokuta *must* be taught that it is the law of Christ that His people should pay for their religious instruction and ordinances; that the primitive rule was one-tenth of their produce, and in sacrifices, first-fruits, and other offerings, a still further proportion. Let this principle be brought to bear upon the weekly contributions, which hitherto appear to have been confined to one halfpenny a week, even for the prosperous as well as for the poor. Endowments are also to be invited and sought for: the untouched Jubilee Fund of 10,000*l.*, out of which grants will be made for the endowment of native churches in proportion to the amounts first raised by themselves, should be a great encouragement and stimulus, to those natives who have the means at their disposal, to endow their own church.

“The Committee will not, on this occasion, enter into the details of such measures as will be requisite for the institution and support of the native pastorate. These must be matured by the Bishop of Sierra Leone, in concert with the Missionaries. The Committee are very thankful that you, brother Graf, are able to return with the Bishop, to give such conferences the benefit of your long experience, and habits of accurate and wise observation. To accomplish this, you have been willing to leave your wife another year in England.

“The Committee will point to one of our Missions, in which the native converts have already taken up this subject with spirit, and have responded to the appeal of the Parent Committee, lately issued to all their Mission churches, to support their own native pastors. At Madras the native Christians had, a few years ago, formed a benevolent fund, for relieving the sick, and promoting pious objects. At the last Anniversary of that Institution it was proposed, and carried unanimously, that the balance in hand, amounting to about 10*l.*, should be devoted to an endowment fund for the support of a native minister amongst themselves. Additional subscriptions were given on the spot, which raised the sum to 30*l.* This commencement was encouraging; but the resolutions passed on the occasion, and the addresses given by native converts, exhibit a spirit which gives the promise of far greater things. One resolution was in these words—‘That this meeting acknowledge the reasonableness of the resolution which the Church Missionary Society has formed in reference to the future support of the Christian churches connected with it, and promise, by divine help, to exert themselves to fulfil the obligations which devolve upon them, by striving to provide for their own pastors.’ An argument by which this resolution was supported in a native address was of the most touching kind, clothed in the striking language of oriental imagery. A native catechist thus addressed his countrymen—‘The Church Missionary Society is desirous of rousing its native churches to exert themselves in their self-support, like the eagle that stirreth up its nest to make its young to fly. It is far from their intention to put their resolution into effect suddenly, and thus leave their Tamil churches without support. No! but as the eagle, after it has stirred up its nest, spreads its wings under its young and bears them up, so the Society will continue to afford, for a short time, the help they have hitherto given them. But, after a while, it fully expects that these churches will provide among themselves for the support of their pastors, and others engaged in ministering to their spiritual wants.’ Such is the recognition of a great Missionary principle by the Hindu converts of Madras: Surely it will provoke the negro converts of Sierra Leone to a godly jealousy; for they are an earlier church, and in far greater wealth and prosperity.”

III. The educational department of a Mission.

On this head various important suggestions were given. That portion of them which was prefatory to the more detailed Instructions we introduce.

"In respect of Sierra Leone, we may thank God that the educational establishments have been already completed, both in the foundation and in the superstructure, upon such a scale, that there only needs the quickening influence of the Holy Spirit, upon the hearts and intellect of the teachers and the taught, to render Sierra Leone the Light of West Africa. The Bishop of Sierra Leone will, upon his arrival, take up his residence in Fourah Bay ; and the Committee hail that arrangement as a most auspicious one, as it will identify most effectually that 'school of the prophets' with the whole of his vast diocese.

"The educational system of Abbeokuta is yet to be formed, and you, Brother Paley, have devoted yourself to this department. The Committee will here avail themselves of the experience gained in another Mission to guide their Instructions to you on the present occasion.

"The analogy to which they refer is that of the New-Zealand Mission. There are some salient points of similarity between the present state of things in Abbeokuta and that which existed in New Zealand when Christianity first began to spread among the people. The eagerness of the people to hear and to communicate the gospel brought multitudes, within a very short time, to the profession of Christianity. The chief labour of the Missionaries was expended upon preaching, travelling, and catechizing. The temporal labours necessary for their own subsistence, and for that of the converts, filled up the rest of their time : hence there could be no systematic plan of general education. In the midst, however, of our rejoicings at the wonderful progress of the Gospel among the natives, we were arrested by earnest warnings of intelligent observers, that unless improvements in education were immediately adopted Christianity would speedily retrograde ; that the broad foundation of the scriptural instruction of the rising generation was wanting ; that the native teachers had too scanty a stock of knowledge to sustain their influence under the advancing social progress which even a nominal Christianity brings with it. The truth of these warnings soon became palpable, from the fact that the oldest and wisest Missionaries have felt themselves compelled to form industrial, boarding, and training establishments. The veteran Missionary was thus turned into the elementary schoolmaster ; the itinerant native preacher, who had travelled over hundreds of miles, and had brought whole tribes to the profession of the gospel, now took his place in the class-room ; the Mission-house was become the academy ; and at the very time when the Society was looking for such a self-supporting native pastorate, as

would have permitted the withdrawal of a portion of its expenditure from New Zealand to other heathen lands, the Committee have been obliged to sanction an additional expenditure *for schools and schoolmasters!*

"Let us learn wisdom for Abbeokuta : let wise and well-considered educational plans commence with, and keep pace with, Missionary operations. You, Brother Paley, are to be set apart specially for this object. In your person are happily combined, with an ample experience in the management and superintendence of elementary schools, all the advantages of a complete academical education, and the *prestige* of a name celebrated throughout Christendom for the noble achievement of communicating to the youthful mind clear and simple, yet acute and profound, knowledge of the evidences of Christianity. The Committee are bound to restrain their own anticipations by the rule—'Let not him that girdeth on his harness boast himself as he that putteth it off;' else might they expatiate upon the new lustre which even the name of Paley may acquire, when you shall be permitted to teach the youth of Central Africa the solid foundations of reason and fact, upon which they are invited to build their hopes of salvation ; when the heathen and Mahomedan shall cast away their 'refuge of lies,' and embrace, from your lips, 'the truth as it is in Jesus,' and own the religion of Christ to be the only '*reasonable service.*'"

The following remarks had special reference to the female portion of the Missionary band—

"The Committee must address a few words to their Missionary sisters whom they see before them. We welcome you, as the noble followers of those women of old who laboured with Paul and the other Apostles 'in the gospel.' We may suppose that, even in that day, the names of such women were sometimes 'cast out' among their companions as extravagant enthusiasts, else why should St. Paul have encouraged them by the very remarkable assurance, 'whose names are in the book of life?' The Committee do not hesitate to address the wives of their African Missionaries in the same spirit. For there no worldly prospects can float before the eyes even of the least candid critic ; there, no motives can sustain the mind of her who goes forth but the love of Christ ; there, at least, conjugal affection, and all the tenderest sympathies of the female character, must be sanctified by that faith which, out of weakness, made strong the women of old.

"There is a great work before you in the promotion of female education, in following up similar plans to those which have been sketched for the education of the male sex.

The Committee commend you, dear sisters, to the unseen but almighty arm of that Saviour, who on earth permitted certain honourable women to minister unto Him, and who first appeared, after His resurrection, to comfort *them*. We speak by faith, and not by sight, when we assure you that 'as your days, so shall your strength be;' and that you shall be no real losers by the sacrifice you are now about to make of all the comforts and social advantages of a happy English home. Christ's presence in Africa will more than recompense you."

After these leading points had been comprehensively and practically dealt with, the Instructions concluded as follows—

"The Committee now address to all their friends two parting words. You will be shortly addressed, in the way of general encouragement, by our brother Bickersteth. The Committee will confine their advice to that which is more strictly of a Missionary kind.

"First, *Live wholly for and in the Mission*. Experience gives an emphasis to this advice which you may not at first understand; but accept the word as a parting injunction from those, in a certain sense, in authority over you. Beware, as Bishop Carr lately said on a similar occasion to the present, of religious society out of the Mission. Beware, as every wise and experienced Missionary has exclaimed, from every field, of European influence. Give yourselves wholly to the natives. Let them see that you have come out for their sakes, and for their sakes are willing to spend and be spent. Take example from Nehemiah while building the walls of Jerusalem. You have a great work to do for the natives: why should that work stop while you go down to speak with the Europeans? Take an example from our Lord's messengers, and 'salute no man by the way.' The Committee add a testimony lately received from one of their oldest Missionaries—'Experience, from the first year of my Missionary life to the present day, has taught me, again and again, the perplexities, annoyances, and troubles invariably connected with, and arising from, great intimacy between individual members of the Mission, of whatever station, and parties out of it. I trust you will forgive my candour for the work's sake. Whether the intimacy be with civilians, chaplains, governors, or others, it has proved a bane to the Mission, and not seldom a snare to the individual—which all, but he concerned, could detect. Such connexions are even the more dangerous when the parties out of the Mission profess a friendship for the work, but, by drawing aside the Missionary, suck the very life-blood of his spiritual character and object. I know of but few exceptions to this rule.'

"Secondly, Within the Mission *keep up the spirituality* of your work. Preserve among yourselves, as you would your very life-blood, the presence of Christ. There is the more need of solemnly enjoining this upon you, because these Instructions have necessarily dwelt much upon secular matters. But let all secular concerns be sanctified—by the word of God and prayer, by frequent meetings for this purpose, by watching over each other in the Lord, by living near to Christ, by walking with God, by much retirement and communion with the Father, Son, and Spirit. Seek the outpouring of the Holy Spirit upon your own souls—upon your work—upon your schools—upon your congregations—upon the heathen. We shall not fail, on our part, to present you continually before the Lord, that He may keep you from falling, and preserve us all faultless to that day when we shall meet before the throne of God, as we trust, with exceeding glory."

The Rev. J. U. Graf thus replied to the Instructions of the Committee—

"Amen and Amen to the Instructions now delivered to me and my brethren is the real, earnest, and full expression of my heart. That 'God moves in a mysterious way, His wonders to perform,' has been the experience of the church of Christ in all ages, a truth to all eternity, and wide as the universe. It is stamped upon every sheet and page of the Society's proceedings: it is stamped especially upon that Mission with which, in God's providence, I have been mercifully connected. Wonders of love, wonders which man was never able to unravel, but wonders which now we are in some measure able to understand, have been displayed there.

"When I proceeded to Sierra Leone the first time, sixteen years ago, things looked very different from what they do now. In both temporal and spiritual things the colony offers quite a different aspect. The very little place, Freetown, had poor little mud houses covered with grass, and here and there a tolerably good kind of house; and by this kind of better houses we were able to find out the habitations of the Europeans. Now, things are changed. Good houses—stone buildings with slated roofs—perhaps all possessed by natives, show that the state of things has quite altered. At present, they who carry on the chief trade of the place are no longer the Europeans. A young man in the shop where I used to go to procure my victuals—a man possessing perhaps not twenty shillings in those days—has by this time become an extensive merchant, sends his children to first-rate boarding-schools in Europe, travels in the first-class carriages of the land, stays at the best hotels he can

find, flies over England, Ireland, &c., in search of knowledge, looks into every shop, enters into all our manufactures. This is the man now—the man of money—the man who can carry on extensive trade with merchants of Europe. And instances like these I could multiply from my own knowledge. And not only has this been the case at Freetown, but even in the country villages there have been instances of remarkable success. There was, in those days, a poor little man, a common farmer. You might see him hardly covered with a few rags; but he was a toiling man, an industrious man, and, by merely toiling at his plough or his hoe every day, he has become so prosperous as to own houses, have several shops, making and receiving large shipments, with a thousand pounds at times coming in, and regularly contributing to this Society and to the Wesleys.

“As regards intellectual improvement, likewise, progress has been made; and I am most happy to bring before the notice of this Committee the great improvement we have experienced in the character of our colony-born. They were our ‘thorn in the flesh’ five years ago. We felt that the colony-born were a disgrace to the Christian name, and a hinderance to the Missionary work. Now, thank God! in every one of our congregations there is to be found a goodly number of them. It is so at my own Station; and I can bear testimony to their great improvement of late, although of course there is still much to be desired. And I would desire particularly to mention how absolutely necessary it is to provide the colony-born with a suitable, wholesome literature. Happily, the instances are but few in which I have seen the worst kind—novels, and such like. But sure I am, that, if it were possible to introduce these, the native mind would very soon be fascinated by them. At present, they understand but one book—it is the Bible; and another book—it is our Prayer Book. But, as the colony-born increase in intellectual attainments, we may well fancy that they will feel a craving for a kind of literature which ought to be prepared for them. I trust the presence of the Bishop will greatly add to the safety of the colony-born; and that by the introduction of wise measures they will be kept from harm, and become a blessing to the land.

“But the most encouraging feature that a Christian man can consider is the spiritual state of the colony. ‘What has God wrought!’ How can we be sufficiently thankful, when we look back on the dark deeds carried on in years past in the interior of Africa, when parents’

hearts were buried in ashes, and children, their most beloved offspring, were carried into far-distant lands, to be the ‘servants of servants;’ and out of the multitudes carried across the ocean, a poor little ‘remnant according to the election of grace’ was brought to the happy shores of Sierra Leone—brought there, naked and destitute, miserable, degraded in mind and body, but now a temple of the living God, not made with hands; now about to be consolidated into a proper ecclesiastical establishment, permitting us to go hence, and leave the work to Africa’s children, to be carried on by them to the coming of our Lord, setting us at liberty to go on into the wilds of Africa. Yet even here spirituality and worldly prosperity seldom go hand in hand. Even a body of Christians, and sincere Christians, when they are surrounded by the outward pageantry of an ecclesiastical establishment, may lose rather than gain. May every friend of our work, every sincere friend of Africa, remember this in his prayers—that whilst we see the outward church at Sierra Leone prosper, we may not see the spiritual work fade.

“Finally, I commend myself to the Committee’s kind sympathy and prayers. Poor and weak is human instrumentality; but we are willing, having once experienced the love of Christ constraining us, to spend and be spent, knowing the work is the Lord’s, and having now the happy assurance, from past experience in the truth of God’s blessed promises, that our work will not be ‘in vain in the Lord.’”

Messrs. Hinderer, Paley, and Gerst, then each replied to the Instructions, in a few words; after which an earnest and affectionate address was delivered to the Missionaries by the Rev. R. Bickersteth. The Rev. Dr. Peck, Foreign Secretary of the American Baptist Board of Missions, then expressed his sympathy with the Society and its Missionaries, and his deep interest in the prosperity of the work in which they were engaged; and the whole party was commended in prayer to the protection and guidance of the Lord by the Rev. C. F. Childe, Principal of the Institution.

Towards the close of the meeting Rear-Admiral Hope entered the room, and announced that Lord Chichester and himself had left Brighton in the morning, by the express train, specially to attend the meeting; but that a collision had taken place, by which his lordship was injured, though not seriously, and had been obliged to return to Brighton. The Committee immediately united in rendering thanks to Almighty God for his lordship’s preservation. One of the passengers injured on the occasion has since died in consequence.