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AND FILLED THE WHOLE EARTH.—*DANIEL* ii. 35.

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Church Missionary Intelligencer.

CHRISTIAN WORSHIP—ITS TRUE GLORY

ASSUREDLY there is no subject which at the present time has been more thought of and energetically discussed than that of Christian worship, and how it should best be ordered.

At the Reformation it was earnestly considered. The men of that period acted in this respect with great wisdom, firmness and moderation. They did not reject *en masse* the forms and usages which had prevailed, but only so far as they had become superstitious and redundant. The chapter "Of Ceremonies, why some be abolished and some be retained," explains fully and explicitly the principles by which they were guided. They "cut away" such "as blinded the people, and obscured the glory of God," retaining others which pertained to edification, and the promotion of discipline and order. These arrangements were not lightly settled. Men's minds were greatly exercised about them. There was much discussion, and the various points were sifted and investigated; there was, for a considerable period in the history of this country, a back and forward movement, an ebb and flow; until at length a standard of Christian ritual was attained, which was judged to be happily removed from the extremes of bareness and poverty on the one hand, and from an undesirable redundancy on the other; and with such an arrangement, for many generations, the members of the Church of England appeared to be well content.

Of late years, however, the whole subject has been re-opened. Certain parties are no longer content with our chaste and Scriptural ritual, but demand that it should be altered. The pruning process of the Reformation, in their judgment, went too far, and they require that many things which were then omitted should be replaced. They prefer the first Prayer-book of Edward VI. (1549), not only to the second of Edward (1552), but even to that of Elizabeth (1559), which had retrograded somewhat from the more advanced position of Edward VIth's second Prayer-book; and more particularly in the omission of the rubric at the end of the communion service, which stood in Edward VIth's second Prayer-book, and which was not restored until after the Savoy Conference.

These are questions whose disturbing influence is not, and cannot be, restricted to our own shores. The nucleus of the earthquake may be here, but the vibrations connected with it are felt in other lands. Native churches are wide-spread over the earth, in Africa, India, China, New Zealand, organizations, which originated in the Missionary efforts of the Church of England; which, as her children, resemble her, and regard her with affectionate attachment as their mother church. In every one of these, even the most distant, the agitation connected with such questions may be felt at any moment, and, in some directions, has been felt.

The dispassionate consideration of such a subject, in the pages of the "Church Missionary Intelligencer" cannot with justice be regarded as unsuitable, more especially if, the details of controversy being avoided, attention be directed to the principles which underlie the whole; because the true principle of Christian worship being once clearly ascertained, the questions of details are more easily disposed of. It may be insisted upon, and that with a force which cannot be evaded, that between the details of worship and the principle from which they profess to spring, there must be compatibility; and where this cannot be substantiated, then the alterations so strenuously contended for must

be abandoned, or else the admission made that they belong to another centre, and that the principle and root from whence they spring must be sought for elsewhere.

And this is really the truth. The question is not so much about details of worship, as about the principle from whence they are to spring. Let the true principle be once ascertained, and then the details of worship will harmonize with it as naturally as the branches of a tree beautifully harmonize with the stem on which they grow. It was precisely so with the details of worship as settled at the Reformation; they harmonized with the principle of the Reformation; and if any be discontented with them, and desire a more sensuous worship, it is simply because another principle has enthroned itself in their minds, and that they mistake the centre to which they should belong. The antagonism lies between themselves and the principle of the Reformation, not between that principle and the details of worship in which it has expressed itself. To graft Romish worship on Protestant principles is plainly an incongruity: perhaps there would be no incongruity if persons who have devoted themselves to this strange grafting were to transfer themselves from the Church of England to the Church of Rome.

However, this is the point which needs to be insisted upon wherever this question be debated, at home or abroad, that it is not one of mere details, but of essential principles.

Christian worship is our subject—what is its essence, and how shall it be so ordered as to form and ceremony, as that it shall best accord with that true Christianity which is revealed in holy Scripture, and embodied in the Articles and Liturgy of the Church of England, if only indeed they be fairly and honestly interpreted?

True worship is a drawing near to God with the heart, for God is a spirit, and they who worship Him must worship Him in spirit and in truth. There may be multiplied forms and ceremonies, and yet if without heart service they are not worship. Rather must they be ranged under that category of vain worship which our Lord describes in the language of the prophet—"this people draweth nigh unto me with their mouths, and honoureth me with their lips, but their *heart* is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." The cause of this heartless and vain worship is pointed out. The truth, as God had revealed it, was not taught or implanted in the hearts of those who so occupied themselves. Instead of this, the traditions of men were taught, and these false principles, as might be expected, originated a false and vain worship. It may fairly be inquired what position Gospel teaching holds in churches characterized by a highly developed ritualism.

The essential element, then, of religious worship, for the want of which nothing can compensate, is a drawing near with the heart to God. But it is precisely here on this point that the man meets a great difficulty, for he finds the way blocked up by his own sins. His sense of his own unworthiness, and of the divine displeasure against him because of numerous delinquencies, is such, that he is in danger of becoming discouraged, taking refuge either in a formal service, or abandoning himself to a neglect of all religious duties.

But here it is that the holy Scriptures come in most seasonably to give us light on this subject, and to show us how admirably the revelation of God adapts itself to the necessities of sinners; how beautifully that light rose, like the dawn of day, on the darkness of our nature, becoming more and more lustrous, as sinners were enabled to bear it; until, having attained its fulness, it made plain to us that one point on which we needed to be assured—how, notwithstanding our sinfulness, we might draw near with confidence to God, and be thus enabled to discern that which is in truth the essential peculiarity of Christian worship—"I am the way, the truth, and the life; no man cometh unto the Father but by me."

This is the purpose which Paul had in view in his epistle to the Hebrews. He was solicitous to prove to those who desired to draw near, that there existed no hindrance to

their doing so. He knew these Hebrew Christians to be set in the midst of many and great dangers. He was anxious that they should not draw back, but hold fast the beginning of their confidence stedfast to the end. He knew that their persistency in doing so depended on the freedom wherewith they were enabled to draw near and hold communion with God; that any interruption in that direction, any doubt or discouragement, would weaken them, and place them at a disadvantage in the conflict, and that they would come pretty much into the position of a general in command of troops, who, at an arduous crisis, finds himself cut off from his base of operations, and unable to obtain the supplies without which he cannot act.

In addressing himself to such an object, Paul was much helped by the fact, that he was addressing himself to Hebrews who had been under the preparatory training of the preliminary dispensation, where, by pictures and figures, by types and symbols, they were so familiarized with God's purposes of mercy on behalf of sinful man, that, when fully developed and verified in fact, they were in a position at once to recognise them, and gladly and readily receive them.

He refers them to some of these figures, and, in the beginning of the ninth chapter, reminds them that "the first covenant had ordinances of divine service and a worldly sanctuary." He speaks of "the first tabernacle," and also of the "second veil" which concealed "the tabernacle which is called the holiest of all." And yet this veil was not so closed as to prevent all entrance. There was an entrance, although of a very restricted nature. One person, and one only, was permitted to enter in, "not without blood, which he offered for himself and for the errors of the people;" and this privilege was only "once every year." And there was a meaning in this, the Holy Ghost thus signifying that "the way into the holiest of all was not yet made manifest; but that it would yet be manifest when the true High Priest should come with better sacrifices, and should enter into the true tabernacle,—then the way into the holiest should be made manifest. And he was enabled to tell them that this had been done; that Christ had come; that He had come, not by the blood of goats and calves, but by His own blood; and that He had entered not into holy places made with hands, but into "the holy place," into "heaven itself, now to appear in the presence of God for us," so that "the way had become manifest;" not into the earthly tabernacle, but into heaven itself, into the holiest, where the High Priest appears for us in the presence of God.

That, then, which in type and figures the Holy Ghost signified should be done, is now accomplished—the way into the holiest is made manifest; and he proceeds to place before them that "way into the holiest," which the Holy Ghost had signified should be made manifest when Christ came, and this He does in the next chapter.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Here then the mystery is thrown open, and the things which the types foreshadowed come out before us as sublime realities. Here is "the holiest," even "heaven itself;" and "the mercy-seat," the "presence of God." And there is also the High Priest, not such as the type of old, who went in "alone, once every year." It is true, indeed, of our High Priest, that He entered in *once*, but He entered in, "*now* to appear in the presence of God for us," the *now* being "expressive of the whole season and duration of time from the entrance of Christ into heaven unto the consummation of all things. He never departs out of the sanctuary to prepare a new sacrifice, as they did of old. There is no moment of time wherein it may not be said, He now appeareth for us."

And there is sacrifice, but not such as of old, sacrifices whose repetition proved their



inefficacy, for otherwise, would they not have ceased to be offered ; but “ one sacrifice for sins,” one, because plenary in relation to all purposes for which sacrifice was needed, and therefore “ a sacrifice for sins for ever,” in perpetuity, as one which can never lose its efficacy, and is always available for use.

And we have the worshippers, no longer like the great body of the people in the olden time, standing at the door of the tabernacle of the congregation, as in Luke ii. 10—“ the whole multitude of the people praying *without* at the time of incense,” but like the priests introduced into the tabernacle, sprinkled, not with the blood of goats and calves and the ashes of an heifer sprinkling the unclean, but with the blood of Christ, purging the “ conscience from dead works to serve the living God,” and therefore “ a royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ,” and not having before them a drawn veil, excluding them from the holiest, but the veil riven.

Christ, in undertaking to be the sin-bearer, put himself in the place of the veil, for He was made sin for us. He put himself forward in stead of that which separated between God and man, and He was, therefore, to be treated like that veil, which needed to be rent in pieces before a way of access could be opened into the holiest. That rending of His human nature took place upon the cross (Psalm xxii. 16)—“ they pierced my hands and my feet.” His garment, woven without seam, the soldiers were unwilling to rend ; but the garment of humanity, in which the eternal Word had condescended to array Himself when He took upon Him the form of a servant, was torn with cruel stripes and wounds. The scourge, the thorns, the nails, did their work in rending it. And when, upon the cross, His soul and body were rent asunder, then, the work of atonement being finished, the emblematic or mystical veil which hung in the temple was at that very moment rent asunder from the top to the bottom, testifying that, the great sacrifice being offered, there remained no more obstruction in the way of man’s approach to God.

The veil of the tabernacle was a screen or concealment which hid from those without all the arcana of the sanctuary. They looked only on the beautiful curtain, the broidery and the cherubim. But when the veil was rent asunder, the hidden mysteries were all revealed.*

Now, then, we understand our position : there is the sanctuary divided into two compartments ; the outermost, in which the worshippers stand, and the innermost, “ the holy place,” “ the holiest ;” between them the veil : not a closed, but a riven veil, so that the way is open, the way unto the holiest ; and *we* are invited to “ draw near,” to “ enter into the holiest by the blood of Jesus,” and that not fearfully, doubtfully, but with boldness.

How shall this be done ? We are not yet locally transferred, as our High Priest is, within the holiest. Locally we are as yet in the outermost compartment, yet we are invited to draw near, by this way : in conformity, so to speak, with this divine ritual, we are to keep on coming. We are to enter in with the desires of the heart, with prayer, with worship, believing in all these truths and preparatory arrangements, in all these provisions, without which we shall have no encouragement ; by the way which He hath consecrated—a new way—a word used in regard to newly slain victims ; this victim, this sacrifice, as newly slain, retaining all its freshness and efficacy ; a living way, not deadening us by superstitious inventions, but living, putting life into us, so that we with boldness enter into the holiest.

What is needed thus to enter in ? Faith. If we have the faith to see, and to be influenced by these great realities, we shall enter in with the desires and longings of our hearts ; we shall “ draw near,” we shall “ come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” We shall do so when

* “ The Gospel in Type.” Seeley and Co.

we meet for Christian worship ; we shall see our places of worship expanding and opening out into the heavenly sanctuary. There is the true chancel, separated from the worshippers by no bars or lattice work, but open, thrown into full, direct communication with the worship here below, so that we may look in and see all the encouraging realities which are there ; not a fictitious altar, but the throne of grace ; not an earthly priest, without priestly power, but the great High Priest, Christ, appearing in the presence of God for us ; the living God reconciled, full of grace and love to all who have fled for refuge to lay hold upon the hope set before them, and consoling them by assuring them of the immutability of His counsel ; nay, not only do we see, but enter in and identify ourselves with them, " drawing near with a true heart in full assurance of faith."

This is Christian worship. It is thus that our services are invested with completeness. We see in immediate connexion with us the heavenly sanctuary, and while with our bodies we remain here, with our hearts' desire we enter in there. It is only as we thus draw near that our worship is Christian worship. It is then that our petitions, as we enter in, are taken up by the great High Priest, and presented by Him " with much incense before the throne of grace."

Let us give to our Christian worship the sublimity that it should have, and for which such ample provision is made in the divine arrangements. Does the sense of our unworthiness oppress us so that we fear to draw nigh. Lo ! there is blood wherewith we may sprinkle ourselves, " the blood of sprinkling, which speaketh better things than that of Abel," and so have " our hearts sprinkled from an evil conscience, and our bodies washed with pure water." He does not say our flesh, but the body, so as to be enabled to present our bodies a living sacrifice. Let not sin reign in your mortal body, that ye should obey it in the lusts thereof, . . . " but yield yourselves unto God as those that are alive from the dead," &c. ; for in sprinkling the heart from an evil conscience the blood of Christ sanctifies the man. " The strength of sin is the law," and so long as guilt reigns in the conscience, sin tyrannizes over the life. Guilt scares away from God, and cuts off from the renewing influences which are imparted to those who draw near to Him by Christ : the man is left under the power of his sin.

There are daily shortcomings of which Christian men are sensible. Let the blood of Christ be sprinkled by faith on the conscience, and then we shall have boldness to enter in, for it cleanseth from all sin, and has more power to justify than sin has to condemn. It is to obscure this great truth that the Church of Rome presents to the people what is called holy water at the entrance of the church, and bids them with their fingers sprinkle that which can only cleanse the flesh, instead of using by faith the true element, the blood of Christ, which can cleanse the heart and the body. It is a sensible object protruded on men's attention in order to divert their minds from the great reality.

Is there more needed to encourage us ? Then have we an High Priest over the house of God, one who not only by His death opened to us the way of access, but who now lives—" I am He that liveth, and was dead, and behold I am alive for evermore"—and lives that, as our High Priest, He may help us to use aright His work of atonement and reconciliation, and give us access with confidence. This is His office, the gracious function wherewith He has charged Himself, to take us by the hand, and introduce us with acceptance before the mercy-seat.

The high priesthood, under the Jewish law, was one office, yet, although restricted in its actions to one people, did it require many agents to fill up its details. The high priest, therefore, was supplemented by numerous subordinates, amongst whom the requisitions of the office were distributed. Here the priesthood is commensurate with the necessities of the human race ; yet He Himself suffices to meet all demands, to sustain all responsibilities, for in Him dwelleth all the fulness of the Godhead bodily ; who needeth not daily, as those high priests, to offer up sacrifices for sin, for this He did

once when He offered up Himself; nor does He offer Himself often, for this He did once, and by that "one offering" hath He perfected for ever them that are sanctified. He is able to help, able to save, and He is full of compassion so to do. Our failings and miscarriages are numerous, but He is not provoked because of them; nay, He bears moderately with us, and continues to act for us, notwithstanding our ignorance and infirmity. The jewels might be torn from the breast-plate of the typical high priest, but from His heart the names and interests of His people cannot be severed. Thus He has influence with the Father and pity for us: He is an able and sympathizing advocate. In this great work He is alone. Of the mediatorial office, onerous as it is, He can say, I bear up the pillars of it. So completely does He satisfy all the requirements of that office, that there is no need of supplementary agents, for there is nothing left for them to do. The whole sacerdotal office is absorbed into the person of the one Mediator, and to share it with another is to put dishonour upon Him. Priests in the sense of presbyters there are many. Priest in the sense of *ιερευς* there is not one save Christ. Either we must recognise Him exclusively, or be left out of mediatorial action altogether.

Surely, then, with such encouragements—a new and living way whereby to enter into the holiest, with blood of sprinkling to sustain in the presence of manifold infirmities, with a High Priest to take us by the hand as we venture forward, we may draw near with a true heart in full assurance of faith; we can expand our worship on earth into the realities of heaven; and then, indeed, as we meet for united prayer, be enabled to say, "This is none other but the house of God, and this is the gate of heaven."

This blending of the worship below with the sanctuary above, of our prayers with the ministrations of the great High Priest, the congregation, by faith realizing its high privileges, with boldness entering into the holiest by the blood of Jesus, and drawing near with a true heart in full assurance of faith, is brought out with great power and beauty in the communion service of the Church of England—

"Therefore with angels and archangels, and all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord, Most High."

And when such as "have duly received" have been fed "with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ," and faith has been strengthened to the more vivid realization of the unseen, then to their eyes the sanctuary below expands and opens out into the higher sanctuary above, and the worshippers, entering in by the new and living way, at the very footstool of the throne of grace, utter forth their ascription of praise—

"Glory be to God on high, and in earth peace, good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty."

"O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

"For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

It is true that these sublime things are not perceptible to the eye of sense. They are amongst the unseen things which cannot be realized, and so rendered influential on the mind, except by faith—"the substance of things hoped for, the evidence of things not seen." When this faith is not in action—and all men have not faith—there falls between them and the heavenly sanctuary a veil of ignorance and unbelief. The forms

of worship are then isolated from that in which their true glory consists. Can it be surprising if, when thus denuded, they seem bare and naked ; and if men proceed to decorate their worship with the only glory which they esteem to be real, a sensible and outward glory ? This they can see ; but as to that which is heavenly and spiritual they are blind. Hence, instead of the holiest, where God on His throne meets and communes with his people, there is the chancel ; instead of the High Priest in his greatness and tender condescension, with ability and willingness to save, even to the uttermost, all that come to God by Him, there is a Christian presbyter, denuded of his true office and dignity as an able minister of the New Testament, and set up as a counterfeit of Christ, with a pretended sacrifice which has no existence save in the imagination of the votaries, and an imaginary power of coming in between God and sinners, which makes him an usurper of the prerogatives of Christ. Hence, instead of the teaching of the word, there are lights upon the *quasi* altar, and instead of the high incense of Christ's merits pervading the worship, there is the sensuous incense which the hand of man has compounded.

Where men are without faith, so as to be unable to realize unseen things, their worship is of necessity denuded of those sublimities in which its true glory consists. It becomes like the temple, when "Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, King of Judah, overlaid, and gave them to the King of Assyria." How bare the temple must have looked. Is it surprising if worship look bare and impoverished when deprived of the true gold of its divine glory ? When this is so, men complain of its nakedness, forgetting that the defect is in themselves, and proceed to set up an external glory, when, if only their spiritual eyes were opened, they would at once see that Christian worship is already provided, not with a vain show, but with sublime realities. Hence they multiply rites and adornments, until, encompassing themselves with an earthly worship, they confirm themselves in an earthly state, and remain in ignorance of this—that there is a glory belonging to Christian worship which they do not see because they are blind.

That simplicity which has characterized our Church of England worship for 300 years best comports with the maintenance of our communication with the realities above. "It is an entire misapprehension of the character and intention of Christian worship to conclude that it ought to be arranged on the principle of symbolism. It is unnecessary that it should be so, for figures are no longer needed when the realities have come. Nay, indeed, not only are they unnecessary, but undesirable, for they obscure those divine truths, on the believing apprehension of which the salvation of the soul depends, instead of rendering them more clear and well defined. The mystery of Christ is now *revealed*. The veil is taken away. The glory of God in the face of Jesus Christ is an unveiled glory, and therefore the Ministers of the Gospel are not to be as Moses, 'which put a veil over his face.' In the case of the Israelites, it was necessary that the veil of type and shadow should be thrown over the glory of the Divine purposes towards sinners, because that glory would have been too bright for the Church in its immature and feeble state to look upon. But now the season of childhood is passed away. 'When we were children,' is the observation of St. Paul. Now our duty is to be 'no more children : ' 'in malice be ye children ; in understanding be men. Compared with the pre-advent times, the Church has grown up from being under tutors and governors to maturity and the adoption of sons. There is one higher than Moses to look upon, and over his glory there is to be no veil thrown. We are privileged to behold the glory of the Lord, his face being unveiled, that thus we may experience its transforming power, and 'be changed into the same image, from glory to glory, even as by the Spirit of the Lord.' It is therefore the especial duty of those who are charged with the ministration of Gospel truth to 'use great plainness of speech.'

"Directly and immediately, without the intervention of symbol or shadow, the great reality is to be presented to the understanding and heart of man. It is to be set forth, not in rites, but by preaching; not by appeals to the senses, but to the understanding. Christian worship is the service of those who, having received and understood the truths thus set forth, desire, in prayer and praise, to commune with the God who has so revealed Himself, and that worship is most suitable and pleasing, when limited to the few and simple forms which may be requisite to constitute a united and intelligent service. The glory of Christian worship consists, not in an elaborate ceremonial, but in those holy aspirations and desires which are enkindled by faith in the great realities of the Gospel. The multiplication of ceremonies is anything but desirable, because their unavoidable tendency is to divert the attention of the worshipper from those truths, which are indeed the substance of religion, and on the reception of which salvation depends, to that which is material and sensible, interfering thus with the development of faith. Congregations, as they become engrossed by that which is material, grow dim-sighted to that which is spiritual; and ministers think it less necessary to be plain and distinct in their preaching, so long as they conceive that what they have to teach, and the people ought to know, has been already exhibited with more taste and sentimentality in the symbol and ceremonial of worship. But, in so concluding, they fall into grievous misapprehension. Evangelical truths, when faithfully propounded, are so grand and imposing, that, in order to impress the mind, they need no help from ceremonies. The Spirit of God works, not through the form on the senses, but through the truth on the heart; and this we may be assured of, that just in proportion as a Church begins to look to the form as a medium through which Christ is to be seen, it is to its shame confessing its own immature and infantile condition, and the feeble perception which it has of the great realities of the Gospel.*

"THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM TREE."

Ps. xcii. 12.

THE inspired writings abound with figurative expressions, and they are introduced for the purpose of facilitating the communication of divine truth to the mind of man, just as in our gardens we see beauty mingled with utility. We can conceive the possibility of the plant yielding seed without the intervention of so beautiful a formation as the flower. A flower is a temporary apparatus, more or less complicated, whereby the reproduction of the plant is ensured. It combines, in a remarkable degree, beauty and fragrance. An arrangement might have been devised in which these properties might have been wanting. Nevertheless, our gardens are made beautiful and our fields delightful by the inflorescence of plants. And so it appears to be in the revelation of God. Divine truth is placed before us, not in a dry and abstract form: it is propounded to us, not in the hard reasonings of a mathematician, or in the elaborate calculations of astronomers, but so beautifully interwoven with what is pleasant and agreeable as to excite our interest, to attract and please us, and, by a gentle pressure, lead us on to the perception and consideration of the truth that sanctifies and saves, and the reproduction of which in our hearts is the object of all this imagery and beauty. The words of Scripture are not only "words of truth," but "acceptable words;" or, as the marginal reading has it, "words of delight."

We may be assured, moreover, that in scriptural figures there exists always a special aptitude to the truth which they are intended to illustrate. They not only attract our

* "The Gospel in Type." Seeley and Co.

attention, but instruct us when we investigate. They are like the carvings of Solomon's temple—"he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without." Every one of these embellishments had a meaning, assimilating in this respect to the typical character of the introductory dispensation, that, attracted by the outward beauty of the house, strangers might be led to inquire, and so discover, that within this beautiful casket there lay enshrined the more exquisite pearl of divine truth. This we may feel assured of, that wherever there is a figure or illustration on the page of Scripture, it is designed to teach us something of value; and that if we take it up and examine it, we shall find in it a suitableness and propriety which will amply repay us for all the thought which we have bestowed on it.

A verse in one of the Psalms may be selected in exemplification of this—"The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon." Two figures are included in one verse, and are applied to one object. They remind us of the double stars that, in the survey of the heavens, so severely test the excellence of astronomical instruments, and present an object of such special interest—two stars in union, each in revolution round the other, and with the striking peculiarity of contrasted colours, a red and a green, or a yellow and a blue star, each by its beauty supplementing the other. Thus we have two figures included in one verse; and yet, while designed to illustrate one object, throwing upon it different lights, and presenting it in new and interesting points of view.

The righteous are the persons spoken of—righteous before God by the imputation of Christ's righteousness, and, as the necessary sequence thereof, sanctified by the faith that is in him—"If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new."

There are many of these trees of righteousness dispersed abroad amidst the populations of our world. They are each as the "fruit-tree yielding fruit, whose seed is in itself after his kind." They are fruit-bearing and seed-bearing; they are for present usefulness, and designed, by reproduction, to perpetuate themselves on earth. Their present use is to be fruitful in good works. "Herein is our Father glorified, that ye bring forth much fruit," and in the fruit is the seed; for as they win their way, and do good as opportunity presents itself, they sow in men's hearts the seed of the word, and thus reproduce in the world their own living Christianity. In doing so, they "flourish like the palm-tree, and grow like the cedars in Lebanon."

"The palms occupy a first place in the ranks of vegetation, as much by the majestic beauty and elegance of their appearance as for their services to the inhabitants of the tropics, to whom they furnish at once bread, oil and wine." They are a most numerous tribe. There is the date palm of the Arab, the palmyra of the Tamil, the sago palm of the islands of the Indian Archipelago, the cocoa-nut palm, an inhabitant of the whole torrid zone, the areca palm, the avoira palm of Guinea, and many others.

The palm-tree flourishes in the most unlikely localities: In the Tinnevely province of India, "almost level plains of arid sand extend for many miles along the coast, and, stretching far inland, seem to baffle the industry of man, and scarcely yield a shrub or vegetable to repay his incessant toil." But the providence of God has not forgotten him, and here, where nothing else will grow, the palmyra is provided without human care or culture. The sandy plains are covered with it, and although it can boast of no beauty in its outward form, it affords him a supply of almost all he wants. There, amidst the arid sand, this tree grows until it has reached maturity, and attains its full productiveness.

The date palm, raising its beautiful and column-like stem from eighty to ninety feet, has deservedly received the name of the Prince of Vegetables. It is crowned by an

ample tuft of from forty to fifty leaves, which sometimes attain the length of ten or twelve feet, floating from the summit in rigid, lanceolate, sword-shaped follicles, each arranged like the fringes of a feather. Indigenous to Arabia, and the north of Africa, it is pre-eminently the tree of the oasis of the desert, that which, according to Oriental language, plunges its foot into the waters, and raises its head amidst the fires of heaven.

The cocoa-nut palm is an inhabitant of the torrid zone, growing chiefly in the neighbourhood of the sea. It rises to the height of 100 feet, and is surrounded by a crest of pointed leaves, resembling a branch of feathers about twelve feet long.

The palm-tree in the desert is an apt emblem of a Christian. In the midst of a world which, so far from being favourable to the development of spiritual life, is adverse to it, he lives spiritually. The sand yields something to the nourishment of the tree; the influence of the world yields nothing to the promotion of Christian growth. Trees whose roots, in their penetrative action, touch an unfavourable stratum, are injured. The affections of a Christian man must be restrained, else if they lay hold too powerfully, and penetrate too deeply into the things of time and sense, his principles will be enfeebled, and his fruitfulness deteriorate. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Yet in a position so unfavourable, many are to be found, like the palm-trees in the desert, glorifying God by a holy and consistent life—"in the world, and yet not of the world." It is indeed deeply satisfactory and encouraging to observe under what disadvantageous circumstances spiritual life is sustained, and how small an amount of gracious opportunities suffices for its support; precisely as the roots of palms are said to bear but little proportion to their height, the lofty stem being supported by a mass of fibrous roots which frequently creep along the surface of the ground.

The sandy plains of Tinnevely are not rainless. The north-east monsoon commences in the middle of October, and pours upon them torrents of rain, and no doubt treasures of moisture are deposited in the sand, so that if wells be dug the water rises, and an oasis is formed in the midst of the surrounding desert; and so there is the promise, "I will pour water on him that is thirsty, and floods upon the dry ground." There is rain to water the planting of the Lord, the former and the latter rain. The roots of trees are always admirably adjusted to the soil in which they grow. The roots of palms are best adapted to collect the moisture which is latent in the sand. And so the longings of a Christian mind stretch forth in earnest desire after divine grace. "My soul thirsteth for thee; my flesh longeth for Thee in a dry and thirsty land where no water is." There are times of Pentecostal effusion—"I will pour out my Spirit upon all flesh." But there are also times and places where the rain is withheld—"I will command the clouds that they rain no rain upon it;" yet even then there are hidden supplies which never fail to be mysteriously imparted to the elect of God, so that they flourish like the palm-tree.

How many of those earnest Christians have borne their fruit in the sandy plains of Tinnevely, with humble consistency glorifying the Lord that bought them. There was one, many years ago, who, when she heard the Gospel, was delighted with and embraced it. At this her parents became angry, and began to persecute her most cruelly, so that at one time they poured a boiling liquid upon her body. Still she held fast, nor, although the storm was heavy, would she desist from going to hear the word of God. Not long after, she was baptized, when her parents drove her out of the house. One of the catechists went to see her, and thus reported of her—"She is poor, but does not beg. She goes about during the day to collect roots, or does some other handiwork by which she maintains herself. The word of God and the church are her delight. Sometimes, when she sees oil wanting in the chapel in the evening, she quickly purchases some, and

replenishes the lamp. Her parents do not assist her at all, and are still angry with her; but when her mother was lately sick she went and did the business of the house for her. Even the heathen speak well of her. Thus the Lord magnifies His grace in the poor members of His body."

In one village of backsliders, where the people, having professed Christianity, had gone back to heathenism, one family alone remained constant. The head of it, Abraham, an aged man, was not only faithful himself, but a father of faithful persons. He had a son, very industrious, but very sickly. The catechist having been withdrawn, this sickly brother assembled the family morning and evening, nor would he suffer any one to proceed to work or return to rest without prayer and reading of the Scriptures. The Rev. S. Hobbs, the Missionary of the district, says of him—"I had some conversation with him, and am surprised at his clear knowledge of Christian truth, under sad, apparently unfavourable, circumstances. How wonderful is the electing love of God. Here is a poor, sickly, deserted Shanar, in the midst of the heathen, one of the most despised among men, but yet, I trust, an habitation of God through the Spirit."

Another and remarkable instance of that grace which enabled the first Christians to suffer everything rather than deny their Saviour, may be referred to. This woman, and many other people of her village, renounced heathenism, and came under Christian instruction. Some time after, being intimidated by the opposition and persecution of their enemies, they returned to heathenism, and consequently the catechist was taken away. She alone stood fast, and of course the fury and malice of the enemies, which before affected the whole body of Christians, lay upon her alone. For two or three years she persevered alone under these severe trials—which a single hypocritical act of hers might have removed—professing Jesus as the only name under heaven through which poor sinners can be saved, and making her light shine before men, so that, during these three years, she became a blessed instrument in the hand of God for the conversion of many souls, who renounced idolatry and embraced Christianity. During the time of her trial and patient suffering, she used to walk every Sunday a distance of five miles to attend Christian worship, and every three months she came to Palamcotta to strengthen her faith in the love and promises of the Redeemer, and to gather new strength in carrying the Saviour's cross. It was edifying to speak with her. All her conversation was about Jesus, His love, His atoning sacrifice, the joy and peace He gives to believers, and the effects of the Gospel in her village. When asked if she were not sometimes tempted to renounce heathenism, she replied, lifting up her eyes and hands to heaven, "How can I forsake the Saviour?"

How many cases of the same kind might be multiplied—palm-trees in the wilderness, faithful Christians loving the Lord and serving Him amidst discouragement and trial, unknown to the world, yet precious in His eyes, and who, having fulfilled their appointed time on earth, have been transplanted to "the house of the Lord," there to "flourish in the courts of our God."

The peculiar growth of the palm-tree may be in the next place referred to as emblematical of a special feature in the Christian churches. Every tree has its own form of growth—the oak in its stateliness and majesty; the beech with its great dimensions, in our own climate rising sometimes to a height of 100 feet, and, in more favoured climates, to a height of 120 feet, its smooth, strong stem being sometimes free from branches to a height of sixty feet; the chestnut with its enormous circumference, as, for instance, the famous chestnut-tree of Mount Etna, known in Sicily as "the Chestnut of a Hundred Horses;" the walnut, which, like some persons who can only work alone, only prospers and is abundantly fruitful when completely isolated; the plane, one of the largest trees of temperate climates: if to these were added the productions of other lands—the exuberance of the Brazilian forests, where each tree has a bearing peculiar to itself, as, for

instance, the *Arducaria imbricata*, which, rising to a height of 150 feet, multiplies itself into immense forests, while thousands of different species of shrubs, springing up round the roots of the large trees, fill up the intervals left between them; the leafy forests of Northern Asia formed by the Siberian larch, the Daurique larch, the Siberian pine, the Cimbrian pine; the Baobab of tropical Africa, its girth enormous in proportion to its height, the branches fifty and sixty feet long, and bending towards the earth at their extremities, so that, from a distance, the tree presents the appearance of a dome of verdure, extending over a circuit of 160 feet; the Pagoda fig-tree of India, which, around the parent stem, throws out thousands of columns: well may we exclaim, when glancing at the mere outskirts of these marvels, "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches."

Yet amidst all these varieties the palms are conspicuous by their straight, upright, upward growth. Amidst the crowded luxuriance of an Indian forest, they rise to the height of 100 feet. On the high ridges of the Cordilleras may be seen the highest of all the palms, the *Ceroxylon andicola*, which reaches the height of 180 feet and upwards, producing a wax which exudes from its leaves. Of African vegetation they constitute the richest ornament, at their head standing the olive-like palm, the fruit of which, of the size of an olive, yields so much oil that the liquid flows out when it is pressed by the fingers. This dynasty of palms reigns in the warm regions of the globe; but everywhere the form is essentially the same, resembling columns crowned with a chaplet of leaves.

The spouse in Canticles is likened to a palm-tree—"thy stature is like to a palm-tree." Such is the growth of the Christian, "growing up into Him in all things, which is the head, even Christ." The aspirations of a spiritual man are upwards—"if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God made "man upright," not only in the conformation of his body, but in the tendencies of his soul. Sin despoiled him of this, and he became dwarfed and crooked. We see occasionally crooked trees and deformed human bodies. They represent the effects of sin on the spiritual nature of man. The spiritual man is one in whom this natural crookedness is corrected, and who is restored to his original uprightness, and to that Saviour—who has dealt with him as the woman was dealt with who had a spirit of infirmity, and could in no wise lift up herself, when He laid His hands upon her and said, "Woman, thou art loosed from thine infirmity," and immediately she was made straight, and glorified God—his heart ascends, and his desire is to glorify Him by an upright and consistent walk. There is in him a growth in holiness. Adding to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness like the cylindrical stem of the palm-tree, he rises upwards until the pillar is crowned by the beautiful coronet of charity. It is said, that even if the palm-tree be bound, and heavy weights be placed upon it, these hindrances will not avail to overcome its peculiar tendencies, or cause it to grow crooked instead of straight; and if there be a real genuine work of grace within the heart, it will overcome all hindrances to its movement upwards. The new-born soul aspires to Christ, and, come what will, at whatever cost, it must needs reach forth to Him. God's people have often been in tribulation—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And they have often felt that hatred. They have had trial, at various times, "of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy;" yet instead of being dwarfed by this combination of evil, they grew up more rapidly, becoming more Christlike, and attaining a loftier elevation of character.

There are in the palm no lateral branches. The strength of the tree is reserved for the upward growth. And so it is with spiritual men. Earthly things have ceased to be with them the first objects. They have seen better things afar off, are persuaded of them, and, embracing them, confess themselves to be strangers and pilgrims upon earth. Men naturally and necessarily desire those things which they conceive to be essential to their happiness. Hence the lavish expenditure of human affections on the attractions of this present life. Having experienced the expulsive power of a new affection, and so being forced from these exhaustive and impoverishing delusions, the heart of the believer is for his Lord, and, subordinating all lesser things to the desire which he bears to His name and the remembrance of Him, he is like the palm-tree in its withdrawal of itself from a lateral growth, that its growth upwards may be more decided.—“What things were given to me, those I counted loss for Christ; yea, doubtless, and I count all things loss for the excellency of the knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may win Christ, and be found in Him.”

The stem of the palm is covered with large scars, caused by the fall of the petioles of the leaves, which sheath it in a greater or less degree at the base; for still, as the tree grows upwards, it casts off the old leaves and adds new ones to the tuft or umbrageous canopy with which it is crowned above. The older leaves decay and fall off, while new ones are put on. Thus there is a constant change from old to new, expressive of that “putting off the old man with his deeds,” and “putting on the new man,” which is a distinctive feature of a true Christian. There is a forgetting of those things which are behind, and a reaching forth unto those things which are before.

The palm-tree is crowned with a canopy of leaves—a coronal which is always green—and never loses its verdure; reminding us of the promise made to those who abide with their Lord, and, in the diligent use of the means of grace, cultivate close communion with him. “His also shall not wither, and whatsoever He doeth shall prosper.” These leaves are sometimes of gigantic size, and thus the palm grows and reigns where the heat is intolerable; being impervious to the sun’s rays, they afford a welcome shelter to man and beast. How welcome then the threescore and ten palm-trees growing beside the twelve wells of water at Elim must have been to the Israelites! How beautiful the 50,000 Christians, dispersed over the plains of Tinnevely, like the palmyra-tree, their type, and grouped together in Christian villages and congregations! How strangers come in to find rest and shelter, encouraged by the presence of a visibilized Christianity! “Two Roman Catholics from Travancore,” so writes one of our Missionaries, “who had come, with hundreds more, to help in the palmyra season, just as the Irish labourers come over to England to help in harvest, had learned from us the true Christianity of the Bible and were regular attendants at church.” Forty-five years ago, “Tinnevely was full of idols: 2700 pagodas, with 10,000 demon temples, defiled the land.” Now there are Christian villages, in which church and state are united together. The headman is elected by the people, and the native catechist stands by his side as his counsellor and director. These Christian villages in the midst of heathenism are as remarkable as groups of palm-trees in the desert. There are grouped together there so many new and interesting features—the church where they meet to worship the God and Father of our Lord and Saviour Jesus Christ, the schools or boys and girls, and the native cottages, often laid out in regular streets, with a large tree in the centre of the village, under the shade of which the headman administers justice.

These social exemplifications of Christianity are new on the soil of India. Many, no doubt, regarded them as temporary and factitious, like a branch from a tree stuck in the ground, retaining the freshness of the parent stock for a brief period, but having no root, and destined soon to perish. But when, instead of this, they are found to maintain

their vitality—nay, to grow and cast around a more extended shade—then men reconsider the subject, and the people of India are becoming convinced—not that India is christianized, but that Christianity has become naturalized; and, now that it has taken root, that it will spread rapidly, and, at no distant period, cover the land. Thus, amidst the incertitude in which the heathen find themselves, the increasing distrust of idols, and the yearning after something more reliable—some firm footing on which they might take their stand—they look to the Missionary centres as the nuclei from whence better things are to be evolved. These organizations, wherever they are to be found, in Tinnevelly, Travancore, are exercising an influence upon the surrounding population. There is perceptible in them an order, a decorum, an industry, an increasing stability and healthful growth, which arrest attention and excite surprise. The Christians, by the influence of their religion, direct and indirect, are being raised above the common level of heathen degradation. They are like the oases in the Saharan regions of Africa, in the gardens of which the date-tree is cultivated, so highly prized, not only from the abundance and variety of its products, but also for its shade.

Thus it is with our native Christians in the South of India; they present realized results too substantial to be ignored, and when wandering in the wilderness, in a solitary way, the heathen often fall back upon these [Christian centres, and find there a home and friends.

"This native church, culled out and gathered together, and having much weakness and many imperfections attaching to it, can only be compared to a lamp shining in the gloom of night, all around it darkness still covereth the earth, and gross darkness the people. Or we may compare it to a cottage in the wilderness, within which a light is shining amidst a cheerful group gathered together in peace and harmony, while all without is buried in the shades of night. The rays, while they gladden those within, are emitting a feeble ray also through the window into the darkness outside, and perhaps attracting the anxious eye and drawing the foot of some poor traveller, who has lost his way. There are among the heathen those who feel the want of something better than heathenism can afford, and entertain much anxiety about the future, although their number is very small. Such may be, and doubtless are, attracted by the light of truth shining from the Christian body, and eventually received among the number. And if only a small proportion of the people in the province be drawn by this light from the darkness and danger of heathenism, we must for ever bless and magnify his holy name for such a result.

"But this figure does not represent the whole effect and influence of our work. The Christian church in Tinnevelly, and the Missionary operations in connexion with it, are a light that increases in power, and diffuses its radiance farther and wider every year. By schools, by distribution of the Scriptures and other books, by conversations, discussions, and preachings, by the accession of new converts, by Christian places of worship springing up on all sides, by the very oppression and persecution at times inflicted and endured, public attention is called to the subject of Christianity, public opinion favourable to its claims is gradually forming, and the impression is gaining ground in the province that it will ultimately prevail."*

Reference may be made to the usefulness of the palm-tree. The palmyra, which, without care or culture, covers the sandy plains, affords to the Tamil peasant a supply of almost all he wants. From the wood of this tree the villagers procure the stakes and rafters for their huts; the leaves they use for thatch, and for fences to their little gardens, or they split them into little oleis for their writing, or, cutting them into still narrower slips, make them into mats, or weave them into pretty baskets. Of the fibres

* The Tinnevelly Mission, by the Rev. G. Pettitt.

of the stalk they make their ropes and coarser mats, and the blossom and the fruit furnish them with nearly all their food.

The cocoa-nut of Ceylon is equally valuable to the natives. Sir E. Tennant says that it is applied by them to a hundred different uses.

In Bonifas-Guizot's "Botany for Youth," a native is thus described as addressing his stranger guest—"The water I presented you with on your arrival is drawn from the fruit before it is ripe, and some of the nuts which contain it weigh three or four pounds. This almond, so delicate in its flavour, is the fruit when ripe. This milk, which you find so agreeable, is drawn from the nut. This cabbage, whose flavour is so delicate, is the top of the cocoa-nut, a delicacy with which we seldom regale ourselves, for when the cabbage is removed the tree soon dies. This wine is supplied by the same tree. An incision is made in the *spathe* of the flowers; from this a white liquor flows, which, being gathered into proper vessels, is called palm-wine; exposed to the sun it becomes sour, and turns into vinegar; distilled, it yields brandy. The sap supplies sugar. These vessels and utensils are made out of the shell of the nut; nay, this house which shelters us is formed of contributions from this invaluable tree: its wood constitutes the walls; the leaves, dried and plaited, form the roof; made into an umbrella, they screen from the sun; the clothes which cover me are woven out of the filaments of the leaves. With the same leaves we make mats, or, woven together, they make sails for ships. The species of fibre which covers the nut is much preferable to tow for caulking ships; it does not rot in the water, and swells in imbibing it; it makes excellent string, and all sorts of cable and cordage. Finally, the delicate oil that has seasoned many of our meats, and which burns in my lamp, is expressed from the fresh kernel."

Shall the trees of righteousness of the Lord's planting be less serviceable in their day and generation? Possessed of a higher life, they are fitted for higher services. With what intelligence and grateful sense of obligation ought they not lay themselves out to do good to all men? They have a high example. Their great Lord so expended Himself. He healed men's bodies; He converted and saved men's souls. He had compassion. Nothing connected with the wants of men was a matter of indifference to Him; and while He won His way by the graciousness of His deportment, and by His loving attention to physical wants, He aimed at higher objects, the salvation of immortal souls from present misery, and from everlasting death. He has left us an example that we should follow His steps. How useful His people should be, how Christian in all the relations of life; out of a good conversation showing forth their works with meekness of wisdom, and maintaining good works for necessary uses, that they be not unfruitful. Every energy of mind should be used for Christ, every talent laid out for Him, every member of the body consecrated to His service. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things; that thus, being sincere and without offence till the day of Christ, they may be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

One instance of such devotedness may be cited, not of a Tamil, but of a Chinese Christian. In the populous city of Fuh-chau there lived, four years ago, a bigoted opponent of Christianity. "His business was to sell incense-sticks to be burned in the idol temples, and at oratories and shrines, which abound on every hand. He was making much money by this business, which led him to frequent the temples, and brought him into close contact with the idolatry of the place." He disliked the Missionaries and their preaching, no doubt concluding that his gains would be diminished

precisely in proportion as the people came under their influence, and forsook the idols; and, like Demetrius of old, he felt his craft to be in danger. Often he interrupted them, so much so, that on one occasion it became necessary to stop the service, and compel him to leave the chapel. Some months after, as the Missionary, having concluded the service, was leaving the place, he was accosted by a man standing at the door—"You have perhaps forgotten me, Sir?" The Missionary looked at him, but did not recognise him; but, on being reminded of the scene just referred to, he at once identified his former opponent, who, notwithstanding all his opposition, had taken that away with him which gave him no rest, until he came back to the Missionary a convinced sinner, seeking help at his hands. He was placed under instruction, and was eventually baptized. After due instruction he was sent down the river, a distance of twenty miles, to a populous village, or rather cluster villages, called Ming-ang-teng. There he has been employed as a catechist, preaching, reading the service, visiting and conversing with the people. "God has blessed his honest and zealous labours, and, carrying the Gospel from street to street, and from house to house, he has already won souls to God: some of them, such as Phoebe, a Christian widow, and her son, and an old lady, 93 years old, are very remarkable cases. This man, Timothy is his Christian name, is indefatigable in his labours. By night and by day, in season and out of season, he pursues his work, so much so, that fears are entertained for his health. But his determination is to spend and be spent for the name's sake of Jesus. He seems to feel acutely how many years of his life were spent in ignorance of God, how short a time is left to serve Him: He is full of pity for the millions of his countrymen, wandering about as sheep having no shepherd; and his resolution is to work while it is called to-day, remembering that the night cometh when no man can work.

In China, as well as India and Africa, the palm-tree meets the eye. The beautiful woods "abound with wild camellia and azalea, honeysuckle and dog roses and blackberry blossoms of tremendous size; the oil-tree also, and the palm-tree, some in flower; and the camphor-tree and castor-oil mingled with the fir:" there also the righteous flourish as the palm-tree.

Lo-nguong is the city wherein lives the son and the father whose conversion to Christianity, related in some previous Numbers of this periodical, excited so much interest; the son, once a notorious reprobate; the father, a wealthy citizen, decent in his conduct, but infatuated in his idolatry, upon which he was wont to spend 200 dollars a year. Now all is changed, and he gives his money more freely to the service of the Gospel.

The Mission premises in this city are worthy of notice: they are thus described by the Bishop of Victoria—

"They are in a public thoroughfare, are very central, and are far the best I have visited. The entrance from the street is through a spacious doorway, opening under an archway to a spacious hall. Thence you enter a good room, the roof of which is supported by three pillars, right and left, and open to the hall just mentioned. This room is the chapel for preaching to the heathen, and is well furnished with seats. At the top of the room, surrounded by wooden rails, is a gorgeous pulpit, a very handsome one, hexagonal, and ornamented with Chinese figures—horses, elephants, birds, kings, sages—in glittering gold. No pains or money has been spared by the wealthy convert, whose gift it is, to show his value of Gospel preaching by the thought and money he has spent upon the pulpit from which it is to be preached. Behind this chapel is an open court-yard, with shrubs in pots, through which we pass to another apartment, open to the court-yard. This is to be fitted up as a place of worship for the native Christians. It is well removed from the noise of the street, and well designed for the purpose. Behind is a door through which you ascend some stairs, which introduce you to three nice rooms—two sleeping-rooms, and a spacious sitting-room, commanding a good view

over the city of the magnificent hills beyond. These premises have been secured by the aid and liberality of the aged convert already referred to."

Thus God, in distant lands, is raising up a people for Himself. He is planting "in the wilderness the cedar, the shittah-tree, the myrtle and the oil-tree; He is setting 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."

Once more: the age of the palm-tree is very prolonged. The cocoa-nut palm lives from 80 to 330 years, the cabbage palm from 600 to 700 years—"As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

THE NEW CHINESE UNIVERSITY.

THE opening-up of the empire of China has been one of the most important events of this century. Chinese civilization, so long at a stand-still, seems now about to advance. In the last number of the *Zeitschrift* of the German Oriental Society an interesting article appears on this subject, the contents of which are well worthy of the attention of English readers. The article consists mainly of translations in German of various official documents from the *Pekin Journal*, accompanied by a few introductory remarks. For the sake of brevity we shall not translate the entire of the article, but shall give its contents in as few words as possible, occasionally translating, but for the most part merely giving its substance, interspersed with remarks of our own.

The Chinese Government, which, a short time ago, founded an establishment at Chefoo, under the management of enterprising Frenchmen, for the repair of steamers and steam-engines, has now taken a further step in advance, by coming to the resolution of founding, in the capital of the empire, a University, in which the youth of China may be instructed in the various branches of science, and may be trained up as future teachers of the nation. Prince Kung and the other members of the Ministry for Foreign Affairs, handed in to the Emperor, in the beginning of last year, a memorandum on this subject, to which was subjoined a detailed plan of arrangements tending to promote the study of mathematics and astronomy. These documents were published in the "*Pekin Journal*" of the 26th of February, and others in that of April 26, last year.

The Emperor of China having given his full sanction to the proposed plan, and having granted the funds necessary for the foundation of the University, a number of European professors were forthwith written for. These gentlemen have already arrived at Peking, and are at present engaged in studying the Chinese language, in order to prepare themselves for their respective duties. A term of two years has been granted them to learn the Chinese language. Meanwhile the needful buildings are being put in order, and an observatory on the European plan is being fitted out with the best instruments. Among these professors obtained from Europe is the German scholar, J. von Gumpach; the others are chiefly Frenchmen.

On account of the slow rate of speed with which everything moves in China, many years may elapse before the new University can enter fully into life: at present its progress is retarded by the necessity of the professors making themselves first thoroughly acquainted with the language, which is not in itself easy of acquisition. Meanwhile the new arrangements are exposed to many dangers, especially from the learned caste, who have regarded science hitherto as their peculiar monopoly, and whose prospects are endangered by the formation of the University. These considerations have not hitherto diverted the Government from their purpose; and we trust that all the dangers which

threaten the infant University may be successfully surmounted, and that it may prove to be the beginning of a new era for the Celestial Empire.

The Chinese Government has had the wisdom to perceive that the superiority of the Western nations in mechanical sciences, and the ability with which they construct their various instruments and machinery, mainly are the result of mathematical science. Desirous as the Chinese are now to thoroughly understand all the secrets connected with the construction of steamers and the putting together of mechanical instruments, in order that China may not for ever march in the rear of progress, these children of the East are willing for once to sit at the feet of the professors of the West, and learn from them the knowledge they can impart.

"Many," says Prince Kung, in his memorandum, "consider it as a great disgrace that Chinese masters should take foreigners as their model." "But all this," continues he, "is the talk of people who do not comprehend the requirements of the present age." In defence of the propositions of himself and of his colleagues, he mentions that the Governor Li-hung-chang established a mechanical institute at Shanghai, where officers from the garrison of Peking have been sent to study; also, that the Governor-general Tso-tung-t'ang proposed to found in the province of Fu-chien a Polytechnic School, in which a number of talented young Chinese should be instructed by foreign professors in foreign languages, as well as in writing, drawing and arithmetic, in order that in this way the foundation should be laid for the construction by-and-by of steamers and machinery.

Some indolent Chinese having suggested that steamers, guns and cannon could be much more readily procured direct from foreigners, the Prince remarks, that what China has to learn is not merely about steamers, guns, and cannon, but that even with regard to these, if the elements of the system were first properly understood, it would be in their own power afterwards to improve upon the system; that those who make such proposals have their thoughts only taken up with the present, while the plan of teaching thoroughly the theory of all such inventions is one that looks not only to the present, but also to the future.

In reply to those opponents who attacked the advocates of enlightened progress as men faithless to the traditions of China, the Prince argues that, in reality, the Chinese system of astronomy is at the bottom of all the industrial discoveries of the West; that even in the West men point to the East as the birth-place of all these discoveries. The difference lies, he maintains, in this, that the Europeans have developed what was in the system; the Chinese have not. China has been the birth-place of astronomy and mathematics; but if she has called these sciences into life, the men of the West have made them their own.

The memorialists also allude to the fact that the emperor K'ang-hsi, surnamed Jên, or "the friend of man," took the western sciences energetically under his own protection, and permitted foreigners to make use of the observatory, where they busied themselves with making out calendars for after ages.

They further very sensibly contend that it is a far greater disgrace for China to lag behind the other parts of the world in knowledge than for Chinese scholars to learn from those of the West. They mention, too, that recently even Japanese have been sent to England to study English literature and mathematics, in order that they may thus lay the foundation for the construction of steam-ships after the pattern of the West. If, then, such a small country as Japan is not contented to remain in its present state of knowledge, would it not be a much greater disgrace that "China alone, instead of thinking thereon and rousing itself to action, should foolishly and stiff-neckedly hold fast to its inrooted and wretched habit of sluggishness and inertness."

In answer to another objection, that building and construction of machinery is the business of mechanics and not of scholars, and that it is beneath the dignity of the

latter to busy themselves with such matters, the Prince and his fellow-ministers reply, that one ever learns in the hope of being able practically to apply the knowledge obtained, but that, in general, scholars have to do with the theory, mechanics with the carrying out of theory into practice; that because students study the theory of such inventions it is not therefore necessary for them to do the manual work of artisans, but that the thorough understanding of the subject would certainly lead to important practical results.

The following are the regulations proposed for the University, as given in the appendix to Prince Kung's report or memorandum :—

1. The students are to be selected only from those who have already graduated according to the Chinese fashion, and from such officials as have passed the examinations required by the state.

The reasons for this regulation are, that as the studies of astronomy and mathematics are too difficult to be pursued with success by those who are unaccustomed to diligent and persevering study, it would be better to secure only such students as had already shown their capacity for learning. A list of the various grades of literati who are eligible as students is given in the document.

Officials desirous of pursuing such a course of study are directed to obtain recommendations from their respective authorities, and to send them in to others deputed to receive their applications; which latter authorities are to test the capacities of the would-be candidates by an examination, in which logic is to form a portion. Such candidates as may pass this examination successfully are at once to be admitted as students in the school of astronomy.

No person can be selected and sent forward as a candidate who shall have exceeded the age of thirty years; but any persons who, having already studied astronomy and mathematics, may be desirous of extending their knowledge of those subjects, are to be permitted to attend the classes in the University without reference to age.

2. In order the better to secure progress in their studies, the students are to reside in the University.

In the classical authors (Chinese) the proverb occurs, "In order to finish the work one must stop in the workshop, and in order to learn effectively one must remain near the teachers." The students of the newly-formed University will therefore be obliged to attend at the college from morning till evening, so as to be near their teachers, and to have their assistance in all their difficulties; and as much time would necessarily be lost, were they to go to and fro to their houses, they are to reside in the college itself, no matter whether they may come from the provinces or may happen to be resident in the capital itself. The ministry of foreign affairs is to provide for the daily expenses of the students, and the head of the institute is to keep a register in which the goings out and in of all students are to be carefully noted down.

3. Examinations are to be held monthly, in order to ascertain the diligence of the students. These examinations are to be obligatory on all students after six months' residence in the college. At the close of each examination the students will be arrayed in classes according to their respective merits.

4. Every three years a great examination is to be held, and the students classified according to its results, in various ranks. The names of those who shall have passed in the higher classes are to be sent in to the Emperor; those in the lower classes are to continue their studies till the next occurring examination.

5. In order to render the students free from temporal anxieties, and thus to secure their undivided attention to their studies, the Government will give each student, over and above his daily expenses, the sum of ten taels (about 3*l.* 6*s.* 8*d.*) per month.

6. Such students as shall attain the distinction, after their three years' course, of

being placed in the higher classes at the said great examinations, shall be rewarded with extraordinary liberality, and shall receive exceptional privileges according to the rank attained at that examination.

These special regulations have also been approved of by the Emperor of China, and have been made the subject of a special Imperial decree.

Such a movement as this is of great importance, and affords much ground to hope that China will at last recover from the state of stagnation in which she has lain for centuries, and attain that rank among the nations to which she is entitled by the extent of her territory and the number of her population. The minister plenipotentiary of the Chinese Empire to the nations of the West, the Hon. Anson Burlingame, has stated, in a speech delivered in America, that her markets are now open to commerce, but that in exchange for her silks and teas, &c., China looks to the West to send back Christianity. May the churches at home be stirred up at such a remarkable crisis to do their duty by sending the messengers of salvation to China, and may the Lord of the churches grant the abundant outpouring of His Holy Spirit on her teeming millions.

C. H. H. W., M.A.

COORG.

THE Principality of Coorg, more properly Kodaga, which, by the usual Mohammedan pronunciation of Indian cerebral letters, has been softened into the form now current among Europeans, is a small but very interesting highland region in the western Ghauts of the Indian Peninsula, lying between the twelfth and thirteenth degrees of north latitude; its capital, Madikere, commonly corrupted into Mercara, being due west of Seringapatam, and about midway between that city and the western coast. Its extreme length from north to south is about sixty miles, and from east to west forty miles, sustaining a population estimated fifteen years ago at about 26,000 Coorgs proper, the dominant race, and 100,000 of the inferior castes and foreigners. Since then it has probably increased rapidly from immigration. From a Missionary point of view, the question may here occur, Why should so insignificant and isolated a portion of the hundred and eighty millions of India attract the attention of any Missionary Society? The answer is two-fold. First, it did not attract the attention of any but the enterprising and intriguing agents of Rome, until, by a remarkable chain of providential circumstances, it was forced upon the Basle Society; and secondly, the reason, if we may without presumption assign it, is to be found in the great Missionary canon, Rev. xiv. 6.—“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell in the earth, and to every nation and kindred and tongue and people.”

Small as it was, Coorg contained a kindred, tongue and people of its own. Situate at the confluence of at least three of the South-Indian kindreds and tongues, the Maliyali to the south-west, the Tuluva to the north-west, the Canarese to the north and east, and not very far distant from the Tamil on the south-east, and having much affinity with each, it was distinct from them all. The Coorg dialect would not be understood by any of their neighbours; and though the people in ethnological type and customs seem to belong rather to the west than the east, they had long been fenced off by their mountain forests, their climate and their independent courage, from all the surrounding tribes. Consequently it may be they were to have a Mission of their own. If their local position disqualified them from diffusing light, it also prevented them from receiving it second-hand. And so at length a Mission was commenced by

the Rev. Dr. H. H. Moegling of the Basle Society, at that time stationed at Mangalore, and the wonderful steps by which he was led there, prefaced by a picturesque and truthful account of this little country, its people, religion and history, form the subject of a valuable contribution to our Mission literature by this devoted and talented Missionary. The substance of his book originally appeared in letters to the "Madras Christian Herald." These were reprinted at Bangalore in 1855, in a little volume entitled "Coorg Memoirs," and this enlarged, revised and illustrated by an excellent map, with four tinted engravings, was, in 1866, published in German by the Society, and is to be had at the Basle Mission House. We recommend to our young friends who can read German to procure this book from some of the booksellers who supply foreign books. It will repay the ethnologist as well as the reader who is interested in the spread of the Gospel. Meantime we draw upon it for our own use, and in so doing shall follow the plan of Dr. Moegling, by giving on this occasion some notice of the Coorgs and their country, as they were when they came under British rule in 1834, and in a future Number relate the foundation of the Mission twenty years later, and the changes in progress through the presence of the Missionary, and the contact with English administration.

The physical geography of Coorg, as of all the western Ghauts, is in striking contrast to that of the eastern provinces, as Canaan to Egypt, and Lebanon to the valley of the Nile. Instead of broad plains, with little natural forest, depending largely on artificial irrigation, under a fierce, and, for nine months, cloudless sky, Coorg has for its western boundary the highest range of the mountains, rising in their peaks to about 5800 feet. From these spurs jut out in a south-easterly direction, separated by valleys, and there is a gradual fall to the eastward. Mercara, in the centre of the country, is at an elevation of 4500 feet above the sea, and Fraserpett, on the north-east, is 3200 feet. Except the mountain-tops and cleared spots in the valleys and hill sides, cultivated as rice fields, or gardens of plantains, cocoa-nut and betel-nut palms, the surface of the country is covered with primeval forest. Beautiful and varied timber-trees clothe the middle slopes of the mountains, ferns, orchids, and rhododendrons ornament the tops, and the lower levels of the country are covered with tangled woods, intermixed with canes and flowering creepers, and large tracts are covered with bamboo, that Brobdinag of grasses, which, after taking fifteen or twenty years to come to maturity, flowers, seeds and dies down. The largest kinds rise in feathery clumps to fifty or sixty feet. As the whole crop dies in the same year, it is often cleared away by fire, accidentally, or, as some think, ignited by friction. So far from artificial stores of water being required, rain is frequent from the end of March to January, and, during June and July, falls in torrents, exceeding, in twenty-four hours, the average of a month in our own country. Like the land divinely chosen for Israel, Coorg is indeed a goodly land, "a land of hills and valleys, that drinketh water of the rain of heaven, a land of brooks of water, of fountains and depths that spring out of valleys and hills. From the water-shed rise several beautiful and rapid streams, most of which intersect the plains of South Canara and North Malabar, and the rest eventually meet in the Cavery, the Nile of South India, the most celebrated and valuable of all South-Indian rivers south of the Krishna. For ages it has been utilized by dams and channels along its course through Mysore, until, after making Trichinopoly and Tanjore, the richest provinces of the Carnatic, it reaches the Bay of Bengal, with scarcely a drop that has not first done duty in the irrigation channels designed long ago by the native princes, and brought to perfection by our own engineers, and amongst others, Sir Arthur Cotton.

The temperature is moderate and equable, the average being sixty degrees indoors, and seldom over seventy-four degrees outside. At certain seasons fevers are prevalent, but the Coorgs are a remarkably fine, handsome and athletic race. Most of the

agricultural work is done by the Holagas, their farm slaves, and the soil is rich and productive.

But here, as throughout the heathen world,

In vain with lavish kindness,
The gifts of God are strewn.

The people, though neither converted to the religion of the Brahmins, nor caring much for that of the Lingayets, professed by the Rajahs, have for centuries been debased with grovelling and defiling superstitions. Like all the lower tribes of South India, they worship demons, the spirits of the dead, the goddess known under so many titles as The Mother, and the river Cavery; belief in charms, witchcraft and sorceries is universal, and they are constantly resorted to. They have never had a literature, and the only cultivation that reached them from Seringapatam or Mysore was confined to a few leading men about the court. As the natural consequences of such a state of things, the little light that has been thrown on the last sixty years of Coorg rule, reveals excesses of bloody despotism, treachery, rapine and lust, that might make the ears tingle. Dr. Moegling has translated a Canarese history of Coorg from 1780, tolerably authentic, and has supplemented it by tradition, reference to English official records, and his own inquiries.

From 1780 to 1834, three Rajahs in succession ruled Coorg. Hyder Ali, the energetic Mussulman, who subjected the whole of the Mysore country to his sway, also exacted submission from the Coorg Rajah; but in our subsequent war with his son Tippu, Wira Rajendra rendered us effective help, and when our conquest was completed, he was treated with every consideration by our Government, and acknowledged almost as an independent sovereign.

For a time he was supposed to rule well, and always showed marked attention to the English who visited his country. A graphic account of two such visits is given by the late General Welsh in his military reminiscences, from which Dr. Moegling has extracted it. From the Mohammedan court he had borrowed the practice of employing eunuchs in his palace, and a body of Africans, known on that side of India as Habshees (Abyssinians), or Siddees, was ready to do his bidding in any act of blood that his capricious passions might prompt. At his death in 1809, his brother, by a succession of treacherous cruelties, obtained the rule, and, if possible, surpassed his predecessor in the excesses of sanguinary despotism, dying in 1820, a miserable death, as his subjects believed, through magic art and demoniac influences employed by secret enemies. But bad as were these two specimens of Hindu Rajahs, the third and last, Linga Rajah's son, Vira Rajah, outstripped them all, for, in addition to deeds of blood and cruelty, he gave himself over to work all uncleanness with greediness, till, maddened by lust and violence, he first plotted against, and then defied, the British Government. The cup of Coorg rule was full, and in 1834 a British force marched, with some sharp fighting at the stockades, to Mercara, deposed the Rajah, and annexed the territory. By a stretch of leniency he was treated as a state prisoner, sent to Benares, and, after many years, his earnest entreaties were complied with, and he came to England to deliver his daughter, the princess Gauramma to Queen Victoria. Dr. Moegling was informed by an intelligent Brahmin, that he estimated the number of persons put to death by the first of these Rajahs at 5000, by the next at 3000, and the last at 1500. Yet the last, though he had shed less blood, was a greater curse to his people than the others. The unfortunate man lived for some time in obscurity in London, mind and body weakened by his excesses; and his interesting and highly-favoured daughter, after receiving baptism and an English education, under Her Majesty's direction, was married to an English officer, and died at an early age. How few had any notion of the true character of her father, or the horrors from

which she had been rescued! From 1834 the Coorg country was administered by an English officer under the Commissioner of Mysore: everything was done to please the Coorgs, and recommend our easy yoke; and they took kindly to their new masters, who were so kind to them: but the country remained nearly twenty years under British rule without a Christian Missionary.

TAUPO AND MATATA—NEW-ZEALAND.

The centre of the north island of New Zealand is a very singular locality. There mountains are massed together, the highest peak rising to an elevation of 10,236 feet, while from Tongariro, a less lofty summit, volumes of smoke are being continually emitted, and occasionally flames, which may be seen at a distance of 150 miles. The volcanic action has changed the aspect of the surrounding country. The forests, which once covered these central plains, are buried beneath an avalanche of pumice, while the subsidence of the land in some places has formed several lakes, of which Taupo, with boiling springs at its extremities, is the largest.

When the weather is fine, and the evening sun is shining cheerily on the fern-clad hills and heathery knolls, the scene is one of striking beauty,—“the calm blue lake, the mountains, rising on all sides, mirrored in its bosom, the rocky steeps, clad with evergreens to the water’s edge, their blossoms giving forth the delicious odours of spring, and the petals of the yellow Kowai, strewn so thickly on the surface of the lake as to make it in many places like a golden plain.”

The first attempt to introduce the Gospel amongst these island tribes was made in 1847 by two native Christians, Manihera and Kereopa, who were murdered as they approached Taupo, in revenge for some wrong, real or imaginary, on the part of the sea-coast tribes. This effort was eventually followed up by the arrival of the Rev. T. S. Grace, with his family, in 1855, who fixed his station at Putawa, at the southern extremity of the lake.

The work of evangelization was diligently prosecuted, until the disaffection to the Government, which had laid hold upon the native race, extended to these interior districts.

In September 1863 the Taupo natives, who had hitherto been inclined to peace, joined in the war. Previously to the war-party leaving for the coast, Mr. Grace attended a great meeting in the hope of dissuading them from so doing. In reply to his remarks, an old chief rose up, and, dragging into the circle a long crooked branch of a tree, put one end of it into Mr. Grace’s hand, while he placed himself at the other end. “Now,” he said, “strike your end.” This was done, when he cried out, “See, the whole branch trembles with your blow, even to the end. The branch is one, the island is one. You struck at one end, and the whole of it shook. The Governor has struck a blow, and the whole island has felt it: the Maori people are one.”

In October 1863 Mr. Grace was compelled to leave his station.

We cast many a lingering look on the station before we lost sight of it.

Everything looked peaceful, quiet and beautiful, and yet war was the indirect cause of our leaving. In order that the natives might feel assured that we really wished to

return, we had continued to work at the fences and gardens, sewing grass seeds &c. &c., up to the day before leaving, so that we thought the place never looked so well before. The lake was as smooth as glass.

His family was a large one, including six young children, and the long journey to the coast was not accomplished without much suffering from hunger and cold. Provisions

failed by the way, and the dearth of food was such among the diminished population, for numbers had gone to the war, that it was with difficulty the most meagre supplies could be had. Then again their tents were blown down by strong winds, and ladies and children exposed to drenching rain. Swollen rivers had also to be crossed, often not without great danger.

Yet these trying circumstances served to bring out many instances of kindly feeling on the part of the poor Maoris.

While we were puzzling ourselves how to manage for a breakfast, a poor old woman, from the place where the lads went to sleep last night, sent us two small kets of potatoes, the sight of which cheered our hearts, and filled us with thankfulness.

A fine fellow (Tanara) came to see us from a little distance. He in a most noble manner, took my natives to his "rua" of potatoes, and told them to take what were in it. He also agreed to accompany us on the road, to help us over the rivers, as our natives were gone in search of a canoe. This man has always been very kind to us on our journeys to bring in stores. He once went with us to the coast. This is the last village in my district, travelling north.

There are three very difficult rivers between this and where we are to encamp to meet the boys in the canoe.

The first, which is down in a deep ravine, we crossed by dismounting and taking the packs off the ox. The second was a more difficult matter. The water was up to the saddle of the tallest horse, so that the ladies had hard work to cross without getting wet. All the adults, one after another, crossed on this horse, and our friend Tanara, up to his neck, carried over all the little ones, and the baggage. This crossing occupied about two hours. Only about a quarter of a mile further we came to the third river, which is the upper creek of the Waio-

tapu. The banks at this place are perpendicular. The flood had carried away the landing place for the horses on the opposite side, and had left nothing but an upright wall, and the stick which is put across for foot passengers was about a foot under water, and is so narrow that no one except a native would attempt it. What was to be done? Had Tanara not been there we must have sat still until the next day, or gone back, re-crossing the last river, and going to the place where the canoe was. He, in a most ingenious way, constructed a sort of handrail over the branch of a tree which formed the bridge. The ladies then took off their shoes and stockings, and, with one behind and another before, they crossed. The baggage was next crossed, and next the horses were driven in, with a long rope round the neck, Tanara on one side driving them in, while I on the other drew them towards the old landing-place now carried away; and, when they were clear of a sharp bend, I ran round, drawing the rope, and turning the horse's head up the stream, and so swimming it up till we came to a place where it was possible for it to get out. In this way we crossed the three horses and the ox, and then we sat down and roasted some potatoes for dinner. Our friend Tanara then took a kind leave of us. His services were voluntary. I made him a present, and he was quite pleased.

A canoe had been provided to take them across the Terawera lake. To their great disappointment, this was found to be too small for the whole party and baggage.

There was, however, no remedy. We put in all the baggage, the ladies and little children, while all the males except two, who were to man the canoe, went over the hills, leading the horses. I was exceedingly anxious for the canoe to get off quickly, lest a little wind might arise which would prevent them sailing.

Hakaraia of Tapahara.

We who had gone inland arrived at Tapahara at half-past nine A.M., a little after the canoe. Mrs. Grace informed me that they did very well until near Tapahara, when a stiff breeze sprang up, which placed them in great danger; and though they had a most careful man, Hoani, with them, they took in one wave

which had nearly sunk the canoe. I was once swamped in this same place in 1856, from the same cause. We had now morning prayers and breakfast, feeling how much there was to be thankful for—how many dangers we had escaped. The natives gave us a kind welcome, though they were in distress. This place has, up to this time, been visited most heavily by the low fever which has been raging in these parts for the last two months. We missed many of our former friends. They told me, that out of their small community they had buried forty-five, about one half of their whole number. I had promised my natives, before starting, that we would not stay long here. After breakfast we borrowed the use of a

steel mill, and ground the wheat that we had got, and by one P.M. were again ready to start. As elsewhere, food here was exceedingly scarce. We had no potatoes, and they could not let us have any. I wished to buy a little pig I saw running about, but my old friend, Hakaraia, told me it belonged to his wife, and he could not sell it without her; so I proposed that when she came, as he expected in an hour or two, he should follow us to the place where we hoped to encamp. Accordingly we took leave of these poor people, and reached the place for pitching at the edge of dark. It was a beautiful night. Our first work was to take our weary and hungry horses some distance further, where there was a little food, and there tie them. We had plenty of wood and water at this place, and we were soon busy getting up the tents. By the time tea and prayers were over, it was nine P.M., and we were about to retire for the night. To our surprise, we heard some one coming. It turned out, to our joy, to be Zachariah and his wife Harete. They had followed us with the little pig and a small kit of potatoes. This was most acceptable, as we were likely to have Sunday on the road.

Contrary to native custom, we made Zachariah and his wife our guests, and wanted them to go on with us to-morrow and spend the Sunday with us, which they were quite willing to do.

Oct. 31—Fine morning. All very busy. We could not start very early. We reached the Tarawera river without any difficulty. The river here is a very considerable one, and very rapid, and the crossing of it is always a difficulty; but now, owing to the heavy rains, the current was stronger than usual. Fortunately, just as we reached this place, two Tarawera Natives, whom we knew, came up on their way to the coast, and they, in the most kind manner, stayed to help us over, leading some of the horses, and helping the lads to carry over the things—not only over the river, but also over two other streams a little way on the other side. The crossing of this river always takes some time, when we have baggage. Many miles of this country is as level as a bowling green. It appears to have been the bed of a former lake. It is covered with white pumice, and is beautifully studded with a variety of Manaku trees.

Lord's day: Nov. 1—We spent a quiet day. What a blessing is a day of rest! We all required it. We had, during the day, the usual services, with native school in the morning,

and our class for the Gospel and Collect in the evening. We had Zachariah and his wife with us, so that in all we were sixteen.

Nov. 2—Fine morning. Started after breakfast. Zachariah and his wife took their leave of us in a very kind way, promising to visit us at Matata. We were able to give them some medicine for their sick, which I hope may be of service to them.

This part of the road is very good. We reached this place, Ahimanga, at four P.M. Here ends our travelling by land. All we now have to do is to drop down the river to Matata, about fifteen miles in a direct line, but much on this winding river. In coming up with a full canoe, it always takes us two days from Matata to this place. I have a dilapidated depot here, which stands lonely in a place which the natives have forsaken. It has always, more or less, had things in it which are very tempting to natives, and they have never robbed it, except that, some months ago, a poor insane man took some things out of it, all of which have been returned, without any trouble to me, except a box of soap, which they say he burned, and that it was completely spoiled.

We have found a few natives here, and they have received us very kindly, and have brought us some food. We are very thankful for it, as our stock is exhausted.

Teopira, or Theophilus.

Very soon after we arrived this afternoon, a native came galloping from the Kupenga, bringing us a letter from Teopira and about two pounds of sugar; and he wrote to say that he and his wife had both been laid up with fever, and that his wife was still so ill that he could not leave her. He had heard that we were short of food. He was very sorry that he had no European food but a little sugar, which he sent for the children. The two Tarawera natives who helped us over the river on Saturday continued with us until we came to the stopping place, when, knowing that they had had nothing since morning we had a little flour boiled for them, but we had no sugar to give them. After they had taken it they went on, and when they arrived at the Kupenga to-day they related that we had suffered for want of food: hence the sugar of our friend Teopira. Surely the Gospel has produced something: their acts of kindness have not been done from a desire of gain. I must ever bear witness to their kindness to me when travelling. These people are now a part of my charge, and belong to the district of Matata.

Four years more, and Mr. Grace was enabled to revisit those districts. He has been twice at Taupo; and besides these, on a subsequent journey, to Matata. This is the new centre which it is proposed that Mr. Grace should occupy, at least until affairs have settled down, and peace, by the good hand of God, has been secured to this distracted land. It lies on the shores of the Bay of Plenty, between Tauranga and Whakatane. Supplies can easily be obtained from Auckland, and from thence he can act on Taupo.

Through his representations, some of the native prisoners of war had been released by Government, and the object of the journey to Matata was to take back to their homes these four men, and, in company with them, visit their Hauhau friends, and then, if possible, penetrate to Ahikereru district, which is one of the strongholds of the Kingites and Hauhaus.

One of these men, Pitoiwi, is a converted man, and much attached to Mr. Grace.

Passing over the earlier part of the journey, we find the Missionary party at Maketu.

The prisoners were very shy here. The Arawa of Maketu had been their greatest enemies. Went among the people and told them I should like them to be kind to the prisoners. In a short time they were sent for, and in the evening I went over and found a large houseful of people. I proposed to have evening prayer, and addressed them, endeavouring to show them that there was much cause for all to repent.

Matata.

Dec. 19—After breakfast, went on to Matata. The day was hot and the tide high, so that we could not travel quickly; besides the prisoners found great difficulty in walking. At noon we were obliged to make a long stay on account of the tide, so that we did not draw near to Matata till sundown; and as our appearance was soon to occasion a little stir, we thought it better to sleep a little distance off, on the beach, where we made a very comfortable encampment. All was goodwill and gladness in our little party. Old Hakaraia had, however, gone to announce our approach.

Matata was the former residence of all these prisoners. The Government have given this place to the Arawa; notwithstanding there are several of the old inhabitants there, amongst whom is Pitoiwi's wife. On our approach a tangi (cry) commenced, which lasted for about three hours, after which speechifying went on till the middle of the afternoon. This portion of the Arawa tribe come from Tarawera, Taupo, and other inland places, and have given them, all things considered, a very good welcome. The general tenor of the speeches of the Arawas was to welcome them back; that, though the land was gone, still their lives had been spared.

The reply of the prisoners was becoming their position. They said "it was true the land had gone, but what of that. It was not a land of gold. You can keep the land: we will find another place. But let the war cease, and let

us live at peace." They expressed their gratitude most strongly to Mrs. Grace and myself for obtaining their liberty.

We all assembled for evening service, when I was able to tell the people that, in the prison, the natives had had constant worship.

Dec. 22—Started after breakfast for Rangitaika, and reached Waiparuparu at three P.M. Here we met with the relatives of the greater portion of the prisoners still in confinement. The tangi here was very great, and long and heartfelt. Some of them seemed to think that we had been a little partial in not obtaining the liberation of the others. I found it necessary to explain that I had been able to make out a strong case for these, which I could not do for the others, but I hoped that the liberation of these will prepare the way for the others to follow so soon as peace is established. They appeared quite satisfied that I had done all that could be done for them. Still they were very sad. They said that their lands had been taken, and that they are now very poor, and spoke as though they did not know where to go. They are evidently very poor. I tried to cheer them. I told them there was light in the midst of darkness; that if the end of their affliction worked in them true repentance, they will have cause to be glad, though their sins had been so great. They had expressed a great desire to return to the worship of the true God, which I exhorted them to do honestly, and in earnest. There is certainly a great change in these people. No bluster, no pride, a good deal of dejection, some apparent humility, and a seeming willingness to take advice.

Baptism of Pitoiwi.

Had an afternoon service, when I baptized Pitoiwi by the name of Joseph, and trust his baptism made an impression on his friends, who were present. At the end of the service I sent round a plate to collect for prayer books. When I proposed this I hardly expected that

they would be able to respond, for they are exceedingly poor; but to my astonishment they collected 12s. 10d.

Ever since we came from Auckland, Pitoiwi, now Joseph, has been expressing a wish to return with me and live with us. I have just been making him understand that this cannot be at present. He has taken it much better than I expected. I have told him that there is much work for him to do in going amongst the hostile natives, endeavouring to make peace.

Theophilus.

Dec. 26—Had prayers by sunrise, after which we packed up and went a short distance higher up the river, to Kokohinau, where preparations have been making to receive us. The liberated prisoners and all their friends went in a body. The principal man here is Theophilus. He has been a native teacher for many years, and has stood his ground throughout the whole struggle. Though he was captured at Whanganui when on a journey to inquire from Te Ua, the prophet, whether it was true that he wished all Europeans and Ministers to be killed, he was liberated through the intercession of a magistrate, who knew him well. He is very clever, and has always been a well-disposed native. You may remember, that when we made our retreat from Taupo at the end of 1863, he had heard that we had been suffering from want of supplies, and, on our arrival at Ahimanga, a little distance off, he sent us a very nice letter, with a small quantity of sugar, at the same time expressing his regret that he could not come to us, as he was then attending his wife, who was in a very precarious state from the fever, which was at that time cutting off very many.

This man's pa, which is large, and has been strongly fortified, contrasts remarkably with the one we have just left. Here there was plenty of everything; and I can assure you that a breakfast of good fried pork was not without its attractions to us. There was much crying and many speeches, and plenty of food. At this place I observed the first field of wheat growing that I have seen anywhere this season amongst the natives. Their plantations of corn, potatoes, and kumeras, are extensive, and look well. "God blesseth the habitation of the just." These people have kept clear of the war on both sides, and they have never given up their worship.

Ahimanga.

Dec. 28—Rode off for Parawai, six miles below Ahimanga, which I reached by eleven A.M. During my ride of about thirty miles, I did not see a single native. A peculiar feel-

ing comes over one in these solitary wanderings in the midst of some of nature's grandest scenery.

Here I found my old friends, who have always given us a helping hand in getting in our supplies from Taupo. Very many of these people have not been in the war against us, and yet they are losing a great portion of their land. I have met here with one of my old schoolboys: his father was a very important man at Matata. He died of fever just before the war broke out there. He was exceedingly loyal, and, at considerable risk to himself, when the army of hostile natives came, on their way to Waikato, he sent on a letter to the authorities at Maketu to give information; and after that, he, in his speech, nothing daunted, justified his conduct in the presence of about 600 kingites. Yet this man's two sons, now orphans, are dispossessed of all their land; and, if an appeal be made, they will perhaps get a few acres in some out-of-the-way place. I believe the Government wish to do the best they can.

Visit to Whaiti.

Dec. 30—I have intended from the first, if possible, to visit the Whaiti, where a very bad set of Hauhaus reside, hoping that the sight of my released prisoners, who are friends of theirs, may inspire confidence, and induce them to come in and make peace. A native has arrived from them, and thinks it will not be unsafe for me to go, in case Theophilus goes with me. I propose to go on before: my horse being tired, I shall sleep on the road, and Theophilus will follow to-morrow morning. Two horses were kindly provided for two of the prisoners. After dinner we started, and rode on until dark. We stopped on the banks of a river, in a beautiful vale. We could not get tent poles, so could not pitch our tents. As the night was so fine, this did not matter. We made a fire and slept round it, with plenty of mosquitoes for our company.

Dec. 31—Waited till about ten A.M. for Theophilus to come up. The morning was very hot, and we had no shelter. We concluded that he and his party had taken another road. I concluded that, as Theophilus had not come, it was just one of those cases in which a letter in the hand of Pitoiwi would have more effect than if I went in person, and would avoid the possibility of my doing harm, which would be the case if I went, and was received with suspicion and sent back. I therefore wrote to say, that as their friend, Theophilus, had not come on, I, not knowing their state of mind, would not come on, but had sent my friend, Hohepa Pitoiwi, who was liberated from prison, to carry my letter, to tell them that this was a good time for them to come in and

make peace. Of course, Hohepa would, in addition to all this, tell them all that was within his heart. We parted, therefore. Pitoiwi will not reach the first village till tomorrow. He had no food with him, yet we could not prevail upon him to take one of the four remaining biscuits. He had had very little food during the day. When he had gone, we made up our minds to start back as fast as possible, in order to reach the only place between us and Kokohinau where there is water in this road.

Whakatane.

Jan. 3, 1868.—Fine morning: started for Whakatane, leaving word for Pitoiwi to follow us on his return. At noon we came to a small village on the river, a little before reaching Whakatane. Here we found two or three more of the wives of the prisoners. I promised to see them again on our return. We went on to the principal settlement of this tribe on the Whakatane river. On approaching the place, I was greatly astonished at the gladdening aspect of peace and plenty. A large extent of land was covered with a fine crop of wheat, and many hundreds of acres were covered with fine crops of Indian corn, kumeras and potatoes. Never, since many years before the war, have I seen anywhere amongst the natives such signs of so much industry and plenty. The land here is exceedingly good. The Government have confiscated one side of the river, and left the other to these people. It was evening when we arrived, and we stayed at the first village, where there is an old native teacher, named Moses, whom I know well. I was glad to hear from his own lips, as well as from others, that he had never been a Hauhau.

Jan. 4.—While at breakfast, messengers from the principal place above came to say that the people there wished to see me. The two released prisoners had already gone. I went and found a large number of people: they had just concluded their cry with the prisoners, and were commencing their speeches of welcome. A native named Joel is the chief man here: he spoke first and welcomed me most heartily. The chief points of his speech were, that they had joined the war, but had left it quickly, and that they were now sitting beneath the shadow of the queen. Respecting Hauhauism, he said there were three things that gave rise to it. First, hatred to all Europeans; secondly, pride; thirdly, the devil; and that they were, after they had received it, like the man in the Gospel, into whom seven other spirits worse than himself had entered. He said that they greatly wished to return to their former

worship, but they had no minister, and none to teach them. "Come back," he said; "be quick; for the sheep are perishing." Other speeches were much in the same tone, expressing satisfaction at the liberation of some of the prisoners. They all embellished what they had to say with songs (waiotas); but one old man attracted my attention more than all the rest. He spoke in true Maori style, and, in the midst of a very animated address, introduced his song of welcome, which he sung with such life and animation, that all were delighted with it. The whole body of the people joined in at certain parts: it was rather longer than usual in this case. In the middle the old man cried out, "Perhaps my song, being long, will tire you." All with one voice cried out, "Go on." He finished his song and speech. Such a native orator, and such an exhibition of native ability, I can hardly again hope to witness, as these old men are fast dying out. This man's performance has made an impression on my mind which can never be erased. The whole speech was a wonderful piece of natural eloquence: his words, his gestures (which were not extravagant), the management of his voice, the significant shake of his head, the expression of his eye, his lively movements to and fro along a line of about six or seven yards, the time, and everything that could produce effect, and make an impression, were there in perfection. This old man's song was from his heart, and his work was one of pure love.

In the course of the afternoon I had a conversation with the old man, and told him I wanted a copy of his song, which he most readily consented to give. A young scribe, sitting by at the time, said, "Give me some paper." He was soon provided with paper and pencil. He sat and wrote while the old sage dictated. It was rather a pleasing sight. Immediately the young man began to write, he turned the side of the sheet to the top, and wrote downwards from top to bottom. I half thought he was going to play a trick on me, or, at least, that it would be impossible to make out what he was writing. I said to him "What are you doing?" He immediately reversed the paper with the top of the sheet in its proper place. And, lo! the writing was all right, and rather good, though each letter was detached. He then held up his right hand, which I saw was deformed, and as merry as a lark, he showed me that he wrote with his left hand, horizontally. I felt more interested in this when I learned that it was an old friend of mine, Te Rangipaia, of Matata, who composed this song. The Whakatane and Matata people were all one tribe before the war. This poor old man, Te Ran-

gipaiā, took us under his wing when we first landed at Matata in 1853. He built us a house, in which we put our things; and afterwards, on our being delayed about eight months in Auckland, he built a hut a little distance off, and he and his wife slept there the whole winter to guard the place from theft and fire. His wife died in 1864, while we were at Matata, and he was killed by the Arawa, while trying to make his escape.

But to return to the meeting. It became my duty to reply to the many speeches that had been addressed to me. On rising I could not help feeling a good deal of emotion. Before me were a large number of people, who, whether sincerely or not, were acknowledging their sins, and asking for the Gospel. I told them my object in coming was to bring back the light of the Gospel which they had lost, and to lead them back to the right way; that I had often lost my way when travelling this country, and that I always found it best to go quite back to the place from which I went wrong; and that I trusted they were in earnest in wishing to return to our merciful God. Some one cried out, "Be quick and come to us: we are perishing." I told them their sin had been great, and that the only way back was to repent them truly, and seek forgiveness through Christ, and strength for days to come. That if they did not do this, the destruction which the war had commenced amongst them, and drunkenness had carried on, would be complete, and in a few years would leave them neither root nor branch. I exhorted them to look well after their young people, as they are now being led away in great numbers by drinking, gambling, &c. Many of the speakers had expressed a strong desire for me to reside among them. I told them I could not see how this could be done, as I had very many other places to travel to; but if they would subscribe they might have a native deacon: that they must be strong, and carry out what I had said. In the meantime it would be necessary to appoint native teachers. I therefore wished them to have a meeting, and see how many men there were who had not forsaken the Gospel, and out of them I would appoint teachers for the time being. Before I had finished, a principal man came and asked me if I would have prayers with them before they separated. To this I gladly agreed, and, when I had concluded, gave out the sixth hymn in the native collection, which they sung heartily to an old English tune. We had morning service, followed by an address from Matt. iv. 14—17. So ended our meeting, for which I thank God. I addressed them

again at evening service, when, according to a proposal I had made, we read also the service for Ash Wednesday. Made arrangements for a number of children to be baptized in the morning.

Jan. 5: Lord's-day.—Had service at 6 A.M., preached to about sixty. After breakfast, baptized two children, and at about 10:30 A.M. left them to go to the other side of the Whakatane heads. There was a dreadfully rough road over the hills, about seven or eight miles from the village I started from. The day was hot, and my poor horse felt the journey. I arrived at noon. The people at this place have been for the most part Romanists. I had sent them word that I should visit them. I found them going about on horseback. There was anything but the appearance of the Sabbath. On reaching the last of the scattered houses, I came to Ohope, where an old teacher, Wiremu Parakau, lives. There were only five adults besides himself. He said they had had morning prayer. I was very much pleased with this old man. He appeared to have been unflinchingly faithful in the midst of all the fanaticism by which he has been surrounded. He used to live with Mr. Davis at the Waimate, and speaks very kindly of him, and is, I believe, a truly Christian man. I had service with the few, and exhorted them to continue stedfast; after which they boiled me a few potatoes, and I started back over the hills to Whakatane, where I arrived at four P.M., and had an English service with four Europeans. I then crossed the river, and reached the place at seven P.M., and had evening service with eighteen adults. Several of the women of this place are wives of men in prison.

Hakaraia.

I started, and reached Matata at eleven A.M. Here I found old Hakaraia. In the evening my two natives came up. I was in my tent in the afternoon, when I heard old Hakaraia a little distance off most diligently reading the epistle of James aloud. There was a native listening to him. After he had read a long time I went to him, and asked him if that was anything like Hauhau teaching. He said, "E pa," (O father) that was the work of the devil, but this is very good." In the evening I had prayers with as many as I could get together.

Jan. 7—Took leave of old Hakaraia, and went on to Maketu. Half-way my poor old horse became very ill. I had to lead him nearly all the remainder of the way, about ten miles. It was nearly high water, and the beach was very heavy, and it was thick rain. In the early part of the day I had gained upon my

natives. On arriving at Waihi it was very nearly high tide, a canoe was on the other side, but no natives. The crossing is wide, shall I try? I have no tent, no food, wet through, my natives eight miles off. If my horse stays here till morning, he will most likely be dead, or unable to stand. I resolved to try. I enter. On, on, deeper, wet to the flanks, deeper still; up to the saddle; tied my knapsack to the saddle in case I had to leave the horse and swim. Shall I return? The horse is as cautious as myself: deeper still, over the saddle: deeper still, his back about eight inches under water. If he can keep his feet, all will be right. He is very shaky. If he begins to move I shall jump off; which, with my heavy wet clothes, will be awkward; gradually he rises a little: we are now on a

bank about the middle, which divides the two streams, and is a little shallow. What will the second stream be. It proved to be much the same as the other: passed it rapidly, and reached the shore. You will not wonder at my concern for my old horse: he has been a splendid animal, and has been with me in all my wanderings since 1854. He has done a large amount of work, and once saved myself and himself from driving into a boiling lake, which, through being enveloped in the steam, we could not see. He has done his work, and done it well. The heavy loads he used to carry into Taupo were the wonder of the natives. If any servant of the Society deserved to be superannuated it is good old Pompey.

It is impossible to read Mr. Grace's journal, and not feel convinced that, even among the Hauhaus, the fire of Christianity is not dead out, that there are live coals amongst the ashes, and that they only need to be sought out. But this must be done promptly and resolutely.

SOME ACCOUNT OF THE LATE FAZL-I-HAKK, OF PESHAWUR.

It is with sincere regret that we announce the death of one of the most earnest and devoted converts of the Afghan Mission at Peshawur, Fazl-i-Hakk. His name will be familiar to the readers of the Church Missionary periodicals, as the Afghan Christian who, in 1864, with great courage and perseverance, undertook a journey to Kafirstan. He was a young man about twenty-eight years of age, the son of a well-known and influential Mullah (learned man) of Adeena, in Euzufzai, and was in possession of a small private fortune, which he had received from his mother.

In 1859, as one of the Missionaries at Peshawur was returning from preaching in the streets of the city, Fazl-i-Hakk came up to him, and made some inquiries concerning the Christian religion. It then appeared from his statement that he had been in search of truth for some time, having read Dr. Pfander's celebrated work, the "Mizan ul Hakk," which had been placed in his hands by Dilawar Khan, the Christian subadar (centurion) of the Guide corps. The Missionary, the following day, gave Fazl-i-Hakk a copy of the New Testament, and placed him under instruction, and, after a delay of some months, he was baptized with his former name, Fazl-i-Hakk, the meaning of which is the "Grace of Truth."

At that time Fazl-i-Hakk was a policeman. There were, however, difficulties in the way of his remaining in the police, as a Christian, at that critical period of his life, and he was urged by the Missionaries to take service in some way connected with the Mission until his Christian character had become more formed. He, however, declined the offer, saying, "If I remain with you, then the people will say I became a Christian for temporal advantages." He soon took his discharge from the police, and enlisted into the foot regiment of the Guide corps, in which his friend Dilawar Khan was an officer of high rank, and regarded both by officers and men as a brave and good soldier. Through the protection of this brave man Fazl-i-Hakk was enabled to make a bold profession of his faith, and from that moment his father disowned him, and refused to see him.

In 1864, however, the enmity of the native officers, and particularly of the subadar

in command of his company, became so great, that his life became almost a burden to him, and he resolved to leave the regiment.

During his stay in the Guide corps he became acquainted with several natives of Kafiristan, a country in Central Asia. These Kafiristanees repeatedly related to Fazl-i-Hakk the sad spiritual state of their country, and urged him to try and induce the Missionaries to visit the country, to establish schools there, and preach about Christ. This was impossible, as no European could safely travel through the Mohammedan countries situated between India and Kafiristan. Fazl-i-Hakk therefore felt that he ought to go. Although the Missionaries represented to him the difficulties of the undertaking, he persisted in going, and succeeded in persuading another Afghan Christian, formerly a Mohammedan priest, to accompany him. The particulars of their journey appeared in the Society's periodical of 1865, and the account was then described as one of the most interesting Missionary documents that had ever been presented to the Christian public through the Society.

The account was soon published in one of the Indian newspapers, and became the subject of conversation amongst the European officers on the frontier. As is always the case, some of them looked upon the narrative as a pure fabrication on the part of Fazl-i-Hakk, and others regarded it as a highly-coloured story. Recently one of the Peshawur Missionaries has taken pains in ascertaining if there were any grounds for doubt respecting Fazl-i-Hakk's statement, and the result has been entirely in favour of the narrative.

After Fazl-i-Hakk's return from Kafiristan the Missionaries requested him to continue in connexion with the Mission, in order that he might receive a good education, and become better fitted for direct Mission work. For three years he continued his studies with great earnestness and perseverance, and succeeded in acquiring some additional knowledge. It was, however, found that he was not suited for a studious life, and, at his own request, he was allowed to leave the school and join the cavalry of his old regiment. He said he felt he was not fitted for the duties of a catechist, but that he thought he might do even more good by returning to his regiment, and living in the midst of his countrymen.

In January 1868 he enlisted into the cavalry of the Guide corps, with the full determination of becoming a consistent Christian soldier. Although his regiment was stationed thirty miles from Peshawur, he often used to ride over on the Saturday afternoon, in order to be present at the Church services of the Sunday.

He particularly loved to assemble with his fellow-Christians in the house of prayer. A short time before he rejoined his regiment he was spending the day with the Missionary in charge of the native church: it happened to be the day of the week for the evening church service. The rain was pouring in torrents, and as the majority of the congregation reside some distance from the church, the Missionary thought perhaps it would be better not to have the service that evening, and proposed sending word to the Christians that they had better worship God at their own homes that evening, in consequence of the inclemency of the weather. Fazl-i-Hakk, with an earnestness for which he was remarkable, exclaimed, "Sir! why should we not go? If we had to visit our Ruler should we not go? Then why not go through the rain, heavy as it is, to worship God in his house? The Mohammedans," he continued, "will go miles on a Friday to assemble in their 'great masjid,' and surely we Christians can do it." The Missionary felt severely rebuked, and has resolved, with God's help, never to allow anything to interfere with the regularity of the church services.

A few months after Fazl-i-Hakk had joined his regiment, symptoms of disease (consumption) showed themselves, and he soon became completely prostrated.

In May last he requested that he might be sent to one of the Peshawur Missionaries, who was on "leave of absence" in the hills at the time, and, after a long journey of about forty miles, he arrived at Abbottabad, and was conveyed to one of the regimental

hospitals. He continued in a weak state for some days. He was frequently visited by the chaplain and several officers who knew him, as well as by the Missionary. A short time before his death the Missionary said, "Fazl-i-Hakk, you have received much persecution for Christ's sake; now tell me, are you sorry you became a Christian?" He earnestly replied, in a manner that showed he felt hurt by the question, "*How could I?*"

He died in faith and hope on Sunday morning, and was buried in the pretty little Christian cemetery at Abbottabad. His remains were followed to the grave by the only native Christian in the place (a learned Moulvie of Umritsur), the chaplain of the station, and an officer in command of one of the batteries of Artillery. The Christian Mullah read the xvth of 1 Cor., and the Missionary the rest of the beautiful service of our church in Urdu, and thus we laid the first Afghan Christian who has departed this life, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

In the death of Fazl-i-Hakk the Society has lost one of its bravest converts, the Peshawur Missionaries one of their best friends. His tenderness and love when attending a departed Missionary nearly three years ago will long be remembered by one who witnessed it. His truthfulness and straightforwardness (qualities rare amongst the natives of India) were remarkable. He had his faults, but they were as transparent as his virtues. He has been committed to the grave with but one regret, that he did not live longer to serve the Saviour he loved, and to live down the prejudices of his enemies.

T. P. H.

A WORD IN SEASON.

IN order to the stability of a structure it is necessary that the foundations be well laid. For this very reason, a work which, when completed, will be found in every respect reliable and worthy of all confidence for a time, seems tardy in its progress. It is simply because so much care is bestowed on the foundation. No doubt the man who built his house upon the rock was much slower than his competitor, who, neglecting the foundation as of very subordinate importance, urged on as rapidly as possible the building which he had raised upon the sand. Missions might be conducted on such a principle. To secure a sudden growth of so-called converts upon an extensive scale might the chief object proposed, and sensational reports might be sent home of a nation born in a day. The peculiar temperament of the present day, which craves a quick yield, and dislikes the process of a slow yet sure development, would thus be gratified. But the temporary triumph would be followed at no distant period by a sure discomfiture, and by a lasting reproach. Better to have the reproach now, and leave our justification to a future day, than, from immature fruits too soon gathered, prepare a wine which, instead of improving by age, turns to vinegar.

Our Missionaries in distant lands, and in the midst of great nations, are laying down the foundation of a national Christianity. Let them go on as they began. As in answer to their prayers, and as the fruit of their labours, God gives them true converts, let such be thankfully used, and built into the foundations. The world may reproach them, and flippant writers taunt them because they have done so little. When the clever article which, discharged like a rocket into the air, has spent itself and is no more, their work will remain, in its endurance and magnitude replying unanswerably to all such superficial criticisms.

Many there are who take upon themselves to sit in the chair of judgment, and try the merits of Missionary work, who have never by previous and patient research, qualified for so great a responsibility. The conclusions to which they come, after a rapid process of superficial reasoning, suffice to prove their own utter incompetency for the office to which they have elected themselves.

We have confidence in our Missionaries that they will not suffer themselves to be disquieted in the smallest degree by the depreciatory remarks on Missions which not unfrequently appear in the columns of the daily press.

ABEOKUTA.

WHEN a great battle is in progress, vicissitudes must be expected. The contending forces grapple, and, like wrestlers, sway each other to and fro. If the men, leaders and soldiers, are resolute, they will not be discouraged when the tidal action seems to be against them : on the contrary, their energies will be aroused, and new efforts put forth until the ground which has been lost shall be regained.

In truth, all human affairs are based upon a principle of conflict ; more especially in every laudable enterprise difficulties are sure to present themselves, and these must be overcome, if indeed a successful issue is to be gained. And if this be true in connection with industrial and mercantile pursuits ; if the shipmaster, when he voyages to some distant shore, prepares himself for the tempest ; if the merchant, when he casts his bread upon the waters, foresees the possibility of casualties and losses ; if the candidate for academical distinction knows that his first effort may not be successful, and yet, when this possibility has been verified, goes back to his studies, not with diminished, but increased determination—then assuredly in spiritual matters, and the advancement of true religion in the earth, antagonism must be expected ; for every attempt put forth to increase the influence of the Redeemer's Gospel over the souls of men is a direct aggression upon the kingdom of darkness. All spiritual efforts are so regarded, and are everywhere met with resistance, and more especially such as have for their object the evangelization of the heathen, for they are brought to bear on portions of the enemy's kingdom as yet intact, over the inhabitants of which he claims a prescriptive right ; and hence any attempt in that direction is sure to be regarded with especial hostility. We must be prepared, therefore, for such hostility, and particularly so in the initiative of a Mission. Whenever a new effort of this kind is being made, around it the elements of mischief will gather. There will be no lack of prompt action. It is well known in the quarter from whence the opposition arises, that unless the work be crushed at the beginning, it cannot afterwards be successfully resisted. Let the seed be planted and it will grow. Let Christianity, in the true sense of the expression, take hold upon the soil, and then to eradicate it will be found an impossibility. Trodden down in one place, it will spring up in another. The great conflict, therefore, with the powers of darkness, lies at the commencement of a Mission ; and the more important the Mission, the more likely it is, when once established, to exercise an extended influence, the more strenuous will the resistance prove to be. The fortresses which lie along the frontier of a great kingdom are commanding points : we must expect them to be well defended.

And yet there is encouragement in all this. If the enemy be aroused, it is because he has been touched in a vulnerable point. Ill-directed efforts he can afford to despise and if his inertness prove their inutility, the inverse conclusion may be deduced where a fierce antagonism prevails. Precisely, therefore, in proportion to the strength of the opposition is our encouragement to persevere. When powerful influences, brought to bear on the wide ocean of humanity, like fierce winds on the great sea, stir up human prejudices and passions, and excite a storm ; when the heathen rage and the people imagine a vain thing, then is the time to be in earnest. It is evident that our assault is well-timed, and skilfully directed. A weak point in the adversary's defence has been detected ; hence the alarm which prevails. It is not the moment to be disheartened and retreat, to abandon this advanced post, or give up this Mission, because the difficulties are so great, and the success so small. Nay, because of these, we should be the more persistent. If only we hold on, our victory is sure. Through our efforts, inadequate as they are if by themselves considered, the power of God works. It has always been so.

E

The Lord chooses "the weak things of the world to confound the things which are mighty." Gideon's army of thirty-two thousand was reduced to a residuum of three hundred, and by these the Lord saved Israel. It matters not so much that the effort be weak; God's might can supplement the weakness. If only the effort be continuous, there is opportunity at any moment for the exercise of that power, and such is the position of the Lord's church at the present time. It is contending against great odds—in every direction it is so: in the Mission field and at home it is outnumbered. Never was the energy of evil more powerful than it is now; but let those who are on the Lord's side hold on, and in this we shall prove indomitable. We may not be able to make way, but let there be no discouragement, no mention of retreat. We hold on because we expect to be helped with a help which will render us victorious; and we know not the moment when the help will come, and for that promised help we wait from moment to moment. "Our conversation is in heaven." Our citizenship is there. There is the base of our operations. We are only the vanguard, the troops thrown out in advance; but we are not forgotten, and when the crisis comes we shall be reinforced—"from whence, also, we look for the Saviour, the Lord Jesus Christ."

There can be no grander enterprise than the introduction of the Gospel into the interior of the great African continent—a country so densely peopled, and its population so utterly degraded. Let any one glance over the pages of Wood's "Africa", a digest of the researches of various travellers, and largely illustrated, and which will be found reviewed in another article of this Number. What scenes of savage life stand there revealed! Who can think of those human beings, living in a midnight as dark as their own dark skin, and not long for the time, when "Ethiopia shall stretch out her hands unto God?" Nay, who can picture to himself these dread realities, and refrain from instant and earnest effort for the deliverance of Africa's sons and daughters from the tyranny of sin and Satan?

It is not surprising that the first efforts of the Church Missionary Society were directed to Africa, and more especially to the West Coast, as the only place where it was possible to find access into the interior; and yet even here our Missionaries had to contend, at the very outset, with two great difficulties, the opposition of the slave-dealers and the unhealthiness of climate. Nevertheless the commencement was boldly made. The standard of the cross was uplifted amidst the tribes bordering on Sierra Leone, the centre, at that time, of the slave-trade. For eleven years the Missionaries held their ground, during which period no less than seven out of fifteen Missionaries found an early grave on the banks of the Rio Pongas. At length the hostile elements which had gathered around them obtained a temporary triumph. "At the instigation of the slave-dealer, the Mission establishments were destroyed by fire, and the surviving Missionaries were obliged to take refuge in the British colony of Sierra Leone."

But so far as the destinies of Africa were concerned, the apparent reverse was most advantageous. The earlier effort was local and isolated, and not fitted to exercise a diffusive influence. In Sierra Leone, on the contrary, the Missionaries found themselves unexpectedly in a central and commanding position. "Under the provision of treaties with foreign powers, the slave-ships captured at sea were brought to Sierra Leone for condemnation. There the slaves were liberated." Dr. Koelle's "Polyglotta Africana" exhibits the localities from whence these slaves were taken. They are wide-spread over the face of that great continent. Soudan supplied many of them. These unpitied fragments of great national masses, from which they had been wrenched away, had come from Yoruba, the banks of the Niger, the countries around lake Tshad, from the central countries which lie westward of the great lakes so recently discovered, and where Livingstone is prosecuting his marvellous researches—nay, from Congo and Loango, and the countries in the interior, far as the Cazembe's dominions, and even beyond, to

the southward of the Nyassa lake and the very shores of the Mozambique channel. The Missionaries found themselves in the midst of a population representing various sections of the great African race. It was only by degrees that they became sensible of the important character of the new position which they occupied ; but Koelle's book, published in 1854, cleared it all up. Specimens of more than one hundred distinct African languages are there given, in a comparative vocabulary of nearly three hundred words and phrases. Some of the dialects are largely represented, such as the slave-coast languages, and, amongst them, especially the Yoruba. From the Niger-Delta and Niger-Tshadda countries there were many, consisting of Nupes, Bassas, Igbiras ; while the Bornu, Kanuri, and Hausa languages of Central Africa were spoken by several within the colony.

Thus God wrought for us. His providence supplemented our poor efforts. We desired the evangelization of Africa, but how to accomplish so vast an object we knew not. The means by which it might be done were unexpectedly placed at our disposal. A portion broken off from the great mass to be evangelized was consigned to our care, that, by persistent effort, we might transform the heathen lump into a Christian leaven, and, when duly prepared, replace it in the mass from whence it had been taken, that it might leaven the whole.

It was no facile undertaking ; not one to be accomplished without proportionate suffering. As we have already said, nothing worthy of being achieved can, in a world constituted as this is, be reached, except through trial ; and the more important the object, the severer the preparatory trial will prove to be. It is needless to recapitulate what the Missionaries of the Society endured in bringing up to a Christian standard the degraded Africans of Sierra Leone. During a space of forty-five years, two ordained Missionaries died on an average every year, besides others not in holy orders. Yet, although designated as the white man's grave, Sierra Leone continued to be worked. If some were removed, others were always found ready to take their place, and with an unflinching persistency, grounded upon the conviction that they were at the post where their Lord had placed them, and taking as their motto the Scripture passage, "Be not weary in well doing, for in due season ye shall reap if ye fail not," the Missionaries toiled on.

Not only did they aim at the conversion of the heathen, but the education of those who were won over to a profession of Christianity was carefully attended to ; for, after all, the Missionaries were only preparing the native Christianity by which the work of evangelization was to be done on an extended scale. They could deal only with a handful, but a native Christianity, duly trained, might deal with masses ; and gradually there did grow up a native agency which helped the Missionaries much when they were enfeebled with sickness and reduced in number.

The time at length arrived when the native Christianity, raised up at Sierra Leone, might be brought to bear on the interior heathen, and men who had been expatriated from their own homes in dark heathenism, might return to the lands of their birth, bringing with them the Christianity which they had found in Sierra Leone. Some of them were selected to accompany the Niger expedition, and the tidings these men brought back set in motion all the Africans in the colony who were Yorubas by birth. The cry was "homeward," and homeward they went in considerable numbers. Many of them were Christians by profession ; some of them such in truth. They carried with them the light and knowledge which they had acquired to the old dark heathen home ; nor were they satisfied until a Mission had been commenced, and the opportunity of Christian ordinances, which they had so appreciated in the colony, afforded them in Abeokuta.

A quarter of a century has since elapsed. There has been no great national move-

ment in favour of Christianity. The great body of the people remain as they were at first—heathen. But a Christian church has been raised up in Abeokuta, and a commencement made at Ibadan and elsewhere. In this lies the hope of national renovation. A native Christianity, if only it be consistent, if it evidence the superiority of the new principles which it professes by a clear separation from the superstitions and immoralities of the heathen, will exercise on the national mind a powerful yet insensible influence. There are a thousand opportunities of usefulness available to native Christians, which are not accessible to a European Missionary. Every native Christian, if only genuine and in earnest, is a centre among natives, and at home, and amidst relatives in the way of friendly intercourse, can let his light shine. The value of this diffusive process cannot be estimated by the number of converts. The change which is in progress is at work, not so much on the surface as at the foundations of society.

That such a process was going forward in Abeokuta we doubt not. Unless the prince of the power of the air, the spirit which now worketh in the children of disobedience, was prepared to see his long-established dominion fall with a sudden crash, action on his part became imperative. Nor were suitable agents wanted. All who have participated in the educational processes of Sierra Leone have not been Christianized thereby. The education, so far as it has been secular, they have imbibed; the Christianity intermingled therewith some have rejected; hence such persons are only semi-civilized. These men are numerous. They are the plague of the West-African coast. Locating themselves along the coast, where they find it convenient so to do, they abandon themselves to sensual practices, and become more immoral than the heathen. Hating Christianity because it wars with them in their consciences, and reproves them for their vices, they use the influence which a superior education gives them to instil the same prejudices into the minds of the heathen. The enemy finds these men ready for his use, and moves them to anti-Christian action. Some pretext is sure to be found, and a violent persecution, like the sand-storm of the desert, assails the native church.

In Abeokuta a few unprincipled men of the class we have described took the lead, their object being the expulsion of the Christian element, and the heathen chiefs being their dupes. The pretext was a political one. The heathen chiefs at Abeokuta had long been distrustful of the English authorities at Lagos; and the Sierra-Leone men, having certain private objects of their own, and with a view to their own advancement, had done all they could to intensify these differences: with such complications the Missionaries had nothing to do, and so they ought to have been regarded as well by chiefs as people. But this was not permitted. It was suggested that they were English, and, as such, could not be otherwise than in sympathy with their countrymen. This was ungenerous. In the moment of danger, when the forces of Dahomey approached the walls, and the issue of the impending conflict was uncertain, they had cast in their lot with the Egbas, instead of providing for their own safety. They had proved themselves to be the staunch friends of the Egba nation; and so long as the remembrance of that crisis was fresh in people's minds, they were confided in. Gradually, however, under the stealthy influence of whisperings and insinuations, this confidence was withdrawn. Some surmised that they communicated in secret with the Lagos Governor, and that their presence was injurious to the best interests of Abeokuta. This is a painful position in which European Missionaries cannot avoid being placed, when between the nation from whence they have come, and the one to which they have been sent, there arise altercations and animosity. It shows what need there is to expedite the formation of a native ministry, so that if, in consequence of such national differences, they should be obliged to withdraw, there may be some to take their place, and the flocks not be left without shepherds to guide them to the pasture.

At length the expulsion of the European Missionaries was decided upon. So far as the

chiefs were concerned, the object was to eliminate, not so much the Christian as the English element ; but the men whose dupes they were, desired the expulsion of the Missionaries, because they thought that the native Christianity having, as they imagined, no life in itself, when thus deprived of that whereby it was sustained, would be easily extinguished. In the hope of accomplishing this, they carried matters much further than the authorities ever had intended, and the roughs of Abeokuta, forming themselves into disorderly mobs, assaulted and plundered the Missionary premises, wrecking the churches, and destroying the dwelling-houses and school-buildings, and thus in a single day that Christian worship which had been tolerated for so many years in this town, so that, sanctioned by the usage of so long a time, it seemed to have become a national element was rudely checked and put to silence.

The European Missionaries left : they had no alternative, for they were told to go ; but, besides, many of the native agents left with them. That was undoubtedly a mistake. They should have been told not to do so. They were especially fitted for such an emergency. From political complications they were happily and entirely isolated. No suspicions of that nature could attach to them, for they were natives and not Europeans. Their absence at such a moment enfeebled the native church, was calculated to cause great discouragement, and, in fact, many of the native Christians followed them to Lagos, thus still further impoverishing the native church, and increasing the great danger of the crisis.

Native Christianity, thus left bare and denuded, was now indeed placed in the furnace. Its quality was to be tested. Would it prove to be gold, enduring the severity of the ordeal, and coming forth purer and brighter ? or would it consume like dross, and disappear, and heathenism be permitted to resume an undisputed sway over the population ?

It is interesting to mark how soon and how decidedly it began to raise its head, like the traveller who, when met by the hot wind of the desert, throws himself upon his face and remains motionless until it has past, when, raising himself up by degrees, he recovers strength, and is enabled to resume his journey. Thus we find the native Christians in less than a fortnight after the expulsion of the Missionaries, gathering themselves together in a large assembly, to meet William Moore, the native pastor of Oshielle, that they might hear from him words of encouragement and exhortation.

In May a letter was received by such of the native agents of the Abeokuta church as were tarrying at Lagos, exhorting them to return without delay to the charge of their flocks. There was no unwillingness on their part to obey the summons, and several set out at once. They had every encouragement so to do. Matters had been pushed to an extremity which the chiefs never had intended, and from the Bashorun, the chiefs Ogudipe and Okenla, the Christian Balogun, messages were received assuring them that they all rejoiced in the prospect of their return, and that they should receive a hearty welcome ; and, in proof of this, the Bashorun's messenger came to Lagos to escort the native agents back to Abeokuta.

The road had been unsafe on account of the parakoyi stationed by the ultraists at various places, for the purpose of stopping travellers to whom, for various reasons, they were ill-disposed, and exacting from them heavy contributions. The Bashorun's messenger however, protected our brethren from molestation.

Scarcely had they entered the city, when they were reminded that the ill-feeling which had caused so much trouble had not yet died out. In passing his old station, Igbein, the Rev. W. Allen saw the people busily occupied in breaking down the Mission-house walls, and carrying the mud away to build their own houses. Thus our brethren found themselves somewhat in the position of the Italian peasant, who, when Vesuvius had been in portentous action, and his homestead apparently doomed, had fled to some safe

place, but now, the eruption having subsided, gathers up courage to retrace his steps, and, as he approaches his cottage, finds himself treading upon cinders which are still hot.

Mr. Allen had been the native pastor of Igbein, the very focus of anti-Christian feeling and hostility, so that scarcely twelve people of that congregation were found disposed to respond to his call, or receive his instructions. Another place was therefore selected to be the nucleus of a new organization, not too distant, so that stragglers might have the opportunity of coming in; and meanwhile, until a church was erected, and public worship performed, private meetings were held on the Lord's-day at three distinct places. At one of these the congregation rapidly increased. On the first Lord's-day it consisted of twenty-two men and seventy women: a month later there were 140 present. Many of the Christians at the time of the outbreak had left the town, and had gone to live on their farms at a distance; but on learning that their pastor was on the spot, they began to return, so that the Christians felt encouraged to decide, at a meeting held August 17th, on erecting a small church, all uniting heartily for this object, and contributing labour and such means as they could afford; the Igbore war-chief, on being appealed to, assuring them that they had his full permission, and that, so far as his quarter of the city was concerned, he had no wish to trouble the Christians who wished to serve God.

Another of the native teachers, Mr. Williams, proceeded to Ake, where had been the central church of the Mission, and the largest congregation. Here the evidences of Christian vitality were more numerous and encouraging. The church was in ruins, and a small chapel in one of the compounds was alone available for divine worship. It was completely filled, so that numbers, who could not get in, stood without in the street, and there was no cowardice, no evasion of duty. They came forward willingly and boldly, and openly professed their Christianity. The congregation at that date numbered, in the morning 324, in the afternoon 380.

The native agents in a body proceeded to wait on the native chiefs, as a suitable step to be taken before entering on their work. They visited the Bashorun and the Ake chiefs, and received a hearty welcome, the chiefs expressing their earnest wish that the Mission-station at Ake should be re-occupied.

The next Sunday (June 28th) was a happy Lord's-day: divine service was held for the first time in the desolated Mission compound. The Bashorun's leave had been obtained to ring the big bell, which yet remained in the church tower, its size and weight having bid defiance to the plundering propensities of the mob at the time of the outbreak. A new rope had been provided, and everything being set in readiness the day before, the sound of the church-going bell, which had been silent for so many months, tolled forth its welcome sound, proclaiming to the population that the native Christianity of Abeokuta was not dead, but living, and summoning the Christians from their dwellings to unite in the worship of the true God. "At half-past eight in the morning the first bell was rung, a great joy and pleasure to all Christians and well-disposed heathen, who, although not having yet embraced Christianity, entertained nevertheless kindly feelings towards the Christians, and felt sore displeased with the persecutions. The number of attendants in school this morning was 174, during service 282, including children; in the afternoon 153 were present in school, 423 during service. The whole day was spent in quietness, none disturbing us."

Schools were now re-opened, classes formed, and the Mission premises having been put into some order by the indefatigable exertions of the Ake converts, the native agents at once re-occupied them, the Christians doing what they could to supply what was wanting. The congregation continued to increase from week to week, both the schools and services being crowded, while during the week days the Christians, both men and women, laboured persistently in the Mission compound to complete repairs and obliterate the traces of the past.

And, if indeed it be permissible to compare small things with great, the Ake converts, as they thus toiled, remind us of the Jews, when, on their return from the captivity, they addressed themselves to repair the desolations which had been made, and to rebuild first the temple, and then the wall around the city; when their enemies mocked, and the people wrought, every one with one of his hands in the work, while with the other he held a weapon: for what Jerusalem was to the future of the human race, such is the revival of Christian ordinances at Abeokuta to the whole of the Yoruba territory, and the adjacent tribes—the one the centre of a wide, the other of a lesser and yet important area; and if the “Lord stirred up the spirit of Zerubbabel, and the spirit of Joshua the high priest, and the spirit of all the remnant of the people, so that they came and did work in the house of the Lord of Hosts, their God,” surely we may believe that like results in Abeokuta have been produced by the same divine power stirring up the spirit of these native Christians, so that, in nothing terrified by their adversaries, they have persevered in their Christian profession, and done work in the house of the Lord of Hosts, their God.

And baptisms have not been stayed during the time of trial. Men and women have come forward to profess Christ, not only when there was nothing to encourage them, but when the aspect of affairs was most dark and threatening. As the classes were being held on Sunday, July 5th, a young woman boldly stepped forward, requesting to have her name put down as desirous of Christian baptism. When questioned as to her motives, her answer was simply, “I have made up my mind to become a Christian,” and several have since followed her example.

Since the Bashorun's death, attempts have been made by the extreme parties already referred to, to involve the Christians in fresh complications, but they have failed. The native agents were charged with having spoken against a proclamation issued by the Secretary of the Board of Management during the previous September, forbidding white men to enter the Egba territories, and with having inserted in the Sierra-Leone papers a letter injurious to the Egba people, and as a punishment it was proposed that the entrance to the Ake church, which had been opened by the order of the late Bashorun, should again be closed. On appearing before the court, the Ake Christians and agents were informed by the Apena of Itori, who presided, that, so far as the native Christians were concerned, there was no intention of interfering with them in the worship of God, but that white men were not wanted. The charges could not be proved, the case of one person excepted, a native merchant born at Sierra Leone, and a member of the Ake congregation, who, for some incautious words, was fined heavily, to the amount of between 30*l.* and 40*l.*; but the Ake church was left untouched.

An attempt was also made to prevent the use of Yoruba translations in the schools, so that the instruction given should be exclusively in the English language, the reasons alleged being, that the translations referred to were designated Yoruba, instead of Egba, to the disparagement of the Egba nation. The native agents behaved on this occasion with great firmness, the Rev. W. Moore pointing out the frivolous nature of the objection. “By the term Yoruba, the good people of England intended the whole of the tribes who understand each others' language in this part of Africa, although their dialects may somewhat differ, such as Ata, Ijebu, Egbado, Egba, Ibarapa, Oyo, &c.; and that it was quite open to each tribe, if so they pleased, to call the translation by its own name: the Atas might call it the Ata book, the Egbas the Egba book, &c.,” and this was the decision arrived at by the Egba chief who presided, to the great disappointment of the Sierra-Leone men, who would gladly have pushed matters to an extremity. An attempt was made, on a second investigation, to reverse this decision, but instead of this it was confirmed, the native agents declaring that it had always been their practice to teach both Egba and English in the schools, and that to this rule they must continue to adhere.

Thus the month of October last, one year precisely from the time of the outbreak, was one of considerable disquietude ; yet the Christians have acted firmly, and have been enabled to hold their ground, and, as our correspondents inform us, "the Mission work is going on steadily."

If, therefore, it was thought that the native Christianity of Abeokuta was so weakly and superficial that it would not survive the expulsion of the European Missionaries, experience has proved that this is not the case. Its roots have struck deeper into the native soil than had been conceived. It has borne up bravely under the pressure of the storm, and, by the blessing of God, will continue so to do. We may safely trust God with His own work. "Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain."

Up the course of the Niger our advanced Missions have met with reverses. An attempt to occupy Idda as a new centre proved to be unsuccessful. The interesting Mission work at Onitsha is in peril, and the storm of opposition has begun to rage there. But we are prepared for such alternations. The influx of the tide is not equable : sometimes it recedes, and we are in doubt whether indeed it be coming in. But it is only gathering strength for a more vigorous effort, and a large wave, breaking at our feet, assures us that the entire beach will soon be undisputedly its own.

HISTORY OF REV. WONG KIU-TAIK,

ORDAINED NATIVE DEACON AT FUH-CHAU ON ASCENSION-DAY, 1868, BY THE BISHOP OF VICTORIA.

THE Rev. Wong Kiu-Taik (Wong is his family name, Kiu-Taik, seeker of virtue, is his Christian name, and as I suppose, the most emphatic : in China the surname comes first, and the Christian name second) is a native of the city of Fuh-chau, and thirty-four years of age. He was brought to the knowledge of the Gospel about twelve years ago, and was baptized by the Rev. R. S. Mackay, D.D., the Superintendent of the American Episcopal Methodist Mission in Fuh-chau.

Dr. Mackay, in his "Life among the Chinese," published in New York in 1861, gives the following interesting account of Wong's conversion. Wong gave me, in conversation, the leading particulars, as narrated by Dr. Mackay, and from Wong's own testimony I can vouch for their veracity.

Mr. Wong, a young landscape painter in Fuh-chau, was an intimate friend of Hu-tong-mi, one of the church members of the American Episcopal Mission. Both being painters, their business threw them into each other's society, and a strong attachment sprung up between them. After the conversion of Hu, he felt a great desire for the salvation of Wong, his cherished friend. He prayed fervently for him, and never failed, when opportunity offered, to urge upon him the claims of Christianity. It soon became apparent that such efforts were making a salutary impression upon Wong's mind. He began to read the sacred Scriptures, and was frequently present at the meetings, at which, as he acquired confidence, he began to speak and pray. "We all," writes Dr. Mackay, "felt a lively interest in his case, for he was a young man of excellent character, and possessed more than ordinary mental ability, and always evinced a humble, docile spirit. That he should embrace Christianity without encountering opposition was more than could have been expected, and yet none had formed any adequate conception of the trying ordeal which awaited him. His mother was called upon, and told, 'You must look after that son of yours ; he is running into danger.' The old lady was a widow, tenderly attached to her son, and what she heard startled her. 'What is wrong ?' she exclaimed : 'my son has always been industrious and dutiful : what has happened ?'

"He attends the foreign church," was the reply, "and it is said he has determined to become a Christian." "Impossible," cried the old lady: "it cannot be that my son is about to do such a thing."

When the young man came home, the mother thus interrogated him. "Son, it is said you go to hear these foreign doctrines; is the report true?" "Why, mother," replied the young man, "everybody goes to hear them. The church is in the main street, and when the church door is thrown open, and the bell rings, all the people go in for a few minutes, to see and hear. I too have gone in to listen." "Is it possible for you to listen to the abominable lies uttered by these foreigners?" "I am quite young yet, and cannot understand all that is said; but, mother, what they say seems to be reasonable." "Don't talk to me in that way," retorted the old lady; "you must cease to hear these foreigners: they are crafty, unprincipled fellows, and you are not able to resist their blandishments. I dare not trust you out of my sight: henceforth you must not cross the threshold of my door to go abroad. Stay here and work, and when you have prepared the pictures I will attend to selling them." "I shall do as you direct, mother," quietly replied the son. The old lady kept her son in close confinement, narrowly watching him to see that he did not leave the house. She tried in every way to shake his determination to become a Christian, weeping, scolding and threatening by turns. It was a terrible trial to the young man, and he sought help in prayer. Morning, noon and night, he would kneel in his chamber to pray, and at times, in the earnestness of his feelings, the petitions would find expressions in audible words. The old lady soon heard sounds proceeding from her son's chamber, and occasionally, as she drew near to listen, the name "Jesus," or the petition, "Lord, bless my mother!" would fall upon her ear. These words troubled her: it made her uneasy to hear in her own house the name "Jesus," it filled her with strange fears to have that name ringing in her ears. And then that oft-repeated prayer, "Lord, bless my mother!" was too much. After enduring it as long as she possibly could, she determined to change her tactics. Calling her son into her presence, she said, "Son, you must stop this praying." The young man replied, "Mother, hitherto I have obeyed all your commands, but now, when you tell me to cease praying to God, I dare not obey you." "But the noise disturbs me," continued the old woman, "I cannot stay in the house with you." "Mother," replied the young man, "I did not know that I prayed so loudly: hereafter I will pray in a whisper, so that you need not be disturbed." "You shall never pray in my house again," sternly replied the old lady: "if you continue to pray, you must leave the house." "Mother," said the young man, "I cannot cease to pray." "Leave my house, then, this moment," exclaimed the mother, "I disown you for ever as my child. Never again enter this house, and, when I die, dare not to join with the family in celebrating my funeral obsequies."

A mother's malediction is one of the direst calamities that can befall a Chinese, but in the present instance this terrible anathema failed to move this humble, patient young man.

Driven from his own home, he came directly to his friend Mr. Hu, and asked permission to live and labour with him in his shop. The request was at once granted, and now, in the congenial society of his friend, within reach of the sanctuary privilege, and surrounded by Christian brethren, he seemed to be perfectly happy. His Bible was his constant companion, and his Christian experience developed rapidly.

After spending some time in this manner, he came to Dr. Mackay one day in great perplexity, saying, "My mother has sent for me, and I understand that they have determined to get me into their power, and then beat or kill me: what shall I do?" "What a solemn moment," observed Dr. Mackay. "Oh! how profoundly I felt the need of heavenly wisdom to direct me in this trying emergency." "Follow the teachings of the Bible," I replied. "The fifth commandment says—'Honour thy father and thy mother;' and

then the Lord Jesus says, 'He that loveth father or mother more than me, is not worthy of me.' Were I in your place, I would go, and maintain my integrity at all hazards."

It was a trying moment for the young man. A fierce struggle was going on in his bosom, and for a time it seemed as though he could not decide the question. The decision, however, was made, "and never," says Dr. Mackay, "shall I forget the solemnity of his manner, as he deliberately uttered the words, 'I will go: pray for me.' He went, and, with many prayers for his deliverance, we awaited the result."

The next day he returned with a joyful countenance, saying, "It is all right: there was no trouble at all. When I reached home, mother was sitting in her chair, waiting for me. She said, 'I have sent for you to ask you for the last time whether or not you will abandon your purpose of becoming a Christian.' I replied, 'Mother, I have forsaken the evil, and am following the good: how can I now abandon the good, and turn again to the evil?' 'You are fully determined, then,' said the mother, 'to become a Christian?' I felt that my answer to this question would decide my fate, and, raising my heart in prayer to God for grace to meet even death itself, I ventured to reply, 'Mother, I have so determined.' She looked at me steadily for a minute, and then said, 'If I cannot change your determination, I shall change mine. I shall not oppose you any further. You are at liberty to become a Christian; and I wish you to live with me as formerly.' These remarks were so utterly unexpected, that my emotions," said Kiu-taik, "completely overpowered me, and, falling on my knees, I poured out my grateful acknowledgements for this wonderful deliverance; and now I wish to be baptized and received into the church, and I wish you to pray for my mother's conversion."

On the following communion Sabbath Kiu-taik was baptized.

This was in 1857. For eight or nine months Kiu-taik continued to pursue his occupation as a landscape painter, but at the same time was zealous in making known the Gospel. He was then licensed, with a small salary, as an exhorter in the American Episcopal Methodist Mission. For two years he laboured in Fuh-chau, and subsequently at the out-station of Kang-chia, about twenty miles up the river Min, and also at Ngu-kang; and everywhere he proved himself a consistent and zealous Christian.

In 1859 Dr. Mackay visited America, and I have a copy of an interesting letter Kiu-taik wrote to him upon that occasion, and we find Kiu-taik well performing his office toward his friend and father in the faith.

"It was God who guided you to China, and enabled you to bear so much persecution and reproach. Before there were any Christian converts in Fuh-chau, with whom did you associate? Truly it must have been with the Saviour Jesus Christ, otherwise you could not have passed the time. When I think of these things I give thanks to God for His great grace towards you. I pray you constantly to cherish the recollection of these mercies, and never suffer Satan to lead you astray. Our heavenly Father regards you as gold which, after a refining process of thirteen years, now exhibits the unclouded lustre; and most assuredly He will use you as a righteous instrument for the accomplishment of His purposes. Do not fail to come back to China: all the brethren desire this. We long for you as the parched mouth longs for the grateful tea.

"During the past nine weeks, Satan has tried to take away my charity, my faith, and my love for God. He has sought to carry on his devices in my heart; but, thank God, the Saviour has cast him out. For some time I have desired to preach the Gospel, but supposed I should not be able to do it, as my mother was unwilling. When thinking over the matter, a great mountain seemed to rise before me, and I was unable to enjoy peace of mind only because I supposed it was not the will of God that I should preach. About a month since my mind became greatly troubled, and I was unable to decide upon the matter. At one time I felt the greatest compassion for men; then I would feel that if I refused to go and preach the Gospel I

never could see the Saviour in heaven. But still I asked myself, 'How can I climb this great mountain? and Satan suggested that it would be better for me to travel on a level road. Thank God, the Holy Spirit enlightened my mind by suggesting, 'Do you not believe that with God all things are possible? Doth not the Scripture say, He that loveth father or mother more than me is not worthy of me? also that strait is the gate and narrow is the way? Where, then, is the level and easy road for you to walk in? At that moment I remembered that formerly, when I thought of becoming a Christian, there also seemed a high mountain in the way, but the Saviour mercifully aided me in climbing it. These thoughts induced me to cry to the Saviour for assistance, and He heard me, and delivered me. I was a condemned criminal, exposed to the punishment of hell, and had I been sent to that place of torment the sentence would have been just. But the Saviour did not seal my guilt. He gave me grace to repent, granted me the faith and confident hope of eternal life, changed all my purposes, and opened the eyes of my understanding, so that I could dig for the hidden pearls, and search in the sacred Scriptures for the words of life. Truly the Saviour has loved me with an unspeakable love, enabling me to be a disciple, and how can we express that love wherewith He hath loved the world? Please pray for me that I may not be an unprofitable servant. As I close this letter I ask myself, When shall I see you? Will it be on earth or in heaven? Will you first enter the heavenly country, or shall I first touch its shores? The Lord knoweth. While yet in the flesh let me urge you to return soon to China."

I think this letter will enable you to appreciate the true Christian character of Wong Kiu-taik far better than any description that I could offer.

Dr. Mackay adds, that soon after he received Kiu-taik's letter, he heard from Mr. Gibson, one of his brother Missionaries in Fuh-chau—"We have just granted exhorter's licence to brother Wong Kiu-taik. When he received the licence he went directly home, disposed of his business, supplied himself with Christian books and tracts, and at once commenced itinerating through the country, preaching the Gospel and distributing the books.

In 1859 the late Rev. W. C. Burns, so recently taken to his rest at Nu-chang, and for so many years an eminent and devoted Presbyterian Missionary to China, visited Fuh-chau, and took up his abode with the native Christians of the American Episcopal Methodist body. I believe he resided at Nantai Street chapel, and mixed on the freest and most brotherly terms with the American and Chinese Christians, furthering to the utmost of his power their evangelistic work. At that time the controversy as to the right translation of "God" into Chinese occupied much attention. The American Episcopal Methodists used the term Shin. Mr. Burns was led to advocate the use of Shanti; and both the Missionaries and native Christians were so persuaded that Shanti was the proper term, that, as a body, they renounced the use of Shin in its favour. The superintendent of the American Episcopal Methodists was at this time in America. On his return, the question was reopened. He was unable to adopt the change, and, following their leader, Shin was authoritatively imposed upon the Mission. The convictions of the native Christians were strong in favour of Shanti; but, as a matter of church discipline, one of the two words had to be selected, and when Shin was adopted the exhorters were required to use that word, and ultimately its use became, not only a condition of employment, but a test also of communion. Kiu-taik, among others, as a man of education, could not conscientiously use the term. He felt that Shanti, and not Shin, was to be accepted, a conclusion which the American Episcopal Methodist Mission, with Dr. Mackay at their head, three years after, justified, by re-adopting it themselves.

Kiu-taik was obliged to resign his exhorter's licence, and was placed in an isolated position. Under these circumstances, he came under Mr. Wolfe's notice. He communicated freely

with the Missionaries of the American Episcopal Methodist body on the subject, and with their consent, Kiu-taik became a member of our Fuh-chau Mission, and, since that period (1862), as catechist; and on account of education, experience, character and conduct, as head Christian, has proved himself of the greatest use and comfort to our Missionaries.

I may add, that at a Missionary conference at Fuh-chau, in which all Christian Missionaries labouring in that Mission field were either present or represented, I mentioned my intention of ordaining Kiu-taik, on which occasion I received from Dr. Mackay and all present unqualified testimony in his favour; and on the day of his ordination three of the Missionaries of the American Episcopal Methodist church were present, and rejoiced on his being the first ordained Chinaman in Fuh-chau.

In Memoriam.

MARY RUMSEY: died November 21, 1865, aged 86.

It is one of the great blessings of Missionary work that it gathers round it so many of the excellent of the earth. We can imagine the mingled feelings of many a young Missionary as he is girding on his armour to join the band of Evangelists before him. High on that same roll on which he is going to inscribe his name, are found the Eleven Messengers delegated by Christ's own voice. All down the list are names that have survived as watchwords for the Church of the firstborn. And in the records of these latter days we come upon Eliot and Egede, Corrie and Martyn, Judson and Hoffman, Fox and Noble, William Johnson and Bishop Bowen; and it is not to be wondered at if a young man's heart misgives him, while it beats high at the thought of enlisting in such a holy company; for they contain among them, mixed with elements of human weakness, some of the best and highest of God's saints.

Yes, the best seem to gravitate towards the work of Missions.

And this is true, not only of the actual combatants in the high places of the field. We are sure that of home-workers it is most true also. Who can tell how much Apollos owed to Priscilla for his future usefulness? How many quiet conversations may be included in the single sentence, that, with her husband, she expounded to the eloquent man the way of God more perfectly, without which his eloquence would have availed nothing in the kingdom of Christ! We know Paul's cordial testimony to her help, for he was never slack in praising his friends (Rom. xvi. 3, 4). How much we should like to know more about the work of the beloved Persis, or of Tryphena and Tryphosa, or of that Phebe, the Christian convert, with her old heathen name, who was "a succourer of many," and had sent help to Paul as well; though, when he wrote of her, he had never been near the place from which that help came. Or who can tell how much the progress of the Gospel was owing to the prayers that went up from the house of Mary, the mother of John Mark? We know that they once saved one of the very foremost of the first Missionary company from a premature death.

Our records fail us as to the names of many such home-helpers among the devout women of succeeding centuries. They shrank from notice, as though they felt that human praise would have marred the purity of their offering. But "the day" will declare all, and meanwhile their work is none the less real and true. They are to be found among us still. They are the very salt of our land—"moral antiseptics," to use a phrase of the good Archdeacon Hare; and if we wished to surround any young persons with happy and holy influences, we could not do better than bring them into contact with those whose heart

and soul is in Missionary work, and who are labouring for it at home, it may be very unobtrusively, but with the pertinacity of love.

Such a person, whom to know at a distance was to admire, and to know closely was to love, is presented to us in the following beautiful and affectionate memoir. We are sure that it must have been a labour of love. It is prefixed to a forthcoming new edition of a short life of Bishop Crowther, entitled "The African Slave Boy," of which Mrs. Rumsey was the anonymous authoress. We are much mistaken if our friends and readers do not thank God that such a devoted Christian has been amongst their fellow-labourers, and gather from her example fresh resolve to carry onward the lamp which has now dropped from her hand.

"Those who have been previously acquainted with "The African Slave Boy," will perceive that a new chapter has recently been added, bringing down his eventful history to the present time.

"This chapter was not written by the author of the earlier part of the memoir; but by one deputed by her to finish the work which her advanced age prevented her from doing herself.

"It may be interesting to the reader to know, that, ere it was concluded, she was taken to her eternal rest, like a shock of corn fully ripe, in her 86th year.

"Those who knew her best think that some memorial besides that engraven on their hearts, ought to be preserved of her, as one whose example we may all do well to follow, even as she "followed Christ,"—in humility, in gentleness, in unobtrusive self-forgetfulness, in unswerving adherence to the truth, in abounding love, and in the devotion of all that she was and had to the blessed work of advancing the Redeemer's kingdom both at home and to the ends of the earth.

"Mrs. Rumsey was the daughter of a surgeon named Bateman, and was born August 10th, 1790, at Whitby, Yorkshire, a place which at that period, twenty years before the beginning of the nineteenth century, was more remote than we, in these railroad days, can conceive. It was separated from the rest of the world by those picturesque moors which have not even yet lost their beauty, but over which, at that time, there was not even a turnpike road; so that the chief communication between Whitby and the outer world was by sea. It had long been known as a place where good ships were built, and Mrs. Rumsey used often to tell with pleasure that her grandfather built the ship in which Captain Cook sailed round the world. She would also mention, in proof of the great changes which have taken place since her grandfather's days, that when, as a boy, he was desirous of possessing a Common Prayer-book of his own, he was obliged to send to London for one, and that when the ship appeared in sight with this precious freight, his

anxiety and impatience to obtain it became so great, that he went out in a boat to fetch it.

"Here, then, at Whitby, and at the little village of Sleights, four miles off, Mary Bateman spent her early life, scarcely ever leaving home, except for visits at the quiet country-house of her married sister. Her time was passed with her widowed mother in useful occupations, and in cultivating her vigorous mind by diligent reading of the best English authors, to which she had considerable access in the excellently stocked library which existed at Whitby even so long ago. But she also had the inestimable advantage of religious training by her mother, and the good seed sown in her young heart took firm root, and sprang up afterwards to yield abundant fruit.

"In the year 1815 she was called away from her retired home, to live in London with her only brother, a very clever young physician, whose name is still well known in the medical world. He had unhappily imbibed sceptical opinions, from the misery of which his sister was made the honoured instrument of rescuing him. A short memoir of him, and of the remarkable change which it pleased God to work in him before his early death, was published by his sister soon after that event took place. It has been largely circulated, and the perusal of it has been made a blessing to many readers.

"In 1823 Miss Bateman was married to Dr. James Rumsey, of Amersham, Bucks, one who was worthy of her, a polished old-English gentleman of unbounded benevolence. It was their mutual joy and delight to fill their house with those who needed rest or kindness, or medical care. Many an overworked clergyman has not only recovered his bodily strength there, but has returned to his work refreshed and invigorated by their Christian sympathy and example.

"The poor from all the country round flocked to their house for the medical advice which was also highly valued by their rich neighbours; and their aid was always so readily and liberally bestowed on all good objects, both at home and abroad, that their most

intimate friends remember with astonishment how much self-denial must have been cheerfully practised to have made it all possible.

Amongst the foreign objects which they assiduously helped for many years, was the great work undertaken by Bishop Chase, first in the Diocese of Ohio, and afterwards in that of Illinois, United States, in the founding of two colleges for the education of young men for the ministry in the Episcopal Church of America. This good man, and also Bishop M'Ilvaine, were, on their visits to England, amongst their honoured guests and most cherished friends.

'But the work of all others which engrossed the largest portion of Mrs. Rumsey's thoughts and time for many years, and interested her to her latest days, was the education of the children of the poor. Her house at Amersham, in the lace-making county of Bucks, was in a district which abounds in extensive heaths, commons and greens, thickly scattered with a very poor population, far away from the central parts of their parishes, secluded and hidden, and often without one inhabitant able to give help, temporal or spiritual, to their poor destitute neighbours. Her heart yearned over the children of these families, growing up in ignorance and vice; and she resolved, in conjunction with a friend, to make an attempt to rescue one little group who were not far from her own home, so rude and untamed that they would mob and hoot at any respectable persons who had occasion to pass their way. The success of her undertaking is best described in a narrative which she afterwards contributed anonymously to a periodical.

"At one edge of a wide and extensive heath, a few vagrants had, from time to time, each built for themselves a wretched hut upon the waste land, where they were left as outcasts, not even noticed or acknowledged as neighbours by the few labourers whose dwellings were scattered here and there about the same spot; and their poor children, half clad, and running wild upon the heath, were scarcely to be considered in any respect as above the children of heathen parents. When it was proposed by one who had long commiserated their condition, to begin a school for them, the only person who could be found for the schoolmistress was the wife of a poor labourer, a middle-aged woman, of decent character and manners, but of a singularly dull and apathetic countenance: she could neither write nor sing; but read tolerably, and knew a little needlework; and, having a cottage somewhat larger than her neighbours, and no family, was willing to undertake the office, and was sent for a short training to a small scriptural infant school in a neighbouring town, as it

was thought desirable to adopt a modification of that system for these neglected children. She opened her school with about thirty scholars, and, wild and rude as they were, the poor children proved most docile, and were delighted with the school from the first; so that, on occasion of the first Christmas holidays, nearly a year from its being opened, they and the mistress joined in a petition that 'they might have *no* holidays at all but just Christmas-day; and on Sundays all who were able to go gladly walked with the mistress to join the Sunday school at the parish church, and attend the services there.'

'As an illustration of the good effects of the school after it had been in operation for about a year, Mrs. Rumsey gives an account of the following incident which occurred on the occasion of an unexpected visit there. "She found the children (about forty) reading in their several classes, the highest class reading the twelfth chapter of Hebrews. She feared it must be above their comprehension, but was pleased to hear them read it so well, and, when it was concluded, began to question them on the meaning of each word from the first verse. To her surprise, they readily explained every one till they came to 'chastening' in verse 5, which none of them understood. Its meaning was told them; and the necessity of the chastenings of our heavenly Father illustrated by the good effects upon one of the children of a chastisement which had been recently inflicted by his parent. After talking with them on the subject for a little while one of the boys, (about nine years old) said, 'Ah! but when we get to heaven our Heavenly Father will not chasten us *there*—we shan't need it *then*.'

'This success led to the opening of other schools, at first in similar localities, but afterwards in various parts of the country, and even in some of the large towns; and to the formation of a small fund for supplying them with school materials, one set of reading-books being her own compilation: and before her death she could count up more than a hundred schools which owed their beginning to her efforts. Many of these, which had begun in cottage rooms, had expanded into large schools, while preserving the same simple character which she had at first given them. And many were the striking instances she could recall of the divine blessing having rested on the work.

'And all this was done in a quiet and unostentatious manner which would form a striking contrast to many of the showy efforts of these days. Whilst she was willing to give advice to those who sought it, there was no parade of superior wisdom. She did what she could

out of love unfeigned to her Master and to all mankind. And the power of this love gave her a remarkable influence over others, especially over the young, of whom she was extremely fond; so that it was scarcely possible to come into contact with her without being stirred up in some way, to be better than before.

'No one who ever saw her, could, we think, forget her: her tall dignified figure, her sweet expression of countenance, her fine dark eyes, which retained their sparkling brightness to old age, and her kind and cordial manner, at once with gentle courtesy and ready sympathy welcoming you as a friend. In fact she entered so readily into every tale of sorrow, and was so anxious to help in every case of distress which was mentioned to her, that one learned to hesitate about doing what came to be so like asking for her aid.

'The little memoir which gives a name to this short notice of Mrs. Rumsey is in itself a sufficient proof of her deep interest in, and minute acquaintance with, the great work of Foreign Missions. She was a steady supporter of the Church Missionary Society for a great many years; and we know, from their own testimony, that many of the good men who have devoted themselves to that work, both in its home and foreign departments, have often been comforted and strengthened by the knowledge that they were remembered in her prayers. And here one may observe that she was one of the many instances of the falsehood of that oft-repeated slander, that the friends of the heathen abroad forget the heathen and destitute at home. Her charity rightly began at home, but rightly, too, it did not end there. It was too large-hearted for such narrowness, for she was the disciple of Him whose latest command was "Go ye into all the world, and preach the Gospel to every creature."

'We must not omit to mention here, for the comfort and encouragement of many who would fain be engaged in active service were not physical strength denied them, that during a considerable portion of her life, in which her labours were carried on unweariedly, Mrs. Rumsey was comparatively an invalid, often shut up in the house for months together, rarely able to go even to church. But a visitor hardly ever found her unemployed, either in writing to her numerous correspondents, or in needlework or knitting;

and her remarkable habits of industry never forsook her, so that at her death she left a drawer full of her work of the last few months—rewards for children, or articles for sale for charitable purposes.

'Though thus abounding in good works, those scriptural evidences of living union with Christ, the Head of the spiritual body, her own self-estimate was always most lowly. She was not given to speaking of herself and her religious feelings, but whenever she did, it was in terms of deep self-abasement, as a sinner clinging to the Saviour as her only hope. The lowly reverence with which she spoke of sacred things, and her spirit of thankfulness for daily mercies, were very striking.

'No portrait of her would be complete which left unnoticed her firm attachment to the Church of England, her value of its ordinances and its true scriptural and Protestant principles. Her loyalty, too, was much more than a name, and the desire to cultivate that sentiment in the young led to the publication of her interesting little Memoir of the good Queen Adelaide.

'In 1847 the failure of Dr. Rumsey's health obliged him to quit his home and his medical practice, and the rest of their lives was chiefly spent at Clifton, where they soon gathered around them a little cluster of friends who loved and valued them, and who felt it alike a pleasure and a privilege to minister to them in their declining years. Dr. Rumsey, after a long and distressing illness, entered into rest in February 1856. Mrs. Rumsey survived him till November 21, 1865, when a brief summons, an illness of a few days, called her home. She was perfectly conscious that the end of her earthly life was approaching; and she sweetly and calmly took leave of all her loved ones, sending messages to those who were unable to be with her, and expressing earnest desires as to the prosecution of her work for the little schools.

'In former illnesses she had often been troubled by the fear of death; now, that and every other anxious thought was taken away; and when at last, before the earliest light of that November morning, one of her nurses said, "You are quite happy?" she replied "It is very bright," and then, falling into a quiet sleep, entered into the joy of her Lord. Such a calm departure was a most fitting close of her long life of loving service for Him.'

Happy the Christian, who deserves such a Memorial!

"GO, AND DO THOU LIKEWISE."

W. K.

THE HILL KINGS OF TINNEVELLY.

WESTWARD of this district of Nallur, and along the eastern slopes of the Ghauts, are found a few villages of aboriginal inhabitants living in great seclusion and degradation. They are known by the name of the "Hill Kings of Tinnevelly," but are apparently very far inferior to, as well as distinct from, the Arrians of the western side of the same range, among whom Missionary work has been now long and successfully carried on by the Rev. H. Baker of Travancore. The latter also live considerably to the north of the part occupied by the "Hill Kings of Tinnevelly." Those who are interested in the case of the aboriginal tribes will read with pleasure the following accounts of two visits paid to these eastern hillmen by the Rev. Messrs. Honiss and Lash in different months of 1867.

Account by the Rev. N. Honiss.

Nov. 5—From the favourable representations of some of the catechists I was induced to visit the hill tribes living in the mountains in the vicinity of Pavanasam. Monday morning was cloudy, and promised to be favourable for the expedition. Starting from Kalegarnipuram in the grey dawn on Monday morning, we soon came in sight of the whitewashed tower of the Pavanasam temple. It is often remarked how little taste the natives possess for natural scenery, but we must acknowledge that their sacred places are always most picturesque and beautiful. This is perhaps the most lovely spot in Tinnevelly, and, as its name implies, is regarded as the grand place for the expiation of sin. As I had to wait some little time for the arrival of my coolies, I had a conversation with some Brahmins about Pavanasam. Their ideas of sin, and its guilt, are so very inadequate, that it is not surprising that they should think a pleasant bathe, and the other little ceremonies connected with the place, as sufficient for its expiation. Our road first led us up and down, and then up again, an infinite number of stone steps roughly placed on the side of the hill. After this we had almost level ground, grassy, and covered with low trees. We met here two men carrying a small black bear, which had been shot through the head by a native the day before. A few miles more brought us to the Tamburavernie river, where we sat down sheltered from the sun by some noble trees, on which numbers of monkeys were engaged in a morning chat. The river was running clear and deep at our feet; some bright-winged birds sat perched upon the rocks, ready to pounce down upon their morning meal; peacocks we could hear in the distance, and jungle fowl were plentiful. But we must follow the example of kingfisher, for our table is furnished, although in the wilderness. Our next halt was on the bank of a river, which we had to cross. It looked deep, and was fully a hundred yards in breadth. One of the tallest

coolies made an attempt, and returned protesting that it was impassable. To satisfy myself however, I jumped in some little distance higher up, and drifted with the current in the centre, with my legs downwards, hoping to meet with shallow water; which the coolies seeing, soon found out a practicable passage for themselves, of which they were no doubt aware before. On we went, through dark passages overshadowed with foliage and made vocal with many birds. Frequently the scenery opened into cleared grassy plats, encircled by large spreading trees, which gave the appearance of an English park, but the majestic hills right and left, and the burning sun overhead, reminded me that I was still in Tinnevelly. Arriving at the place where the tribes were formerly located, we had the mortification of finding their habitations deserted, and there was no one to tell us whence they had migrated. The coolies put down their loads, and we dispersed in various directions, screwing our way through the narrow, tortuous, passages of the jungle, pushing on, and stopping again and again to disentangle our clothes or skin from the persistent attacks of sharp prickly creepers. The hoof-prints of the sambar and spotted deer were plentiful, but nothing to indicate the near habitation of man. Where we had left the baggage, there were, happily for us, two little sheds, erected during the dry season by cowherds from the plains, and night coming on "wherein the beasts of the forest do creep forth," we availed ourselves of this shelter. Our walk, of certainly not less than twenty miles, enabled us fully to appreciate a good dinner and quiet rest.

Nov. 6—In the darkness of the night we made the discovery which had eluded us in the day. A few little flickering fires on the hill on our right discovered the retreat of the mountain tribes. In the morning we could discern, at the top of the hill, places where the jungle had been cleared. Starting in that direction, we soon came to a stream, across which there was fixed a long cane from bank

to bank, evidently a ferry for rough weather. At an elevation of about 3000 feet, we found three little groups of huts. On approaching the first, I saw a man crouching over a stone on which he was sharpening some iron instrument. A narrow strip of rag passed between his legs, and fastened behind and before to a string round his waist, formed all his clothing. His hair was cut short round the borders, while from his crown hung numbers of small curly and matted locks which danced and bobbed before his face as he bent over his work. "How do you do?" was my first salutation. He grinned a reply. We made him understand that we wished to see all his friends, but there was no necessity to call them: our arrival had been noticed, and was immediately communicated throughout the settlement. Numbers of little black forms were now seen threading their way through the bushes down the hill in all directions. These were not the people the catechist had seen before, and they did not show the slightest disposition in favour of Christianity. It was most difficult to keep their attention. While I was praying they were smoking. I was astonished, on rising from my knees, in which position I had been but two minutes, to find most of them with their extemporaneous cheroots, and their comical heads enveloped in smoke. I tried the simplest anecdotes and illustrations, but all seemed to shoot over their heads. The catechist met with very little better success. When they made out what we wanted, the headman protested against making any change in their religion. Their forefathers had walked in their way, and they would do the same. They knew nothing, and did not want to know the ways of the plains. The tigers, or "cruel mouths" as they called them, were under the control of their local gods, so that if they adopted a new religion, they would certainly some day be all gobbled up. The headman was evidently in a bad humour, and the reason, as he afterwards told me, was, that the Sircar had forbidden them to cut down the jungle, and I was identified with those who had given the obnoxious order.

Poor and ignorant as they are, they are full of pride. "The pride of thine heart hath deceived thee, thou whose habitation is in the rock, whose habitation is high." Their chief worship does not differ much from that in the plains; their great delight is to obtain arrack and dance to the devil. They have no feast-days, but an infinite number of childish ceremonies in cases of sickness, childbirth, marriages and death. The first marriage is always performed in childhood; the great advantage of this plan being, as the headman told me, that in cases of domestic

quarrels the wife will not run back to her parents. Their houses are made of sticks and bark roughly tied together for the walls: windows are unnecessary, for daylight may be seen in all directions; the doors are formed of bamboos ingeniously fastened together; and the roofs are well thatched with grass. In their habits they are altogether slow and lazy. Smoking takes up a great part of the day, and children are made to do a good share of the necessary work. They undoubtedly live better than the majority in the plains. The morning meal, which I happened to see in one house, consisted of some very nice-looking grain with curry stuff, fish and potatoes. They became more friendly with us after a time, and sent for the people of another settlement about two miles distant. Afterwards they guided us to a shooting lodge belonging to the sub-collector. From this place I sent for the people belonging to another settlement with which the catechist had had some hopeful communications. They came, and we had a long talk in the hut. They made no objections, but asked a few questions which discovered a gleam of intelligence. A few things were made clear by constant repetition, and I trust it was impressed on their minds that there is but one God who is holy yet merciful; that man's nature is bad, but may be renewed and be saved through Jesus Christ.

Nov. 7.—It had been raining heavily in the night, so our nearest route to the plains was out off by the swollen river: we had therefore "to fetch a compass" round another way. I arrived at Sedapanallur about mid-day, had breakfast, and rode to Nallur.

Account by the Rev. A. H. Lash.

We left Palamcotta on the first of August, and proceeded to Pavanasam, a place to which thousands of pilgrims flock at certain seasons to bathe in the waters and wash away their sins. It is distant thirty miles from Palamcotta, and is situated near the foot of the Augustya mountain, the highest peak in the Tinnevelly range. It was a lovely moonlight night, and as we proceeded on our way the country grew more wild and varied in appearance: great rocks of fantastic shapes rose here and there, and tanks and streams were plentiful. We passed through several large villages, where the people lay stretched in their little verandahs, like corpses wrapped in shrouds, and many sights and sounds reminded us how many of them were spiritually dead. From some of the great temples strange wild music sounded, painfully contrasted with the still and solemn beauty of the night. In one village a concourse of

people had assembled with music and rejoicing. We thought at first a marriage was being celebrated, but we soon learnt that they were presenting their idol with an umbrella. They could not have chosen a less propitious time, to our minds, for there was neither sun nor rain to guard against. In another solitary place we came upon two dark figures offering a cocoa-nut to an ugly demon under a green tree. How often are we sadly reminded of the words of the prophet Isaiah, "Inflaming yourselves with idols under every green tree."

At midnight we reached Pavanasam: most beautiful it looked in the bright moonlight. We were now surrounded by rushing waters and waving trees, while in the distance the dim outlines of mountains appeared. There are no houses in the place, but many chutrums—some few in ruins, but most of them in good preservation, and built of massive and handsomely-carved stone—that in festival times are filled to overflowing: they were empty and silent now. We passed up the road between these chutrums, and in front of the great temple, and so on, until we arrived at the last chutrum, standing in the river itself, and here we rested. At day-break we proceeded over a rocky hill, cut into rude steps, and worn by the feet of many thousands of pilgrims to the great fall. As we approached, we passed under an overhanging rock, which appeared ready to fall upon our heads, and reminded us of Bunyan's description of the way to Mr. Worldly Wiseman's house. The fall is very fine: a large volume of water comes down between gigantic rocks, which divide the fall into two principal parts: the basin, which receives it is scooped out of the solid rock, and is both large and deep: the water from the basin finds its way by a succession of rapids to the plains below. Steps are cut in the rock in all directions, and the sides of the hill are covered with figures of Brahma, Krishna, &c., and many inscriptions carefully carved.

Before we left Pavanasam we went down a great flight of steps, which lead from the temple to the river, to see the 'sacred' fish. We stood on the spot from which the Brahmins feed them daily, and threw in some rice: they rushed upon it in myriads: the river was black with them: some of them were more than a foot long. It is considered a very meritorious action to feed these fish. A shepherd will throw rice to them, in order that the merit of the action may benefit his sheep who stand in the river lower down.

At length all was prepared for leaving Pavanasam, and penetrating among the hills. The Rev. J. D. Simmons, Mr. Edward Sargent,

and three native catechists, with myself, completed the party. Our first walk of ten miles took us into a beautiful valley, surrounded on all sides by mountains covered with trees. We found a small bungalow, the property of the assistant collector, where we put up comfortably.

We met our first "hill king" about four miles from this place: he recognised me, having been one of my guides last year. We asked him a few questions, as to his knowledge of God, of the nature of sin, &c., but he feigned absolute ignorance, and was evidently most averse to saying anything. "I do not know," was all they could get out of him.

Some time afterwards we met another man, with two boys, near the bungalow: they had been fishing in the river, and had captured, with their simple line of vegetable fibre and rude hook, several fish; these we bargained for, and so commenced a conversation; we found this man both civil and communicative. It began to rain, so we took shelter under a tree near the stream, and in company with a dirty little black idol, which our companions regarded with reverence: it was decorated with some faded flowers, and a little chatty of stale honey stood in front, offered by some worshipper. We asked the idol's name.

"Puvter," he said.

"And who are the two little dolls by his side?"

"His companions," he replied.

Mr. Simmons then pointed out that his idol had eyes that could not see, a mouth that could not speak, feet and hands that could not move, and asked him what was the use of worshipping so helpless a thing.

"My fathers and grandfathers did so," he replied, "and what was good enough for them is good enough for me." This was the only answer we could get out of him on religious subjects: we might talk, and he would listen or not indifferently, for this answer was evidently conclusive in his mind, and a full reply to all arguments: it saved him all the trouble of thinking or attending. We then inquired concerning his social position and prospects.

In appearance he was the average height of the hill men, about five feet two inches, with an intelligent face and bright eyes: his dress consisted of a rag round the middle and another around his head; from his waist hung a formidable curved knife, the Hill Kings' invariable weapon. We asked him what was his food. He opened a wide basket and showed us some roots of the wild tapioca.

We inquired about his village, and agreed to accompany him there. The rain showing no sign of abatement, we started, and were

soon wet through. Our way lay up a very steep hill, and through grass and jungle. After about three miles walking we came upon the village. A few acres of ground were cleared all round it, and the whole neatly fenced in. In the enclosure we saw tapioca, tobacco and some Indian grain growing. We were much struck with the tidy and clean appearance of the village, and the neatness and strength of the little houses. We saw the frame of one house in the course of erection: the stakes were straight and upright, firmly fixed in the ground, and the whole frame was securely and well put together. The roofs, generally of lemon grass, were neatly put on, and secured by strong poles lying across, and fastened at the ends: the walls are in some cases of cocoa-nut leaves woven into mats, and in others of bark. We saw some very small houses, elevated on stakes, and containing fowls and goats. Great strength is required in these dwellings, as they are often exposed to violent winds, and heavy rain. In some parts of the hills, where elephants are plentiful, the stump of an immense tree is left standing in the middle of the village to the height of some thirty feet, on the top of which a platform and small hut are placed, and to this the inhabitants of the village all retreat, up a rude ladder, when the dreaded animals make their appearance.

The view from the village we had reached was very beautiful. We looked down upon the verdant valley of Colletapulli, with the river shining in the distance, and the magnificent mountains rising all round. In contemplating such scenes, so little altered by the hand of man, our hearts are naturally led up in love and adoration to their great Creator and our Lord. Their loveliness is more than pleasing to us; it is precious: we trace our Father's beloved hand in His works, and can say

"My Father made them all."

Yet we stood in the midst of those who "know not God;" who, daily contemplating His wonderful works, yet know nothing of His far more wonderful love for them as revealed in His dear Son.

We inquired for the headman of the village, and he courteously received us into a room, about ten feet square, which was nearly half taken up by a raised platform of bark: on this we sat, while the men of the place crowded in to the number of about fourteen, and squatted on the floor.

We commenced by asking questions about their customs, &c. We learnt that the office of headman was hereditary, but could not discover any privileges that he enjoyed beside the honour. We also made the acquaintance

of the priest and musician of the village, another hereditary office: his duties appeared to be of a rather vague and uncertain character: he provides music at funerals, and occasionally dances before the idol. We asked to see his musical instrument—the only musical instrument they appear to possess. He produced it most willingly—a hollow tube of iron, about nine inches long, with a small iron rod attached to it by a chain. The music, or rather noise, is produced by drawing the rod backward and forward along the tube. The noise was such as might be produced by the agency of a nutmeg-grater and a skewer. We asked him to sing, and he commenced a howl like a Pariah dog. We were obliged to entreat him to leave off.

We inquired about their marriages, burials, and worship. When a girl is married the bridegroom puts a string of beads on her neck and gives her a cloth: he has also to provide rice, &c., and give a feast. There is no other ceremony, but this is considered binding for life. Polygamy is allowed, but apparently very seldom practised: no man in this village had more than one wife. We saw the beads, red and green, but no importance is attached to the colour. Unmarried girls may wear a smaller number of beads. The women were not visible while we were in the village. We inquired about burials. "The poor," they said, "we bury, and the rich we burn." The kudami, which all wear, is not cut off after death, but is buried, or burnt with the body.

"What becomes of the spirit after death?" we inquired.

"It returns to god who made it," they replied.

"How many gods have you?"

"One."

"What is his name?"

"Augustya, our creator."

"But do you not offer to others?"

At first they said "No;" but, on pushing our inquiries, we found out that they offered to all the idols within reach. They mentioned four, but did not appear to know what or who they were. Augustya is evidently their peculiar deity, and of him we could discover no image.

As this conversation continued, one man after another got up and left the room, and we soon followed them. The rain had abated, and a rainbow spanned the lovely valley beneath us. "What is that?" we asked.

They gave the name, and added, "The god who made us, made that also."

This "bow set in the cloud" may well encourage us to remember that His long-suffering is infinite, and to hope that these dark thick of the earth may some day, like that thick

cloud, show up, in a most striking and glorious manner, the power of the Sun of Righteousness, and the glory of the Father!

The next day three men came to our bungalow, and brought some honey. The native catechists, whom they appeared to understand very well, spoke to them very earnestly. One told them the parable of the Prodigal Son, and endeavoured to give them some idea of the nature of sin, the precious love of God, and the Atonement.

Two of the hill-men turned away during this conversation, and appeared determined not to hear or attend: the third listened intently. When the first catechist had finished, he said, "If I were to be a Christian, it would be like cutting off my head," at the same time drawing his hand across his throat significantly. Another catechist then took up the theme, and endeavoured to interest the men on the subject of education. He showed them the Gospels printed in Tamil, and also wrote upon the ground. He dwelt on the duty parents owed to their children, and finished by asking whether they would not be pleased to learn, and have their children taught to read and write, and other things. Then the attentive man burst out vehemently, and, with violent action and in loud voice, said—"God made this earth, this water, these hills, these trees, all things around. God made us what we are, and placed us where we are. If He had wished us to be different He would have made us so. Why should we try to change the will of God? It is our fate," he continued; then, drawing his hand along his forehead, he said—"It is written here upon our foreheads, that is enough." We could get nothing more satisfactory out of them, but, as they were going, the man who had spoken, drawing aside the youngest catechist, said, "I like you: if you will come and see me, I will give you honey."

In the afternoon we crossed a river and visited another village, quite in the valley. Here we found paddy under cultivation, the fields carefully fenced round, and the houses neat and clean. We were directed to one house in the centre, which we entered and sat on the ground: eight or ten men and boys gathered round. One, the most hideous individual I ever saw, made himself very merry: he was an old decrepid man, with an excessively wrinkled skin, small bleary eyes, a retreating forehead, and an enormous mouth almost destitute of teeth: his body was covered with sores, and he grinned perpetually. He spoke thickly and almost unintelligibly, and appeared half-stupified with drink or smoking. At first he interrupted us constantly when speaking, until we told him to

be quiet, when he squatted down and grinned. Even he, however, appeared to understand all we said, and violently opposed any idea of changes or instruction. "You come to us," he said, "and we give you salaams and honey: is not that enough?"

He suited the action to the word on every possible occasion, showing us how he beat his children when they disobeyed him, and otherwise enjoyed himself.

We inquired concerning their knowledge and punishment of social sins. They said murder and theft were unknown among them, and added that they lived together peaceably as a family on good terms with each other. They expressed themselves as quite satisfied with their condition, and desired no change, except that permission might be given them to destroy the jungle, as they used to do in olden times.

As far as we could learn, there are about six or seven villages on the Tinnevelly side of the Augustya, containing on an average ten houses, or from thirty to forty persons each. On the other side of the mountain, in the Travancore country, however, there are many hundreds, and we understand nothing is being done to bring them to a knowledge of the truth.* They are at present opposed to any change, intensely conservative in all relating to both temporal and spiritual concerns: what their fathers and grandfathers have done, they desire to do. They understand Tamil fairly, and appear intelligent and lively, more so than the lowest class of people in the plains. The sites of villages are well chosen, houses well built, and the few implements they have are well adapted for the purposes for which they are required.

As far as we can judge, the only way to reach these poor benighted people will be to send one or two catechists to live in their midst, and, having gained their confidence, gradually teach them the truth as it is in Jesus, and establish a school to instruct the young. The plan of bringing a hill-boy to the plains, and instructing him, with the intention of sending him back as a Missionary to his brethren, has been tried, and failed, as he grew to like the life on the plains too much to return.

If two native catechists, filled with zeal and love for the Lord, could be established in the midst, much might be done: they might perhaps be visited periodically by such Missionaries as could spare a week every quarter or half-year for the purpose.

* Among the Travancore Arrians the Rev. H. Baker superintends one native minister and 8 readers, with more than 400 communicants, and nearly 1300 adherents.

NATURAL HISTORY OF MAN.—AFRICA.

OF the various paths which lie open to the student as he looks upon the vast expanse of science which invites his adventure, none offers a more tempting prospect than the natural history of our race, whether we regard the intrinsic interest of the inquiry itself, the vast extent of subjects which it includes, or the important issues which are involved within its limits.

Even when restricted to the races which inhabit a single continent, the inquiry must of necessity assume no trifling proportions; for the natural history of man, in any given division of the globe, implies not merely an account of the manners and customs of its inhabitants, but an acquaintance with the ethnology, physiology and anatomy of the component races: not a bare collection of isolated facts bearing upon the social life of the population, but a definition of the geographical boundaries which separate those races, and some insight into the various speculative problems which still await their solution.

To all, indeed, this object must be of interest; not least to those who promote Missionary operations throughout the world. The object of their solicitude is man, and all that concerns man, materially and spiritually, should enlist their sympathy. And what portion of the world has a greater claim upon our attention than the vast continent of Africa? As members of a Society, upon whose charter the name of Africa is emblazoned, and as citizens of a land more rich than any other in Christian privileges, we stand pledged to interest ourselves in this continent, distinguished from every country under heaven by its misery and degradation. To all she appeals. To the trader, the philanthropist, and the man of science, she offers a fruitful field of enterprise. Her treasures are unfathomed. Her marvels are inexhaustible. Now, as of old, it may be said with truth, "*Africa semper aliquid novi offert.*"

In bold relief against the brightness which lights up the physical features of this land stands the blackness of her moral degradation. She lies, as of old, in the outer darkness. Not indeed that we are disposed to listen to the theories of negrophobists and modern anthropologists as regards the inhabitants of Africa. If we did so, but one conclusion would remain to us, that intellectually the African is incapable of receiving Christian education.

Undoubtedly the African races, and those especially which inhabit the western portion of the continent, are steeped in barbarism; but experience does not show that greater obstacles are offered to proper training by their mental faculties than by those of any other race which has dwelt for centuries in ignorance and vice. On the contrary, there is every reason to believe that the pristine barbarism of the aborigines of Europe was far greater, and indeed there are many African tribes, as yet beyond the pale of humanizing influences, who can boast of a higher standard of civilization than had been attained by the inhabitants of Britain before the Roman invasion. It is, indeed, somewhat difficult to understand why the African should have been thus singled out for the outpourings of prejudice and detraction. Those who have lived among them assert that there is no reason to doubt their capacity for improvement. They possess remarkable powers of observation. Their faculties of memory and mental calculation are amazing: under favourable conditions, and with a wholesome stimulus, they are active, industrious, and quick to learn. In the colony of liberated Africans at Sierra Leone it is no uncommon thing to see the negro, who has been taken from the foul hold of the slave-ship, transformed under civilizing influences into a prosperous merchant, taking part in the government of the colony of which he is a citizen, and supporting, nay, often originating schemes for the benefit of his degraded countrymen. What is the evidence of Captain

Burton, who cannot be suspected of undue sentimentality as regards the negro? With reference to the Europeans on the west coast he says, "In intellect the black race is palpably superior, and it is fast advancing in the path of civilization." Such an admission, coming as it does from an uncompromising enemy of the negro, must be regarded as not unsatisfactory, even though we may not be prepared to endorse it in full.

It is high time that the question of the negro intellect be set at rest, for if he be, as is affirmed by some, a mere development of the ape, it will be well to divert the efforts of Christian Societies into some other channel. If there exists in reality that close affinity to the anthropoid ape, which is perpetually dinned into our ears by certain philosophers of the present day, then are our efforts in that direction most decidedly misplaced.

Let us briefly consider the question. On what foundation has this wonderful superstructure been erected? What are the distinctive peculiarities, if any, which interpose a gulf between the negro and the white man, and mercilessly link him with the brute creation?

Compare their physical structure. And in the first instance let us take the opinion of Carl Vogt, whom we may regard as one of the most eminent representatives of the modern school. It is put in the mildest form, but it will suffice for our purpose. "Most of the negro's external characteristics" he writes, "reminiscent of the ape; the short neck, the long, lean limbs, the projecting, pendulous belly: all this affords a glimmer of the ape beneath the human envelope."

Hardly so. The premises are altogether insufficient. In the lower creation the phenomena of external variation exist far more strongly in animals of the same species, and yet no one denies for a moment the identity of their origin. In the hog tribe, for instance, extreme modifications in structure may be found; and Blumenbach informs us, that in some countries swine have degenerated into races, which, in singularity, far exceed anything that has been found strange in bodily variety among the human family. If such varieties of structure exist in the lower creation within the limits of a single species, and raise no doubt as to the identity of their origin, why should it be thought so strange when they occur in the higher creation also? They do so occur, and it has been clearly demonstrated by Prichard, Hunter, Geoffroy St. Hilaire, and others of equally high repute, that the external variations exhibited by the different races of the world, the negro among others, are perfectly compatible with the idea of a common origin and a single species.

After all, to what does the difference amount which exists between the limbs of the white man and the negro? The hands of the latter may be larger, his feet broader, his lips thicker, and his nostrils more distended than is consonant with our European ideas of beauty, which, be it remembered, are only conventional: his arms may be ungracefully long, his neck short, and his shoulders narrow, yet may these peculiarities, which the negro shares with the gorilla, be met with in exceptional cases, though in a less degree, by any white man in the circle of his own acquaintances.

But the development of the negro skull, we are told, is simian, and the brain, as a result, is also ape-like.

Certainly, if it be true, this is a serious matter, and is a sufficiently conclusive proof that he is hopelessly our inferior in intellect.

Now what is the real state of the case? His cranium is undoubtedly more narrow and elongated than consists with symmetry, and the facial angle is certainly more contracted than is the case with the generality of Europeans; but here again the diversity of structure is far less than that which is known to exist between animals which are acknowledged by naturalists to belong to the same species. "There is less difference," says Blumenbach, "in the form of the skull among the most dissimilar of mankind than between the elongated head of the Neapolitan horse and the skull of

Hungarian breed, which is remarkable for its shortness and the extent of its lower jaw;" and he remarks with truth that these instances of diversity may be taken as clear and safe examples of the variations which may be expected to arise in the descendants of one stock. What is the actual difference between the negro skull and brain as compared with the European? As this is a mere matter of calculation, and not of opinion, we may abide by the conclusions of any trustworthy authority on the subject. We presume that Dr. Tiedeman and Prichard will be accepted as reliable. What are the conclusions of the former? He says that in size the brain of a negro is as large as an European: that his skull is not generally smaller than that of other races; and that the brain, in its internal structure, is composed of the same substance. Prichard confirms his statement. It is his opinion, that, on the average, there is but little difference in weight between skulls of the same size, selected from the two races; and further, that there is nothing whatever in the organization of the brain of the negro, which affords a presumption of inferior endowment as to the intellectual or moral faculties.

The measuring tape, in truth, has entirely failed to overthrow the doctrine of the unity of mankind; the most carefully poised scales show that there is but little difference in weight between the white and the black skulls; and the most accurate measurement, while it awards to the European a cranial capacity of about 1400 cubic centimetres, detects in the capacity of the negro, as is admitted by his most prejudiced detractors, a difference of only 29·00 cubic centimetres in favour of the white man.

There remains the argument of colour. After all, it is on this field that the battle must be fought. But for the diversities of colour, in all probability, the question would never have been raised. Diversity of structure would not have sufficed, for no radical difference can be detected between the European and the negro. On the contrary, both are alike incontestably distinguished from the brute creation by the same distinctive properties. To man alone belongs the power to walk erect.

"Pronaque cum spectent animalia cætera terram
Os homini sublime dedit: cælumque tueri
Jussit, et erectos ad sidera tollere vultus."

He alone is bimanous and biped. He alone has the faculty of articulate speech.

Nor do we imagine that mere diversity of locality would ever have created the difficulty, knowing as we do how easily men are transplanted by accident or design to lands far distant from that in which they were originally placed. On these grounds there can be no reasonable pretext for doubting the descent of all mankind from a primal pair.

No! it is the hue of the negro's skin which, in the eyes of modern anthropologists, forms an insuperable obstacle to his admission within the pale of our species. There is a tint about his complexion which excites an extreme nervous irritability in the system of modern anthropologists. A black skin is to these philosophers as a red rag to a savage bull. His colour is more than enough to convict him. He must be thrust without the pale of the species in which they are pleased to include themselves.

"—Hic niger est—hunc tu, Romane, caveto."

This bar sinister proclaims him to be a beast. There is great joy among the company of negrophobists, for the link which was wanting to connect man with the brute creation has at length been found! There is no longer any room for doubt. Their dicta are pronounced, as it were, *ex cathedrâ*. A shade of colour only separates man made in the image of God from the ape. Over the body of the negro, disowned alike by both, man may now extend the hand of friendship to the gorilla, and welcome him as a man and a brother!

We confess that we do not share in these rejoicings. It is a melancholy spectacle to

see men, credited with more than ordinary intelligence, riding a hobby of this description to the death, and landing themselves in such a gulf of absurdity.

If it be credulity to regard the negro as belonging to the same species with ourselves, we must plead guilty to the charge. In the meantime we shall console ourselves with an apothegm of Archbishop Whately, in which he said with truth, that the reproach of credulity lies not more against him who admits, than him who rejects a given story, till it is ascertained which of them has formed his decision on the slighter grounds.

We confess ourselves to be so antiquated in our ideas as to believe in the Mosaic record of the origin of the human race. We cannot believe that the account presented to us in Genesis, which, be it remembered, is not incidental, but an historical narration, is a gratuitous mis-representation of facts. For such it is if incorrect. It is a deliberate and detailed account, not of a race of men, but of man. It tells of a time when man had no existence; of a subsequent period when he was called into being; when he was united to woman; when of that woman, who was said to be the mother of all living, a man was born; when men began to multiply on the face of the earth.

But this is only the divine record of the origin of man. Such a cobweb cannot be permitted to lie in the way of a pet theory. It is therefore brushed away. If it be merely a question between the accuracy of an historical narrative and an idea of yesterday, even though the former may for centuries have been received as inspired, and therefore reliable, by the whole of Christendom, and previously by those to whose keeping the divine oracles had been entrusted, yet will these philosophers have none of it. Yes! a shade of colour has triumphed over the divine record, and natural science, with the immodesty of youth, forgetting how short a time has elapsed since she first had any being, cries out with childish impatience against all who refuse, on the strength of a crude theory, to set aside as worthless and untrue the inspired word of God.

But let us descend from the platform of revealed truth, and challenge them upon their own ground.

What as to this difference of colour? How is it to be accounted for, and what does it weigh as an argument against the unity of man?

Now it may be laid down at the outset as an incontrovertible premiss, that invariability is absolutely essential to the force of this argument. The argument deduced from colour is wholly untenable, unless it can be satisfactorily shown that the individuals of the various races have been always and invariably distinguished by the same characteristic colour. If it can be shown that deviations do occasionally occur from the pervading colour, or that individuals of the black races have ever changed colour under certain conditions, then most undoubtedly does colour cease to be an essential or specific distinction, and the argument is altogether worthless. There is, then, no reason to doubt, in any case no reason to allege against the assumption that all men were originally identical in colour, and that the different variations which now exist are the result of subsequent modifications.

Now colour is not an unchangeable characteristic of particular races. On examination the distinction breaks down. Take, for instance, the Caucasian class. It includes every shade of complexion from the Bengalees and Arabs, some of whom are perfectly black, to the blue-eyed and flaxen-haired Danes. The Hindus alone exhibit every shade of colour. Speaking of them, Bishop Heber tells us, "The great difference of colour between different nations struck me much. Of the crowd by whom we were surrounded, some were black as negroes, others merely copper-coloured, and others little darker than the Tunisines whom I have seen at Liverpool."

Again we have the Jews, who are, as a rule, a swarthy and black-haired race, yet they exhibit every variety of complexion, from the jet-black Jews of Malabar to the red-haired Jews of Germany; a change which cannot be attributed to an intermixture of races,

inasmuch as they are completely isolated from the strangers among whom they live. Among the Americans, also, we find every variety of shade from white to black.

Even among the negroes we occasionally find, as in the case of albinos, a perfectly white skin, and, what is still more remarkable, instances have been given by Winwood Reade and other travellers, of African tribes which have migrated from the interior to the sea coast, and have, in the course even of a few years, undergone a considerable modification of colour, exchanging the melanic hue for a much lighter shade. On the other hand it may be adduced as an instance of the variability of the colour of different races, that fair races, even where there is no admixture of foreign blood, have been known to undergo a considerable change, as in the case of the Germanic nations, amongst whom red hair and blue eyes are no longer, as they were of old, an almost universal characteristic, and again in the case of the descendants of the early Portuguese settlers in India, who are in many instances as dark as the Hindus themselves.

In the light of these facts, the hue of the negro can no longer be considered to be a specific distinction. The fact is, there is no structural difference between the skin of the negro and the European. The colour exists in the epidermis only, the different shades depending on the relative quantity of dark coloured pigment secreted in the epidermic cells; and we trust that we shall not alarm our readers when we assure them that these very dark cells may be found at times in the fairest skin, and further, that the same colouring matter which produces the black skin of the negro may be seen at any time in the freckles and sunburnt skin of the European himself. Not, indeed, that we attribute the dark skin of the African altogether to solar influence. For although the dark colours are generally to be found in equatorial districts, while the lighter shades prevail where the temperature is lower, yet the rule is not without exceptions, as in the case of the Esquimaux, whose skin is often nearly black, although they live in a cold climate. That it has, however, considerable influence, is proved by the fact that Asiatic and African women, when artificially guarded from the action of the sun, are often quite fair, and that even in the darkest races we find those parts of the body which are covered much fairer than those which are exposed.

On the whole, it appears most reasonable to suppose that the colour of the negro is the result of several concurrent circumstances. In a great measure it may be attributed to the effects of malaria and disease, of which strong evidence is afforded by the fact already mentioned, that tribes which have migrated to healthy situations have been known to undergo considerable modifications of colour. To these causes we may add differences of climate, and, above all, of food.

On the ground of his colour, then, we cannot refuse the negro a place among our species. If he is degraded, in a moral aspect, almost to the level of the ape, it is owing to a prolonged condition of isolation and ignorance; and we venture to say that were a nation of Europeans subjected for a few generations to the same pernicious influences of climate, food, locality and demoralization, their condition at the end of that time would not be far removed from that of the African of the present day. Meanwhile, let it not be supposed that his case is to be despaired of. On the contrary, there is every reason to look forward to the day when, under humanizing influences, and more especially under the regenerating power of the Gospel of the grace of God, the African will no longer be a byword and outcast from civilization.

We must now hasten to the consideration of Mr. Wood's book on "The Natural History of Man in Africa." The question of the identity of the negro with our own species has been discussed at length, because it seems to us that it lies at the very threshold of the subject. Mr. Wood, however, does not refer to it. We confess that we have been somewhat disappointed in this respect, and that we were led by the title of the book to expect something more than a mere delineation of native life and manners. In

a work which professes to be the natural history of man in Africa, we had reason to look for something more than this, and to hope that the author would have contributed something to the slender stock of knowledge already possessed as to the historical bearings of the subject, and also that some light would have been thrown upon the origin and growth of these nations and their institutions. Mr. Wood, however, has not done so. With these reservations, the volume before us deserves the highest praise; for although it cannot lay claim to originality or critical depth, and, avoiding all speculative problems, strictly confines itself to the study of the habits and idiosyncrasies of the various tribes, it is full of interest to the general reader. Its chief merit is, that it presents us with the experience of African travellers in a succinct form. It is an excellent compendium of the various works which have been written on the subject; and considering that Mr. Wood's impressions are neither personal nor original, his pictures of savage life are wonderfully vivid. In reading a book of travels, the unhappy reader has often to wade through pages of personalities and vapid observations before he can arrive at anything solid and tangible on which to rest. Mr. Wood has been at infinite pains to skim these literary productions, and to present us with the cream. It is therefore not altogether to be regretted that he has kept strictly within the beaten tracks, without deviating into the by-ways of controversy and discussion.

The volume is a small quarto, of nearly 800 pages, most of which are illustrated by wood-cuts, which are as admirable as they are numerous. Those tribes only are treated of which have not yet lost their individuality by absorption into civilization; and even of these, only a small number could possibly find a place in a single volume. The selection is, however, somewhat capricious. More than half the volume is taken up with a description of the tribes which live south of the equator. The Kaffirs alone occupy nearly one third of the entire space, while it may serve to enlighten those who are apt to think of Africa as a continent inhabited chiefly by negroes, to know that the account of these tribes occupies only one-fourth of the book, and that, even of these, the greater part cannot be called pure negroes, according to the popular conception of that people.

The book opens with a description of the tribes which inhabit the extreme south of the continent, the individuals of which, although dark-skinned, are not so black as the true negro of the west; nor do they possess, except in a very slight degree, his woolly hair, thick lips, and prognathous jaw. They are for the most part tall, straight-limbed, muscular and intelligent.

These tribes are massed in a group, to which Mr. Wood applies the designation of Zingian, and are familiar to us under the names of Kaffirs, Bechuanas, Namaqua, Ovampo, &c. They are not the aborigines of the soil. Whence they came has not been satisfactorily shown; but the author inclines to the belief that they descended from the northern parts of the continent upon Southern Africa, and dispossessed the Hottentots, who had, in their turn, thrust out the true aborigines of the soil. And indeed this is the most probable assumption, and seems, moreover, to be confirmed by a fact, which, although not mentioned in this book, is worth recording, that in burying their dead, some of these tribes are ever careful to turn the faces of the deceased towards the north-east, alleging as their reason, that the children must always look towards the region whence their ancestors proceeded.

The first twenty-one chapters are devoted to a description of the Kaffirs, a proportion which we cannot help wishing had been somewhat less, when we consider how small a slip of territory, as compared with the entire continent, is occupied by these tribes; and when, moreover, we find that this preference has involved the exclusion of several large tribes, of which some notice might have been expected.

The popular conception of South Africa is mostly limited to the supposition that it is peopled by Kaffirs. But the notion is incorrect. The true Kaffirs are only to be found

in a narrow slip of land which intervenes between the Draakensberg mountains and the sea which washes the south-eastern coast of the continent, and they are now reduced to five tribes, of which the Zulu, whose head-quarters are to the north of Natal, may be taken as the chief type.

These tribes, although not jet black like the negro, are dark-skinned. Their colour, which they consider to be the perfection of beauty, may be described as black with a tinge of red, but, as in the case of the negro, it is not fully developed until some time after the birth of the infant. If twins are born, one is always sacrificed, as the existence of both is considered to bring ill luck to the parents. But with this exception, infanticide is not a social institution. Unlike most savages, the Kaffir welcomes every newborn child, whether it be male or female. The baby girl, who has just arrived upon the scene, is received with fond caresses. She enjoys a full share of the father's love, for he knows that when she is grown up he can obtain at least eight cows, or even more, in exchange. When childhood is passed, the Kaffir is called upon to undergo a ceremony which is identical with the rite of circumcision; indeed, it is almost universally practised in South Africa; and even in Central Africa, where the practice is exceptional, Captain Grant found it to exist among the Unyamezi tribe. In the bloom of youth the Kaffir's form is almost perfect, but their comeliness is very transient. The chief drawback to their beauty lies in the face, which possesses in a faint degree the high cheek bones, distended nostrils, and thick lips of the negro. Until he reaches manhood, the Kaffir does not dress. Up to that time, his wardrobe consists of a coat of oil, a patch of paint and a necklace. The first alone is essential to respectability. He then, in popular phraseology, puts on his "tails." This is a garment which prevails over the greater part of Africa, as far north as Egypt, and is common to both sexes. It consists of a belt round the waist, with a number of thongs depending from it. By way of full dress, a small duplicate of this apron is worn, which falls behind. To this, a kaross, or small cloak, is sometimes added. Not indeed that the Kaffir is unadorned. He has a passion for ornaments, and they consist of beads, buttons and strings. He has an eye for colour, and is most fastidious in his taste, selecting those beads only which contrast well with his dark skin. But his favourite ornament is an ox tail. It is a badge of rank, and a man's consequence is estimated by the number of his tails. The chief article of toilet is grease, and with this he plentifully besmears himself according to his means.

This indeed is a suggestion of nature. It is, in fact, almost a necessity, when the body is continually exposed to a hot sun, and the practice is adopted, not unfrequently, by Europeans themselves.

Kaffir architecture is all on the circular principle. He cannot mark out a straight line, neither will he believe in the possibility of a rectangular building sustaining its own weight. He carries this notion even into his military tactics, in which he is no mean proficient, all his evolutions being carried out in curved lines. His fences also are built in curves; and when, in making a fence, he finds that it is taking the form of a segment of a circle, he balances matters by making a segment in the opposite direction.

His house is like an exaggerated bee-hive, and his huts are gathered into groups, which are called kraals.

The cow is the unit of money. Everything is priced by this standard. Even wives are bought on this principle, the current price of a wife being from eight to fourteen cows, according to the fluctuations of the market. Polygamy is practised, chiefly to facilitate the division of labour; for all manual work falls upon the women. The women cultivate the soil while their husbands sit at home, reminding us of a similar state of society mentioned by Sophocles, in his "Œdip. Colon."

*Ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
Θακοῦσιν ἰστουργοῦντες; αἱ δὲ σύννομοι
Τάξω βίου τροφεία πορσύνουσι ἀεὶ.*

War is to the Kaffir almost a necessary of life ; and, like the Irishman, he is never at peace except when he is fighting. Next to war, he loves the chase, for it supplies him with animal food, which otherwise he seldom tastes. Maize, from which he makes porridge, is his staff of life ; and provided he can get plenty of porridge and sour milk, he is content. If this fails him, he has recourse to his hunger belt, which he passes several times round his body, tightening it according to the length of his fast. His drink, which he keeps in baskets, consists of water, buttermilk and beer.

Mr. Wood does not seem to think that the Kaffirs have any religion at all, so far as the word conveys any idea of moral responsibility. They have a sort of tradition about a Creator, to whom they attribute the first origin of all things ; but they neither worship nor pray to Him. They have also a legend about the creation of man, whom they suppose to have been made by splitting a reed, from which our first parents proceeded. There is also a curious tradition about the origin of death. When mankind had increased, the Great-great sent two messengers to them ; first, the chameleon, to proclaim, "Let not the people die," and afterwards the salamander to announce a contrary decision. The salamander unfortunately arrived first, and since then men have been subject to death.

The Kaffir believes in the immortality of the soul, and its existence after death, and also that the spirits of the departed revisit the earth. The prophets form the chief part of his religious system, and are the medium through which he communicates with the dead. They also discover witchcraft ; but, above all, they make rain. This is their highest function.

W. H. R.

(To be continued.)

PERÆA.

PERÆA is that part of Palestine which lies beyond the Jordan. From the ascent of Olivet, as the spectator looks westward or eastward, two different views present themselves. On the one side, Jerusalem is seen "as in an embossed picture. The ravines that surround it, the walks that encompass it, the streets and lanes that zigzag through it, are all visible." But the mount stands on the edge of the wilderness, and eastward the view is so different that it seems as though "Olivet divided the living from the dead." Below lies the wilderness of Judea, breaking down in a succession of white naked hills, and jagged limestone cliffs, and naked grey ravines, until at length the hills drop suddenly and precipitously into the deep valley of the Jordan, beyond which rises, as suddenly and precipitously, an unbroken mountain range, extending north and south along the horizon far as the eye can see. That range is the Peræa, the "*place beyond*" of the New Testament, and the Moab and Gilead of the Old. The Greek word *περα* might be suitably rendered by Trans-Jordana." Here dwelt of old the Midianites, Moabites, and Ammonites ; and when Palestine became the homestead of the Hebrew tribes, in these countries beyond the Jordan, two and a half tribes—Reuben, Gad, and the half-tribe of Manasseh—found their portion.

The Edomites extended originally southward from the Dead Sea to the Elanitic gulf. They are mentioned in Numbers, chapter xx. as having refused Israel a passage through their territories, and thus compelling them to retrace their steps and go round by Mount Hor. In the reign of David they were subdued (1 Chron. xviii. 13). They bore the yoke with impatience, and, in the reign of Jehoram, revolted from under the hand of Judah (2 Chron. xxi. 10). Subsequently, Amaziah smote them with a great overthrow. Their race antipathy to the Jews appears to have been intense, so that the name of Edom is used typically to represent the enemies of the church of Christ (Is. lxiii.). In Obadiah's prophecy, they are described as rejoicing over the calamities of Jerusalem, when taken by Nebuchadnezzar ; and their own national overthrow is predicted (see also Jer. xlix.)—pre-

dictions verified by Nebuchadnezzar a few years subsequently to the sacking of Jerusalem.

The Moabites, the descendants of Lot, dwelt on the east of the Dead Sea, on both sides of the river Arnon, now called Wady Mod-jeb, and dividing the province of Kerek from that of Belka. Against these people the Israelites had no mission. They were desired not to "distress them nor contend with them in battle." Jeremiah, in his 48th chapter, predicts, in mournful verses of great beauty, the desolating judgments that should come on Moab. Eastward of Moab lay the Midianites. Northward of the Moabites were the territories of Sihon, king of the Amorites, extending northwards as far as the river Jabbok, now Wady Zerka. The Amorites were of the race of Canaan, and, intruding themselves into these parts, had wrested from the Moabites and Amorites, the descendants of Lot, a portion of their possessions. Through their territories the Israelites would have passed peaceably, but Sihon came forth and fought with Israel, and, being overthrown, was dispossessed of his land from Arnon to Jabbok. Heshbon was his capital city.

East and north-east of the Amorites lay the territory of Ammon, Moab's brother. Although unmolested at the settlement of the Hebrew tribes in the land of promise, the Ammonites nevertheless proved their implacable enemies, confederating with Moab and Amalek to harass them, until they were subdued by Jephthah (Judges xi.), and more completely by Joab, in the reign of David (2 Sam. xii.), when Rabbah, the royal city, the city of waters, was taken. In the reign of Jehoshaphat we find them confederate with Edom, and Moab against Judah (2 Chron. xx.), and their punishment and captivity were predicted by Jeremiah (ch. ix., xxv.), prophecies fulfilled by the Babylonians, when the name Ammonite was expunged from the list of nations.

Rabbah was afterwards repaired and beautified by Ptolemy Philadelphus, king of Egypt, who had made himself master of the territories we have been surveying, and bestowed on the city the name of Philadelphia.

Northward of the Amorites lay the kingdom of Og, king of Bashan, who shared the fate of Sihon, (Num. xxi. 33.)

When the two and a half tribes were settled in these Trans-Jordanic districts, Reuben occupied the most southerly position, being divided by the Arnon from Moab on his southern border. Within the limits of this tribe lay "Bezar, in the wilderness upon the plain out of the tribe of Reuben," one of the refuge cities.

On the north boundary of Reuben the Gadites were placed, their territory extending northwards, so as to include the half of Mount Gilead; while the rest of Gilead and all Bashan, being the kingdom of Og, were given to the half tribe of Manasseh, "all the region of Argob, with all Bashan, which was called the land of the giants."

Within the territory of the Gadites lay Ramoth Gilead, one of the six cities of refuge, and so called from its proximity to the mountains of Gilead. It was here that Ahab, king of Israel, met his death, and Jehu was anointed to be king. Mahanaim, Rogelim, &c., lay within this tribe.

Within the boundaries of Manasseh lay Golan in Bashan, the third Trans-Jordanic city of refuge; also Jabesh Gilead, whose men rescued the bodies of Saul and his sons from the wall of Bethshan, and burnt them at Jabesh; and Gerosa, now Djerash.

Lying on an exposed frontier, bordering on the restless and powerful kingdom of Damascus, Bashan was first wasted by successful invasion. In the days of Jehu (B. C. 856) "the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan" (2 Kings x.); until at length, in Hezekiah's reign, Samaria was taken by Sennacherib, and the ten tribes carried away captive. Then the scattered remains of the ancient

tribes came back, some from the parched plains of the great desert, or from the rocky defiles of Argob, and some from the heights and glens of Hermon, and they filled and occupied the country.

Following the fortunes of the Babylonian and Persian kingdoms, these countries fell into the hands of the Macedonian kings of the race of Seleucus. In the declining state of that house they were conquered by the second Maccabean king of the Jews. Having been for a time the spoil of Egypt, and falling eventually into great disorder, Augustus gave the provinces of Trachonitis, Batanea, Gaulonitis and Auranitis to Herod the Great, leaving to Lysanias the son of the Plotemy who, at the instigation of Cleopatra, was murdered by Marc Antony, the tetrarchate of Abilene.

Trachonitis is the mountainous and hilly country lying between Batanea on the west, Ituræa south, the county of Damascus north, and Arabia deserta on the east. It includes the Ledja, the ancient Argob, or "the stony," the sanctuary of the population, to which they fly from the Bedouins, and within whose rocky recesses they find a refuge. Gaulanitis is manifestly the territory of Golan, the ancient city of refuge. Auranitis is only the Greek form of the Hauran of Ezekiel (xlvi. 16). Batanea, the name given to the eastern mountain range, is but a corruption of Bashan. "The city of Bathanyeh stands in the northern declivity of the mountains of Bashan, and commands a view of the boundless plains towards the lakes of Damascus."

"No wonder," observes Mr. Porter, in his interesting work on the ruined cities of Bashan, "that the pastoral tribes of Reuben, Gad and Manasseh made choice of this noble country, preferring its wooded hills and grassy plains to the comparatively bleak and bare range west of the Jordan, visible from the heights of Moab. The plain extended in one unbroken expanse, flat as the surface of a lake, for fifty miles to the base of Hermon. Little hills—some conical, some cup-shaped—rise at intervals like islands; and over their surface, and sometimes round their bases, are scattered fragments of porous lava, intermixed with basalt of a firmer texture; but the rest of the soil is entirely free from stones. On or beside these hills many of the ancient towns stand, and their black walls, houses and towers, shattered by time and the horrors of war, often look, in the distance, like natural cliffs."

"The towns of Bashan were considered ancient, even in the days of the Roman historian, Ammianus Marcellinus, who says, regarding this country, 'Fortresses and strong castles have been erected by the ancient inhabitants among the retired mountains and forests: there, in the midst of numerous towns, are some great cities, such as Bostra and Gerasa, encompassed by massive walls.'"

Throughout these regions, in apostolic times, Christianity was extended. It was here probably that Paul preached, when he says, "I went into Arabia." (Gal. i. 17.) "In the fourth century, nearly the whole inhabitants were Christian. Heathen temples were turned into churches, and new churches were built in every town and village. At that time there were no fewer than thirty-three bishoprics in the single ecclesiastical province of Arabia. The Christians are now nearly all gone, but their churches are there still, two or three of them turned into mosques, but the vast majority of them standing desolate in deserted cities."

These remarks will suitably introduce the following notes of a

MISSIONARY TOUR INTO A PORTION OF THE TRANS-JORDANIC COUNTRIES, JEBL AJLUN, THE BELKA, AND KEREK, BY THE REV. F. A. KLEIN.

The countries east of the Jordan (Kerek [Moabitis], the Belka, Jebel Ajlun, the Hauran and the Leja) are to this day, if not absolutely, at least to a great extent, *terra incognita* to the geographer and historian, to the anti-

quary and geologist, and equally so to the evangelical Missionary. This is chiefly owing to the great difficulty of getting access to those regions overrun by the wildest tribes of Bedouins which make travelling there most

dangerous, if not altogether impossible to the ordinary traveller. Murray's handbook for travellers in Syria and Palestine says of the Arab tribes inhabiting the Belka that "they have been found by most travellers who have ventured among them faithless, rapacious, and even cruel. They stripped Seetzen; chased Irby and Mangles for their lives; thrashed and then robbed Chesney and Robinson; and fleeced De Saulcy. They possess, in fact, all the bad qualities of both Bedouin and villagers, without a single redeeming one as a set-off." No wonder that those interesting countries have hitherto only been visited by courageous explorers, ready to risk their lives and property, and by dukes, lords and rich gentlemen, able to pay the enormous *bakshishes* required by the Bedouin Sheiks for their escort and protection, and these were very few. I myself have for years wished to visit the Trans-Jordanic country, of course not to make geographical discoveries, but in order to become acquainted with the religious and moral condition of its inhabitants, and be enabled to do something towards the spread of pure Christianity in those dark regions; but since my arrival in this country in 1851, the state of the East was never such as to warrant a journey there without securing, first the most expensive protection of a Bedouin Sheik; and a mere visit to Salt by an European, under the protection of the regular strong caravan, was considered something worth recording in the annals of the country.

The Belka was till recently a country of rebels, refusing to pay taxes or to obey orders from the Turkish Government. It was the secure refuge and hiding-place of murderers and deserters from the army, and, once the Jordan crossed, they were in the sanctuary of the Bedouins, where neither Pasha nor Governor had any authority. Things are greatly changed now: the east is subdued; both Bedouins and inhabitants of towns pay their taxes, and have even been forced to pay the arrears; a Turkish Governor directs public affairs from the castle of Es-Salt, the famous city of rebels. Some of the chief people of Salt, and various Bedouin tribes, are formed into a *mejlis*, assisting the Governor in the administration of the whole Belka, from the Zerka (*Jabbok*) to Kerek (the land of the ancient Moabites). A wonderful change this indeed, and some years ago one would scarcely have believed in the possibility of such a change under the Turkish rule, and effected by Turkish officials. Attempts to subdue the Belka had repeatedly been made, but the people of Salt and the Bedouins merely laughed at these attempts, and the Turkish troops returned to their

barracks without having done anything besides strengthening the inhabitants of the Belka in their rebellion. Two years ago, however, the Governor-General of Damascus went about the business in real earnest, desirous no doubt to recommend himself at Constantinople by sending to the treasury a good round sum to be collected from the inhabitants of the East, who for years had never paid any taxes; for Pashas and subordinate Governors in these countries seem evidently to act on the principle that the capacity of an official is judged at Constantinople according to the amount of money sent to the treasury, not according to his endeavours to promote the welfare and prosperity of the subjects. Let Government get as much money as possible, and let the subjects look to themselves: this is the *code Napoleon* here at present.

The Governor-General, in order to subdue the strong Bedouin tribes who were in close alliance with the warlike people of Salt and Kerek, all men accustomed to fighting, and ready to fight and defend what they considered their right, liberty and independence, collected a large number of Turkish troops, infantry and cavalry, and some cannon, as also a good number of Bedouins who had submitted to the Government, and marched towards Salt (*Ramoth Gilead*). The inhabitants of this city had promised to the Bedouin tribes collected around them to fight the Government troops, and, if beaten, to leave their houses and fight them in the plains close to Salt, where the Bedouin horsemen were ready to attack the regular soldiers. But better advice prevailed with the Salt people, and at the last hour some of the Sheiks of the place went to the encampment of the Governor-General, and there declared their submission. The Turkish troops entered Salt in the night, and occupied the castle and the heights around the city, and the Bedouins were discomfited. Little fights afterwards took place, but the Bedouins were beaten, and at last submitted. Their camps had previously been plundered, and immense stores of wheat, barley, &c., which they had left behind, were sold by the Governor-General for the benefit of the Turkish treasury. The large arrears of taxes due were collected by force, and the rebel Belka has now for upwards of two years been governed by a Turkish Governor placed at Salt, under the direction of the Governor of Nablous.

Encouraged by such a state of things, and informed that travelling as far as Salt was safe, even for Europeans, I determined, if possible, now to carry out the long-cherished wish of paying a visit to the East, as far as

the state of the country would allow, and leaving the details to be settled at Salt, as I could not get any reliable information here.

Two points I had chiefly in view, Jebel Ajlun and Kerek. The latter place I might have visited directly from Jerusalem, it being about four days' journey by way of Hebron; but as the journey there, to and fro, could not have been performed in less than eight days, I preferred, if possible, going there from Salt, from whence the distance and expense is about the same, and have thereby the advantage of seeing the places between Salt and Kerek (Ammân, Hesbân, &c.), where I expected I might at least find a few inhabited villages, as I saw on the map a number of names of towns and villages, some of which I fancied might possibly still be inhabited. In this expectation I was entirely disappointed, as, on the whole extent between Salt and Kerek, I did not meet with a single town, village or hamlet. This is, *par excellence*, the "Paradise of the Bedouins," and no wonder they are so fond of these extensive and fertile plains and beautiful pasture lands; no wonder Reuben and Gad asked to have them for their numerous flocks, which seem to have been their chief riches, and with which they probably wandered about the country in pretty much the same style as the Bedouins of our days; living, if not altogether, at all events the greater part of the year, in tents, as most of the people of Kerek, though having their houses, do to the present time, preferring to live in their little black tents out in the open fields with their flocks, although they have also their fixed habitations.

After these preliminary remarks, allow me now to offer you some notes on my journey to the Trans-Jordanic country; and though geographical observations and discoveries were not my object, and, in fact, I have discovered nothing; still I think it may interest you, to have the result of my observations, on a country so little known, even should they not be any material addition to the information we already possess on the state of those most interesting countries. Had I been an ordinary traveller, not a Missionary travelling for a special object, and at the expense of a Missionary Society, I should exceedingly have liked to spend a day or two among the several remarkable ruins I met with on my way, and look out for other ancient places which were pointed out to me from a distance, and which might have furnished valuable information for the understanding of the Biblical records and prophecies alluding to Moab and Ammon and Gilead, &c.

The first station in my journey was consequently to be Salt (supposed to be the

ancient Ramoth-Gilead), where I was to get reliable information as to the possibility of proceeding to Jebel Ajlun and to Kerek, and guides to take me to those regions.

There are two roads by which people usually go to Salt, one by way of Jericho, the other by way of Nablous. There being a ferry-boat to take travellers over the Jordan opposite Nablous, I preferred, in order to cross the river comfortably and with greater safety to myself and luggage, to go there, though the direct road by way of Jericho is much shorter. I left Jerusalem

Aug. 4—Accompanied by our Ramallah schoolmaster—who was to act both as dragoon and a kind of Scripture-reader—a cook and two muleteers with the necessary animals, we reached Nablous about sunset the same day.

Aug. 5—At eleven o'clock, left Nablous, where I had pitched my tent under some large olive-trees, and went along the valley, passed the well of Jacob, the hallowed place of Abraham and Jacob's sojourn in this country, and of our Lord's discourse with the Samaritan woman—and then went in an easterly direction in order to reach the Jordan, on whose banks I intended to pitch the tent for the night. I had at first intended to make the tour from Nablous to Salt one day's journey, and at first, insisted that the muleteers should take me there in one day; but afterwards I was glad to have listened to their protestations and representations, as the tour would have been far too much for men and animals, in one long and fatiguing day's journey. From Nablous there are two roads to the Jordan, one by way of Beit-Dejan, the other by way of Beit-Furik, which latter we chose on account of its being more even, and consequently preferable on account of the loaded mules. After about half an hour's delay we pursued our way across the fertile plain near Nablous, and reached, at twelve o'clock, Chirbet (Kufir Beida), a ruined town on the declivity of a hill, with a number of ancient tombs cut out in the rock, and heaps of cut stones lying about. Our way took us over fields of wheat and barley, of which there were of course only the stubbles now remaining, and patches of green durra which were just beginning to ripen, and undulating barren hills, on which there are here and there clusters of olive-trees to be seen. Further on, cultivation entirely ceased, and there were only the bare rocky hills covered with wild shrubs, thorns and broom. At about two o'clock we began to descend into the wild and romantic regions of fantastically-shaped hills and winding paths and defiles, which at last brought us into the open and extensive plain of the Jordan.

(To be continued.)

SELF-SACRIFICE.

IN the progress of human affairs there occur decisive moments, opportunities for action, which, if vigorously improved, yield incalculable good ; but, if neglected, result in a proportionable amount of evil. Such a moment is usually designated a crisis ; and when such a juncture presents itself, it is only by self-sacrifice that it can be made to work beneficially, the measure of the sacrifice required being invariably in proportion to the greatness of the crisis.

The religious history of the human race, our hopes and prospects for eternity, are all based upon such an act of self-sacrifice. The outbreak of sin in our world constituted a great crisis. The poison had previously destroyed one race ; it had now infected another. Was the plague to spread or to be arrested, and its contagious power destroyed ? The emergency was extreme, and it was met by an unparalleled act of self-sacrifice—"forasmuch, then, as the children are partakers of flesh and blood, He also Himself," the very same of whose dignity, pre-eminence and exaltation above all, the inspired writer had spoken so emphatically in the opening chapter of the epistle to the Hebrews, "He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil ; and deliver them, who through fear of death were all their lifetime subject to bondage." The crisis was indeed a stupendous one, but it was met by a corresponding act of astonishing self-sacrifice, in the praises of which not only the redeemed from amongst men, but the whole intelligent creation of God, shall unite throughout eternity—"Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength and honour, and glory and blessing."

Herein lies the foundation principle of that Christianity, which, opposed as it is by the enmity of Satan, and the prejudices and passions of men, is nevertheless progressing to the ascendancy marked out for it ; and if we desire to take part in the conflict, and share in the glories of the victory, this is the principle which the Lord has proposed to his people, and on which they must be resolved to follow Him,—“Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.” All who, in his death recognise the one atonement whereby they live before God, and in the belief of which they have found pardon and peace, and liberty of service, will not fail to do so with a ready mind, being resolved, with His help, to render such sacrifices as the emergency requires, even to the laying down of life itself. Such was the mind of Paul, when, foreseeing the sufferings which awaited him, he said “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.” In such a temper the spiritual warfare has ever been carried on. If of the saints of the Old Testament it could be said that they “had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments,” so has it been true of the soldiers which have served throughout the series of the New-Testament times, that they have “endured a great fight of affliction,” many of them sealing their testimony with their blood, being witnesses in their lives and martyrs in their death. It was in this spirit that our English martyrs went to the stake. It was not in bravado that they threw away their lives, but because they deemed the exigency required such a sacrifice ; and they went boldly to the stake in the assurance that the Gospel which they had found to be so precious in life, and for which they were content to die, would continue to live, and spread, and bring forth fruit in England when they had passed away. “I am not come hither,” said Hooper, “as one forced or compelled to die ; for it is well known I might have had my life with worldly

gain ; but as one willing to offer and give my life for the truth, rather than consent to the wicked religion of the Bishop of Rome."

For the last three hundred years sacrifices such as these have not been called for. The sufferings of that fiery ordeal which lasted throughout Mary's reign seemed to have impressed upon the national mind such a horror of Romish superstition and intolerance, that, even to this very day, the lesson is not obliterated. The good men and women who laid down their lives did not miscalculate the importance of the crisis. They stood between the truth of God and its counterfeit ; between that which saves and that which destroys the soul ; and, by dying, they testified that between them there could be no union, no compromise, because the difference between them was one of life and death. Since then the nation has enjoyed religious peace ; at least the essentials of our faith have never been so endangered, that to vindicate them it became necessary men should die. Individuals have endured persecution, and have suffered in various ways for the incidentals of religion, but not for the truth itself. If, then, for so long a period, Christianity has not required at the hands of British Christians the sacrifice of life—if there occurred no emergency which rendered such devotion necessary—it might have been expected that less costly sacrifices would be more abounding ; that there would have been more of that self-denial which, by a holy and consistent life, best commends the Gospel to those who are ignorant of its value, and despise it ; that there would be more zeal for the propagation of the Gospel in foreign parts ; that there would be no lack of suitable men to offer themselves for such a work—men, under a grateful sense of national, family and individual mercies, constrained to say, "Here am I ; send me ;" that there would be no lack of means to maintain in their enterprise those who went forth "taking nothing of the Gentiles." That the services rendered have been devoid of the sterling mark of sincerity we do not assert ; but assuredly the zeal which has been in action amongst us has not been fervent enough to produce a measure of self-sacrifice equal to the emergency. Let the misery in which the natives of the earth are lying be compared with the maximum of effort put forth for their evangelization, and the inadequacy of that effort will be at once perceptible ; and when, in any part of the great Mission-field, some special juncture occurs, some precious opportunity which must be used at once or else be for ever lost, and some are found prepared to render that measure of self-sacrifice which the occasion demands, people are taken by surprise—so little are they accustomed to the self-denial which really involves the surrender of much that is confessedly valuable, that they question the prudence and propriety of such a decision, and are disposed to regard it as the result, not of sober Christianity, but of a vain enthusiasm.

Two clergymen of the Church of England have just left our shores for Missionary work in India ; men of character, standing and recognised position in the church, both of Oxford University, where, in their respective colleges, they had graduated in honours twenty-five years ago, subsequently fellows of their colleges, and, at the time when they were led to offer themselves for Missionary work, holding important and valuable incumbencies, one as vicar of East Ham, Diocese of London, and the other as the vicar of St. Paul's Church, Cheltenham.

It was not until after much prayer, after consultations with many friends, an anxious balancing of the reasons which might be urged in favour of and against such a determination, and much conflict of mind, that their decision was formed, and, in the case of one of them, we can well understand this, for he had not only the claims of a parish, but of a family, to plead that he should remain at home. Yet the sacrifice was made.

It has been a sacrifice indeed, one that involved the keen severance, for a time at least, of the tenderest ties. What constrained them to it ? Simply the conviction that there existed a special exigency which required to be promptly met, in which the honour and glory of their Lord were concerned, and, to undertake this special work, they felt

themselves specially called. In fact, the idea originated with Mr. French himself. He had drawn up the plan and pleaded for its adoption. It had been sanctioned by the Church Missionary Society, only there was one great difficulty, Where were the men? Mr. French had been in the north-west of India twice before. He knew the people, their language, their habits. He possessed a peculiar fitness for the work, and no one else offered. The call seemed to come home to him with peculiar force, and, after deliberation, he offered himself to the Society, and said, "Take my case into consideration, and, if you think the work has a claim upon me, I am willing."

But it may be asked, What is this special exigency, this crisis in connexion with India? Is it a reality, or only an imagination? There is no obscurity about it: it is one which is patent to all who have cared to know about India, or to acquaint themselves with the critical yet interesting condition of the native mind in our great oriental dependency.

Intelligence, and even learning, are spreading rapidly. The increase of candidates at the University examinations substantiates to a large extent the truth of this assertion. The activity of the native press, the purely native newspapers increasing in number, while those published by natives in English, are exhibiting an improved tone and temper in the discussion of important questions; the preparations which are being made to accelerate this movement "by the extension of vernacular education among the masses; and the application of Western knowledge to the learned class of Asiatics, through their own classical tongues;" the growing conviction that the natives must be introduced into, and trusted with, high official positions; the fact that several natives have been already advanced to important offices; the establishment of scholarships whereby the sons of Anglicized natives may be sent to England in order to compete, not only for the civil service, but for the various professions; the breaking down of isolation, and the rapid opening up of India throughout its length and breadth by the extension of railways, India having already its 4000 miles of open railway, while forty millions sterling of capital have been sanctioned or recommended for the same objects;—are these indications of a great change which is going forward understood in England? Are British Christians in England really awake to the utter disruption of the old stagnation which for ages had brooded over India, and have they recognised the fact that, whether for good or evil, the native mind will henceforth be as active as hitherto it has been heavy and inert? Even the national prejudice against female education, which consigned one half of the natives of India to ignorance and degradation, has been so far broken down that an encouraging commencement has been made, which shall open rapidly a wider entrance for itself, until the tiny stream, as yet feeble and tentative, shall become a mighty river.

Above all, a great religious movement has more than commenced in India. The educated natives scorn and repudiate the obsolete idolatry to which their fathers bent the neck, and refuse to imitate any longer their servility. But what shall they become? Is the gross superstition of former ages to give way only that the cold Deism of the Brahma Somaj may be enthroned in its place? Shall its emissaries traverse the length and breadth of India teaching Christ as an example only, but ignoring His divinity, and suppressing the sacrificial character of His work? What is there short of the atonement which can compete with the deep-rooted depravity of the human heart? In that lies the renovating power. Eliminate this from Christianity, and in the residuum there is nothing left which is capable of rendering effectual help to man, either in his individual or national capacity. What shall be done with this rush of intellectual activity which is coming down upon us with the irresistible strength of an increasing flood? Even if it were desirable it is too late to arrest its progress. It has gathered strength, and it must have way. Shall it be left without guidance, and, breaking over all bounds, overspread the land with a new death, until India lies buried beneath the sullen waters of a wide-spread infidelity; or shall the opportune moment be seized, and channels be opened whereby

these new-born energies may find a safe direction, and be conserved for high and noble purposes? The educated Bengalee frequents his Brahma Somaj worship, and listens to the orations of his leaders, which describe his need, but fail to tell him where help is to be found: the Sikh in the far West has lost faith in his creed, for its prophecies have failed—the sword of Govind has not expanded into the promised sceptre of universal dominion, and his race, once rulers, have now become tributary. The masses of the population, the Hindus especially, have marked the progress of events; they watched with intense anxiety the fierce struggle of 1857 between the ancient superstitions and the British Raj, and it did seem again and again as though the power of the Feringhee must succumb, and he himself, with his creed, be for ever and ignominiously expelled from the shores of India; but when the dust of the protracted conflict had in some measure cleared away, they found to their astonishment the battalions of the rebellious natives scattered like chaff before the wind, and British sovereignty not only unscathed by the fiery ordeal, but more firmly established than it had been before. In whatever light Englishmen may have viewed it, the natives regarded the whole procedure as a religious conflict, and in the issue they see the confessed inferiority of the ancient creeds. They feel as the Philistines did when they found Dagon prostrated before the ark of the Lord. Their implicit credulity has received its death blow. The native now doubts and questions; and if he still attends the melas and frequents the idolatrous shrines, and presents to the priests his offerings, it is not so much from choice as from necessity, for as yet he knows not how to break loose from the meshes and intricacies of caste. But all throughout India there is a stir, a movement, like the under swell of the waves which precedes the disruption of the icy chains whereby they have been so long imprisoned, and ever and anon there is a sound heard which tells that, in one or another direction, the barrier has given way, and that the waters have broken forth.

What a time for some great endeavour—what an opportune moment to improve! But where are the men? The maximum of effort as yet put forth by the Christian churches is altogether disproportionate to the emergency. If, content with what we have done, we shrink from attempting more, and refuse to come to the “help of the Lord against the mighty,” we show how unworthy we are to take part in so glorious an enterprise as that of winning India to the service of the Lord; and if indeed so indifferent to her evangelization, then does that indifference prove how undeserving we are to be continued in our rule of India; for we shall have confessedly failed in the discharge of the great trust reposed in us.

But how shall the churches be aroused, how stimulated into action? How, indeed, except by some heroic example, some act of self-sacrifice which shall compel men to shake off the soporific influences to which they have yielded, and ask themselves, What does this mean?

In the conflicts of man with man, examples of heroism have not been wanting when a moment of hesitation would have lost all, while prompt and decisive action saved all. At the memorable passage of the bridge of Lodi, the head of the charging column of the French appeared to give way before the withering fire of its defenders. The soldiers seemed to pause, to waver: another instant and all would have been lost. The generals met the emergency by an act of self-sacrifice: they became the soldiers. Forming themselves into a small but resolute band, with Buonaparte as their leader, they dashed forward at the head of the column, and determined the fate of the day. Such instances of heroism men admire; but a sacrifice made for spiritual purposes, the extension of Gospel opportunities, the illumination of a degraded people, the salvation of immortal souls,—this numbers are unable to appreciate; the results to be attained do not seem in their eyes to be worthy of the sacrifice. But men who thus act approve themselves to Him, who, when the destinies of our race seemed for ever and irretrievably ruined, consecrated

Himself to the work of rescue and deliverance, and, when the fulness of time was come, alone, and on the battle-field, spoiled the principalities and powers of darkness, and brought to us as the price of His blood, and as the result of His victory, the assurance that "whosoever believeth in Him shall not perish, but shall have everlasting life."

Does India need, at this special crisis of its history, such devotion, and does not England, at this special crisis in *her* history, need such an example? What dimness is this that overspreads the minds of some? Their energy is expended on externals, while the truth which saves is fading from their sight. History repeats itself. We are reminded of the fourth century, when, to use the words of Mosheim, "the inconsiderate and ill-directed piety of the clergy cast a cloud over the beauty and simplicity of the Gospel by the prodigious number of rites and ceremonies they had invented to embellish it." "The Christian worship consisted in hymns, prayers, the reading of the Scriptures, and a discourse addressed to the people, and concluded with the celebration of the Lord's Supper. To these were added various rites, more adapted to please the eye and strike the imagination, than to kindle in the heart the pure and sacred flame of genuine piety." Are there none now who are pursuing a like course, and who are more occupied in the development of ritualism, than in setting forth Jesus Christ, and Him crucified, before the eyes of perishing sinners? As church services become more ornate, pulpit ministrations become increasingly pointless and feeble. As home earnestness decreases, the holy zeal for the evangelization of the heathen declines; and as at the entrance of many a nunnery lie trampled under foot forsaken home duties and violated parental affections, so at the door of many a richly-decorated church may be found a neglected command—"Go ye into all the world, and preach the Gospel to every creature." The means which might be consecrated to sending forth messengers, who, publishing peace, should say to the cities of the heathen, "Behold your God," are wasted in vestments and banners and processions, and all the pretentious details of an ambitious ritualism. This exaggerated section is not numerous, but it is intensely zealous in a wrong direction; and then there are many who, distracted between the antagonistic influences which are in such activity, find themselves discouraged and disadvantaged in their work. To this we suppose must be attributed the fact, that when a devoted man like French has attended at some central point to plead the cause of Missions to the heathen, many, although living within a few miles distance, have been found absent.

Is not this the Lord's own work, the making known of the message of mercy to those who have it not? Is He not a jealous God, and can He feel otherwise than displeased at the slight put on that great duty which He bequeathed to the special love and consideration of His church? Can this be neglected, and the punishment not be close at hand? Is it not true, that, through the aid of these ritualistic tendencies, unless vigorously arrested, the deadly errors of Romanism must eat into the very vitals of the church? Is it indeed to be with our church as with the leprous house, which was to be scraped and cleansed, the old leprous stones being taken away and others substituted, and if, after all this, the plague broke out again, then the house itself was to be broken down?—*absit omen!* But if evil is to be averted, men must awake. It will not do that each in his own parish should isolate himself from the "afflictions of Joseph," for the storm is one which, if not averted, will roll home to every door.

"There are not a few, we fear, who are disposed to underrate the magnitude of the dangers which beset the church of Christ at the present time; and hence, although not without some interest in the progress of the fray, they are at no pains to bring it to a happy issue. They are, perhaps, too much inclined to regard the working of events *ab-extra* as the mere evolutions of an interesting problem; as only one more of those cycles of religious thought which so unaccountably come and go without any apparent cause; as but another swing of that pendulum of religious opinion which is ever oscillating

between extremes. Holding opinions for the most part of a negative character, they are unwilling to be hampered by the obligations and constraints of any particular party, and prefer to sit aloof in a state of contemplative isolation. Such a position is not without its charms. The feeling of unrestrained mental liberty is certainly seductive, and it is moreover to many pleasanter to watch the battle from a distant height, than to stand within range of shot; and a more enviable position to sit on the seat of judgment, than to be arraigned at the bar of public criticism. The position, however, is not without its dangers and drawbacks, not the least of which in our opinion is this, that such minds become apt to dwell only upon the points of contact in religious belief, and to overlook the points of divergence: so that, as has been truly remarked with respect to an eminent divine of our church, their minds, while possessing a poetical power of seeing resemblances, are lacking in the philosophical power of detecting differences.

“Let us be thoroughly convinced of the absolute importance of sound principles of faith, and we shall then feel more strongly the magnitude of the present danger. If pure doctrine be necessary for the soul’s health, then every modification and shading of doctrine must endanger its safety. If Christ alone be the sinner’s resting-place, then everything that obscures Christ must be erroneous. If there is ‘one Mediator between God and man, the man Christ Jesus,’ then we need no other mediation. If it be true ‘that by one offering He has perfected for ever them that are sanctified,’ then we need no repetition of the sacrifice, no altars, no sacrificing priests. If we have now the substance once foreshadowed by types and figures, then we have no more need of types, which were but a shadow of things to come. Hence, even were the doctrine unimpeachable, which is implied in the symbolism of the Ritualists, we would protest against the prominence which they claim for symbolism in religious teaching. To say the least, its revival at the present day is an anachronism.”*

In such a condition of affairs, something decisive and exceptional becomes absolutely needful to arouse men from this apathy and love of ease. The action taken by Messrs. French and Knott is precisely of this character. Instances are not rare of men who have given up benefices of more or less value to go forth as Colonial Bishops; but here are men who lay down valuable incumbencies, that they may go forth as simple Missionaries, to preach and teach Christ’s Gospel to the heathen. What value then must they set upon that Gospel! How essential must they regard it to the salvation of the human soul! What a rebuke do they not administer to men at home who forsake it for puerilities; who, under flowers and decorations, hide the truth from the souls entrusted to their charge; and, however unintentionally, render themselves the dupes of a designing Jesuitism which is intent on the re-establishment of Romanism in this land of England, and sanguine of success

Our brethren have acted nobly. At a peculiar crisis they have done that which is most opportune, and which reproves those who at home have ceased to appreciate the distinctiveness of Protestant Christianity, and who as the necessary result of this, have lost all interest in the evangelization of the heathen.

The special work to which these brethren have given themselves will appear in the proceedings of the Committee which assembled at the Society’s House on January 5, for the purpose of bidding them farewell, and commending them in prayer to the care and protection of God.

* “Striving together,” &c., by W. H. R.

DISMISSAL OF MISSIONARIES TO INDIA.

VALEDICTORY ADDRESSES, &c.

At a general Committee of the Church Missionary Society, held at the Society's House on Tuesday, January 5th, 1869, the Right Rev. Bishop Smith in the chair, the Committee took leave of three Missionaries, the Rev. T. V. French, M.A., and the Rev. J. W. Knott, M.A., going to the Punjab to establish a Training College of native evangelists, pastors and teachers, and the Rev. S. Dyson returning to Calcutta to assist in the Cathedral Mission College.

The occasion was no ordinary one, and the interest felt by the friends of Missions was evidenced in the large attendance, not less than 100 gentlemen being present, many of whom had passed a considerable proportion of their lives in India, generals in the army, and aged civilians, who had honourably discharged the weightiest Governmental duties; one moreover was present from amongst the princes of India, the Maharajah Duleep Singh, himself a Christian, and solicitous about his countrymen that they might become so likewise. The Lord hasten the time, when, of the 153 princes and nobles enrolled in the Libro D'oro of British India, many Christian names may be found; as yet there is not one. It is full time, therefore, that a special effort, having for its object the higher ranks of society in India, should be put forth.

The Hon. Clerical Secretary the Rev. H. Venn read letters from Sir R. Montgomery, the Earl of Chichester, and the Professor of Divinity at Oxford, expressing regret at their inability to be present. He then said—"The course of our proceedings to-day will be this:—We shall first deliver the instructions of the Committee to our brethren who are going out—Mr. French, Mr. Knott, and Mr. Dyson; Mr. French and Mr. Knott to North India, and Mr. Dyson who is returning to Calcutta. After the instructions have been read, our brethren will acknowledge them, and then an address will be delivered by Mr. Birks. There are two or three gentlemen present who have been so identified with our work in India, that the Committee hope they will address a few words to us on the present occasion: I allude especially to Dr. Duff, Dr. Kaye, and Colonel Lake. There may also be others present who are as much identified with the work; and as this is a friendly meeting, we trust that no matter of form will prevent them from expressing their feelings. I will now proceed to read the instructions of the Committee to our brethren who are about to depart.

DEARLY BELOVED IN THE LORD. On these occasions, when the Committee take leave of Missionaries on their departure to their work abroad, the prevailing feeling is that of *deep responsibility*. In their ordinary consultations in this room, the Committee are often taught the responsible nature of their duties while they decide upon the offer of a candidate—upon his preparedness for the work of Missions, upon the sphere of labour to be assigned, and upon the injunctions to be laid upon him. But such a scene as the present, when we take leave of those who give up important parishes at home to go out as our Missionaries, stamps a reality upon this responsibility, which sometimes makes the most practised among us start as from a reverie.

These brethren quit their home, and sever, it may be, a multitude of the tenderest ties which bind together Christian hearts in one

family. And it is the Society (in common parlance) which sends them out. They relinquish important ministerial posts at home, and a large amount of holy influence, such as the church at home most needs in its present crisis, and it is the Society which induces them to leave home-work. Uncertainty broods over every prospect of future equivalent advantages, the risk of health, the possible failure of subsidiary agency, the power of the strong man armed who holdeth his goods in peace: the things resigned are all certain and substantial; the things proposed in their stead are uncertain, and it may be, in part, imaginary. Yet the Society sends them forth. Can the Committee have reckoned, it may be said, the sacrifice, the loss, the risks? Yes. These things have all been taken into account by the Committee. They have caused many anxious deliberations, much prayer, much sympathy;

yet the Committee are willing to take upon themselves their share of responsibility, and to vindicate their measures before the church of Christ, and the dear circle of relatives and friends which surrounds each brother, as of old such a circle surrounded an Apostle on the eve of his departure, and wrung even from him the touching expostulation, "What mean ye, to break my heart?" We are surrounded at this hour with the realities of a religious life, rather than with the theories and sentiments which often occupy the mind. The mind rises above minor considerations to the great realities of the unseen world, such as these:—that we are fallen creatures in a fallen world; that Jesus Christ came among us, and, by suffering death, redeemed us from the curse of the law; that He is gathering unto himself a peculiar people, zealous of good works, who, in making known His great salvation, shall fill up that which is behind of His sufferings; that He doth give special calls to individuals—to some to go forth to witness for the truth among the Gentiles; to some who remain at home to be fellow-helpers of the truth, by "receiving such," that is, supporting, cherishing, upholding; that the Lord recompenses a hundredfold, even in this life, all sacrifices made for his sake and the Gospel, houses, or brethren, or sisters, or father or mother, or wife or children, or lands. With these great realities before their mind, the Committee stand on sure ground, and can calmly survey all the circumstances of the departure of these dear brethren, and rest on the assurance that they are but instruments in the hand of the Lord for carrying out His purposes of grace and mercy, and that over the future there is written in resplendent characters, "The Lord will provide." Yet let it not be thought that in so speaking, the Committee indulge in a blind confidence, or in uncertain guesses as to the divine will. Among the realities which this occasion vividly presents to us, we number the blessed truth, that the Lord guides His people by His counsel, that He guides them as intelligent beings, by giving them a right judgment in all things, by guarding them from temptations and prejudices, by giving them the witness of His Spirit with their spirits, and by thus making their path clear before them.

Thus in your case, brother French, the Committee did not at once recognise the propriety of your return a third time to India, after you were settled in a large sphere of ministerial usefulness at home, surrounded by a large family of young children. But, step by step, with the advice of friends in India and at home, and by the infallible index of many concurring providences, they have assuredly gathered that the Lord hath called

you to resume the work in India, to which, in earlier life, under the same gracious guidance, you dedicated yourself. The claims of India upon you are not less than they were formerly: they are greatly increased; and, from a variety of circumstances, talents are put into your hands for responding to those claims which very few possess.

In your case also, brother Knott, the Committee anxiously deliberated whether they could propose to you such work abroad as might be, to speak after the manner of men, an equivalent in point of usefulness for the parochial charge which you resign in the church at home. They have seen a clear path for the accomplishment of this in your association with brother French. There need be, in your case, no interruption of ministerial labour: the wide extent of English education in India brings a large class of natives at once within the Missionary's reach; and the intimate acquaintance of your associate with the vernaculars of India will supply that department of your common work till you have yourself acquired the language.

In the case of you, brother Dyson, there has been no occasion for hesitation. Fourteen years ago we assigned you to North India. The Lord has blessed your labours. His providence led you, a few years since, to engage in the most important and arduous work of a tutor, or rather professor, in a college associated with the University of Calcutta. The usual furlough on which you came home is not expired, but the work in Calcutta demands your immediate presence, and you have willingly yielded to the demand, though at the sacrifice of domestic comforts.

You, brother French, have suggested certain plans of Missionary operation to which the Committee have given their most anxious consideration; and they now gladly take upon themselves the full responsibility of giving those plans their final sanction. In the printed papers, which have been widely circulated, the plan is briefly described as the establishment of a Training College of native Evangelists, Pastors and Teachers for North-west India and the Punjab; but this brief title conveys a very inadequate notion of the enterprise in its first and preliminary stages. The class of natives to be attracted to such an institution which you have in view are not so much pupils trained in Mission schools, or even exclusively baptized converts; but rather inquirers after the truth from the more independent ranks of native society, men of education, of thought and reflection, though still entrenched, it may be, in the pride of a native literature and a native philosophy, which in some particulars will bear favourable comparison with those

of Europe. A few such inquirers have already appeared from time to time in the North-India Mission, have received Christian baptism, and have for the most part returned to their homes. Hitherto there has been no special agency employed for reaching this class of men, either for directing their inquiries, or for enabling them to prepare themselves for devoting their special gifts and talents to the service of the native church.

One memorable effort towards influencing the class alluded to was indeed made by the late venerated Missionary, Dr. Pfander, with brother French for his associate, at the Agra disputation with Mohammedan Moulvies. The result of the public discussion has been the acquisition of several converts of a high class. Among these you may find a nucleus for the proposed institution, or the renewal of such discussions may be one of the preliminary means employed by you for securing your ultimate object.

Dr. Pfander's three famous tracts were addressed to readers of some intellectual training, and they have been the means, under God, of touching the conscience of many such. Here again will be a field of exertion in the preparation of such treatises, or of adapting Dr. Pfander's and others, to the peculiar phases of the native mind.

Without going further into particulars, it is confidently believed that the presence of two Missionaries, representing the scholarship of Oxford, in the cities of India, where eminent native scholars have flourished, will excite the notice and sympathy of the literary classes, and give the opportunity of preaching to them Him "in whom are hidden all the treasures of wisdom and knowledge."

While the Committee thus speak, they do not forget, and you will never forget, the characteristic of the Gospel, that to the poor the Gospel is preached. Bazaar preaching and itinerant preaching are largely fulfilling that department. But it may be doubted whether as yet the more retiring, but the more influential classes, have their fair share of Missionary attention; the probable reason of which is, that such classes require on the part of the Missionaries who come amongst them a knowledge of native literature and mode of reasoning which are acquired only by length of experience, and a natural sympathy with the native character.

If of such men as have been described, whether of recent converts or of those of longer standing, a class can be formed for special theological training in the original languages of Scripture, and to prepare them for contending with the best effect for the faith once delivered to the saints, and to expose the

fundamental errors of false religions, such a class, so brought together, would fulfil the utmost expectations implied in the designation of a Training College.

But while the Committee desire thus to give their sanction to the chief points contained in the scheme which brother French has laid before them, they refer it entirely to the discretion of brothers French and Knott, after taking the advice of brother Missionaries and lay friends, to decide how, when and where to commence and conduct their operations. We shall rejoice to hear when it is thought expedient to have a material building as a permanent representation of this effort—as a local centre of their operations: we shall rejoice when such building can accommodate a library of reference, and lecture-rooms for the native professors. But, according to the fundamental principles of this Society, you must wait till the leadings of Divine Providence fully develop themselves for your guidance.

There is one other point to which the Committee must refer. It has been much debated in India whether you should commence your operations in Benares or in the Punjab. The Archdeacon of Calcutta, Sir W. Muir and Sir D. McLeod, were in favour of Benares. The advice of such men cannot be departed from without much anxious and careful investigation; but the Committee have also had other friends and advisers, recently returned from India, who have expressed themselves in favour of the Punjab. Under these circumstances the Committee have felt themselves at liberty to give a casting voice in favour of that locality, in connexion with which the plan was first proposed, and to which some subsidiary, yet not unimportant advantages attach themselves.

The Committee fully admit the very strong claims which Benares has for such a Training College, as our friends in India have rather too readily taken it for granted was to be instituted by these brethren. Such a Training College will happily crown the noble work of our veteran Missionaries, Smith and Leupolt; it will be the full development of their Missionary machinery, which they have laboured so successfully to establish. But this very consideration has made the Committee incline to the Punjab; for, as they have already intimated, they desire the Mission of their two brethren to be regarded as a new Missionary enterprise, directed to a special class of native inquirers, whose existence in any number is a blessed evidence of the progress of Christianity in India. The Committee feared that if Benares were the locality of this new enterprise, its characteristic features would

be merged in the antecedents of the old Mission.

The Committee cannot refrain from strengthening their case by reference to other considerations. They regard it as a notable and happy augury of future success, that the scheme has received the cordial concurrence and the liberal support of His Highness the Maharajah, who sat for a time upon the throne of the Punjab; who embraced the Christian faith while yet resident in India, and surrounded by a heathen court. His Highness is himself an eminent example of the class whom our brethren will hope to find in the Punjab; and in this hope they are strengthened and aided by the Christian sympathy and prayers of His Highness.

The Committee must also add that they were counselled by one lately translated to the immediate presence of the Lord, Sir Herbert Edwardes, who they can hardly persuade themselves has been withdrawn from them. In each step of the development of the scheme Sir Herbert took the deepest interest, and the Committee are thankful that they have on record his opinion in favour of the Punjab, and that you may this day once more hear his glowing language in the following extract from a letter written a few months since—

“The ‘general advantages’ which I see in the Punjab are these—The people are either themselves dissenters from Hinduism and Mohammedanism, or are accustomed to that dissent, and to see it triumph and rule over the followers of the old faiths of India; they are, consequently, less bigoted, and more open to new ideas. They are not stagnant and at rest, but in a state of intellectual and spiritual activity; and I should confidently anticipate from among them a larger number of earnest and vigorous inquirers after religious truth than Benares, or any other part of ancient India, could produce.

“Education and civilization are rapidly advancing throughout the Punjab. Lahore, if chosen, is the capital of a Government, which Benares is not, and there is at present, and will yearly be more and more, a constant concourse of influential natives, drawn there by the Lieutenant-Governor, the heads of Departments, and the High Courts of Justice.

“In the Punjab, too, there has always been (and probably will continue to be, for these things become traditional among schools of men) a forwardness on the part of the authorities to help all Mission work, and a manly public identification of themselves with it, which is quite different from the stereotyped ‘neutrality’ of other provinces in India.

“In short, there is a life, a fresh air, a con-

stant going a-head in all good things, secular and religious, to which the older provinces seem strangers.

“From a College of Christian theology in the Punjab, therefore, I should expect a hardier and more aggressive body of native evangelists to go forth than from a College at Benares, whose alumni had breathed from childhood the stagnant atmosphere of primeval Brahmanism.”

It is a question left to the decision of our two brethren whether Lahore or Umritsur shall witness the commencement of their operations.

One consideration will be, the existence at present of a large educational establishment of a sister Society at Lahore. Though it is a recognised principle of all Missionary Societies that the capitals of provinces are to be regarded as neutral ground, which all Societies are at liberty to enter, yet this Society would not lightly disregard even the wishes or apprehensions of those venerable Missionaries who have long laboured at Lahore, if haply they should think that your operations would interfere with theirs. Of this you will be the best judges when you meet them on the spot, and confer together as brethren in the Lord.

In the judgment of the Committee, the two places are so equally balanced in their respective advantages, that they do not desire to give even the appearance of a preference to either, but await the decision to which you may be guided by the wisdom that is from above.

You, brother Dyson, are returning to occupy the important post in the Cathedral Mission College in Calcutta, for which you have proved yourself to be eminently qualified: you contributed, to raise its reputation, and your presence is required to sustain its character. As the College provides education for the matriculated scholars of the University of Calcutta, and prepares them for taking their degrees in arts, such pupils will almost universally be of the more intelligent and independent classes, and therefore the Calcutta College and the new Institution will so far aim at influencing the same grades of society; and the work at Calcutta may well claim the consecration of as high talents and attainments as that in the Punjab. The Committee rejoice to think, that while Cambridge, Oxford and Dublin have contributed teachers for the Calcutta College, Islington has also furnished in your person a worthy associate in the College staff. The Committee fully recognise the importance of the secular department of your labours as the inducement which brings around you a large number of students who are willing to receive scriptural instruction

in conjunction with secular; and they confidently hope and pray that the blessed results of the Biblical instructions given, both in Calcutta and the Punjab, may be to raise up

a band of native evangelists, who may become leaders of native thought, and mighty through the Scriptures to the pulling-down of strongholds.

The instructions were responded to by the Missionaries severally, in the following addresses—

THE REV. T. V. FRENCH. *My Lord, and very dear Friends.*—I always feel a difficulty on occasions on which I have to address any gathering of Christian friends—although I ought not to do so, because there are none who sympathise with us so deeply—but it partly arises from this, that at these times one comes from the bosom of one's family, after a heartrending farewell, perhaps, and also, as in my case, from friends in a large parish. The feelings of many of them are perhaps necessarily and entirely different from my own; but as I have only just come from Cheltenham, my mind is naturally torn with conflicting feelings. I must thank the Committee very much, and especially our Honorary Secretary, who has just addressed us, for the very efficient, and thoughtful, and discriminating resolutions which have been read. I must say, that in every respect, and in almost every word, my own convictions and feelings are in perfect harmony with those resolutions. The Committee themselves speak of some difficulty which they experienced in framing those resolutions, and point out that it has been a matter of some anxiety and solicitude to them whether they should wholly sanction the proposals made with respect to my dear brother and myself; but if it were a matter of difficulty with them, you can believe that it was still more difficult to myself, and that for a long time I was in perplexity, and never before knew what it was to be in a strait betwixt two, because there were not only strong feelings on both sides, but strong convictions on both sides. It was a clashing and collision of doubts; and when that is the case, the difficulty is immensely enhanced and increased. All that I tried to do was to allow myself to be drawn on by the leading of God's Holy Spirit, without pushing the matter in any way; just doing what was necessary to prove the honesty and sincerity of my purpose. I did not desire to hang back or shrink, but did not desire to push forward and manifest a great anxiety to carry out the object. I was especially anxious to leave the whole matter in the hands of the Committee, except so far as to show that I was honestly and sincerely desirous to see their plan carried out, and that no shrinking of mine should stand in the way of its being realized. I feel on this occasion that there is one very great comfort, and that is, that, as one grows in years, one

feels that one's-self is nothing; not only because Christ must be all in all to those who do His work, but because every Christian learns more and more to say, "Not I, but the grace of God in me;" "by the grace of God I am what I am." I have been strengthened and upheld on every hand. I have had the greatest encouragement given to me by different friends. All along my difficulties have been remarkably and strangely removed. I must bear my testimony to the way in which one remarkable difficulty after another has been removed. One could not help asking, Must not this be regarded as God's leading? Could it be in any sense otherwise than the marked leading of God's providence, that difficulty after difficulty should be taken out of the way, and that one should see with one's eyes the beckoning hand of God pointing forward to the work? As I said, help has been given to me from many sources; not only divine aids, which I first acknowledge, and which are never wanting in a work such as this; but aids from the love and sympathy of God's people. I feel as if I were not standing alone, but that I have been sustained and upheld by a multitude of Christian friends, Christian ladies, who have been praying for a long time that such a work should be carried forward. One especially prayed, that on the frontiers of India more work should be done, and she has regarded this step as an answer to her prayers. It is gratifying to find that the Lord sends His answer to prayer. Our visit to Oxford the other day was especially encouraging, when we saw the large hall filled, and witnessed the hearty spirit with which so many bade us God speed, and encouraged and cheered us, not only by their animated looks, but by the efficient words and the help which they are ready to afford us in our work. When we see these things we must acknowledge God's special goodness in thus sending us forth from the University, followed by the affections, sympathies and prayers of our friends. Throughout the country I have met with many kind and affectionate manifestations of sympathy and regard. All these I would acknowledge, as well as the sympathies of the Committee, which I have experienced from time to time with heartfelt gratitude. One circumstance has been alluded to of a peculiarly affecting nature—the removal of Sir Herbert Edwardes, which I have very

deeply felt. There were two men who looked with special interest to my College at Agra, to whom I could appeal in any difficulty, who would come to the College, and who gave it their hearty support: I mean, Sir John Lawrence and Sir Herbert Edwardes. Although one has been taken away, I rejoice that the other is still left. The last time I was here, the letter from Sir Herbert Edwardes gave me great encouragement; and it was a happy thought to me that he was still living, and that his prayers and heartfelt sympathy were with us. It seems a remarkable thing that God should have removed him at this moment from the midst of us. I cannot but add to his name that of Dr. Pfander. I think the revival of the work in North India among the Mohammedans seems to be springing up from the ashes of the work of that good man. I do not mean to say that his work could ever be reduced to ashes, but there seems to be a fresh answer to his prayers. He seems to come before us afresh, and his appeals to the church of Christ seem to be realized whenever there is a step forward in the work to the Mohammedans. The great object to which his whole life and all his energies were devoted is still before the church of Christ: his solemn remonstrances and addresses to that church have not been lost sight of. The work which he thus commended to us is still going forward, and is still supported by the prayers and energies of Christian communities. It has been a great comfort to me in the last week to find how fresh and fragrant are the remembrances and sympathies connected with this work. It is cheering to reflect on that beautiful passage in God's word relating to the tender branch—"I will raise unto David a righteous branch." It is encouraging to trace, in every crisis of the church's history, the branch anew putting forth fruit. It seems to revive and refresh one's soul to think, whenever an unusual trial and difficulty in the church of Christ arises, that the righteous branch will be again raised up. The work may seem to decay and grow cold, but God is pleased, in answer to prayer, to raise up this branch afresh, so that it shall put forth its leaves and fruit, and thus to revive our faith. When one's head has been bowed down, the thought of that living, life-giving, ever-reviving branch, revives the spirits; and whether spoken of in the Psalms, in Isaiah or Jeremiah, that word of life and comfort is always spoken afresh. And so I believe it will always be in the history of this Society, that God will raise up this righteous branch continually, and, in answer to earnest prayer, it will manifest a renewed vitality. With such hopes the Lord has continually comforted me. I owe

much, also, to the sympathy of Christian friends, many yet with us, many others besides those of whom I have spoken, and others besides who have gone to their rest. I would speak of my own dear parish and family. I am afraid of saying too much about myself, but I wish to confess the goodness of God to me in this respect. My parish has behaved in a way I could not have anticipated. I think its behaviour has been singularly beautiful. At first a little displeasure was expressed on the part of some; there was a prompt acquiescence on the part of others; while some were indifferent. But all these feelings seem to have merged into one harmonious spirit, so as to strengthen me and help me forward, without discouraging me. I think it can only be expressed in these words, in which the sorrowing company that met St. Paul on the sea-shore commended themselves to God after they had done all they could in putting before him the difficulties he would have to encounter—"They ceased, and said, The will of the Lord be done." I think I could not better express than in these words the spirit shown by my dear people, and I believe that it has tended to the revival of a Missionary spirit amongst them. And then, with respect to my own dear family, I wish to speak with some reserve on that subject, but I feel that they are more Missionary than myself, for the main stress of difficulty rests on the family. And therefore, when I stand before you, I do so feeling how remarkably that dear home circle manifested the true temper of the Gospel, when, in the exercise of a real faith, they submitted their own wills, and showed so chastened and subdued a spirit. It is not the old Roman stern, stoical spirit, but a spirit subdued and chastened to Christ. I could not but be struck on reading the other day the passage in Livy respecting the going forth of the Roman army on a new expedition against Perseus. There was a veteran soldier who wished to speak to the centurion. All made way, and he stood before the tribune, and addressed the assembled Romans, saying, "I am a veteran of more than twenty campaigns, and might fairly claim exemption from the service. I have eight children, two of them young, two daughters unmarried, and others grown up, and therefore I might ask to be released from further service. I might legitimately claim that release; but as long as there is a Roman general worthy of setting out on another campaign against the enemies of my country, I shall always be ready to offer myself for that work." I could not help feeling that that noble Roman, although not prompted by Christian motives, yet exemplifies what

Christian action ought to be in our day. I do wish that the clergy, especially the young clergy of this country, would only feel that they have much grander, much nobler motives of action than those by which the old Roman veteran was actuated, and would try to carry them into practice in somewhat of his self-sacrifice, but in the more subdued, and chastened spirit of the Gospel.

I will only add a few more words. I have spoken my heartfelt thanks for the deep and constantly repeated expression of sympathy I have met with in regard to my work. I trust we shall go forth feeling that we are not anxious to do great things. It may please God rather to work through others than through ourselves. We must not be too ambitious or aspiring. I would observe that God has remarkably opened and prepared the way, and the result we must leave with Him, and, under Him, with you. It is a great comfort to us to know that we are sent by the Church of England, and by this Society as the handmaid of the Church of England. I am sure that your prayers will follow us, and that we shall be supported as long as our plans are reasonable, and warranted by experience and the advice of those whom we wish to embrace in our counsels as much as possible. We go out in the conviction that we are nothing but instruments, mere earthen vessels, in the hands of the great Master Builder of the church, and we desire to offer ourselves to the service with a deep consciousness of our own utter unworthiness. We earnestly hope that you will not suffer the work to drop or be set aside, and that, if our health should fail, there will be recruits from Oxford—from the Universities—and especially Cambridge, which has nobly served the church in India. Cambridge has nobly done her work, and I trust that Oxford will follow, and that the blessing which has rested on the efforts of our Cambridge brethren in that country, may also rest on the efforts of those of our brethren who go forth from Oxford.

THE REV. J. W. KNOTT. *My Lord, and Christian Friends.*—I thankfully accept the instructions of the Committee which have been read by Mr. Venn, and I feel great comfort in going forth fortified by the united prayers of so many Christian brethren, with whom I hope to be able to act somewhat in the spirit of the instructions which have been given. The resolutions speak of the responsibility felt by the Committee. We all feel the responsibility most deeply, and I have especially felt it in my own parish, and with respect to my Christian friends there, from whom I am about to be separated. One is called upon for a justifi-

fication in some way on leaving a certain known sphere of duty for one that must appear unknown and uncertain. I can truly say that the call which has been made upon me has not been acted upon without being submitted to the judgment of my dear brethren. There is great comfort in feeling that it has been submitted to those who have known what it is to labour in India, and has had their concurrence. I may say, that in several cases I had to submit the concurrence of circumstances which appeared to constitute my call to those who at first were disposed to think it was not a call: but there was great comfort in finding, that when a fair statement of the facts was placed before them, their judgments came round to the conviction that I had a call from God. It has pleased God that I am thus sent forth with the full concurrence of those in my own parish whose judgment I highly value; and even in other quarters, where at first there was some hesitation, I have been dismissed not only with love, but with a measure of approval as to the step which I am taking. It is a matter of great comfort to me, advanced as I am in middle age, and having had intimate relations with Christian friends in many spheres of duty, to be able to mention this fact. I praise God that, having visited different spheres of duty, and having so often met my Christian brethren face to face, I have in every case been dismissed with great love, and with an inward feeling in my own heart of joyfulness and thankfulness. The leaving-taking was not a painful one, but one which made me feel happy in the support of their prayers. Two letters were placed in my hand this morning which I consider special mercies from God, because they are utterances of this kind, testimonies to the work of God, and of a deep inward spirit of sympathy and love which will accompany me to the field of labour on which I am about to enter. I do feel, with respect to that field itself, that there is a great justification. It may truly be said, "Is there not a cause?" In the case of India, when we really consider the present crisis and the present position of affairs, one may truly ask the question with propriety, "Is there not a cause?" I know how unworthy I am of the great honour that it has pleased the Lord to confer on me in calling me to usefulness in that field. The duty of engaging in Missionary work is no new thought to me. At certain critical periods of my life the necessity of Missionary labour has been present to my mind; but I have been made to pass through a kind of suffering which was desirable for me. I trust that God has now opened the way to further exertion. When I offered myself to the Committee for Missionary work

in India, I felt like Abraham's servant at the well side, wondering whether the Lord would make his journey prosperous or not. But obstacles have been removed. The way has been smoothed; and I trust I shall be able for some period of time to devote all the power which God gives me to this great work; and I shall rejoice to testify in this way some sense of the special debt I owe to Him for His special favours to me. I feel, indeed, that the Gentiles may well glorify God for His mercy; and I feel that I have in a special manner to glorify God for His mercy to me—mercy in bringing me out of serious errors. I owe a deep debt in this respect, first to my Lord; and I owe a debt also to some of those with whom I was in contact, and with whom I lived and acted; and I feel that I may in some way be helped to pay that debt of Christian love honestly and faithfully—but all must be subordinate to the one great consideration, that we have to glorify God for His mercy and for His unspeakable gifts, and that it should be our desire to hold nothing back from Him; and earnestly do we offer our prayers that we may go forth in that spirit, holding back nothing from the Lord who has bought us at so great a price, but testifying to the Gospel of His grace, whether in public or in private. I commend myself, dear brethren, to your prayers, that I may go forth in the fulness of the blessing of the Gospel of Christ. I feel the particular crisis of the church in India to be so solemn as to constitute a call upon us all for our sympathy and effort, because, as the foundations are laid, such will the building be. The tendency given now, the impulse given now, although it may be very feeble, may have noble results in the future; and I hope the opening of an Institution for real biblical instruction in the Punjab, amongst the energetic races of that country, will have the most beneficial effect, and that it will please God to endow many with the power of the Holy Ghost. We may hope hereafter, as there is growth given to this, in its beginning, a little effort, that a most important impulse may be given to the future of the Indian church. Our great desire is that the church of India should be founded upon a full knowledge of the Scriptures of God; and it is the earnest desire of my reverend brother and myself, that whatever may be our measure of ability in other respects, we may be mighty in Scripture, because it is on this foundation that the arrangements of this special institution are to be founded; and it is of great importance that at such a time as the present a continuing impulse should be given in this direction. I commend myself and him to your prayers, and

I feel sure that we shall be strengthened by them in the arduous labours which we have undertaken: and I trust that as God has so wonderfully opened the way, He will accompany the effort with His continuous blessing.

THE REV. S. DYSON. *My Lord, and Christian Friends.*—It is scarcely necessary for me to say much on the present occasion. I go out with confidence in the Christian good wishes and prayers and sympathy of the Committee. I cannot say that I have any of those doubts as to my course which Mr. French and Mr. Knott have spoken about. I go out in the full confidence that the decision of the Committee is a direction of Providence for me. I have no wish to say anything with regard to the circumstances under which I go. I have a conviction that the decision at which the Committee have arrived is God's voice, and that is a support to me on which I can fall back. Perhaps a word or two may be allowed me with reference to the position of the Bengal Mission, as this is the only opportunity I shall have of addressing you. I shall not mention anything that is new: I shall simply remind the Committee of facts of which they are aware. Nor do I wish to obtrude any opinions of my own. I merely wish, as I have said, to remind them of certain facts, which I ask them to take into consideration. They are aware of the peculiar character of the Bengalee mind, that it is peculiarly shrewd and intelligent, remarkably ready to receive all kinds of knowledge and information, and able to wield that information with ease. It is a fact, that from Calcutta up to the Punjab, if you meet any one with mental power you meet the Bengalee. In the magisterial departments, on the railway, in the telegraph office, on public works, and in all other departments, you meet the Bengalee. These people have received knowledge in a greater degree than any other of the natives of India. Dr. Duff, who is now present, will be able to bear out what I say. He has been the honoured instrument of instructing and qualifying these men. Wherever they are, they carry with them knowledge, and that knowledge is power, and its influence must necessarily be exerted. The staple of it is composed of those who have most enterprise, who are ready to fight with and battle with the world, and earn a position in society, over which they will naturally exercise a great influence. These Bengalees are receiving a collegiate education in a larger measure than any other natives. In 1866 there were 1500 candidates for matriculation and 430 for degrees. These men supply a field of industry for Mis-

sonary enterprise. We have no longer to battle with darkness, but to battle with intellectually enlightened minds. I say, therefore, that these men must necessarily exert considerable influence in that country. It depends upon the Christian church, which is God's agency for disseminating His truth, what shall be the character of that influence. These men are acquainted with all our books, and are especially acquainted with our theological tenets and with our Bible. And I say that these men supply a field of which it is of the first importance that the Christian church should be aware. What are we doing? The Missionaries of Calcutta are men of lofty spirituality and great power of mind, with whom it is a privilege to be associated, and through whom one is elevated and improved. They are men to look up to. But there are none there to supply their places. We have the whole army in the field. We have no reserve. There are no other men going out to occupy their places. They are old Missionaries. They will come home. Who are to succeed them? I

do not think there has been a new Missionary sent to Lower Bengal for these eight years. I need scarcely say that our great want, humanly speaking, is men. We want men there. Of course I need not say of what sort; the Committee are well aware of that. I am not mentioning any opinion of my own. I am simply stating facts, which I submit to the consideration of the Committee. I have mentioned these facts wherever I have been, and have exerted what influence I have been able to induce men to go out. I am sorry to say that the younger clergy lack interest in Mission work. I have no wish to say more. I have stated what I had to say as plainly as I could, and will leave my remarks with the Committee. We all understand that men are but instruments, the mere channels through which God's influence is to flow, and be irradiated and diffused; but still God's ordinary working is through human instrumentality, and if this be not available, then, ordinarily, we cannot expect God's Spirit to operate.

THE REV. T. R. BIRKS next addressed the Missionaries.

MY LORD AND CHRISTIAN FRIENDS,—I count it an honour and privilege that I have been desired to address a few words of cordial sympathy, in your name, to our beloved brethren who are soon to leave us, and also to add a few remarks with reference to the interesting occasion which has brought us together. Two reasons may fully explain why this task has been assigned to me. The first is, that I have had the privilege of personal intercourse and friendship with two of our dear brethren; and the other, that as no Cambridge men are now going out, it is right and seemly that a voice from Cambridge should wish God speed to these members of the sister University before they go out, one of them for the third time, to the Missionary field. A solemn feeling mingles with the pleasure. Had not God in His righteous providence so lately taken him from among us, I feel that no one could have so suitably been called upon to fulfil this office of love as Sir H. Edwardes, whose name is so linked with the civil, military and religious history of India for many years, and to whose heart the welfare of that vast empire, more especially the Punjab, where we expect our friends Mr. French and Mr. Knott to labour, was so eminently dear. One of the happiest memories of my life is of some hours and days of private intercourse with him several years ago, and his loss mingles tones of sadness with the privilege of this present meeting, to help forward a work ever dear to his noble heart.

First of all, I would assure these our

beloved brethren, in the name of all who are present, and who will permit me so far to be their mouth, of our very deep sympathy with them in the sacrifice they are making for the cause of Christ, and all the trial and pain inseparable from the partings of these days. Besides the anxieties of the work that lies before you, we know how sore must be the departure from country and from home, and all the loved ones whom you leave behind. Our earnest prayers will attend you on your journey, that the great Head of the church may prosper you in the way wherein you go, and recompense to you abundantly by His own gracious presence, and inward peace and joy, every sacrifice made out of love to His blessed name.

But this gathering has other interests, almost deeper than those of a personal kind. There are four principles which it seems to bring out into unusual relief, and on which I shall venture to say a few words.

And first, the decision of our dear friends, and of the Committee who are sending them out, to attempt a new form of Missionary labour, is a new and signal testimony to the importance of the cause itself, and its strong and growing claims on the church at large. Two of these our friends have won honourable distinctions at Oxford. They occupy important spheres of usefulness as parochial clergymen. They are forsaking these to devote themselves to a novel effort, hitherto untried, on behalf of our heathen fellow-subjects in India. It is natural to ask,

Does not the church need their services at home? Are these times in which it is safe to part with such men, and that posts of influence should be left vacant by those who have filled them so well?

The wants of the church in England, and of the Church of England, were never greater than at the present hour. Evils and dangers threaten us on every side. Romish superstitions are reviving, and seeking to re-possess our church and nation, so long the citadel of the Protestant faith. New forms of scepticism and unbelief are also spreading around us. A malaria of religious doubt fills the atmosphere, and threatens to blight and to destroy Christian faith in great numbers of the rising generation. To these evils, internal to our church, are added external and political dangers. Its old foundations, if not destroyed, are at least assailed and threatened on every side. The claims of the church at home on the fidelity and zeal of all her children were never stronger than at this moment. Is this a time to invite faithful clergymen to resign their posts, and to go forth for new and untried schemes of usefulness in a distant land? Have our brethren done well to propose to themselves this great sacrifice? Are the Committee wise when they accept a large share of the responsibility, and take part in transferring them from their present sphere of parochial labour to the Mission-field?

The answer to these questions may be found in those words of our Lord, which apply to churches no less than individuals. "He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it." It is true that faithful ministers are like the life-blood of our church. It is true that the church at home, in parting with them, may be said to part with some drops of that precious life-blood. On the presence and on the number of sound, earnest and spiritual pastors her life and prosperity, under God, mainly depend. But if the church, on this account, with spiritual selfishness, withholds them from the claims of the vast Mission-field she will only lose her life in seeking thus to find it. The stream that refuses to flow becomes soon a stagnant marsh, breeding pestilence and death. The church which withholds her sons from the work of spreading the Gospel among the heathen, on the ground of the want of their services at home, endangers the loss of that very life which she seeks to cherish and maintain. On the other hand, sacrifices, spiritual sacrifices, made in the cause of Christ, and out of the love to souls, reap an abundant return. To the church, in reference to the Mission fields and the supply of wants at home, the words will apply—"Give, and it shall be given

unto you. Good measure, pressed down, shaken together, and running over, shall men give into your bosom." Examples of self-sacrifice, like those of our dear brethren, have a direct influence to stir up the zeal and increase the faith and activity of those whom they leave behind. And besides this direct result of such sacrifices, as a moral cause of great effect, who can doubt that the Head of the church will be mindful of His own promise, and perhaps raise up, by the direct working of His own Spirit, a double and a ten-fold supply of labourers at home, to recompense the church for obedience to His own charge, and sending forth more labourers into the Missionary harvest-field?

A second principle which adds an interest to this dismissal is its recognition of the importance of concentration in Missionary labour. For some time this principle was too little thought of in the earliest efforts of modern times; yet it is one which the precedents of Scripture, when closely examined, justify and commend. All through the ages of darkness and heathen idolatry the Holy Land was a centre of light, ordained by God Himself, from which the light of divine truth and holiness were to stream forth to the heathen world. And when the Gospel began its course, the same principle was continued in the method and order of its proclamation. The four Gospels themselves, I believe, bear traces of this sure truth, and have an especial relation to Jerusalem, Cæsarea, Antioch and Ephesus, four successive centres of apostolic labour. They began, as commanded, at Jerusalem. When the Jewish rulers and the people of Jerusalem rejected the truth, Cæsarea saw the first-fruits of Gentile conversion in Cornelius the centurion; and thus the Roman fort and garrison became a new centre for the spread of the Gospel among the Roman immigrants of Palestine, and in Rome itself. The church at Antioch formed a third stage in the progress of the work. There the disciples were first called Christians, and the church, under a new name, cast off its Jewish swaddling-bands. There a large company of teachers was gathered together, and from thence Paul and Barnabas, by the express choice of the Holy Spirit, were sent forth on the first Missionary circuit to the heathen world. Ephesus, where St. Paul abode two years, after his first circuit in Greece, the home of St. John thirty years later, when a survivor of all the Apostles, and the chief and foremost of the Seven Churches of Asia, became afterwards a fourth centre of light and spiritual instruction to the surrounding districts, and to the whole heathen world.

In the present dismissal of our brethren

to set on foot Missionary institutions for North India, where students and candidates from various northern stations may be brought together, and well-trained native pastors be sent forth, the precedents of apostolic days are followed once more. Concentration is needed, first, that diffusion of the truth may follow. Actual present experience is renewing the lesson which has already been taught us by our sacred history. A method and order is required, even in labours in the wide Mission field. It is from well-chosen centres that streams of light and truth can flow forth most effectually to reclaim the vast moral desolations of the heathen world.

Another important principle, also involved in the present dismissal, is the great value and necessity of theological training and the consecration of all natural gifts and intellectual endowments to the cause of Christ, in those who are to become the native pastors and evangelists of India. Many Christians of the present day seem in danger of overlooking this truth. Their sense of the importance of that great change by which the sinner turns from darkness to light obscures from them the wide differences which the word of God recognises between babes and novices in Christ, and well-instructed, ripe and experienced Christians. There is thus frequent risk of those assuming to be teachers who have scarcely learned the first letters of divine truth, and an approach to the state of which the prophet has warned us—"I will give children to be their princes, and babes shall rule over them." There is some danger, even in old Universities, lest their great object should be forgotten, and, amidst a variety of intellectual studies, theology, the first and noblest and central science, the consecration of all the rest, should be set aside, and our Colleges, turned into mere secular institutions, and dishonour and revile the sacred name which most of them bear, and which are a witness to the great end their founders had in view.

At such a time it is a testimony of no ordinary value that two of our brethren should leave their posts for the north of India, and that the third one should return to Calcutta, all with one common object of diffusing Christian truth through the intellectual life of India, but especially to sow the seed of a Christian University, where theology shall take the lead of all other studies, and be the main object of the whole. The seed may be very small, but by God's blessing it may hereafter become a noble and spreading tree, and the millions of India have to rejoice under its branches. There can hardly be a nobler object conceived than, at the very hour when many are seeking to secularize our old Christ-

ian Universities at home, to found a kindred institution for India, not based on cold neutrality, but on open and public honour to the Gospel of Christ, as the central truth of all truths, and the one hope of order, peace and unity, of light and comfort in that immense and restless fermentation which has been brought about by the English rule and English Government education, and which is breaking down the superstitions by which millions of Hindus have been led captive for thousands of years. May God grant that the institution to be founded may prove an Elisha's fountain in the moral and intellectual vistas of heathenism, and the voice go forth from the Head of the church, "Thus saith the Lord, I have healed these nations: there shall not henceforth be dearth or barren ground."

Lastly, the present occasion seems to me an important testimony for a fourth principle of great moment to the church, the need, not only of theological learning and discipline for a native pastorate, but of training in a distinct, definite, evangelical Reformation theology. We hear frequent mention in these days of schools of thought in the church; and there are not a few who affect the praise of impartiality by seeking to occupy a central position apart from all these schools of thought, regarding them with equal favour or equal tolerance, as divergent and imperfect forms of one and the same truth. But this fancied impartiality, this virtual claim to superiority, is usually a great delusion. No wise Christian will fancy that he is perfect in wisdom and knowledge, or that he has not still much to learn, greater clearness of vision to attain in truths which he firmly believes, and some remaining prejudices, ignorance and imperfections, from which he honestly and earnestly desires to be set free. But the desire to occupy an independent, neutral, well-chosen position, equidistant from three or four diverse schools of theological teaching in the Church of England, must naturally be the result of spiritual feebleness and haziness of thought, even when it does not arise from a still greater evil. Firm, clear convictions of scriptural truth must lead to spiritual sympathies and antipathies, not easily distributed among diverse schools of thought, but varying from deep and hearty love and affection, where we see and hear most of the mind of Christ, to an entire distrust and strong aversion of the spirit from forms of teaching which bear deep traces of Pharisaic superstition and Sadducean unbelief. Neutrality to all schools of thought within the pale of the Church of England is only a diluted and feeble echo of more loud voices in the world, which proclaim all creeds and doctrines alike to be matters of

uncertainty and supreme indifference. We rejoice in the mission of our dear brethren, because we believe that, in their case, the trumpet of Gospel truth will give no uncertain sound. We desire, we hope and expect, that their teaching, as connected with the proposed institution, will be thoughtful, candid, comprehensive. But we believe, also, that it will be firm, clear and distinct in its Protestant and evangelical tone; that they will accept the Scriptures as the supreme authority, the full and sufficient guide to all divine truth; that they will teach the clear outlines of the Gospel of grace which St. Paul preached so plainly of old; and that they may be honoured thus to raise up a supply of native pastors for

Mr. Birks was followed by

The REV. DR. DUFF—*My Lord*, at this late hour I will not detain you by many remarks. At the same time, feeling called upon to say a few words, I cannot help embracing the occasion of expressing before God the intense enjoyment which I have experienced in being present here this day. I regard it as an unspeakable benefit to be an eye and ear witness of these proceedings. The communion of saints is a blessed and glorious expression. Ever since I have known Christ, and believed in Christ for salvation, I have always felt that there is a tie peculiarly binding on the church of Christ, whatever may be the form of government. Accordingly, I have always felt it an unspeakable privilege to be permitted not only to sympathise, but to co-operate in every possible way, with all who love Christ in sincerity and in truth, and will be co-heirs with Him in the glory to be revealed, and rejoice with Him for ever and ever. I cannot understand the grounds of separation between men who are living in the bonds of Christ. When I was on the banks of the Ganges co-operating with good men, I can truly say there were none with whom I was wont to carry on the work of Christ in more happy conjunction of spirit than the members and chaplains and Missionaries of evangelical sections, especially of members of the Church of England, as well as those not belonging to that section. I can testify as to the importance of the sphere in which Mr. Dyson has been labouring, and in ways beyond what some present may be aware of. Well do I remember the new body that has been rising up as the result of the labours of enlightenment to which he referred, under the name of Brahmo Somaj. That is the body in Bengal which, as a religious body, we have to contend with. I remember well how, at the time when they were putting forth their statements with great power, our friend who is present

the Indian church and people, who shall neither spend their strength on ceremonial inventions and additions to the Gospel, nor lose themselves in loose and vague speculations without humility or reverence, but shall become mighty in the Scriptures of truth, hearty in their love to the Saviour, simple in their dependence on the teaching of the Holy Spirit; and who, while they feel that all measures of wisdom and knowledge are summed up in the mystery of the Gospel, are determined to know nothing but Jesus Christ, and Him crucified. We commend them with deep sympathy to His blessing, and pray that their work of faith may prosper abundantly in the Lord.

came into the centre of the battle-field, and gave expositions of a very powerful kind in antagonism to that movement—expositions which they felt keenly from the various attempts they made to resist and overcome them. There is no part of India that does not present an important sphere of Missionary labour. To enter upon any statement as to the antagonism presented by anyone system of Hinduism—call it Brahmoism or Mohammedanism, or whatever else you have to deal with in India—would be to grapple with the subject of an encyclopædia. I can really and truly say, when in the midst of these mighty systems, and fairly confronted by them, I felt it was like being called upon to empty the Ganges or the ocean with a cup, or with a pocket-knife to cut down the primæval forest, or with a pick-axe to level the Himalayas. An impression of that kind creeps over the mind, and one is ready to ask what is our position? We do not stand alone. If we did, we should be hopeless. We stand very much in the position of Elijah on Mount Carmel. He stood alone in one sense: he was confronted with four hundred and fifty priests of Baal; but he felt that he was not alone—that he had one greater and mightier than all that were against him, and his great prayer was to the God of Abraham, and Isaac, and Jacob, that He might interpose and cause it to be seen and felt that there was a God in Israel, that he was His servant to do these things according to His word. He said “Hear me, O Lord, hear me, that this people may know that thou art the Lord.” That is our position. We must do all that he did. He prepared the altar and the sacrifice, and said, “I have done all that I can; but if I had not done this, how could I look up and pray? Having done that in accordance with God’s word, I can look up and pray.” Let us, then, enter on the mighty work in this spirit, and

while we confront the Himalayan masses of superstition and idolatry, let us first, the spirit of Elijah animating us, look up and say, "O God of Abraham, and Isaac, and Jacob." Yes, we as Christians can do still more. We can say, "O God, the Father of our Lord Jesus, do thou interpose in behalf of that great name, and send forth thy Holy Spirit to accompany our efforts in this work;" and the day will come when the fire shall descend and burn up the wood and the stones, and the mountain masses of obstacles, and consume them, and turn spiritual death into life. Yes, the day will come. But are we doing our part? are we doing all that we can? The individual Missionary abroad may be doing all that he can as a Missionary; but are the communities that send him forth doing all that they ought to do? If not, I feel intensely you have no warrant, no right to pray for the blessing of God. From what I am constantly reading in my own country, I see that we are making a mere mock in regard to Missions; that we are simply playing at Missions, and are not doing the proper thing at all in this great country. If we go to war against a great city like Sebastopol—if we want to penetrate into the centre of Abyssinia—what do we do? We take the best and most skilful and experienced of our brave generals, and our best officers and troops, and we send supplies in such abundance that there can be no want. If we wish to be successful we must use the means which are adapted to secure success. Now I feel intensely that I am humbled, that we as a people, as churches and communities, are content with doing just a little, as showing some recognition of a duty, but not putting forth our power and energy, as if we were in earnest, and sending out the ablest and most skilful of our men. We are but trifling with the whole subject. The world is to be evangelized. We have eight hundred millions of people to be evangelized. Here, in Great Britain, we have one minister for every thousand of inhabitants, and yet we are content to send out one for two millions of people, and in China I do not suppose there is one for three millions, taking all the Societies together. Would we desire to know what we ought to do? Let us look to the church at Antioch. When God had a great work to do among the Gentiles, what did He do? Here is the church at Antioch, with Barnabas and Simeon, Lucius of Cyrene, and other men of character, but not equal to Paul and Barnabas. Does the Holy Ghost say that Paul and Barnabas, having been the founders of the church, were indispensable for its prosperity, and you must keep them—

Lucius and the others will not be so much missed: send them to do the work? No; He says, "Separate me Barnabas and Paul;" the other men can carry on the quieter work, and fight the battle with heathenism if it be needed; the most able and skilled men must go forth on the mighty enterprise—"Separate me Barnabas and Paul." Excuse me for saying this. In this day's meeting, which gladdens my own heart, I see something of this kind of process beginning. We do not want all the ablest men in this country to engage in the enterprise, but cannot some of them be spared as leaders of the younger ones? We need all the practical wisdom which the world contains to guide us and direct us in the midst of the perplexities which beset us in such fields as India and China. Difficulties are increasing every day, and there are new difficulties arising that will require all the skill and wisdom of the most practical men we possess, and such men will, ere long, come forward with a power and voice which shall make themselves felt. It makes my heart rejoice to think that Oxford can send forth two of its Fellows; that English parishes can spare two able and useful men to go forth in the name of the Lord. I see in this the beginning of a better state of things, and I have no doubt that the example will have the effect of stirring up and stimulating others to do likewise, and that some of the mightiest names among us will go forth. It will not do to say we should be satisfied with labourers only; why should not some of the church's dignitaries—why should not some of our bishops, if they be the successors of the Apostles, go forth, and set an example, the value of which the whole world would acknowledge? I wonder that a man who is prominent before the world for his position and rank does not surrender that, and go forth on a mission of philanthropy. I wonder at it. Some would be ready to follow. But at all events they would say, Here is sincerity, here is devotedness; and it will no longer be said, "You are the men who are paid for loving the souls of men." I will not speak merely of church dignitaries, but of other dignitaries. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men; in civil life, to go forth on such an errand? The eternal Son of God appears on earth that He may work out for us an everlasting redemption. It was not beneath Him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke, or an Archbishop of Canterbury, to go into heathen

realms to save a lost creature? I rejoice in this, that our dear brethren now present have, by their own spontaneous resolution, shown their gratitude to the Saviour who died to redeem them; and I congratulate the Committee with my whole heart on the fact of having such men to send forth as pioneers—men who have shown themselves willing to submit to any amount of practical self-denial for the sake of Christ, who have proved their loyalty and allegiance to Him as the Head of the church, by responding to the call to go where their presence is so pressingly demanded; there, as faithful messengers of His truth, to uphold His testimony amidst the blustering of deadly errors; there, as good soldiers of the cross, to fight the battle face to face with infidelity; there, as intrepid evangelists, amidst reproach and obloquy, to rescue myriads who are perishing, and warn them to fly from the city of destruction to the celestial paradise of God. If ever there was a time since the world began, which, more than another called for such faithful witnesses, such valiant soldiers of the cross, such earnest and fearless evangelists in all the regions of the earth, that time is the present. In no age was there ever exemplified since the world began such an intercommunion between all peoples, and kindreds, and nations, effectually breaking down idolatry, superstition, and error. They are being rent asunder. All things around us, wherever we turn, east, west, north or south, seem to betoken the speedy approach of some mightier crisis than has ever yet been registered in the pages of this world's eventful history. Methinks we can see looming in the distance the commencement of some terrible struggles between the marshalled hosts of sin on the one hand, and of holiness on the other; struggles which shall demand at the hands of Christ's followers a faith and resolution vaster than ordinary. Fortified by such resolutions, we are all of us ready to confront the bursting of the storm which may ere long shake terribly the earth, but out of which shall spring forth a new heaven and a new earth.

THE REV. DR. KAYE.—*My Lord*, no one has a better right than I have to feel moved by the words which we have listened to from Dr. Duff, and as he, with his power of expression, nevertheless struggled to give utterance to the conceptions which filled his mind, I will not attempt—for I should break down if I were to attempt—to express my feelings, further than to say that it is impossible for any intelligent being to be at work in India, and know anything of what is going on, and what movements are going forward in the minds of men, and not

feel utter astonishment that Englishmen, intelligent Englishmen, should remain quiet, and placid and cold, while such a work is going on, when, in all human probability, before many years are over, our opportunities may be entirely lost. It is a thought to my mind so amazing that I dare not indulge in it, because I feel that I am myself not justified in going out there; and as, therefore, I cannot speak to my brethren in England in the way I ought to do, I would have preferred to be altogether silent. I wish, however, to give my testimony that it is impossible to overlook all the momentous importance of the debt that England owes to India. My attendance here was simply to have, what I hardly expected to have in so intimate a form, a few minutes of nearness to my valued friend, Mr. French; and if he had remained,* I had intended, in a very few words, to give expression to a few thoughts. The one was, to say to him how distinctly I remember, eighteen years ago, when he first came out to India, in talking over various matters connected with the work in that country, that he made a certain remark with great characteristic calmness of faith. He said, "Do you remember Mr. Thomason's motto?" I said, "No, I have forgotten it." He used the Greek words—*διὰ τὸ ὄνομά μου κεκοπιάκας καὶ οὐ κέκμηκας*—"for my name's sake thou hast laboured and hast not fainted." From what I knew of Mr. French in India, I am sure the motto of Mr. Thomason did characterize his own work there, and I feel quite sure that, by God's grace, it will do so to the end. The other thing which I said to him as he was retiring, was, that I entreated him and his fellow-labourers not to attempt to do more than really lies within the limits of human power. I have known men who have gone out, and, feeling the immensity of their responsibility, have endeavoured to do the work of two, or four, or of ten men. The consequence has been that they have broken down under the labour. Mr. French, when he came out, was doing that. I wrote to him two or three earnest letters of entreaty, saying, "You ought to be content on your own expressed principles to be an instrument of the Lord in His work for the church. Does He not understand all the wants of the world which He has redeemed? Does He not feel everything that lies heavily on the consciences of His people? Does He not know that they would wish to do five hundred times as much as they are well able to do, and what a grief it is to them that they cannot do it? He knows it all; and you ought to go out thoroughly

* Mr. French had been obliged to leave the Committee at an earlier stage of the proceedings.

realizing this, that, without His concurrence, no amount of work, however extraordinary, can produce any beneficial result; and if you are able to go out and bring into your work a larger measure of faith, you may be acting more in the spirit of the true Missionary, by, in many cases, withholding your hand, and by not over-taxing your brain; and remembering that you are mere instruments through which the Spirit of God acts, and that the power is with Him, and not with you, you may be effecting far more by working much less." My earnest prayer on behalf of my friends is, that they may labour and not weary, and that they may have faith, and wisdom not to over-work themselves, but that they may do all things in simplicity and faith, leaving the results with Him. The scene I now witness makes me think of past years, and I will remind your lordship of an event, of which it is probable you have yourself been thinking, that you married Mr. French in the Cathedral at Calcutta at the end of the year 1852. I trust that the same loving providence of God which kept him safe through the siege of Agra, will keep him through all difficulties in years to come, and that he and you may have the privilege of looking back, and, in spite of all the storms that are around us, feel that he who goes deliberately and sits down in the secret place of the Most High shall abide under the shadow of the protection of the Almighty.

THE RIGHT REV. CHAIRMAN.—*My Christian Friends*, this interesting meeting, like all other meetings, must come to an end, and I am reminded, by the time which has elapsed, that it would be very inexpedient for me to dwell, even for ten minutes, upon the interesting subject which has brought us together. I cannot help stating that this is to all of us a very memorable occasion. It is seldom that our farewell greeting, sympathy and prayers have been called forth on behalf of two brethren going out under such circumstances, men of mature age and high character, men of lengthened ministerial experience, men of eminent position and influence in the church at home. It may be that, walking by sight and not by faith, it might seem to be a very imprudent and inexpedient step that these our dear brethren are taking—one in returning, and the other in going forth to Missionary work in India, and, by doing so, sacrificing so great advantages at home. And yet we beg to assure them that we agree with them in the decision to which they have come, that they are greatly privileged and honoured in being permitted to sacrifice these things on the altar of Christ, and thus contribute to the progress of the

Missionary cause. Mr. Knott has assured us that this is not the first time that his mind has been much exercised in connexion with Missionary work. He may not remember, but I remember, when, on my return from China, I called upon him at Brazenose College, being at the time much pressed in spirit with an increased sense of responsibility and feelings of a mixed character, which almost overwhelmed me. He then said a few words which have always lingered on my mind. He spoke of the honour of being permitted in any way to be employed in the Missionary work. His words have often recurred to my memory, and I have often had the conviction that it would be a wonder if, some time or other, he did not go out personally. I rejoice to hear of such men being willing to go out and to be employed in winning souls to Christ among the distant heathen. I feel that great encouragement is to be derived from the assurances of Mr. French. We see the development of the truth that "the steps of a good man are ordered by the Lord," for we find that all the difficulties which he experienced have disappeared. While we congratulate our brethren on their going forth, I feel that encouragement is due to another brother. Let him not be overlooked or neglected because special circumstances have given prominence to the other Missionaries. It is permitted to few men to sacrifice so much to Christian Missions as Mr. French and Mr. Knott. After the addresses delivered to-day, I should say, that although our two brethren have high talents, the other may have his own peculiar gifts. I can assure him that all the sympathy and interest of the occasion has not been absorbed and monopolized by his brother Missionaries. We think of him with much love, and, in the separation from his family and friends, we pray that he may be sustained, and he may rest assured that he will not be forgotten. If he have one, or two, or five talents, if he possess a Missionary spirit, then is his service accepted according to that a man hath, and not according to that he hath not. We have been greatly favoured this day with the presence of so many veterans of the Missionary work to say farewell to our brethren, and we have been delighted with the heart-stirring address and the Missionary fire of the "old man eloquent." The last time Dr. Duff and I met together was when he bowed the knee with me in my private study at Hong Kong, and offered prayer for us, for we also need sustaining grace as well as our brethren. Here I find him to-day giving us words of encouragement. Advanced as he is on the stage of life, it is an unexpected pleasure to see him again; and we thank God that we have been

permitted to listen to him. It is a blessing to meet on occasions such as these, to find that the old Missionary fire is not extinct, and to know that the good work is prospering. May it go on until the whole earth be filled with the knowledge of the glory of the Lord. We are also bound to tender our respectful thanks to his Highness the Maharajah for coming here this day. As a Christian minister I could not indulge in words of vain compliment. He knows that the first principle of the Christian religion is to give the supreme glory to our common God and Saviour. We do not waste our words in vain compliments; but we assure His Highness that we are grateful and thankful to him for thus personally giving visible testimony to us all of the modern triumphs of Christianity over native intelligence and rank in India.

COLONEL LAKE rose and said—One reason for my offering a few words to the meeting is my long connexion with the Punjab. Sir Robert Montgomery came there at a somewhat later period. I was one of the first to take part in the struggle which made it a Christian province. Since that time I have been connected with the civil administration. I have a special yearning for the Sikh people and I hope that the measure which we have met to inaugurate and send forth with our prayers and sympathy, will be the means of bringing the Sikhs to the conviction that they can obtain pardon only through Christ. We have

done much for that country since we have been connected with it. I need not enter into any description of its material improvement, but I believe that the purpose for which God sent us there will not be fulfilled until a people are gathered out of the Punjab to glorify His name. I know well how they stood by us in the great crisis of the mutiny, and how they fought for us lately in Abyssinia. These things give them a special claim upon us. I thank God for the grace He has given to our friends who are now going forth. I desire entirely to magnify Him on this occasion. There is a danger lest we exalt the instruments and forget Him who directs our thoughts and counsels. I hope the steps we are taking is a good augury for the province with which I am connected, and that the Lord has put it into the hearts of devoted men to go forth, and count all else but loss in order that they may have the privilege of making known the unsearchable riches of Christ to these benighted people. This is not an occasion on which to contend for the rival claims of different provinces. Perhaps my sympathy may be called forth in favour of the Punjab, but one reason why I prefer it to Calcutta is, that by going there we are on the confines of Central Asia, and can thus reach many who cannot be reached by any other means. I hope we may be able to make more sacrifices than we have yet done for the glory of God's Holy name.

Prayer was then offered by the Rev. E. Auriol and the Benediction having been pronounced by the Right Rev. Chairman, the proceedings terminated.

THE BISHOP OF RUPERT'S LAND'S ACCOUNT OF HIS VISIT TO THE STATIONS OF THE CHURCH MISSIONARY SOCIETY ON JAMES BAY.

THE Bishop of Rupert's Land has forwarded to us an account of his visit to the Church Missionary Society's stations on James Bay. The result, whence once he had reached these distant posts, was to him in the highest degree gratifying, and he expresses himself in strong terms of our Missionaries as devoted to their work, and eminently qualified for it. Of the Rev. James Horden he says, "He is a man and a Missionary after my whole heart," and of the Rev. T. Vincent as having given him the greatest satisfaction. "May they each continue to be as Naphthali, satisfied with goodness and full of the blessing of the Lord."

The distance of these stations from the Red River renders their visitations difficult, requiring a considerable expenditure both of time and money. The best way of reaching them is by the "circuitous route of the dioceses of Dacotah, Minnesota, Wisconsin, Michigan, Toronto.

The following is the Bishop's narrative—

I left Bishop's Court on the 16th of May for the visitation of your Missions on James Bay that had been so long in my mind. I

was familiar with Bishop Anderson's interesting descriptions of them, and I looked forward to my visit as a time of refreshing for myself,

while I hoped to go to them in the fulness of the blessing of the Gospel of Christ, and, by God's grace, impart some spiritual gift. The way had been prepared by letters which Mr. Horden, the excellent Missionary at Moose, had received, and by a pastoral letter which, in accordance with a suggestion of that Missionary, I had forwarded. I left the Red River Settlement at a time of great anxiety. My last duty before leaving had been to prepare a form of prayer with which God might be entreated by our congregations to withhold His hand and graciously to remove from the land the plague that was felt to be imminent. The grasshoppers were indeed already beginning to show themselves in some places. But this relief was not to be. It has pleased God to visit this settlement with such afflictive providences as it never had before. Having then prepared this form of prayer, and appointed my dear friend, Archdeacon M'Lean, the warden of St. John's College, who is thoroughly acquainted with all my correspondence, and plans bearing on the diocese, my commissary, I set out on the steamer of the Honourable Hudson's-Bay Company. On Wednesday afternoon we reached Georgetown, having had a pleasant run through the uninhabited prairie lands, and finding vegetation rapidly advancing as we proceeded. Early on Thursday morning I set out for Fort Abercrombie with an American teamster, whose services I obtained through the kind exertions of Mr. Burdick of the Hudson's-Bay Company. It was a painfully slow ride. The team was drawn by mules. The mules were tired out from having just reached Georgetown from St. Cloud with a load of 2800lbs; so we literally crawled along, only stopping for a short time for dinner and supper, and reached Fort Abercrombie about five o'clock on Friday morning, having travelled all night. By seven o'clock I was on the start for St. Cloud, which I reached after three days. I was very much struck by the progress of the country in the three years since I previously passed through. The country is very fairly settled along the road now till within about seventy miles of Fort Abercrombie. I found a very fine large hotel on the side of a beautiful lake ninety miles from St. Cloud, and at Sank Centre there is a thriving, busy town, certainly, to my view, larger and more prosperous than St. Cloud was three years ago. I do not think many years can pass before we shall have in the Red-River Settlement a share of the ever-advancing trade of emigration. One of the most remarkable instances of the effect of this emigration is the case of the town of Waseca, mentioned to me by the Bishop of Minnesota. Last

autumn a farmer stacked his corn on the site of this town, which contained this summer some 500 inhabitants. It is, I believe, about twenty-five miles from Fairhault, where the Bishop resides. The thought of this ever-advancing emigration fills me with a constant anxiety for the success of the effort I have been trying to promote in England for raising a small endowment for the teaching staff of St. John's College. It is only by the establishment of this College on an effective and stable basis that I can look forward to our being able to supply a native ministry, either for the extending Indian Missions, or the expected colonists. At St. Cloud I was called upon in the kindest manner by General Andrews and other leading gentlemen of the American church, owing to a most kind telegram sent on by Bishop Whipple. On the following day I left St. Cloud for St. Paul, where I staid two or three days, and then took a ticket by railway for Milwaukie, on Lake Michigan. In my way to Milwaukie I stopped over at Fairhault, where I spent a few delightful days with Bishop Whipple, the Bishop of Minnesota. He is building a very beautiful cathedral, and has a number of flourishing church institutions. When I went over the convenient stone buildings which are being erected in a very commanding situation of great natural beauty, I could not but feel a longing for my own diocesan work, being similarly supported. He has a Theological College and a grammar or collegiate school. He also has under his own happy roof a college for the young ladies of Minnesota. The Indian has long drawn out the warm sympathy and unwearied care of Bishop Whipple. He brought some Christian Sioux Indians to see me, and also took me to their wigwams; and after evening prayers with his cathedral congregation on Whit-Sunday he gave me an opportunity of addressing his people on the Missionary work of my diocese, introducing me in one of his well-known warm-hearted speeches for the poor Indian, and appropriating to my work the collection, although in the morning the Offertory had been for the American Prayer-book and Homily Society. On Monday, June the 1st, I resumed my travels, proceeding all night. I called on Bishop Atkinson in Milwaukie and paid a hurried visit during the day to Racine College, which is a few miles from Milwaukie, on the road to Chicago, and is a very great institution, somewhat after the model of the English public schools. Racine College, however, has a college as well as a grammar school. There are about 200 scholars, and the buildings are very fine, and fitted up with all modern advantages and conveniences for study, comfort and recreation.

Next day I resumed my journey, stopping for a great part of the day at Nashstock House, the well-known Missionary college of the American church in the north-west. For several reasons I was anxious to see this institution, and not the least was, that my work had been so kindly remembered by its teachers and students. This college and St. Augustine's College in England hold a joint commemoration on St. Peter's day every year. In 1867 the Offertory on that day at Nashstock was kindly given to the diocesan work in Rupert's Land. Nashstock has very extensive and beautifully-situated grounds. It has also considerable buildings and a good library. I had the great pleasure of meeting Bishop Kemper, of Wisconsin, who resides here, and who is beloved by American churchmen as the pioneer, I may almost say the apostle, of the church in the north-west. At his kind invitation I addressed the students from the chancel after evening prayers. It was a solemn time at the college, as several of the students were about to be examined for holy orders. Leaving Nashstock, where I had received kind hospitality, as, indeed, I always did whenever I met American clergymen, I travelled all night to Port Hound, or Green Bay. On arriving there I just stepped out of the train, and hurried on board a steamer that immediately left. After a few hours, I found myself at Escanaba, where I had to remain a few hours before the train left for Marquette, on Lake Superior. There had been an accident to a goods train, so that we did not reach Marquette till past one o'clock at night. Marquette is a very flourishing place in the vicinity of important mines. Since I was there it has been visited with a fearful fire, and nearly destroyed. As soon as I could I left by a steamer for the Sault St. Marie, arriving on Saturday, June 6. I should mention that the hotel-keeper at Marquette would accept nothing from me as a clergyman. I held services at the Sault both on the English and the American sides, and a Missionary service on the American side during the week, using a Missionary service of prayers appointed by the Bishop of Michigan, in whose diocese I then was. The service was in a Presbyterian chapel that was kindly lent by those who had charge of it. I could get no opportunity of continuing my journey till Saturday, June 13, when the Algowa steamer came up, and I went by it to Michipicoton. We were obliged to lie by all Sunday, within some twelve miles of Michipicoton by reason of a fog. When the afternoon came with no sign of our being able to land, I had a service on board. On Monday, about half-past ten, I went on board a boat that was lowered and manned by a

crew of Iroquois Indians, who accompanied Mr. Hopkins of the Honourable Hudson's-Bay Company. Soon after Mr. Hopkins left the steamer got under weigh, and reached Michipicoton before us. The canoe that had been provided for me at Michipicoton from Fort William was found to be too small, so that I had to fall back upon a larger canoe than I intended. After enjoying a very kind reception at Michipicoton, I started on Tuesday in the canoe for Moose Factory, with a crew of six men. Nothing in particular happened in the course of the journey, excepting the accident of striking a stone in running a rapid. The canoe was badly injured, but being brought at once to the shore, it was put to rights, and we had dinner, and were off again within three hours. We arrived at Moose for breakfast on Friday, June 26th, and were heartily received with the usual firing of cannon and the raising of flags. On Saturday I visited, with Mr. Horden, a number of the houses and tents. The Indian families, when at Moose and the other stations on James Bay, have nice tents or marquees. They dress, too, quite in the same way as European labourers. There was no sign of that misery and degradation so painfully visible in the wandering heathen Indians that are to be seen in the Red-River Settlement. Yet these Christian Indians at Moose pursue the old habits of their ancestors as regards having no settled home. There is evidently nothing in the wandering life of a hunter in itself to stand in the way of Christian culture and conduct, and reasonable comfort. In one of the tents I found an affecting instance of Christian resignation and cheerfulness amid long and heavy sufferings. The sick person was a woman of the name of Anne Checho. In reply to remarks, she said, "Truly I have been a long time ill, and have suffered much, but Christ has been my comfort. I look up to Him, and He gives me His help: were it not for that I should sometimes be very miserable." On Sunday there was a large mixed congregation, when the service was in English, and I preached a sermon from Acts ix. 6, having especially in view the approaching confirmation. The afternoon service was in Indian, and the church was well filled. Mr. Horden interpreted the address I delivered. After the afternoon service I confirmed Mr. R. Mackay, a postmaster of the Company, who had to leave immediately for the station he has charge of. The church at Moose is an excellent building, in the best state of repair. There is a harmonium, which Mr. Horden has learned to play, and which was presented to him by, I believe, ladies in Dublin. On Monday the canoe was again launched, and, with Mr. Horden as a companion, we set out

for Rupert's House, having got a Rupert's-House Indian as guide. Our guide was bold and took the canoe right across Hannah Bay, so that, for a short time, we were quite out of sight of land. This is not very safe on that sea, as storms often rise very suddenly. My men from Michipicoton met with a new and very disagreeable experience in the tides. Owing to the coast being very flat, the sea at low tide goes back almost out of sight, so to speak, that is, for a mile or two. To land with high tide, and then perhaps in the morning to have to carry the canoe and all its contents for a mile or two on the shoulders, is not very pleasant. We made an excellent passage, however, getting to Rupert's House for breakfast on Wednesday morning, having made about 120 miles in less than forty-eight hours. We had been able to use the sail a good deal, which, indeed, we did throughout the whole journey whenever it was possible, although some think it unsafe. And now we had a very busy week at Rupert's House. Although a good many of the Indians had left, still there was a very large number, some of whom had remained at considerable discomfort. For several weeks they had met regularly every day for service, the prayers being read by an Indian of the name of Jacob; for part of that time they had met twice a day. An upper room has been hitherto devoted to public worship. This room being much too small, was often very much crowded. I have the hope that a separate building, which need not be of an expensive character, will be built shortly by the Company. Mr. Chief-Trader Ross, who was in charge, gave us a warm reception. Indeed, wherever I go I meet with the same cordial greetings from the officers and representatives of the Hon. Hudson's-Bay Company, and the same earnest desire to do whatever can appear to be for my comfort. Mr. Horden held numerous services with the Indians daily, and prepared them, as far as was practicable, for meeting me. I used then, for some hours every day, to examine the candidates for confirmation in classes. Mr. Horden acted as interpreter. Some of the candidates knew English, but not many. At Moose, on the other hand, I believe most of the Indians quite understand English, and are able to speak it, though I found with some a good deal of backwardness in doing so. The answers I received from the candidates surprised me by their readiness and fulness. I was particularly struck with the large number that could give me answers to questions about Old-Testament facts. It was also my custom to ask each candidate to read a portion of one of their books in the syllabic character, and it was

most pleasing to find how generally this could be done. Mr. Horden has translated into the Cree language, in the dialect spoken at Moose, using the syllabic characters, the Prayer-book, the four Gospels, and a tract or two. He has also completed a number of hymns. All these books he has both printed and bound. It was necessary to hold several confirmations during the week, as parties of the Indians from distant posts had to leave. In this way I confirmed an interesting body of Indians from Mistasinee. What I heard of those Indians has very much strengthened the feelings with which I came to the country, that we must depend a great deal upon the efforts of the Indians themselves. There is little or nothing done by the Christian Indians in the districts near the Red-River Settlement among their heathen countrymen, as far as my experience goes. They have had so much done for them, that they seem hardly to realize their duty in this respect. But the account of the Mistasinee Indians was most interesting. One year that Mr. Horden visited Rupert's House, a brigade of boats came from Mistasinee, and before Mr. Horden had an opportunity of addressing the crews, one of the men called on him, asking to be allowed to read before Mr. Horden in the syllabic Cree, and expressing a wish to be baptized. On inquiry, it turned out, that in the previous winter several of the Rupert's-House Indians came in contact with some Mistasinee Indians. The Mistasinee Indians saw the Rupert's-House Indians reading out of their books, and requested to be taught. The Rupert's-House Indians taught them to read, and divided their little stock of books between the two parties. These Mistasinee Indians induced others to join them, and the inquirers had come in a body to meet Mr. Horden. Such, as far as I can remember, was Mr. Horden's account of this touching episode. I confirmed with much pleasure some of these men. Every evening I had a service in English, with exposition. On Sunday morning the service was in English. We had a confirmation of the candidates who understood English, followed by the holy communion. There was a similar service in Indian in the afternoon, Mr. Horden interpreted my addresses. I should say, that that zealous Missionary taught me to read my part of the confirmation service.

With the words used in laying on hands, which I always say over each, I became in time tolerably familiar. It is my custom to deliver two addresses to the candidates—one before confirmation, respecting baptism and confirmation, and the other after confirmation, when I give some words of suitable advice in view of the future. In all I con-

firmed eighty-seven persons at Rupert's House. There were marriages and many baptisms, but I think, with the exception of one baptism, Mr. Horden took all of these. On looking back on the knowledge possessed by the candidates of this district, I have to express my equal gratification and surprise. Never did I confirm where there has been less opportunity for ministerial instruction. Never did I confirm with a more pleasing feeling of sufficient knowledge being possessed. There is no doubt that this Post possessed, in the officer who was long there, Chief-Trader Gladaman, a very attentive and thoughtful Christian layman, who did much for the spiritual good of the Indians. But the visits of Mr. Horden have been necessarily brief, and so it has been with those of Mr. Vincent and others. The fact is, that here the Indians have been set to do a great deal themselves. They have gone over and over again the few books they have, till they thoroughly know them. And they evidently feel this, for the ready answers I constantly received was quite a new feature in this country. In other places it has been often a great difficulty for me to find out what was known. I asked Mr. Horden to write down some of the answers that particularly pleased me. The first answer I give is so full, that it perhaps bears evidence rather of a good memory, but it was given right off. I asked, "What was promised when you were baptized?" Answer. "That I should forsake all sin; try to do what is right; believe what is written; and conform myself to God's ways." I asked the same man, "Can you keep these vows by yourself?" He answered emphatically, "No, I cannot do it. I try all I can, but sin is so very strong within me, that it often masters me." How familiar every one who has come much in contact with Indian thought must be with the ideas of the last answer. I asked Jacob Matamashkum, whom I have licensed as a lay-reader, "What has Jesus done for you?" He replied, "He came into this world to dispense that which is good. He died for me, and now intercedes for me." Another Indian, in reply to the same question, said, "I cannot tell you exactly as it is written, for although I read it again and again, and hear it again and again, I find it

snatched away from me, and I forget it; but I know that Jesus died for my sins, and I know that if I ask Him, He will give me His Holy Spirit to make me holy."

And when the service of that happy Lord's-day was over, and the solemn office of the holy communion had been finished for the second time that day, and the Indian converts were going out, many of whom had come to the Lord's Table for the first time, some few of them lingered behind to say still a few last words. One of them, by name Thomas Chewapunash, said to me, as he held out his hand in farewell, "I was intending to go off before now, but I cannot leave until you go. My father will be waiting for me up the river, but I know that he will be very glad to hear that I have seen you, and have been confirmed: it will gladden his heart." A Matawakkumme Indian said, in like manner, "I try all I can to do what the book teaches me, although I know I fail a great deal sometimes, and I try likewise to teach the Indians I come in contact with. I tell them the good things I have learnt out of the book." Joseph of Mistasinee said, referring to the confirmation and the Lord's Supper, "This makes me glad. I did not think myself fit to take it. I hope I shall be enabled by God to keep my vows; but truly this day has gladdened my heart. His wife spoke in a similar manner. George, who is the eldest son of the old chief of this place, said, "Truly, truly, I am glad that you have come here, and that I have seen what has been done to-day, but still I feel a little afraid, because I know I am so sinful, lest I should offend against God, in whose hands I have placed myself to-day." Another evening service in English, with a closing word of admonition, finished the services here. This will be a visit long to be remembered—a bright and cheering spot for the memory to return back upon. What a work God has been pleased to accomplish in this place. I am probably recalling circumstances you are already familiar with, but without doing this it is hardly possible to take in clearly the greatness of the work that has been wrought here. How sad were the hearts of these same Indians when the light of the blessed and glorious Gospel of Christ was first made to shine upon them!

The Bishop adduces some proofs of the marked improvement which has been wrought in the character and conduct of these Indians by the teaching and preaching of Jesus Christ. At one of Mr. Horden's first visits to Rupert's House, there was an open acknowledgement on the part of four individuals that they had, with their own hands, put to death aged relatives, simply because they were aged and had become an incumbrance; they were therefore told that they had lived long enough. "A grave was dug, a cord was placed around the old person's neck, and in a few minutes the work of death was completed." Now, we are told, the Indians who have en-

braced the faith of Christ are as careful of their aged relatives as the civilized white man.

In such blessed transformations are indeed fulfilled the beautifully figurative predictions of Scripture, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Is the earth designed to yield wholesome fruits for the use of man, and is not man designed to be fruitful to God, and yield to him the pleasant fruits of righteousness? Yet, left to himself, there are only thorns and briars. How blessed the action of the Gospel when it comes in, and, rich with the blessing of God, reclaims the waste!

On Monday, July 6th, Mr. Horden and I once more resumed our canoe journey. And here I may mention that our canoe met with a very bad accident whilst we were at Rupert's House. The wind one afternoon suddenly set in from the north, and was followed by a perfect hurricane. Hearing the noise, I looked out and saw the people all running for their tents, to take care of them. Within a few minutes a man came running in to say that the canoe had been carried away and destroyed. We hastened out from the class of candidates we were examining, and found that the canoe had been exposed to the force of the wind, so that it had seized it, and, turning it right over, dashed it on the ground, and then tossed it into the Rupert's river. There was such a sea with the storm that it was impossible to go after the canoe, and we thought we had seen the last of it, at least for any good. But after a little the storm subsided, the canoe was brought ashore, and several men being set to it, the injuries were repaired after a day's work, but the canoe was much shaken, giving after this a good deal of trouble, and latterly, in returning along the rivers and lakes when it had to be carried over long and rough portages, causing some anxiety. Our journey to Albany was not so uninterruptedly favourable as in going to Rupert's House. We had to lie by one whole day. Still we reached Albany, after a sea voyage of two hundred miles, in good time on Saturday, and spent the rest of the day in examining the candidates for confirmation. The answers given by many were very good, and the whole result very satisfactory, but not so striking as at Rupert's House. Mr. Vincent interpreted excellently as Mr. Horden had done. On Sunday we had English and Indian services, and two confirmation services, as at Rupert's House. We had also evening services on Sunday and Monday. There were a great many Indians at Albany; but a large number of them attended the Roman-Catholic services. There was a priest there at the time of my visit. There were in all eighty-five confirmed. Mr. Vincent interpreted my addresses to the Indians. Mr. Vincent had built a small church, chiefly by his own labour, but a good

deal is yet needed to finish it. He has also collected wood for a dwelling house, his present house consisting only of two small rooms.

On Tuesday we once more set out, making this time for Moose, having enjoyed the greatest kindness and hospitality from Mr. MacDonald, the officer of the Honourable Hudson's-Bay Company in charge of Albany, and his help in every possible way in the services. We met with a good deal of opposing weather on this occasion. On Tuesday we were obliged to lay by before we had gone five miles from Albany, and had to tent in a wet place, which the rising tide soaked. Sometimes we had an easterly wind that stopped us, or a northerly wind that made the sea too rough for us. In going to Rupert's House we had paddled through large floating blocks of ice, and now the north wind brought into view quite a field of ice all along the horizon. One day the monotony of the voyage was relieved by a call from the guide of "Weeputchee," which I soon found to mean a walrus. The object that seemed approaching us was generally put down as that formidable animal. At length we seemed to be getting so near, that the guide ordered the men to paddle ashore; but in a little the object of alarm was found to be nothing but a stone on which the waves were breaking. This mistake was rather remarkable, as men like our guide generally know every stone so well. On Friday, stormy weather obliged us to lie by about five miles from the Berens, at the mouth of the Moose River. We ran the canoe up a small stream, and encamped. When the full tide came there was scarcely an inch to spare between the height of the tide and our camping ground. If we had had to give up the place where we were, we should have had a weary carrying of the canoe and contents for a mile or two. Our fear was, that at the next full tide, which was in the middle of the night, the tide might be higher. I lay down, but Mr. Horden remained up to see what would happen. Fortunately it did not rise nearly so high as before. We were unable to leave this spot till Sunday morning, and we depended for a great part of our provisions on

what our men brought in with the guns. On Sunday we reached Moose in time for service. Mr. Vincent, who left Albany after us in a boat, had got before us. I was unable, owing to the length of time spent in this voyage, to examine personally the candidates, as I had done at Rupert's House and Albany. We had double services as before, with very full congregations, and I confirmed in all forty-three at Moose. The number of persons confirmed was smaller at Moose, simply from the circumstance that my predecessor had held three confirmations there, so that the candidates were chiefly young persons. Monday was spent looking at the school, the printing-room and buildings, and in visiting the remaining houses and tents. I licensed as lay readers for reading the prayers in Indian, and giving teaching and exhortation to their countrymen under the directions of Mr. Horden and Mr. Vincent, Jacob Matamashkum and John Gunner at Rupert's House, Isaac Hardisty at Albany, and Jacob Sailor at Moose, all of whom, I believe, are well fitted for the duties they thus gratuitously undertake. I also licensed Messrs Horden and Vincent as surrogates for issuing marriage licences. Everything is in excellent order at Moose. The

church would not, indeed, be large enough if the Christian population all attended the same service; but, as it is, the accommodation is ample, and may, if needed, be enlarged by building on a chancel. There is need of a better schoolroom. At Rupert's House there is an urgent call for a convenient church, for use during the period when the Indians are assembled. I see no occasion at present for such a building being of much expense. The number of Christians connected with Moose is 373, with Rupert's House 340, but there are 100 more at Mistasinee, with Albany 232, with Great Whale River 300, and there are considerable bodies of Christians in connexion with other Posts that are visited by Messrs. Horden and Vincent. I include in these numbers only those who belong to our church. I cannot take leave of Moose without expressing my deep sense of the kindness of Chief-Trader Anderson at Moose, and of all the other officers I came in contact with. I was always their guest, and treated with the best they had to give, so that everything was made most pleasant and comfortable. Besides, I received from several of them sums for church purposes, which came to about 70*l*.

PERÆA.

MISSIONARY TOUR INTO A PORTION OF THE TRANS-JORDANIC COUNTRIES, JEBL AJLUN, THE BELKA, AND KERЕК, BY THE REV. F. A. KLEIN.

(Continued from p. 64.)

THE Jordan was crossed on horseback, the luggage being carried on the back of mules. The water was low, not reaching to the backs of the horses in the deepest part. In winter it is very different: animals and even men are sometimes carried away by the force of the torrent, and drowned.

There is the plain of the Jordan and the valley of the Jordan. The plain of the Jordan runs along from north to south, between the western and eastern chains of mountains, while in the midst of the plain, and at a lower level, runs along the valley of the Jordan, hedged in by fantastically shaped hills and natural ramparts and embankments.

Perhaps an hour after we had started from the Jordan, we reached the foot of the mountain chain which forms the western boundary of Jebel Ajlun and the Belka, and now began a steep and fatiguing ascent, of about three hours, on rugged and winding paths, over rocks of lime and flint stone, oak and cedar-trees, and the broom helping to bring some variety into the otherwise monotonous mountain scenery. When we had reached the plateau, however, we were amply rewarded for the fatigues of this ascent by the sight of the beautiful panorama now spread out at our feet. There was the chain of mountains running along the plain of the Jordan to the

west, in its charming blue and lilac colours, traceable to the north to a great distance, till they seemed to dissolve themselves into a blue mist to the south, as far as the Dead Sea, which glittered in the distance like a sheet of polished steel. Jericho looked at a distance like white villas spread among groves of palm-trees. The scenery was charming, even now in the midst of dreary summer. What must it be in spring, when all is green and fragrant! Truly this plain is the jewel of Palestine. Pursuing our way on the plateau, we soon began to see signs of cultivation again, chiefly vineyards, which yield the famous grapes of Salt, quantities of which are

dried and sent to all parts of the country, as they are the best kind of dried grapes to be met with here; and after five hours' ride from the Jordan we reached the far-famed city of Salt. I was greatly disappointed in my expectations as to this place. I found it a large, it is true, but badly built town, situated on the declivity of a conical hill, itself rising in the midst of a deep valley, most difficult of access from all sides, and therefore a capital place of refuge and strength against all Bedouin attacks: horsemen would scarcely like to go down and attack its inhabitants too closely in the valley, as it would almost be as dangerous for them as for a mouse to enter a trap. If Salt is really the ancient Ramoth Gilead, as it has hitherto been admitted to be, the battle with "chariots," which took place there between the king of Syria and the united forces of Ahab and Jehoshaphat (1 Kings xxii.), can certainly not have been fought close to the city, down in the valley, there being no room there for a battle with chariots, and consequently either the Syrians must have gone out of their stronghold and met the enemy in the plains near Salt, which is quite possible, and which the present inhabitants of the place have done repeatedly when their harvest was threatened in the plains by the Bedouins; or Salt is not the ancient Ramoth Gilead, and a city in an open plain may possibly be identified as the real ancient Ramoth, the city of the Levites, and one of the places of refuge east of the Jordan.

The hill is crowned by a castle, lately repaired by the Turkish Government, and now used as barracks for the regular soldiers stationed there, and as a dwelling for the Governor of the Belka. The streets of the town are dusty in the extreme, and it must be difficult in winter to get along in the same. The walls of the houses are badly built of small stones, and the roofs are made of wood, covered over with reeds, branches of trees, and earth; but on the whole the rooms are more spacious, airy, and clean than the rooms of the Fellahin this side of the Jordan. The dress of the women is the long, wide, blue robe the Bedouin women wear, and in the whole of the Trans-Jordanic country there is a great similarity in dress, language and customs between the inhabitants of villages and the nomadic Bedouins. A similar relation in regard to customs and mode of life seems to have existed in ancient days between the tribes of Reuben, Gad and half Manasseh, and their nomadic neighbours, and a similar difference between them and their brethren on this side of the Jordan, as we observe in our days between the "Ahl-sh-shark" (people of the east Trans-Jordanic) and the people west

of the Jordan. There is plenty of good water at Salt, and sufficient to water a few gardens of vegetables and trees at some distance from the town, which are now, owing to the protection afforded by a better Government, beginning to be cultivated again. Ancient tombs cut out in the rock, a piece of ancient wall, and a few other remains, like the "chapel of Sarah," partly cut out in the rock, perhaps a heathen temple, are all that remain of ancient Ramoth Gilead. At present there are at Salt about 1200 tax-paying, or what is equivalent there, fighting men, of which two-thirds are Mohammedans, and one third Christians, the greater part belonging to the Greek church, a small number (about sixty souls) having lately joined the Protestant church, and a smaller fraction still belonging, since very recently, to the Latin church. The Protestant congregation, containing some members sincerely convinced of the truth, and possessing a good knowledge of the Bible, is under the care of an efficient native catechist, paid by Bishop Gobat. There is also, in connection with it, a school, under the direction of an intelligent and active schoolmaster. The Roman-Catholic priest has also opened a school, purchased a house, and brought a mighty firman from Constantinople, authorising him to build a church and convent. I was much pleased to meet with several of the members of the Protestant congregation, some of them old friends, others new acquaintances.

Aug. 7—Having collected from various quarters the necessary information as to the state of the country and the roads, and provided myself with a guide, whom, after the first day's journey, I found was of no great use, I determined to start to day on a journey to Jebel Ajlun, leaving the tour to Kerek till my return. I left Salt at 9 o'clock, and went along in a northerly direction, at first over hilly ground covered with low brushwood, of the same desolate and dreary aspect as the bare hills of Judea. Then, after we had passed Jebel Oscha (about half an hour to our left), the country became more woody, and by-and-by we passed through little forests of oak, pine and kekab-trees, and various kinds of brushwood, covered with creepers. At half-past ten, passed a small ruin, Chirbet Zei, where well-cut stones and some pieces of broken columns, and a capital of a column, were lying about. At twelve we rested among the ruins of an ancient town, Allān, near a clear spring. A number of tombs cut in the rock, and heaps of stones were to be seen around. At half-past twelve we saw, about half an hour to our right, the ruins of another considerable large town called Sihan. The

road now began slowly to descend, still through forests of oak-trees, here and there cleared away to make room for the cultivation of wheat and barley. This country was, years ago, occupied by the Abbad Bedouins, who allowed the Salt people to cultivate it on payment of a certain proportion of the harvest. When the Adwan Bedouins became powerful, they expelled the Abbad, who retired more eastward. The Government, however, took possession of the country, and the Abbad tribe showed its loyalty by fighting with the Government troops against the Adwan. Their original possession was given back to them, and the Adwan tribes are now in their turn scattered to the east and south of the Belka. Having lost our way in a narrow and rocky valley, the outlet of which was blocked up by reeds and oleander-trees, and, after a good deal of trouble, having found out another road, we at last came to the edge of a hill sloping down into the valley of the river Zerka.

The view from here was grand indeed. Below us, at a great depth, in a narrow bed bordered by oleander, reed and various shrubs, ran along the river Zerka (Jabbok), the boundary, and strong natural boundary indeed, between the Belka and Jebel Ajlun. On the other side rose the nexus of mountains called Jebel Ajlun.

After a steep ascent on the north side of the Zerka, and after having gone on for some short time on the plateau, from which one enjoys a splendid view of the Belka and the country north-east of it, we arrived about sunset at Burma, a small but beautifully situated village, surrounded by olive-trees and close to the forest. The few Christian families living here and in other villages of Jebel Ajlun, originally came from Salt, and belong most of them to a family called the "Haddadin," *i.e.* blacksmiths, and, in fact, many of them are blacksmiths.

Aug. 8—At half-past seven we left, and now travelled through a most beautiful forest of a variety of trees, chiefly oak and pine. We passed by Hemta (ruined) and Zazazeh (also a ruin), about half an hour to our right, then reached the ruins of another ancient town, Chirbet Kidra, and, half an hour further on, Majdal. At a distance of about three-quarters of an hour from this latter we found the town of Debbin, nicely situated on the top of a low hill. There was a cave which had formerly been used as a Greek church. A small Christian community had, more than a century ago, been settled there; but the people of Salt, not as mighty and numerous then as they are now, and exposed to the continual hostilities and robberies of the Bedouin tribes, were anxious to strengthen themselves,

and, in order to do this, sent a strong armed body to force the inhabitants of several small villages to leave their homes and settle at Salt. Among the villages thus doomed to desolation was Debbin. About fifteen minutes to the left, on a hill, were the ruins of another town, Chirbet el Ekad. Ten minutes farther on we reached the bubbling little river Nachle, coming, as I was told, from a distance of half an hour, and running into the Zerka, beautifully embedded in bushes of blooming oleander; near it some ruins of houses: a little further on were the ruins of Reimoon and Sakeb, on the top of the hills to our left. This beautiful country was, it seems, once densely populated, and I was told that in the district of Jebel Ajlun alone, not including Koorra, Beni Obeid, &c., there are upwards of 360 ruined towns and villages, while now there are only twenty larger or smaller villages in this district. It may interest some friends to have a list of the inhabited villages of Jebel Ajlun, which I here add, distinguishing those where there are a few Christian families by an asterisk.

1, Rajib; 2, Burma*; 3, Jezazeh; 4, Hood; 5, Tikiddi*; 6, Mikébleh; 7, Soof*; 8, Reimoon; 9, Sakeb; 10, Ayn Jennah*; 11, Anjara*; 12, Ajlun*; 13, Kufrunji*; 14, Chirbeh*; 15, Farah*; 16, Halaweh; 17, Osara. For the whole of this district there is only one Greek priest to look to the spiritual affairs of the Christians; no church, and no school. To show what sort of education this single priest, who, considering the extent of his diocese, ought at least to be a bishop, has received, I may mention, that some years ago he was invited to marry a couple at Burma. Now the poor priest was sufficiently at home in his daily prayers and lessons, but marriages occurring but rarely in his diocese, he was not at home in the prayers and biblical portions used on that occasion, and in reading them he soon began to stammer, and, after a while, came to a stand still, when the bridegroom, being fortunately a good reader, was obliged to read the prayers and portions of the Bible, and only left to the priest to pronounce the benediction, which of course he knew by heart. The ignorance of the Greek priests of Salt and Jebel Ajlun, as far as the Hauran, is quite proverbial, and their parishioners do not scruple to relate many amusing stories about their spiritual guides. It is to be hoped that the Greek convent will now, since the state of the country is much more encouraging and favourable to improvements, do something towards raising a better class of priests, and otherwise improving the religious and moral condition of the Christians entrusted to their care. There is, as before observed, not one

single school in Jebel Ajlun; but it must be observed, in exculpation of the Greek convent at Jerusalem, that Jebel Ajlun belongs to the diocese of the Bishop of Damascus, who seems to be even more neglectful of the interests of his flocks than the convent of Jerusalem. A little less than an hour farther on we reached the pretty large Mohammedan village of Tikiddi, and we had scarcely passed it and reached the beginning of the forest again, when something very unpleasant occurred, which might have ended very sadly. I must here mention, that before I started from Burma two Bedouin horsemen of the Adwan tribe had come to my tent and inquired about the "consul," as all gentlemen travelling in these parts are styled. They then informed me that Sheikh Gablan, one of the chiefs of the Adwan (a daring and desperate fellow), was in the neighbourhood, and would be glad to see me. This was no welcome news to me, as I was almost sure something unpleasant would occur, Gablan having hitherto considered it his exclusive privilege to escort European travellers in these parts, and pocket the handsome bakahish due to him for his protection. Only recently, a gentleman who travelled in that country had to pay to Gablan upward of 120*l.* for his escort for twenty or thirty days, besides sundry presents. But what could I do under the circumstances? I should not have liked to return to Salt, nor would it have been prudent to do it; so I told the men to give my best compliments to Sheikh Gablan, who was my friend, and to tell him not to give himself the trouble of meeting me, but if he chose to meet me somewhere on the way I should be happy to see him. With this message the horsemen went away. When, as I said, we had passed Tikiddi, whom should we see coming down a little hill but Gablan, armed as usual with pistols and a long spear, and two of his men similarly armed. I saluted him in a friendly way, and he very politely returned my salutation, but still he could not entirely conceal his anger; but on my guide saluting him he began to abuse and curse him, and, laying hold of his pistol, advanced a few paces towards him. One of our men took down his gun from his shoulder with the utmost coolness, so as to be ready for the fight if necessary. I entreated Gablan, by his friendship to me, not to go farther, and to let his pistols remain in his girdle, and told him that should he hurt any of my men I would consider it as done to myself. "You are my friend," he replied. "I have no desire to hurt you, but, on the contrary, will let you ride my horse if you are tired on your's, and protect and accompany you wherever you like; but these dogs," turning to my men, and chiefly the guide, "what have they

to do in my country? Do they not know that it is my business to bring 'consuls' to this country? I'll kill them and drink their blood." By dint of entreating him, and representing to him that I was not a foreign consul, but a "son of the country," and, that as such, I was not encroaching on his rights by coming to this country without an escort, and sundry Arab compliments and appeals to his friendship and generosity, I at last succeeded in appeasing his anger; and he said, "Well, this time I will forgive them; but if another time they dare to bring 'consuls' to these parts without previous notice to me, I'll kill them all." Had Gablan fired his pistol at our guide, I am sure our men, several of whom were courageous fellows, and armed, would not have remained quiet, and the affair might have ended very sadly. I of course very politely declined Gablan's offer to accompany me to Djerash, and thankful I was indeed when he was fairly out of sight. This affair convinced me that it is not yet advisable for European travellers to visit these countries without first securing the protection of some powerful Bedouin chief, unless Government be strong enough to put down the pretensions of the chiefs, and abolish their claims to the exclusive right of escorting European travellers to those regions on their own conditions, to which only dukes and lords, very rich gentlemen or very large parties, can agree. Having gone along for a short time through woodland, we reached a little plain with ruins, Sayyid Nejib, from which we enjoyed a charming view of the surrounding country. At twelve o'clock we reached the splendid ruins of Djerash, of whose temples and gigantic columns, its theatre and triumphal arch, its forum and baths, and other remains, I will not give you a description, as this has been done already and better than I could do it. We met amidst these ruins a group of Bedouin shepherds, all well armed, but they behaved very well to us. Temples and palaces now serve as stables to their flocks. What a curse of desolation rests on these fertile but deserted countries! At half-past two o'clock I left those ruins, of which I had of course only time to take a hasty survey, and turned into the more hilly country again, following for some time the course of the little river of Djerash. At a quarter past three we passed close by Mikébleh, a small village at the side of the river, and at four o'clock we reached Soof, a pretty large village, where I intended to stop for the night, and spend the Lord's-day. Our tent was pitched near a large oak-tree, overshadowing the tomb of a Mohammedan saint. A number of the chief men, Mohammedans and Christians, soon grouped around. The village has a population of up-

wards of 100 men, all Mohammedans except four Christian families.

Aug. 10—Left Soof at a quarter past six in the morning, and travelled through thick forests of oak and pine-trees, which reminded me of our forests in Europe more than anything I had yet seen in this country. At half-past nine we reached an open place, from which we saw at a great distance, but yet distinctly, the plains of the Hauran (Bashan.) A quarter of an hour further on, at a place called Schadana, we found some ruins and tombs cut in the rock. At ten we had reached the end of the forest, and went over hilly ground, where hundreds of camels, belonging to the Sirhan Bedouins, were feeding on stubble and dry grass. We now had before us an extensive plain, in which I saw Husn, where we intended to pitch our tent: at two o'clock we arrived there. The village is small and miserably built, but decidedly an ancient place, as the many large cisterns, millstones, &c., clearly prove. The wind was blowing terribly, so that we had the greatest trouble to pitch the tents; besides we were too near the many dung-hills, and the threshing-floors, so that the dust and chaff blown into our tents and our eyes made our stay there not very enviable.

There being, at about half an hour's distance from the village, an encampment of the Sirhan Bedouins, I rode over and paid a visit to the chief man, the great Sheikh of the tribe being with another encampment at some distance. I was received with the politeness and outward show of respect, yea, a kind of solemnity, which the Bedouin Sheikhs always exhibit when receiving a guest whom they wish to honour. Be the common Bedouins ever so filthy, savage and vulgar in their behaviour, their Sheikhs have something venerable, solemn and "*distingué*" in their manners, decidedly raising the Bedouin aristocracy above the rabble of vulgar Bedouin plebeians. We were received in a large tent. Carpets were spread on the ground, and large camels' saddles brought to be used as cushions. The operation of roasting and boiling coffee took a long time, and in the meantime I conversed with the headman and some of his friends on their manner of living in tents, their love of war and plunder, &c. They expressed their great sorrow at their being now condemned to a quiet, idle and worthless life. "War is our delight, plunder our livelihood!" they said, "and now we have neither the one nor the other." I spoke to them of the privileges of peaceful occupations

and lawful pursuits, as agriculture, and of the great advantages which would result if they gave up their roving life, and educated their children; and mentioned that our Lord Jesus had taught us to love God, and to love our neighbours, and to deal with our fellow-creatures as we wish them to deal with us. They heartily laughed at my suggestions, and said jokingly, "We educate our children; we teach them first to curse father and mother, and to pull the father by the beard, then to steal little things, then to ride and to use the spear, and then, when they are strong enough, to fight, and plunder, and bring home booty!" This tribe is very rich in camels, and they have exceedingly fine horses, of which they offered me several at prices varying from 400 to 800 silver mejidis (8400 to 16,800 piastres), which is not much if compared with sums demanded at Jerusalem for a fine mare of good race. They get in their wanderings as far as Nejd, from whence they bring with them good dates. At night I was invited to supper by the Sheikh of the Christians, a very nice, intelligent, and, as I observed, most hospitable man. There were about twenty persons present at supper, which consisted of the favourite dish of those parts—borghol (boiled and ground wheat) cooked with sour milk and meat. I also met here an old acquaintance from Nazareth, a young merchant, who had come here in order to buy up wheat.

Aug. 11—Left at eight o'clock, with the intention of reaching to-day the town of Ajlun, where I intended to spend a day, as I had heard that there were some intelligent Christians there, among them a young Greek, who had been educated at the convent at Jerusalem, with whom it would be desirable to make a longer stay. At first we went over softly undulating ground, with here and there a group of terebinth trees. At nine o'clock we met with a piece of well-preserved Roman road, and saw to our right Chirbet Lubieh; and, at half-past nine, passed a place called Burak el Chanazeer (the Pool of Wild Boars.) We were now again travelling through forests, cleared here and there to make room for the cultivation of wheat, barley or durra, or a vineyard. Through inadvertence of the guide, who kept on telling us of the fights between the people of Salt and the Bedouins, and reciting poems in honour of the heroes that had distinguished themselves, we lost our way, and saw that we should not be able to reach Ajlun, as we had gone too far to the west.

(To be continued.)

THE ORGANIZATION OF NATIVE CHURCHES.

CHRISTIANITY is designed for all nations. Numerous they are, and diverse, yet in one respect they are identical, that they are pervaded by a common need, and require a common remedy. The Gospel of Christ is that remedy. It is not given simultaneously to all, but, by a progressive extension, communicates itself from one to the other. First came the Jew. That race was the cradle in which the dispensation was reared, until, its maturity being reached, it went forth from thence to ameliorate the Gentile nations; first the population of the Asia-Minor platform, where Jew and Gentile lay strangely mixed together; thence to the European continent, where, in Macedonia, it reached Roman colonies, and, having gained a position amongst a new race, and that the ruling one, won its way from the extremities to the heart and centre of the empire, so that we soon find a Christian church at Rome. Thus centralized, it radiated in different directions, illuminating various tributary provinces of the great Roman empire.

After the long death of the mediæval ages, and the conflicts which accompanied the resuscitation of Christianity, we find it enthroned in a new centre, and under a new aspect. Its new centre was England, and its new aspect Protestantism. Having suffered grievously, its glory dimmed, and its true Missionary action suspended, it necessarily loathed and repudiated the corrupt system by which it had been so long enthralled, and not only witnessed to what was true, but protested against antagonistic error. The new centre which it occupied proved to be more influential than that of Rome of old: it was so, not by conquest, but by commerce and colonization. The Anglo-Saxons developed into the most cosmopolitan of races, and their ships brought back from the distant shores on which they trafficked the sad tale of human misery. Forthwith Protestant Christianity girded itself for the Missionary work of modern days, going forth to give light to them which sit in darkness and the shadow of death, and to guide their feet into the way of peace. As the parent hive sent forth its migratory swarms, and, in the United States of America, a new empire was founded, a new Missionary centre rose into existence, and from this also Protestant Christianity has gone forth to evangelize the heathen.

The Missionary operations which have emanated from the cis-Atlantic centre have hitherto, with few exceptions, been carried on within the limits of the vast colonial empire of Great Britain. On the list of our own Missions the following are the exceptions:—The Yoruba country, the Niger, East Africa, the Turkish empire, Madagascar and the Chinese empire, to which have been assigned not more than 29 out of the 192 European Missionaries on the Society's lists; while all the rest, that is, the great bulk of the Society's Missionaries, are labouring in lands over which the paramount authority of Great Britain extends.

Within these limits, however, there expands a vast field of Missionary labour; and in the prosecution of the work which has been carried on there many and interesting problems have been solved. For it must be remembered, that after a time the work in its development attained a point beyond which we had no Missionary antecedents to guide us. We had reached the utmost limits of previous navigation, and had ventured forth into unknown seas. Questions arose of a character so urgent that they could not be evaded: they had to be taken up, earnestly and anxiously thought over, and wisely solved. This has been the characteristic feature of the present Honorary Secretariat. During the time of Henry Venn's incumbency, much, very much in this direction has been done. Previously to that time the work was one of outlines, and few details had been filled up. But when converts became numerous, so much so as to rise into congregations; when these flocks required to be tended and folded with a pastor's care, and the European Missionaries, whose increase by no means kept pace with the increase of native converts.

and congregations, were manifestly unequal to such functions, the necessity of a *pastorate*, evolved from the native Christianity which had come into existence, became manifest ; and then commenced the investigatory processes connected with a forward movement of so great importance—whether the native Christianity could supply the suitable materials ; and then, when found, in what way these materials should be dealt with, in order that they might be fashioned into reliable instrumentalities. Who can tell what care was needed to reduce what was, in the first instance, a theory, to an efficient practical conclusion ; and this, moreover, in the face of much prejudice, of doubts on the part of old Missionaries, who had hitherto, according to the ideas which had prevailed, retained the whole executive of the Missions in their own hands, their distrust as to the reliability of the native character—whether to commit to native agents any portion of the work was not to endanger its very existence—and the reluctance with which they yielded to them any of their multifarious duties ; until at length the native ministry, having passed through its appointed ordeal, came forth from the furnace, workmen needing not to be ashamed, capable of “rightly dividing the word of truth,” and fitted for the Master’s use : then were the directors and helpers of this work, the members of the Committee and their Secretaries, enabled to perceive how wisely and graciously they had been led, and how well it was that European Missionaries had not been supplied to them as numerous as they had wished, for then the pressure would have been wanting which eventuated in the education of a Native Pastorate.

But as native labourers increased, other questions and difficulties pressed forward and demanded a solution. How were these men to be supported ? for the labourer is worthy of his hire. Were they to lean on the finances of the Parent Society ? But if European Missionaries increased so slowly when compared with the rapid progress of the work, the increase of the finances was still more tardy. Moreover, how was the character of the native ministry to be conserved in its native type, and for native uses, if its maintenance was to be derived from European funds ? And the native congregations, were they to be for ever dissociated from the great duty of maintaining their own ordinances, and placed thus in a state of weakly dependence upon a foreign church and on foreign aid ? Were the native churches to become Anglicized, and so lose sympathy with and fitness for working amongst the heathen masses ? Was the condition of their receiving Christianity to be their dissociation from their own countrymen, so as to place them in the position of the “new cloth on the old garment ?” or were they to remain native in all respects, except in this, that they had become Christian, Christianity not denationalizing them, but, in them, becoming naturalized, and placed thus in an advantageous position for permeating the whole race ?

Hence the care which has been taken to develop the self-supporting principle in the native churches, and that with a measure of success beyond the anticipations of the most sanguine. Of the church in Sierra Leone it may be said that it “has abounded in this grace also ;” of the Tamil churches in South India it may also be said that “their deep poverty has abounded unto the riches of their liberality ;” and everywhere throughout the Mission-field the good example of these leading churches has been felt ; for when a native, by conversion to Christianity, breaks off from heathenism, he learns to transfer the offerings which he had given to idols to the service of the Gospel and the maintenance of Christian ordinances, and that at once and without delay, lest he fall into the fatal error of appropriating them to his own private uses. So much has been done, but more remains to be adjusted.

When Christianity, by the conversion of some, has been introduced into the midst of a heathen nation, there arises a danger which must be obviated. The danger is, lest it come to be regarded, not as food which assimilates to the body into which it is introduced, but as an alien element, indigestible, and introductive only of disorder and confusion ;

which, instead of infusing new strength by bringing the constituent particles into closer coherence, disunites and disintegrates, so that all who are gained to Christianity are lost to the nation. There is danger lest, introduced by another nation, it be regarded as passed in favour of that nation, and prepared to promote its interests at the expense of the interests of the one which is being evangelized. We are now engaged in introducing Christianity amongst the dense masses of the Chinese : how prejudicial would it not be if they came to regard it as essentially Anglican in its character, and destructive in the influence which it exercises to their national distinctiveness and independence ?

Undoubtedly the unhappy policy of the English Government in relation to the Protestant church in Ireland constituted a most grave impediment to the progress of Protestant Christianity in that country. At a most interesting crisis that church was forbidden to assume a national and native character, and debarred from the high privilege of communicating Christianity to the native population in their own tongue. State policy interfered with its evangelizing action. The establishment of English dominion in Ireland was more the object of English statesmen, than the religious instruction and improvement of the masses. The great opportunity of conciliating them without compromise of principle was thus lost. The Protestant church in Ireland came to be regarded by the native Irish as an Anglican institution designed to promote English ascendancy by the sacrifice of Irish interests, and the aversion manifested at the very outset to the Irish element by the refusal to employ the vernacular of the people confirmed and justified that impression. True it is, that in the Mission field, in every direction, the vernaculars are scrupulously utilized, and that no man is regarded as a Missionary until he is capable of arraying the truths of Christianity in the vernacular of the people to whom he may be sent, thus divesting them of their Anglican habit, and presenting them in a garb which, being familiar to the people, is so far attractive of their sympathy. But so great is the danger that connects with any misapprehensions of this kind, and so subversive of the best prospects of a Mission, that the greatest caution must be exercised, and all care taken to eliminate from Christianity everything of mere national peculiarity which might excite prejudice and obstruct progress. It should be sown in the new field of occupation, as bare grain, that is, Christianity in its essential truths, severed from all the incidentals which have gathered around it in the old country from whence it has been brought, increments to which we have been so long accustomed that we have come to regard them as inseparable from the essential and saving truth of the Gospel, but which unless removed from Missionary Christianity, will prevent the soil from coming into contact with the seed, and consign it to sterile isolation. The bare grain, as we have already explained our meaning, must be sown in the new soil, and then, while the seed in its germinating power lays hold upon that soil, that is, while the truth converts the native, the soil will modify the product, and a Christianity be raised up which, in all that does not compromise essential principles, will be so modified as to be in sympathy with the national peculiarities. It is the homogeneousness of the leaven with the lump that facilitates its action. Were that homogeneousness to be interrupted, the influence of the leaven would be enfeebled, if not destroyed ; and so, in organizing our first body of converts in a land, we must be very careful to avoid in anywise so dealing with them as to lead the people to think, that, in becoming Christian, they have become less native, and are not so entirely and identically national as they were.

The necessity for this caution was not so obvious so long as our Missionary operations were confined to territories where British authority was paramount. We do not affirm that, even within these restricted limits, no difficulties have accrued ; that the Christianity introduced amongst the natives has in no case been too rigidly Anglican, and races been thus led to regard it as that with which they could not identify themselves, except on the condition of becoming themselves Anglicanized. Instances there have been where the

conquered race, even after the lapse of ages, has not assimilated with its conquerors. Had Christianity been set free in its singleness to act amongst them, it would have fused the races ; as an expression of good-will on the part of the superior race, it would have conciliated the affections of the inferior ; but, refusing to put off in aught its rigid nationalism, it became distasteful to the subjugated race, who regarded it as a badge of conquest, and indignantly repudiated it. How different might not the condition of Ireland be at this moment if Protestant Christianity, when it entered the land, unrestricted by State policy, had been free to use the Irish tongue, and to present itself as bilingual amongst a composite people, as Irish for one portion as it was English for the other ? And such is its present status. As truth became powerful in the church, it felt as Samson, when, awaking from his sleep, he broke the new ropes wherewith they had bound him. Through her instrumentality, the Gospel of Christ, the truth that enlightens and saves the soul, is preached in Irish as well as in English. There are Irish-speaking congregations as well as English-speaking congregations within the comprehensive limits of that church. In the remote districts of the country are to be found many of the national clergy, who have and use the Irish tongue. Some were, so to speak, born with it ; others have acquired it that they might reach the masses and set Christ before them. This Irish work has been going on for a series of years, and not unsuccessfully, although it be difficult within the brief period of half a century to repair the blunders which had been persisted in throughout the three preceding centuries. Wherever there be a living centre of this kind, there will be found grouped around it a body of attached Irish-speaking Protestants, and from these there is diffused an influence which is permeating the outlying masses. To our Irish brethren we would say there are worse evils than the deprivation of State endowments. Holding fast the faithful word as they have been taught, "let them dwell in the land, and verily they shall be fed ;" nay, more, to that Church it may be said, "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land." The things which are happening to her shall fall out rather for the furtherance of the Gospel. If the measures now in agitation become law, then the last pretext for designating the Irish church Anglican will have passed away. She will then, beyond the possibility of disputation, be thoroughly native. The competing system is not so. That is essentially an alien church, alien in the source from whence it came ; alien because imposed by English power on a reluctant population ; alien because ruled by a foreign potentate ; and alien because the recognition of Romish supremacy is incompatible with loyalty to the crown of England.

But from this sad history principles may be deduced which have an important bearing on the prosecution of Missionary work. When introducing Christianity into a heathen land, let us beware how we wrap it up so rigidly in our own national peculiarities, as to increase the natural disinclination of the native mind to its reception. When engaged in the organization of the first native church, let us take care lest we so model it, that, in the forms which it assumes, it shall be more Anglican than native. Let not the native clergy be so bound up with the Anglican church as to afford opportunity to their native opponents to assert that they are more an alien than a native clergy, and that the relation in which they stand to an English authority is incompatible with loyalty to their own rulers. Let us beware lest these heathen rulers be astute enough to wield against ourselves the Christian principle, that "no man can serve two masters"—that it is impossible to be faithful to one authority without and another within the empire : and should troublous times arise, and diplomatic relations be interrupted between England and the native State, lest by the injudicious measures we had previously adopted, we shall have placed the native clergy in a position so awkward as to afford the occasion of their being dealt with as suspected persons, intriguing for the advancement of English interests.

No men could be more upright, more straight-forward, more anxious for the well-being of the Egba nation, more free from everything bordering on political complications, than the English Missionaries at Abeokuta. But on the coast was an English settlement, and of this the native authorities were jealous. The English Missionaries were distrusted: and for this English Missionaries must be prepared whenever altercations occur between their own country and the land of their adoption. At Abeokuta this distrust was very decidedly expressed, so much so, that it was thought better that they should yield to the pressure and withdraw. They became the scape-goat. Undeservedly they went forth laden with the national suspicion, and left the native clergy and agents free to carry on the work until better times arose. But what if these native clergy had been under the jurisdiction of an English Bishop on the coast, his territorial see being the very English settlement of whose proceedings the native authorities were suspicious; then where would *they* have found a scape-goat? They would have been dealt with as a semi-English, and therefore as no longer a trustworthy native element, and the best interests, nay the very existence of the native church would have been imperilled.

In British India the relations between the two races, the ruler and the ruled, have been to a great extent adjusted, and the natives, if they do not love us, are at least submissive; but even there, is no carefulness, no wise discrimination requisite? The history of the past proves the contrary. There is in India an Anglican church establishment, a branch of the parent church at home. Introduced into India as essential to the conservation of Christianity amongst the English residents in that country, its development was gradual. One hundred and forty years ago there stood near Fort William, Calcutta, a church, built by the pious munificence of merchants residing there, and the Christian benevolence of a few seafaring men, where not unfrequently young merchants were obliged to officiate, and had a small salary allowed them "for their pains in reading prayers, and a sermon on the Sunday;" but when, in 1756, that church was demolished by the Nawab of Bengal, and the two Government chaplains perished in the Black Hole, Calcutta was rescued from utter religious destitution by the ready help of Kiernander, a Missionary of the Christian Knowledge Society. His ministrations were conducted in Portuguese, which was then in use at Calcutta as English is now. Of the vernacular of the country he knew but little, and yet by him several natives were converted and baptized. Missionary operations, therefore, so far as Bengal was concerned, originated with Kiernander, and the spark was struck simultaneously with an effort to revive Christian vitality amongst the English. David Brown followed up the commencement which had been made. On reaching Calcutta in 1786, he found a small body of pious Christians, who, amidst an unhealthy atmosphere, carefully kept alive the lamp of Christian vitality in their own families, and maintained and superintended schools for the instruction of the heathen. Deeply affected by the ignorance and superstition which prevailed, Brown addressed himself to the work of preparing a way for direct Missionary effort. "Though chaplain to the Government and Orphan Asylum, his heart yearned over the myriads who were lying in darkness;" and he "drew up a proposal for establishing a Protestant Mission at Bengal, in which he urged the claims of the natives upon the British Government, recommending the translation of the Scriptures into the languages of the East, and the sending forth of Missionaries to instruct them. The utmost that could be obtained from the Governor-General of the day was a promise that he would offer no opposition, although, having no faith in such schemes, he declined taking part in them. Sent over to England, this document prepared the public mind to recur to this subject in more propitious times. Buchanan, on his arrival in India, bewailed the darkness and longed for the enlightenment of the heathen; and although too much occupied with English services to prosecute Missionary work, yet these two devoted men, with some other earnest persons,

agreed to unite in prayer, each apart, but at the same hour, for the increase of the means of grace in all Eastern countries, especially in those under the East-India Company's jurisdiction.

About the same time arrived the Baptist Missionaries, and commenced that great work of translating the Scriptures, in the successful prosecution of which they have been so distinguished, their first centre being near Malda, but from which, in consequence of the distrust of the English authorities, they were compelled to withdraw and find a home in the Danish settlement of Serampore. After a time, although themselves excluded from British territory, through their native converts they succeeded in having the Gospel preached, even in Calcutta.

In 1806 occurred the massacre at Vellore, and men's minds were full of alarm. Ill-disposed persons attributed the outbreak to the efforts of the Missionaries, and their interference with the religious prejudices of the natives. From South India this alarm extended itself to Bengal, and to such an extent, that although subsequently prevailed on to rescind his order, the Governor-General of the day prohibited the preaching of the Serampore native agents in Calcutta, and refused to some European Missionaries who had just arrived from England the privilege of landing. But the holy zeal which burned so brightly in the hearts of a few good men in India extended itself to England, and laid hold of the great heart of the Christian public in the mother country. The deep interest which was felt exhibited itself in the formation of various Missionary Societies, and, amongst them, a new Church of England Society for the extension of Missions to Africa and the East, now known as the Church Missionary Society. Then came Buchanan's memorial on the "Expediency of an Ecclesiastical Establishment for British India, both as the means of perpetuating the Christian religion amongst our own countrymen, and as a foundation for the ultimate civilization of the natives." Many able and distinguished men recognised the duty of promoting Christianity amongst the natives of India, but doubted whether it could be attended with success until "Christianity had first of all been purified from its corruptions, and the lives of Christians rendered more conformable to their Christian profession." But if some approved, others opposed, and none more determinately than the Governor-General of India. In fact, at Calcutta the Missionaries remained on sufferance only. From time to time they had met with considerable interruptions, and a determination existed to "discourage any accession to the number of Missionaries actually employed under the protection of the British Government in India, in the work of conversions." It was at length felt, that if Christianity was to be set free, legislation must be resorted to, and a firm status obtained for the British Missionary. It was not proposed that the legislature should attempt any direct means for the evangelization of the natives, but that the governing power should not show itself hostile to the measure of instructing them. The renewal of the Company's charter, which expired May 1814, presented a suitable opportunity for the decision of these momentous questions, and on the 21st of July 1813 a Bill, passed by the legislature, received the Royal assent, which, amongst other provisions, enacted that the church establishment in the British territories should be placed under the superintendence of a bishop and three archdeacons; and which placed on record England's recognition of her great Missionary duty—"that it is the opinion of this Committee that it is the duty of this country to promote the interest and happiness of the inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction amongst them of useful knowledge and of religious and moral improvement. That in furtherance of the above objects, sufficient facilities should be afforded by law to persons desirous of going to, and residing in, India, for the purpose of accomplishing those benevolent designs. Provided always, that the authority of the local Government respecting the intercourse of Europeans with the interior of the

country be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained." So grave were the difficulties which had to be overcome before India was fully opened to the work of evangelization.

In due time after the settlement of the episcopate in India, the relation of the Missionary body to the church establishment on the one hand, and the natives on the other, became clearly defined. The first bishop, Middleton, felt himself in difficulty on these points. He saw the necessity of Missionaries, and recognised their value; but in regard to himself he knew not how to place them. He had no authority to license them; he was indisposed to do so, lest with their increase it might be thought that a further supply of chaplains was unnecessary. When, after a time, it became obvious that they must have recognition, he was disposed to concede it, in the first instance, however, with a limitation of their services locally to the English; but this, as interfering with their special duty to the heathen, they would not accept. Heber, on his arrival in India, proposed to license them, but he wished that their location should be in his own hands, so that he might be able to station them wherever he thought their ministrations were most required "for the services of the established church in India." Had this been done they would have ceased to be Missionaries, and have merged into parochial clergy. It was impossible that the Society could concur in such a scheme. While always ready to consider, and, as far as possible, concur in the suggestions of the bishop, the Committee claimed that the location of the Missionaries, whom they sent forth and maintained, should be left in their own hands, so that they might place them according to the requirements of the great Missionary work; and in this way it was finally settled, the Missionaries receiving licences, and their relation to the English establishment being thus recognised, while at the same time their licences were free from all restrictions which would have hindered or hampered them, and gave them all the latitude which their special office required.

The position of Missionaries of the Church of England became thus clearly defined. They are recognised clergymen of the Church of England, and so connect with the episcopate which is proximate to them, and from whence they have received their licences; but they are for a special purpose, and that purpose is the evangelization of the heathen. Incidentally, and in cases of need, they have ever been ready to help their countrymen, but never so far as to mar their Missionary effectiveness. Their Mission is to the heathen, and their special duty is by every suitable means to seek their evangelization.

In that work they have persevered, and they have been blessed in it. Men in past days asserted that the conversion of the natives of India was impracticable. Experience has proved the contrary. The conversions have been so numerous that the expanse of India is studded with congregations. Nay more, the ordination of natives is becoming more frequent. The staff of native ministers in the South-India Mission has increased within the last few weeks from thirty-one to fifty. There are now Native Churches and a Native Pastorate of great efficiency; and now, as the work advances, new questions arise, and new difficulties present themselves, which demand, in order to their solution, a measure of Christian wisdom and resolution, certainly not inferior to that which was required during the experiences of the past. The relation of the Missionary to the church which sends him forth, and to the heathen, to whom he is sent, is understood. But when Native Churches rise into existence, the relation which the pastorate of those churches bears to the Missionary, the Bishop, and the mother Church, needs to be as clearly defined and understood. There has been a tendency to confuse the status and functions of the Native Pastor and the Missionary, and to regard them as identical. Yet as the chaplain and Missionary are

not identical, so neither can a Missionary and a pastor of a native church be regarded as identical. The bishop, when he ordained the Missionary, relaxed his right of location in order that he might be free for the exercise of his peculiar functions. The bishop, in ordaining native clergymen, will surely be prepared to relax his authority still further, and to remit all jurisdiction over the native clergy, which might be found to interfere with the fulfilment of their peculiar function, the formation of a Native church, and the elimination of all incidentals which, however in usage by the English church, prove to be unsuitable to the position of a native church, and injurious to its nationality. This evidently would require such a careful adjustment of the relationship between the Anglican bishop and the Native Pastorate as would preclude the possibility of such an exercise of authority as might either alienate the affections of the native church or prejudice its usefulness. Churches whose pastorate should be obliged to adopt an ecclesiastical pattern imported from abroad without any power of readjusting it so that it should accord with the peculiarities of a new people, would not be regarded as purely native, but as something intermediate between English and native; and precisely as they were so regarded they would lose sympathy. Our object is to introduce Christianity in the episcopal form, giving to the native Christians the Scriptures and Prayer-book in their own tongue; but beyond these the details of arrangement must be left free; and there may be many incidental points in regard to which the native churches, which have originated in Church of England Missionary labours, may be diverse from our own, these alterations having been, not capriciously adopted, but because they were found to suit better the native mind, and to agree better with native objects.

Let the following passages, which occur in the instructions given to the Missionaries dismissed on June 30th, 1868, be carefully pondered,—

(1.) Study the national character of the people among whom you labour, and show the utmost respect for national peculiarities. (2.) Keep in mind that these race distinctions will probably rise in intensity with the progress of the Mission. (3.) As soon as converts can be gathered into a Christian congregation, let a native church be organized as a national institution. (4.) As the native church as-

sumes a national character, it will ultimately supersede the denominational distinctions which are now introduced by foreign Missionary Societies. (5.) The proper position of a Missionary is one external to the native church, and his most important duty towards that church is the education and training of native pastors and evangelists, especially in the knowledge and use of the Bible.*

But if, even in India, where British authority is paramount, so much discretion is necessary, and care must be taken that we do not confound native with Anglican Christianity; that we do not fall into the grave error of supposing that the native churches must be in all respects identical with our own; if it be wisdom to remember, that if one be the mother and the others her daughters, yet that the likeness which the latter bear to the former be such as we find in human life—one characterized by many and by no means unpleasing variations; how much more is all this necessary in China, for there we have before us an independent nation of vast proportions, which, having been more than once in collision with Great Britain, entertains a keen remembrance of the wounds which it received; which is therefore jealous of English interference, and sensitive as to every thing which wears the aspect of encroachment?

Assuredly if Christianity is to make progress in China, it must win its way by the persuasive action of native on native. It was providentially ordered that the initiative efforts of our Missionaries when they came as strangers, without one single native convert to veil this strangeness, or give them introduction, were carried on at the free ports, where the presence of other Europeans rendered them less remarkable, and obviated much pre-

* Instructions of Committee: "Church Missionary Intelligencer," Oct. 1868.

judice ; and that the way into the interior was not opened until they had first of all surrounded themselves with groups of native converts, from which were obtained the first native assistants to the Mission. Christianity had thus, as it were, put on its native dress before it ventured forth on its Mission into the interior. It is well, too, that the European Missionaries have not been numerous ; that they did not move in large bodies ; that being so few and the field so wide, they usually took different routes, each Missionary with his own native helpers. The strangeness of the European Missionary was thus toned down by the native element which cast its veil over him ; and Christianity, when it first appeared amongst the interior natives, came as that which had already proved its power of adaptation to the native mind, and claimed therefore from all a patient hearing.

The European Missionary is the medium whereby Christianity is to pass from English life into Chinese life. With him, Anglican peculiarities are to be stayed, so that Christianity, on entering into Chinese life, may array itself with Chinese peculiarities. Let the Chinese catechists have episcopal ordination. That is not an Anglican peculiarity : it is to be found wherever Christianity is found in all parts of the globe, and amidst very diverse nations. But let not the Anglican bishop who ordains think for a moment of exercising legal authority and jurisdiction over these native ministers. That were indeed to Anglicanize them, and compromise most seriously their usefulness amongst their countrymen.

When Chinese candidates receive their orders from the hands of an Anglican bishop, as they received their Christianity from the hands of Anglican Missionaries, let nothing be imposed on them inconsistent with their native independence. It would be so, if it were supposed that the native, by receiving ordination, came in some wise under the authority of the British Crown, so that the British Crown could give the bishop jurisdiction over such native clergy. We submit with all deference, that in the Ordination Service there are questions too peculiarly Anglican to be proposed without manifest impropriety to members of an independent State seeking, on their conversion to Christianity, ordination at the hands of a bishop, that they may fulfil ministerial functions amongst their countrymen, and help in the organization of a national Christian church in China. Is it congruous that they should have proposed to them a question such as this—"Will you reverently obey your ordinary and other chief ministers unto whom is committed the charge and government over you?" Shall a foreign bishop exercise charge and government over the subjects of an independent sovereignty, and within the limits of an empire which knows nothing of him, and concedes to him no recognition? Surely this would be to imitate the action of the Papacy against which we have so often protested. Can it really be thought that arrangements so awkward and ill-judged are not likely to be followed by inconvenient results? The unhappy consequences may not be at once apparent. But let native Christianity assume such magnitude as to provoke the jealousy of the Chinese government, and who can say what an awkward use might be made of engagements such as these, particularly if a rupture of diplomatic relations had taken place between Great Britain and China—to what misrepresentations might not the native clergy be subjected, as men who had lost patriotism, and had surreptitiously entered into engagements with foreigners.

These are serious points which we have mooted. They require to be well thought out. If we would propagate Christianity amongst the natives, we must be prepared to let them have it without its Anglicanism, which, however valuable for us, is unsuitable for them. If we say that we cannot separate the essentials from what is adventitious and incidental, then do we obstruct the progress of the Gospel. He who would send a letter to a Chinese friend had better fold it, not like an English letter, but after the native form and fashion. Let Christianity be dealt with in the same way, and be presented to the acceptance of the Chinese nation, not in an English, but folded in a Chinese form.

It has been with a view to obviate such difficulties, to promote the cause of Christianity in China, and facilitate the formation of a national church, that the Committee of the Church Missionary Society have been so anxious for the appointment of a Missionary Bishop on the coast of China. Without permanency of see, or episcopal endowment, having no territorial jurisdiction, and, in that respect, no legal status; knowing at least one local dialect, and being in this respect on a par with the generality of Chinese; having thus some affinity with the native race, instead of being in that total isolation which ignorance of the Chinese language unavoidably entails, it was thought, and justly, that such a functionary might render, at the present crisis, important service, conveying episcopal and yet not Anglican orders, until the Chinese clergy, becoming sufficiently numerous, might choose from amongst themselves their own bishop, and carry on their own work.

It is evident that when an Anglican bishop ordains Chinese candidates, he can have no jurisdiction over them except what they choose to yield him. It must be, on their part, voluntary, spontaneous, and not compulsory. That they should regard with affectionate esteem the mother church from whence they derived their Christianity and their orders; that they should venerate the chief pastors and clergy of that church, and love to confer with them and seek their counsel, so long as opportunity be afforded, is most desirable. And surely this is far more likely to be the result if the Church of England condescend to the appointment of a Missionary, than by attempting to bring a colonial bishop into immediate proximity with native prejudices and peculiarities. In such an experienced Missionary, consecrated as bishop, the native Christians would have confidence: they would have known him for years; he would have been the instrument, in some instances at least, of their conversion; he would know their language, and have long and patiently instructed them; they would owe him much, and they would bear him proportionable attachment; his influence over them would be great, and if indeed it be desirable that the national church of China should be, as far as it be possible, a reflexion of our own church, he would be much more likely than any other person to persuade men to this. He would be an important link in the chain of transition; whereas, if he be left out, then between the colonial bishop and the native church there would be a discrepancy, and how the difficulties connected with this are to be avoided we know not. There is but one alternative—the gap must be filled up by the appointment of such a bishop.

The advanced state of several of the Society's Missions urgently requires the employment, not only of priests and deacons, but of bishops so thoroughly Missionary that they will help and not hinder the native churches in their transition from the Missionary stocks on which they have been built, into the waters of their own nationalities. The bishops which we need are not such as are tied down by territorial jurisdiction, but, charged with a special function, and, when that has been accomplished, prepared to merge, like the morning star, in the glories of the day, of which it was the harbinger. Without such an arrangement we do not see how our work can become nationalized.

THE COORG MISSION.

A PAPER on this Mission was introduced into our Number for January last. The friend to whom we were indebted for that contribution to our pages forwarded to us, at a subsequent date, a second article in continuation of the previous one. This, in consequence of the press of other matter, we were unable to publish in our last Number.

We now, according to the intention expressed in a previous number, follow up our sketch of Coorg by a notice of the Bible Society's Coorg Mission, and the changes that are passing on

the people through their contact with British rule and the light of the Gospel, though as yet, alas! shining but dimly, or as the stars in early dawn.

We have said that for nearly twenty years after this slip of territory was annexed to our dominions, nothing was done in the direction of evangelical effort. Not that any obstacle was thrown in the way of Missionary occupation by the Government, for the first Commissioner of Coorg, General Fraser, who took charge of the province on its annexation, was a good and benevolent man, who, personally, would have been glad to welcome any Protestant Missionary; but it is probable that the too long established neutrality-policy of the Court of Directors was considered specially indispensable under the then existing circumstances of India.

Some light is thrown on these points by the curious manifesto issued by the Rajah, shortly before his open rupture with our Government, to the following effect—

Proclamation of Virarajah.

“Abstract translation of the Proclamation published by the Coorg Rajah, received from the officer commanding in Wynaad, with his letter of the 31st March 1834.

“Proclamation published for the information and guidance of the Hindus, Mussulmans, Poligars, Public servants, Ryots, Chetty Merchants, and people of other castes in Hindustan.

“1. It is well known that the Kaffirs, Nasara,* low Pheringhies, with the view of converting people of other religions to their dirty faith, have, ill intentionally, polluted the Devastanums,† Muszeeds, and other temples at Bangalore, Cuddapah, Mussulibunder, Nagpore, Rameepet, and several other countries, sent out their Padres, and ruined them. This circumstance being certainly too well impressed on the mind of every one, what more need be said?

“2. Those who have from time to time strenuously attempted to convert by force people of other religions to their faith, have, by the commands of God, perished; but set this aside. An instance in proof of this may be given, Tippoo Sultan attempted to force all the other religions to embrace his religion, and with this view ruined a great number of people, destroyed the Hindu temples, and committed various sorts of oppressions; which acts not being acceptable to God, he was destroyed. This fact is well known to all of you. Now the Kaffirs, Nasara, and Low Pheringhies, have, in like manner, commenced to destroy the religion observed by people of different castes, and to introduce their own religion. When evil comes, people lose their senses.

* Equivalent with Nazarāni, the Mohammedan term for Christians, or Nazarenes.

† Hindu temples.

When death comes, medicine avails naught. Thus then their end is fast approaching. There is no doubt of it. The Hindus and Mussulmans having respectively consulted their Shasters, have found that, if for the protection of their religions, these Kaffirs, Nasara, Pheringhies, be now fought with, God will help us and make us successful. There is no doubt of this, so let all be fully convinced of it.”

Three more paragraphs warn the people against siding with the Pheringhies in the coming conflict, and that those who, in disregard of this warning should remain neutral, will at last find themselves under their yoke, lose their caste, and experience the greatest misery to the end of their lives, and, after death, not be admitted before God for having thus sinned against him. If the Pheringhies allured them by their promises, they would, in the end be oppressed, and their religion violated.

In explanation of this precious document it is to be remembered that for three or four years before, whether, as not without reason was suspected by some, from foreign intrigue or by the simmering discontent which naturally followed the absorption of each native state as the map of India gradually “became red,” there had been a widespread machination to combine the native Princes and chiefs in an attempt to shake off the British yoke; and, as was afterwards done in the great mutiny, a subtle design was evinced to excite the religious jealousies of both Hindus and Mohammedans against us. In 1830-31 the Ryots in the North-west Province of Mysore rose against the Rajah's officers, and the insurrection was so formidable as to require to be put down by a British force, and the subsequent assumption of the management of the country by a British Commissioner, though still in the Rajah's name. Soon after, a dangerous plot was discovered at Bangalore where a slaughtered pig was found in the mosque, and a similar device was tried at Sirsi, Cuddapa, and some other places; and at last, on two occasions, our officers were actually attacked by armed bands, and at Cuddapa the sub-Collector was killed. But these stratagems, however well they might give occasion to those who desired occasion, as the upper classes of Mohammedans and Zemindars, had little effect on the body of the people who had any experience of our rule. They knew our character and manner of life too well to fear either religious persecution or intolerance from us. Our worldly minded officials they considered to be indifferent to all religion, and the few zealous Christians among them, and the Missionaries themselves, they respected and trusted. Consequently by the good providence of God, our hold on

the country was rather strengthened than otherwise by these abortive plots.

Still it is not to be wondered at that in assuming charge of Coorg the Madras Government should have met the Rajah's calumnious proclamation by avowing their religious neutrality in the following terms—mistaken as we consider them to have been—

*“Final Proclamation of General Fraser—
Annexation of Coorg.”*

“Whereas it is the unanimous wish of the inhabitants of Coorg to be taken under the protection of the British Government, His Excellency the Right Honourable the Governor-General has been pleased to resolve that the territory, heretofore governed by Virarajendra Wodear shall be transferred to the Honourable Company.

“The inhabitants are hereby assured that they shall not again be subjected to native rule, that their civil and *religious usages will be respected*, and that the greatest desire will invariably be shown by the British Government, to augment their security, comfort and happiness.

“(Signed) J. S. FRASER, Lieut-Col,
and Political Agent.

Camp at Mercara, 7th May 1834.”

But the religious usages of a people so sunk in the grossest idolatry that their highest form of worship was the deification of their river, and their notion that in a family all the brothers should have the same wife, could not always be respected. The security and comfort of the Coorgs would indeed be augmented by the transfer of its rule from a sanguinary and treacherous tyrant like Verarajah to a mild, just and beneficent English officer; but God had in prospect for them something more really deserving the name of happiness than could ever be attained under their own usages. It is now high time to relate how the first step in this direction was at length taken; and we will let Dr. Moegling tell us in his own words—

“When the account of the reduction of Coorg arrived in England, considerable interest was awakened in behalf of the inhabitants of the new province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian Missions. The Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found that they could not spare men for a new Mission at a distance from their older stations. In the year 1834, the Basle Missionary Society

commenced operations on the western coast, in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Virarajendrapett were now and then visited; but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission.

“At last the writer of these pages was led to commence the long-delayed work in an unforeseen and singular manner. After having held out for upwards of two years against a disease which had prostrated him in 1850, he was induced, by the advice of his excellent and kind physician, to return to Europe. Three months, however, before his appointed departure, a Coorg man, disguised as a Sanyasi (Hindu ascetic), came to him and applied for instruction in Christian doctrine. Debts had driven the man from home, and, having left all, he was in search after philosophy in Hindu fashion: he longed to obtain ‘the sight of God.’ A Christian Canarese book and a singular dream led him to the Missionary. After some weeks he began to comprehend the meaning of the Gospel, and asked for baptism. He had, in the meantime, given a true account of himself, and appeared so much in earnest, that he received the promise of baptism, if he were ready to return to his country and to bear witness among his relatives and countrymen. He pleaded his debts and his disgrace, and said that, if he ventured to return now as a Christian he would immediately be seized, and probably be cast into prison. Nor could he tell whether his wife would receive him, as he was now considered an outcast. His objections were overruled. He received the promise, that the author would accompany him to Coorg, on his way to Europe *via* Dharwar and Bombay, and help him, if necessary. If his family disowned him, he might return to Mangalore, and enter the Catechist Institution with a view to qualify himself for future work in his country, whenever a way might be opened.

“On the 17th of February 1853, early in the morning, Stephanas Somaya, of Almanda, who had been baptized on the previous 6th of January, returned unexpected and unnoticed to his house. His wife received him with great joy, and declared that she would live and die with him. On the following day Stephanas took formal possession of his house, and the author resolved on standing by the family, and becoming security to the creditors, who speedily assembled, for the liquidation of the debts of the convert.

“After two days, while the author stayed at the public bungalow of Virarajendrapett, Stephanas' neighbours and relatives drove

him and his family out of their house at night, and forced them to seek refuge with their European friend. This gross violation of the law could not be tolerated. But, left to himself, the poor and now hated convert must have been worsted. The author therefore finally made up his mind to set every other consideration aside; to behave like a soldier, who cancels his sick leave when there is fighting; to act on his own responsibility, without waiting for Committee orders; and to leave the cure of his health to his Master.

"The superintendent of Coorg, who was appealed to, inquired into the case, and reported to the commission of Mysore and Coorg. Finally the matter was referred to the Governor-General, who decided that the law of India was supreme also in Coorg, and that the Christian convert must be protected in all his rights as well as any other subject. On the first of June the family returned to their house and property from Mercara, where they had lived in the meantime with the author, and where the mother and the three children had been baptized. The monsoon set in, and the author remained in the neighbourhood of the convert family through the rains. After the rains, preparations were made for the building of a little church and a dwelling house, on a piece of ground given by Stephanas to the Mission, and the work of preaching at the principal places of resort was commenced."

We can well imagine the comments which this bold venture of the Missionary may have called forth at the time. At the instance of an untried outcast from Coorg, who, on his own admission, had run away from his creditors, who might, after all, turn out an impostor, and who was probably acting from worldly motives, Dr. Moegling, regardless of his prostrate health, of his character for judgment and subordination, breaking loose from the direction and support of his Society, suddenly reverses his deliberately-formed plan of seeking health at home, turns his back on Europe, and locates himself in the Coorg jungle; throwing himself on the vague prospects of special contributions from Indian friends, some of whom might, and one actually did, withdraw their confidence from him on this very account. What conceited folly! would the worldly Englishman say; what an unsafe and impulsive man; what a cause of embarrassment, perhaps of reproach, to his excellent Society might his Christian friends and the Committee think! This first convert, Stephanas, may at last prove to be unsound (and so it seems he did), and what success can be expected among a people like the Coorgs? Judged according

to men in the flesh, Dr. Moegling had fairly exposed himself to such constructions. But the word of God tells us to judge nothing before the time. Whether this sudden resolve were an act of signal folly, or of signal faith, could only at the time be known to Him who searcheth the hearts, and to the conscience of the man himself. To him it appeared as a Macedonian call, and without conference with flesh and blood, he at once obeyed. Subsequent events stamped his decision with divine acceptance. He was sustained in his act of faith, and the Gospel was planted in a spot which otherwise might to this day have been left to its own darkness. But where God gives such strong faith, He often subjects it to severe tests. For six years the Mission, with all its burden of support and arrangement, as well as evangelistic labour, rested on its founder. Yet, without further solicitation than furnishing information of his proceedings to the readers of the "Madras Christian Herald," the needed funds flowed in. He continued in connexion with the Basle Committee in every thing except the support of the Mission and the rules of their conference as applied to the older stations. In July 1854 he wrote thus—

"To return to the account of my buildings, the church, a neat structure, 40ft. by 22ft., with walls 14ft. high above the foundation, and of two feet thickness, stands in the centre of a level spot which crowns the slope of the cleared jungle ground, on which I have settled, and is situated due north. At a short distance, a neighbour's jungle intercepts the view northward. Towards the east, the road from Mercara to Virarajendrapett, passes and almost touches the Mission ground. Towards the south we see the Perambadi hills. Towards the west there is a magnificent view across some low hills, bordering rice valleys, of the western range of the ghauts, from Perambadi to Talakávéri. The mountains rise to a height little less than 6000 feet above the level of the sea, and carry the fancy of the spectator along their green slopes and wooded glens up into the blue heavens whose clouds and sunshine ever play round their majestic brows. In a line, twenty feet behind the church, to the south-west and south-east, my own house, and its counterpart in which the catechists' lodgings, the kitchen and the godown are placed, stand at a distance of about forty feet from each other. These houses are 22 feet broad and about 40 feet long. The church has three high and narrow windows in the eastern and western walls, and corresponding doors on the north and south sides. Narrow verandahs, edged with green turf, run round the buildings. Everything looks to me

most pleasant. Others perhaps may not find Almanda so very lovely a place; yet I am delighted with it, and thank God for this tabernacle in the wilderness, and trust that it will be made a gate of heaven to many a forlorn and wayworn soul. But I must not forget to express my gratitude to the kind and liberal friends who have so steadily supported the new Mission, though I have not teased them much, I trust, with begging. Since the beginning of September 1853 I have spent upon the Almanda buildings, including the cutting down of the jungle, a few rupees less than 1700. The rest of the expenditure of the Coorg Mission during nine months has amounted to upwards of 1200 rupees; yet I have received all I wanted when it was wanted. The whole of the Coorg Mission account, receipts and disbursements, will appear in the next report of the German Evangelical Mission. . . .

"A new Mission seldom thrives well under regulations unadapted to its own peculiar circumstances and requirements, and I have courage enough to trust in the continuance of such a measure of contributions as may be necessary for the unembarrassed prosecution of the work.

"The total of the sums sent to Coorg by friends is rupees 1955 . 11 and rupees 2879 . 14 . 7, and adding two donations of rupees 36 and rupees 40, the whole amounts to rupees 4911 . 9 . 7. This is certainly a very large sum to be given within sixteen months to a new Mission, suddenly established under providential circumstances, on a new field, by a single-handed Missionary, at a time when pressing calls upon the liberality of the liberal multiply every month. Let no man, then, be discouraged by mere want of money from doing his duty."

Notwithstanding repeated attacks of jungle fever the Missionary continued to labour assiduously, preaching on market-days at Verarajendrapett and Mercara, and visiting the scenes of the annual feasts. He was treated with great kindness and encouragement by the English officials and by the other residents at Mercara. In 1856 he married the widow of a brother Missionary who was herself practised in all the branches of Mission work, including translation into Canarese. In the same year a number of families, comprising 130 souls, of the Holaya, or agricultural slave caste, applied for instruction. They were received and located on a waste farm which was taken from Government for the purpose, where they might maintain themselves by its cultivation. This was held in the name of one of the Mangalore converts, the Rev. H. Kaundinga, and has since been occupied as a coffee plantation.

A good English school was opened for the upper classes at Mercara, supported by Government, and was placed in charge of the Rev. Mr. Richter, himself a Basle Missionary. The new estate was named Anandapura (City of Joy), and a simple residence and chapel were erected. In 1858, the departure one by one of the tried friends who had known the work from the commencement, and the altered circumstances of India after the mutiny, induced Dr. Moegling to seek connexion with the Church Missionary Society, and he came to England and offered himself and the Mission to us. He was very kindly received by the Committee, but, after full deliberation, they considered it better that he should make another effort to continue attached to Basle, and, meantime, they gave a liberal grant of 500*l.* to his work. Encouraged with this help, he returned to Coorg in January 1859. The station was taken into fresh connexion with the Basle Society, and so it still continues. Dr. Moegling, in 1860, had to part with his excellent partner, who, ordered to Europe in broken health, survived but a short time after she reached Wurtemberg; and in the next year he had himself to follow in thoroughly shattered health, and has not been allowed to return. The work has been carried on since with varying results. The Basle Society's Report for 1866 gives the number of communicants as sixty-nine.

But what about the state of the country? This may be gathered from a notice we have extracted from a Madras almanac for 1863.

Coffee plantations in Coorg.

"Virarajendrapett is situated between Mercara and Cannanore, fifty miles from the latter place and twenty from the former. This new, but highly favoured district is now commanding the attention of all whose minds lean towards coffee. 'Wild wastes' are disappearing; smiling cultivation abounding on all sides, everlasting verdure, grace and majesty of form, height and amplitude of growth, are the distinguishing attributes of forest trees. The elevation is 3500 feet above sea level, but there is forest land situated 5000 feet and upwards. The general aspect of estates is eastern. Cooly labour is abundant: the rate of wages for able-bodied is five rupees a month, excepting for about two months in the felling season, when "superior" men get six rupees for doing axe work only. Coffee estates are now being formed at and around the German Mission station at Anandapore, situated eight miles from Virarajendrapett. The neighbourhood, although not possessing the heavy forest which abounds elsewhere, is nevertheless very well spoken of. It is partly forest and

bamboo soil. The Anandapore estate is a standing evidence of what may be done in coffee growing in this locality. . . .

"The natives of Coorg are daily opening their eyes to the profit derived from coffee cultivation, and it is not uncommon to see their threshing-floors for rice filled with coffee. Little, however, can be said in favour of these consumers of betel mixture; whether it be that the mildness of the climate or the fertility of the soil render active exertion unnecessary, so it is, that these people seem to regard sloth as the chief luxury. Jungles have risen to an enormous price. Forest, which might have been purchased two years ago for 1500 rupees, is now valued at not less than six times that amount. But the lease of these cardamom jungles expires in three years, and unless the greater portion is under proper coffee cultivation, the Government will put up the same to auction, and then the highest bidder obtains it. Some Coorg natives are insane enough to suppose that if they put in seed coffee on the ground regardless of the underwood or timber being cut, that they will be in such case entitled equally with the European planter to hold their jungles as coffee plantations; but surely Government will not be taken in by such a silly trick. Almost daily exceedingly fine offers for jungles are made by Europeans to these Coorgs, but they will accept nothing in reason. The cardamoms scarce pay their rent to the Government. It is altogether a dog in the manger case. But who can sympathize with these people by-and-bye, when opposed at auction by the Europeans?"

Such is the story of Coorg and its Mission. And is it not a specimen and epitome of the

story of India and Indian Missions? We have seen the country as it came into our possession, beautiful for situation, teeming with luxuriant vegetation, and with an unlimited capability of sustaining human life, yet the primeval forests, seeming only as coverts for the stately elephant and every kind of ravenous beast and noxious reptile; the people at the mercy of a bloody despot, and every abomination and uncleanness practised with greediness. All this is the inevitable fruit of devil-worship and idolatry. But in the providence of God, when the iniquity of the people was come to the full, the British power is sent forth to do the work of clearing and levelling. Law and order, and official integrity, take the place of violence and oppression; trade and agriculture thrive; and population rapidly multiplies. Yet all is still dark—as regards the higher destinies of man, and the service of his creator, there is but little change, if any, for the better. The foundations are still out of course. If there is less violence, there is more fraud, and the bulk of the people, though they may despise their old superstitions and neglect their idols, come to believe in nothing but money. But now follows the Missionary, the school, and the native Bible. Still little seems to be done, and the scoffer has plenty of scope for his sneers. Yet was it not much the same when St. Paul crossed over from Troas to Neapolis? And who can estimate the results of that visit in the next century. Let us not, then, despise the day of small things. "According to the covenant I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you. Fear not!"—Haggai ii. 5.

THE UPPER AND EDUCATED CLASSES OF INDIA.

CHRISTIANITY has always commenced with the lower classes. These it finds to be most accessible. They are so from circumstances. They are not enthralled by the hauteur of rank, the pride of learning, or entangled, like the priesthood, in the gains of false religion. They feel more keenly the wear and tear of life, and, aware of the misery of their position, long for some relief. When Christianity enters a land it is first welcomed by these classes. They come like those who flocked around David's standard when it was set up in the wilderness.

And thus the words of the apostle James have their fulfilment—"God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him."

False religions labour to make converts among the rich and great, because the foundation on which they rest is that of worldly influence and power. Christianity is the true way of salvation which God in His mercy has revealed to fallen man. It stands not by human device, but by the power of God. Its entrance into a land is marked, therefore,

by the absence of all such accessories. It is as completely denuded of them as the ark was when it fell into the hands of the Philistines. Yet when all human help was set aside, and it were impossible that man could appropriate the glory to himself, God put forth His power. And so, precisely, when Christianity first raises its head in a heathen land, it is marvellously sustained by a support which is secret and mysterious in its working. It seems a frail, weak thing : it looks like the snow-drop when it raises its head amidst the lingering snows of winter. It is born amidst uncongenial influences ; no ray of kindly sympathy smiles upon it ; all around is dark and threatening. It is a strange thing which has appeared in the land, and the people like it not : they did not ask for it. It is intrusive, and they resent the intrusion. It seems so frail and weak, that it only needs, so many think, that the opposer should tread it under foot and crush it ; and the attempt is made. Many rush precipitately to take part in its destruction ; but although the feet of the adversaries trample the earth all around, they touch it not. They strike at it, but it remains uninjured, and lives on. Meanwhile there emanates from it a sweet perfume ; gentle, tranquillizing influences are breathed around, and they affect some hearts. Prejudice gives way, enmity is dissipated, men draw near, they are lovingly attracted, and the work of conversion begins. These first friends are usually from amongst the poor, and there the work seems to linger for a season, sometimes a protracted one. But the time is not lost ; the foundations are being strengthened ; the roots strike deeper, and preparations are being made for an upward growth. It is true the higher classes profess to condemn the new creed which has no followers except among the lower orders—"Have any of the rulers or of the Pharisees believed on Him ? But this people that knoweth not the law are cursed." But the growing plant puts forth new tendrils. Missionary enterprise develops new agencies adapted to the new position in which it finds itself. It affects the upper classes, because it seeks to pervade all classes, and to exercise a national influence for the nation's good. Men of rank, of literary standing in native estimation, come in unexpectedly, and, not unfrequently, without any direct interference on the part of the Missionary. Some tract or book has reached one or another : he has read it, at first perhaps that he might find out the weak points of Christianity, and become a more dangerous antagonist. But he who had read to find fault finds himself so far convinced that he must needs seek out the Missionary, and ask counsel at his lips. Another marks the Missionary as he pursues his itinerancy in unfrequented parts of the country, and the persistency wherewith he follows out his work. He feels an interest in him, and invites him to his house. Conversation ensues. Unable himself to defend his religion as he would desire, the native gentleman proposes a conference, to which he is careful to invite some able Pundits ; but the result is not satisfactory to him, and his anxiety increases. At length he also seeks out the Missionary, and is numbered amongst the enquirers.

In addition to movements of this nature, whereby Christianity stretches out towards the higher classes, there are our educational institutions. These are of various kinds. We leave out of our present consideration those which are based upon Governmental principles, and which teach Western literature and science. These are destructive of idolatry in the native mind, but leave it destitute of a substitute. The very existence of these institutions, and the effect which they produce, has necessitated on our part new instrumentalities. We have had our Christian schools for the village population, and our middle-class schools and colleges for the youth of respectable families, who are anxious to acquire a knowledge of English, and so qualify themselves for various positions which would then be open to them ; and these have wrought well. We shall pause here to introduce some paragraphs from a paper written by the Rev. J. Barton, and read by him at a quarterly meeting of the Church of England Missionary Conference held at Bishop's College, and presided over by the Bishop of Calcutta.

I do not think it can be questioned for a moment that the indirect good which Missionary schools have effected throughout the country at large, in disarming prejudice, and awakening an intelligent interest in Christianity, is immense and quite incalculable. It is on this account mainly that Missionaries who have given their whole time to preaching, and whose predilections lay altogether in that direction, have again and again testified their sense of the value of educational labours as having materially aided them in their own work.

The late Mr. Lacroix, a most able preacher, was at one time opposed to schools; but at the general Conference of Bengal Missionaries in 1855 he acknowledged his opinion to have changed on a better acquaintance with the people, and that he believed that in certain places and in certain circumstances, "Christian education is one of the most powerful agencies that can be brought to bear upon the people." Another Missionary, also an able vernacular preacher, said he considered "schools prepared the people for a better hearing and a better appreciation of the Gospel."

It has been, indeed, the unvarying experience of Missionaries who have been out on itinerating tours, that they have always obtained more intelligent hearing, and met a more kindly welcome in places where a Mission school had been established, than elsewhere.

The influence of Mission schools is, as we all know, not only beneficial in removing prejudice and awakening interest in Christianity, but they act also directly upon heathenism

The preparatory action of these Mission colleges and schools is ably sketched in the preceding extracts. Nor as direct converting agencies have they been futile, but have yielded a fair proportion of results, although, as to their precise measure of usefulness in this respect, there exists a difference of opinion. But something more was wanting, for after passing through one or other of the various affiliated institutions, young men arrive at the Universities, and, having matriculated, enter on a course of study with a view to graduating. These, with few exceptions, are not believers in the Christian revelation. They may, or may not have had, as they passed through the previous educational processes, the opportunities of Christian instruction, but they arrive at Calcutta without Christian faith.

It is necessary that these young men, at so interesting a crisis of their lives, should be approached by some suitable agency. This has been done by the opening of the Cathedral Mission College. They have left the affiliated colleges behind them, and, either because no Christian opportunity had been afforded them, or from its non-improvement, have come forth from these preparatory institutions without Christianity; and, if no further opportunity be presented to them, then they must drift into life in an absolutely irreligious state, destitute of any principle which might avail to guide them on their way, and preserve them from the dangers to which they are exposed. The Cathedral Mission of Calcutta is therefore of first importance. It holds out to them advantages in their pursuit of secular learning, which they readily appreciate, while inseparably interwoven with these, so that they cannot have the

itself, and this, not merely negatively, as an exclusively secular education does, destroying old belief and popular superstition without giving anything in its place, but supplying at once a sound basis and a worthy object for all intellectual progress.

It is impossible, indeed, to estimate what Missionary education has done in this way, because we cannot know what the state of native society would now have been without it.

This much, however, is certain, that whereas, not many years ago, a Missionary who might urge the claims of Christianity on any of the educated class of natives, would meet with coldness, if not with positive aversion and rudeness, such a thing now is scarcely known, and those who have known India the longest speak most decidedly of the change which has come over the face of native society in this respect within their own experience.

I am myself disposed to regard the Brahma Somaj itself as an indication of the effect which Missionary education has produced on the native mind; for though still far from the truth, no one can doubt that the system is, so far as it goes, a compromise between Atheism and Vedantism on the one side, and Christianity on the other, just as the Gnosticism of former days borrowed its doctrines partly from the Neo-Platonists and partly from the New Testament. But for the influence which Christian schools have exercised, small though that may be, the Brahma Somaj would probably never have existed, and we should have nothing better than the dreary Atheism of thirty years back.

one and yet reject the other, are opportunities of Christian instruction especially adapted to their state, lectures carefully prepared and ably delivered, bearing on the evidences of Christianity, and well fitted to clear away the sceptical ideas which confuse their minds. These agencies are at work, we believe, with an increasing effectiveness. At the end of its third year the College was in occupation of buildings of its own, desirable in situation, and adapted to the requirements of a College for undergraduates. It was then in full working order, with its four classes of students complete, corresponding to the four years of academic training required by the University of those who are candidates for the degrees of B.A. and M.A. The number of students on the rolls amounted to 130. The course of study pursued in the college is identical with that laid down by the University for the first arts, and B.A. examinations respectively, with the addition of the Bible and the Evidences of Christianity, which are taught daily in all the classes.

The truths of revealed religion constitute no part of the curriculum of the University, nor do they in any of the affiliated schools and colleges maintained by the State in India. It is considered not to be the duty of the State to teach religion. To do so coercively, we admit, is not its duty; but the State, if indeed it be Christian, ought to afford the opportunity to those who are willing to avail themselves of it. This, however, is not done. Unless, therefore, the educated youth of India are to be left destitute of the only principle which will guide them to such a use of the knowledge they acquire as will be honourable to themselves and beneficial to their country, this great want must be supplemented by private enterprise. Hence the establishment of this Institution. It has a twofold aspect: it must maintain a good academical reputation, otherwise its halls will not be frequented; but when for the monthly tuition fee of five rupees the alumni of the University find that they are ably helped in their academical course, their numbers will increase; nor will they object to that which constitutes the distinctive characteristic of the College, that it teaches Christianity as well as secular knowledge. The following paragraph from the third Report, drawn up by the principal, the Rev. J. Barton, M.A., is specific on this point—

Much as we may regret the exclusion of all directly religious teaching from the schools and colleges supported by Government, our duty is at all events plain, to supply, so far as possible, that element which their course of instruction lacks, and to show practically to the educated natives of Bengal what otherwise they might be very much inclined to doubt, that the highest intellectual culture is perfectly consistent with a sincere and earnest belief in Christianity.

A considerable portion both of the Old and New Testaments has been read in each class during the past year, besides Paley's and Whately's works on the Evidences of Christianity, and the philosophy of the plan of salvation.

To encourage still further the study of theology, special scholarships are awarded half-yearly to those who display the most thorough acquaintance with the facts and doctrines of revealed religion. The text-books appointed at the last Examination were as follows—

JUNIOR SCHOLARSHIPS.

Holy Scripture.—Books of Genesis and Exo-

lus (to Chap. xx). Gospels of Luke and John. Acts.

Evidences.—Whately's Introductory Lessons. Philosophy of the plan of Salvation. Paley's Evidences, Pt. i. Abercrombie on Testimony.

History and fulfilled Prophecy.—Rev. J. Welland's Lectures, "God in History." Book of Daniel, Chap. i.—vi.

SENIOR SCHOLARSHIPS.

All the Subjects mentioned above, and the following—

History of the Jews.—From entering the promised land till the captivity in Babylon.

Moral Philosophy.—Abercrombie on the Moral Feelings, Wayland's Moral Science.

Besides these special Examinations and the regular Bible teaching in class, a weekly address of a more hortatory character is given to the assembled students, in which the truths they have been instructed in during the week, and the claims of the Christian revelation upon their thoughtful and earnest attention, are pressed home upon them in a more direct and pointed manner than is generally possible in the class-room.

Lectures have also been given, from time to time, on Sunday afternoons, to which students of other colleges and other educated natives have been invited. One of these lectures was given by the Bishop of Calcutta in August last, on "The mystery of life," and was very numerously attended.

Thus while seeking to maintain in our College a high standard of intellectual cultivation, we keep it ever prominently before the minds of our students that their mental faculties are given them for higher ends than the mere attainment of degrees or any other earthly possession; and that, "while it is altogether uncertain whether they will live to enter on the various avocations of a business life, to enjoy the passing pleasures of a refined society, or to acquire intellectual superiority, it is most certain that, after no long interval, their happiness will depend, not on what they have read, but on how they have profited by it; not on what they have enjoyed, but on what they shall then be found capable of enjoying."*

In connexion with this subject I cannot refrain from referring here to two distinguished persons now gone from us, one called to a higher service in his Master's presence above, and the other compelled, after thirty years of unremitting labour in India, to return to his native land. Both were ever the warmest friends and most earnest advocates of Missionary educational efforts among the higher classes of India, and with both this Cathedral Mission college is in a very special manner connected. To the one, our late much-loved and much-lamented bishop, I may truly say that this college mainly owes its existence. He it was whose quick apprehension of every new phase in the religious and moral life of the people of India, and deep sympathy with their wants, dangers, and trials, led him to wish, more than five years since, for some more direct Missionary agency in connexion with our church, for reaching the large class of English-speaking natives, and bringing their minds into more immediate contact with the truths of Christianity. In his last charge addressed to the assembled clergy in the cathedral of this metropolis he thus referred to the peculiar state of native thought and opinion in Calcutta, and dwelt upon the need that existed for some such fresh evangelistic agency.

"When every other English influence of this nineteenth century is brought to bear on the educated natives of Bengal, it will be a shame and scandal to the church if the highest and purest of all is wanting. They adopt our manners; they share our education, they

obtain the title of Bachelor of Arts by a course of study which, in extent, is actually greater than is required for a degree without honours at Oxford or Cambridge; they enter our learned and scientific professions; they even press into our civil service, and not only may, but actually do, occupy seats in our councils and on our highest bench of justice; so that, in everything except Christianity, they are fast becoming European. We do not undervalue these means of enlightenment. Doubtless the tree of knowledge round which they gather bears bitter as well as wholesome fruit: there is much, alas! in modern literature to lower rather than to elevate their standard of morality, much to lead the inquirer away from Christ, rather than to bring him, as a humble penitent, to the footstool of His grace. Still, viewing their present condition as a whole, we see that it is in accordance with the laws by which God's providence has guided other nations; our Bengalee fellow-subjects are walking in the path by which men of the Western world have walked before them; civilization, refinement, learning, political activity, material improvement, law and order, above all, the sight of Government conducted with scrupulous integrity, and with a most real and conscientious intention to promote the welfare of the governed, are, I fully believe, the appointed preparations for the Gospel; messengers to go before the face of the Lord, and to prepare His way, to sweep away from India's past all that is vile and polluting, and to absorb into a happier and holier future whatever remains of beauty and greatness. But that the people of India may realize this vision of coming glory, by the humble and adoring recognition of Jesus Christ as their Lord and Saviour, the merely negative and destructive period through which they are passing must be brought to an end.

Upon such a condition of society, then, my brethren, the Church of Christ should bring to bear all its hallowing influences, just as, in the days of Origen and Clement, its power was felt in the centre of Greek civilization at Alexandria: it should be our aim to purify the whole moral and social atmosphere by faith in the Redeemer, and to surround the educated classes of India with a power of Christian evidence, Christian example and Christian influence, which at last, we cannot doubt, will be 'mighty through God to the casting down of strongholds.'

After referring to Dr. Duff and his eminent labours in the cause of Missionary education, the bishop thus concluded: "In order to carry on his work we must take advantage of the present intellectual movement, and bring the truths of the Gospel to bear on the cou-

* Rev. J. Welland's Lectures, "God in History."

sciences of the educated Hindus. There are many special agencies to be used for this purpose. Opportunities may be found for friendly intercourse with them in private. Lectures may be given, either on distinctly religious subjects, such as Christian evidence and theological difficulties, or on secular subjects treated in a religious spirit. And, lastly, I should rejoice to see in Calcutta an institution under the general control of one of the two Missionary Societies of our church, in which undergraduates of the University should be educated up to the B.A. standard, under purely Christian influences."

The Cathedral Mission College is the immediate result of this appeal. The Committee of the Church Missionary Society in England for some time previously had their attention directed to the peculiar state of native thought and opinion in this metropolis, and had attempted in various ways to reach and influence the large and increasing class of English-speaking natives. The Bishop's appeal, backed as it was by the strong recom-

mendation of their Corresponding Committee here, led them to take immediate action in the matter, and accordingly, before the close of the year 1864, arrangements were made to establish such a college forthwith as that sketched out by the Bishop.

The college was opened at the commencement of 1865, and two years ago he had the satisfaction, and did us the honour, of presiding at its first anniversary. How would his heart have rejoiced could he have been with us to-day, and see the college enter on this new phase of its existence, and established in a local habitation of its own! God grant that his fond anticipations may be fully realized, and that this college may become a centre of religious as well as intellectual life to the rising generation of Bengal, and, like those time-honoured foundations established long since in England by the piety and munificence of past ages, may it ever prove a seminary alike of sound learning and religious education to all who are brought within its walls.

The desirableness, nay, imperative necessity of such institutions cannot be disputed. Education is at work. It has wrought great changes in India: it will accomplish still greater. "To leave this mighty power under the sole influence of anti-Christian or of neutral agencies would be culpable in the extreme."

In such Institutions we see the aspirations of Christianity in the direction of the educated and upper classes; the new agencies with which it provides itself—tendrils wherewith it grasps each opportunity that presents itself, and thus aspires to reach and beautify the high places of society.

Nor is this all. There are other less ostensible, yet very powerful agencies at work. There are Missionaries who lay themselves out to reach and win the upper classes, and bend all their efforts in that direction. Their work is difficult, and requires to be dealt with very carefully. It is a work that will not bear to be obtruded on public observation: it is sensitive, and shrinks from it; and friends who are interested in the progress of Christianity in India must be content to know that more is being done than we can tell them of, and that there is much that we cannot venture to publish in the pages of Missionary publications. In fact, Missionaries often reserve interesting details from the dread of their being put in print. One hard-working Missionary writes—

I cannot deny my natural dislike for, and fear of, writing reports. But then, whatever I were to write would be read again by the very people on whom I would have to write, and my reports would be commented on by Brahma and other Anglo-vernacular papers. A Missionary to the Jews, himself a proselyte, told me that many Jews refuse to enter into

any conversation with him, simply from fear of being dragged before the forum of the public. Many feel disgusted if they see a Missionary drawing near them; and one gentleman plainly told him that he would be happy to enter into a conversation with him on the condition that it would not appear in his report!

One communication we are permitted to publish.

Can the higher classes of the Hindus be reached by the Gospel?

Our Mission work in India is ever afresh assailed by those vain objectors to Missions, who either want a pretext for doing nothing,

or who want to be left alone by the Gospel along with the Hindus. There was a time when we were told, "Don't try, it will all be in vain." But there was the command, and we *did* try, and soon found that it was not altogether in vain.

There was, subsequently, a time when we were told, "Leave it: why spend so much money and sacrifice so many lives to so little purpose?" We said, "We must not despise the day of small things, but obey the command; and, besides, we do not consider money spent and lives sacrificed for the Lord's work lost."

Now there has arrived another time, when we count our churches in India by scores, and our Christians by thousands, and now we are told by those same objectors, "Why, after all, your Mission work is but a poor affair, for all your churches consist only of poor, uneducated people. The higher and educated classes are yet untouched, and you will never be able to reach them at all." But we know better, as we all the while knew better, having both the command and the promise on our side.

If even, until now, not a single Hindu gentleman had been converted, yet we know they too will be Christians: they can, at least, not entirely remain excluded, for Christianity is for mankind and not for certain classes. "Go into all the world, and preach the Gospel"—not to certain classes, but—"unto every creature!" Thus sounds the command of Christ, "who will have all men to be saved and to come to the knowledge of the truth,"—even the higher classes of the Hindus, and even those of Calcutta.

That amongst our Christians there are more poor than rich, more uneducated than educated, is a fact, and so it ought to be (Luke x. 21), and always was so (1 Cor. 1, 26, 27). But for all that, the rich and educated are not excluded; nor are, indeed, our operations exclusively directed towards the lower classes. For the higher classes there are our English schools and colleges. To them lectures on Christian subjects are delivered all the year round by Missionaries of all denominations, and in diverse places. For them we have even special Missionaries appointed, whose work it is to visit them in their houses, and to receive visits from them in theirs. Thus it is a fact that there is more Gospel knowledge diffused among them than amongst the uneducated. Nor do indeed our congregations in Calcutta consist exclusively of poor and uneducated people. Go where you will, and you will find amongst them very respectable people, and educated men, too, and not such only as have been converted as students, and have grown up to manhood, and now hold most respectable positions in life, so that we need in no wise be ashamed of them; but there are also those who had a status in society before they became Chris-

tians—gentlemen of the highest stamp of education, and of wealth too. You need merely drive up to Cornwallis Square, and walk into Christ Church, and you will see a number of them together—ladies and gentlemen. Among them you will find Mr. Gobin Chunder Dutt. What Englishman, who has had to do with the treasury at Calcutta, does not know his name? There he held for many years a high appointment of 800*l.* a year; a thorough English scholar, and so versed in English literature as indeed but a few Englishmen are; a regular author, who for many years, before he was a Christian, used to write those fine articles in the *Calcutta Review*, and, at the time, in the *Benares Magazine*; a man who counted everything loss for Christ. There are his two brothers, and two cousins of his, who, with their families, were baptized; all men more or less like unto him. When the first of them, the younger of the three brothers, Mr. Geerish Chunder Dutt, was baptized, a Hindu paper, *The Ryots' Friend* had the following article written by a non-Christian gentleman—"When such a man, at such an age of life, and under such circumstances, voluntarily abandons the religion of his forefathers, a suspicion of the unsoundness of that religion cannot but pass, at least for a moment, through the minds of even the least suspecting, and a large number of such respectable and disinterested instances of deserted Hinduism cannot fail to confirm the suspicion, and shake to its very foundations the baneful supremacy which the Brahmin has held for ages over the minds of a hundred and fifty millions of the human race. If we are not yet convinced," the editor goes on to say, "of the Divine origin of Christianity, we are quite convinced of its efficacy in promoting the well-being of society, and we shall not, therefore, at all regret if such a religion should supplant the present religion of the Hindu—a religion than which we consider even Mohammedanism to be more rational and less hurtful."

And these remarks apply to all the others. Now we are sure the Hindus themselves, if unbiassed by prejudices against Christianity, like the writer of the above article, are the best judges of genuine conversions, for they know best the sacrifices that converts of the above description have to make to Christianity. With them the words of St. Paul are a reality when he says—"So many of us as were baptized into Jesus Christ, were baptized into His death, buried"—"with him by baptism." We western Christians never fully realize this truth, but they, like all the early Christians have bitterly realized it. Through their bap-

tism they have had to die the bitter death unto the world—to be crucified unto the world, and buried, as existing henceforth no longer unto it. At baptism, they, with a full consciousness, had to bid adieu to the world; and the whole Hindu world, and even those who were nearest and dearest to them, all considered them dead—no longer existing for them—no longer their own; clean gone for ever. There they hang on the cross as a spectacle unto the world. It is not we, therefore, as a Society, who claim them as a gain, nor do we glory in them as belonging to our special church. God forbid! for they are Christ's, and Christ's alone, and He alone can claim them as His, and to Him be the praise and glory for ever, Amen. Nevertheless we take courage from these conversions, for they are a sure pledge of other, and more extensive ones; and we may boldly answer the above question in the affirmative, and say, "If the higher classes of the Hindus have been reached by the Gospel, they certainly can be reached"—for who will say, "Thus far, and no farther?" No, we will work and pray and hope for a still larger number, until a sufficient band be collected, and they themselves shall rise to form an independent, indigenous church, like

the banyan tree, ever sending downward new roots from its branches above.

Now, one word more to those who are in the habit of picking holes in our Mission-work, and constantly finding fault with us, and with all other Missionary Societies. Although we, as a Missionary Society, are not exactly an apostolical institution, and our Missionaries no apostles, for that time has past long, yet we are obeying the command of Christ, "Go ye into all the world, and preach the Gospel unto every creature;" and woe unto us if we do not. Our method of proceeding may be ever so faulty, our operations may be ever so defective, and our efforts ever so feeble; our Missionaries may be ever so weak, and may make a thousand mistakes, and may be blundering ever so much; the results of our exertions may not, according to worldly reckoning, be adequate to the expenditure and sacrifice of men; yet we have not laboured in vain: the Lord has blessed our work, and, after all, the main object of our Mission has been accomplished. Let those who find fault with us go forth and do better: we don't care, if only the Gospel be preached, but we, too, will go on, and work while it is day.

EAST-AFRICAN SLAVE-TRADE.

THE continent of Africa, in its configuration, is diverse from the other continents of our world in the absence of bays and gulfs. There are no peninsulas stretching forth into the ocean—and in their ambition to go ahead, almost forgetting to retain their connexion with the mainland—no arms of the sea penetrating deep into the interior. There are indeed great inland lakes, but their communications with the ocean are circuitous, and by means of rivers, which, in their descent from the elevated plateau where they have their rise, are broken by cataracts and rapids, which render them not navigable.

If Africa was indented by bays and gulfs as Europe is, what now would have been the position of the African race? The slave-trader would then have been provided with increased facilities, and the interior races would have been reduced to the demoralization of the sea-coast tribes. As, therefore, America was mercifully concealed from the eyes of Europe until the eve of the Reformation, when Christianity recovered itself from the paralysis of Romish corruption, and opportunity was thus afforded, that to its shores, the Protestant emigrant should bring with him the true faith, as well as the Romanist its counterfeit, so did Africa, as to its larger portion, remain a *terra incognita*, until the power of the slave-trade was broken, and we have now to contend, not with an evil whose energy is in full vigour, but with one which has received a disabling stroke, from which it cannot recover, and of which at no distant period it must die, if only indeed the proper means be used.

It were lamentable indeed, if, by a relaxation of effort, we should defer the victory which we have so nearly gained, and encourage the slave-trade to a temporary revival.

England's efforts for the suppression of that inhuman traffic have been the emanations of a pure philanthropy. They were not undertaken for the promotion of selfish ends, but for the benefit of suffering tribes, at whose hands she could look for no recompence; and are we not justified in saying that her action in this matter has been her special glory? Her fleets and armies have often won great victories, but none of these reflect such lustre upon her as the self-sacrificing exertions made by her for the liberation of the slave.

Our utilitarians of the present day are not, however, satisfied with this. It is nothing to them that good has been effected; that West Africa has rest from the throbs and pulsations of the slave-trade; that the cupidity of the foreign dealer no longer incites the native marauder, until the cloud of war, like the sand-storm of the desert, bursts with bewildering force on some inner tribe, unsuspecting of danger, and wholly at ease and quiet. With the utilitarians the amount of good done is unimportant. The question with them is, What does the undertaking cost? and then, What do we get by it, that is, by what promotion of our selfish interests does it repay us? And then, if such questions cannot be satisfactorily answered, they clamour for the removal of our cruisers, on the ground of economy, and the desirableness of Africa being left to take care of herself.

We trust, however, that the generous principles of Wilberforce still live in the hearts of many of his countrymen, and that the Christian policy then initiated will be maintained, until there be an end of all export slave-trade on the coast of Africa. As yet this is not the case. On the East Coast of that continent the slave-trade is yet unextinguished. A pamphlet, entitled, "The Slave-trade of East Africa, is it to continue or be suppressed?" written by Edward Hutchinson, Esq., and published by the Church Missionary Society, reveals the enormities which are being perpetrated on that coast, and is well worthy of general perusal.

Zanzibar is the depôt to which the slaves are brought from the mainland, and collected there as at a central point, for sale and export. They are thence carried in three directions, first south, in the direction of the Mozambique channel, a branch of the trade which now, from causes enumerated in the pamphlet referred to, is enfeebled in its action; secondly, as "Free Engagés" to the French islands of Re-union, Mayotta, &c.; and thirdly to the Red Sea and the Persian Gulf; and this is in fact the main branch of this East Coast traffic.

The pamphlet enumerates the various treaties entered into by the British Government with the Imaum of Muscat, whose African dominions comprised the islands of Zanzibar and Pemba, with a coast line of the adjacent African mainland, extending from Cape Delgado to the port of Jubb. By these treaties the Imaum agreed to prohibit, under the severest penalties, the export of slaves from his African dominions, and also the importation of slaves from any part of Africa into his Asiatic dominions.

On the death of a late Imaum, his African and Asiatic dominions ceased to be united under one sceptre, and the Sultan of Zanzibar is no longer Imaum of Muscat.

With the new Sultan regulations appended to the old treaties were entered into, with a view to the suppression of the northern trade. These, however, did not prove effective, and it appears that "the outward slave-trade, in spite of all our efforts, was, up to October 1866, still carried on to a very large extent on the East Coast of Africa, under circumstances of great cruelty; that this trade is very much larger than could be required for the supply of domestic slavery within the Sultan's dominions, which had been protected by the treaty of 1845; that the inland slave-trade is, and always must be, accompanied by all the horrors and miseries of savage warfare and wholesale murder; and we must add, that we are informed on reliable authority that no material alteration in the outward slave-trade has taken place during the past year."

The horrors perpetrated in the prosecution of this traffic are not surpassed by those

which of old wasted the western coast. Every step of it is marked by cruelty and suffering. Makololo, visited by Livingstone in 1850, had just then been reached by slave-trade influences. A tribe called Mambari had offered to exchange with that people some old guns for as many boys. The Makololo had never heard of people being bought or sold till then, and disliked it. The desire, however, to possess the guns prevailed, and the boys, children of a captive race, were given in exchange. Afterwards the Makololo joined the Mambari in a marauding expedition, in which both captives and cattle were carried off, the Mambari having the former, and the Makololo the latter as their respective shares of the spoil.

Thus in various ways, and by various cruelties, the gangs of miserable victims are brought down to the sea-shore. How they are dealt with there is thus described by a Mons. Menon, who had been for some time engaged in promoting the French system of "Free Attachés"—

An Arab chief told us he had, in the forest at some leagues' distance, a *dépôt* of 800 men, whom he would bring to us the next day. I asked the chief to conduct us to his *dépôt*, and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them.

"A man of tall stature, with his spear in his hand, and a *poignard* in his belt, pulled up three posts, which served for a gate to this enclosure, and we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree, (*une grosse branche d'arbre*) of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing, because of the pressure on the throat; others were chained together in parcels (*paquets*) of twenty. The word which I underline is a trivial one, but it exactly expresses the idea. The keeper of this den utters a hoarse cry (*pousse une rougissement*): it is the order for the merchandise to stand

up; but many of them do not obey. What is the matter? Our interpreter, who has gone among the groups, will tell us; listen to him. 'The chains are too short—the dead and the dying prevent the living from rising. The dead can say nothing; but what do the dying say? they say that they are dying—of hunger.'

"But let us leave the consideration of this trader's picture as a whole; and let us look to some of the details. Who is this creature who holds tightly in her arms a shapeless object covered with filthy leaves? On looking close, you see that it is a woman, lying in the mud, and holding to her dried-up breast the child of which she has just been delivered. And those little girls who totter as they strive to rise, and who seem to ask for pity, on what are they leaning? On a dead body. And this man who is working with his hands a piece of mud, which he is continually placing on his eye, what is the matter with him? Our guide tells us, 'He is a troublesome fellow, who set a bad example by throwing himself at my feet this morning, and saying, with a loud voice, 'I am dying of hunger,' and I gave him a blow which burst his eye; he is henceforth good for nothing;' and, he added with a sinister look, 'He won't be hungry long.'"

To the question addressed to the Arab chief, why he dealt thus with the men, his reply was, "I do as my father did before me."

A favourable opportunity now presents itself, by the improvement of which a most complete check may be given to this traffic. The Sultan of Zanzibar proposes to reduce the limits within which the transport of slaves for domestic purposes had been permitted, and by abandoning the protection against our cruisers over three-fifths of his sea-board, to afford them enlarged scope for the seizure of pirate vessels having slaves on board, on condition that he be no longer asked to pay the subsidy to the Imaum of Muscat, which appears to have been arranged by the Indian Government on the separation of the dominions of Muscat and Zanzibar. The following memorial has been therefore presented by the President and Committee of the Church Missionary Society to His Grace the Duke of Argyll, Her Majesty's Secretary of State for India—

TO HIS GRACE THE DUKE OF ARGYLL, K.T., &c., Her Majesty's Secretary of State for India, &c. &c.

The MEMORIAL of the President and Committee of the Society called the Church Missionary Society for Africa and the East—

SHOWETH,—That your Memorialists have for some time past been engaged in the conduct of Mission work, at, among other places, Mombas, on the East Coast of Africa, in the Island of Mauritius, and at the town of Nasik in the Presidency of Bombay, at which places their Missionaries have been brought into contact with many slaves who had been liberated by the cruisers stationed by the British Government upon the East Coast of Africa to watch the East-African slave-trade. At Nasik and in the Mauritius a large number of these slaves, principally children, have been intrusted by the Government to the care of Missionaries of your Memorialists' Society, to be educated and trained by them.

That your Memorialists have recently had their attention specially directed to the existence and conditions of the slave-trade, which is carried on between ports on the East Coast of Africa in the dominions of the Sultan of Zanzibar, and the coasts of Arabia and Persia.

That this trade was originally in the hands of the Imaum of Muscat, and when the Government of this country adopted measures against Slavery as practised upon the Negro, and resolved that it would treat all slave-trade on the high seas as piracy, they consented to make an exception in the case of Muscat, to the rule it had laid down; and, while they expressed their determination to prohibit the export of slaves from his African dominions, declared themselves unwilling to interfere with the status of domestic slavery in Zanzibar and Muscat.

That by various treaties and conventions between Her Majesty's Government, the Imaum of Muscat and the Sultan of Zanzibar, certain limitations have been placed upon the trade, and permission has been granted to Her Majesty's cruisers to seize any vessels carrying on slave-trade, except only such as are engaged in the transport of slaves from one port to another of the Sultan's dominions, between the port of Lamoo and its dependencies in south latitude 1° 58', and the port of Keelwa and its dependencies in south latitude 9° 2', including the islands of Zanzibar, Pemba and Monfia.

The season during which the slave-trade was principally carried on under this concession was from the month of January to May, and the slavers having provided themselves with passes

from the port of Lamoo, the northern treaty limit, availed themselves of the south-west monsoon to run north to the Red Sea and Persian Gulf, eluding the few British cruisers on that station. Her Majesty's Government, seeing the facility afforded by the treaty to the export trade, urged the Sultan of Zanzibar to prohibit the transport of slaves coastwise during the south-west monsoon, hoping that the adoption of this measure would effectually check the export trade from the dominions of Zanzibar.

2. This appears, from a despatch of the Right Honourable the Earl Russell, then Secretary of State for Foreign Affairs to Colonel Playfair, at Zanzibar, dated March 14, 1864, when, referring to this measure, he says, "If these measures are carried out in good faith by the Sultan and his authorities, you need not for the present insist on His Highness entering into a treaty engagement with Her Majesty's Government to prohibit the transport of slaves coastwise from one portion of his dominions to another;" and he proceeds to say, "that the object in proposing this measure to the Sultan was to put a stop to the export of slaves by the northern Arabs from the territories of the Sultan, and from other portions of the East Coast of Africa; a traffic which was carried on to such an extent as almost to depopulate many most fertile districts, and was connived at and assisted by many of the Sultan's authorities and subjects." He adds that Her Majesty's Government do not claim the right to interfere in the status of domestic slavery in Zanzibar, nor with the bonâ fide transport of slaves from one portion of the Sultan's territory to another, so long as this latter traffic shall not be made a cloak to cover the foreign slave-trade, which His Highness is bound by treaty to prevent, and which Her Majesty's Government are also determined to suppress.

When these measures were pressed on the Sultan and adopted by him, there were annually carried into Zanzibar by the Arabs, in whose hands the entire trade is, from 20,000 to 30,000 slaves; and when the transport coastwise was prohibited between January and May the dealers, instead of purchasing at Zanzibar, which was an open slave market licensed by the Sultan, procured their cargoes from various parts of the mainland, shipping them for Arabia, as opportunity offered to evade the few cruisers on the coast.

It soon appeared that the measures thus adopted, instead of checking the trade, aggravated the miseries of the slave, and increased the very great cruelties under which the trade is carried on, and these cruelties, and the loss of life involved in the collection of slaves and their transit to the coast are shown,

from competent authority to be both horrible and enormous. The African traveller, Dr. Livingstone, estimates that of every hundred slaves torn from their homes but ten reached their destination, and he describes the desolation by slave-hunters of whole tracts of country. It is also asserted by gentlemen who have held high positions in Her Majesty's service at Zanzibar, that whereas, forty years ago, the slaves were collected from the coast opposite that island, the slaver has now to go far into the interior, through a depopulated country, to gather his slave gangs.

Full descriptions of some of the cruelties practised on the miserable slaves are to be found in Dr. Livingstone's last work, "The Zambesi and its Tributaries," chapter xviii.; in a pamphlet published in Paris by a Mons. Menon; and more recently in a despatch of Acting-Consul Seward, dated Zanzibar, October 25, 1866, published in the correspondence with British Ministers in foreign countries relating to the slave-trade, and presented to Parliament in 1868.

In addition to the cruelties thus practised upon the unhappy slaves, it should be remembered that the trade is still devastating and depopulating fertile and prosperous regions, inhabited by a peaceable and agricultural population, among whom our English manufactures would find a ready market were it not for the insecurity and panic caused by the slave-trade.

Again, the insecurity of life and property in the flourishing town of Zanzibar, caused by the presence of the slave-traders during the season, is forcibly represented in a report upon the slave-trade made by Brigadier-General Coghlan to the Government of Bombay, dated Nov. 1, 1860. His statements are confirmed by the despatches of Consul Seward, dated 27th August, and Captain Bedingfield, dated Dec. 1st, 1866, published among the reports from British naval officers, relating to the slave-trade, presented to Parliament in 1868.

Your Memorialists are informed that many of the slave-dealers in Zanzibar are British subjects from India, in whose pay are the Arab slavers, and, up to a recent date, the Collector of Customs on slaves was, and may still be, a British subject.

There can be no doubt that the spirit and intention of the treaties under which the Sultan of Zanzibar is permitted to carry on the slave-trade have been violated, and the protection which was intended to be confined to so much of the trade as was necessary for keeping up the status of domestic slavery in Zanzibar has been abused to covering and protecting that foreign slave-trade which Her

Majesty's Government declared it to be their purpose to suppress.

Your Memorialists felt that the most effectual remedy to be applied was the measure suggested in the despatch of Earl Russell before alluded to, viz. the prohibition to the transport of slaves coastwise, and the confining their importation to the actual requirements of the Island of Zanzibar.

Your Memorialists having published this opinion early in last year were thankful to learn, from a despatch of Consul Churchill of 14th August 1867, published in the correspondence with British Ministers in foreign countries relating to the slave-trade, and presented to Parliament in the latter part of the Session of 1868, that it had been proposed to the Sultan to reduce the limits within which the transport of slaves for domestic purposes would be permitted, and to abandon the protection against our cruisers over three-fifths of his seaboard, and that he had agreed to the proposal, asking in return to be no longer asked to pay a subsidy to the Imaum of Muscat, which appears to have been arranged by the Indian Government on the separation of the dominions of Muscat and Zanzibar.

The importance of the concession thus offered is manifest from the opinion expressed by an experienced naval officer, Captain Pasley, who says that it would be the most complete check to the Slave-trade that has been effected since the British Government commenced to suppress it.

Your Memorialists are aware that the return asked for by the Sultan of Zanzibar may raise some difficulty on the part of the Indian Government; but deeply impressed as they are by the cruelties and wickedness of this slave-trade, and concurring as they do in the opinion that the concession proposed by the Sultan affords the most complete check that can be given to it, they would earnestly press upon Her Majesty's Indian Government the desirability of obtaining from the Sultan of Zanzibar an entire abandonment of all the protective treaties, and the adoption of such measures as will effectually terminate this remaining relic of that infamous traffic which it is the pride of England to have swept from the Atlantic.

By order of the Committee,

CHICHESTER, *President.*

HENRY VENN,

C. C. FENN,

J. MEE,

E. HUTCHINSON,

} *Secs. C. M. S.*

CHURCH MISSIONARY HOUSE,
February 16, 1869.

PERÆA.

MISSIONARY TOUR INTO A PORTION OF THE TRANS-JORDANIC COUNTRIES, JEHL AJLUN, THE BELKA, AND KERЕК, BY THE REV. F. A. KLEIN.

(Continued from p. 96.)

We resume the interesting narrative of Mr. Klein from our last Number. Mr. Klein, it will be remembered, was on his way to Ajlun, and had strayed from the path—

Aug. 11—Passing several ruins, with ancient tombs cut in the rock, we now came to the edge of a very deep descent, leading down into a narrow, but most picturesque valley, the Wadi Yábes, which no doubt derives its name from the ancient town of Yábes (Jabesh and Jabesh Gilead), which must have been near this river (1 Sam. xxxi. 11—13.) The scenery was most lovely. Here there was the wild and rocky valley, with its narrow, but rapidly flowing river, hemmed in by reeds and oleander; on its bank two mills, and around them a few olive-trees; men and women now and then bringing wheat on their donkeys to be ground here; on the heights groups of pine and oak-trees, and between them the bright green vineyards. The whole reminded me very much of the “Ban du Roche,” the home of the faithful Oberlin. We rested here for about half an hour in the shade of a large olive-tree, enjoying the sight of water, and then went along the river for about half an hour, and we then ascended a hill, on which we found a small, but clean-looking, beautifully situated village, called Orján, no doubt an ancient town, surrounded by a splendid olive grove and gardens, well watered, and vineyards at some distance. Our tent was soon pitched under a large olive-tree, and a number of the inhabitants of the village, Christians and Mohammedans, came to see me, among these an old, venerable-looking Christian, who well remembered the visit of the French, under Napoleon Bonaparte, to Palestine, and who thought he might be about 100 years old. I spoke to the people of the necessity of seeking first the kingdom of God, and caring for our soul's salvation; and a lively conversation ensued on this and similar subjects, to which Mohammedans and Christians, among these latter also some wandering merchants from the neighbourhood of Beirout, listened very attentively. After sunset I went to the house of the chief man of the Christians, (there are here about fifteen Mohammedan and three Christian families,) and had a Bible meeting there, about a dozen persons being present, among whom were two silversmiths from Nazareth. We spent a very pleasant, and, I trust, profitable evening, in reading and expounding a chapter of the New Testament; some of the hearers asking many

questions, which were answered, and very much enlivened the conversation. I pitied these poor people from the bottom of my heart, and wished something could be done for them. The Christians here, as in most of the villages in Jehl Ajlun, are blacksmiths, and do all the work the fellah requires of them all the year round—as making ploughs, axes, shoeing the oxen—for a fixed quantity of wheat and barley paid at the time of harvest. They generally keep besides some cattle, and grow a little wheat and barley, but on the whole they are very poor. I had very much wished to go a little further on, and sleep at Báon, a small village not far distant from Orjan, but I was told that the people of that place were desperate robbers, and that it would not be quite safe to spend the night there.

Aug. 12—Left Orjan at half-past six o'clock. After a quarter of an hour, reached the small village Baón, (ancient Beon?) between which and Orjan there is only a high hill. Our road now lay through a wild and thick forest, where we had sometimes great difficulty to get our mule along, and where we had to mind our heads and clothes lest they be torn to pieces. At a quarter past seven we reached a place cleared of trees, and now perceived on our right, not far distant, perched on the top of an isolated hill, the strong castle Kálat-er-rabad, from which I was told one could enjoy a splendid view of the surrounding country; but as I had no time to spare, I went on zig-zag paths along the mountains, till we at last reached the village of Ayn Jenneh, a beautifully situated large village, with well-watered gardens and plantations of fig-trees. I spent some time at the house of a Christian blacksmith, who accompanied us to Ajlun, about a quarter of an hour lower down in the valley. Ajlun, judging from the many ruins, columns, parts of fortifications and castles, and Greek, Latin and Arabic inscriptions, must formerly have been an important and wealthy city. There is a beautiful spring here, yielding plenty of excellent water, and the valley in which the village is situated seems to have been formerly cultivated in gardens, as is now the valley of Nablous, but now everything is neglected. Much as I had wished, I found that I could not now give a whole day to Ajlun, and not exactly knowing the distance

to Kufrengi, our next night's quarter, I started again, after having seen the young man of whom I had heard at Salt, and several other people, who had collected round me near the spring. They very much wished to have a school opened for their children, and to receive themselves instruction in the word of God. There is a small Christian community here. They had a priest living among them till lately, but they possess neither church nor school, and are totally neglected. Towards noon we reached Anjara, a small village on the slope of a hill. The Mohammedan Sheikh of the village, and the Greek priest living here, the one who had formerly stayed at Ajlun, and several other persons, came out to see me, and we had some friendly conversation on religious and other topics. I found the Mohammedans very ignorant, but no ways proud and prejudiced, as in many places west of the Jordan. There are in this village about 100 Mohammedan and ten Christian taxable men. The Sheikh, in the course of our conversation, regaled us with a few ridiculous stories of their saints, and of Noah and his sons, and I spoke to him of the necessity of giving their children a better education, to which he quite agreed. In the afternoon we reached Kufrengi, a large village in a little plain, surrounded by hills, with the castle of Rabad looking proudly down upon it. This is the seat of a kind of sub-Governor they call here "Effendi." This Effendi has under him the district of Jebel Ajlun, and is himself under the direction of a Governor residing at Irbid, north of Husn. He being himself absent, his two sons, nice, intelligent and well-behaved young men, came to visit me. These belong to the ancient and very influential family of the "Fureihat," who were formerly lords of this district, but the new system of government has made an end to the influence and power of this and similar great families. An old, venerable Sheikh, of the descendants of Abu Obeidah, a companion of the prophet, on which he prided himself very much, and was greatly honoured by the people, also came and spent some time with me. On matters of religion he spoke in an authoritative way, that plainly indicated he was not accustomed to be contradicted; and when he related some events connected with the history of Noah, Lot and Abraham, in a manner contradicting the statements of the Bible, my native assistant began to correct him, but he turned to him at once with an air of contempt, saying, "Be silent; what do you understand of these things?" When I, however, stated to him that the Bible, from which the Koran had taken those stories, related the events alluded

to in a different manner, he very courteously listened to me. I was astonished to find both this Sheikh and the sons of the Effendi behave so politely, yea, humbly, to a Christian, and to speak of Christians as in every way their superiors. They expressed themselves very anxious to secure to their children a better education than they themselves had received. This village counts about 150 Moslem and three or four Christian families.

Aug. 13—Left Kufrengi at five o'clock in the morning. Two silversmiths from Aleppo, who had been working here for some time, and were anxious to go to Burma, joined us. It seems people do not consider the roads quite safe yet, though they are much safer than formerly. Passing through vineyards, along rocky paths, and through forests, we reached, at six o'clock, Chirbet-el-bediyyeh. At twenty minutes past six we reached a place where an opening in the forest allowed us to see part of the valley of the Jordan, and the mountains west of it. At seven o'clock we passed a ruin called Arabon, and then went down by a very steep road to the Wadi Hammor, where a strong river runs along amidst majestic trees and shrubs of various kinds, which comes, as people told me, from the distance of about one hour east from here. Near the place where we crossed the river they say there is an ancient town, where the streets and shops are yet to be seen. What I heard of this town and its wonders made me very anxious to see it, but as we had a long journey before us, we could not stop or go out of the way to look at ruins. At eight o'clock we reached Chirbet-esh-shkara, and, soon after, Burma, where we rested for some time at the house of our guide, and at half-past four we found ourselves again safely lodged in our tent at Salt. Some of our friends came to visit us, and we had much to relate of what we had seen and heard and done, and to talk over plans connected with the intended journey to Kerek. People strongly dissuaded from this journey, as leading me through countries which could not be considered as quite safe yet. I left the matter undecided, hoping the next day to be able to collect some more reliable information on the subject, so as to be able then to decide the question whether I should go on to Kerek, or leave it for some other occasion, and return to Jerusalem by way of Nablous.

Aug. 14—Received several visitors at my tent, among them Sheikh Gablan, who behaved very politely, and was now like a lamb, assuring me of his friendship, and asking me to remember him to his European friends at Jerusalem, and chiefly to any foreign consuls who may wish to visit Djerash, &c., evidently anxious to make me forget the scene

at Tekiddy, and to prevent my complaining to the Governor. I then paid several visits to Mr. Bahnan, the bishop's catechist at Salt, a very able and efficient native brother from Bagdad, and other native brethren, and afterwards went with the Protestant member of the Mejlis, a brother of our Coja bash of Jerusalem, a very intelligent and generally respected man, to pay a visit to Yoones Agha, the Governor of Salt, an exceedingly friendly old Turk, who has already served in nearly all parts of the Turkish empire, in Europe as well as Asia. His judgment-hall and private apartments were of a most primitive kind: in the castle, on the top of the hill overlooking the town, he occupies two roughly-built rooms, the large one used as a place where the Mejlis meets—several members of the same savage-looking Bedouins were squatting on a kind of divan when I called—and also as his own sitting room: opening into this is a little room which serves as his bed-room. We conversed on the great changes which had taken place recently in the country, and I expressed a hope that evangelization would steadily spread in these parts, and that the Turkish Government would do its best to educate the children of the long neglected and savage inhabitants of these regions. He spoke with great enthusiasm of the reforms which would be introduced by and by; "but," said he, "we must go on slowly with these wild beasts of Bedouins, and act very cautiously." He spoke with great respect of the Protestant catechist and a member of the Mejlis, who are among his best friends at Salt, and he very often sends for them to spend the evening with him. I obtained from him a very warm letter of recommendation to Fendi-l-Faiz, the Sheikh of the numerous and powerful tribe of the Beni Sahr, whom I expected to meet, on my way to Kerek, at Husban. A man from Kerek, a Christian Sheikh, had promised to accompany me to Kerek; but when I asked him to get ready, I found out that he could not venture to pass through the encampments of the Beni Hamida, with whom the people of Kerek were in feud. He had come here some weeks ago in company with the Governor, who had paid a visit to Kerek, and this of course was sufficient protection to him; but now he had to wait for a similar good opportunity of returning to his native place. The beginning of this deadly feud between the Kerek people and the Beni Hamida Bedouins dates back to the visit of the Duc de Lynes to this country. There was near Schihan (a little way south of the Arnou) a black stone, with inscriptions and sculptures, which the duke was very anxious to acquire for the Museum of Anti-

quities at Paris. He made his arrangements with the Sheikh of Kerek, who had the stone removed during night, and when the Beni Hamida came to the spot the next day they missed the stone they considered as belonging to them, and at once, sure that the Kerek people had done the mischief, sat on their horses and went to fight them. They met a party of them in the fields, and suddenly fell upon them: a skirmish ensued, and about twenty were killed and others wounded on both sides. That affair has not been settled since. I engaged my Jebel Ajlun guide, he being a strong, courageous and trustworthy man, well acquainted with the Bedouins and the roads, to accompany me to Kerek.

Aug. 15—Left Salt at seven o'clock; went along the narrow valley extending to the east, and then ascended a high hill by a rugged road, when we reached a little cultivated plain. At nine o'clock saw, to our left, Chirbet-abu-Tineh. A splendid plain expanded before us to the south and east, which is the great granary of Salt. I was told that about 2000 yokes of oxen are employed by people of Salt and Bedouins in this plain for the cultivation of wheat, barley and durra. These plains have also repeatedly become the battle field where the people of Salt, with their Bedouin allies, fought hordes of hostile Bedouins coming from a distance. Our guide described to us in glowing language the fights he had engaged in against the Adwan, the Beni Sahr, the Anazeh, and a number of less famous tribes. He knew by heart many poems commemorating those fights, and singing the praises of valiant men who had fought and fallen on the field of battle. I was very much struck to see how faithfully and correctly these people transmit to their children, by means of such poems, the remembrance of the deeds of their fathers. At a quarter past nine we passed Chibet-el-bascha, at some distance to the east, then Rujon-el-Midmar, at a quarter to ten Chirbet-Echneich. At ten minutes distance to our right we saw in the valley a spring called Ayn-el Hommar. At ten minutes past ten passed Ayn Safoot, a small spring, with ruins near it; at twenty minutes past ten Ayn Suwailihh; at eleven o'clock reached the remains of a large castle, with an ancient wine-press near it; at a quarter past twelve we reached the large ruin of Webdeh, with large cisterns near it, and, a little further on, another ruin, Umm-el-Kanafed; at half past twelve we passed Chirbet-en-Nuweikis; at one, Chirbet el-Kseir. About an hour to our right we saw an important ruin, Abdôn. We had now for some time been pursuing our road through an exceedingly

monotonous and dreary-looking plain, when we suddenly saw an ancient paved road of very rough construction, with blocks of lime and flint-stone stuck in the ground on both sides: this road we pursued till, about one o'clock, we reached the famous city of Amman. We first came to the citadel built on a hill, and commanding the town which was situated lower down in the valley on the banks of a little river. Heaps of ruins, columns and large stones lie about here; parts of temples and of a beautiful Christian church are still preserved: the latter is now used as a stable for camels, which the Bedouins bring in herds to the neighbourhood. This is the Rabbah that Joab besieged; before the walls of this city Uriah fell. It is very clear that Joab took the lower city, "the city of waters," called so on account of its being built on the banks of the river, and now requested David to come and conquer the "city," the Acropolis, built on a separate hill, and higher than the royal city itself. (2 Sam. xii. 26—31.)

Aug. 16—This being the Lord's-day, I had hoped to be able to spend the day at Amman; but having been strongly advised at Salt not to make any stay on the road before having reached Husban, and there not being a tree or a bush near the little encampment to protect us from the great heat, I determined, after having morning service with our people, to go on, in order to reach the encampment of Fendi-l-Faiz at Husban. We left at twenty minutes past eight, and our way took us over an extensive, but entirely uncultivated plain. At twenty minutes past twelve passed Chirb-et-Belaas; at half-past twelve had Nador to our right in a valley. The country here looked exceedingly dreary and desolate, and presented no signs of cultivation; at thirty-five minutes past twelve we suddenly came to a delightful spot covered with pine-trees and brushwood, reminding one of an oasis in the midst of a sandy desert. After a short time we entered the very narrow and wild-looking valley, Wadi Husban, in which we went along until we reached at two o'clock, a strong spring feeding a little river, on the banks of which we saw the black tents of the great Sheikh of the Beni Sachr. We pitched our tent at some distance from their encampment, at the side of a little grove of oleander-trees. Scarcely was the tent pitched, when I saw Fendi-l-Faiz slowly advancing from his large black tent in order to pay a visit to the "consul." I went to meet him in as solemn a manner as I could, and he spent about half an hour in my tent. I told him who I was and what was my object, and was half afraid that, finding I was not a real consul, he would be disappointed and change his behaviour,

which had been kind and respectful towards me. This was, however, not the case, and he continued to treat me with the greatest kindness and respect, ordered at once a kid to be killed for me, and visited me and my people to dinner at sunset. The Sheikh is a man of about sixty years of age, of middle size, with a long tawny face, rather taciturn; but a pleasant smile and a singular flash of the eyes, from time to time, showed his being pleased or giving his assent to certain observations made in the course of the conversation, which chiefly ran on the state of the country, the late changes which had occurred in the Bedouin world, the desirability of giving a better, and, if possible, a totally different education to the children. Several of his chief men accompanied him. Towards evening I returned his visit, and was received by the Sheikh and his son Zattam, and several chief men, in the large tent, which was separated by a carpet in the middle, one-half being the private dwelling of the Sheikh and his family, and the other half the reception room: carpets were spread, and the saddles of camels covered over with carpets were transformed into cushions: coffee was prepared, and conversation carried on in the meanwhile. There were among the Bedouins sitting about some rather intelligent men, but the topic of fighting and plundering, and the present condition of the Turkish Government, and what they may expect from it, were always their favourite subjects of conversation, here and elsewhere, and I found it difficult to engage their attention for some longer time in the discussion of more serious subjects, even of a more general character. Their souls, of course, they are not accustomed to care much for, and religion is not a subject of conversation they are accustomed to. The Sheikh has two sons who know how to read and write. He is at present recognised by the Turkish Government as the representative of the several Bedouin tribes of the Belka, having always been loyal and never rebelled, which it is, however, their own interest not to do, since they enjoy the privilege of escorting the Mecca caravan on the road from Damascus to the Hejaz, and are well paid for it by Government. The Beni Sachr have only lately taken up their abode in the Belka, this having been, before its subjection, the land of the powerful tribe of the Adwan, under their great Sheikh Diab, who is now kept as hostage at Nablous. They still speak of the extensive plains east of the Belka as their country, where they are, however, badly off for a great part of the year, on account of the want of water. The son of Fendi told me that he used repeatedly to stay for three months together with the herds of camels in those

plains without drinking either water or eating bread, camels' milk being his only food and drink: the horses also got camels' milk to drink instead of water, and the camels subsist on leaves of cotani bushes growing in that wilderness. In the course of the afternoon I had several visitors at my tent, among them one of whose courage and remarkable skill in fighting I had heard so much, and whose acquaintance I was very anxious to make, viz. Ali, the son of Diab, who had lately fought the Government troops like a lion. He is now staying here under the protection of Fendi: the Government is very anxious to get him into its hands, but, according to the Bedouin laws of hospitality, Sheikh Fendi would rather deliver up his own son than a guest to whom he had promised his protection.

Aug. 17—As I intended to make a long day's journey in the direction of Kerek, by way of Calirrhoe, I rose very early, and sent over to Sheikh Fendi, in order to get a guide to accompany me as far as Kerek. In the meanwhile I went to pay a visit to Ali Diab, who received me kindly in his large tent, where breakfast, consisting of boiled milk with sugar, bread and butter, was served. His mother, Schaka, an old courageous-looking woman, also made her appearance, with a long pipe in her mouth, and sat down conversing with the men, who all treated her with great respect. This woman is quite famous, and I was told many nice stories relating to her courage and chivalrous spirit. She used, for instance, to go after the men in time of war, with a long stick and a sponge at its end, which was dipped in black colour, and applied to the cloak of any of the men who turned back. By this sign she knew them afterwards, when they assembled in the Sheikh's tent, and put them to shame, and sent them away, without giving them the customary cup of coffee, till they repented and promised to behave better in future. As no guide came after I had waited for him for upwards of an hour, I sent over the schoolmaster to see what was the cause of this disagreeable delay. After messages sent backwards and forwards, I at last found out that Sheikh Fendi was offended and angry with me, and would not allow any of his encampment to accompany me, and for this reason: his son, Sheikh Zattam, had offered to escort me to Kerek, but knowing what *bakaheesh* he would expect, I declined the honour in the most polite manner, asking him merely to provide me with a common Bedouin of his tribe, who, coming from the Sheikh of the Beni Sachr would be a sufficient protection on the road. Now Sheikh Fendi sent me word that the road was dangerous;

that he could not rely on common Bedouins to bring me in safety to Kerek; and that therefore he had ordered his own son to accompany me there; but since I did not accept this offer he could not undertake the responsibility of escorting me further. I now found out that I was fairly caught in the trap, and the chief thing was to get out safely. I had only the choice between returning to Salt and give up Kerek, which I was not willing to do, or to go on without an escort, which would, under the circumstances, have been doubly dangerous, or to accept the honour and expense of Zattam's escort, which latter I saw was the only reasonable thing to be done. So I sent a very polite message to the Sheikh again, telling him that I had declined the honour of his son's company merely because I would not give him the trouble to accompany me, and I knew I could not sufficiently remunerate him for the fatigue and trouble the journey would give him; but that, since he could not trust any one else to bring me safely to Kerek, I very gratefully accepted his offer. After more than three hours' delay, I was at last able to start; Sheikh Zattam is a nice-looking young man of about twenty-five years of age, with bright eyes, brown face, and curls of black hair coming down to his shoulders, a black kefiyyeh over his head, and dressed in a brown abaye. He, as well as his three companions, were well armed with spears, guns and pistols, so I was travelling with an escort against my will. I had now expected that we should go on at a good pace, so as to be able to make up for the time we had lost; but scarcely had we been travelling a quarter of an hour along the little river of Hesban when it occurred to Zattam that a bath in the clear rivulet would be very acceptable, and down he got from his horse and began to bathe, two others of his party joining him, and I determined to arm myself with patience for the rest of the journey. We had started from Hesban at half-past eight, went along in the valley of Hesban on a zigzag path, past some walls belonging to ruined mills, then ascended a very steep and rocky hill, and, in half an hour, reached a small plain from which we could see part of the Dead Sea, the valley of the Jordan, and the mountain's ridge on the west side. Our way then led us into an extensive plain, at the end of which, far to the south, we were shown the mountain, behind which lay Kerek. Here again I could see Jericho and part of the Jordan. It was probably somewhere in this neighbourhood, but more to the west, on the heights that look down into the valley, that Balaam stood when he looked down on the encampments of the Israelites spread out at his feet, and prophe-

sied of the future glory of the people of God and the Saviour who would rise from their midst. At twelve o'clock we reached Chirbet Maïn (Baal Meon), a pretty large ruined town. In the neighbourhood we found in a large cave a fellah with his wife, who were staying here in order to thrash out the wheat they had sown here. This was the first habitation we met with since we left Hesban. From Maïn we went along a pretty well-preserved Roman road, which took us through a most desolate and almost entirely uncultivated country. At a quarter past two we reached a spot where a beautiful panorama of the Dead Sea, and a great part of the valley of the Jordan, with the mountains on both sides, offered itself to our eyes. We now struck off from the direct road to Kerek, as we had to look out for a Bedouin encampment where to spend the night, as from Salt, as far as Kerek there is not a single inhabited village or hamlet to be found where the weary and thirsty traveller may rest and refresh himself with a cup of cold water. It is therefore necessary to shape one's plan of travelling according to the Bedouin encampments, which are sometimes very far away from the road. We now went up hills, down valleys, along untrodden paths which the Bedouin has a remarkable skill in finding out among the confusion of hills and wadis lying between him and the black tents he descries at a great distance. At half-past three we reached a small encampment of the Beni Hamida, perched on the summit of a hill near the river Zerka Maïn, where we were most hospitably received. Carpets were spread, the instruments for roasting and boiling coffee brought, the tent re-arranged so as to shut out the sun and let in the cool air, and everything done to make us comfortable. As it was yet early, and we were quite close to the wadi Zerka Maïn, in which are the hot springs of Calirrhoe, which I was very anxious to see, I proposed to Zattam to go down, but he was not to be moved, and said it would not take us much out of our way next morning. After having spent some time in the Bedouins' tent, and went to my own, the Chateel followed me, with the request that I would give him a baksheesh. Several Bedouins also came. It is most difficult to get these poor fellows to listen with any degree of interest to conversations on subjects beyond the reach of their immediate wants; and how could it be otherwise?

Aug. 18—After an early breakfast I went to a raised spot, at about ten minutes from the encampment, to enjoy the splendid sight. There I saw, quite near on the south, the alley of Zerka Maïn, a deep rent in the

earth, evidently caused by violent volcanic eruption; at my feet, a wild scene of romantic and fantastically-shaped hills; beyond it to the west and north the valley of the Jordan, and the bright surface of the Dead Sea; and on the top of the western mountains, quite distinctly, Jerusalem and Bethlehem. The sight was something lovely and romantic in the extreme. After a quarter of an hour, Zattam and his companions joined us, and we now began to descend through the confusion of hills and wadis towards the bed of the Zerka Maïn, where I knew we should find the bed of hot springs; but none of us knew the exact spot nor the road, and thus, after having wandered about in this dreary wilderness, we had to return and find some one to show us the right road to the place. The hot springs are situated on the right side of the river Zerka Maïn, into which they pour their sulphuric, very hot water. The scenery here is grand, awful and fantastic beyond anything I have yet seen in this country, and well worth being visited. There is the deep rent of the Wadi Zerka Maïn, just making the impression as if the earth had been rent asunder violently to allow a stream of lava to run along between its steep basaltic embankments. There are the blocks of basalt stone, like so many blocks of iron, in this mighty volcanic forge. There are heaps of black and brown stone, looking as if a subterranean fire had just caused them to crack and rise. There, near the springs, are stones and sand in nearly all the shades of the rainbow, and dwarf palm-trees and some other green plants growing in the crevices of these dreary and awful rocks make the place look so much more fantastic. This is indeed a spot worth being visited by a painter, and I do not remember any place in this country which would commend itself to my mind as more appropriate to represent the scenery of our Lord's temptation—anything more wild and awful than this spot. The hot springs, of which there are three, come out gushing under the rocks. Bedouins and fellahs, now and then, come here to seek relief from rheumatism and other diseases, as did Herod, who came here a few days before his death, vainly endeavouring to prolong his miserable life. His famous fortress and castle of Machærus (now Makawer) is not very far from this place, high up on the hills. I was glad to get out of this furnace and reach the plain again. A visit to this spot gives an idea of the convulsions and mighty eruptions which must have taken place when the Lord caused fire and brimstone to swallow up the doomed cities of Sodom and Gomorrhah, and the paradise of the valley to be transformed into a salt lake.

MISSIONS IN CHINA.

THE Yang-chow complication has caused some debates in the House of Lords on the subject of Missions, and more particularly of Missions in China. Some have doubted whether such enterprises should be attempted, and Missionaries sent out to heathen lands, seeing that the message which they bring, being, in the first instance at least, unacceptable to the people, excites angry feelings, and, by so doing, interferes with the successful prosecution of commercial intercourse.

In the year 1813, when the East-India Company's charter had to be renewed, many persons were troubled with the same dread of Missionaries, and, had it been possible, would have closed the door against their admission to the benighted millions of that country. They thought that any attempt to evangelize India would cost us the empire. According to Mr. Charles Grant, "almost all men of influence appeared to think and act on the conviction that duty and success lay in slighting Christianity, while they showed the most delicate regard to the wildest superstitions of heathenism. The periodical press was, scarcely with an exception, opposed to the introduction of the Gospel in India." Men had ruled it as a settled principle in their own minds, that the interests of Christianity were incompatible with the interests of England, and that to promote the one was to endanger the other; and they were not prepared to make so great a sacrifice. Although professedly the followers of Him who spared not Himself, but delivered Himself up for us all, they preferred that the Hindus should remain in darkness, if so be the political and commercial interests of England might remain uninterfered with. It was the un-Christian antagonism of that memorable period that called forth the indignant flashes of the eloquence of Wilberforce. "He said that the proposal which had been opposed so virulently was, not that the Government should embark in the great, good and glorious work of imparting our religion and morals to the natives, but that we should not substantially, and in effect, prevent others from engaging in it. Shall we now, in defiance of the common principles of toleration, lay the religion we ourselves profess under such a restraint in any part of our dominions? No, Sir, it is impossible: you will not, you cannot act thus. If Christianity should be the only untolerated religion in the British dominions in India, the evil would not stop there. The want of toleration would not be a mere negative mischief; the severest persecution must infallibly ensue. For assuredly there are, and, by God's help, I trust ever will be, both European and native teachers prepared, even in the face of death itself, to diffuse the blessed truths of Christianity."

On that occasion the cause of Missions triumphed; and, after searching investigation and earnest discussion, the sanction of the British legislature was given to the introduction of Christian truth into India. "In the House of Lords," writes Marshman, "the progress of the Bill was marked by none of that opposition to the Missionary clause which was manifested in the Commons. There were no old Indians among the Peers, with Asiatic feelings and prejudices, anxious to exalt the virtues of Hinduism, and to exclude the light of Christian truth."

We had thought, therefore, that this question would be regarded as settled, and the Missionary principle and duty having been once nationally recognised, that men who went forth to discharge that duty, if not promoted and encouraged, would at least be subjected to no opposition or reproach.

Yet disputation has arisen, not indeed as regards India, but China; and the question is asked, "What right have we to send Missionaries into the interior of China? Our answer is, "The Lord wills it should be done." His command is, "Go ye into all the world, and preach the Gospel to every creature." Wherever there is providentially an

open door, this duty remains to be discharged, wisely, judiciously, no doubt, but one which we are not at liberty to forego, because in the first instance it may not be acceptable to the people to whom we go, and some opposition may arise. The evangelists of the New Testament did not give up their enterprise because on their first arrival in the country they were not welcomed as friends, but dealt with as enemies. At Lystra Paul was stoned (Acts xiv. 19), yet he returned there (verse 21). At Philippi there was a great commotion, and the charge was brought against them—"these men, being Jews, do exceedingly trouble our city." At Thessalonica the cry was—"These that have turned the world upside down are come hither also." At Corinth there was great disturbance among the Jews. Did the Lord withdraw His servants, and command them to leave? Nay, at this very Corinth He spake to Paul by night in a vision, "Be not afraid, but speak, and hold not thy peace." In fact, if its heralds were to be thus timid, Christianity could never progress. Like every corrective of a great evil, when first applied, it will generally induce irritation; and therefore, lest His servants should become embarrassed, and hesitate as to whether, under such circumstances, it was their duty to persevere, He has declared—"Think not that I am come to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

We claim, then, that Christianity should have free course. If it were not a matter of imperative necessity to man, it would not have been provided, for it has cost much: how much, let the cross on which the Saviour suffered testify; and now that it has been given, it should be dispensed widely with a loving hand, that all may have within reach the one remedy for the great evil with which our nature is afflicted. At the same time, let it be understood that its messengers are ever to go forth in the spirit of their Master, wisely, persuasively, and patiently, avoiding all rash and precipitate action, giving no needless offence, and, when injuriously treated, not rendering evil for evil, or railing for railing unto any man, but, contrariwise, blessing, and diligently essaying to overcome evil with good. Everywhere in the Mission-field rash and precipitate action is to be avoided, and nowhere more so than on the coast of China. Sir R. Alcock informs us that any hostility which has exhibited itself to the proceedings of Missionaries in China has arisen, not from religious intolerance, but from causes partly personal, partly political. Let Missionaries, then, so carefully order their proceedings as to show that, so far from exercising any influence over the people which would interfere with the authority of the local magistrates, they, on the contrary, teach a religion which enjoins "that every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God."

Such has been the aim of the Church Missionary Society. It has been very careful in the selection of its Missionaries. In its proceedings it has avoided everything that has been startling or abrupt, and has gradually introduced itself to the attention of the natives. Confining themselves in the first instance to the free ports, its Missionaries have become well known there; they have lived down prejudice. They have won over to Christianity groups of native converts, not many, but reliable; and have used these to dispense the Gospel of Christ amongst their countrymen. By degrees the truth spread. In one or another town or cottage, beyond the precincts of the free ports, the native agents found a welcome. The door gradually opened for the entrance of the European Missionary, and without pressure the work went on. The expansion of the Mission has been as the opening of a bud: it has been natural, not artificial; it was not forced open, but so dealt with that it spontaneously opened. The influences brought to bear upon it were loving, considerate, forbearing: the truths of the Gospel, the merciful message of a pitiful God, were taught in the Chinese tongue, and by Chinese Christians: the native

Evangelist stood beside his European brother, and, showing in his own person that it was possible to become a Christian and yet remain a Chinese, disarmed prejudice. Difficulties there have been, very rarely when the density of the population is considered, and the ages during which they have been habituated to the notions and practice of idolatry; but whenever they were patiently borne a little remonstrance sufficed to allay the irritation. Thus the mind of China has opened, and never was there a more promising field of usefulness than is presented by that vast empire at the present moment, unless the opportunity for good be put back by some untoward interference, coming like the harsh winds of the present spring to discourage vegetation, and delay the outburst of a glorious summer.

On the side of incautiousness we have not erred.

Now, however, we find ourselves exposed to another accusation, and that from an unexpected quarter. If by some we are thought too forward, by another we are pronounced to be too backward. Some consider we have gone too far, another declares that we have not gone far enough. May we not encourage ourselves in the hope that we have providentially avoided alike the Scylla and the Charybdis, and that we are precisely where we ought to be, in the mid-way channel.

We are now charged with having neglected China, and that because we have not sent out numerous Missionaries, occupying with them the interior cities. "The claims of China as a Mission-field" have not been duly felt nor recognised. "Numerous labourers must enter on the work," for the real question of the day is, "How to multiply European Missionaries in China,"—European Missionaries, moreover, "with ample means." To accomplish this, there must be called into existence a new Church Missionary Society for the "far East," having for its field of labour "Siam, Japan and the Corea, Mongolia and Manchuria, Formosa, and the Loo-Choos, and the many thickly-peopled islands of the Chinese and Japanese waters, containing perhaps a fifth of the population of the world." The new organization may or may not be in connexion with the old Church Societies; but it is thought on the whole that they "have as much and more than they can do," and therefore to raise the needful funds, and adequately to superintend their disbursement, "a separate Institution is required." But the great requirement is a numerous European agency, for the training of which St. Paul's, Hong-Kong, would form "an excellent college;" and this agency, whose "name or connexion is of no consequence," and, inasmuch as name and connexion at the present day are inseparably identified with principles, heterogeneous instead of being homogeneous in principle, is to be precipitately thrown upon the coast of China, and the interior cities to be taken possession of by an invading army.

What cities might be occupied as new centres! What a glorious extension on every hand is the work at Ningpo capable of receiving! At Hangchow! The wonder is the work has been perpetuated; but what enlargement might be made! In Hongkong! What a native population to evangelize at Taiping-shan and the villages of the island! What towns and cities within easy reach upon the adjacent mainland without a Missionary, but open to his entrance! At Shanghai! what a population! And all up the Yangtze-kiang—at Chinkiang, at Nanking, at Gankin, at Kiukiang, at Wuchang, and Hanyang, and Han-

kow—what a field! At Peking! What opportunities, of which the church of Rome is not slow to take advantage, both within the metropolis and in all that vast plain from Taku and Tientsin to Peking, and thence away to Kalgan on the Mongolian frontier! To say nothing of other vast cities and provinces, where the work, now so scantily provisioned, might be repeated, and repeated among the 400,000,000 of Chinese, till the whole staff of English clergymen at home, if transplanted to the far East, might find Missionary employment, till they, each one of them, sank beneath its responsibilities!

"The Yanchow decision," we are told, has facilitated such a process, for thereby "free and safe residence is secured to Missionaries in cities not yet opened to the merchant." In short, as we understand it, the "new Diocesan Mission" is to adopt the

principles and working of the China Inland Mission, and carry them out; supposing that the ample means and numerous agency can be obtained on a scale of corresponding magnitude. We quote the following paragraph from an occasional paper of the China Inland Mission.

This country, considered as a field for Missionary enterprise, is an extremely interesting one. In size it exceeds any other in the world; while its population of four hundred millions—a number it is difficult for the mind to realize—comprises more than one-third of the human family. Its laws, languages, manners, customs, government and religions are eminently peculiar; and the antiquity and intelligence of the people cannot fail to draw attention. It is now thrown open by treaty-right, and it only remains for the servants of God to enter, and publish far and wide the riches of his grace by Christ Jesus. The effect of the late rebellion, which has left its destructive traces in so many large cities, has been to open the eyes of thousands of intelligent Chinese to the powerlessness of their gods or their priests to deliver them in the time of these troubles. In many places the temples destroyed by the rebels have been left in ruins, and the dispersed priests have not resumed their functions. Where this is the case, the minds of the people, unsettled in the creed of their ancestors, are prepared to receive favourably the doctrine of Jesus and the true God, and those who bring it. As yet, in only seven out of eighteen provinces of China Proper are

there any Protestant Missionaries—the eleven interior provinces, with Chinese Tartary and Great Thibet, yet further inland, being entirely without any. Hence the Rev. James Hudson Taylor, who for many years has been labouring for God in China, was led to pray that God would raise up and send at least two European labourers and two native evangelists into each of these unreached provinces, and a few “into the regions beyond.” During the latter part of a sojourn in England for the restoration of his health, which incessant labours had broken, he devoted himself untiringly to bring this project before God’s people, visiting many places of importance in the three kingdoms; and by the favour and confidence which, under God, he obtained, he has been enabled so far to carry out his desires, that already (June 1868), including Mrs. Taylor and himself, there are thirty-four male and female European labourers in connexion with the China Inland Mission (which is the name this enterprise has, for convenience sake, received); one more is on the way, and others are expected to follow. The encouragement hitherto given to Mr. Taylor and his co-operators has been marked, and calls for lively praise.

The mode of action devised by Mr. Taylor is to be copied by the new Diocesan Mission, namely, the occupation by a numerous European agency of inland China, and more especially “the unreached provinces,” and “the regions beyond.” The conception is grand; the execution impracticable, and, if attempted, disastrous. It will be like the memorable charge at Balaklava, affording opportunity for high deeds of individual prowess, but of which a French general aptly remarked, “*C’est magnifique, mais ce n’est pas la guerre.*” Of such propositions we may say that they are more imaginative than real, and that, however grand in their conception, they are not deserving of being designated Missionary work.

The question of agency first demands consideration. The apostolic mode was the employment of a few choice men, spiritual and experienced, whom God the Holy Ghost would vouchsafe to dwell in and empower, using them as instruments for the accomplishment of the great purpose of God. The first Missionary band was of this character. They who composed it were few, but choice. A few spiritual men were deemed of more value than many of an uncertain and unreliable character. Had the great Head of the church been contented to lower the standard of qualification, numbers might have been obtained.

The sixth chapter of John’s Gospel is a case in point. There a great multitude followed Him, and then it was that He brought to bear upon them that discriminating address, which, acting like a winnowing fan, blew away the chaff,—“from that time many of His disciples went back, and walked no more with Him”—leaving behind the reliable residuum, few but faithful—“then, said Jesus, will ye also go away? Then

Simon Peter answered him, Lord, to whom shall we go ? Thou hast the words of eternal life."

Missionaries may no doubt be indefinitely increased if the standard of true Missionary qualification, by which the Church Missionary Society has hitherto been guided in the selection of men, be lowered ; but in the judgment of God they will be no more fitted for the work than Gideon's army before it was thinned down, and ten really spiritual and experienced men would be worth more than a hundred of them.

Men who, through the grace of God, possess the true Missionary qualifications, are not to be had in numbers, nor is it necessary. They who went forth on the first Mission were not numerous—"the number of the names together were about one hundred and twenty"—they were spiritual men, by whom the Holy Ghost wrought, and so the little one became a thousand, and the small one a strong nation.

The European Missionaries of the Church Missionary Society on the coast of China are of this type. They are not numerous, but they are men full of faith and of the Holy Ghost. To their character the Bishop of Victoria, in his recently-published charge, bears full testimony, speaking in honourable terms not only of those who have entered into rest, such as Welton, McCaw, Farmer, George Smith, but of the survivors who are yet at work, such as Russell, Burdon, Gough, George and Arthur Moule, Valentine, Wolfe, Cribb, &c.

But again, supposing that to obtain any number of well-qualified Missionaries, it were only necessary that the foot of official authority should be stamped upon the ground, and forthwith there would start up an host of men, fully equipped for the spiritual warfare, it is not desirable that so numerous an European agency should be transferred to the coast of China, and a staff of Missionaries as large as that "of English clergymen at home" be transplanted to the "far East." This is entirely to misapprehend the true character of Missionary work, as constituted upon scriptural principles, and carried forward after the primitive model. The European force is only initiative ; it raises up the men by whom the work is to be done. The proper office of the European Missionary is to raise up native evangelists, for China must be evangelized by her own sons. This is true of all great heathen masses, but more especially so when they lie outside the limits of the British empire, and are subject to an independent sceptre. The work of the European Missionary is to prepare the leaven and place it in the mass. If European Missionaries of the first quality could be multiplied indefinitely, they would in all probability mistake their proper functions, and, attempting to act as leaven to the displacement of the native-Christian body, would throw everything into confusion. A large increase in the European agency is contended for on this principle, that, if so much blessing has accompanied the labours of a few men, how much larger would not the blessing have been, if, instead of two men at a given place, there had been twelve ? But that is precisely the question. According to man's reasoning it would be so ; but there is one who says—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The providential dealings of the Lord with the Mission work have been such, as to tone down the foreign agency to a bare sufficiency, just enough to initiate the work, but not enough to prevent the employment of the native becoming a matter of indispensable necessity. The European Missionaries have been so dealt with that they have been necessitated to make use of the native Christians, and to give them prominence in the work. Thus they have been kept to their proper functions ; they have prepared the leaven, and put it into the mass ; they are continuing to do so, inoculating the mass in different directions, and the leaven is at work. Let no rude hand disturb the process.

But again, we object to the mode of operation proposed to be adopted, the simultaneous occupation of the cities of inland China, and the abrupt introduction of Euro-

pean Missionaries into "unreached provinces," where they had been preceded by no tentative efforts, so that the people having never heard of them before, they come as suddenly among them as though they had dropped from the clouds. This is not our mode of operation. The free ports, Fuh-chau, Ningpo, Shanghai, have been our starting-points; and there the first groups of native Christians were raised up. Through their instrumentality the work has been advanced into the interior. The little body of native Christians at Ningpo, although numerically small, has been rich in evangelistic capability. In 1861 we find that 140 baptized members, of whom 84 were communicants, had yielded for Missionary service no less than 12 catechists and readers, and 4 schoolmasters. It was in this way that Hang-chow, an interior city, the capital of the Che-keang province, was approached. The claims of this city were urged upon the attention of our Missionary, the Rev. A. E. Moule, by two of the native Christians. Accompanied by these men, he set out on an exploratory visit, and, having hired a house, left them behind to commence the work, nor did he himself enter on permanent residence until after nine months of this preparatory work. The history of the Ningpo Mission was sketched in papers published in our volume for 1866, and a reference to these will show that there has been nothing abrupt in our proceedings, but that they have advanced in the way of a natural growth and progress. The same procedure has been pursued in the Fuh-chau province. The free port has been used as the basis of operation. There again the Missionaries raised up a body of native Christians, not numerous, but reliable, and, through the agency of these first-fruits, introduced the Gospel into the interior.

Has the plan succeeded? Has it been accompanied by tokens of the divine blessing? Let the Bishop of Victoria answer the inquiry. His testimony is all that we could desire on this point. The following extract from his charge, relates to Fuh-chau—

The senior of the two present Missionaries at Fuh-chau, the Rev. John Richard Wolfe, entered upon the Mission early in 1862, and was joined by the Rev. Arthur William Cribb in November 1864. Though cloud and darkness occasionally supervened, our Rev. Brethren have indeed had much to encourage them and invite them onward. The excellent Mission church in the very heart of the city, and the most prominent object among that mass of dwellings, presented, at a cost of 5000 dollars, by the Fuh-chau merchants; the two preaching chapels with their schools, so admirably situated both in North and South Streets; the numerous out-stations extending more than 100 miles in different directions from the central Mission; the active, intelligent, pious and promising band of catechists that supply these out-stations, and give promise at an early date of an efficient native pastorate; the preparandi class, and the native deacon, a pledge we trust of many more to be ordained as good ministers of Jesus Christ; the spirit of inquiry abroad; the ready ear given, and the opening doors whence voices are heard that cry "Come over, and help us,"—invest our Fuh-chau Mission with unusual interest, and present to the church at home a call as loud as ever came from heathen lands

to enlarge this Mission, furnishing the Missionaries with ample means for the extension to which they are challenged, and strengthening their hands with fellow-labourers from home, who shall go themselves, or set free our brethren now in the field to occupy the region beyond, and make efficient, in a Mission of such promise, every department of evangelistic labour.

I visited this interesting and most encouraging Mission in May. I must refer to the "Church Missionary Society's Intelligencer" of September last, and the "Chinese Recorder" of June, for a full report of my visitation. When at Fuh-chau, Lien-kong, Tang-iung and Lo-yuen, in Mr. Wolfe's district, and at Ku-cheng in Mr. Cribb's district, I confirmed ninety Chinese converts; and on Ascension-day, in the Fuh-chau city church, admitted the head catechist, Rev. Wong Kiutaik, to the order of deacon. In the words of the editor of the "Church Missionary Society's Intelligencer," I rejoice to add: "It is not something illusory this movement in China, not a mirage, the result of an overheated enthusiasm, but a reality, a real lake of pure water in the desert, of which the traveller may drink and be refreshed."

Now we also look for the enlargement of the Mission, not by introducing into this

promising field numerous Missionaries from Europe "with ample means:" we expect the enlargement of the Mission from within itself. Although there have been in this province two only of our Missionaries, yet the Lord, "with whom there is no restraint to save by many or by few," has given to the work expansion.

In another passage the Bishop traces the progress of the enterprise; how unpromising at first; what difficulties presented themselves; and how patience had her perfect work.

From 1850 to 1857, Mr. Welton, with Jackson, McCaw and Fearnley, laboured in that city. McCaw died in the Mission, and Welton returned to England only to die, and they were not privileged to baptize a single convert. Nor was it till 1861 that Mr. George Smith, who entered upon the labours of his predecessors, and after three years' patient waiting on his part also, admitted four of a little band of inquirers to Christian baptism. Nor, alas! did these prove altogether satisfactory. But the foundation was laid; and now our brethren Wolfe and Cribb are building thereupon. In this case, too, the divine promise has not failed; for look now on our Fuh-chau Mission! Though slow in growth, like Ningpo, it has become strong and spreading. Wong Kiutaik

is its first ordained native clergyman. And we trust the day is not far distant when several of the native catechists now labouring in the numerous out-stations—at Ming-ang-teng and Lien-kong, and Lo-nguong, and Ku-cheng, will become the native pastors of beautiful flocks, each native church itself a centre of Gospel light, till heathen darkness in Fokien fly before the rise of the Sun of righteousness. Therefore, my Rev. Brethren, grow not weary. Faithful is He who sent you. In due time His promises all will be realized. Plead them; act upon them. "He that goeth forth weeping, and beareth precious seed, shall doubtless come again with rejoicing, and bring His sheaves with Him."

It is so precisely as respects the Ningpo Mission. The Bishop in his charge gives full testimony to its healthful growth. The work commenced in 1848. In July 1851 the Rev. R. H. Cobbold baptized the first two converts. In 1857 they had increased to fifty-one.

In 1859 the British were repulsed at Taku; and as in 1856 the effect of the attack on Canton by the British was felt disastrously at Ningpo, so now the repulse at Taku. The position of the Missionaries became very precarious; inflammatory placards and cruel plots endangered their lives; nevertheless, in proof of the vitality of the Mission, sixteen new converts were that year baptized, raising the number of baptized (including infants) within three years, 1857, 1858, and 1859, from 77 to 105, and the communicants from 32 to 66. In 1860 Tsongyiao, Z'sky, and Yuyau, were occupied as out-stations, and put under the special charge of native catechists. Eight native catechists and four native schoolmasters were now employed under the three European Missionaries, Messrs. Russell, Gough, and George Moule; and (as the result of native agency) the native church now rose from 105 to 140 baptized converts, and from 66 to 84 communicants; while three day boys' schools numbered 68 scholars and a boys' boarding school 8; and 27 girls were under Christian instruction. This year the Mission lost Mr. and Mrs. Gough—a loss greatly to be deplored; that excellent lady returning home, after six years' indefatigable labour, to die within a few days of her arrival in England. The year 1861 opened with three Missionaries in the field, Messrs. Russell, George Moule, and Thomas Fleming; and

two more, the Rev. Arthur Moule and the Rev. John Shaw Burdon, were expected. Shaouhing was occupied by Mr. Burdon and Mr. Fleming; and three converts were baptized there, all of one family, father, mother and son, the son being now at Peking, in Mr. Burdon's employ as catechist. But in November, the rebel Taepings took Shaouhing; and the Missionaries escaped only with their lives. On the 6th December the Taepings attacked Ningpo, and took it on the 8th. For thirteen days the Missionaries remained within the walls of the native city in support and defence of their native converts; but subsequently, at the demand of the British officers in charge of the European residents, they removed to the English quarters across the river Yung. Nor was it till 11th May the following year (1862) that the Imperialists re-took Ningpo; and on the 26th the Missionaries returned to their posts within the city. The Mission chapels and houses had been greatly damaged, though not destroyed; several Christian converts had lost their lives, and many more their property. After fourteen years' active service, Mr. Russell's health at length failed him, and he returned to England; and Mr. Burdon was removed to Peking. After three years' residence, Mr. Fleming followed Mr. Russell home, and the two brothers, the Rev. George and Rev. Arthur Moule, alone

remained. Out of the 150 converts, fifteen had died: nevertheless, such was the indigenous growth of the Mission, that the total number of the converts increased during these years of trouble; the communicants numbered 71, and the Bishop confirmed 34 candidates in Ningpo. The Rev. Jarvis D. Valentine joined the Mission May 16, 1864, and subsequently resided at Hang-chow; but in 1867 his health failed, and he was compelled, though we trust only temporarily, to retire. Yet extension still marks the history of this Mission. Mr. Arthur Moule's itinerancy, the Lake district, the Hill district, the Sanatorium, were regularly visited, and Z'sky was re-occupied. The baptisms of

1865 were double those of the two previous years. And though Mr. George Moule and Mr. Valentine have been obliged to retire awhile, the Rev. John Gretton now supplies their places at Hang-chow, and the Rev. James Bates assists Mr. A. Moule at Ningpo; both of whom I admitted to the priesthood in the Mission Church at Ningpo, on 1st March last; so that, notwithstanding all changes and drawbacks, when last spring I had the pleasure of visiting Ningpo, the Mission numbered — Stations 12; native catechists 13; native school teachers 5; baptized 169, of whom I confirmed 91; communicants, 139; candidates for holy orders 2.

By a few Europeans a native work of great value has been raised up, one possessing a reproductive power, which has already shown itself, and, by the blessing of God, will do so still more. Out of 169 baptized persons, 139 are communicants. Of the 139 communicants, thirteen are native catechists, and five school teachers; that is, no less than one-ninth of the Christian body is directly engaged in evangelistic labours.

Such, then, is the condition of the Society's Missions on the coast of China. The testimony adduced is that of the Bishop of Victoria, and, as he has given it, we place it before our readers. Of the Fuh-chau work he says, "No Mission exceeds in interest and instruction that commenced in May 1850 by the Rev. W. Welton and the Rev. R. D. Jackson." The Ningpo work he describes as "a flourishing Mission that promises to remind us of the Psalmist's description of the Israelitish vine, 'Thou didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.' Nevertheless these stations have been, we are told, "hardly sustained."* They have, however, been sustained sufficiently to render each a centre and a parent root, so that extension has been secured; not, indeed, by European agency, but by means of native agency; and this, observes the Bishop of Victoria in his charge, "we admit to be of the most effective and interesting character, though it needs very careful and judicious European superintendence." The European Missionaries have thus superintended, and the Mission has extended itself by an indigenous growth, so that it responds to the Psalmist's description of the Israelitish vine, Ps. lxxx. 9. And yet we are informed that the struggle has been "rather to keep what we have got, than to advance;" and if there be no advance how can there have been extension?

The ripe moment for giving expansion to these Missions, has arrived, and how this might best be done has been with the Parent Committee a subject of careful consideration. Measures were decided upon, which, having been submitted to the consideration of the late Archbishop of Canterbury, received his full approval: if the execution of them has been obstructed and delayed, the fault rests not with the Society.

* In relation to the Shanghai Mission, the following extract from the Parent Society's Report for 1864-65, pp. 190, 191, supplies whatever information may be necessary. The testimony is that of the Rev. T. McClatchie—"I preached two Sundays ago at our Mission church in the city to a congregation of about thirty persons. The faces were all new to me.

"Yesterday week I attended Chinese service at Bishop Boone's church in the city, and I had the great satisfaction and enjoyment of receiving the holy communion, for the first time, from a Chinese clergyman. Wong Seen-Sang, at whose admission to priests' orders I lately assisted, is now rector of the church in the city. After service I went into the vestry, and the remnant of my blind class, when they heard I was there, came in to speak to me. The greater portion of the members of that class are now in eternity: some died from sickness, and a few were shot by the rebels during the siege. Those who remain are, so far as man can judge, walking in the fear of the Lord.

But now it is proposed that the old Society, which has borne the burden and heat of the day, be summarily dismissed; that its Missions be wrested from it, and transferred to other hands. A new organization of preponderating magnitude is to be called into existence. Mr. Wolfe's and Mr. Cribb's districts are to "be sub-divided," and "two or three fresh Missions are to be inaugurated." "Fresh labourers" are to be invited into "the extensive Mission field" of Ningpo. But why supersede the old and tried organization, and the old and tried Missionaries? Their work has been signally blessed, so much so, that among the natives themselves there has commenced a healthful process of evangelization? To change the front of an army in the presence of an enemy is a hazardous experiment, to be justified only by extreme necessity. But to change the whole organization of a Mission, and that at a most interesting yet critical period of its history—to take its management out of hands long exercised in the direction of various Missions, and well versed in their philosophy—to overpower the veteran Missionaries on the spot by numbers of men fresh from Europe, ignorant of the language and idiosyncrasy of the Chinese people, who are expected to carry China by a *coup de main*—appears to be a proposal so crude and ill-considered, as to be scarcely deserving of a serious answer.

Hitherto has been the seed-time which precedes the harvest, and this, it is admitted, has been long, laborious and painful. Hitherto has been the time of laying the foundation of the temple, and this has been done by the first workmen; and they have laid it "deep and firm." Now the harvest is at hand; but they who sowed the seed are not to reap it; and the superstructure is to be raised, not by the old builders who laid the foundation, although, to lay it "deep and firm," they wrought "under ground and out of sight," but by "later builders," and that upon the principle written by St. Paul, "I have laid the foundation, and another buildeth thereupon." But was Paul at Corinth when he wrote these words? Nay, he was far away; he had gone forward on his mission. Has the Church Missionary Society abandoned its stations in China? Has it withdrawn its Missionaries? Then why should another reap what its Missionaries have sown? Is there no such practice as "building upon another man's foundation?" That was a proceeding which Paul eschewed—"Yea, so have I strived to preach the Gospel, not where Christ is named, lest I should build upon another man's foundation."

If such crude schemes are indeed to be attempted, let them at least be at a distance from our work. Let them be enterprised in some new field, where Christ has not been named, and where their ill-success may not exercise a prejudicial influence on the spring season of our Missions.

The island of Hong-Kong affords a fair field for such an experiment. It lies within the territorial jurisdiction of the Bishop of Victoria. The opportunities which it offers are thus described by him—

Hong-Kong presents much opportunity for an important and efficient Mission, and should be vigorously maintained. St. Stephen's church is well situated for public preaching; and frequented as is the city of Victoria by Chinese from the mainland, whom curiosity not unfrequently brings to hear the foreigner preach, and to whom an opportunity is thus given to hear for himself the much maligned doctrine of Jesus, perhaps a finer position for preaching the Gospel is scarcely to be found in China. I have seen the chapel crowded with curious and anxious faces on the Sunday evening as the Rev. Lo-sam-yuen has preached

to the assembled crowd. Many of them might leave next day or that week in their junks for various destinations on the mainland, and, by God's grace, carry away with them what might prove a blessing for eternity to themselves, their families, their friends, their fellow-countrymen! I should like to see one or more preaching chapels opened, both in the native part of the city and at Aberdeen and other spots. Hong-Kong has yet to hear the Gospel, and Christian schools in connexion with such chapels, of which, I regret to say, we have not one in connexion with the Mission, might prove a great blessing to the young. Besides,

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Hong-Kong should have its branch Missions on the mainland. Large native cities, within easy and safe access from Hong-Kong, are open to the Missionary. And I can see no reason why Hong-Kong should be second to any Mission in China as to widespread and permanent usefulness. If, from the presence of a large European population, some special

difficulties and discouragements exist, on the other hand there are advantages and facilities that turn the scale, and may be expected to make Hong-Kong, when fairly occupied by Christian Missionaries, and operated upon with faith, energy and hope, a Mission station of first-rate importance.

NATIONAL RECOGNITION OF CHRISTIANITY ON THE PART OF THE SOVEREIGN AND GOVERNMENT OF MADAGASCAR.

THIRTY-FIVE years ago the Missionary aspect of Madagascar was wintry and drear. The queen of that day, a bitter opponent of Christianity, had prohibited the profession of the Christian religion by any of her subjects, and in 1836 the Missionaries departed from the island. This was followed by persecution. Many "were accused of reading religious books and uniting in Christian worship," and punishments by fine, imprisonment, or unredeemable slavery, were inflicted, one devoted Christian woman being put to death. "In 1838 Rafaralahy, a young man, who had accompanied the first Christian martyr to the place of execution, shared her fate. Others wandered from place to place in much suffering and imminent peril." In exciting so great enmity against the Gospel, the enemy availed himself of an old device, often before employed by him, and as often tried in vain. The bush was indeed on fire, but it was not consumed. "The more they afflicted them, the more they multiplied and grew." "Much water was cast upon the fire to quench it; yet did the fire burn brighter and hotter." "The effect of these sanguinary proceedings seemed to be the very reverse of what the Government intended. The attention of all classes was thereby drawn to the subject of religion, and the confidence of many in their idols appeared greatly weakened, while the Christians seemed to be confirmed in their faith by the severe ordeal through which it had sustained them." In 1849 the storm of persecution rose to its greatest height, and it blew a hurricane. "More than 2000 persons were implicated: many were subjected to heavy punishments, and eighteen individuals, including some of high rank and station, were put to death." It was indeed a time of severe sifting; but its action was that of the furnace in relation to the ore; the dross was consumed; the gold came forth purified. The reality of the work was evidenced by its endurance, and another proof was given to the world that Christianity, if genuine, is indestructible. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shalt thou condemn."

In 1862 Queen Ranavalona died, and on the succession of Radama II. the long-closed door was re-opened for the return of the European Missionaries. Large congregations awaited their arrival—500, 1000, 1500, meeting every Lord's-day; and so rich was the promise of an abundant harvest, and so obvious the necessity that this opportune juncture should be improved to the uttermost, that the Rev. W. Ellis, who may well be designated the apostle of Madagascar, asked at once for 10,000*l.* "to build four spacious places of worship on the spots consecrated by the martyrdoms and tortures of the native converts."

Since then the progress of Christianity among the Hovas has been remarkable. If stayed for a time, the pent-up waters have been gathering force during the delay, and now that the obstructions have been removed, and they are free to flow on, they are doing so the more rapidly; as if to recover the time which had been lost. Less than

two years back the London Missionary Society was privileged thus to report of the work in Madagascar—

In Madagascar still have the churches rest and are edified ; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied. Perhaps nowhere in the world may there be found churches of Christ more completely enjoying a true peace, a clear faith, a simple, heavenly joy. They have come out of great tribulation ; the ransomed of the Lord have returned. The long and dreary march through the gloomy valley of the shadow of death is over. Nor Pope with his cunning devices, nor Pagan with his spear, his stones, his fiery flame, has subdued or deluded them. Fresh from exile, from prison, and from chains, they have entered the land of Beulah. The garden of God welcomes them with its fragrance, and spreads before them its delicious fruits and matchless flowers of undecaying bloom. The winds are hushed around them. Loaded with delicious fragrance, the air breathes balm ; and, streaming through the over-shadowing trees, the radiant sunshine pours over all the golden glow of a rich summer's eve. All good things are around them for comfort or for beauty ; and grace has enriched them with fulness of blessing unto the utmost bounds of the everlasting hills. He who was with them when they passed through the waters, and when the flame kindled upon them, is their Captain still. He is leading them to the tender pastures and beside the still waters. They dwell beneath His shadow with delight ; His banquet is spread ; His banner over them is love. The lines have fallen unto them in pleasant places. They camp under His care ; and, while the ear is ravished with triumphant songs from the unseen seraphs, whose loving guardianship preserved them in their days of peril, stayed on the everlasting arms, in perfect peace, they rest and are refreshed.

If the measure of our suffering be the measure of our greatness, we cannot wonder that this martyr church is strong in faith, giving glory to God. Hence all the quiet but solid strength of their present prosperity. Hence the great increase, but not too rapid increase, in their numbers, amounting to seventy-nine churches, containing 4400 members, in a Christian community of at least 18,000 individuals. Hence it is, that though persecution left them poor, they have built nearly a hundred village chapels ; that their search into the word of God is deep, continuous, and unwearied ; that their congregations are crowded ; that, at a Missionary prayer-meeting held early in the day, sixteen hundred persons gather together ; and that, when a volunteer

preacher finds it inconvenient every Sabbath to visit a distant village, his brethren invite him permanently to reside there, and offer to pay him a sufficient income till that village shall be christianized.

And how shall we forget their day of jubilee, when, on the 22nd of January last, the first stone church in memory of their martyrs was set apart for worship ? By the entire Christian population, and even by many heathen, it was felt to be a truly festive day. From early dawn they began to gather around the edifice, eager to secure a place on an occasion so memorable. You see the little parties of Christian villagers making their way across the western plain. Streaming along the high road of the city, the many processions, headed by their singers, mount to the noble platform of rock on which the church of Ambatonakanga stands. The building will hold eleven hundred people, but over four thousand have gathered around it. The doors are opened at eight : sixteen hundred manage to squeeze in, and the remainder wait in patience for five hours more, to get their turn in the afternoon service. The English Missionaries, the native pastors, are all there ; and then follows one of the strangest things in their eventful history. Attended by a procession, duly marshalled with music, high officers of the government bear from the queen a condescending message of congratulation and encouragement. And then the Native Pastor opens the service. He is one of the earliest Christians in the island, a man of great ability, of noble, long-tried character. He was converted in the old chapel that stood on that very ground. For years he was hunted for his life ; but the Lord kept him. His noble wife, a true martyr, died in chains ; but, hid in hollow walls, in holes of the rock, in solitary huts and cowhouses, he marvelously escaped. And when at last, like the rest of the "slain" church, after long silence he walked once more through the "streets of the city," his "enemies beheld him" in wonder. There he stands in the face of day, honoured and known, the native pastor of that church, and the appointed tutor of the queen's adopted children. Over the graves of the martyrs prince and people exchange a cordial welcome. There, where one queen, raging furiously against the Gospel, had bound its followers, in sight of her old palace and of the now sacred spots where she had destroyed their lives, another queen sends to the same people, her Christian subjects, by Christian officers, her royal message of peace, recognising their religion, assuring them of her protection, and

giving them true liberty to worship as they will. And who can doubt that the hearts of all assembled turned gratefully that day to yet another queen, who, in her height of power, and in her loneliness of sorrow, had not

forgotten God's despised and persecuted ones, but had prayed that, as a favour to herself, their persecution should cease, and the persecuted be set free?

The proceedings at the coronation were of a character so remarkable as fully to justify the strong language employed in the preceding paragraph that the queen has "recognised the religion of her Christian subjects."

The Bible, so long proscribed throughout the land, occupied an honoured place on the occasion.

In the royal speech liberty of conscience

was assured to the people in clear and decided terms: "This is my word to you in regard to the praying; it is not enforced, it is not hindered; for God made you."

That ceremony, which excited so much enthusiasm amongst a great multitude of not less than 400,000 people, who were present on the occasion, constituted indeed a remarkable epoch in the history of Madagascar, for not only was it "distinguished by the absence of all reference to idolatry," but by the *first public national* recognition of Christianity on the part of the sovereign and government of Madagascar."

On a broad platform, raised for this occasion, around which the thousands of her subjects from different provinces assembled, the queen directed a small table to be placed by the seat which she occupied in the centre of her court; and on this table was placed the handsome Bible presented to her predecessor

by the British and Foreign Bible Society. On the canopy raised over the royal seat, on the west side, were inscribed the words; "Glory be unto God;" on the north side, "Peace on earth;" on the southside, "Good will among men;" and on the east side, "God shall be with us."

When the British Queen, on the extension of her Sovereignty over India, put forth her royal proclamation, she avowed herself a Christian; and while, by her own high example, she thus commended Christianity to her Indian subjects as well worthy of their consideration and acceptance, she disclaimed all intention of enforcing it by authority, or interfering in the slightest degree with the free action of their consciences. The Queen of Madagascar, on ascending her throne, has also avowed herself a Christian. She has done so in the most public and solemn manner. On the opening of the second memorial church the queen was present, attended by her prime minister.

It was considerably past nine o'clock when the Missionaries met the queen on her arrival at the principal entrance north of the building, and accompanied her and the leading officers inside. As soon as her majesty was fairly seated, the singers were admitted to a place set apart especially for them, and immediately afterwards all the doors were thrown open to the people, who had been patiently waiting outside for several hours. For some time the crush was terrible, and, after every available space was occupied, the pressure near the doors from the crowd outside was so tremendous that it seemed as if some serious accident must result.

When at length silence had been obtained, and the national anthem had been sung, the prime minister, in the name of the people paid the usual hasina to the queen. Then, turning to the congregation, he gave a short address, urging them to become Christians by trusting in Christ, and accepting the Bible

as the word of God. He told them that by doing so they were not worshipping the forefathers of the white people. God forbid that they should do that. "What," he said, "shall I despise Andrianampoinimerina? Shall I despise Lehidama? Shall I despise Rabodonandrianampoinimerina? Shall I despise Rasohermanjaka? No, it is not so, but we worship the God who created us; and Christ who died for our guilt." He closed by exhorting the people to cleave to the religion of Jesus Christ.

The regular service then commenced. I read a short paper stating the purpose for which the church had been built, and the arrangement made with the late queen for securing it in perpetuity for the London Missionary Society and the Malagasy Christians associated with them. Mr. Sewell then read a portion of Scripture; the son of the prime minister's eldest sister offered prayer; Mr. Briggs read a very excellent paper on Church

Principles ; the native pastor of the church preached from the words, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things" (Ps. lxxii. 18) ; Mr. Pearse offered prayer ; and Mr. G. Cousins then preached a most eloquent sermon, riveting the attention of the congregation to its close, notwithstanding the heat of the chapel, and the unusual length of the service. At its close Mr. Street pronounced the benediction, the national anthem was again sung, and the people, after saluting the queen, dispersed.

I ought to mention that the queen, just as the service was about to commence, having noticed my Malagasy Bible lying upon the book-board, and seeing that it had a common

brown binding, and was not in any way improved by several years' constant use, sent down her own, a handsomely bound one, presented to her by the Committee of the British and Foreign Bible Society, and requested the preachers to use it instead of the old one.

It was generally acknowledged, both by the natives and Europeans, that the opening had been a great success. The presence of the queen and her highest officers, the speech of the prime minister, the immense number of people in attendance, and the exceeding excellence of the sermons preached, all combined to make it a day which will not readily be forgotten.

Having thus, by her own personal example, commended Christianity to the acceptance of her people, she declares in her royal speech that her authority should be so exercised as that the religion of Christ should have free course, and yet the individual conscience be left unconstrained in its decision—"And this is also my word to you, ye under heaven, in regard to the praying : it is not enforced, it is not restrained ; for God made you."

Moreover in putting down practices inconsistent with a government which is now avowedly Christian, the royal authority has been already and most properly exercised, and no doubt will continue to be so.

Another step in favour of Christianity was taken yesterday. There are in Imerina a number of weekly markets, and several of these have hitherto been held on Sunday, much to the grief of the various Christian congregations near them. A proclamation was made in the large market here yesterday, to the effect that markets that have been hither-

to held on Sunday shall in future be held on Monday instead. This has given very great pleasure to the Christians in the several districts where Sunday markets have been held, and I do not think the heathen will feel much annoyed at the change. Many of them will doubtless begin to attend the chapels instead of the markets.

To remove, by its authority, public scandals which interfere with the free action of Christian truth, and indispose the people to frequent the churches where opportunities of Christian instruction are afforded them, is undoubtedly the duty of a Christian government.

We find, also, that the state has already given direct help to the church ; as yet in a matter comparatively small, but it is the bud which betokens a more full development. The circumstance to which we refer occurred in connexion with the new memorial church, which "occupies a commanding site on the southern extremity of the long ridge of rock on which the city of Antananarivo stands. As the ridge here falls away on three sides—east, south and west—the church, with its handsome and lofty spire, is a most conspicuous object. The people are delighted with its appearance, and the authorities admit that it is a handsome addition to the structures of the city." The Missionary "to whose earnestness, skill and genial temper the successful erection of the church is chiefly due," adds—

I have never witnessed so much astonishment as this church has excited. Hundreds came to look at it during the week previous to its dedication, and daily, during that week, my hand was warmly pressed by men and women of influence, who were loud in their

expression of thanks : among them were the remaining wives of the first Radama. The government are proud to have such a building : their interest in the matter was seen by their sending some eight hundred men to remove the tombs in the front of the church.

So remarkable has been the progress of events, and so rapid has been the transition of Christianity from an obscure and persecuted condition to that of being publicly and

nationally recognised by the sovereign and government of Madagascar, that one of the Missionaries seems apprehensive lest the movement has been too fast, and may not be unaccompanied by danger.

Mr. Cousins has told you of the new law forbidding Sunday trading. This will be a great boon to many. I would rather, however, the markets had been stopped on other than religious grounds. A government of

this kind, so accustomed to manage and regulate everything for the people, can scarcely refrain itself from attempting to control the religion of the nation.

That undoubtedly would be an abuse of the royal authority. At the commencement of a new state of things, in the conduct of which there must be much of inexperience, great wisdom is needed, so that the proper medium may be attained which is so well stated in the Thirty-seventh Article of the Established Church, that while unto the Queen's Majesty appertains "the chief government of all estates of this realm, whether they be ecclesiastical or civil," "we give not to our princes the ministering, either of God's word, or of sacraments;"—but we are fully persuaded that the same discrimination and tact which have marked the past conduct of the London Society's Missionaries in Madagascar will continue to be vouchsafed to them. In the facts which have occurred we see nothing inconsistent with the inherent and essential tendencies of Christianity. Christianity is a climbing plant, and must needs culminate. It begins with individuals; it progresses through congregations; its apex is nationality.

The grain of mustard-seed, the least of all seeds in proportion to that which it produces, shall grow until it is the greatest among herbs; nay, until it becomes a tree, so that the birds of the air shall come to lodge in the branches thereof. Christianity, planted in a land, first lays hold on the poor, as Paul says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." And so it was in the apostles' time: Christianity was then in the beginning of its growth; it commenced by laying hold on the lower ranks; and this is the glory of the poor, that, in every land where Christianity is introduced, they first receive it. But does it stop there? Nay, it climbs upwards through the gradations of society, until it entwines itself around the monarch's throne, and graces the jewels of his coronet; and the king and his princes and the people render united homage to Him who is King of kings and Lord of lords. In thus interweaving itself with the various elements of the national fabric, it strengthens and consolidates the whole structure. It is not to strengthen itself that it thus climbs; but that it may consecrate the nations to the service of the living God, and thus be their glory and their strength. In its early history, Christianity has shown that it needs no earthly supports, no arm of flesh to lean upon; for when in its infancy it had no followers except from amongst the poor, it was persecuted by the great; yet the floods of persecution poured upon it did not extinguish the sacred fire.

By many, church and state are regarded as two distinct organizations, one religious and ecclesiastical, the other political and secular; and which, having thus no essential or inherent affinity with each other, have entered into a contract, whereby the church undertakes to be amenable to the commands and complaisant to the wishes of the state, on the condition that it receives as its recompense state support and state maintenance. Hence we are continually met by the epithet used in a reproachful sense of a state church; that is, a church which *per se* has no vigour, no robustness of constitution, and which, but for state support, must fall to pieces.

Are they, however, two distinct organizations, or simply one viewed under different aspects? If they be distinct bodies, what makes up the church? Surely all its members are not only members of the church, but members of the state also. Its clergy, its laity of diverse ranks, all have their place in the state, as well as in the church: in one view they are citizens, in another, churchmen. Certainly, then, church and state have some affinity: they overlap each other; and it is possible to conceive of a national church so expanding itself, and that without dereliction of essential principle, as to comprehend within its embrace the whole nation, and then church and state would be essentially the same body viewed under different aspects.

Let it be also remembered that the onward movement of Christianity—its momentum—is to be attributed to the influence which it exercises over the unit—the individual. It claims, not a partial obedience, a qualified surrender, a submission in some points, while others are carefully reserved. He who becomes proprietor of a house expects free entrance to every portion of the tenement. Christianity also claims entrance everywhere, that it may possess the whole heart, the whole man, and rule therein with sanctifying power. Enthroned in the man, it claims to influence him in all his walk, as well public as private; and as it thus guides and conserves him amidst the temptations of life, it expects of him devotedness to the Lord Jesus Christ, so that, in all positions, he shall faithfully confess Him, and do what in him lies to win others to the obedience of faith.

Take the head of an establishment. He is a Christian, and knows the blessedness of being so. Shall he not christianize his establishment? Shall he monopolize its light—a dark lantern in the midst of the house? or shall he not draw back the screens and let the light diffuse itself? Surely he will feel this to be his duty. The question is, How shall it best be done? Certainly one mode of action will not be omitted: he will establish family worship in his house. There will be a church in the house, as is frequently referred to in the pages of the New Testament. He will bring into requisition the influence and authority which belongs to him as the head of the family, and use them for this purpose; and he will do so with a view to the best interests of those who, in the providence of God, are placed under his influence and authority. (Gen. xviii. 19.)

Let us, by an easy transition, pass from the consideration of a private person to that of a sovereign. He is the head of a nation, as the other exemplification was the head of a family. Christianity has climbed up so far as that it has brought him under its influence. He is in a high position, and may do much to influence others. Shall Christianity be contented to preside over his private life, and yet be excluded from his regal and public one? As an influenced man he knows its value, he knows the value of Christian principle in the government of himself, and in the management of his household. In the more important acts of his regal office, shall he not avail himself of the same divine principles to uphold and guide him? And as he feels every day their ennobling power, does he not also feel himself bound publicly to profess them, and do that as a king which he has already done as a father? He has established family religion in his house. Shall he not, as a king, do all that in him lies to establish pure religion in the land, so that the opportunities of Christian teaching and instruction may be brought within the reach of all his subjects?

And let it be supposed that he is not alone in these convictions and desires, but that others share in them; that Christianity, having fought its way through prejudice and contrariety, has succeeded in bringing under its sway a large proportion of men of various ranks, some of the people, others of the senators and statesmen of the land, and that they are of the same mind with the king on this important subject; that, on looking around them, these Christian men perceive that the opportune moment has arrived when they might invest Christianity with a national recognition and establish-

ment; and that, persuaded it was for the good of their fellow-countrymen they should do so, they set up the golden candlestick of a state church, on which the light being elevated might shine more widely over the land; is there anything in the spirit and dictates of Christianity which should preclude them from so doing? Quite the contrary. In doing so they would be acting in conformity with the genius and tendencies of Christianity.

Moreover, by adopting such a course they would block out an evil, as well as secure a good: they would exclude Romanism from the chief place, the ascendancy of which is incompatible with the exercise of civil and religious liberty.

We find that in Madagascar there is some uneasiness on that score.

With more than double our number of manœuvring Popish priests here, it is very important that the Directors should keep up our numerical strength in the capital, even though they may have to neglect, for a few years, some of the more distant churches to

enable them to do so. In addition to this, without additional help it will be impossible for the Missionaries efficiently to carry out the important suggestion of the Directors in reference to a Training Seminary for native teachers.

And it is this consideration, we conceive, which will reconcile all true Protestant Missionaries, to the recognition by the Madagascar government of Protestant Christianity under one particular form, although it be not the form which they would themselves prefer. It is not the form that saves, but the essential truth which is enshrined in that form. This is the jewel, the form is but the casket. A man is not saved by being an Episcopalian or a Presbyterian, &c., but by faith in Jesus Christ. It is to the honour of our great Lord, and to the advantage of his truth that it should be nationally recognised. Let this then be done, even although it be at the cost of our own convictions on points which, however important, are not essential to salvation. We shall be glad to see the common Protestantism uplifted as an ensign upon the land.

METLAHKATLAH;

OR, TEN YEARS' WORK AMONG THE INDIANS.

THE great object of a Missionary periodical is to keep pace with events as they occur. Thus new facts are grafted upon the old ones, and the record, when the numbers are bound together, becomes a history of the progress of the particular Society in whose service the periodical is engaged. This, as a book of reference, is invaluable.

But it has also its disadvantages. Individuals who wish to grasp in one full and rapid view the features of a Mission, find it tedious to search it out through a long series of volumes. Probably they have not the time to do it, still more, they have not the inclination, and they prefer to remain uninformed; and so they divest themselves of any passing interest they had felt. If, indeed, they were once acquainted with the past history of a Mission, and the facts connected with its origin and progress, they would then take pleasure in the new intelligence that is published, because they could connect it with the knowledge they had already acquired, and which would serve as a foundation on which the new materials might be built.

Brief histories, therefore, of the different Missions, characterized by a judicious selection of facts, and these combined in an interesting way, so that the whole shall form a pleasing picture, are very valuable. There is in a Missionary history much richness of detail. Around the central points of a spiritual character may be grouped much of general interest, having reference to the country, climate, appearance and habits of the people. Thus the Missionary enterprise, which is in truth the gem, may be set in the midst of many accessories, which thus become like the gold in which the diamond is

fitted. Such books would supersede the use of many vapid and injurious publications—stories of fiction which excite while being read, but, when finished, leave the mind discontented, for there is a consciousness that it has been amused but not instructed; that no valuable residuum remains; that if anything be left behind it is something which must be promptly and with a strong effort cast forth, for if suffered to permanize it will work, not healthfully, but injuriously upon the character.

And yet a literature which shall amuse without injury, and interest so as to refresh, is absolutely needed, for minds often grow weary; and as the physical system, after a year's labour, requires that the tension should be relaxed, and, amidst the beautiful scenery of the Alps or Pyrennees, recover its tone, and so be fitted for renewed exertions; so, at the close of the day, the mind that has been much exercised finds it needful to unbend, and, amidst the scenery of some well-written book, which combines the beautiful with the useful, to forget the business of the day.

Of such a literature, Missionary publications, of the character we have endeavoured to describe, are well fitted to constitute a portion. There have been several of them, admirable as the commencement of a series, drawn up by one who had a mind to combine, a pen which described with great elegance what had been conceived, and a loving heart which beautified the whole with its own Christian grace. The authoress of "South-Indian Sketches," "The Rainbow in the North," "The Sunrise in the Tropics," "The Southern Cross," is no longer with us. She is among the many loved ones and choice ones who have passed over, calmly and safely, the loving Lord whom they had served holding back the waters, to the happy shore beyond; and since her departure, until the present time, the silken cord has been left where it fell from her hand, and none have taken it up. And this we can understand; for to write a Missionary history requires a thorough acquaintance with a very extensive subject. A few facts, broken off hastily from the tree of Missionary knowledge, and grouped tastefully together, may live long enough, and exhale sufficient sweetness to suffice for an address at a meeting; but when thoughts are written they remain, and if they have been put together by an incompetent person, their crudeness soon becomes conspicuous. The pleasant and useful work which had fallen from Miss Tucker's hand waited for some one to take it up, and we rejoice to find that there has been a recommencement of the series, and that in "Metlahkatlah," or "Ten years' work among the Tsimshcean Indians," we have the first, we trust, of many others.

The subject is well selected, the facts connected with the Mission being peculiarly striking and full of interest. It is one, also, of recent origin, and as its experiences all lie within the compass of ten years, the account of it is brief without being meagre, and is well fitted to attract those who are unacquainted with, and for that reason indisposed to read, Missionary information. The preface introduces to us the four great tribes of Indians, each estimated at 10,000 souls, which, on the shores of the North Pacific, dwell between the parallels of 49° and 54° 40' north latitude, amongst one of which, the Tsimshceans, our Missionaries, have commenced their work—a work which, we trust, will gradually extend itself over the whole of these tribes. The providential circumstances in which the Mission originated; the memorandum drawn up by Captain Prevost, and published in the "Church Missionary Intelligencer;" the result of this paper in the anonymous gift by two friends of 500*l.* for Vancouver's Island; the ready acceptance by Mr. Duncan, then a student at Highbury College, of the Parent Committee's proposal that he should go forth as the first Missionary; his entrance on the work, and the formidable difficulties he had to encounter; the barbarous condition of the Indians, their revolting and cruel rites;—all these points are successively dealt with. That which lies in the way of every Missionary on his first arrival in a heathen land, his ignorance of the vernacular, his proximity to, and yet exclusion from, the people, until he has mastered

it and made it his own, had first to be grappled with. It was a happy moment for Mr. Duncan when the string of his tongue was loosed, and, in the Tsimshcean tongue, he was enabled to tell these poor Indians the good news from heaven.

June 13: Lord's-day—Bless the Lord, O my soul, and let all creation join in chorus to bless His holy name! True to His word, "He giveth power to the faint, and to them that have no might He increaseth strength." Bless for ever His holy name!

Last week I finished translating my first address for the Indians. Although it was not entirely to my satisfaction, I felt it would be wrong to withhold the message any longer. Accordingly I sent word last night (not being ready before) to the chiefs, desiring to use their houses to-day to address their people in. This morning I set off at about a quarter to eleven, accompanied by the young Indian, whom I have had occasionally to assist me in the language. In a few minutes we arrived at the first chief's house, which I found all prepared, but the people had not assembled. Very quickly, however, two or three men set off to stir the people up, and in about half an hour we mustered about one hundred souls. This was the first assembly of Indians I had met. My heart quailed greatly before the work—a people for the first time come to hear the Gospel tidings, and I the poor instrument to address them in a tongue so new and difficult to me. Oh, these moments! I began to think, that, after all, I should be obliged to get the Indian to speak to them, while I read to him from the paper in my hand. Blessed be God, this lame resolution was not carried out. My Indian was so unnerved at my proposal, that I quickly saw I must do the best I could by myself, or worse would come of it. I then told them to shut the door. The Lord strengthened me. I knelt down to crave God's blessing, and afterwards I gave them the address. They were all remarkably attentive. At the conclusion I desired them to kneel down. They immediately complied, and I offered up prayer for them in English. They preserved great stillness. All being done, I bade them good-bye. They all responded with seeming thankfulness. On leaving, I asked my Indian whether they understood me, and one of the chief women very seriously replied, "Nee, nee," ("yes"); and he assured me, that from their looks he knew that they understood and felt it to be good. We then went to the next chief's house, where we found all ready, a canoe sail spread for me to stand on, and a mat placed on a box for me to sit upon. About 150 souls assembled, and as there were a few of the Fort people present I first gave them a short address in English, and then the one in Tsimshcean. All knelt

at prayer, and were very attentive, as at the other place. This is the head chief's house. He is a very wicked man, but he was present, and admonished the people to behave themselves well during my stay. After this I went in succession to the other seven tribes, and addressed them in the chiefs' houses. In each case I found the chief very kind and attentive in preparing his house and assembling his people. The smallest company I addressed was about fifty souls, and the largest about 200. Their obedience to my request about kneeling was universal, but in the house, where there were over 200, some confusion took place, as they were sitting so close. However, when they heard me begin to pray, they were instantly silent. Thus the Lord helped me through. About 800 or 900 souls in all have heard me speak, and a great number of them, I feel certain, have understood the message. May the Lord make it the beginning of great good for this pitiable and long-lost people, and to Him be ascribed all, all the glory! Amen. I returned to the Fort about 5 P.M.

I could not observe the people very much as I was speaking, for I had to mind my paper, so I cannot give any particulars respecting their reception of the word. One chief I heard responding his "Nee, nee," after every clause; and another thing I observed was, that the chief, who lately killed a slave to gratify his pride, did not attend. His house was got ready about the neatest of any, but he had gone some little distance away, being, I suppose, ashamed to be present. I am happy to think that strangers from several surrounding tribes happened to be here to-day, and as they generally quarter themselves in the chiefs' houses, a good many of them must have heard me speak. Some of them are from Queen Charlotte's Island; some of them from a place called Naas, on the mainland, about a hundred miles away from here; and some from Stikkeen, a place about 200 miles north of this place. Although the Stikkeen Indians and the Queen Charlotte Islanders speak a totally different tongue from the Tsimshceans and from one another, yet they all understand a great deal of Tsimshcean from coming here to trade.

It was encouraging to Mr. Duncan to find that this, his first effort, was not without result. On June 15th, he writes:—

"This morning the young Indian who accompanied me last Sunday to the chiefs' houses, came in. He told me that the people

were alarmed at what I had said on Sunday, and many of them cried when they saw me speaking to God. Some few understood part of what I said, although I prayed in English, and what they understood had startled them. Next time I go he says they will be more prepared to receive me. I have not been

very anxious to inquire what the people thought of the message, for if I had I should have gathered up, no doubt, a great deal that was not true. May the Lord work, and then effects which are unmistakeable will soon follow!

Thus, in June 1857, the Sun of revelation rose on the long-benighted shores of the North Pacific. How different the scenes which at the same time were being enacted in India, where our troops had just broken ground before Delhi, and every day was marked by sanguinary conflict. And yet Mr. Duncan was not without his dangers. The medicine men took the alarm, and became his bitter opponents. They attempted to terrify him: they had the mind to murder him, but they had not the courage. Calmly, resolutely, he went onward, and after a time the storm subsided, and the work progressed. The winning, persuasive influences of the Gospel were brought to bear upon these poor Indian hearts, which the gloomy superstitions in the midst of which they lived had rendered so shut and hard, and they opened as the bud expands beneath the genial power of spring.

In August 1860 Mr. Duncan gives the following very interesting account of the progress of his work—"Hitherto I have been able to report (as a result of the Mission) little more than a few changes for good of a general kind among the Indians here; but now I am happy to inform you that some few are beginning to confess the name of Jesus, and give me good hope for their future and eternal welfare. I am occasionally cheered by seeing and hearing of fruit which I had not expected, and I have reason to believe that many truths from God's word have penetrated the mass, and that many Indians are now in the constant habit of offering up simple prayers to Jesus. I will only relate one pleasing circumstance which evidences this:—One night, when I was encamping out, after a weary day, the supper and the little instruction being over,

my crew of Indians, excepting one old man, quickly spread their mats near the fire, and lay down to sleep in pairs, each sharing his fellow's blanket. The one old man sat near the fire smoking his pipe. I crept into my little tent, but, after some time, came out again to see that all was right. The old man was just making his bed (a thin bark mat on the ground, a little box of grease and a few dry salmon for his pillow—a shirt on, and a blanket round him—another bark mat over all, even his head, formed his bed in the open air, during a cold dark night in April). When everything was adjusted, he put his pipe down, and offered up, in his own tongue, this simple little prayer, 'Be merciful to me, Jesus.' Then he drew up his feet, and was soon lost to view."

Hitherto the locale of the Mission had been at Fort Simpson. This place is situated on the mainland, a little to the south of the 55° of north latitude. If the eye passes, on the map, from the Pacific Ocean through Dixon's entrance, having the Prince of Wales' Islands on the north, and Queen Charlotte's island on the south, the position of Fort Simpson on the main shore, near the mouth of the Simpson River, will at once be seen. At the commencement, when Mr. Duncan was strange to the Indians, and his teaching, subversive of all their old superstitions and evil practices, aroused the wrath of the medicine men, it was well that he should have the protection of the Fort. But now that many of them had become well disposed toward him and his teaching, it soon appeared that the demoralizing influences connected with the Fort exercised a blighting influence on these inquiring minds, and that, if a Christian congregation was to be formed, the site of the Mission must be changed. For this purpose an old home of the Indians, a village called Metlahkatlah, was selected, situated in a lovely channel about seventeen miles distant from Fort Simpson.

They would there be free from the influences of the Fort, which were decidedly adverse to the well-being of the Mission; they would

have more opportunity of effecting a social improvement among the Indians, which seemed well nigh impossible at Fort Simpson; they

would have plenty of beach room, which was most essential to the comfort and welfare of the coast Indians, who have so many canoes to take care of, and the whole of the beach at Fort Simpson was already more than conveniently occupied; and, moreover, they would have plenty of land suitable for gardens, which they did not now possess at their present station, and a channel always smooth, and abounding with salmon and shell-fish, while its beauty formed a striking contrast to the dreary country around. As everything seemed in favour of removing to Metlahkatlah, and as the project met with the entire ap-

proval of the Governor, it was at length resolved upon. The winter was occupied in preparing wood for the buildings, in the expectation that the work would be completed in the spring; and in the prospect of this change, and the desirableness of undertaking fresh work among some of the other tribes, Mr. Duncan urgently appealed for a third Missionary to be sent forthwith to join them. "Again I would earnestly crave for another helper. I can assure you that it is *now or never*, if the Indian races are to be benefited by Christian Missions."

On the 27th May 1862 Mr. Duncan started for this new home, accompanied by about forty Indians, men, women and children, in six canoes. In about ten days they were followed by a fleet of about thirty canoes, so that nearly one whole tribe, called Keetlahn, was gathered together at Metlahkatlah, to the number of 300 or 400 souls. They have been joined by some of other tribes which lie within a circle of seventy miles around Fort Simpson, viz. Songash, Nishkah, Keethrahtla and Keetsahlass Indians, and here they form a well-ordered Christian community. In a letter dated October 1862 Mr. Duncan says—

About 400 to 600 souls attend divine service on Sundays, and are being governed by Christian and civilized laws. About seventy adults and twenty children are already baptized, or are only waiting for a minister to come and baptize them. About 100 children are attending the day school, and 100 adults the evening school. About forty of the young men have formed themselves into two classes, and meet for prayer and exhorting each other. The instruments of the medicine men, which have spell-bound their nation for ages, have found their way into my house, and are most willingly and cheerfully given up. The dark and cruel mantle of heathenism has been rent so that it cannot be healed. Numbers are escaping from under

its deadly embrace. Customs which form the very foundation of Indian government, and lie nearest the Indian's heart, have been given up, because they have an evil tendency. Feasts are now characterized by order and good will, and begin and end with the offering of thanks to the Giver of all good. Thus the surrounding tribes have now a model village before them, acting as a powerful witness for the truth of the Gospel, shaming and correcting, yet still captivating them; for in it they see those good things which they and their forefathers have sought and laboured for in vain, viz. peace, security, order, honesty and progress. To God be all the praise and glory! Amen and Amen.

In 1863 the settlement was visited by the Bishop of Columbia. There were 57 adults and children to be presented for baptism.

It was my office to examine a number of those Indians for baptism. I was several days engaged in the work. One day I was engaged from eight in the morning till one o'clock the next morning. It was the last day I had, and they pressed on continually to be examined. Night and darkness came. The Indians usually go to bed with the sun, but now they turned night into day, in order that they might be "fixed in God's ways," they said. "Any more Indians?" I kept saying, as eight o'clock, nine o'clock, ten o'clock, twelve o'clock, and one o'clock came, and there were always more Indians wishing to be "fixed" on God's side. I shall never forget

the scene. The little oil lamp was not enough to dispel the gloom or darkness of the room, but its light was sufficient to cast a reflection on the countenance of each Indian as he or she sat before me. The Indian countenance is usually inexpressive of emotion, but now when they spoke of prayer and trust in God, there was the uplifted eye, and evident fervour; and when they spoke of their sins there was a downcast look, the flush came and went on their cheeks, and the big tear frequently coursed from their manly eyes. Their whole hearts seemed to speak out in their countenances.

In the summer of 1866 we find the bishop again at Metlahkatlah, and as a ship of

war was in harbour, the Queen's birth-day was celebrated with festivities which were thus described in the Victoria "Daily Chronicle" of June 1, 1866—

At an early hour on the 21st of May a party from the ship decorated the bastion and the principal buildings with a festoon of flags of various nations. The day was perfect, the sun shone bright, and all the beautiful scenery of islands, placid sea and distant mountains, contributed to the delight. Precisely at twelve o'clock a royal salute of twenty-one guns boomed forth from the ship, to the great satisfaction and some astonishment of the clean, orderly and well-dressed groups of Indians, who had now gathered to the village square to participate in the proceedings of the day. There were healthy children playing at ball and taking turns at the merry-go-round; young men were striving at gymnastic bars; the eighteen policemen of the village were in regimentals, ready for review; and the elders walked about the happy scene, comparing the old time and new.

During the earlier part of the day a distribution of gifts took place: biscuits were given to 140 children, who sang in English "God save the Queen," and other pieces. Better behaved children, more orderly and obedient, there could not be found in any land. Next came 120 elderly men and women, to whom a few leaves of tobacco were an acceptable token of sympathy; the sick, too, were remembered; and last, not least, the councilmen and constables. Gifts, however, are not the order of the day in Metlahkatlah. All who come there are taught to depend upon their own industry. Not a few have suffered the loss of all things by leaving home, friends and property elsewhere, to come here. The most exciting thing of the day was the race between five canoes, manned by forty-one young men and men in their prime. The course was about two miles, round an island in full view of the village. Three canoes, two of women, had their contest. Foot races, and such like amusements, completed the programme of that part of the festivities. The crew of the "Sparrowhawk" had their holiday on shore, and appeared equally to enjoy the occasion. A remarkable

contrast was afforded by the arrival of a fleet of Bella Bella canoes, whose savage owners, with black and red painted faces, dirty uncombed heads, and tattered blankets, showed off to advantage the well-dressed and respectable Metlahkatlans. After a time the heathen visitors became convinced of their disadvantage, and prudently retired from observation.

The bishop visited in a canoe the island gardens of the Mission. They number about 150. He found many of the owners, men, women and children, planting potatoes in the deep, rich mould, the accumulation of centuries. They use lines for the trenches, and deposit sea-weed, and excellent manure, upon the potatoe, which is cut into pieces, and placed about six inches apart. Abundant crops of excellent food are thus obtained, and not only are their own wants supplied, but they sell to other Indians. The seed now used was raised from a ton presented by the bishop in 1862, when the gardens were commenced. Looking at these garden islands from the Mission, we were impressed with the marked industry and order of the settlement.

How different thirty years ago was the spot! Then heathenism, in all its terror, held dark dominion. Beneath the soil of Mr. Duncan's garden many skulls and human bones were exhumed; but this was not the burial-place of the Taimsheeans. These were the bones of slaves murdered on feast-days to display power and wealth. It was a saying, that every chief's house was planted on the dead bodies of slave's. The slaves body was cast out unburied, to be the food of dogs. Now all is changed: no sound of heathen revel or dark magic is ever heard at Metlahkatlah. The cross of the Prince of peace surmounts the chief building, which is the house of God, and the church bell daily draws glad hundreds of Indians to lift up the heart in spirit and in truth to their great Father. "The desert blossoms as the rose, and the wilderness has become a fruitful field"

A second station has been formed upon the Naas River, north of Fort Simpson, among the Nishtak Indians. It was commenced by the Rev. R. A. Doolan, who reached the coast in the beginning of 1864; and now that, after four years of persistent labour, he has been obliged to return to England, the charge of Kincauleth, for such is the name of the new station, has devolved upon the Rev. R. Tomlinson.

We have given a mere outline of this very interesting Missionary book.* If our readers wish for more of the details we should advise them to purchase it for themselves.

* "Metlahkatlah: Ten Years Work among the Tshimsheean Indians." Church Missionary House. Price Sixpence.

It ought to be on the drawing-room table of every Christian family. It has already progressed to its second edition, and we trust that its rapid sale will be an encouragement to the author to follow it up by interesting histories of other Missions. There is a wide field before him.

And now we shall avail ourselves of our privilege as a periodical—for no other kind of publication can keep pace with the progress of events in healthful and growing Missions—and give to our readers a letter received from Mr. Duncan subsequent to the publication of this little book, and dated November 25th, 1868—

I feel thankful, deeply thankful, to Almighty God, to be able to say that His gracious hand is still with us, and that His blessed work is still advancing at and around Metlahkatlah. Though we are pressed with *fresh* trials and oppressed with *fresh* enemies, and feeling still more our own weakness and unworthiness, yet to keep progressing surely indicates that God is with us. We take courage. God will perfect that which concerneth us. The enemy is only permitted to annoy, but not to destroy us; only to make us stand more to our arms and look more imploringly and constantly to heaven; nor is he permitted to triumph over us. To God, to our Triune God, be all the praise and glory!

Our Sunday services continue to be well attended, and almost invariably to include numbers of visitors from surrounding heathen tribes. I cannot but be cheered to see the crowds that flock to hear God's word, and especially so when I reflect who they are that compose those crowds. Lately, on a Sabbath morn, as I looked out of my room window when the bell was ringing for church, what my eye saw filled my cup to overflowing, and raised my heart to God in adoring gratitude. First there was a very aged woman, staff in hand, stepping with such solemn earnestness. After her came one that had been a very notorious gambler: though now almost crippled with disease, yet he seemed to be forgetting his infirmity, and literally to be leaping along. Next followed a once dissipated youth, now reclaimed; and after him a chief who had dared, a few years ago, proudly to lift up his hand to stop the work of God, now with humble mien wending his way to worship. Then came a once still more haughty man of rank; and after him came a mother carrying her infant child, and a father leading his infant son, a grandmother with more than a mother's care watching the steps of her little grandson. Here followed a widow, then a young woman that had been snatched from the jaws of infamy. After these came a once roving spirit, now meek and settled; then there followed a once notorious thief; and the last I looked upon was a man walking with solemn gait, yet hope fixed in his look. When a heathen he was a murderer. He had mur-

dered his own wife and burnt her to ashes. What are all these now, I thought, and the crowds that accompany them? Whither are they going, and what to do? Blessed sight for angels! Oh the preciousness of a Saviour's blood! If there be joy in heaven over one sinner that repenteth, with what delight must angels gaze on such a sight as this! I felt such a flow of gratitude to God come over me. My heart was stirred within me, for who could have joined such a congregation as this in worship and have been cold? And who could have preached the Gospel to such a people and not have felt he was standing where God was working?

A very encouraging and hopeful movement has developed itself during the past year. After each service on the Sunday most of the young and middle-aged Indians re-assemble for reading the Scriptures. The adult males, numbering about one hundred, are superintended by four native teachers; and the females, who assemble in separate houses, are taught by the young women who have passed through a course of training in the Mission house. All the teachers come to me at the close of each service for special instruction for a few minutes; they then proceed to the several classes. All read over carefully the text, translate it word by word, simple comments and addresses are offered by the teachers, concluding with singing and prayer.

This is a spontaneous, and, to me, a very pleasing movement, and through it I hope and pray God will put forward those of the natives to whom the ministry of His word may be entrusted. One of the teachers, Samuel Marsden, a very consistent and energetic Christian young man, already feels himself called upon to give himself up to God's work, and is asking to be taken into the staff of the Mission. I contemplate engaging him soon; and at no very distant period I hope, through God's help and blessing, to be able to place native teachers in several of the heathen tribes around us. Many of the tribes are stretching out their hands for help, and God seems preparing His servants at Metlahkatlah to carry it to them. The accomplishment of this plan I regard as the next great step to be taken in the affairs of this Mission.

During the past year I have registered thirty souls that have joined our settlement from the surrounding heathen tribes. Whole tribes talk of soon joining us, but this I do not anticipate will be the case yet. The way is very difficult and the door narrow for them.

During the past summer, we, with every surrounding village of Indians, have been visited with measles. The disease was brought up by the Hudson's-Bay Company's steamer "Otter," to Fort Simpson, and quickly spread to every tribe around. At Metlahkatlah there were ten deaths out of about 150 cases, and the mortality was even much greater in some of the places near us.

Before the measles had left us Admiral Hastings paid us a visit in H.M.S. "Sparrowhawk." He was exceedingly kind, and expressed himself as much pleased with what he saw of the Mission. About the same time I received a letter from His Excellency Governor Seymour, enclosing a copy of an extract of a letter received by His Excellency from the Duke of Buckingham, Secretary of State for the Colonies, which expressed his gratification on learning our progress and welfare at Metlahkatlah from the Governor's despatches.

The profits arising from the trade at Metlahkatlah have this year rendered immense service to the progress of the Mission.

By means of these profits we finished, before the close of 1867, our large market-house, soap-house, and blacksmiths' shop. Since then we have been busy erecting a saw-mill, which was nearly finished when I left Metlahkatlah for Victoria, from whence I am writing this letter. I hope to find it at work when I go back. Altogether I shall have spent, when the mill is finished, about 800*l.* on public works from the trade profits.

The good the market-house is doing in facilitating the preaching of the Gospel to our heathen neighbours is very great, more than would, I think, arise from an itinerating Missionary.

It used to be almost impossible to get strange Indians to assemble for any special effort in instruction. Now all is changed. The men who come for trade to us occupy this house, and are in a sense my guests, and I ever find them ready and happy to hear me, or hear the young men of our village, address them after the hum of trade has ceased.

The progress of education among the children, with the exception of the Mission-house boarders, is only slow as yet, they are so often called away to join a fishing or hunting expedition; but I hope, when I have more efficient help for the natives, I shall get the mass of children better forward.

PERÆA.

MISSIONARY TOUR INTO A PORTION OF THE TRANS-JORDANIC COUNTRIES,

BY THE REV. F. A. KLEIN.

(Concluded from p. 128.)

WE now present the concluding portion of Mr. Klein's Journal. We left him on the mountains to the east of the Dead Sea—

Aug. 19—After a refreshing night's rest, we started at a quarter past six o'clock. Our way led us again, like yesterday, over hilly ground of the character of Judea hills. We saw many heaps of ruins and walls of what were formerly vineyards, but only wheat, barley and durra is now grown here by people of Salt, who come to plough and sow in winter, and to reap in summer, but do not live here. The valleys were full of partridges, which furnished as a good dinner. For some time we went along the wadi Heidan, in which there was not much water—in some places its bed lay quite dry—and then went down a very high hill into the bed of the river Waleh, which we crossed, at a place where it was quite dried up. A little further on, at about half-past eight o'clock, we reached a beautiful part of the Waleh, with a broad sheet of water, bordered by reeds, oleanders, and

tamarisk-trees, which little shady paradise was too tempting for my Bedouin friends, and they persuaded me to rest here for a few hours, and promised to prepare a good dinner. I, myself, would rather have travelled on towards Kerek; but as I knew neither the proper distances nor the intervening stations where we could spend the night, I had no choice but to accede to the request of Zattam, and stay here, when he told me that the only Bedouin encampment we should be able to reach to-day was quite near, and that we should therefore have time to enjoy a few hours rest. It is indeed a work of patience to travel with Bedouins, especially when one is entirely in their hands. Our horses were consequently tied to the trees; we ourselves lay down in the shade; some went to bathe, others caught fish, and two of the Bedouins were ordered by Zattam to go and fetch a good kid from the

next flock. The shepherd began to protest and curse; but when he was informed that it was for Zattam, the son of the Sheikh of the Beni Sahr, he kept silence. The kid was killed, and in less than an hour our good friends were sitting round what they considered a splendid repast of roasted and boiled meat, and devouring it with the greatest greediness, as if they had been starving for three days. The Bedouin is able to subsist on very little, some milk, a handful of flour or dates, when he cannot get anything else; but when he has an opportunity of eating he feeds like a hyena. At half-past one o'clock we started from our most romantic resting-place, and travelled again through hilly ground, resembling very much the mountainous district of Nablous, the hills being much higher and bolder than the ones we had met with on our way to Amman and Hesban, where the country was much more flat. At about half-past four we reached another encampment of the Beni Hamida, quite close to Diban (the ancient city of Diban), situated on two low hills covered with ruins. We were very kindly received by the Sheikh of this encampment, an old friend of Zattam, who, however, had not seen him for a long time and who was almost mad for joy at meeting him, embracing and kissing him at least a dozen times, till he almost threw him on the ground. There also was a wandering merchant from Damascus, who had spread out his merchandize in a large tent.

Aug. 20.—After a few hours' sleep, greatly disturbed by the wailing and crying of a number of women in a tent quite close to ours, where a youth had died in the night, we got up, in order, if possible, to cross the wadi Mojeb (river Arnon) before sunrise, but so many delays occurred, that we were not able to start before four o'clock. It took us about one hour across the plain till we reached the wadi Mojeb. This deep valley formed the boundary between the country of the Moabites and the possessions of the children of Israel, and a strong natural boundary it is indeed. The scenery is grand. It took us an hour and a half to get to the bottom of the wadi, where I found the remains of a Roman bridge, a little water, the river being almost dried up now, and a few reeds and oleander shrubs, and large blocks of basaltic stone in the bed of the river. The valley is very narrow at the bottom, perhaps not more than fifty paces broad, and then began the ascent, exceedingly steep again, along a pretty well-preserved Roman road on the other side, which again took us one hour and a half; so that it was the work of upwards of three hours to cross a valley not broader than fifty paces at the

bottom. As far as I could see, the character of the wadi was the same higher up. Having reached the top of the steep ascent, we saw before us the extensive plain of the country of Moab. After having rested a little here, near what seemed to be the ruins of a Roman fortress, strongly but roughly built of black basaltic stone, we started again at a quarter past eight on our way to Kerek, and pursued our way mostly along a Roman road. At ten we reached the hill of Schihan, then passed several ruins, among these Kasr-beit-el-Kerm, probably an ancient temple, well built, and with pieces of large columns lying about, reminding me of the style of the Djerash buildings. At some distance to the right I was shown Yerud, an ancient ruin near a river, and another ruin, Jherra, also close to a small river, but none of these places are inhabited. At one o'clock we passed Er-rabba, the ancient capital of Moab, on a slightly elevated hill in the midst of the dreary plain. There were heaps of stones and pieces of walls to be seen here, but nothing indicating its former power and wealth, as in the case of Djerash and Amman. At about three o'clock we at last caught sight of Kerek, with its castle and town perched like an eagle's nest on the summit of a majestic-looking rocky hill, itself a fortress. Such I should have imagined to find the ancient capital of the Moabites. When we came near to Kerek we had first to descend into the deep valley, in the midst of which the mountain rises on which Kerek is built. The valley is narrow but pleasant-looking, a little stream running through it, with a mill and some green gardens on its banks. We ascended the high hill on a pretty good road winding round it, and at last found ourselves in the heart of this famous town, of which I had heard and read so much, which I had so often longed to visit. The castle, though partly ruined and much damaged, looks grand, and seems to look down with pride and contempt on the little extremely miserable-looking and badly-built houses of its present inhabitants. The town, however, is very large, and contains a great number of houses, built in pretty much the same style as the houses at Salt, only much worse.

Aug. 21.—At one o'clock I started from Kerek, accompanied for about half an hour by several of the Christians, who were most anxious to have a Protestant school opened among them, and who urged me to come as soon as possible. As this account of my journey has already become too long, I will not further take up time by a detailed account of the journey from Kerek to Jerusalem, but only just mention the different stations at which we stopped.

We followed the course of the wadi Kerek. At half-past four, opposite a place where there are three hot springs similar to those at Calirrhoe; there are also such springs in wadi Hammad, a wadi a little north to the wadi Kerek. At six o'clock we came out of the wadi Kerek into a little plain, and pitched our tent near the river Dráa. The little plain which extends from here is called the Hish-el-Mazráa (the forest of Mazráa). Of Zoar, which is put down in maps in this place, I saw nothing, nor did my guides know anything of such a place.

Aug. 22—Started at a quarter to four o'clock in the morning. Went along on softly undulating hills of sand and stone. No tree was to be seen. At a quarter to five came to the small plain of Eseil, covered with a kind of acacia-trees and various kinds of brushwood. On the top of the rocky mountains on our left were the villages of Keth-rabba, El-Arak and Chanzeera. At twenty minutes past six had reached the end of the thicket, in which we saw some wild boars. At twenty minutes to seven at a place called Mureisid, a famous hiding-place for robbers. Now passed the little plain of Nmeira. At a quarter past seven passed the little river Nmeira. At half-past seven passed a miserable little well, Nebi Salahh. At a quarter to nine, crossed the wadi Keneyyeh, now dried up. At a quarter past ten near a chasm leading to the top of the mountains called Nakb Sarmuj, by which one may go to Kerek. Arrived at half-past ten at the south end of the Dead Sea. At eleven crossed the little river Karahi, and found ourselves in a beautiful and most fertile little plain, covered with acacia and other trees and bushes, giving it quite the appearance of an English park. Here, in the so-called Ghor-es-Safieh, live a party of the Ghawarneh Bedouins, who cultivate the

ground. The heat was terrible. After having lost our way and erred about in the thicket, and our mules having thrown down the luggage twice, we at last came out of this oasis at half-past one into the open and entirely uncultivated, because salty, plain of Sabcha, which it took us an hour and a half to cross, when we reached the salt mountains of Jebel Usdum, along which we travelled till we reached the wadi Suweira at half-past five, into which we turned. This pass was terribly rugged. About two hours after sunset we arrived at a place where there was a pit, in which we found a little brackish water, not fit, however, to be drunk. We were exceedingly fatigued and thirsty, and found no water.

Aug. 23—Started a little before five. Our way lay through barren and dreary hills and wadis. The way went on ascending, till, at half-past nine, we had reached the plain of Judea, and rejoiced to find ourselves on known ground again, and in a civilized country. At a quarter past two reached the ruins of Twane, where we found fresh water again. I had never in my life suffered so terribly from thirst as during the last two days.

Aug. 24—Returned to Jerusalem by way of Beni Noann, Sair, Solomon's Pool and Bethlehem, grateful for having so graciously been preserved amidst many dangers and fatigues, and glad to have had an opportunity of becoming acquainted with those interesting, but desolate and dark regions of Ajlun and the Belka, and to have been able here and there to testify of Him in whom alone there is salvation. May those countries, now open to the Missionary, soon be occupied by the Society, and the glad tidings of salvation, and the pure teaching of the Gospel, be heard in houses and schools and churches in the east of Palestine, and in the country west of the Jordan!

ITINERANCY IN THE BETSILEO COUNTRY, MADAGASCAR.

A PREVIOUS article on the prosperous operations of the London Missionary Society in Madagascar reminds us of our own two Missionaries in that island, Messrs. Maundrell and Campbell, whose head-quarters are at Andevoranto, on the east coast to the south of Tamatave, and we proceed to place before our readers such intelligence as we have received respecting them.

The Rev. H. Maundrell, with Mrs. Maundrell, returned to Andevoranto, June 14th, 1868, after a visit to the Mauritius. They found the Rev. T. Campbell in the best of health, and preparing for itinerating southwards. We propose, therefore, to accompany him in his wanderings. Reaching Vatomandry on the following day, he found most of the Christians absent at a place called Ambatoaranana, four or five hours distance to the west. Making a *detour* to visit them, he was greeted with great joy by the people. They had seen him at a distance, and, when he arrived, were busy in preparing a house

for his reception. He had with them much interesting conversation. Returning to Vatomandry, he proceeded thence to Maintinandry, where he held an interesting meeting in the house of one of the Christians, the doors being blocked up by Betsimisarakas and others who came to listen to him.

The first Sunday (July 11th) was passed at Betsizaraina, a large Malagasy town, consisting of several towns joined together; and here, although the congregations of Christians were not as large as he had seen them on previous occasions, yet the crowd of Betsimisarakas at the door was very great. The Hovas are the dominant race, and the light of Christianity has first fallen on them: we trust they will so receive it as to commend it; that its elevating influence will be exhibited in their character and lives; that they will use their influential position for the evangelization of the subjugated races; and that no political jealousies will prevent them from so doing.

Crossing the Mangoro river,* and also another called Andranotsara, Mr. Campbell and his companions reached Ambinaninisa-kaleona.

I went to see the image of the "marvellous beast" which was made by the descendants of Razafimnia some two or three hundred years ago. It appears to be a rough representation of an elephant, with its trunk protruding straight out before it like the snout of a pig elongated, the body and legs being somewhat like those of an elephant: the mouth is large, and has, to a Malagasy, rather an alarming appearance, causing some of the Hovas who come to see it to decamp at a rather quick pace. The image

is hollowed out, and has three square holes in the upper part of it. It is called by the natives *vato lambo*, the stone pig, from *vato*, a stone, and *lambo*, a pig. The oldest men about the place know nothing of its origin, but imagine that it was the work of the *vazaha*, or Europeans. It is evidently made out of the same material as the great jug, or *siny* near the mouth of the river Hivondrona, and bears every mark of having been made by the same people.

Passing through Andonaka, Mahela, he reached Mananzara, and, remaining there a Sunday, administered the Lord's Supper to seventeen communicants. From thence he pursued his journey to Fianarantsoa.† The route followed diverged in a north-westerly direction from that of the previous year, and that for the purpose of visiting the chief town of the Antanalas, called Ambokimanga. On the second night of their journey they halted at a small village by the side of the Mananzara.

The village, which is called Ambodivolomborona, is situated on a little plain surrounded entirely by high hills, and looked quite a neat little place from the top of the hill which we descended. The river runs along its western side, and its constant flow and ripple breaks the solitariness and stillness which is occasioned by the paucity of birds, of which Madagascar has not many to boast, if I except the water fowls, which are very numerous in the swamps and rivers near the sea-coast, and also in the interior of the country.

The next morning we had to cross the Mananzara which was not a very pleasant task, the water being deep and rapid, and whirling about in eddies, after having dashed over some stones a little above the place of crossing. The boat which took us across was a curious construction, a kind of raft formed of bamboos tied together with a kind of creeper. It is called by the natives *zahatra*, and is almost the only kind of boat in use in these parts. It is easily made, all the

materials being at hand, and it answers the purpose of ferrying the natives across these mountain streams. The paddle is simply a piece of bamboo, with one half of the lower part cut off so as to catch the water. The rower sits at the bows, and guides it by rowing across the prow and at either side, bringing it dexterously enough to its destination. The *zahatra* which was to bring us across having to be repaired, we were kept waiting till some bamboos were cut and pushed in between the loose cord or creepers which fastened the whole together. After more than an hour we were all safely across, and from that moment our difficulties for the day commenced by our ascending the steep hill at the other side. On reaching the top, our path through the forest was most difficult, owing to its narrowness, and the number of trees which had fallen across it. Some of my men acted as pioneers, breaking down the branches, beating down the grass, and pulling up old fences which were in our way. They also gave warning to those behind of the stumps of trees on the path, and of the branches above which

* See C. M. Intell. 1868, p. 215.

† See ditto, p. 218, &c.

threatened my head. At times we were travelling along the ridges of lofty hills, and then we would suddenly dip down into a valley, and, after crossing a little stream, begin again our ascent of another mountain. This was repeated for several hours. At one time my head was down and my feet up, and at another I was being strained on one side and then on the other, while travelling along the level sides of the mountains, and was obliged to look out well lest I should be shot out of my seat in the filanzana. On getting to the most difficult places I walked, but found this much more fatiguing than I could have believed if any one had told me.

At length we reached a path which had been cut through the forest, and though the heights, hollows and levels still remained, yet it was pleasant to get an unobscured sight of the sky above us. On nearing the town where we were to breakfast, the view was charming. The long red path, recently cleared, wound along towards it, the top of the highest house alone being visible amongst a forest of bamboos, which hid the remainder until we were quite close to them. The hills rose up on every side: along the lower parts of them were short green bushes, and bamboos of divers hues; while up towards the tops the primeval forest stood in all its grandeur, and the river Mananzara rolled along in the valley beneath.

The people, never having seen a European before, were startled at my appearance, and many of the women, I heard, had ran off to fetch their husbands, their fear was so great. My bearers overheard them say that I was "Zanahary vas teraka," ("God newly born!") "Fotsy, madio mpanjakabe;" (a white, pure,

a great king!") Poor things, they little know that I am nothing but a poor miserable sinner just like themselves.

After talking kindly to them for some time, I so gained their confidence, that many of them entered the house with the old men who came to present the usual offerings to a stranger.

Like many, or rather most Malagasy towns, there was in the centre a kind of square frame, with a long pointed pole standing up beside it. This they called a "fisofana," which is, I suppose, a kind of altar, as they here offer sacrifices and oblations to Zanahary. I advised them to give up this practice, as it was displeasing to God, who had given His Son as a sacrifice for our sins. I pointed out to them that God never ate the beef and rice, or drank the toaka which they presented to Him, but that the dogs and birds consumed it all. They appeared at once to see this, and listened to me with greater attention. I showed them, by a familiar illustration, that as God was the Creator of the universe, and His were the cattle on a thousand hills, their offering to Him a morsel of cooked meat or a little rice was not that which He required at their hands.

On leaving, nearly all the town escorted me to the river side which was close by, shouting and cheering on the way, my own men also raising their voices. Having reached the other side, our way was comparatively clear, as it lay mostly along the course of the river we had just crossed. In the evening I put up at a miserable little hamlet, where I was kindly received by the people, who gave me some information about Ambohimanga the capital of the Antanala country.

As they reached Ambohimanga the rain fell in torrents, but until the messenger who had been sent to announce their arrival returned they were compelled to content themselves with such shelter as a tree afforded. At length they were told to proceed, the white flag of Ranavolana was hoisted, the Malagasy national anthem was played, and, amidst honours which he had never before received since his arrival in the country, our Missionary was conducted by Rasolo, the only baptized native in the place, to the rova, where he was received by the governor and family with much courtesy. The court-yard was crowded with people, who regarded him with mingled astonishment and fear. He was escorted by a band of music to the house prepared for him, and on reaching it he found that the governor and officers, in their anxiety to see that he was duly cared for, and provided with whatever he might require, had arrived before him by another road. All the officials here were Antanalas, and Mr. Campbell was the first European who had ever been in the town. In the evening his house was crowded with people, and to them he made known God's mercy in Christ.

So soon as his arrival was noised abroad people came flocking in from the surrounding country, so that from early morning until late his house was crowded, and to numbers he had the opportunity of making known that Gospel which they so much needed, but which, before this, they had no opportunity of hearing. "They appeared

to comprehend these strange things, and an old Betsileo, who often came in to talk with me, repeated much of my story over again to those who were dull of understanding."

Rite of circumcision.

As the people are making preparations for a circumcision on a large scale, I hear a good deal more music than I would desire if I had my own will in that respect. On passing the rova, I saw two men busily thumping away at tomtoms, or hazo-lahy as the Malagasy call them. They are about fifteen inches in length, and about six inches in diameter at one end, and about the half of that at the other. The instrument was beaten on the broad end with a stick, and on the narrow end with the hand, while the motions of the performers kept time with their music. It may appear in the ears of a Malagasy to be the quintessence of music, but to a European ear and taste it is simply intolerable. Native singing, as a rule, is of the same kind.

On Friday evening, the 4th August, about sunset, the Rev. R. Toy, of the London Missionary Society, arrived here, on his way from Fianarantsoa to the capital. He intends remaining for several days, and then accompany Raovana part of the way to that place, as she is obliged to go to Antananarivo in order to witness the coronation of queen Ranavalona on the 3rd of next month. Though perfect strangers, yet Mr. Toy and I were not unknown to each other, at least as far as our names were concerned. Our meeting was just what it ought to be between Englishmen meeting in a foreign land, and especially Missionaries of the Gospel of our Lord Jesus Christ. It was quite a refreshment to us both to meet in this out-of-the-way place, and our conversation and intercourse have been very pleasant indeed.

The next day an old Betsileo man, who has visited me pretty frequently, and been most attentive to all that I have said to him, called to tell me, that during the night he had dreamed of Jesus Christ. He said that, while sleeping, he mentioned that blessed name aloud, and was roused by his bedfellow to know what he had been talking about. He replied that he was thinking of the kabary of the vazaha, and what he had told him of Jesus Christ, Adam and Eve, &c.

This I think shows that the man had thought over what I had told him, and it gives one hope to believe that one's labours may not, in fact will not, be in vain in the Lord. A seed may drop here and there, which will bring forth fruit to God's glory, who can soften the hardest heart, and bend the most stubborn will into submission to His laws.

The week ending August 22nd was an important one to the people of Ambohimanga, as the rite of circumcision was performed on about fifty children, from four or five years old downwards. On Monday the preparatory ceremonies were commenced by a dance of some of the principal persons in the rova, or governor's compound.

In the centre of this there is an immense tree, some fourteen feet long by about a yard in diameter; and, beside it, one somewhat smaller: these, having been hollowed out, are set on their ends, and surrounded by a strong scaffold. These vats, or mozinga, had been filled with the juice of the sugar-cane, together with a quantity of the bark of a tree called raibosa by this people, but, by the Betsimisarakas, bilaha. Besides these ingredients a great quantity of wild honey had been poured in, after which they were covered over until fermented, when it formed the native toaka. This was to be freely drunk by all who came to take part in the approaching ceremonies.

In the afternoon all the people went down to the river which flows along the base of the town, the women carrying the children on their backs, while the fathers and elders each carried a shield and spear. Others carried over their shoulders long ripe stalks of sugar-cane, and slung to their bodies were pieces of raw beef. Behind each child walked a man with two pieces of bamboo about a foot long, tied together in the shape of a St. Andrew's cross. One of these was filled with water which they had obtained from the river, while the other was filled with toaka. With the contents of these they occasionally filled their mouths, and blew it over the children, which act must be the origin of the Malagasy word to bless, "mitsiodrano," literally "to blow or sprinkle water."

For each child a little two-cornered straw cap had been made and covered with a piece of print. Those of the rich were ornamented with silver bracelets, chains, collars, &c; the poorer had their's covered with beads; the poorest having to content themselves with a simple piece of printed calico. These were carried by a woman who marched by the side of the mother, and who moved it to and fro to the sound of the music. As the procession approached the rova it was met by a number of men, who threw sticks at the fathers in lieu of spears, the latter being forbidden by the queen. These darts were either thrown aside by the spears of the armed men, turned

off by their shields, or evaded by jumping nimbly on one side. One old man struck at them with an immense spear, said to belong to the late king of the Antanalas; but this was either hurled aside by the spear of the assailed or warded off by the shield.

After this the procession marched six times round the rova at a jaunty, half-dancing pace, and then entered. Here two of the shield-bearers engaged in a sham fight, and the dexterity with which they used their spears, was to me truly astonishing. It appeared to be hardly possible for one to touch the other. The fathers now attempted to enter the queen's house, but the man with the great spear stood at the door to dispute their entrance. The men advanced one by one, and, having knocked aside the spear several times, rushed in, after which their children and friends were permitted to enter. I was forcibly reminded while witnessing this, that in the Christian warfare it is only those who fight, strive and agonize who shall be able to enter the gates of the celestial city, or receive the crown of righteousness when their warfare is ended.

In the evening Raovana and her family danced in their compound. Each had a cardamum leaf in his left hand, and a small rod about a yard long in the right. To the rod was given a tremulous motion like that given by a spearman to his weapon before he throws it, while the leaf was waved about by a gentle motion of the hand. Throwing away the rod and leaf, they danced round the flag-staff; their bodies moved little, most of the motion being confined to the hands and feet, though now and then the head was moved from side to side in a proud, disdainful manner. The men joining, the dance was conducted with spirit, as they went through all sorts of evolutions with their spears. The music was accompanied by the clapping of hands, not unlike our "Kentish fire," and the whole was exciting in the extreme.

In the evening I looked into the houses in which the people were assembled, as I wished to know and see all their ceremonies. I found the lapa crowded, the mothers and children sitting about, and the younger people dancing round a large tree which was standing in the middle of the room. This tree, called

Ramiavana, is not used for building purposes, being masina, or sacred, but is present at all times of joy and gladness. To its trunk were fastened a number of sugar-canes, and, while dancing round it, one shook it about from side to side.

During the night I did not sleep much as the noise was indescribable. I rose very early the next morning that I might see the concluding scenes of the drama. Four chiefs, carrying spears and shields, went down to the river, accompanied by about ten men carrying bamboos, which they filled with water. On nearing the town they all stopped till a man came down to them, and touched each of their foreheads with white earth *tany ravo*, which he carried in a cardamum leaf. They now appeared as if new life had been infused into them: they danced, shouted, waved their spears and shields, and made for the town, fighting imaginary enemies on the way. Entering the town, they made for the lapa, the door of which was guarded as on the previous day; but, after desperate fighting, they entered, after which the water to be used in the ceremony was permitted to pass.

On Wednesday, the 19th, the day before Mr. Toy's departure for the capital, the governor, who is also leaving to-morrow, invited Mr. Toy and me to dine with her. We spent a very pleasant evening together, the Christians coming in to sing after dinner.

After remaining about three weeks at Ambohimanga, I left on Wednesday, the 26th of August, apparently regretted by the people, who would have wished me to stay much longer, if not altogether. In the morning I had a little prayer-meeting in my house, when I addressed a few parting words to those assembled; after which I was sent out of the town with the same honour that I was received into it. Numbers accompanied me for a short distance, singing on the way, the band being so far in front that it did not disturb us much. When separating we stood and sang the parting hymn, after which I pronounced the benediction, and took my leave. I much enjoyed my sojourn with these foresters, and have hopes that my labours amongst them will not be in vain in the Lord.

The path lay nearly due south; the day was fine and cool; the journey pleasant. They crossed numerous mountain streams, mostly bridged over with trees thrown across them, while the recently cleared path wound its tortuous way through valleys, over hills, and around the bases of the mountains. Passing through Ambohiniera, a point touched on the previous journey to Fianarantsoa and Ambohimaho, where they saw a Betsileo man ill of a disease said to be very common among the people, called salamanga, and which Mr. Campbell thinks to be either what physicians call choreomania, or else demoniacal possession. Fianarantsoa was reached on Saturday, the 29th August.

Having apprised my friends some time before, I was met outside by a number of them. They advised me to write to the governor before going up. I wrote him a short note, telling him that I was close at hand, and of my intention of entering the town. It was something like two hours before the man came who was to conduct me. I was not idle, however, in the mean time, as many of my friends were congregated around me, their conversation making the time appear shorter than it really was. Having entered the house which I occupied last year, the governor sent me rice, fowls, manioc, &c., while my kind friend, Rainiseheno, sent me a sheep.

Sunday morning, at the appointed hour, I went to the church and was much gratified at what I saw, and at the change which had taken place during the past year. The house had been temporarily enlarged, and the congregation must have numbered from 200

to 300 souls, nearly, if not all, Hovas. Great numbers have become attendants since it became known that the Queen is favourable to praying. One of the heads of the Hova government, a brother or half-brother of the prime-minister, has written, I am told, to most of the governors in the provinces, telling them to pray, and intimating very plainly that if they do not, others will be appointed who will. Praying is now being looked upon by some as a kind of fanompoana or government service, which they must perform. I am thankful that the word of God is being scattered far and wide; that the country is being opened up by the Missionary of the cross; and that the name of Christ is being known where it was never heard before. But any pressure put upon the people from the capital which would have the effect of forcing them into a mere formal profession of Christianity would probably be followed by a reaction.

There is another point in connexion with the prosecution of Missionary work in Madagascar which requires careful attention. Christianity is as yet confined to the Hovas. There are many other races in an unevangelized state, and to such Missionaries of other denominations are free to go, the Hovas being left under the charge of the London Missionary Society. It is very important that the Missionaries of different Societies should not address themselves to the same localities, but pursue different paths; for although, as Missionaries of the same common Protestantism, they bring with them the same essential truths, yet their modes of worship are diverse, and so the ignorant people become confused, and that to the disadvantage of the Christianity which we wish to teach them. Unable to discriminate between what is saving and essential, and what is outward and incidental, they regard the Missionaries as teachers of different religions, and so find a ready excuse for rejecting their instructions. Something of this kind appears to have taken place at Fiaranantsoa. Mr. Campbell was the first European Missionary by whom it had ever been visited, and he conducted divine worship according to the usage of his church. Two of the London Missionaries arrived subsequently, and pursued their own mode. The people seemed, on Mr. Campbell's second visit, to be confused. This ought not so to be. Let the Parent Societies at home decide what arrangements should be made. The Betsileo country, with Fiaranantsoa as a centre, is eight days' journey from Antananarivo. If, under such circumstances, the London Missionaries think that they can work it efficiently from the capital, let them do so; only let the unoccupied ground which the Church Missionaries shall be considered free to enter upon, and where they shall have full scope to carry on their Missions in the same way as on the West-African Coast, in Tinnevely and elsewhere, be clearly indicated.

The following paragraphs will show how ample and encouraging was the field for sowing which opened before Mr. Campbell amongst these hitherto neglected Betsileos—

As the coronation of Queen Ranavalona is to take place on Thursday, the 3rd of September, all the tribes belonging to the Hovas in these parts are assembling to acknowledge her in public kabary on that day. For the last few days numbers of people have been encamping on a plain below my house, which is beginning to present a rather lively appearance.

To-day I visited one of the camps, and spoke

to numbers of the people. As one of the Betsileo kings was coming to join his camp, many went off to meet and escort him. On his arrival, the Hova officers, sent to do him honour, made their kabary.

When the kabary was finished I visited Rajoaka, the Betsileo king, and had a short but interesting conversation with him, telling him my object in coming to Madagas-

car, and expressing a hope that I should be able to visit him in his own town before leaving these parts. I had intended preaching, but as it was now late in the evening, an old man suggested the next day as more suitable.

Rajoaka is a little man, with anything but an imposing appearance, but is said by those who know him to be very intelligent. He was dressed in a red silk bamba and a common straw hat, and was surrounded by about a dozen musketeers and thirty or forty spearmen.

The next morning before breakfast I went off again to the camp, but, before reaching it, came up to a Betsileo prince who was sitting on a knoll surrounded by about a hundred men. On approaching he stood up, and, after saluting him, we shook hands. Requesting him to be seated, I continued standing, and preached to them for some time.

Proceeding to the camp, I found an immense number of people assembled, but as an old man was about making a kabary I waited till he had finished before I commenced. I addressed a great number of Malagasy during Queen Rasoharina's visit to Andevoranto, but never as many as I have had the privilege of preaching to to-day. These heard for the first time the glad tidings of salvation, and, on the whole, listened attentively. Once or twice the old chief attempted to interrupt me, but as I replied to him in a few pleasant and respectful words, the people seemed to enjoy my kabary with a greater relish.

On my way home I called upon a princess, Reniadalo, who lives close by my house. She was sitting on the floor, surrounded by her children and a houseful of attendants. I had a long and animated conversation with one of her friends, a woman who had prayed in Radama's time, but ceased, as many others had done, when Rasoharina came to the throne. I appealed to the princess and to all assembled to attend to their eternal welfare, and to pray to their Creator through Jesus Christ.

I reached home about midday, and, after breakfast, had my house almost crowded with people till three o'clock in the afternoon, when I went out to see the people marching up to the rova to dance. A crowd of men led the way, some of them singing, others dancing and clapping their hands. These were followed by women walking in single file, and humming a kind of *la, la*, as they marched along. Then came the judges on *flananzanas*, after which the princes, and last of all the king surrounded by his spearmen and carbineers. Of the latter I suppose their pieces had not been fired off for years. Most of the women had a piece of matting over their shoulders, and a nice white *lamba* underneath. This is

looked upon by many Betsileo women as a kind of full dress, and is put on, I have heard, even over a fine cotton or silk *lamba*.

A new brick church is being built at Fianarantsoa, capable of holding nearly a thousand people, each Christian in a good position taking a share of the work. I stood upon the wall of this, watching the *cortège* passing along, and was the observed of all observers, every one passing by turning round to look at me. When all had passed, I jumped down into the building, and found a lot of people assembled to stare at me. I began to speak to them, and, as they increased in numbers, I found myself preaching to a fair congregation.

Before leaving the building I was introduced to another Betsileo prince, (many are the princes of this people,) and, while speaking to him, was surrounded as before, and spoke again at some length. I thank God for the openings of this day, and feel that this is real Missionary work, and that I am hastening the coming and the kingdom of our Lord Jesus Christ.

Early the next morning I went to another camp south of the one I had visited yesterday. Their temporary houses consist of a large square hole dug in the ground, some ten feet long by five broad, and two or three deep, the earth thrown out making a kind of low wall. Over this trench there are branches and twigs, supported in the centre by a tree or post, the whole being covered with grass or sods. How many persons sleep in these primitive dwellings it is hard to determine: the occupants must crowd together in an astonishing manner, if I may judge from the small number of houses compared with the great multitude of people.

When I reached the camping ground, which was situated in a valley, the people stared at me, and rushed after me in crowds, as I made for a long wooden bridge which had been thrown across the valley, as the river overflows its banks to a great extent during the rainy season. Before and around me had congregated a great number of immortal beings, and my heart yearned over them. They were much more numerous than those I addressed yesterday, and as orderly and attentive as one could desire. I held up my Testament, and told them that I was about to show them the reason of my visiting them, namely, to tell them the way to heaven. I took for my text, "Except a man be born again he cannot see the kingdom of God," and told them in a few simple words what it was to be born again, and pointed them to Jesus, the way to heaven, the door of heaven, and the light of heaven. I spoke also of the

certainty of death, and tried to describe the resurrection of the dead and the general judgment. While declaring these facts, the Lord opened my lips in a manner astonishing to myself; and I had the satisfaction of knowing that my audience understood me, as I asked them questions several times and received answers in the affirmative. One time there was an almost universal "yea," such as I have heard in some of their own kabaries. As the crowd was very great, I was obliged to exert myself so that those on the outskirts might not lose what I was saying. After preaching till I was nearly exhausted, I took off my hat and prayed, the crowd keeping perfect silence all the time. I then bade them good-bye, and a hearty response showed that my visit was a welcome one.

In the evening I visited the remaining camp on the plain below my house; but as a cold wind was blowing, and the dust drifting into the people's faces, I did not think it judicious to keep them long.

I have thus had an opportunity of preaching to each of the great Betsileo tribes, and have made the acquaintance of some of their chiefs, which may be useful in days to come. The Betsileos are divided into three great tribes, each

The day of the Queen's coronation at the high festivities.

The proceedings began by the firing of a cannon at seven A.M., probably to warn all persons concerned, as well as to act as a kind of salute. The sound reverberated among the surrounding hills, and the hubbub of voices shortly after showed that it had the desired effect. The morning was thick and foggy, but this clearing off, it became a fine, though exceedingly hot day.

An army of locusts had encamped near the town on the previous evening, and as soon as the heat of the sun dried the dew off their wings, they started off towards Ikiongo in the north-east. Such a sight I had never seen before: they reminded me of falling snow, and in the distance looked like a mist running along the ground. They continued flying past for hours, and had it not been for the important business of the day, the town would probably have turned out to gather them. As it was, scores of people were catching them, either with their lambas, or with pieces of matting. Many returned with baskets full on their heads, while others had strings of them deprived of their legs and wings, skewered on pieces of strong grass; these are roasted before the fire, and eaten with their rice. As John the Baptist lived on locusts and wild honey, I had a desire to eat some of the former, as I had done of the latter while

under its own king. The first is called Isandra. Their chief town is Fanjakana, and their king Rajoaka. This tribe occupies the country west of Fianarantsoa, and their territory is contiguous to that of the Sakalavas. The second are the Lalangina, immediately about Fianarantsoa, their chief town, Ankaramalaza, perched on a hill, being visible from this, and only two hours distant. The ruler of this tribe is Reniadalo, with whom, and her family, I had an interesting conversation on Christianity. The third tribe, Iarandrano, dwell south-west of this, and appear to me to be the most interesting of the three. I mentioned this to some of my Hova friends, who said that I was quite correct, but that their superior intelligence arose from the fact of their having more to do with the Hovas than any of the other tribes. This may be true or not, but one thing is certain, that this was the only Betsileo tribe that resisted the encroachments of the Hovas into their territory. They fought, and did so successfully, against the first Radama; who, in attempting to take some of their towns, lost half his army, and was obliged to leave them as he found them. The name of their present king is Ranonimanany, and their chief town Trianimparihy.

The capital was observed at Fianarantsoa with

at Ambohimanga. To my taste the locusts were neither disagreeable nor palatable, being rather dry and insipid; still, if one could get nothing he might in time come to like them. The "wild honey" I ate with my rice, but in my opinion it was not as good as the "tame honey"—if I might so call it—which we have from our beehives at home.

At ten A.M. the tribes began to assemble at the kabary ground, north of the town, and close to the daily market. Their positions had been severally marked out on the previous evening, so that there was nothing but order and regularity in the vast assembly. A gun from the battery announced that the governor had quitted the rova, and I got into position on some rocks just outside the gates of the town, that I might see the procession as it marched out. I was rather taken by surprise at the gaudy dresses of some of my Hova friends, both male and female, but specially the latter. Some wore silk and satin dresses of various colours, and their heads were covered with all sorts of crowns, mock jewels, &c. These ornaments did not, to my mind, improve their personal appearance, as I think a clean white lamba much more neat and becoming. They perhaps think otherwise, and are probably the best judges.

(To be continued.)

THE SEVENTIETH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

It is with much thankfulness that we look back on the Anniversary that has just passed. It assures us of many and important points—that the principles of the Society are the same they have ever been ; that, in this day of change, there has been, in this respect, no change ; and that the distinctive truths of the Redeemer's Gospel continue to be appreciated and deeply prized by its officers and friends. It demonstrates, also, beyond the possibility of doubt, that the Society possesses the confidence of so large a proportion of the clergy and laity of the Church of England as to secure a total of receipts to the amount of 157,330*l.*, an income in excess of the expenditure, so as to leave a balance in hand of 3302*l.* This the Committee have been enabled to announce “with thankfulness to God and with some surprise ;” for “at the end of the third quarter of the year the Association proceedings were so affected by many disturbing influences, ecclesiastical, political and commercial, that the Society's financial prospects caused much anxiety ;” yet such was the confidence felt in the Society's principles and mode of action, that no sooner was this known than vigorous efforts were put forth, and the result has been that the returns from Associations have been, with the exception of last year, the largest ever received.

Special reference was made to the contributions received from the sister Church in Ireland. It was wise and just so to do, inasmuch as that Church, like those in Macedonia, is now in a great trial of affliction, being threatened with disestablishment, and spoliation of those revenues which are hers by the strongest of titles ; but amidst her sorrows she has not forgotten the destitution of the heathen, or been neglectful of the Lord's command, that the Gospel should be preached to all the world. She hath “done what she could,” and, although wronged by man, Naphtali's blessing shall be hers—“O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.”

And if the Society, thus adhering to the old standard of “Evangelical and Protestant,” which was hoisted at the mast-head when it first went forth upon its mission, and under which it has continued to sail ever since, has met with such constant support, surely this proves the constancy of affection which the great body of English churchmen entertain towards the reformed faith, and assures us that they have not swerved from that pure Christianity which, taught in the Bible, and witnessed to in the Articles of the Church of England, was so dear to our fathers, that, to vindicate it from the corrupt doctrines which had so long obscured its brightness, they were willing to lay down their lives.

The Archbishop of Canterbury, who occupied the chair—according to the arrangement made by the late Archbishop Sumner, that each successive Archbishop should preside on the first occasion of the Meeting of the Society after his appointment—in his opening address struck this key-note, and stated his conviction that in view of the vastness of the work, all minor differences must surely disappear. The Bishop of Ripon admirably followed up the leading thus given.

One word before I sit down with reference to the subject touched upon in the conclusion of the Report, and which must be regarded by all of us as of the deepest importance. We cannot learn without unmingled satisfaction that the Society continues faithful in its adherence to those great Protestant and Evan-

gelical principles of our Reformed Church which are the consolation of every believer's heart, and constitute the true strength of all Christian Missions. Your Grace, in your opening observations, was pleased to say that, in the presence of the vast work to be done—the millions and millions of souls perishing in

ignorance of Christ and His Gospel—we might well sink all our minor differences to combine in a great effort to speed the onward triumphs of the Gospel of Christ. My Lord Archbishop, may I presume to say these remarks of yours found an echo in the heart of every one in this assembly; but at the same time I cannot forget that there are differences which are not minor. We can be well content to sink all minor differences, and in the presence of a powerful foe it is both our wisdom and our Christian duty to sink and to forget those differences. But they must be the minor differences that we sink; and if there be differences among us which are not minor, but which affect the very fundamental truths of the Gospel—with respect to those differences we must have no compromise. I do not believe the Church of England to be a compromise. If there are amongst us those who would tamper with the authority of God's word; who would leave us in a state of uncertainty as to whether we have in the Bible the inspired oracles of God—truth without mixture, truth without any alloy, truth that is able sufficiently to make man wise unto salvation through the faith that is in Christ Jesus; or if we have amongst us those who would place us afresh in the yoke of bondage which neither we nor our fathers were able to bear; if there are those amongst us who would have us ashamed of the Reformation, and

desert those great truths for which the Reformers died, and on the maintenance of which depends, under God, our stability both as a Church and as a nation;—then I do say that to treat such differences as those as minor differences would be faithlessness to God's word, and to heal the hurt of the daughter of our people slightly, saying, "Peace, peace," when there is no peace. I do hold it to be alike the wisdom and the duty of a great Society like this, while exercising to the utmost all Christian charity towards others, to hold fast to the maintenance of those great and essential truths—evangelical Protestant truths—of our Church, and that for this reason, because the condition upon which we are to expect that which can alone constitute the strength and the success of any Christian Mission, the presence of Christ—the condition is, that we teach men to believe all things, and such things only as Christ has commanded. As we go forward in that spirit and with that resolution to proclaim no other name but the name of Jesus, to herald His unsearchable riches, to proclaim His Gospel in all its fulness, and all its fairness, and all its simplicity, so far we shall be in the pathway of obedience to His command, and we shall find that path to be irradiated throughout its course with the blessed promise, "I am with you always even unto the end of the world."

Nor must the fearless testimony borne by a lay gentleman, James Bateman, Esq., to this important point, be overlooked.

I think it is most desirable on an occasion like this, when we are met to vindicate such a cause, that both the lay and clerical voices should be raised in unison. It is well that that should be done when both are in perfect accord as to the object they have in view, and the mode in which it is desirable to pursue it. Happily it is not necessary here, after that noble statement of views and principles contained in the Report, but it is well that an independent voice of warning should be raised whenever there might arise a doubt as to the character or the fidelity of the principles on which such a Society is founded. But from that this Society has no cause to shrink. There is no haziness or indirectness about its teaching or views—no hesitation, no halting, no faltering, no paltering with the great message of salvation. Such as it was in the Apostolic age, such as it was again at the period of the blessed Reformation, such is the message now going forth to heathen lands, realizing the scene in Patmos of the Apocalyptic angel going through the pure heavens with the everlasting Gospel to preach to every nation and every people. It is the confidence

that is reposed in this Society which leads to the gratifying results which our Report to-day, even more than on former occasions, has disclosed. Not only are the contributions larger to this than to any other rival or kindred Society, but the contributors themselves, many of them in very humble and straitened circumstances, are incalculably more numerous; and that is readily accounted for, because what a man gives to this Society he knows will be well laid out. He knows that what he gives for the propagation of the Gospel will not go to the propagation of Popery, or of Ritualism, or the dissemination of Rationalism or of infidelity. I am not surprised at the progress which, under the blessing of God, this great Society is making. I heard with deep regret and some surprise of a sentiment uttered by a most eloquent prelate on another occasion and in another place last week, and who made it the ground of his approval of a certain Society that it, as regarded its theology, was a colourless agent. If there is one thing in this world which I regard with more dislike and distrust than another, it is your colourless agent. It is not in the walks of

life, but in the dark and gloomy regions of death, that I look for your colourless agent. Whenever the ruddy hues of health have left the countenance, and a deadly pallor has overspread the features, our medical friends tell us we have the symptoms of approaching dissolution; and when—God grant the day may never come—but when the teaching of

our church becomes cold and clammy and colourless, then we shall have unmistakable signs that the days of her ministry are drawing to a close, and that that candlestick, in whose golden light we were wont to bask, is shortly to be put away from its dishonoured shrine.

The review of the Society's Missions presented in the Report was interesting and able. The leading idea presented throughout was the increasing importance of that native Christianity which in many places, as the result of the Society's labours, has risen up out of the depths, and now raises its head above the sullen waters of heathenism. During the past year these new organizations have been subjected to many a severe test and strain, and they have endured. The number of natives admitted to holy orders has largely increased, so that at the present moment they are equal to no less than one-third of our ordained Missionary force, and will, we have no doubt, after a short time, change places with the European Missionaries, so as to place them in the minority. The native helpers of the Society—understanding by this such as, being in some office, and being charged with some trust, are paid agents—amount to nearly 2000. The native churches are already yielding us powerful aid in the great onward movement of evangelization, and, by the blessing of God, will do so more and more.

That a large blessing has rested on the labours of the Society—that as it has honoured God by a persistent effort to deliver faithfully the message entrusted to its care, it has been honoured of Him to be an effective instrument in winning souls to Christ—appeared satisfactorily, not only from the details of the Report, but from the statements of eye-witnesses who had been themselves on the Mission field. Of these, Bishop Ryan stands first. Adverting to remarks made by a preceding speaker, on the progress of Missions in West Africa, he observed—

My Right Rev. Brother the Bishop of Ripon dwelt for some time on that point; and I agree with him that we ought to consider that matter very carefully, and that our gratitude should be kindled and our efforts stimulated by what has been reported. But now let me take you to another portion of the African continent—the eastern portion. There are many witnesses to a state of things there which is a disgrace to our common humanity, and which involves a fearful amount of violence, cruelty, oppression and murder, perpetrated by man upon his fellow-man. The witnesses to this are not confined to the victims themselves. Among them are distinguished travellers like Dr. Livingstone, Missionaries who have laboured in that part of the world, military men who have occupied the position of residents on the coast, naval officers commanding Her Majesty's ships. There are also witnesses like myself, and there are poor slaves who have been rescued; and one of the strongest witnesses of all—and I mention this in the hope that many present may thus be led to peruse the document—is to be found in the Admiralty Blue Book up to the year 1867. Now the testimony of all these is, first, that with regard to the native villages

the slave hunters who go to them set them on fire, and having killed all the inhabitants who are too old or too weak to be of any use, drive all the rest away as slaves. There is good and abundant testimony to this effect. A very affecting piece of testimony was given to me once by a native whom I saw in Africa. His sight seemed to be so dim that he did not know of my presence. I asked him how he came to that place. He replied that he had been stolen. I inquired whether he cried on the occasion. He answered in a most plaintive voice that he could not cry. How, I asked, could he, when he was taken away from his home, help crying? "Oh," the poor man said, "if we had cried they would have killed us, but in my heart I cried a great deal." That will indicate to you what is going on in a vast number of African villages. There is abundant evidence that almost every kind of ill-usage is continually practised. Indeed, ill-usage is a term very unequal to express the reality. There is ample testimony to scenes of this kind. A poor woman is being driven along with a child whom she carries. At last she staggers under the weight of her burden, and is unable to proceed any further, whereupon a wretch seizes her child and hurls it,

into the bush, and then drives the woman, thus relieved of her burden, before him. Let me now allude for a moment to the barracoons. A Frenchman gave me an account of 800 people whom he found all huddled up together in a palisade, and he said that such was the effect of the pressure and confinement that a number of them died. At last, he said, the whole body were ordered to rise up, when it was found that, chained together as they all were, they could not do so, because the dead and dying prevented the living from rising. On one occasion, a poor native man was seen putting a lump of mud or clay over his eye. An Arab slave-driver said, "He is a terrible fellow: he cried out that he was hungry on the way, and I gave him a blow that burst his eye. I don't think he will now be hungry for some time." Now what happens on board the slave ships? I have the permission of General Rigby, who, for aught I know, may now be present at this Meeting, for stating that, on one occasion, some English sailors, having gone on board a ship which was filled chiefly with young female slaves, the odour from below was found to be fearful, and within three days scarcely one of those females was alive. It is only when our vessels have followed the slave ships, and rescued those whom they contain, that we can ascertain the real state of things. We had in the Island of Mauritius an asylum, under the superintendence of two most devoted Missionaries. One slave ship which was captured was found to contain eighty little children. Those children were all taken to the asylum, and placed under the care of a Missionary and his wife; but they had gone through so much privation and misery of various kinds, that notwithstanding all the care and attention which could be bestowed on them, within three weeks forty-seven of them had died. Some of you may remember that passage of the poet in which the dying gladiator is spoken of as unheeding the multitude around him in the Roman circus, because his thoughts were far away in some cottage scene on the banks of the Danube, where his wife and children little think that he is being butchered to make a Roman holiday. Now we had the converse of this description in the asylum at the Mauritius. There it was not the parent who was thinking of the child, but the child who was thinking of the parent. As many of those poor children were dying with fever, they were heard to whisper in their native tongue the word for "mother," and in the midst of their sufferings in the Mauritius their thoughts were far away near one of those "sunny fountains" which "roll down their golden sand." I repeat that forty-seven of those poor children died

within three weeks. Now the question naturally arises to what extent is all this cruelty going on. My own impression, as the result of careful observation, is, that not more than one-fifth of the victims of the slave-trade escape death. Dr. Livingstone, all whose writings breathe the strongest abhorrence of this accursed slave-trade—and I wish he were here this morning to bear testimony on this subject for himself—concur, I believe in the view which I have thus expressed; and as we know that from one part alone on the eastern coast of Africa nearly 30,000 slaves are exported, we have only to multiply this number by any figure between five and ten to see what an awful waste of human life must continually be going on. No wonder that East Africa is to a great extent depopulated. General Rigby told me, that when he was at Zanzibar there were scarcely any natives but dead ones to be found near the coast, and that such was the depopulation of the interior, that slave-traders had to go as far Lake Nyassa to obtain fresh supplies. Now there are of course two kinds of measures to be adopted in reference to this evil, one preventive, the other remedial. I am thankful to have this opportunity of stating that I consider it the bounden duty of the English Government, placed as it is on such a high pinnacle, to do what it can to check this evil. Among the preventive measures which have been suggested is the employment of more powerful cruisers. I may here remark that I have heard it affirmed that some slaves from Zanzibar have actually been landed at Suez. Surely that is a thing which might have been prevented. Now, with reference to the question of remedial measures, I ask, on behalf of this Society, that it shall be enabled to do on the eastern coast that kind of work which has been so largely blessed on the western. On the western coast of Africa, as in many other parts of the world, it has pleased God to give us a partial fulfilment of His declaration, "My word shall not return unto me void." Well, now I must confess that in the study of the history of Christian Missions, those on the western coast of Africa did not, a few years ago, appear the most hopeful. We have just heard the testimony of one in India, who says he could never have conceived what the abominations of heathenism in India are if he had not seen them. So it is with regard to the brutish and degraded condition of the poor natives of the west of Africa, who have since come under the influence of the Gospel. We all know how, not long since, white men continually captured natives along that coast. William Johnson found immense difficulty in prosecuting his Missionary labours in that part

of the world. One night, after he had been speaking to an assembly of natives, he saw one of them approaching him. He felt alarmed lest this man should be coming to ask him for some article of food or clothing; but when the African came up to him he said, "Something that you have said to-night made me think too much." That man was converted to Christianity, and with his conversion began the formation of a congregation, which a few years afterwards included 400 communicants. Here we have proof presented to the members of this Society that the word of God does not return unto Him void. That word has accomplished His "pleasure," His purposes of love and mercy on the West Coast, and what a great encouragement this is to us to try and do something on the East Coast. Now I would just allude very briefly to Madagascar. Let me give you my testimony respecting two of your Missionaries who went forth five years ago from the Missionary College at Islington. Those Missionaries have been engaged in the most arduous and dangerous work in that island ever since they went there. I am thankful to be able to tell you that they have explored about 600 miles of the fever-bound coast. One of them has penetrated far into the interior, having reached a town where no white man was ever seen before. On his arrival the people were extremely puzzled to know what kind of being he was. At last one old woman sat down to look at him, and, after peering at him for some time, she delivered herself thus, "Verily, a man!" The sapient observation of a man who was present was, "No, a god fallen to the earth!" Now see what wonderful success it has pleased God to give to the Mission work in Madagascar. When these five Missionaries first went there they found native Missionaries ready, as it were, to hand. A man who was converted stated that on one occasion, while he was intending to denounce some of his own relatives who were suspected of being Christians, in order that he might get their property, he went to the jungle where they were assembled. And what did he hear? He heard these poor devoted Christian people earnestly praying that God would bless him, and the consequence was he too became a Christian. There are now numbers of natives to be found singing the songs of Zion, and some of them have written to me earnest entreaties that I would do what I could towards sending them helpers in various places. There are, in fact, many large tribes, who are ready, as it were, for the preaching of the Gospel.

Let me speak for a moment of the Indian element among the population of the Mauritius. There are one or two facts I wish

to mention, and I believe that oftentimes little facts illustrate more strikingly than general descriptions the power of the grace of God. On one occasion twelve Indians who lived near my own house requested to be baptized. I declined to baptize any of them for the time, on account of certain circumstances in their families. A woman, the wife of one of them who was a Mohammedan, was so angry on hearing what had occurred that she declared that if her husband became a Christian, she would go away entirely and take the girls with her. A few weeks after, I was called to visit the dying bed of that woman, and I must confess that it was almost with a feeling of awe that I stood there. This poor woman, who was ignorant and degraded, and had despised the name of Christian, had had the love of God revealed in her heart in a most wonderful manner. As I offered a few earnest prayers for her, the tears trickled down her cheeks, and she showed the deepest interest in the words which were uttered. As I looked at her, I could not help thinking that she must have been taught by the Holy Spirit Himself, for she knew very little, and yet seemed to feel deeply the love of the Saviour who died for her. On one occasion, when I was many hundreds of miles from the Mauritius, I met an Indian, a venerable old man. I asked him whether he knew the way to heaven, expecting that he would make the usual salaam and then pass on; but, instead of that, he addressed me in these words:—"Seven years ago I was in the Island of Mauritius, where I heard about what you have just mentioned; but during the four years that I have been in this island no man has spoken to the inhabitants about anything of that kind. Oh, do send some one here to teach us the way to heaven." After a time I went on my way, but on my looking back there was that old man, with both arms extended, entreating me to send some one to talk about the good work. I believe that the same cry is coming over from many, many parts of India, and that the people do want us to send some one to tell them about the way to heaven. And oh, what a privilege it is to do that! Missionaries on this platform, who have been engaged in the work, must feel what an intense privilege it is to see the heathen mind awakening and wishing to find the way to God, and goodness and heaven, to tell them of the way of God's own appointment, and to assure them that they will find peace and life if they walk therein. Mention has been made of the objections to Missions. You hear a great deal said sometimes about the converts. Now let me tell you what is my experience with regard to some of the Indian converts when they have

been in circumstances of great calamity and affliction. You must all recollect reading of the dreadful fever which visited the Island of Mauritius in 1867. Its desolations were indeed fearful. Within six months more than 30,000 of the people died. In a family of seventeen persons the elder members were attacked first, then the younger, and at last all were dead. I had a boy near me who lost thirty-four relatives. Well, one consequence of this was, that our Missionary schools were closed, for no parent would send his child to school, and no Missionary would wish him to do so under such circumstances. Now in that time of consternation and dismay, what was the behaviour of the native teachers? Why, they nobly volunteered to go to the hospitals, tended the sick and the dying, and helped the widow and fatherless, and some of them fell victims in consequence. Those who know the selfishness of the heathen mind will regard it as one of the greatest triumphs of the Gospel for the natural selfishness of the heart of man to be thus replaced by the charity of the Gospel. Under such circumstances as these we find great encouragement in the prosecu-

tion of our work. I see this morning wonderful illustrations of the manner in which the providence of God is working with us. On this platform I find one whom I knew years ago as a pupil at Highbury. Since then he has been preaching the Gospel in the Arctic regions, while a gentleman who had succeeded me at Highbury has since been preaching in Japan, and I know not where besides. And then it is a grand comfort to all of us that we have the same sword of the Spirit that was wielded by the Apostles when they went forth to attack the strongholds of Satan. And it is a great comfort to us to think that it has pleased Almighty God to make a revelation of his will, that He has placed that revelation in our trust, and that He has commanded us to go and invite sinners to come to Himself; and we may well feel that while we are doing this, however weak we may be in ourselves, we have with us omnipotent power.

“Give us thy strength, thou God of power,
Then let or men or fiends assail,
Strong in Thy strength we'll stand a tower
Impregnable to earth or hell.”

The Rev. G. E. Moule bore similar testimony to the Society's work in China.

I take it for granted that my only duty on this platform is to illustrate in some small way, from my recollection and from documents, the success of the preaching of the Gospel under the auspices of this Society. That portion of the work with which I am myself in some measure acquainted is that among that great heathen people, the Chinese. I will not occupy any of your time in mere general statements regarding China, its vast extent, its vast population, its complicated idolatry. I take it for granted that these things are more or less known to every one present. I will at once bring before you a sketch of the life and labours of a far distant brother in the Lord, one of my beloved catechists. This little paper which I hold in my hand is a note from this native catechist, and I will take the liberty of reading it to the Meeting. He says, “I earnestly hope that you will quickly come to Hang Chow, and look after the affairs of the church and meeting of the brethren of the Hang Chow Society. Formerly you, Sir, had the labour of opening the ground in Hang Chow, and it is a pity that you were obliged to go away all too soon. I often think of myself as a person not what I ought to be, and this also I am grieved about, since otherwise I might have rendered to you some grain of assistance. When I look upon your brother,” (he knew my dear brother, who had been long amongst us), “I think that notwithstanding his youth he has been

endowed with grace and power to make the truth known; but this is a responsibility which is not easy to sustain. This great work consists in the fear of God and is above the conception of men below. Now man's heart is difficult to deal with. If you deal with it too lightly that will not answer; if you treat it with too much consideration that will not answer.” (He is here referring to the difficulty of dealing with our converts from want of consideration and knowledge of circumstances.) “Again I see that the affairs of the church are many and complicated, and on this account I earnestly hoped that Mr. Russell, on his return, would have been able to have worked side by side, and to have assisted your brother. Little did I think that your brother would have been obliged at once to return home. It is not for any other reason that I write in this way. I am an old man, and my body is but infirm. I have no descendant, and I may die any morning or evening. My earnest hope is that the Lord's doctrine may be spread far and wide to the glory of God. At present I hope for your return. Nevertheless it is a matter that depends on the will of God. If only we think of the power of God, why then the China nation might long ago have known the Gospel, and there would have been no need for you to have come that long journey to us. Hence we see that immense strength must also be exerted. I earnestly pray that our Lord Jesus will graciously exert His

mercy, and pity and compassion towards us sinners in China, who, all of us, are deaf as to our ears, and blind as to our eyes. I pray that God may grant to us hearing ears, and seeing eyes, and understanding hearts, that we may know the Gospel and obtain everlasting life. Two years ago, when I came to say farewell, you charged me to consider the 1st Corinthians, 16th chapter, and 13th verse, which tells us to be steadfast. You gave me this text, so by this opportunity I respectfully suggest to you, Sir, to consider it, and at the same time I pray, in conclusion, that the Lord may grant His protection, and help me a sinner, that I may not fall into temptation, and that I may be delivered from evil." Now this is a little salutation from a dear native brother, nearly sixty years of age, of whose life as a Christian I will give you a brief sketch, not because he is the only native Christian with whom we have to do, or the only catechist, for the Lord has given us some twelve or fifteen women and men, who assist us in our work, but because there are some features in his life which will illustrate our work. His Christian name is John. He came to us some eight years ago from the Roman Catholics. He had been brought from heathenism to Roman Catholicism two or three years before, and he was converted to Protestantism by the instrumentality of a beloved friend of his, since gone to rest, known perhaps to some here as Stephen Dzing. Stephen joined us first, and then John, hearing of what he thought his apostacy, came to remonstrate with him, and was himself convinced. He was by trade a tailor, and after joining our community in 1860, I think, he worked at his trade for two or three years, and I, among the rest, employed him. I observed that at every leisure moment he was glad to make known the truth to those with whom he came in contact. His home was at the time at a village some twenty miles from Ningpo, and we soon learned that some of his friends and relatives had learned the truth from him. This was in 1863, and I was at that time left with my brother to work almost single-handed. Our beloved elder brother Russell had returned home, and our beloved native brother Stephen had gone to his rest, and I was looking out for more help, and I observed that John, the native tailor, was a zealous propagator of Christianity, and I proposed to him to become one of our native catechists. He was at first posted in his own village, but in China villages are separate from each other only by short distances. I know of one district visited lately by the Bishop of Victoria, which, for a distance of twenty miles, consisted of a string of towns. Well, the place in which my native brother

John was posted was not so populous as that, but still it was populous enough to afford a sufficiently important field for his activity. He worked there for some little time. In the autumn of 1864 he went out with another native catechist named James to visit the villages along the mountains to the west of his home. There were a few Christians and some inquirers in these villages, and I sent John and James to visit those Christians, and to bring me word how they fared. Well, they gave me their report. I should say that the Taeping rebels had occupied the capital of that province; and in 1864 they had been expelled, and, in fact, almost driven out of the province; so much so, that the road to Hang Chow had been opened, and it was possible to travel without danger from Ningpo to Hang Chow, and it was possible also to find an orderly people who were ready to hear the Gospel. God had so chastened these people that it was hoped their hearts would be tender, and that they would be prepared to receive the Gospel. The opinion of the two catechists was that we ought not to lose any time, but that we should go and occupy the land. I remonstrated with them. I felt that we were so weak-handed, and thought that I had not a single native whom I could trust at so distant a station, and my brother and I were so weak that we could hardly maintain our work around Ningpo, and much less could we take a journey of several days to Hang Chow. I put it off for several days, but John the catechist came and represented to me the importance of going in while the door was opened, and I said that if any one would go and remain there permanently, I would do my best to open the way for him, and I undertook to go as soon as my duties at Ningpo would permit, to open the way for John, the only catechist whom I could trust. We went together. We made a long journey of inspection, being out together about a month, the providence of God leading us unmistakably. I had consulted my brother, and although he was out of health he was willing to take charge of what I left behind me at Ningpo. Accordingly we rented a house at Hang Chow, and in August 1855 I carried this purpose into execution, and beginning our Christian work, collected, through God's help, a very encouraging congregation. I now come to a feature in John's character which must not be omitted. I have told you how much confidence I had in him. I believed him to be a Christian indeed, and a man worthy to be put in trust in some capacity or other in a Christian church. But I must tell you of his sin and of his repentance. I left him in the

summer of 1866, when I was obliged to return on account of my health. I left John in charge of forty or fifty converts. We had at that time a considerable congregation, and I had some few natives living within my enclosure—in fact, in my own house. These were entrusted to John. I knew he was a man of good sense, and of a kindly, charitable temper; but I knew at the same time that he was liable to irritation, and I thought it quite possible that he might meet with difficulty in the course of the summer, which is a trying time to us all in China, and therefore I warned Him when I parted with him to be on his guard. At the close of the summer, just as I was preparing to return to Hang Chow with my family, I had the sad tidings brought to me by the other catechist, James, that there was a report current among the Christians that John had been smoking opium. This is one of the greatest hindrances in the way of the propagation of the Gospel in China. You know of the conduct of our Government in this matter, and that opium is sent over from India. Again and again, when I have been speaking to a heathen audience in China, has some one stood up and said, "Pray, Sir, does not your country send us the opium?" However, the vice itself is so insidious and so fatal, that when it takes hold of a man we hold it as a matter utterly to be reprobated. We treat the whole connexion with opium as a taint which a Christian must have nothing to do with. When I heard that John was smoking opium I felt it to be an impossibility, and I said so to my informant. "However," he said, "so-and-so," naming his informant, "says it positively is so, and we hope, when you return to Hang Chow, you will inquire into it." I went back to Hang Chow and found out the truth. There was no habit of opium-smoking, but there had been tampering with it, and I felt sad and serious. I sent for John, and asked him to tell his own story. He told me without the least equivocation. He said, as to his smoking opium I ought to know perfectly well that that was a thing that could not be done without manifest results; that he could not have been regular

in his duty if he had done so; but he stated that on three occasions he was tempted to make use of the opium to relieve pain, and that he had seen it used in the hospital for that purpose; that after trying other remedies, which had failed, he tried the opium pipe; and then he confessed that on one occasion, if not on two, he had not only prescribed the opium, but had smoked it himself. The course I took was a very severe one, but I would have you bear in mind the necessity of our catechists maintaining an irreproachable character among the natives. Therefore, having thought the matter over, and having consulted with John himself, I passed sentence upon him to this effect. First of all I wrote a letter stating the circumstances exculpating John from any intentional commission of a sin, and then said that, considering how much Satan made of this practice of opium-smoking to prevent the spread of the Gospel in China, I could not but visit him severely, and that I therefore intended to suspend him from his office of catechist for six months. I put the letter into John's hands as soon as I had written it, and I asked him to read it through, and to tell me if I had wronged him. He read it, and I shall never forget the earnestness with which he said "No; and I am glad it was discovered, for it might have become a habit." Well, I sent the letter, and soon received one signed by six or seven of the converts, asking me, in consideration of his high character, to shorten his sentence if possible. I did, in fact, shorten the period two months. He was suspended for four months. But I wish to remind you that this is the man who wrote to me in this affectionate and earnest way, pleading that some one should come out with me and proclaim the unsearchable riches of Christ. I have given you a sketch of his history in all candour, and I think it will assure you that, in the language of the Resolution, there is success attending the propagation of the Gospel under the auspices of this Society among men of the different races that make up the Chinese people.

With facts such as these on which to ground his address, the Bishop of Ripon was in a position to refute the calumny that Missionary enterprise is a failure.

It is a somewhat hackneyed, but by no means an exploded objection, that Missionary work is crowned with comparatively no success; that every success we do meet with is wholly incommensurate with the cost and the expenditure both of men and money by which it is obtained. Suppose for a single moment that the objection were true. Suppose that our Missionary enterprise was a failure, and

that no reports come from abroad, from the fields of Missionary warfare, to cheer us with the intelligence of the progress of Christianity and the diffusion of the Gospel. Such a conclusion might well be a cause for grave anxiety, and would justify our careful scrutiny to see if we were proceeding in the right way in our endeavours to sow the true bread of life broadcast on the waters of heathenism. But

as an argument against Missionary enterprise I venture to assert that that would not have a feather's weight. The obligation to Missionary enterprise rests upon an unrepealed, but as yet most imperfectly fulfilled command; and suppose it were the case that our faith were tried by the apparent absence of all success, I say that even failure ought to supply a motive for redoubled effort in the Missionary cause, second only in force and in intensity to that which is supplied by success. But we altogether deny the position that Missionary enterprise is a failure. We deny that there is any ground for taunting those who are engaged in the Missionary cause with the failure of their efforts to evangelize the distant regions of the earth. One is sometimes tempted to ask what is the kind of success which those persons who so object to Missionary enterprise really expect us to obtain. Do they expect that, with such a numerically insignificant band of Missionaries as the Church has been able to send forth, we should see the whole empire of heathenism won to the faith of the Lord Jesus Christ? Do they expect that, as the result of our Missionary enterprise, we should discern the idols utterly abolished, and the subjugation accomplished of every heathen tribe and nation to the religion of Christ? That is a result which I apprehend we have no warrant to expect under the present dispensation. There is to be a period when idols shall be utterly abolished. There is to be a day when the knowledge of the glory of the Lord shall cover the earth as the waters cover the deep, and when, from the rising to the setting of the sun, His name shall be great among the Gentiles. But these are results which we believe will accompany the advent of the Redeemer in His glory. We do not look for the conversion of the whole world to the faith of Christ under the existing dispensation, although we do look for this, and for this we aim, that in every corner of the world, wheresoever men are to be found, the Gospel is to be preached for a witness to all nations. But if it be said that our Missionary enterprise is crowned with no success, again I say we deny the force and truth of the objection. Let the Report to which we have just listened speak. Let us go to Western Africa. This Report has told us that the statements that come home from our Missionaries in Western Africa resemble rather what we might expect as the recorded experiences of parochial ministers at home, than the register of Missionary stations abroad. You have there native pastors; you have churches thronged by attentive congregations, worshipping God through the one Mediator, Christ, according to the matchless forms of

our own scriptural liturgy; you have an increasing number of baptisms; you have confirmation; you have communicants amounting to half the whole congregation attending the church; you have an institution for the preparation of native teachers and native pastors; you have the growth of the good seed in the Mission, as the work is pushed out beyond the colony into the outlying regions; you have large subscriptions furnished to the Missionary cause; you have in one place a voluntary proposition on the part of the converts to relieve the Society from the support of schools which they have supported hitherto at an annual cost of 250*l.*;—you have all these testimonials to the success of the work which is being carried forward. At one place we read that the time of persecution has only resulted in a more ardent profession of faith. A church destroyed, owing to the persecutions raised against the Christians, is rebuilt by the self-denying exertions of converts. If we turn to India, we find there thousands of converts and a large number of native clergymen; and we are reminded again and again, by those who best know the state of India, that the results which we see form but a very inadequate and imperfect test of the real effect produced by our Missionary work. The whole field of India seems to be shaken towards its very centre. There is much inquiry, much doubt, much questioning, much searching after some religion not as yet plainly understood, or revealed to the people; but at all events this marks a spirit of inquiry which shows that our Missionary action has not been without a very powerful effect. From this we learn that God may be preparing the way for the advance of the Gospel throughout India, in a manner that may surprise while it shall delight the hearts of all who love the truth as it is in Jesus. A want of Missionary success! Why, how is it that this Society has been able to withdraw from seventy-seven Missionary stations? Simply owing to this fact, that the little tiny seed which it was instrumental in sowing in faith and prayer, has taken root and grown and waxed into a large tree, beneath whose boughs and branches the people are gathering to rally round the standard of the cross of Christ. How is it, that in the Missionary fields alone there has been contributed, in the support of this Society, a sum of 20,000*l.*? In the Missionary-fields those who have best opportunities for testing the results of the work believe that its progress is true and satisfactory. If this work be a failure, how is it that we have about 120 native ordained clergymen, and that in the course of the past year, as we have heard from the Report, the native pastorate has increased by

thirty per cent. ? I trust that the time is coming when it will be generally recognised that Missionary work is not a failure, and that the objections of those who tell us that we are engaged in a work which is productive of no permanent results are objections founded only on ignorance, or in opposition to the spread of Christ's Gospel. And as an earnest of that, may I be permitted to quote what I read in one of our leading journals this morning, where the writer, after reviewing the Missionary work in Madagascar — which, through the blessing of God, has been mainly accomplished through the instrumentality of another Society, but which is not on that account a work in which we any the less rejoice—goes on to say: "Thus rapidly is the Gospel making way at Madagascar. Without

a plain visible miracle it could hardly advance more rapidly. A preacher can only address a few hundreds or a couple of thousands at once, and England has only sent to Madagascar, from first to last, some twenty or thirty labourers of all kinds, some of whom quickly died, while others were driven away. A greater result than we now behold from such small means could hardly have been seen without a supernatural interposition. From this one case, selected from many others, we draw this conclusion—that Missions to the heathen even in these days of destruction and division, are not chimerical, and, when honestly prosecuted, not unlikely to be disappointed." Now this is not the testimony of the Missionary Society: it is the testimony of an independent witness.

The blessing which has rested on what has been done is our encouragement to do still more, and the urgent necessity that the circle of our labours should be enlarged, and that promptly, was urged by several of the speakers. The increasing effectiveness of the native Christianity does not render unnecessary the European force. The initiative rests with them. What has been done in a few places may be done in many, and that with more facility now that the European Missionary has an opportunity of associating with him his native brethren in the work, and using them as his passport and introduction to new places.

The Rev. W. G. Cowie, the Bishop Designate of New Zealand, pleaded earnestly for an increase of Missionaries in India.

I have served a great deal with our army in India, and bright as are the examples which I have witnessed of the devotion of our countrymen to their Queen in that profession, I have never met with men who were more devoted to their duty than are the Missionaries connected with this Society. These Missionaries are all too hard worked. In travelling from Peshawur to Calcutta, I found that one of the most distinguished of them had been obliged to leave his station on account of the state of his health; and that there was no one left to carry on his work. He has since died. On proceeding further, I found that the head of the Mission work there had been compelled to go to the hills in consequence of over-exertion; and he, too, has since died. All along I found the Mission stations undermanned. Every clergyman was labouring hard at work which a native Missionary

might have carried on much more effectually; and it is absolutely necessary that until native Missionaries have been trained the staff of European Missionaries should be increased. Bishop Cotton was continually lamenting to me the want of Native Missionaries. He felt, that as the work went on very greatly increasing, and the number of professing members of the Church of Christ was being augmented, it was imperative that increased attention should be paid to the training of native teachers. The number of such agents is very small in the diocese of Calcutta, which is not to be compared in that respect with Madras. You have heard that this year Mr. French, a great Missionary, has gone out to India, to establish a college for the training of Native Missionaries, and all who know the difficulties of European Missionaries must rejoice at that fact.

On behalf of China Mr. Moule urged the same request.

In conclusion, having given you this sample of our work at Ningpo and the neighbourhood, and you have heard already interesting matter connected with Pekin and other cities in China, let me earnestly show you the necessity of helping us. Let it not be thought for a moment that the foreign Missionaries ought to be supplied in less numbers; let it not be

imagined that the present staff is anything like adequate to the necessity for them. It is not so. Not that we would provide China with dioceses and parishes, and fill it with a parochial clergy; but the native catechists, if they are to influence their countrymen, must be prepared for their work. You see how they turn to us themselves. No doubt we

must put responsibility upon them, but we must stand by them : we must show that we value the precious Gospel. If they have only a modicum of support from us they may be discouraged. The eighteen provinces of China are now open to us, and surely the Church ought not to relax in her efforts. Without your continuous help sustained success in our labours cannot be secured ; but if you sustain us, then I think the work will not only yield you such results as have made your hearts glad to hear to-day, but tenfold more.

By all means let more Missionaries go forth, only let them be men selected by the Church Missionary Society, and sent forth under her guidance. Of faithful men we cannot have too many, for the work is vast. But if such cannot be had in numbers, better far a few men and yet reliable, than many uncertain in their principles, and therefore uncertain in their action. Such men invariably prove a stumbling-block and a hindrance.

CHURCH UNION, CONSIDERED MORE ESPECIALLY IN RELATION TO THE NATIVE CHURCH IN INDIA.

“THE care of all the churches,” this came daily upon Paul. His large-heartedness in this respect is remarkable. Continually pressing onward to preach the Gospel, “in the regions beyond,” and to set forth to perishing hearers the only name under heaven given among men whereby they must be saved, in places and amongst people as yet unvisited, he never forgot, amidst the deep interest connected with new victories, the labours of the past. At Ephesus, where a great and effectual door was opened to him, and there were “many adversaries,” the Corinthian church, its dangers and temptations, were as vividly before him as though he was actually present in the midst of them. At Rome, where, although in bonds himself, he learned that the word of God was not bound, and some from among Cæsar’s household embraced the truth, he remembered the churches at Ephesus, Colosse, Philippi, and the tried and dispersed Hebrew Christians, and in glowing epistles, full of truth and love, encouraged them to persistence. We see in all this the mind of Jesus, the sympathy of Jesus reflected in the character of the servant ; and if that which was finite could expand so largely, what shall we conceive of the love and sympathy of Him “whose going forth is from the end of heaven, and His circuit unto the ends of it,” so that “nothing is hid from the heat thereof.”

If one point more than another might be selected which engaged the solicitude of Paul, it was that the churches should be at unity with themselves, and in communion with each other. They were charged with high and honourable responsibilities, to be as central lights in their respective localities, imparting to others the light which they had received. But the very importance of the duties they had to discharge rendered their position one of danger. They were as lighthouses built on some isolated rock, where the winds and waves have most power, but which are placed in that exposed situation because it is precisely there that their services are most required. How strong these structures need to be—how admirably consolidated ; their foundations inserted into the rock, and the stones riveted on the foundation and dovetailed into each other : for unless thus knitted together, how can the fabric endure the elementary strife, when winds and waves, as though resenting its intrusion, unite to overwhelm it ? At times it is lost in the spray, and seems as though it had shared the fate of Winstanley’s beacon on the Eddystone rocks, when in a great storm it collapsed, and consigned the builder to a watery grave. But a few moments suffice to dissipate the apprehension : it re-appears uninjured, bearing aloft the diadem of light, which, seen afar off, has often cheered the heart of the tempest-tossed mariner, and told him where his danger and where his safety lay.

And these churches, intruding on the hitherto unbroken despotism of Satan’s kingdom,

how hateful must they not have been in his eyes? How intense the outbreaks of enmity to which they were exposed? How could they have stood unless their foundation had been on the rock—unless they were well consolidated? Hence his repeated charges on this point. To the Christians at Rome he writes: "Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Instruments of music, if they are to utter melodious sounds, must be well attuned: then the tones, although diversified, are not at variance, and each contributes its own distinctive sweetness, so as to give full expression to the one harmony. So in the church, the members should be like-minded, attuned together by the one great master principle, the love of Christ, and thus, "with one mind and one mouth" glorifying God. Hence he writes to the Corinthian church: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Precisely as the members of the human body are with an exquisite concinnity adjusted to each other, each in vital union with the head, all in union with each other, and thus "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." So again to the Philippians he writes: "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by your adversaries." In the face of so great opposition, how could their testimony be persistent and effectual unless they were united? And therefore he entreats that all unhappy tempers and tendencies which were of a disuniting character might be banished from among them, and that, in the remembrance of their great indebtedness to Christ, they would be "likeminded, having the same love, being of one accord, of one mind."

If it were necessary in Paul's days that there should be union, is it less needful in our day? Is the enemy less hostile, or is the world more reconciled to the presence and progress of God's truth? Was the energy of evil ever more virulent than at present? Is it possible that we should be otherwise than anxious about the new churches, which in our day, and by the action of modern Missions, have been raised up in various parts of the heathen world? Let us look to India. Can anything be more interesting, more critical than its aspect at the present time? The sluggish waters of a prescriptive idolatry, which for ages have covered the whole extent of India, are being strangely moved. It is as when the great deluge began to subside and the tops of the mountains rose like islands here and there from amidst the waters. Christian churches in various directions appear above the flood. They resemble those islands of the Pacific, which are not of volcanic but of coral formation. Volcanic agency produces great changes; the oceanic waters are disturbed, and new islands rise into existence; but the same agency amidst the throes of which they were upheaved may resume its action at an unexpected moment, and prove their destruction. But the coral islands are not extemporized by volcanic action; they are of gradual formation. They are the product of a living agency, but one which is content to work slowly, silently and laboriously beneath the wave. There the insects toil and spin to the music of the waves, laying the foundations of solid and enduring structures, each generation of insects cementing by its death the work which it has done, and preparing the way for the exertions of fresh races, until the rocks which they have piled up from the depths below gain the level of the highest tides, above which the worm has no power to carry on its operations, and the reef consequently no longer extends itself upwards. In the world's eyes the men who go forth to evangelize the heathen are

as contemptible and insignificant as the coral insect, nay, more so, for the spinners beneath the wave are multitudinous, while Missionaries are comparatively few. Moreover, they labour long in the absence of visible results; for they also are occupied in foundation-work and toil beneath the wave. Work is done of the most invaluable character, yet such as the eye of man does not see, and the judgment of man does not appreciate. What numbers of them have died as they have thus wrought on, their death acting as a mysterious cement, knitting together the work on which their lives had been expended! And now in many places these coral structures have reached the level of the highest tide, and at that point the primary agents cease to work: they can build no longer. Laterally they may extend the work, in the depths lay new foundations, and bring the immersed part to the surface. But native Christians must take up the work of the European Missionary, and on the foundation which he laid raise the superstructure of a native church.

The coral islands of the Pacific exhibit every peculiarity of form and structure, and so do those Christian formations which break the monotony of Indian heathenism—but they are the forerunners of more extensive changes. Coral formations occupy extensive areas, and cause vast changes, so that channels are filled up with reefs, and reefs are converted into islands; and so, in India, there is an extensive movement going forward, a marvellous change in the convictions of men, of which the native churches, as they lift their heads here and there, are the first indications: they tell us that Christianity is more powerful than heathenism—the one is a dead thing, the other pervaded by a living energy; that what has been done on a small scale will soon be accomplished on a widely-extended scale; that the days of India's idolatry are numbered; that Christianity, having once gained a footing, will use these native churches as so many distinct centres of action, and, radiating in various directions with an accelerated progress, overspread, the land. The scribes who labour to fill the columns of the daily press, with few exceptions, pronounce Christian Missions to be a failure, and hold them up, whenever they have an opportunity, to the derision of the world. There is nothing in which they more delight themselves than to place in the pillory of public exposure, something connected with the work of Missions. But that which they ridicule shall survive them. So far from having failed in our efforts, we regard them as a great success, and view ourselves as on the eve of new and remarkable phenomena, when “the earth shall be made to bring forth in one day,” and “a nation be born at once.” Men at home write about the “church of the future:” they are anticipating the destruction of existing institutions, and are projecting the sort of buildings that shall be constructed out of the ruins; and it may be that the experiences of past ages shall be renewed, and the first temple, with its grandeur and costliness, be superseded by a plain building, of smaller dimensions and devoid of pomp and outward splendour, but which shall be more glorious, because the Desire of all nations shall come, and shall fill the latter house with glory.

But in India men are also anticipating the church of the future, the result, not of retrogradation, but of progress. They are also asking, What is it to be? Are we to have a church in India so exactly the resemblance of the mother church at home, that even the blemishes of the parent are to be perpetuated in the child?

The Christianity of Great Britain is a divided Christianity: there is an absence of likemindedness, and, while the churches are Protestant, they do not protest with one mind and one mouth, so that, in the protest, God is glorified. The hostility which ought to be concentrated on the common foe is often directed against each other. So far from their mutual relations being adjusted on scriptural principles, they are at variance with such principles. When St. Paul urged the early churches to unity, he fully stated those principles, for he knew that unless they were thoroughly understood union could not be maintained. In the 14th and 15th chapters of the Epistle to the Romans, this subject is minutely dealt with, and the principles in question clearly set forth. He told the

Christians of his day that they would need to exercise patience, because that in all points they would not see face to face. On all that was vital to the salvation of the soul—on points connected with the person and work of the Lord Jesus, they had a right to expect identity of judgment: in fact, unless they were in sympathy on these main features of the Christian faith, it were impossible there could be brotherhood; and where there is no brotherhood there can be no union. But other points would arise, not unimportant, but not of primary importance, and on such questions they must be prepared for diversities of judgment, and agree to differ. The principles of communion should be so arranged as to permit the coexistence of such differences with the maintenance of union. There would thus be ample room for the exercise of patience, mutual forbearance, charity, the strong bearing the infirmities of the weak. Various particulars are cited, in which already, even at that early period of the church's history, diversity of view prevailed, and this leading to difference of practice; such as the question of meats, the observance of days, the partaking of things offered in sacrifice to idols. The advice which the Apostle gave was this—"Let every man be fully persuaded in his own mind—" and then, whatever each person thought it was right to do, that he should do. No man should go before his faith, or behind his conscience: not before his faith to do that of the rightfulness of which he was not fully persuaded, for "whatsoever is not of faith is sin;" nor behind his conscience, to leave that undone which he thought he ought to do. It is true the understanding might be misinformed, and the conscience, biassed thereby, might lead in a wrong direction; yet let not the attempt be made to correct this obliquity by doubtful disputations: better leave the compass to be adjusted by the gradual influence of sound teaching and instruction—"If in anything ye be otherwise minded God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing." Thus there might be a diversity of judgment and of practice on various points, and yet union be maintained; and a comprehensive charity, founded on the great and saving truths in which they were agreed, and more powerful to unite, than the lesser points on which they were not agreed to separate, would retain all in the unity of the spirit and in the bond of peace. So forbearing is this temper of love, that a brother should be prepared to forego his own liberty, and condescend to the weakness and scrupulousness of another, rather than interrupt the peace of the church, or tempt a weak brother to lag behind his conscience, and do that, of the lawfulness of which he was not fully persuaded in his own mind; for as the Apostle declares—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

And thus, in the pages of the New Testament we find not only union amongst the members of the same church, but communion amongst different churches. Paul, writing from Corinth to the Christians at Rome, proves this to have been the case, when he says, "The churches of Christ salute you." So again, when writing from Ephesus to the Corinthians he adds—"The churches of Asia salute you." This communion was founded on like-mindedness in doctrine, not on uniformity in the details of discipline and worship. If, in the arrangements which prevailed, Paul discovered anything that was unbecoming or unsuitable, that indeed he modified, as in the case of the Corinthian church, which permitted the women to pray and prophecy in their religious assemblies, and that, moreover, with their heads uncovered. This he disapproves of, but declines controversy—"If any man seem to be contentious, we have no such custom, neither the churches of God." In some of the Christian organizations there were defects which needed to be supplied, and so Titus was left in Crete "that thou shouldest set in order the things that are wanting, and ordain elders in every city," but such emendations left ample scope for diversities of practice in minor details.

And so we find it to be in the great department of nature. There is prevailing through-

out that vast domain, not uniformity, but union with variety. In every distinct department we find one primary type wondrously diversified: we find it in the variations of the human countenance, in the trees of the forest, in the leaves which constitute the foliage of a single tree; we find it in the stars of heaven, for "one star differeth from another star in glory," and thus the binary stars are often of different colours, a red and a green sun, or a yellow and a blue, blending their rays so as to yield a rich variety of illumination; and why in the spiritual firmament, where Christian churches are placed like the stars that they may give light, is all agreeable diversity to be tamed down into one monotonous uniformity? Uniformity characterizes the sepulchres of the dead, not the habitations of the living. Uniformity may be perpetuated when there is a suspension of life, but cannot coexist with awakened energy. In the mid-winter of the Arctic regions there is uniformity, for sea and land are shrouded in snow; but when the exciting influences of spring come into play, the agitated waves disdain the fetters wherewith they have been so long bound, and the extended uniformity of ice is disrupted and cast off; and so ecclesiastical uniformity may prevail, so long as the human mind is stagnant on religious subjects, but can no more control awakened energy, than the Arctic ice the movements of the ocean. Uniformity is merely external: union has its foundation in the principles of the soul.

Has English Christianity so ruled itself during the history of the past? When redeemed from the house of bondage in which Rome held the nations, and set free to believe what God has revealed, and to do what God has commanded, did it manifest its gratitude for the unspeakable blessing of the Reformation by an avoidance of divisions? Is it not the fact that union and uniformity were confounded: and that, the attempt being made to coerce the Christian body into uniformity, union was lost in the struggle which ensued? Union the Apostle enjoined, because it was essential to the glory of God and the usefulness of the church: uniformity he never required, because there might be uniformity, and yet no union—nay, indeed, it might cover the greatest possible disunion, on the most important points. Yet in the history of British Christianity, uniformity has been preferred to union. Minute details were laid down to which conformity was required, and into compliance with these every man was to be forced, whether it fitted his conscience or not. Hence ensued division and contestation, and for "the divisions" of English Protestantism there have been great searchings of heart: precious opportunities of restoring the broken unity of the church have been lost, especially at the Restoration, when more charity, a more discriminating solicitude not to confound things indifferent with things essential, a larger sense of the value of Christian union, and a conviction that to secure it mutual concessions needed to be made, would have ensured a result very different from the ejection of 2000 valuable ministers from the Established Church.

Since then, disunion and infinitesimal subdivision have marked the history of British Protestantism.

Hence it is weak at the very moment when it needs to be most strong, for "every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand;" while, encouraged by the disunion which is so apparent, Romanism has collected all its energies for one final effort, in the hope of recovering the position of ascendancy in this land from which it was expelled 300 years ago.

Now the different sections of our British Protestantism, have their diverse Missionary organizations, and these, each and all of them, have been successful in raising up more or less of the native Christianity in India to which we have referred. Some of the native churches have originated with Church of England Missionaries; others have had their foundations laid by the Missionaries of the London Missionary Society, or by Wesleyans, or by the Free Church of Scotland, &c. None of them as yet have attained maturity, although some have approached more nearly to it than others. These churches are not

yet stereotyped: their tendency is to assimilate to the arrangements of the different churches to whose Missionaries they owe their conversion to Christianity. But they retain as yet the elasticity of youth, and may be so dealt with in their growth as to have less peculiarity, less exclusiveness than the mother churches. They may be so dealt with, that, while distinctive, they may yet be catholic, and the church of India, as it covers the land, become like an indigenous forest in which may be found trees of infinite variety, yet so generic as to combine in one. Surely it cannot be intended that the rigid and unaccommodating discrepancies of the mother churches are to be perpetuated in India; for if, by the disunion which is caused, they weaken the position of an old established Christianity, how shall they consist with the growth and well-being of a Christianity newly planted in the midst of a heathen land? If the trees of the forest dislike each the proximity of the other, if they repel each other, and shrink from a near approach, how shall they grow together, or so blend their branches so as to overshadow the land?

It is full time that questions of this kind should be considered, and we are happy to find that they are being mooted in India. A paper on this very subject—the ecclesiastical position of the native church in India, drawn up by an experienced native minister of our Church, has been printed in the Madras Church Missionary Record for February last. “The ecclesiastical position of the native church in India is in itself deeply interesting, but at the present time, when Missionary Societies are striving how best to lay the foundation of that church both deep and broad, so that, with God’s blessing, it may have extension as well as strength, and may be built with reference to the soil on which it stands, this paper possesses an importance which may not be disregarded.”

It is but just to the writer to say that it was not written for publication, but to be read at a clerical meeting at Madras; but having been thought worthy of it by the clergy present, we very gladly transfer it to the pages of the *Intelligencer*, commending it to the careful attention of all who are concerned in the well-being of the future native church in India.

The points suggested for consideration involve questions so difficult and complex, that it will be presumption on my part at all to attempt their solution. My endeavour will be merely to take up the general principle underlying these questions and to throw out a few hints which may occur to one who views them from a native stand-point,

The Hindu notion of ecclesiastical polity strikingly corresponds with the Jewish system. The idea of sacrifice, and even burnt sacrifice, called *Yagam*, the different orders of priests, and the very structure of their temple, may all be taken as so many proofs to illustrate this assertion. Now the Episcopal Church of England, having the basis of the Jewish polity, corresponds very much with the notions and tastes of the Hindu. It may be presumed, therefore, that this form of church government will meet with most favour from the Hindu Christians. It is a mistake to suppose, because the Church of England is connected with the State, that therefore it is sure to strike deep root into the Indian soil. On the same principle it may be argued that the Established Church of Scotland is sure to secure a permanent footing in

India, because of her connexion with the State. But indeed the professed neutrality of Government in matters of religion is of itself an answer to this assertion.

The reason why I believe that the episcopal form of government will be most popular among the natives of this country is, not that it is supported by the State, but simply because it tallies so much with their national tastes, ideas, and idiosyncrasies. Man naturally requires some degree of form as well as reality, and this is specially the case with the Hindus, and their desire is fully met by our form of church government.

The constitution of the Church of England, in its general features, will thus suit the state and character of the people admirably. What I now venture to assert is the principle of adaptation. We see this principle beautifully developed in nature, chiefly in the animal and vegetable kingdoms. The development of animals and vegetables of the same genus in cold regions differs much from that in hotter climates, through their power of adapting themselves to external local circumstances. Why cannot this principle pervade the ecclesiastical region, if such a term be allowed? I

hope I shall not be misunderstood. I love the Church of England, I love her Articles, I love her Liturgy and Canons. I am a true churchman, nay, a high churchman as far as these matters are concerned. I would not be a member, much less a minister of the church of England, were it not on principle and from a real attachment to her. It is not, therefore, from any want of love to the church that I venture to suggest a few modifications, so as to adapt it to the state of India. These alterations, if made, may fail to accomplish the object aimed at, but still it will be a great point gained if we constantly have before our mind an Indian Catholic church, and do what we can to lessen the obstacles in the way, and concentrate our efforts upon this point. The church history of England need not be repeated in India. The different phases which she has presented from time to time, the various changes which she has undergone, as the result of circumstances, national, ecclesiastical and political, and the violent struggles which she has encountered, all these peculiarities of the English church need not be reproduced in India, and find there a *fac simile* and counterpart.

By this I do not mean that there should be uniformity. Man is so constituted that there must always be diversity. This is a law which governs not only mankind, but the whole universe. Unity in variety may be described as a law of nature. As it has already been remarked, there must always be differences. Two faces are not entirely alike; two minds are not identical. It is not, therefore, a matter of wonder that in points of church government, mode of worship, and even doctrines, there are differences in different sects of Christians. The Wesleyans may differ in some points from the Baptists, and the Baptists from the Presbyterians, and the Presbyterians from the Episcopalians. And even among the Episcopalians we meet with differences. It must be so in this imperfect state, for we see through a glass darkly; but at the same time, as in the natural world, so in the religious world, in the midst of all this diversity there may be essential unity, having one Lord, one faith, one baptism, and one God and Father of all. If we follow that beautiful motto, "In essentials unity, in non-essentials liberty, and in all things charity," we may hope to accomplish great things.

As in Europe, so in India, there are different denominations of native Christians, although the majority belong to the church of England. This circumstance is purely accidental, as we are all aware. Different Missionary Societies having taken up different fields of labour, propagated the truths of the Gospel with earnestness and success, and the converts, as

a matter of course, belong to their respective Societies and church organizations. This being the case, there is very little of sectarian spirit among Native Christians. In Madras there may be some such feeling, owing to the fact of different denominations of Christians labouring near each other in the same field; but in Tinnevely, Travancore and Madura, where Christianity has made most progress, and converts are numbered by thousands, this feeling hardly exists, and the Christians belonging to both the church Societies, the London Mission Society and the American Board of Missions, worship together as occasion arises, without the least scruple as to form. I mention this simply to show that the native church is in a plastic state, and that it may be moulded into any shape or character, provided it be in accordance with Scripture; and that if we keep this grand object in view, and put forth efforts all converging to this point, there are really no insuperable difficulties in the way.

When I say there are no insuperable difficulties, I am not unconscious of the many obstacles which beset our path. When we propound a scheme of this kind, mountain difficulties may start up, and when we have sought to remove them, other complications may arise unforeseen and unthought of before. But I beg to observe that no great scheme has ever been achieved without difficulty, and this scheme in particular seems encompassed with peculiar difficulties. The subject is liable to objection, misconception and misrepresentation; but I may observe in passing that we can hardly discuss a subject but it may be open to objection. Even the divine plan is often made the subject of human objection; how much more all human schemes. Our aim should therefore be to strike out a plan least liable to objection, and undaunted by difficulties, strive to make strenuous and prayerful efforts to compass it.

The modifications which I venture to suggest for consideration, with a view to accomplish this desirable end, are the following. The Indian church need not necessarily be connected with the state; churches and cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer-book, about which even certain members and ministers of the church of England have conscientious scruples, may be omitted; native ministers may be permitted to exchange pulpits under certain conditions; and the native episcopal church may be left free to form a body of canons suited to the circumstances of the country. Similar concessions on the part of the other sections of the church will gradually bring native Christians to meet on a common platform, and gradually promote the end we have in view. By con-

cession, I do not mean any compromise of truth or principle: of that we shall not yield even an iota, though it may cost our life; but what I mean is, simply yielding those points which are held to be non-essential, for the sake of promoting that glorious cause we all have so much at heart in this heathen land. This plan, if carried on, will tend not only to diminish the line of demarcation which now exists between the church of England and the other churches, and promote sympathy and union among native Christians, but it will also enable the heathen to see that Christianity has the marvellous power of binding all men, of whatever caste, colour or condition, into a common and holy brotherhood.

It is clearly the duty of our European teachers to take the initiative in this important matter. It need hardly be observed that the native church, in her almost infantile state, possesses no very conspicuous members, men of high intellect, with clear heads, large hearts, and broad attainments, able to grasp the subject, and grapple with the difficulties connected with it, and inaugurate such measures as shall tend to pave the way for this grand consummation. By the divine blessing we may have such men in future. The present duty, as regards making a beginning in this matter, obviously belongs to those Europeans and European Missionary Societies through whose instrumentality churches have been gathered in different parts of the country. In arriving at a right conclusion on this subject, it is essential that they should divest themselves of mere English ideas, early associations and prejudices of education and training. The question should be viewed in the abstract, unconnected with all these circumstances, in its bearing, not so much on the English church, as on the future Indian church. We all love the church of England, but I have no doubt we love our blessed Saviour better, and strive to do what we can to exalt Him and His Gospel among the teeming millions of India. Here I beg to introduce an extract from an able and eloquent address of Dr. Norman Macleod to the General Assembly in Scotland. He says—

“It seems to me a monstrous mistake—an utterly wrong idea—to think that we are to perpetrate, or perpetuate, upon the plains of India, all those divisions or differences that have come to us in Scotland. They have come to us not from our choice. We are not responsible for them. The ship has come down to us broken in four or five parts, and we each of us find ourselves floating along in one of those parts, and we cannot put them together. I hope there are two bits of it to

be soldered to-day near us. It is really a sad thing to think that we are to go to India, and one party to carry the bow of the ship, another the stern, another the starboard side, another the larboard side, and that we are to say to the people of India, ‘Do you belong to the stern or to the bow? Why not carry the whole ship out, or why should they not try to build a whole ship for themselves? Is it to be tolerated that, looking to the future, you are going to spot all Hindustan with Established Churches, Free Churches, Independent Churches, Baptist Churches, Congregational Churches, Methodist Churches, and the Churches of the Church Missionary Society and of the London Missionary Society? It is ridiculous to think of the number of points in relation to which these churches keep up their differences. I remember a curious illustration of these differences. It shall be nameless where I met a Missionary, who, three years ago, had left America, and whom I asked why he, a Presbyterian, did not join others at home? He said to me, ‘There are such differences between us, we can have no union.’ ‘I am sorry to hear that,’ I replied. ‘What are these?’ ‘There,’ said he, ‘there is one tremendous thing; they sing hymns.’ I then asked him, ‘Do you mean to say that you would not remember Jesus Christ with a man that sang hymns?’ He said ‘Yes, under protest.’ I could not help saying that there was no Brahminism I had ever seen in India to compare with that. Are you going to continue that in India? Are you going to have a church of sham work and sham workers? The thing is a perfect scandal; and I say that from this church—and I am sure the clergyman of every other church will agree with me—that the idea should be kept up of the natives having an Indian Church, not a church of a particular Mission, but a church of India, a church of their own, which you may advise but not govern; a church having Catholic evangelistic doctrine, but, as to particular forms of government, leaving them to arrange these among themselves. Let us keep clear from all questions about baptizing and ordaining, but let us send all such to the Indian church to examine and ordain, so that it shall not be a Scotch Church, or a Baptist Church, or a London Missionary Church, but an Indian Church. All these sectarian differences vanish abroad. Oh that the time would come when Christian brethren would agree that they should vanish at home! Why there should not be more conferences on the subject, more hearty co-operation, more noble and united meetings, more prayer one with another, is a thing I cannot comprehend. But I think it would do us good; it would do

our hearts good, if we were to carry out this harmonious co-operation at home as well as abroad."

Let this speak for itself.

The question, when practically considered, is undoubtedly very difficult and perplexing. It cannot be fully solved in the present state of pupilage and dependence of the native church. When it becomes self supporting, all the native Christians may put their heads together and adopt such measures as shall tend to the accomplishment of this object. Our simple duty at present is to assist them in, and prepare them for it, by guarding the native church against all those technicalities which try or hamper even the English church, and recommending such modifications as the state and wants of the country demand.

And this is in perfect harmony with the 34th Article, which says, "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, time, and men's manners, so that nothing be ordained against God's word." Again, "Every particular or national church hath authority to ordain, change and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying." English Law is modified to suit India, and Indian Legislature invariably consults Hindu and Mohammedan laws before bills are passed and become laws. Why may not the same principle govern ecclesiastical law in matters affecting the Indian church?

THE REGIONS BEYOND.

NEARLY thirty years had elapsed since Paul had begun to preach the faith which he had once destroyed. What had been accomplished during that time is thus summed up by him in his Epistle to the Romans—"From Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ;" and the conclusion which he drew from those extensive labours, is one which we should not have anticipated—"having no more place in these parts." Not that all the populations of these territories had been brought to a profession of Christianity, but that he had been successful in raising up native churches, which were to be found dispersed over this wide field of labour, and for their own sake, and for the sake of the general interests of Christianity, the Apostle felt that on these churches ought to be devolved the residuum of the work of evangelization, that they ought to act as central lights, each illuminating the particular area in the midst of which they found themselves placed; and thus Paul felt, that with reference to these results of past labours his position was changed; that he no longer stood to them in the relation of an *αποστολος*, but in that of an *επισκοπος*; that as he went forward to fresh scenes of labour, it was his duty to maintain communications with them, bear them upon his heart, and seek their good; to visit them whenever the opportunity presented itself, and, when absent, to write to them epistles of encouragement as he heard favourable accounts of them, or of reproof and expostulation if they had diverged in aught from the simplicity of the Gospel; but that, as to his own personal duty, his pathway was onward, to the "regions beyond," and the places where the name of Christ had not yet been named.

From Corinth as a stand-point, he looked westward. On the western shores of the Italian peninsula he recognised a native church at Rome; beyond that point all was darkness.

By what means Christianity reached Rome we know not. That metropolis seems in this respect to have been dealt with like another great centre, the Syrian Antioch. The names of the first preachers at that city are not given us: all that is said is simply this—"They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus and Antioch, preaching the word to none but Jews only, and some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Their names are not given. Precisely in the same manner we are left in ignorance of the persons by whom the Gospel

was first brought to Rome. They might have been the "strangers of Rome," who at Jerusalem, on the day of Pentecost, heard Peter's sermon; but we know not their names. These appear to have been, in both cases, purposely suppressed, in order that there might be no occasion afforded for superstition; a wise precaution, the necessity for which has been made obvious by the subsequent action of the Romish church, which has foisted Peter into its fabulous records, although it is evident that his sphere of labour was eastward and not westward. Thus, in his first Epistle we find him saying—"the church which is at Babylon, elected together with you, saluteth you," while the order in which he enumerates the various provinces of Asia Minor, throughout which the "strangers" to whom he wrote were dispersed, shows that the stand-point, from whence he viewed them was eastward, and not westward, namely, from the literal Babylon.

But as at Antioch, when the movement, commenced by unknown evangelists, became of importance, and the hand of the Lord was with them, and a great number believed and turned to the Lord, it was thought desirable that Barnabas should go forth and superintend the work, so with regard to the Christianity at Rome. No man of note among the Apostles appears as yet to have visited the Christians there, and it was therefore desirable that Paul should do so; and such had been his intention, "having a great desire to come to you." He looked forward to be "first somewhat filled with their company;" and then, pushing beyond them, "to take his journey into Spain," in which forward movement he expected "to be brought on his way by you," that is, not merely that they should accompany him a little distance on his journey, but that he should have their sympathy and assistance; for such is the meaning which attaches to this significant word throughout the pages of the New Testament; as in 1 Cor. xvi. 6, where the same expression occurs—"it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go." Thus again, in the third Epistle of John, we find the aged Apostle commending Gaius because of his kindness to the "brethren and strangers," that is evangelists, who had gone forth from the settled churches to which they belonged, and who, as they took nothing of the Gentiles, required to be helped by those who, like Gaius, sympathized with them in their work—"whom if thou bring forward on their journey, after a godly sort," that is in a manner worthy of God, in whose work they were engaged, "thou shalt do well," for by receiving such we become "fellow-helpers to the truth."

Thus Paul's intentions become evident. He purposed to occupy a sphere of labour westward, as wide as that which had hitherto occupied his attention eastward, and in the prosecution of these labours he purposed to make Rome the base and centre of his operations; as in military expeditions, when an advance is about to be made into the enemy's country, a base of operations is carefully selected, a place of strength, if possible impregnable, where the munitions of war are carefully stored, so that, should the troops meet with reverses, they may have somewhere to fall back upon, or, should they be successful and make progress, be provided with a depôt from whence new supplies might be obtained; so Paul purposed that the church at Rome should be a centre and basis in the prosecution of the new Missionary labours which he contemplated.

The Church Missionary Society occupies a position somewhat analogous to that of the Apostle. Like other kindred Institutions, it has been engaged in Missionary operations during these last seventy years. The close of the last century was marked by a great Missionary revival, when the Protestant churches of this country rose up as from a trance to do the Lord's work, and preach the Gospel to the heathen. Then the angel went forth, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

"The Church of England led the way. Two venerable Societies were engaged in this

work when no other Missionary Institution existed in this country. The Society for Propagating Christian Knowledge followed in Scotland. The Royal Danish Mission College and the church of the United Brethren were the next to join their ranks. The Missions of the Wesleyan Methodists succeeded them. At length the Baptist Missionary Society, the London Missionary Society, the Edinburgh Missionary Society, and others, began a new series of labours. These were joined by our own Society, as soon as it was perceived that the two existing Institutions in our church were unable to meet the growing demands of the Pagan world.*

And thus, in the year 1816—17, there were nine different Protestant Institutions, besides others newly sprung up on the Continent and America, engaged in this work. These occupied 150 stations among the heathen, with 360 Missionaries, schoolmasters and catechists, maintained at an annual cost of £75,000.

To this total of expenditure the Church Missionary Society contributed in that year an income of £20,000, maintaining 12 ordained Missionaries at different stations in West Africa, North and South India, the Mediterranean and New Zealand.

So few were the first efforts of the Church Missionary Society, so limited its means ; and yet within a less term than the duration of a single life, this one Society has so expanded as to cover an extent of operations infinitely larger than the maximum of attainments which had been reached fifty years ago by all the Societies taken together ; for the stations of the Society, in diverse fields of labour, are 155 ; the European Missionaries 192 ; the East-Indian and Country born 6 ; the ordained natives 120 ; European, East-Indian and Country born agents, not in orders, 31 ; besides 12 European female teachers, and 2000 native teachers of all classes.

Thus has the work been blessed. Over an extended platform a Native Christianity has been raised up, and native churches and congregations break the monotony of heathen life. If Paul could look back on the churches of Asia and the churches of Macedonia, so are we privileged at the present moment to look back upon the native churches of West Africa, or the native churches of India, or the native congregations in China, which have risen up as the nuclei of a more extended work. Their development is healthful and encouraging, and that they should be utilized for the prosecution of Missionary work amongst their countrymen is obvious. The recent ordinations in Tinnevely are full of interest : they are evidences of growth, and prove the strength of the Christian organization. The reliability of our work has been doubted by many. Our native churches have been regarded as ephemeral productions, which might live so long as they were in connexion with the parent stem, and were permitted to draw freely on the parent vitality, but which were incapable of an independent existence. But events, as they occur, reprove this distrust. Trials supervene. The native Christianity, in one or another locality, becomes isolated from the European centre on which it was supposed so exclusively to lean ; and yet it lives on, and thrives amidst the very circumstances which some thought would terminate its life.

Our duty, then, is plain : it is to follow the example of Paul. We must use these native churches for evangelizing purposes in their own localities : we must place them, so far as their own countrymen are concerned, in the first rank, while we ourselves sustain them in their forward movement. They must feel that to carry forward and give completion to the work which we initiated is their responsibility. Ours is somewhat different. We, as a Missionary Society, must go on ; we must break up new ground, and push forward into the regions beyond, where the name of Christ has not yet been named. We do not mean to leave them, but we cannot so expend ourselves upon them as

* Sermon by the Rev. Daniel Wilson at the Seventeenth Anniversary of the Church Missionary Society.

to be prevented from listening to and obeying the Macedonian cry, which is urged upon us from all quarters, "Come over, and help us." There are millions in utter destitution.

There have been at various times, and in various parts of the vast dependencies of this kingdom, a famine of bread, and then our sympathies have been stirred, and aid has been freely given. But there is a destitution more desolating and wide-spread. It is one which concerns the soul, the character, the present, the future of the man; for the present to a great extent, and the future entirely and irretrievably, must be as the character. The heathen are by birth unholy, like ourselves. We professing Christians have a remedy, one provided at a costly price—how costly! and therefore, if so costly, how needed! how extreme the necessity which necessitated the sufferings of the cross! This is within our reach. We are invited to pluck the leaves of the tree which is for the healing of the nations, and many there are in this Christian land who have done so. They have had pointed out to them the true Physician, and they have cried to Him, "Heal me, O Lord, and I shall be healed," and they have found that "He healeth the broken in heart."

But the heathen have none to help. There is a medicine: it was designed for universal use, but the tidings of it have never reached them: they have never heard of the true Physician. There is no healing of their bruise; their wound is grievous. The sin of their nature, left to itself, attains a fearful development. What that is will be seen by a reference to Rom. i. 21—32. Such were the heathen in Paul's day; such they are in our day. While they are such, how can they be happy, and what qualifications can they have for the happiness of heaven, where there shall be happiness because there shall be holiness, and there shall be no sorrow because there shall be no sin?

Let their condition be exemplified by some specimens. The southern portion of Africa is overspread by a remarkable and interesting race of mankind, divided into numerous tribes. "The form is finely modelled, the stature tall, the limbs straight, the forehead high, the expression intelligent." What is their religion? "They have a sort of tradition concerning a Creator, whom they call by a compound word that may be translated as the "Great-great," but they "offer him no worship, they make no prayers to him, and they have no idea that they are personally responsible for their acts." What do they religiously reverence? The spirits of their ancestors. When God is lost sight of, and all traditionary knowledge of Him obliterated, these are usually the first things substituted: they are supposed to visit the abodes of men under some borrowed form. A favourite one is that of the serpent or lizard. These reptiles, therefore, the African will not kill. If a snake enter a house, the Kaffir "lays a stick gently on its back, and, if it shows no sign of anger, he is quite sure that he is favoured with the presence of one of his dead ancestors." To the snake, therefore, he offers a sacrifice at once. It is erroneous, however, to call it a sacrifice: there is in it nothing of atonement. It is a present of food, to avert the anger of the god, or obtain his favour in matters connected with this life. The belief in witchcraft is universal. "There is scarcely an ill which can befall mankind which is not believed to be caused by witchcraft." To discover the person who has practised it is the great object. Prophets are consulted: some one is accused, tortured and put to death. Thus they are full of distrust and dread, for any one may be a wizard. "A husband has no faith in his own wife, and the father mistrusts his children." To avert the evil influence, the native wears charms, and with these he loads himself. Can we be surprised that he is cruel, and, when he has power, wields it with ferocity. The funerals of the great Kaffir chiefs have been marked by hecatombs of human victims. On one occasion not fewer than 7000 people fell in one frightful indiscriminate slaughter: at the funeral of the king's mother ten of the best-looking girls in the kraal were enclosed in the same grave. What a scene was that! How is it that it is not so with us? Is it because our nature is different from theirs? No, but because we have Christianity

amongst us, and that is so powerful in its action, that it raises the whole mass, while it converts the few.

To what part of the heathen world could we look and not find some sad details to prove how destitute man is without the Gospel, and how true is it that the dark places of the earth are full of the habitations of cruelty? It will be said that the Africans are barbarians, but that other heathen nations are not so. Shall we then select the Chinese? "They have attained, by the observance of peace and order, to a high degree of security for life and property; they have a standard of morals to be found in their books; but the Chinese moralists have placed the standard so high as to be absolutely unattainable without assistance from above; and how this is to be obtained they know not. The national character is not a counterpart of their books. Outwardly they are decent: in mind, and language and practice they are vile and polluted to a shocking extent. They are false, dishonest, ungrateful and cruel, when they can be so. One of our Missionaries tells us that if we desire to see the moral character of the Chinese faithfully delineated, we have only to read Paul's description of the heathen in Rom. i., for there is not an unhappy feature there to which they do not assimilate, with one exception—disobedience to parents.

So much for the intensity of this destitution: now let us look to the extent of it. Take the continent of Asia. Its population is 650 millions. Of these, 400 millions profess Buddhism, 120 millions Brahminism, 60 millions Mohammedanism: Christianity, in various degrees of deterioration, Judaism, and various forms of heathenism, such as the fire-worship of Zoroaster, divide the residuum.

Should we like to change places with any of them, and take any one of their false religions, with its measure of evil influence upon the character, and be subject to its sway? But how is it, if the thought of this be so dreadful, that men feel so little compassion for those who are actually living in such darkness without one ray of light? How is it that they do so little to send to others that Gospel which God has so graciously given to them? That we might have the Gospel, Christ shed His blood: that their fellow-men may have the Gospel, numbers of professing Christians do nothing, except that, perhaps, on collection days they give a little gold or silver, just what they can spare without inconvenience; and yet the contribution, whatever it be, reveals a secret, for it tells how much the giver values the Gospel. He who does but little values the truth but little; if he valued it more he would do more that others might have it also.

But why, it may be asked, should we be placed under this responsibility? It is the Lord that has done so, for He has said, "Freely ye have received, freely give." But it may be responded, "I have never professed more than a nominal Christianity, and I do not see why I should come under so serious a responsibility. And yet it is true that persons having Christian opportunities, and remaining uninfluenced, come under a heavy responsibility, for instead of being a transparent medium through which the light might shine, they are, so far as in them lies, intercepting that light, and preventing it from shining further.

But, it will be urged, what hope is there that these Missionary operations will be effectual? What proof is there that they do any good? Nay, but so far as the limited means placed at our disposal have permitted us to do so, we have done much indeed. We have penetrated into the wilderness and reclaimed some spots. They are tiny spots compared with the vast tracts around, but they suffice to show that the heathen soil, when sown with the good seed, is as productive as our own. They show, if only the cultivation were extended, what rich harvests would be yielded to the Lord, where all is now barren and unproductive. We want to enlarge our cultivations—to prepare the way of the Lord, and make straight in the desert a highway for our God. If we are to do so—if we are to do more than we have done—the home church must do more than it has yet done: more must be given that more may be accomplished; and Christians must

pray more, that the blessing of the Lord may crown the work. Let the benighted millions in the regions beyond be compassionated. They are "drawn unto death," tied and bound with the chain of their sins; and the Gospel of Christ, if made known, is able to turn them from darkness to light, and from the power of Satan unto God. They are "ready to be slain," for they are all "under sin." They not only "commit things worthy of death, but have pleasure in them that do them." Let no man say "he knew it not." If you "forbear to deliver them, then remember that He that pondereth the heart considers it, and He that keepeth thy soul, doth He not know it? And shall He not render to every man according to his works?"

For ourselves we must go on. There are large portions of India as yet untouched. Our Missionary stations in China need to be strengthened, and new points of occupation taken up. Some onward movement is needed to meet the pitiable destitution of the African continent, and move by example the native churches to more energetic effort in their respective localities.

Paul looked for a new centre, and found it in Rome. We look to the same old centre by which we have been hitherto maintained, for England is now to the surrounding world what Rome was in Paul's day, and we can find no other centre. We desire to see it endued with new energy for God, that as the United Church of England and Ireland has helped us during the past, it may help us for the time to come, and bring us forward on our journey after a goodly sort.

It is true a determined attempt has been made by the great enemy of souls, and those who are in league with him, to change the character of the Church of England, so that it shall no longer be fitted to serve as a basis or centre of Missionary operations. When, 300 years ago, the Reformation despoiled the Papacy of a large portion of its subjects, the Jesuits were organized to prop up the decaying fortunes of the Romish Church, and while some worked at home in the direction of Ireland and elsewhere, others were sent into the heathen world to raise up compensations for what had been lost in Europe. In the Mission field the agents and emissaries of Romish error have miserably failed. The tactics have, in consequence, been changed, and the heart and centre of our operations have been assailed. The attempt has been made to unprotestantize the Church of England. The enemy has assaulted us in the rear. His troops are in our camp, plundering and spoiling. They were thought to be portions of our own troops, for they had disguised themselves, and were incautiously admitted, "false brethren unawares brought in, who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." To such we can give "place by subjection, no, not for an hour, that the truth of the Gospel may continue with you;" and so the old battle between Christianity and its misrepresentation, which we thought had been decided 300 years ago, is being fought over again.

Thus we find ourselves, like Benjamin of old—before us the enemy gives way, behind us he is in strength. And some would have us abandon the forward movement, and concentrate our resources on the home difficulty. But this would be to fall into the trap. So far from being stronger by adopting such a course, we should find ourselves weaker, for surely our subtle foe would then be able to give his undivided attention to the assault on home. And besides, to hold our hand upon the Mission field will be to surrender advantages which may never be regained; for we are just getting our native auxiliaries into action. In many countries Christianity has gained a footing. It has won over in each of them a portion of the race. So far it is nationalized; and this christianized portion is being organized for Missionary work. No; at such a crisis there must be no retreat, no flinching. We must stand back to back, and so face the dangers in front and rear. Persuaded that the Lord is above and with us, we shall not retract. As to Israel of old, so to us now, the word is, "Go forward!"

ITINERANCY IN THE BETSILEO COUNTRY, MADAGASCAR,

BY THE REV. T. CAMPBELL.

THE festivities at Fianarantsoa on the occasion of the Queen's Coronation, are thus described by Mr. Campbell. The tribes having assembled on the Kabary ground, north of the town, a procession was formed after the following manner:—

The pageant was headed by forty or fifty soldiers marching two deep. Then followed the chief ladies all on foot, each having a male relative on either side of her leading her along by the hands. These gentlemen wore all kinds of dresses and uniforms, the most becoming being the plain costume of a civilian. When the ladies passed about twenty soldiers followed like the former, and after them a band of music which preceded the governor, his lieutenant, and the principal officers, who were dressed in the military costumes of all nations. Then followed a host of inferior officers and old decayed soldiers in white lambas and straw hats, each with a drawn sword in his hand, and huddling together without any regard to order or regularity. Following these, and closing the procession, was a crowd of Hova women: their curls, which they had been obliged to cut off during the mourning for the late queen, were restored, having been stuck on somehow or other to their short hair.

On reaching the ground, all took their places, the soldiers standing in three sides of a square, leaving the north side open. Such a sea of black heads and faces I never saw before, and I find it difficult to form an estimate of their numbers. If I say from ten to twenty thousand, that I think will make allowance for differences of opinion. I was outside the crowd behind the governor and his staff; and, sitting or standing on my filanzana, had a good view of the whole. The three "Andrianas" of the Betsileo sat in front of the governor, leaving a clear open space between them. These were gorgeously attired, having crowns on their heads, and a profusion of gold, silver and tinsel ornaments attached to their dresses. Their attendants either sat or stood round them, while one held a scarlet umbrella over each of their heads. The judges had magnificent silk lambas, thrown over gaudy but rich-looking dresses. The chief Hova ladies sat below the governor to the right, the others to the left, while the great body of the Betsileo were congregated in front. It was altogether a strange mixture of barbarity and civilization, the gorgeous and showy dresses contrasting

strongly with the matting and common lambas of the bulk of the people.

The first thing done was to present arms to the queen; and while the band played the national anthem, every hat was taken off, and every umbrella lowered. The latter, which was quite a new idea to me, is looked upon as quite essential. The chief judge opened the kabary by asking after the health of the queen, the prime minister, the governor, &c., assuring him of the loyalty and devotion of the Betsileo, "audafy atsimo ny Matriatra," *i.e.* across and south of the river Matriatra. This being responded to by the governor, and a few other forms gone through, the great business of the day was begun—the presenting of *hasina*.

The nobles commenced, according to their order, to present an unbroken dollar; each tribe or family being represented by its senior, who used generally a prescribed form in presenting it, though many of them made a speech before doing so. Then followed the Betsileo princes in like manner; and, after them, the Hovas, soldiers, emancipated slaves, &c. Some of these cannot present a dollar, as that honour is reserved for the higher orders; but in lieu of this they present a small silver ring or bracelet. Thus they one and all "humbly bring pieces of silver," in acknowledgement of the sovereignty of queen Ranavalona.

When all was finished, I got off before the crowd, and, mounting a low wall over the gate of the town, watched the procession as it returned. The business being over, the tribes decamped, and in the evening nothing was left in the plain below but the remains of their hastily-built tabernacle. I thought it rather a providential thing my visiting them when I did, as few of them remained after the kabary was over.

Sept. 6: Lord's-day—Conducted the service in the morning in the usual manner, and, in the afternoon, performed the very pleasing duty of reopening another church. This, which is just outside the town, had been closed for several years, in fact, during the greater part of the late queen's reign. Since my former visit, the praying people have in-

creased and multiplied; and since the present queen is known to be favourably disposed to Christianity many fearful ones are joining themselves to those who met, not only in the sunshine, but also when clouds were lowering over their heads.

Ambohimandroso and the surrounding country.

On Thursday, the 10th, I set out from Fianarantsoa to visit another town about a day and a half south of it. The morning being foggy I did not see much of the country until it cleared off, but then the ride was enjoyable, except for the heat. This was occasioned by two mountain ranges running north and south, which effectually shut out the wind. The valley along which we travelled was well watered, and the numerous rice-fields indicated a rather large and industrious population. The immense granite boulders along the route, reminded me of what I had seen at the Seychelles, and evince that at a former period there must have been some mighty convulsion of nature in this country. These, however, were thrown into the shade by those I saw in the evening on reaching Ambohivato, or the stone village. This little town was perched on a collection of naked rocks, and surrounded by several immense blocks which looked as if they had been placed there by some mighty giants of former ages. There were no higher mountains close at hand from which they could have rolled down: the probability is, therefore, that, if not upheaved by an earthquake, they may once have been covered with earth, which has been washed away by the rains of ages; or else they came into existence at the fiat of Jehovah when "the morning stars sang together, and all the sons of God shouted for joy."

The appearance of the surrounding country was equally, if not more wonderful. The mountains, of all sizes and shapes, some pointed, others round, and mostly all void of vegetation, enclosed a large valley several miles in extent. This valley was quite covered with little hamlets of one, two, or more houses, surrounded either by a low mud wall called a *vala*, or else by a hedge of the cactus, or prickly pear, called by the same name. Far away to the south, and looking like a thick cloud, a range of high mountains stretched from east to west, running across the country like a mighty wall, and frowning defiance, as if they would say to every traveller, "hitherto shalt thou come and no further." The power of the Hovas, it would appear, does not extend much beyond these mountains.

I put up at Ambohivato for the night, and towards sunset about a score of young men returned from their work with their spades over their shoulders: around the long handles, as well as round their heads, were strips of white bark, which looked like paper till I examined it. They danced and sang, as they marched along, appearing both happy and content. I afterwards had some conversation with the chiefs of the village who called upon me.

The next day I reached Ambohimandroso, a town about one-third of the size of Fianarantsoa, and containing from five to six hundred inhabitants.

Sept. 13: Lord's-day—Held two services in a little church or prayer-house, which was miserably attended by about twenty Hovas and their slaves, a few Betsileo having congregated about the door and windows. I am more convinced than ever of the absolute necessity of having European Missionaries located amongst the tribes of this country.

As there is a Sunday market, or fair, close to Ambohimandroso, which is attended by thousands from the surrounding country, in the afternoon I walked off to it. On coming forward, a crowd ran to meet me, when I walked towards a mound of earth, and stood and preached to them. They listened, on the whole, most attentively, but now and again there was a good deal of pushing and crushing to get near me. Having pacified them by a few kind words, I proceeded with my discourse. Some wishing to hear me read "the book," I selected a number of appropriate passages, and at the same time gave running comments. On taking leave, the crowd followed me about, when I engaged in several conversations, specially with a few old men who appeared to take an interest in what I had said.

The next day I had an endless succession of visitors, as I encourage all to come to me and engage in conversation. One man, a fine noble-looking fellow, listened to me with much earnestness in the early part of the day. In the afternoon he again called upon me, in order to say good-bye, as he was about starting to his native town, some distance south of this. It was striking to see the manner in which he strove to remember the Saviour's name, which I repeated to him several times, in order to help his memory and correct his pronunciation. I gave him a spelling-book and put him through the alphabet a few times, telling him to be diligent in learning, and when he came across a Hova who could read, to get all the help he could from him.

Sept. 15—Started off in the cool of the morning to visit a small town south of

this called Mahatsinjony, which I reached on foot in about an hour and a half. It is situated, like most Betsileo towns, on the top of a lofty hill, and the ascent to it was rather fatiguing. The situation and approaches to these towns are so much alike, that in describing one you have described all. Some are surrounded by a deep ditch, but all by a dense hedge of the prickly pear. They are approached by a deep trench, lined at each side with the said hedge, a formidable obstacle to a barefoot and half-naked enemy. At the end of the trench there is an opening, at each side of which two large stones are placed, so close together that scarcely more than one man can enter at a time. In fighting, their custom was, I understand, to come out to the entrance of the town and then fight the besiegers as long as they could stand before them. When hard pressed they retired fighting inside this gate, which they defended like a Thermopylæ. It would have been impossible for the Hovas, so few in number as they are, to have taken all these towns in succession: they must have been wasted away long before the subjection of this people. The first Radama saw this, and made a treaty of peace and friendship with them on condition of their acknowledging him as king.

On reaching Mahatsinjony I made for the square in the centre of the village, and here found the chief men assembled in kabary. The whole town was soon up and crowded about to see me. I told the old men to finish their business, after which I had something to say to them; and, sitting down beside them, waited till they told me I might proceed with what I had to say.

I invited the people to come nearer to me, and to sit down quietly and listen to my kabary. I stood up and proclaimed a few of the simple truths of the Gospel, but as I saw their own kabaray was not finished, but only delayed on my account, I did not detain them long. After saying a few words to some of the people at the other end of the town, I made my way to my house, which I reached tired and hungry at about 11 A.M.

Just as I was entering Ambohimandroso I saw a number of strange-looking men sitting together, and drew near to them. Their hair being long and plaited showed that they were not subject to the Hovas, as they had not cropped it as a token of mourning for the Hova queen. I began to speak with them, but found, to my disappointment, that they did not understand me. However, I persevered, and, with the aid of some Betsileo who sat along with them, made myself partially understood.

I learnt that they were Ibaras, who lived two days south of this, and are near neighbours of the Sakalavas of the west. They were fine-looking fellows, some of them having good features and pleasing countenances, strongly reminding me of the Abyssinians whose portraits I have seen in the "Illustrated London News." They were strong, well-built men, perfectly black; each carried a long spear in his hand, and looked as if he would not willingly put himself under subjection to any one. An European did not seem to be a stranger to these men, as they often come in contact with them on the west coast. The town of Ambohimandroso was formerly in the country of this people; but they never gave the Hovas peace, fighting with them every day, until Radama II., hearing that his people were being killed day after day, ordered the removal of the town to its present site.

During the day some of the Ibaras called upon me. I endeavoured to impress upon them the importance of praying to the God of heaven and earth; but they replied, as their compatriots had done in the morning, that they had no one to teach them these things.

The day following I visited two other towns, Andrainzato and Fierena; and on Thursday went to a town some distance to the north of this, called Ivinaninarivo. At each of these places I assembled and spoke to the people, as I had done at the town mentioned above. Before entering Ivinaninarivo my attention was called to an immense granite column, about eight or ten feet high, which appeared as if it had just been raised. All round it was a circle of red earth, the grass sod having been removed. In this circle were arranged earthen cooking pots, about a hundred in number, each of these resting on three stones and all having a new and clean appearance. It looked as if preparations had been made for a feast; or as if, after all had been finished, the vessels were re-arranged, and the place cleanly swept. It was one of the most novel sights I had yet witnessed. It had been raised some three years ago to the memory of the Betsileo king of this town and district. His remains are buried in the centre of the town, and I was informed by my bearers, after I had left, that there were several hundreds of bullocks' heads arranged around it. The raising of these memorial stones is an institution among this people, and they are met with in every part of the Betsileo country.

In the varahady, or entrance to the town, I was pointed out the sampy, or idol, which is looked upon by the people as their guardian. As this was the first *bonâ fide* idol I had seen that bore any, even the slightest, resemblance to the human form, it raised my curiosity a

good deal. With the chance of getting pricked by the dangerous hedge, I crept through a small opening in it, and got close to the idol, which had a place cleared for it, so that it might be seen by passers-by. It was a piece of wood some two feet high, and five or six inches in diameter. The face was a rough, ugly attempt at a man's, and had a repulsive and frightful appearance. The lower part was simply stuck in the ground, while the eyes—one of which had fallen out—looked like pieces of white stone. The whole was covered with a small grass roof to protect it from the inclemency of the weather. I was informed that this image cried out and warned the people if an enemy approached the town; but inquiring if any one had heard it cry, I was answered in the negative.

Hearing of another town to the south-east that had a governor, I set out to visit it on Friday. I reached it after a few hours travelling through a healthy and beautiful country. The town, Mahazonjy, "having or possessing a river," is small but compact, and contains five or six hundred inhabitants. The governor, a Betsileo, gave me a hearty welcome, and expressed his pleasure at my visit. In the course of our conversation, he told me that he had learned the trade of a blacksmith from a Mr. Chick, who was sent to Madagascar by the London Missionary Society in the time of Radama I. He understood a few words of English, but could neither read nor write his own language. The people here so crowded about the doors and windows that I was almost suffocated. I went out to the centre of the town, and, taking up a position on an elevated spot, had nearly all the people listening to me. I preached until I was almost exhausted, interspersing my sermon with questions, and making the whole as simple and practical as possible.

Again I retired to my house, which was again besieged, and I was almost driven out of it by the numbers who crowded in and around it, some to speak with me, others to look at me. Seeing another town at a short distance, I walked off towards it in company with a few friends. This town I found almost as large as the one I had left, and as the inhabitants crowded about to see me, I preached to them likewise. By this time I had hardly any voice left me, and felt so weak that I was obliged to conclude sooner than I had intended. I returned home, and, after dinner, a few came in to sing; but I was unable to do little more than listen to them. When they had finished I read a portion of Scripture, and dismissed them with prayer.

In the morning I set off on my return to Ambohimandroso, determined to preach in

some other towns on my way. I entered one called Andrintsambo, which I had passed through yesterday, and was welcomed by an old man, the chief of the town, who shook my hand rather awkwardly, telling me I was the first European he had ever seen. When all the people had assembled, I had one of the most interesting of services. Their attention was wonderful, and when I had concluded they engaged in a warm discussion among themselves on what I had been saying. One old man slowly and deliberately repeated what I had said about praying to stocks and stones, the spirits of their ancestors, &c. What I had said about Jesus Christ, the Son of God, of the everlasting glory of the righteous, and the eternal torment of the wicked in the lake of fire, and of the resurrection of the body—these were discussed by both men and women, while I stood wondering at the effect my statements appeared to have made. I was then asked for further explanations on some of these points, as well as on polygamy, which interested them very much. The word here seemed to stick, and to set the people a thinking upon the new and strange things thus heard by them for the first time. The pronunciation of the name of Jesus Christ was to them very difficult, because new; but I repeated it over several times so as to aid them, and tried to impress upon their minds that He was the only-begotten Son of God, that He died on the cross to save sinners, and that His blood alone was sufficient to cleanse away our guilt, and make us fit to enter into the kingdom of heaven.

I passed on to another town called Fandana, where I breakfasted, and preached to those who crowded into the house to have a look at me. I ascended with some difficulty, and with the aid of my men, the top of the rock on which the town formerly stood, and the taking of which had baffled all the efforts of the first Radama. It was only when the country was at peace that its stout defenders came down and dwelt among some rocks in the plain below. They then, it seems, made a covenant that they would not again build a town, or dwell on the top of Fandana.

Leaving this, I went to another town, called Ambohitroso, which Radama was also unable to take; and not much wonder, if stoutly defended by brave men, for its position is well chosen, and its approaches difficult. It is not as strong, however, as Fandana, for in getting to the top of the latter I had to be dragged and pushed by my bearers up the face of a bare rock; and in the descent was obliged to divest myself of both shoes and stockings, and be led down barefoot.

At Ambohitrosy I found very few persons, but to those I declared my message, after which I retraced my steps to Ambohimandroso, which I reached late in the evening, thankful for the mercies vouchsafed to me during my two days' absence.

The next day being Sunday, I preached to two small congregations; but, as on the previous Sunday, after the service in the afternoon I went off to the weekly fair or bazaar, where I probably had a thousand persons congregated around me. These were from all the surrounding country, and some were Hovas, whose uncut hair denoted that they were not subject to the Hova queen. I told them on leaving to think over what I had said, and to talk over my kabary on their return to their respective towns and villages. Who knows what may result from the preaching of the Gospel to the hundreds who have listened to it to-day? Many or most of these people probably live in out-of-the-way places, where a Missionary may never set his foot, yet the truths which he preaches will make their way even there.

On Monday, the 21st of September, I returned to Fianarantsoa, which I reached in safety late on the following evening. Here I learnt that the governor was to be recalled, and that my friend, Rainiseheno, had been appointed to replace him. The Christians are in great glee, as he is their chief preacher.

West of Fianarantsoa.

Oct 6: Set off to visit several towns west of Fianarantsoa, which I could not do last year, owing to the near approach of the hot and rainy season. It is now almost as late in the year as then, nevertheless I could not make up my mind not to visit them. I took with me only those things which I absolutely required, as I intended to be absent about a week. Our path to Mahazoarivo lay directly to the west, and we soon began to find that the way was not to be smooth, as we commenced to ascend the steep sides of a sterile mountain covered with small loose stones. The mountain is called *sola-bato*, or the bold rocks, from its bare and naked appearance. Here I was pointed out a high hill covered with great stones, where the Christians of Fianarantsoa met for singing and prayer during the persecution; but they had only met here for a very short time before they were discovered and informed on by the herdsmen, when they were obliged to remove to other quarters.

The country through which we travelled presented a wild and strange appearance, bare rocks rising up on every side, the plain covered with ferns and heath, and the rocks over

which we walked sounding as if they were hollow. On these were chalked rough sketches of bullocks, and in one instance at least I saw a rude attempt at the human form.

Leaving this, the appearance of the country entirely changed, and was, in the language of my bearers, "*lamody hafa*," of another fashion. An immense valley covered with hamlets presented itself to our gaze, and appeared to be both populated and well cultivated. Before us, and running for miles north and south, a long range of hills threw themselves across our path, their precipitous sides frowning down upon the valley beneath, which gave one the idea of its once having been the bed of a mighty river. Our path lay up the face of the mountain, which was covered with holes or caves either natural or artificial, the shouts of my men being re-echoed back to them, to their great delight. With difficulty, and with the aid of an occasional pull, I got to the top of this, and there enjoyed a rest, and the sight of the landscape beneath us. Many people were perched upon the rocks to have a look at me as I passed, I being as strange an object to them as their scenery was to me.

On the top of this was the remains of what had been one of the royal cities of the Betsileo kings. Its king never fought with the Hovas, but made a treaty of friendship with Andrianimpoinimerina, the father of the first Radama. At the base of the town, on a little level country, was an immense cattle-fold walled in: and scattered about the plain were about a dozen granite pillars, remnants of fallen glory.

After passing over a tract of country somewhat like English downs, we came, early in the evening, to Mahazoarivo.

This town which, was once famous, now presents a miserable appearance. It was attacked and taken by the Ibaras about ten years ago, the town burned, and the people taken captive.

The town, which is situated on a mound and surrounded by a deep ditch, must have been a fine one formerly, judging from the number of foundations which remain. The houses, which were probably neat, and well built of wood, are now replaced by miserable huts of lambas and bulrushes. Close to it are several magnificent trees and some granite columns. One in particular was pointed out to me, a square block about fourteen feet high, and two feet by about eighteen inches square. On each side of this were three hills in *bas-relief*, the execution of which quite astonished me. This had been raised in memory of the grandfather of the present king, he who first made friends with the Hovas?

I was informed by the inhabitants that a European—an Englishman I think they said—

lived in this town some three generations back. He came from the west, but in the end went home again. Might not this have been Robert Drury ?

The next morning early I met the few Christians here in my own house, after which I walked through the town for the purpose of preaching to the people, most of whom had crowded about to look at me.

After breakfast I left for the next town, Ambohibolamena, or golden village ; but had just got outside the town when I came upon a number of men, fifty or sixty, armed with guns and spears, sitting down at a kabary, with their chiefs in the centre. I could not let such an opportunity pass, but got down immediately from my filanzana, and walked into their midst. After saluting them all, I shook hands with their king and chief, who stood up when I came forward. I told them what my object was in coming to their country, and exhorted them to give up praying to their ancestors, and to stocks and stones, and and to trust in Jesus Christ the Son of God, who gave Himself as a sacrifice for their sins. On saying good-bye I had a hearty response from the crowd, which showed that they appreciated what I had been saying to them.

I now resumed my journey over a hilly country, the valleys as usual well cultivated and the water most abundant. The rice-fields rose up in tiers from the valleys beneath, and looked like the ruins of some mighty Colosseum, tier rising above tier, making some seventy or eighty steps. Though there was no scarcity of good water, there was a paucity of trees ; while the mountains about were covered with small white stones, looking as if there had been a slight fall of snow during the previous night.

Early in the evening I reached a hamlet about a mile from Ambohibolamena, and here I found a house prepared for me, close to the little prayer-house. The house was exceedingly small and hot, and so low that I was in danger of getting my head broken against the ceiling. The house was a mud one, and fire-proof, as robbers often set houses on fire here for the purpose of stealing while the owners of the property are busily engaged in saving their goods. The floor was of mud, while the cellar below was occupied by pigs, which were accommodated with a side entrance, while the human occupants entered by a small door at some distance from the ground. The floor being pretty thick prevented me from noticing any disagreeable smells, but in the night an occasional stir among the swine came to my ears, but not so as to disturb me. The ceiling was

composed of rafters, supported in the centre by a beam, and above this was another floor of earth, and above that the roof ; so that, in case of fire, the roof only would be burned, while the house would still be inhabitable.

The next morning I had a service in the little prayer-house which was attended by from twenty to thirty people ; after which I went to the town of Ambohibolamena, and chose a spot for the building of a church. Having selected a suitable piece of ground, I addressed a few words to the assembled people, who were so much afraid that they ran off if I chanced to come near any of them.

This town, like Mahazoarivo, presents a most miserable appearance, having twice fallen into the hands of the Ibaras. The last time they took it they divided themselves into four bodies, and attacked the town from four points. The inhabitants stoutly defended themselves, but could not stand before the invaders, who, together with their neighbours, the Sakalavas, are the best marksmen in Madagascar. The Hovas are unable to look at them in this respect, and it is only their cannon which can at all frighten this people. The town was taken, and 280 men are said to have fallen in its defence. The remainder, together with the women and children, were taken captive by the conquerors, who swept over the country like a flood, and would probably do so again if the present Ranavalona were as fond of war as her namesake.

The day following I held another service here, and, after breakfast, started for Fanjakana, which I reached in the afternoon. The governor, a Betsileo, received me with all honours, sending four or five soldiers and two officers to escort me, as well as all the music at his disposal.

This town, in size and importance, ranks probably after Fianarantsoa, though only about half its size. It is built upon a lofty ridge, and is long but narrow, the ground to the west sloping gradually towards the plain, while to the east there is a tremendous precipice several hundred feet high, from which one looks down on the cultivated valley beneath. The town is separated into two parts by a wall : the northern part is occupied by the governor and his soldiers, and the southern part by Rajoaka and the Borogany.

On Sunday I had two services here, with an attendance of some forty or fifty persons. The little prayer-house was very neat, and very well filled.

The next morning I set off to return to Fianarantsoa, which I reached on Tuesday, the 13th of October, being a full week on my journey to the west. I trust and pray that the ground broken, and the seed sown in

this virgin soil, may produce fruit to the glory of the Lord of the harvest.

I remained at Fianarantsoa for another fortnight, preaching twice each Sunday, as well as visiting and preaching in the weekly market of Zoma. I conversed with all who came to visit me day after day, Hovas and Betsileos, those living at hand, and those from a distance. Many of the conversations and incidents were interesting and encouraging, but as I have already given samples of them in the earlier part of this journal, I need not swell it by recording similar ones. Suffice it to say, that after seeing Rainisheho installed as governor, I left Fianarantsoa to return to Andovoranto *via* Antananarivo, on Tuesday, October 26th, and on leaving was accompanied by a great number of the Christians, as I had been last year, and our separation was similar.

Return to Andovoranto.

Oct. 30—Reached Ambositra, a town in the Betsileo country, but on the confines. As I had heard much of this place, I expected to find a pretty large town, but was much disappointed. It contains only a small number of clay houses, and is miserable-looking in the extreme. It is chiefly inhabited by Hova slaves, and others of the same tribe who follow the profession of petty traders, this village being the great Saturday market for these parts.

Though the village itself is small, yet the country round denotes that there is a fair sprinkling of inhabitants scattered about. Ambositra was formerly a large and celebrated town, and was then situated on a hill a short way off, which was pointed out to me.

Saturday being the usual weekly market, some two thousand or more people had congregated there. At mid-day, when the crowd was greatest, I marched off to it, and having walked through it to let the people see me, I took up a position on a rising ground, and preached to a large congregation.

In the evening I had an interesting conversation with the chief Christian here and his friends about the administration of the Lord's Supper to-morrow.

On Sunday I had two well-attended services, somewhat about a hundred persons being present at each, besides numbers of Betsileos about the doors and windows. After the morning service I administered the Lord's Supper to thirty persons, having solemnly warned them in my discourse not to approach, if they lived ungodly lives, and were not in love and charity with all men. Having been previously instructed, they came forward and knelt devoutly and orderly.

Leaving Ambositra, I set out for Betafo, which, though not directly on the way to the capital, I could not make up my mind to pass. Here our friends the Norwegians have established a Mission, and I wished to see them and their work.

Betafo.

As we deviated from the beaten path to Antananarivo, I was obliged to engage a man as a guide, and was advised at the same time to look well after my baggage, and not separate myself from it, as this part of the country is said to be infested with robbers. Our road, or rather path, was difficult in the extreme, as the valley through which we passed was entirely cut up with rice-fields, the clods being almost as hard as stones. Where the fields were separated by dikes, these were so narrow that not more than one man at a time could walk along them, and even this was not always easy. Some rocks and stones also lay in our path, much increasing our difficulties; and it was plain to me, that had it not been for our guide we should never have been able either to find out the path, or to keep on it when found.

The fields were alive with people busily employed at the different stages of rice planting. Some of the men were turning up the soil, while others drove oxen through it, to prepare it for the rice. Women were pulling up the young rice for the purpose of transplanting, while children carried the plants to others, who stuck each root into the prepared ground, or mud, with a rapidity which showed that they had not to learn this business.

On reaching the river Mania we followed its course for some time, and, having crossed it, I was told that it separated the Betsileo from the Vakinankaratra, a tribe much resembling the Hovas, and occupying the country between Imerina and Betsileo. Their skin is of a lighter colour than the Betsileo, and their hair long and straight; in fact, they might easily be taken for Hovas as far as appearance goes, but when they begin to speak "their speech bewrayeth them," each tribe having some peculiarity either of accent or manner, whereby it is known to the other.

Our path now became somewhat better, lying along a cultivated valley, with high mountain ranges at either side of it. At the base of these were numerous small villages of mud houses, some quite red and others brown or bluish, the whole betokening a fair population for Madagascar. The houses on the whole remind me of Irish cabins: they are generally about the same size, and are well thatched with long grass. As a rule there is a door and a window, but often only the

former. In some the houses are divided by a little railing, or low mud wall, the pigs, sheep, fowls &c., occupying their side of the house and the people theirs. The smoke makes its way out as best it can, there being no opening made for that purpose; and in old mansions the soot hangs down from the roof and from the timbers like stalactites, and is, I suppose, looked upon by some as ornamental.

Reaching the plain of Sirabe, our road presented a remarkable contrast to any we had met for many months. This plain is, I think, the finest I have seen here, and is quite studded over with little villages. The houses are generally built in twos and threes, and round them is a circular fence or wall of black volcanic stones, which look like wire or network at a distance. It is to this place that prisoners from Antananarivo are transported, and obliged to dig out lime and sulphur in their heavy chains. The prisoners, I have been told, are not allowed any food by the government, and if their friends do not supply them during their imprisonment they must perish of hunger. There are numerous hot springs about, and I was told by a native that there was lead in this district. The whole country round about here appears to be a mine of mineral wealth, and, if it belonged to any civilized people who would work it, would doubtless be productive of wealth and prosperity.

I now began to get astonished at the quantity of scoria and melted stones which I passed, and felt convinced that this part of the country had once been under the influence of fire. Drawing near to two conical mountains, I saw the cause of all the molten stones and cinders which were scattered about. It seemed as if the whole place had been once a great smeltery, from the enormous quantity of clinkers lying about in every direction. The mountains were hollowed out, having been literally melted down, the lava appearing to have flowed out of one by the north-east, and from the other by the south-west. I thought at first that the immense molten stones in the distance were trees, but was corrected by my bearers until, drawing near, I examined them for myself.

There are altogether some five mountains, all near to each other, which have been active volcanoes at some remote period: each has a crater, or rather one of its sides, melted down, and the inside hollowed out. The largest appears to have been the latest in action, judging from its appearance and from the country all round it. The flow of the lava looks as if it had been some immense reservoir bursting its banks, and the water dashing and foaming through, bearing everything away

with it, or covering the plain beneath. Its course is as plainly marked as is that of a river which is flowing at some distance. I asked an old man if there had ever been any fire here, but he said, No; that the stones lying about came with the land, and before there were any people in the country. It would thus seem that there is no tradition among these people about volcanoes—that they have no idea of the probable origin of the rocks and stones scattered all about.

I visited the highest of the volcanoes and one of the hot springs, in company with the Norwegian Missionaries, and was told by them that some other hills, which were pointed out to me, were also volcanic. In fact, most of the country here looks as if it had once been in a state of fusion, while the heaps of porous stones, some like iron and others like cinders, appear as if they had just come out of the fire.

When I arrived at Betafo I had a very warm and cordial reception from my Norwegian friends, and on Sunday held two services in their temporary church.

The next day being the great weekly market, and one of the largest in Madagascar, I went there in company with my friends, and preached to an immense crowd. Mr. Engle also preached after I had concluded. Having thus inaugurated open-air preaching here, I advised my friends to continue it if possible, as its importance amongst this ignorant people can hardly be over-estimated.

After spending about a week at Betafo I set off for Antananarivo, and soon found myself in the magnificent plain of Ankaratra. This must be, I think, some thirty or forty miles long by eight or ten broad, more or less, and is, in parts, level and lawn-like, but, going to the north, it begins to get broken and hilly. In the French map of Madagascar the mountains of Ankaratra are made to run east and west, but they run more north and south, probably north-west, and Betafo is a little to the south-east of them. These are a lofty range of sharp hills not unlike those of Mauritius, and, like them, some appear to have been thrown up by some great convulsion of nature.

The water-shed of Madagascar lies about half a day east of Fianarantsoa, and about the same distance east of Antananarivo; the Matsiatra of the former and the Ikiopa of the latter both flowing into the Mozambique Channel; while the other rivers, a little to the east of these, as the Mangoro, flow into the Indian Ocean. It will be seen by a glance at the map that this water-shed lies not in the centre, but towards the east of the island.

THE CEDARS OF LEBANON.

IN the ninety-second Psalm, the righteous, are compared to the palm-tree and the cedar,—“the righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.”

The sinner, receiving Christ by faith, is first justified, and being thus brought nigh to God, so as to come under the influence of filial motives to obedience, then yields the pleasant fruits of righteousness. These trees of righteousness of the Lord's planting are described under a double figure, beautifully interwoven, so as to bring out more fully the graces and personal excellencies of true Christians. A verse so constituted reminds us of the double stars which may be “discovered by a telescope of moderate powers, that which to the naked eye appeared to be a single star, being resolved into two stars of nearly equal size, or more frequently one being exceedingly small in comparison of the other, resembling a satellite near its primary, although in distance, in light, and in other characteristics, each has all the attributes of a star, and the combination, therefore, cannot be that of a planet with a satellite.” These stars are often not of the same but of different colours. It may be easier suggested in words than conceived in imagination, what variety of illumination “two suns, a red and a green, or a yellow and a blue one must afford to a planet circulating about either; and what charming contrasts and grateful vicissitudes, a red and a green day, for instance, alternating with a white one and with darkness, might arise from the absence of one or other, or both, above the horizon.”

These double figures combined in the same verse, resemble the suns of varied colours revolving round each other. They add each to the others' beauty, and bring out more strikingly the truth which they are intended to illustrate.

Lebanon, “the name of the bold highlands whose towering summits are seen by mariners from the sea around Cyprus, forms a single chain for some distance along the coast of Syria, and then divides into two great parallel ridges, enclosing between them the beautiful longitudinal valley called by the ancients Cœle-Syria, or Hollow Syria.” The highest point is the Peak of Dahrel-Khotib, in the range called Jebel-Makmel, which attains an elevation of 10,050 feet. In the crevices and crater hollows of Jebel Sunnim (8555 feet), perpetual snow lies in immense quantities, forming a compact mass; and from May to November the business of cutting it up with hatchets and carrying it to Beyrout for cooling drinks is actively carried on. Jebel-esh-Sheikh, the Hermon of the Scriptures (8376 feet), likewise retains snow at the summit throughout the year. The Arabic name, signifying old man's mountain, is said to be taken from the resemblance of the top in summer, clothed with snow, descending in streaks some distance down the slopes, to the hoary head and beard of a venerable Sheikh. Ascending the mountains from Tripoli or Beyrout, on the way to Damascus, the traveller passes warm, temperate, and cold zones; and leaves oranges, figs, vines, roses and a profusion of “flowers, for oaks, aspens, willows, firs and cedars, till, about two hours' distance from the summit, utter barrenness prevails.” The variations of scenery are thus sketched by a traveller—

As we proceeded on our journey, the scenery became more and more romantic, till on a sudden turn of the road a wondrous picture of nature was opened before us, consisting of mountains, including our own, all sloping down into a plain in which was a river, and a village with its orchards and poplars; cascades rolled down the furrowed sides of these hills, their bounding and dash-

ing were evident to the sight, but no sound was audible owing to their distance; it was a fairy scene, or like a beautiful dream.

We betook ourselves to a hill over which was, what we were assured, the only road to Hhasbeya—a road so steep and thickly entangled by bushes and trees, that we inquired of every passer-by in his turn whether we could possibly be upon the *Sultaneh*, or high road.

It led us at first through an olive plantation, then among evergreen oak, and higher still the fragrant mountain pines. The zigzags of the road were necessarily so short and abrupt, that at each turn we had to peer up perpendicularly, guessing which way the next twist would go. Then still higher, towards the frowning sombre cliffs that seemed to touch the brilliant blue sky, the arbutus glowed with their scarlet berries, and the pine-trees became more tall, straight, and numerous. No wonder that the Assyrian king, when he boasted of being able to cut down the cedars of Lebanon, included also "the choice fir-trees thereof," (2 Kings xix. 23.)

The higher we ascended, the more we obtained of a brisk breeze playing and sighing musically among the noble pines, and the ground was clothed with heather and fragrant herbs. Still onwards, "excelsior," the pines were more straight and lofty; there were patches of wild myrtle on the ground, some in white blossom; and we looked down upon the flat roofs of villages below, an appearance so strange to us after the round domes of the south country.

Next came the descent to *Jezeen*, over a slippery road, with purple crocuses in blossom at intervals.

Jezeen is romantically situated among broken rocks, with a stream of water, called the *Zaid*, bordered by a profusion of sycamore, (*i. e.* what is called so in England, a variety of the plane-tree,) walnut and aspen-trees. We halted beneath a spreading walnut-tree, whose leaves had already begun to change colour.

The inhabitants are Greek Catholic, Maronite, and a few *Mutâwaleh*. Here we had to get another guide for an hour or two forwards—a task not easily accomplished—and he assured us that the road before us was far worse than that we had already traversed—he would on no account go the whole day's journey with us.

Forwards.—Thin white clouds were resting upon the peaks high above us, the vine terraces and poplars were succeeded by whitish-gray rocks and olive-trees, till we issued upon a comparative level—a confused chaos of rugged rocks pitched and hurled about in the most fantastic combinations, rendering the road almost impassable for our cattle. Darker clouds than before were around, but not immediately over us; and the atmosphere was hot like the breath of a furnace, with now and then a momentary gush of piercing cold coming between sharp peaks and round summits.

In little more than two hours from *Jezeen* we were at *Cuf'r Hooneh*, a pretty village

surrounded by sycamore, walnut, poplar, and vineyards, with numerous running streams of water, bordered by oleanders in rosy blossom, very tall—girt in with romantic precipices, while rooks were cawing overhead. A spring of water issuing from the ground, of which we drank, was cold like ice.

After this the road improved, the rocks were more friable, and were often streaked with pink and yellow colour; indicating, I suppose, the existence of copper mineral, (see Deut. viii. 9,) "out of whose hills thou mayest dig brass," *i. e.* copper.

All about this region fossil shells were numerous.

In half an hour we attained our greatest elevation, with a long line of Mediterranean visible in the west. The *Anti-Lebanon* stretched before us on the east, and among the hills to the south our guide declared he could distinguish *Safed*. Here he left us, returning homewards.

Upon this eminence the air was reviving, and as the fervour of the sun abated our horses recovered energy. Thence we descended to a green level space as void of inhabitants as the wild scenes that we had traversed; and from that to a stage lower, over a very long fertile plain running southwards, where we fell in with two or three of our fellow human beings, and over this the wind blew very cold. Forwards into another level, a glen of wild verdure, then through chalk fissures and red slopes, till in a moment there burst upon our view a prospect beyond all power of description in words; *Mount Hermon* (*Jebel-esh-Sheikh*), and the intervening long plain, also the *Litâni* river on our right winding between tremendous cliffs, and passing the castle of *Shukeef* towards the sea.

That river passing the foot of our mountain, and over which we had afterwards to cross, appeared like a narrow ribbon of pale green, so silent was it to us, for no sound from that depth could reach up so high; to this we had to descend by a precipitous path of zigzags roughly made in the face of the hill.

Half way down I first distinguished the rushing sound of water; a flock of goats upon its margin resembled mere black spots, but the bells among them became faintly audible.

On reaching the river *Litâni* (the classic *Leontes*, and named the "*Kasimiyeh*" when debouching to the sea near *Tyre*), we found it to be a strong stream, and the dark border, which from a distance had seemed to be low bushes, were in truth gigantic and numerous trees; on our way to the bridge, along the river side for some distance, were *parapets* erected for the safety of travellers and flocks of cattle.

It was after sunset, but we rested awhile to stretch our limbs after the cramp brought on by the steep and long descent.

The moon was shining as we crossed the bridge, and its light was broken in the heady dashing of the stream; the land swelled gradually upwards as we proceeded S.-E. till we passed a ridge and turned N.-E. to the village of *Cocaba* on the great plain, which has the river *Hhasbani* flowing through it, from which village we got directions how to find Hhasbeya. Thoroughly tired as we all were, the rest of the way was most wearisome,

though not so much so as it would have been in the heat of day, after so many hours on horseback. The night was bright and clear.

Reached *Hhasbeya* in thirteen hours from Joon in the morning.

The town is perched up in the line of the Anti-Lebanon, at the end of a *cul de sac* running inwards from the plain, and stands at an elevation of more than 2000 feet above the sea-level, though this is scarcely apparent by reason of the lofty mountains everywhere around, especially Hermon, under the shadow of which Hhasbeya is nestled.

Such is Lebanon, described by Moses as "that goodly mountain and Lebanon." Nor can we wonder at his so calling it, for very beautiful it must have appeared when contrasted with the lowlands of Egypt. It is not all barrenness; for, sheltered by the snow-crowned peaks of the higher ranges, lie plains and valleys well peopled and cultivated, watered abundantly by the streams which flow down from the snows above; and so we read of "a fountain of gardens, a well of living waters and streams from Lebanon." It is often referred to in Scripture when the prophet would remonstrate with a backsliding and God-forsaking people, he breaks forth into language such as this, "Will a man leave the snow of Lebanon which cometh from the rock of the field, or shall the cold flowing waters that come from another place be forsaken, because my people hath forgotten me?" While in the glad anticipation of what the Gospel should effect, another inspired writer exclaims, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord and the excellency of our God." The wild flowers of Lebanon perfume the air—"Come with me from Lebanon, my spouse, with me from Lebanon"—"the smell of thy garments is like the smell of Lebanon." Thrice is Lebanon used in Hosea, fourteenth chapter, to bring out the excellencies wherewith repentant Israel, brought back from his backslidings, should be graced: his stability, "he shall cast forth his roots as Lebanon;" "his beauty shall be as the olive tree, and his smell as Lebanon;" while the mountain vines which yield the grape in abundance afford one more illustration, "They shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon."

On the high ranges of Lebanon grew the forests of cedars, of which there are some remnants. In 1832 more than 2000 were discovered on one mountain summit. Dr. Thomson, in his work, "The Land and the Book," thus speaks of them—

They are situated high up on the western slope of Lebanon, ten hours south-east from Tripoli. Besherrah is directly west, in the romantic gorge of the Khadisha, two thousand feet below them, and Ehden is three hours distant on the road to Tripoli. In no other part of Syria are the mountains so alpine, the proportions so gigantic, the ravines so profound and awful. You must not leave the country without visiting the cedars. There are several routes to them, and all wild, exciting, delightful. One of the most romantic is to climb Lebanon from Beyrout quite to the base of Jebel Kniseh, then wind northward around the heads of the stupen-

dous gorges made by the rivers of Beyrout, Antelias, Dog River, Nahr Ibrahim, Nahr el Jous, and the Khadisha. I have repeatedly followed that wildest of routes, with or without a path, as the case might be, clinging to the shelving declivities midway to heaven, with a billowy wilderness of rocks and ravines sinking away westward down to the sea. The very thought of it at this minute is positively intoxicating. The platform where the cedars stand is more than six thousand feet above the Mediterranean, and around it are gathered the very tallest and greyest heads of Lebanon. The forest is not large—not more than five hundred trees, great and

small, grouped irregularly on the sides of shallow ravines, which mark the birthplace of the Khadisha, or Holy River.

But though the space covered by them does not exceed half a dozen acres, yet, when fairly within the grove, and beneath the giant arms of those old patriarchs of a hundred generations, there comes a solemn hush upon the soul as if by enchantment. Precisely the same sort of magic spell settles on the spirits, no matter how often you repeat your visits. But it is most impressive in the night. Let us by all means arrange to sleep there. The universal silence is almost painful. The grey old towers of Lebanon, still as a stone, stand all around, holding up the stars of heaven to look at you; and the trees gather like phantoms about you, and seem to whisper among themselves you know not what. You become suspicious, nervous, until, broad awake, you find that it is nothing but the flickering of your drowsy fire, and the feeble flutter of bats among the boughs of the trees. A night among the cedars is never forgotten; the impressions, electrotyped, are hidaway in the inner chamber of the soul, among her choicest treasures, to be visited a thousand times with never-failing delight.

There is a singular discrepancy in the statements of travellers with regard to the number of trees. Some mention seven, others thirteen—intending, doubtless, only those whose age and size render them Biblical, or at least historical. It is not easy, however, to draw any such line of demarcation. There is a complete gradation from small and comparatively young to the very oldest patriarchs of the forest. I counted four hundred and forty-three, great and small; and this cannot be far from the true number. This, however, is not uniform. Some are struck down by lightning, broken by enormous loads of snow, or torn to fragments by tempests. Even the sacrilegious axe is sometimes lifted against them. But, on the other hand, young trees are constantly springing up from the roots of old ones, and from seeds of ripe cones. I have seen these infant cedars in thousands just springing from the soil; but, as the grove is wholly unprotected, and greatly frequented both by men and animals, they are quickly destroyed. This fact, however, proves that the number might be increased *ad libitum*. Beyond a doubt, the whole of these upper terraces of Lebanon might again be covered with groves of this noble tree, and furnish timber enough not only for Solomon's temple and the house of the forest of Lebanon, but for all the houses along this coast. But unless a wiser and more provident government control the country, such a result can never

be realized; and, indeed, the whole forest will slowly die out under the dominion of the Arab and Turk. Even in that case the tree will not be lost. It has been propagated by the nut or seed in many parks in Europe, and there are more of them within fifty miles of London than on all Lebanon.

We have seen larger trees every way, and much taller, on the banks of the Ohio, and the loftiest cedar might take shelter under the lowest branches of California's vegetable glories. Still, they are respectable trees. The girth of the largest is more than forty-one feet; the height of the highest may be one hundred. These largest, however, part into two or three only a few feet from the ground. Their age is very uncertain, and very different estimates have been made. Some of our Missionary band, who have experience in such matters, and confidence in the results, have counted the *growths* (as we Western people call the annual concentric circles) for a few inches into the trunk of the oldest cedar, and from such data carry back its birth three thousand five hundred years. It may be so. They are carved full of names and dates, going back several generations, and the growth *since the earliest date* has been almost nothing. At this rate of increase they must have been growing ever since the flood. But young trees enlarge far faster, so that my confidence in estimates made from such specimens is but small.

The wood, bark, cones, and even leaves of the cedar are saturated, so to speak, with resin. The *heart* has the red cedar colour, but the exterior is whitish. It is certainly a very durable wood, but it is not fine grained, nor sufficiently compact to take a high polish; for ordinary architectural purposes, however, it is perhaps the best there is in the country. There is a striking peculiarity in the shape of this tree, which I have not seen any notice of in books of travel. The branches are thrown out horizontally from the parent trunk. These, again, part into limbs which persevere the same horizontal direction, and so on down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of this green flooring. I have gathered hundreds of these cones for friends in Europe and America; and you will see them in private cabinets more frequently than any other memento of the Holy Land.

One peculiarity of these trees may be referred to—the cedar of Lebanon is not found

indigenous in any other locality ; these mountain ridges are their home, and there they flourish.

So with the true Christian—there is one spot in which he grows and wherein he flourishes. David speaks of those who, being “planted in the house of the Lord, shall flourish in the courts of our God.” He spoke according to the dispensation in which he lived, which as preliminary had to do with places, and had not yet expanded into that fulness and freeness of which the Saviour speaks—“The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”—“The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship Him.” To the temple at Jerusalem the pious Hebrew loved to go and thither to direct his steps. There were the Ark and the Mercy-seat, and there the typical sacrifices were offered which foreshadowed the Messiah in His work of atonement, as the great sin-offering. There was the grouping together of all the typical details into one symbolism, which represented, as in a picture, the future Gospel. But now Christ himself is the temple, the great centre to which all hearts go up. In order to his growth, so that he shall “flourish as a palm-tree, and grow as a cedar on Lebanon,” it is necessary that the righteous man dwell not in some holy place, to which the notion of peculiar sanctity has been attached, but in Christ by faith ; and thus be planted, not in the courts of the Lord, but in the Lord himself, “rooted and built up in Him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.”

The cedars flourished in Lebanon because there was there an abundance of waters, and he who is planted in Christ is like the “tree planted by the rivers of waters which bringeth forth its fruit in its season.” The abundant communications of the Holy Ghost irrigate the roots, the principles of the soul, and make the man fruitful. He who by faith lays hold on Christ is like the cedar, when with its roots it takes hold on the rocks of the everlasting mountains—storms and tempests there are many, but they fail to uproot him.

Let us revert to the time of Solomon, when the cedar forests were in their fulness and vigour, and when in thousands and tens of thousands these trees covered the sides of the mountains. Solomon had decided to erect the temple, which David had planned and munificently provided for. He sent therefore to Hiram king of Tyre to assist him : “Command thou that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give hire for thy servants according to all that thou shalt appoint, for thou knowest that there is not among us any that can skill to hew timber like the Sidonians,” and to this Hiram agreed. “Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for, and I will do all thy desire concerning timber of cedar, and concerning timber of fir.” He undertook to send his people into the mountains, to hew down the cedars, and transport them from Lebanon to the sea, and thence convey them by floats unto the place that should be appointed.

And what a powerful levy was sent forth to the hill sides of Lebanon. Besides Hiram’s men, for whose service he paid, “Solomon raised a levy out of all Israel, and the levy was thirty thousand men.” “And Solomon had three score and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.” We may well conceive what havoc they must have wrought in the virgin forests of Lebanon, how the hill sides were stripped of their clothing, and the mountain ridges left bare. The finest and noblest specimens were selected, and fell unpitied beneath the axe of the hewers ; and the giants of the forest, strewn upon the earth, were lopped of their branches and carried away.

Does not the Psalmist say—“Our bones lie scattered at the grave’s mouth, as when one cutteth and cleaveth wood upon the earth ?” Is not death in its manifold forms as

the hewers on the mountains? By what a continuous process are not the Lord's people being removed? The best, the most matured, those who have attained most of Christian growth, and who have developed most of Christian character, such seem to be selected. They are precisely the men whom we most regard, and who, in our judgment, can least be spared, under whose shadow we have often reposed, and the lessons of whose experience, like fruit from an overhanging tree, have been most welcome to us. How desolate young Christians feel when the parent cedar has fallen, and he to whom they were wont to look up is laid low. How sad the congregation feels when the well-known and loved pastor no more ascends his pulpit—his work is done, and his tongue is silent in the grave.

But why was this cutting down of the stately cedars? Men marvelled at the splendid ruin, and thought of the many years which had passed during the growth of this stately cedar. Why was it felled? Was it a wanton waste this, like the act of a mischievous boy who takes from a bird the life he cannot restore, and soils its plumage with its own blood? No, if the cedars were cut down, it was for a great purpose well worthy of the sacrifice. They were brought low into the dust, that they might be built up into the glorious temple in construction at Jerusalem, into which, when it was finished, the Lord entered and filled it with His glory. For such a purpose the cedar timber was specially fitted, because it is so durable and undecaying. It is so bitter that no insect will touch it.

And when brought down to Jerusalem, to what various uses was not the cedar wood applied, and into what a variety of forms was it not worked? "The walls of the house within were built with boards of cedar, both the floor of the house and the walls of the ceiling." The oracle, even the most holy place, was similarly dealt with, "and the cedar of the house was carved with knops and open flowers, all was cedar, there was no stone seen." Who that beheld and admired the adorning of the house could have thought that the hill ranges of Lebanon had been needlessly despoiled?

And if the choice ones are being removed, the standard bearers, men who have in their day been pillars, is it not for a purpose? Are they not wanted elsewhere? Is there not a house being constructed within the veil, on the heavenly Zion, in the Jerusalem above, a monument of God's perfection, long-suffering and love, builded together of the souls of just men made perfect, who when the resurrection morning comes shall have their perfect consummation and bliss, both in body and soul, and in whom, as in a glorious temple, the Lord shall dwell throughout eternity? Can we wonder that the choicest are removed when they are needed for so excellent a purpose? There in that temple to what uses are they not applied, into what a perfection of beauty are they not wrought?—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

Was the magnificent cedar sacrificed when it was cut down? Nay, there was honour put upon it; and when honoured servants of the Lord are removed—and day by day we hear of such—some from the Mission field, some from the home church, shall we grudge them? It is true they are no longer with us, and we sadly miss them. The tree has been felled. There is the spot where so recently it stood and stretched forth its branches, and the place is left bare, none to fill it up except the young and inexperienced, who, deprived of the shelter to which they had been accustomed, seem as though they would never have strength to bear alone the storms of the mountains.

But we have lost them because they have been promoted, and as for their successors, the Lord is the same—"Where is the Lord God of Elijah?"—Elijah is gone, but the Lord remains.

It was for some time supposed that there were no young cedars, and that the accumu-

lation of cones and leaves prevented a new growth. This, however, is not the case. Under the shadow of the old trees are to be seen great numbers of young cedars.

And it has been said by some that among the young men of the day, few are to be found who are prepared to take up and unfurl before the world the standard of those evangelical and Protestant principles to which their fathers witnessed during their life-time, and found to be precious and sustaining in their death. But this is not so—there are many young cedars. The Lord increase their numbers, so that when the old servants, who have borne the burden and heat of the day are removed, their place may not be left bare, but a new generation arise to serve Him.

THE LEBANON.

THERE is a wisdom in the divine administration of human affairs which may well elicit our admiration. He to whom as mediator all power is given in heaven and on earth, a power which, as inherently and essentially God, He wields without an effort, has in view one great object, the establishment of His kingdom of love and peace throughout the world, that therein God may be glorified, and the happiness of the human race secured; and to the accomplishment of so great a purpose all things are made to bend. It is true that the prince of this world offers a strenuous resistance, and aims many a well-directed stroke against the progress of the Lord's truth. Like the waves of the sea when, swollen by furious winds, the elements of the world rise in angry opposition—"the kings of the earth set themselves, and the rulers take counsel together against the Lord and His anointed, but He who sitteth in the heavens shall laugh, the Lord shall have them in derision;" each new device is baffled; each new conspiracy brought to nought, and events which seemed to be according to human judgment most adverse, and charged with disastrous consequences, are made to work for the furtherance of the Gospel.

This administrative power, whereby evil is overruled for good, is very remarkably apparent in the history of the Lebanon. Nine years ago that mountain region was a scene of race-antipathy, of fierce collisions, and pitiless bloodshed.

For centuries the Lebanon had been a source of anxiety to all those who were interested in its administration. The government was weak and distant; of this the mountain population took advantage, and established themselves in the possession of certain exceptional privileges.

After the conquest of Syria in A.D. 1600 by Sultan Selim, the Lebanon became subject to the Porte, under exactly the same conditions as any other portion of the Empire. For upwards of 200 years its government was administered by Mussulman Emirs, at first taken out of the house of Maan, of which the famous Takir-ed-Din was a distinguished member, and latterly chosen out of the family of the Shehabs, who derive their descent from a Mohammedan tribe of Southern Arabia. To the authority thus delegated by their sovereign to successive members of these two houses, the mingled population of the mountain seems to have willingly submitted, and the various Pashas that were deputed to assert the precarious dominion of the Sultan over the turbulent races of Syria, were glad enough to commute the taxes, which it would have been difficult for their own officers to collect, into a tribute, for the payment of which the chief who bid highest for the Emirat became responsible. Such a system was naturally calculated to encourage the first feudal administrator of the Lebanon, whose capacity equalled his ambition, to lay claim to a sort of semi-independence; and it is scarcely surprising to find a man of so vigorous and unscrupulous a nature as the Emir Beshir gradually assuming the pretensions of a petty potentate. As the

sovereign of the Lebanon, he raised his palace of Beteddein on a projecting ledge which overhung the mountain glen, on the opposite side of which stood the town of Deir el Kamar. But to him might have been addressed the prophetic warning which was spoken to Shallum, the son of Josiah, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows: and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? . . . thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it."

It was even so: with barbarous energy he exterminated hostile families, and tore out the eyes and tongues of disaffected relatives, and the retribution was not tardy. He played into the hands of Mehemet Ali to preserve his own position, and the downfall of his patron accomplished his own ruin. His nephew succeeded to the title of prince of the Lebanon, but the relation in which he stood to the Turkish government and the mountain populations was unlike that of his predecessor. The one regarded him as a hostile pretender, the other regarded him as the mere leader of a local faction, and the representative of a religious sect. Neither Greek nor Druse were willing to submit to him: intestine troubles followed, and the weak representative of the great Emir was ingloriously expelled from Deir el Kamar. Then followed the settlement of 1842, which recognized as a principle the administrative independence one of another of the two most important races which compose the population of the mountain, and as a reward for the expulsion of the Egyptians bestowed on the inhabitants the grant of municipal institutions.

However excellent in theory, yet in practice the new settlement did not work so as to secure peace. There was no controlling authority to adjust the international relations of these semi-independent tribes. The Kaimakams were without capacity: the Medjleses venal: "each Mokatadje, or feudal governor, exercised an almost absolute despotism within the limits of his little jurisdiction, and both Christian and Druse Kaimakamiyeh became a confederation of petty lords, each doing what was right in his own eyes, making war on his neighbours or relatives as best suited his convenience, and gratifying his cupidity by the most cruel exactions."

The proprietors and the cultivators of the soil were often of different religions, the landlords being Druses, and their tenants, Christians so called. There was mutual dislike, and this soon showed itself by oppression on the one hand and hostility on the other. Feuds broke out, not only between house and house, but what is more dangerous, between nation and nation. A body of peasants, headed by a blacksmith of the name of Tannus Shohin, rose against their landlords, the Sheikhs from Kerouan, and drove them from their homes with circumstances of great cruelty; with this movement the Maronite priesthood sympathized, extending their patronage to the revolted peasants. This interference gave to the dispute a new character, and it assumed the aspect of a religious war.

The Maronites at the instigation of their priests took the initiative. Zahleh, on the eastern declivity of Lebanon, the chief seat of the Jesuit Mission, and the strongest military post of the Maronites, successfully resisted the collection of taxes. The Maronites, vaunting their superior numbers, more than two to one, and the protection and support of France, spoke openly of driving the Druses from the mountains. The Druse chiefs, on whose territories the principal seats of Protestantism were to be found, received from the Governor of Beyrout, at the request of the American Consul, a strong order to protect the American Missionaries in their respective districts; it being well known that to crush out the new vitality which had sprung up at these centres, was the

chief object of the Maronite leaders. The Maronites commenced the war, committing to the flames Beit Miri, a mixed village of Druses and Maronites in plain sight of Beyrout, thus furnishing the Druses with an excuse for fighting in their own defence, and the Turks for aiding the Druses, in order to put down a rebellion.

They summoned to their aid their brethren of the Hauran, and, abetted by the Turkish troops, broke down like an avalanche upon the Maronite towns and villages, slaughtering without mercy the males of that race, of whom from 3000 to 4000 perished. In a few days Zahleh, Deir-el-Kamar, and numerous other towns and villages on the southern Lebanon were laid waste; then the cyclone, gyrating in another direction, fell unexpectedly on Damascus.

In no place was fanaticism stronger than at that city, and their numerical inferiority increased the danger of the Christians, the Moslems numbering about 130,000, and the Christians not more than 15,000. The house of the Russian Consul was first attacked, then some houses of the leading Christian merchants were fired, then the rioters commenced to burn the whole Christian quarters. The streets were crowded by fanatics, shouting, "Death to the Christians, come and let us slaughter the Christians, let not one remain." The Arabs and Kurds came into the city, plundering, murdering the men and carrying off the women. The Turkish Pasha did nothing, not even ordering the gates to be closed, while the Ottoman troops distinguished themselves by their eagerness to slaughter the Christians and ill-treat the women.

This completed the series of horrors. A general panic spread throughout Palestine; men trembled for Aleppo, Hems, Hamah, even for Jerusalem.

Such must ever be the result of an intriguing priesthood, aiming at ascendancy and domination, and practising upon an ignorant and deluded population, so as to render it the blind tools by which their ambitious schemes are to be consummated. Under such influences the seeds of social division become thickly sown; the Romanist is set against the Protestant, or the Maronite against the Druse. Whatever be the outlying race, whether it be heathen or Christian, it must be reduced to subserviency to the behests of Rome. The Jesuits with unscrupulous energy prepare the mine, but often in its explosion it has recoiled on the conspirators, and involved them in an unexpected destruction.

Europe was startled by the report of the atrocities perpetrated in the Lebanon; British and French men-of-war were expedited to the coast. Energetic remonstrances addressed to the Ottoman Porte compelled that power to tardy and reluctant action, and the abandonment by its subordinates of the policy hitherto pursued, which was to stand by while the contending races weakened each other, and then, when they were exhausted, step in and establish in the mountains a real instead of a nominal supremacy. France threw her shield over the Maronites, sending first her ships of war, and then her army of occupation. England, without selfish motives, and in the interests of a pure philanthropy, sought the pacification of the distracted territory, and the establishment of a government, strong and impartial enough to prevent the recurrence of such scenes. Commissioners were appointed by the different European powers to meet at Beyrout, and confer as to the political scheme which appeared most likely to secure the pacification and permanent tranquillity of the Lebanon, and which might be placed before the Turkish government for its adoption and approval. After much deliberation a Réglement, or plan of constitution, was finally agreed to, which placed the mountains under the government of a Christian of the highest Turkish rank (Mushir), named by the Sultan and removable by the Porte, but appointed for three years, such functionary receiving from the Sovereign the power to nominate the principal subordinate functionaries within the province, care however being taken that the Mushir, or head of a district, be chosen from the most numerous sect in that district. This plan obtained the sanction of the

Turkish government, it being clearly intimated by its representative that the choice would not fall on a Christian who was a native of the Lebanon; and eventually Daoud Effendi, by birth an Armenian, and of the Roman Catholic persuasion, who had been engaged in the Diplomatic service of the Turkish Empire, was appointed governor of the Lebanon with the rank and title of Mushir.

The outbreak of human passion which had so disturbed the Lebanon had not failed to leave behind it its desolating traces. Many women were left wholly unprotected, their husbands and brothers, their homes and goods, all being swept away; seventy-five thousand persons were reduced to destitution. The refugees from Hashbeya and Rasheya, congregated at Tyre and Sidon, amounted to 4000 persons, a large proportion of them consisting of women and children, whose male relatives had been butchered. These people were mostly of the Orthodox Greek church. At Tyre they were crowded in badly ventilated apartments, many of them sleeping on the bare floor, and many had died of fright and fatigue on their first arrival. At Sidon the refugees were living in tents on the sea-shore. These people also were of the Orthodox Greek community, and a sadly large proportion of them were widows and orphans. They all declared that until the Druses were punished for the massacres it would be impossible for them to return to their villages, the women especially being loud in their demands for blood, screaming and beating their breasts in their eagerness, and begging that the blood of their relatives might be avenged. At Beyrout and Djouni there were in July 1860 no less than 23,000 Christians subsisting on charity. The English men-of-war alone brought to Beyrout from Sidon and the Damúr river, 2400 refugees, above 2100 of whom were women and female children; many of the boys had escaped in women's clothes; they were all panic-stricken, and when on the 11th of July a Turkish line of battle-ship and two frigates entered the bay, having on board about 3000 troops, they thought their doom was sealed.

On the Druses also the stroke of retribution fell heavily. On the arrival of Fuad Pasha, the Turkish commissioner, he ordered the arrest of the leading Druse chiefs, and amongst them of Said Bek Joublat, the rival chief of Emir Beshir. The residence of this chief was at Mokhtara, lying south-east from Beyrout, and perched high in the heart of the shooof, or central ridge of Lebanon, like an eyrie, as it then was, for the princely house of Joublat. Mr. Finn, H.M. Consul at Jerusalem, who visited him at his castle in 1855, thus describes this chief in the palmy days of his feudal power—

On our arrival the great man, Said Bek Joublat, came out with a train of Akál councillors and a crowd of humbler retainers. He was a handsome man of about twenty-eight, and richly apparelled. Beneath a large abai, or cloak of black Cashmere, with Indian patterns embroidered about the collar and skirts, he wore a long gombaz of very dark green silk embossed with tambour work; his sash was of the plainest purple silk, and his sidriyeh, or vest, was of entire cloth of gold, with gold filigree buttons; on the head a plain tarboosh, and in his hand sometimes a cane ornamented with ivory, or a rosary of sandal-wood. His gold watch and chain were in the best European taste.

I need not here expatiate on the sumptuous reception afforded us; it may be enough to say, that having some hours to spare before sunset—the universal time for dinner in the East—we walked about, and the Bek showed me the yet unrepaired damages, inflicted in

his father's time, at the hands of the victorious Emir Beshir's faction, on that palace and paradise which his father Beshir had created there, thus teaching the Sheháb Emir how to build its rival of Beteddeen; and the limpid stream brought from the high sources of the Barook to supply cascades and fountains for the marble courts, which the other also imitated in bringing down the Suffar to his place. We sat beside those streams and cascades, so grateful at that season of the year, conversing about the Arab factions of Thaisi and Yemeni, or the Joublat and Yesbeck parties of the Druses, or his own early years spent in exile either in the Hauran or with Mohammed Ali in Egypt, but not a word about the actual circumstances of the Lebanon, or about his plans for restoring the palace to more than its former splendour, which he afterwards carried out.

This was all very agreeable, but a curious fit of policy assumed at the time rendered my

host in some degree inhospitable to us Christians.

It is well known that the Druse religion allows its votaries to profess outwardly the forms of any other religion according to place and circumstances. The Bek was now adopting Moslem observances; consequently, it being the month of Ramadân, we could have nothing to eat till after sunset. What could have been his reason for this temporary disguise I have never been able to discover. Even the adân was cried on the roof of his house, summoning people to prayer in the canonical formula of the Moslems, and the said Bek, with his councillors, retired to a shed for devotional exercises, as their prayers may be appropriately termed; and I remarked that at every rising attitude he was lifted reverently by the hands and elbows, by his attendants, an assistance which no true Mohammedan of any rank, that I had ever met with, would have tolerated.

At length the sunlight ceased to gild the lofty peaks above us, and pipes, sherbet, and ice were served up as a preparation for the coming dinner.

There is in front of the house a square reservoir of water, with a current flowing in and out of it; this is bordered by large cypress trees, and in a corner near the house wall grows a large acacia tree, the light green colour and drooping foliage of which gave somewhat of an Indian appearance to the scene.

Lamps were then lit beneath an arcade, and near the water a huge cresset was filled with

resinous pine splinters, and the light of its burning flickered fantastically over the pool, the house, and the trees.

Next came the dinner; late for the appetites of us travellers, and tedious in its duration, with music outside the open windows.

After the meal the Bek withdrew to the corner of his divan for transaction of business with his people, as the Moslems do at that season. His part of the affairs consisted in endorsing a word or two upon the petitions or addresses that were produced by the secretaries—these were written on small rolls of paper like tiny cigarettes, pinched at one end. How very un-European to carry on business in so few words, either written or spoken!

Said Bek was a man of few words in such transactions, but what he did say seemed always to hit exactly the point intended; and the wave of his finger was sufficient to summon a number of men to receive his commands. He was evidently a person of a different stamp from the coarse leaders of Lebanon factions, the Abu Noked, the Shibli el Ariân, and such like; he is proud of his family antiquity, refined in dress and manners, and has always, like the rest of the Druses, courted the favour of the English nation.

On the entrance of his son, named Nejib, probably four or five years old, all the Akâl councillors and military officers rose to receive him.

In the morning we took our departure, when Said Bek accompanied us as far as the Meidân, and a profusion of Druse compliments filled up the leave-taking.

Imprisoned in the barracks at Beyrout, and, like a chained eagle, deprived of his freedom, the Druse chief drooped and lost his health. Consumption set in with aggravated symptoms, and the British Commissioner, Lord Dufferin, prayed that he might be removed from the barracks to a proper residence, where he might be nursed by his family. This was at last done, and at this house he was visited by Lord Dufferin the day before his death.

On our arrival at the house into which Said Bek has been lately removed, we were admitted into the room he occupies, which we found comfortably furnished.

Said Bek was on a sofa in a corner of the room. The officer on guard and one private entered with us.

On approaching the sofa he sat up; he appeared very ill and weak, with a difficulty of respiration. Lord Dufferin told him to lie down again. Upon the communication being made to him, he appeared surprised at my addressing him in his own language, and said most emphatically, as if in fear of personal injury, "Are you friends?" I answered in the affirmative, and he then pointed to Lord

Dufferin and asked whom he had the pleasure to see. On being informed, Said Bek tried to rise and kiss his Lordship's hand, at the same time expressing his gratitude.

Lord Dufferin then asked him if he were comfortable, and whether he had any cause for complaint of the treatment he was receiving during his illness.

Said Bek answered that his petty grievances were of no account; that he was convinced that his life had been saved by the interposition of Lord Dufferin, and he did not wish to trouble his Lordship with minor complaints; that, having had the honour of a personal interview with his benefactor, he should die happily.

Dr. Pincoffs then addressed him in Turkish, and held a conversation with him upon the subject of his health. The doctor was satisfied that he was no worse since he last saw him.

Lord Dufferin then asked whether the Turkish officer understood Arabic, and was answered in the negative, but that the private spoke that language. The latter was then requested to retire, which, with some slight demur, he did.

Lord Dufferin then told Said Bek that he wished for a frank answer to the question he was about to put to him; and asked whether the Druses had received any encouragement from the Turkish Government during the late occurrences.

Said Bek answered, with apparent sincerity, that he was happy to have an opportunity of speaking directly with his Lordship on the subject. He said that his trial was not conducted in a proper manner, and that many of his answers were not recorded; that the intrigues emanated from the Christians; that the Druses of the Yesbek (a rival) faction opposed them, and made war; that he himself foresaw the difficulties, and that he wrote to the Government, saying that, unless he were provided with due support, matters would become very serious; that, after repeated applications, he received an answer that a Pasha had been sent to Deir-el-Kamar and an officer to Zahleh who had full powers to prevent an outbreak; that he was satisfied on the receipt of this answer, and that Tahir Pasha shortly afterwards arrived in Deir-el-Kamar, who demanded from him (Said Bek) a guarantee for the security of the town, which he refused to give; that on Tahir Pasha expressing his intention of returning to Beyrout, he begged him to remain, saying, that if he left, there

would be a massacre at Deir-el-Kamar, and, moreover, he sent to the notables of that town, advising them also to beg Tahir Pasha to remain, and, in case of his insisting on going, that they should accompany him; still he went away, and although a Turkish officer, with troops, was also sent to Zahleh, both these towns were taken, and a dreadful massacre occurred in one of them. He acknowledged that he was acquainted with no document that could prove the complicity of the Turkish Government, but implied that the Yezbeks, or more violent section of the Druses, knew probably more than he did.

Lord Dufferin then again asked him if he could do anything for him, and if he had anything to complain of.

He answered, that he was thankful for his Lordship's great kindness, and earnestly inquired whether he should ever be put back into the barracks.

Lord Dufferin assured him of the contrary, and intimated that in all probability some time would elapse before any decision were come to as to what should become of him, but that, under any circumstances, his family should be taken proper care of; for which he expressed his thanks, and said that he would ask one favour, namely, that upon his recovery he should be allowed to go to England, there to live and die, as he had already seen too much of the Osmanli Government. On Lord Dufferin's saying that that might take place, he kissed his hand again, and expressed his thanks.

Upon Lord Dufferin rising to leave the apartment, Said Bek rose also, and would have followed him to the door, but was held back and prevented from such exertion.

Of 260 Druses who had been brought down to Beyrout, two had died before Said Bek's death, while twenty-six others were in hospital with typhus of a malignant type.

The distress among the Druse population at Mokhtara was very great, in consequence of the extent to which the sequestration of estates had been carried by the Turkish government—some of them belonging to Druses who had been condemned and were in prison; some to Druses who had been arrested, but were subsequently released, their guilt not having been proved, but the estates remained sequestered; some belonging to Druses who had fled during the arrests, and had not returned, although there was against them no accusation; and others the estates of Druses who had been banished. On behalf of the suffering families of the prisoners and exiles in question the British employées had to interfere, praying that means of support might be afforded them from the sequestered properties.

Thus on all sides were sufferings and humiliation. The great Druse chief was no more: the palace of his rival at Beteddeen had been turned into a barrack for Turkish soldiers. Mr. Finn, in his "Byeways in Palestine," thus describes the changes which had taken place there—

First we went to Beteddeen and witnessed the sad spectacle of the Emir Beshir's luxurious palace in a process of daily destruction by the Turkish soldiery, who occupied it as a barrack. Accounts had been read by me in Europe of its size and costliness, but the description had not exceeded the reality.

The officer in command gave us permission to be guided over the palatial courts and chambers. We wandered through the harem rooms, and saw baths of marble and gilding, sculptured inscriptions in the passages, coloured mosaics in profusion on the floors, painted roofs, rich columns, brass gates, carved doors, marble fountains, and basins with gold fish. We entered the state reception room, and the old Emir's little business divan in a balcony commanding a view of the approaches in every direction, of the meidan for equestrian practice, of the inner courts, of the gardens below, and of a cascade of water rolling over lofty cliffs—at the exact distance whence the sound came gently soothing the ear, and from that spot also was obtained a distant view of the Mediterranean; not omitting the advantage of witnessing every important movement that could be made in the streets of Deir el Kamar across the deep valley.

Beteddeen had been a truly princely

establishment, but now adds one more lesson to the many others of instability in human greatness. Fourteen years before it was all in its glory—the courts were thronged with Druse and Maronite chiefs arrayed in cloth of gold, with soldiers, with secretaries, with flatterers and suppliants; whereas now, before our eyes, the dirty canaille of Turkish soldiers were tearing up marble squares of pavement to chuck about for sport, doors were plucked down and burned, even the lightning-rods were demolished, and every species of devastation practised for passing away their idle time.

I shall not here describe the political movements that led to this great reverse of fortune, or to the present condition of the family of Shehab.

The mountains around were still in careful cultivation, chiefly with the vine and olive; and the aqueduct still brings water from the springs of Suffar at several miles distance, and this it is which, after supplying the palace, forms the cascade above described, and afterwards turns two mills.

At short distances are smaller palaces, erected also by this powerful Emir for his mother and his married sons; but the same fate has overtaken them all—Turkish devastation.

The rival factions have been broken down. The Lord has passed by, and “a great and strong wind has rent the mountains, and broken in pieces the rocks before the Lord: but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice:” and that still small voice is now heard and felt in the Lebanon; but the wind, and the earthquakes, and the fire prepared the way for the still small voice, for until the great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, the hearts of the people of Lebanon, as well Druses as Maronites, were hard as the rocks, and there was no freedom for the still small voice to speak of peace.

Let the history of the American Mission, with Beyrout as its centre, be consulted, and it will be understood what obstructions presented themselves, obstructions which, however formidable, only served to evoke the indomitable perseverance of the Missionaries. The Maronite ecclesiastics in particular seemed resolved on preventing the entrance of the Gospel into the Lebanon. Whenever hopeful appearances presented themselves, and a spirit of inquiry was elicited, they put forth redoubled efforts, as though determined at whatever cost to crush it. The light of this world might shine on the hills and valleys of the Lebanon, but the sun of righteousness was not to penetrate through the heavy clouds of ignorance and superstition which overhung this region. The wild flowers might show themselves in the sheltered spots on the sides of the mountains, and proclaim in their own language that the winter was past, because the flowers appeared on the earth; but there was to be no opening of the human heart to the Lord: the summer might have its harvest, the vintage its grapes, and the olive yards yield forth their fruits, but the God and Father of our Lord Jesus Christ was to

have no harvest of grateful services. Forty years ago Asaad Shidiak responded to the labours of the Rev. Pliny Fisk, and came forth from the darkness of Maronite superstition into the clear light of Christianity. The Maronite Patriarch rewarded him with a prison cell in Canobin. There, so dim was the light even at midday, that he could scarcely read; but the Lord gave him a better light in his soul, and they could not quench it, and it lighted him onward on his way, until he escaped from his persecutors into heaven. In 1839 there was a hopeful movement among the Druses: the civil and ecclesiastical rulers united to crush it. In 1845, a party of about fifty men, of the Greek Arabs of Hashbeya declared their intention of becoming Protestants. They were publicly insulted and beaten in the streets: their houses were attacked and injured, and no Protestant could appear in the streets without being stoned; and one after another these poor inquirers, who desired to find, but had not found the truth, yielded to the tyranny of the priests. Three years subsequently there was again a movement at Hashbeya, and no sooner was his stronghold assaulted, than the enemy stirred up his servants to defend it. The Protestants could not meet for worship without danger; the spirit of inquiry was again checked, and the number of those who attended public worship sensibly diminished.

In 1860 the American Mission, with Beyrout at its centre, had been thirty-seven years in action, and at the commencement of that year the number of church members at all the Stations amounted to 119, so resolute and unyielding was the opposition. It was not that the Mission had not progressed, but that its progress was so slow, because it was so hindered and thwarted. Then came the catastrophe.

Like a fierce conflagration which rages until it has exhausted itself, and then leaves behind it waste and ruin, so raged this outbreak of human passions. Afterwards came the misery—not less than 50,000, probably not less than 100,000 people, a vast proportion of them widows and fatherless girls, were without homes, without food or raiment, and without the means of procuring either, while the men among them were without the means of resuming their occupations. The silk, grape, and wheat harvests were destroyed, and the olive about to perish. There was no seed to sow, no implements or animals for sowing, no safety for life in the fields which should be sown, and no foresight of what should be on the morrow. Then Christian love appeared upon the scene. It came to alleviate, if it could not remove the weight of tribulation, and, taking advantage of the universal sorrow, to make known Him who says, "Come unto me all ye that labour and are heavy laden and I will give you rest." Side by side with the American Missionaries, and in beautiful co-operation, there came into action the British Syrian Schools, the home roots of the organization being a committee of ladies in England, and the superintendence and direction of the actual work among the Syrian females being in the hands of Mrs. Bowen Thompson and the ladies from England, who are her co-workers.

In a previous article this beautiful work was placed before our readers, but its yearly growth has been so evidently that of a work which the Lord has blessed, that we cannot deny ourselves the pleasure of tracing it out, nor our readers of perusing some of its details.

Beyrout is the base and centre; there the vine has been planted, which is sending forth its branches in different directions, and bearing its fruit; there we find the Normal Training Institution, the object of which is to raise up a body of native teachers, and also the Moslem Schools, Elementary and Day, Infants, Orphanage and Pupil Teachers. The following extracts are from the Annual Report—

There was a general examination of all the British Syrian Schools during the month of July. That of the Normal Training School occupied the three days of the 7th, 8th, 9th

July, and excited great interest among the natives. On the last day there were above 1180 visitors, among whom were the Pasha of Beyrout, the Mufti, and many other Moslems,

and also his Excellency Franco Pasha, the new Governor-General of the Lebanon. The examination was in Arabic, English, and French, in the Holy Scriptures of the Old and New Testament, grammar, history, geography, arithmetic, the piano, singing, &c., while the modest, self-possessed manner of the girls gave much satisfaction. The Mufti, in a long address, said, "With these schools has begun the regeneration of Syria." Indeed the Moslems were so pleased that they begged to have a special private examination for the benefit of the Mohammedan ladies, which was accordingly arranged

for the following Thursday. The premises were cleared of all the men; two black eunuchs were stationed at the gate to keep guard. The ladies arrived, closely shrouded in white sheets, or izars, which, on being laid aside, disclosed the richest diamond ornaments. They sat for three hours listening with the greatest interest, and were very unwilling to leave at the appointed time. They were charmed to see and hear their children and young relatives, and several expressed a desire to become boarders, provided we had private rooms.

No portion of the work is more interesting than that among the Moslems. The first Moslem pupil was admitted seven years ago, and since then, from year to year, there have been always some; but it is only within the last two years that the parents have permitted their children to become boarders. Moslem girls are usually betrothed at the age of ten or eleven years, after which their coming to an open school would be an infringement of propriety. At the request, therefore, of these girls and their parents a secluded school has been arranged within the precincts of the Institution, additional rooms having been built by the liberality of friends in England.

The Moslem ladies, who have children at the schools and perceive their progress, are impatient at being left behind in ignorance. As they become conscious of the degradation to which they have been so long consigned, they are disgusted, and plead piteously for help—

A young unmarried lady said to one of our teachers, whom she met in a Moslem harem: "Oh, why have you never been to see me? I have been unhappy ever since I saw the children at the school. My father is willing that I should learn; but he says it would be a disgrace for me to go out of the house, and asked me, 'Had I ever seen one of our people at my age (17 years) go to school?' We cannot get on by ourselves; we never hear anything that is going on, or see people who have travelled. Really, really, we are like the donkeys!" The teacher replied, "No, you are more honourable than a donkey; you have intelligence, and wish to learn, and you are not too old to be taught." "To school I cannot go, but I will tell you what I will do. My father is going on a pilgrimage to Mecca; if Mrs. Thompson would be so kind as to send me a teacher here, I would try to be able to read by the time he returns." This, however, could not be done, as one of the rules I have laid down for myself is to do nothing secretly, but enforce upon their minds the duty of wives to their husbands, and the other no less important precept of "Children, obey your parents in the Lord." We have only one course, that of asking the Lord to open the way, and incline the fathers to sanction Zenana visiting.

Another interesting fact, illustrating the desire among the Moslem women for education

by woman's mission, I must not pass over. In the course of last summer, several Mohammedan ladies, some of whose children are in our schools, paid me a long visit. They desired a school in the Mohammedan quarter, and offered to provide a room. The request could not then be complied with; but, like the importunate widow, they applied again and again, determined not to take a refusal. During the holidays they were visited almost daily by one of our pupil-teachers, who, with her sister (formerly a member of our women's school), had a peculiar desire and aptness to work among the Moslems. Sometimes she would come with a request that I would go with her to see them, or appoint a day that they could come here, at the same time putting into my hand a long list of names of females who wished to be taught. Resolving in our own mind not to add another sphere of labour to the work which is already beyond our power of personal superintendence, I nevertheless went one afternoon, accompanied by Miss Lindsay and our pupil-teacher. Here amidst the seclusion of mulberry gardens, are many Moslem houses, some belonging to the rich, but chiefly to the poor. We went to the abode of one of the former, and were met by the owner, a fine looking woman of about thirty. She embraced me in the Oriental fashion, kissing first the right and then the left cheek, and then taking a rose out of a

vase standing on the table, she presented it with Eastern grace. She expressed her surprise that I had so long delayed returning her visit. While sweetmeats and coffee were handed round, many of her Moslem neighbours came in and seated themselves on the divan and floor. They all pleaded for the establishment of a school in this place. I asked why they did not send their children to our school either at Musaitbeh, or to the Institution. Their significant reply was, "We want a school, not for our children only, but for ourselves." They then explained that it would be impossible for them to attend any school across the public road, or indeed beyond the Mohammedan quarter. I was particularly struck with the intelligent countenance and neat dress of one of the ladies. I asked her, "Could not she come to the Institution?" She was silent, but others remarked, "She did belong to your school, but now she is too old; it would be a shame for her to go: she is married." Upon further inquiry, the young lady said her husband was very willing that she should continue her learning, but that he would not allow her to go beyond her own district. The ladies then offered to show me the room selected by them for the proposed school; but by this time it was getting dark—the rain was beginning to fall, while we, moreover, were unprovided with umbrellas—so I rose to make the best of our way home: but she would take no denial. One of them, putting her skirt over her head to protect her against the rain, asked us to do the same; while another, dressed in full pink silk trousers and tunic, her head and neck ornamented with large gold coins, took me by the hand, and, bravely leading the way under dripping trees and over pools of water, brought us to

The Mission pupil teachers are coming into action—

It is with peculiar satisfaction that we can now report that no less than fifteen of our young pupil-teachers are engaged in teaching at our branch schools; others elsewhere. This, of course, is a great loss to our Institution, as thus our first class is broken up. Nevertheless, their present occupation is more

We can only cull a few flowers from out of this beautiful garden of Christian work, and if the specimens are acceptable to our readers, perhaps they may be induced to obtain for themselves the last Report of the Ladies Association,* which is well worthy of their perusal, and in which they will find much more than we can introduce. But there are two points of interest which we must notice:—first the school for the Blind, established by Mr. Mentor Mott, at Beyrout.

The desire to alleviate the sufferings of the blind by teaching them to read the Gospel for themselves first suggested itself to the

the house of Islu. Dear friends, what could I do but give an assent to their earnest pleading? They offered to have the room cleaned, and, by the help of a few mats, benches, table, and chairs, the self-constructed Moslem school was in operation the next morning, and our dear active girls, the teachers of their own choosing, in full work.

I thought it best not to say too much about this new school, lest after a time their ardour should relax, or their relatives refuse to sanction their attendance. Happily, neither the one nor the other has occurred. At first some of the women desired to come to school merely to be taught to sew; but on their being told that none would be allowed to come who did not learn to read, they brought in their hand the price of a spelling-book. The numbers in daily attendance are 43 children and 30 women. Besides those who attend regularly, there are others who come in for an hour or two, as their occupations may permit. They have already learnt several hymns and texts, and, what is still more important, they learn the efficacy of prayer.

Lately, when Miss H. visited the Moslem Sunday School, she found them in great trouble. The conscription was to take place that afternoon, and the lots would be decided the next day. They asked Miss H. to beg Mrs. Thompson to pray for them; and when she and the teachers knelt down to spread their sorrows before the Lord, the women, though they could understand only the prayer that was offered up in Arabic, expressed themselves most thankful, and sent word again to beg that we would pray for them. Of them, also, we trust it may soon be said in truth, "Behold, she prayeth."

important, and as soon as we have brought on others we shall recall some of these for further training. Of these dear girls, two are in Damascus; three at Zahleh; two at Ain Zahalteh; two at the Olive Branch; one at Ashrafia; one at East Coombe; two at Musaitbe; one at Cairo; one at Jerusalem.

mind of Mr. Mott, by a little blind girl at Baalbec, during a visit to those splendid ruins in the summer of 1866, with his friend the

* British Syrian Schools. Eighth Report. Seeleys. *Sixpence.*

Rev. David Fenn, of Tinnevely. The first consideration was to prepare the Arabic version of the Gospel of St. John, in the embossed type adopted by Mr. Moon.

Having completed the Gospel, Mr. Mott opened the school for the blind in February 1868, in presence of Mr. and Mrs. Eli Jones, Mr. Lloyd Fox, and other friends. All the pupils were equally ignorant, with the exception of a young Druse girl and two little Christian children, who had learnt the system at our infant school.

The preparation of a portion of the Word of God for the blind, in their own language, at this juncture was the more remarkable, from the fact that in the summer of 1867 ophthalmia raged in various towns in Syria, and more especially in Beyrout and along the sea-coast, almost to the degree of a plague, and it was calculated that about 2,000 persons, old and young, lost their sight. Untold misery was thus entailed, not only upon the poor sufferers themselves, but upon their families. It was affecting to enter some of their houses, and to see in one a fine young man or woman, in another a father, who not long before was the stay and staff of his family, now become their burden; while in another house was a fond mother lamenting over two, and sometimes even over three, of her children of tender years, all alike become totally blind and helpless.

The results of this school, which has now been in operation a twelvemonth, manifestly proves that it was of the Lord. By the help of a painstaking native, whom Mr Mott had first to teach the system, various contrivances were suggested.

Among the first pupils was a young Druse, who, like the others, was destitute of spiritual as well as physical sight. No sooner did his fingers touch the beautiful words of the Gospel than his whole soul was filled with delight. He could not part with his beloved Gospel of John; it was his study by day and by night: it lay under his pillow. He had, as it were, acquired a new sense, and his energetic mind at once expanded to grasp the large sphere thus unexpectedly brought within his power. His zeal outstripped that of all

And now the blind, the eyes of whose understanding have been opened, and of whom it may be said, "whom not having seen, ye love; in whom though now ye see him not, yet believing ye rejoice," are helping the lame to Jesus, and thus we are reminded of what took place in the days of His flesh, when "the blind and the lame came to Him in the temple, and He healed them."

There is a Cripples' school—

Indeed it was the blind who led, and in many instances carried, these impotent folk to the school to hear the sweet words about

the rest, and while some of his fellow-scholars could scarcely decipher a few verses, he had learnt to read with fluency, and committed various portions of the Scriptures to memory. And now the words of light and truth penetrated his heart, and the work of the Spirit was soon manifested in his daily walk. He was very anxious to learn English, and on my asking him the reason, he replied, "When Mr. Mott brings English gentlemen, I can't understand what they say; but when their words are translated they are so different to the words of other people, they are so Christian." On one occasion an English traveller asked him whether he did not feel the loss of sight? He replied, "How can you ask me? It is miserable not to see; and once I was miserable; but now"—laying his hand on the Gospel and his countenance brightening up—"now I am happy, since I have learnt to read the Bible, and know about Jesus. Of course I should like to see the sun, which makes me so warm, but this cannot be; but when I get to heaven, the first person I shall see will be Jesus, for He will open mine eyes." His desire to lead others to the Saviour is a further evidence of the renewed state of his soul. Not only is he a regular attendant at the Protestant service twice on the Lord's-day, but he has also brought his brother—a Druse, as *he* once was, but now an inquirer. During the summer Mr. Mott sent for him to the mountains, to teach a blind woman to read, and, short as was his stay, he left a very decided impression that he, who was once a Druse, is now a true disciple of Christ.

In the early part of the summer Mr. Mott opened a school for the blind at Damascus. When our young Druse heard of this he was excessively anxious to communicate with his fellow-sufferers there, and after casting about and trying various methods, which were most ingeniously applied by Mr. Hadden and other friends, an admirable machine was constructed for pressing the raised characters when once set, and now Ghandoor can write to his heart's content. His first letter was to Mr. Moon, thanking him for the invention of the raised characters.

Jesus. On one occasion above sixty of these outcasts were collected, one being carried a distance of six miles. Here the "old, old

story" of Jesus healing the lame, the halt, and the sinner, was read to them; and when they were told the service was over and it was time to go, they set up one piteous cry, "Dachelih, dachelih—let us stay—to hear more sweet words." "Come unto me, all ye

that are weary and heavy laden." And thus the Cripples' school is now formed and nursed by the kind originator of the Blind school, who will, however, rejoice if fellow-Christians in England will share with him in its support.

There are branch schools in the mountain region at Ain Zahaltah, Mokhtara, Zahleh, Hashbeyya. The historical sketch which introduced this article will render our readers familiar with some of these names.

"Ain Zahaltah," or the "Fall of the waters," lies in the heart of Mount Lebanon, amidst the most glorious scenery, being separated from the Bakaa or Cœle-Syria by the western range of that chain, and is celebrated for the abundance and purity of its gushing streams.

Daoud Pasha, when Governor-General of the Lebanon, had purposed to make this village a place of great importance, and had commenced the construction of a splendid carriage road winding from Beteddeen, the seat of Government, through this village to the great Damascus road, thus connecting it on the west with the Druse towns of Deir-el-Kamar, and Mokhtara, and on the east, with the main road which stretches across the entire Lebanon chain—the Bakaa and Ante-Lebanon, from Beyrout on the Mediterranean to Damascus. By his advice a school was commenced in this small hamlet, the Protestant centre of the Lebanon, one fifth of the inhabitants being Protestants, with a little church and native pastor of their own. Of this effort Mrs. Bowen Thompson thus speaks in her report—

It is much to be regretted that the construction of the fine carriage-road, which the Pasha had successfully commenced from Beteddeen to the Damascus road, has for the present been suspended, and thus, for a time, Ain Zahaltah will remain a secluded village, ensconced by highly picturesque mountains, very difficult of access. This school was opened by us and commenced on the 13th of October 1867, under Miss Lindsay, with six of our young pupil teachers, and soon almost every girl in the village was under instruction, while, on the Sabbath-day, the women were gathered together for a Bible class.

Owing to the severity of the winter and the difficulty and expense of transport, the new schoolhouse, towards the erection of which Daoud Pasha contributed 40*l.*, was not completed till the summer. As part of the Druse Governor's house, which we had hired for the winter, was destroyed by the storms, Mr. Bird kindly had the school removed to the church, where, amidst great difficulties and privations, Miss Lindsay bravely carried on the school, during one of the severest winters known in Syria for many years.

During the summer holidays, Mr. and Mrs. Mott and myself went to Ain Zahaltah, for the opening of the new schoolhouse, a commodious vaulted room capable of accommodating 100 children. The premises are very compact, and contain two rooms for the teachers, a large girls' dormitory, and two kitchens.

Though Ain Zahaltah may not rise so speedily to the importance designed for it by Daoud Pasha, its Christian influence on the surrounding mountain districts is unmistakable, and it may be said with truth that Ain Zahaltah is as a city set on a hill. The people are very poor, and while the women take charge of the olive gardens and vineyards and fattening the household sheep, the men go from place to place as muleteers. Most of them contrive to be at home on the Sabbath-day, and are very diligent in their attendance on the Protestant service. Many of them have begged for the gift of a small Testament, which they might tuck into their zenaar (girdle), and thus carry about on their journeyings across the mountains. By the liberality of the British and Foreign Bible Society, all who seem to be real inquirers have been supplied with a copy. That they are read and valued we have learned from many quarters.

Thus, one day, after accompanying some friends as far as the river, we rested under a shady booth near the mill-stream; two respectable men were seated on the opposite bank, and we soon entered into conversation. One of them was a Roman Catholic, and on my asking him, had he read the Testament, he pulled out of his zenaar a very small pocket edition, telling me it was his constant companion and comfort. Taking the book into my hand I saw written in it the name of one of our young pupil-teachers. He stated that

his wife had for some time attended the women's Sunday class at Ain Zahaltah, and that at his earnest request the teacher had lent him the book, saying she could not give it, as it was a gift from Mr. Mott. "I ought to return it," said he, "but I know not how to part from it." He is, of course, one of those who now possess Testaments of their own.

The men of Ain Zahaltah have a good example before them in their Druse Governor, who not only reads the New Testament in Arabic, but is diligently studying it in English, in which he has made some little progress. His wife and other members of his family are also learning to read Arabic.

Our notice of the Druse chief Said Bek Joublat and his melancholy death at Beyrout, will interest us in the following notice of Mokhtara—

Our school at Mokhtara has given us considerable anxiety during the past year, chiefly caused by the peculiar constitution of society in the East, and more especially in the Druse villages. In addition to the interruption of the summer holidays, when the children are employed in stripping the mulberry-leaves, fattening the household sheep, gleaning grapes, and gathering the olives, the French nuns from Deir-el-Kamar commenced operations: they waited upon the Sitt Joublat for her patronage, which she declined, saying that the English were her friends. In the holidays, the parents sent down to request that we would re-open the school as soon as practicable, and, if possible, under teachers of more mature age. We had much difficulty in accomplishing this, and on sending a confidential person to make the necessary arrangements, he found that the French Sisters had applied for our schoolhouse, and offered the owner to double any sum we might now give or offer, though our contract had still a month to run. We authorised him to pay down a year's rent in advance, and the owner, though tempted by the offer of the larger sum, said she did not like the Jesuits, and would rather let the English have the school as before.

It was surprising how much the zealous fanatics had achieved in a short time. The Padre had come over from Deir-el-Kamar to aid in enlisting children for their school, and the Sisters had induced several young women to give in their names as probationary nuns. He ordered all the people who had Protestant books to bring them to the church. They did so; but what was their indignation to see him collect them in a heap, and burn the Word of God! Many were very angry; but the priest told them to come to church on a given evening, when he would show them that he had good cause for what he had done. The church was darkened; the Padre told the people to look one by one through the hole of a little box, where, he said, they would see the fate of those who became Protestants. They did so, and in this (which was probably a camera-obscura) they saw schoolchildren, with

their hands folded, and others carrying books, thrust into a yawning fiery gulf by horrid devils with swords and pitchforks! Thus we have a repetition of the lying wonders of the dark ages, coupled with the severity and allurements peculiar to the Jesuits. Not a few of the people are indignant, while others have been drawn aside by fear or enticement.

Nigmé, our excellent Bible-woman, is again at her post, assisted by one of our pupil-teachers: but, in order to give stability to the work, we have considered it advisable to take one of the elder girls of our Mokhtara school into the Institution for a time, to give her the knowledge and learning which shall render her useful in the school at Mokhtara, while at the same time enjoying the protection of her father and mother, feeling sure that the Lord will provide an adopting mother in England.

One great attraction of the French school appears to be their worsted-work and embroidery. We are rather short of these, having had to supply the school at Damascus and Zahleh, and must therefore beg our friends for easy patterns (commenced), with needles and wool complete.

The gloom which since the massacres of 1860 has hung over the princely house of Said Bek Joublat was lightened in the course of the summer by the birth of an heir, who, according to the Oriental custom, does not bear his father's name, Najib Bek, but that of his grandfather, Said Joublat Bek. There were great rejoicings at the birth of the young prince, and Druse chieftains, with their retainers, flocked in from all parts to offer their congratulations. A few evenings ago we were favoured with a visit, at dinner, of the Sitt Joublat, accompanied by her second son, Nasib Bek, and her pretty young daughter, Sitt Feride, and attended by a number of servants, male and female. They listened with much interest to the music and recitations of our young people, and Nasib Bek spoke very decidedly on the necessity of giving a good education to the young Druse ladies of rank before their marriage. The Druses, it is evident, are anxiously seeking for enlightenment, and that at the hand of England.

Zahleh, whose name stands prominent in the history of the wars, next claims our notice. Last year it was in abeyance, now it is a station where a good work has commenced—

This most lovely of the towns of Lebanon has been for ages the stronghold of the most abject priestly domination, and sternly resisted every attempt to introduce the knowledge of the Word of God; in their latest opposition they even stoned out of their town the faithful Missionaries who ventured among them. Then came the decimating massacre in 1860, when its survivors were scattered abroad, and hundreds of its women fled for refuge to Beyrout, where many attended our English school, and felt the power and comfort of God's Word. Missing these on their return in 1862 they sent reiterated petitions to me to open a similar school at Zahleh.

To plant a Protestant Bible school in such a fanatical town was an undertaking of no ordinary difficulty, yet gladly would we have responded to the first petition from some of its chief inhabitants, but the Lord saw fit to appoint a long waiting time of trial and opposition. The house hired and fitted up for the British Syrian school in 1865 was not regularly opened till this summer.

Yet our three long years of patient waiting were not fruitless. The occasional residence of some of our party brought many inquirers, and requests for copies of the Bible. Two young men especially, who had obtained a Testament from Mr. Mott, like the Bereans of old, searched the Scriptures daily, and are now preparing to become Missionaries, one at Alexandria, the other at Abeh. An aged man, too,—a person of influence and property, whose house was the rendezvous of the priests, and who was the first to sign their petition against our school,—begged me to give him a large Bible. On my asking him to pay for it he declined, saying, "I can only read it as *your gift*." His son, who is friendly to Protestantism, took me aside, and entreated me to give the book. "It was the first time his father had ever wished for a Bible, but he was in too much fear of the priests to let it be his own act." Thanks to the liberality of the British and Foreign Bible Society, the Bible was placed in his hands. He read it, and it is now his meditation day and night. He and his aged wife, who are both octogenarians, have expressed their desire to enter their names as Protestants.

In July 1868 the new Governor-General of the Lebanon, Nusri Franco Pasha, encouraged our opening the school; and it was not a little remarkable that on my arrival at Zahleh just when such aid was most needed, I received from H.B.M. Ambassador at Constantinople,

through our Consul-General at Beyrout, the Imperial firman of his Majesty the Sultan, commanding the Turkish authorities to give every protection and support to our school. Truly it was the Lord's doing. I at once informed the kadi (judge), who translated the firman from Turkish into Arabic, and caused it to be made known. I opened the school the very same day, and soon had many applicants, whom I placed under the able care of Miss Wilson and Miss Hamilton, assisted by some of our young pupil-teachers. Many of the chief inhabitants called, and listened with interest to the singing of hymns, and the musical accompaniment on the piano, which, alas! we have since had to resign to its owner. On one occasion there were 150 present. The following Sunday we had two services, when my aged friend who had asked for the Bible came in, accompanied by several great men, and openly expressed his thanks for the English School. These services were conducted by native Missionaries and teachers, and subsequently also by the Rev. R. Bird, Rev. J. Fraser, and Mr. Macintosh; while the school increased to 126.

But our success stirred up the hostility of the priests, who denounced both children and parents, Sunday after Sunday, from the altar, but without effect, the parents coming to the teachers to encourage them to go on. "Never mind; they may as well speak to our shoes!" It was then announced that the Patriarch himself would come to Zahleh, which he did in great pomp, attended by a retinue of above a hundred priests and bishops. He caused the following document to be read in all the churches, in consequence of which the greater part of our children were withdrawn.

The following is a true translation of the document:—

"Pastoral Circular of Monsignor Ambrosios, Greek Catholic Bishop of Furzel, Zahleh, and Bukaa, dated September, 1868.

"Divine grace and heavenly blessing enjoyed by the holy Saints and Apostles in Zion may rest upon the souls and bodies of our beloved sons, the respectable inhabitants of Zahleh, of the Greek Catholic community. May the Lord God bless them with His abounding blessings from above. Amen.

"Whereas it is a notorious fact that your blessed town is distinguished for its good faith; and ye, my dear and respected sons, are founded upon the rock of the holy Catholic religion, fortified by piety and abounding in

virtues, and you are ever ready to act as soldiers in defence of your Catholic faith. We have observed with inexpressible sorrow that some among you allow their youthful daughters to frequent the Protestant Schools recently established in this town: those parents seem unaware of the spiritual evils which shall befall their daughters in that school. It is alleged that their children can there learn plain reading and the art of sewing, &c., whilst the object of these schools is to teach and inoculate in the young minds those errors which are opposed to our holy Catholic faith, especially to deny the intercession of the Saints and the Sovereign the Virgin Mary, who is the intercessor of us sinners; a fact observable in many children, who having frequented schools of the Protestants, have been corrupted in their minds against the holy Catholic faith, and ended not only by denying the sacraments of religion, but even the intercession of the Mother of God. . . .

"Wherefore it becomes incumbent on our lowliness to raise our pastoral voice, and to warn your religious fervour to give heed to this our pastoral exhortation, and to avoid mixing with the enemies of our Catholic religion. . . . We moreover order you, by the great power of the Word of the Lord, to abstain from sending your sons or daughters to the school aforementioned. . . . inasmuch as you have no excuse whatever to plead before Divine justice, should you send your children to the said schools, because, thank God, there are in your town Catholic schools to teach both the boys and the girls, having just opened in the Episcopal residence a school to teach girls to sew

gratuitously. We consequently beseech you again, in the love of Jesus Christ and His precious blood, to awake you to the interests of your souls, and take heed from the ferocious wolves ever ready to devour, under the veil of false teaching and promises. Do not allow your children to go to the Protestant Schools under any pretext whatever. Should we, God forbid! hear that any of you has sent his son or daughter to the said schools we shall punish him severely.

"Signed and sealed,

"AMBROSIO," &c. &c.

All this time our party were subject to many annoyances, such as visits in the evening from priests in disguise, or other parties with doubtful motives, which rendered it desirable to remove the school to a less exposed position; and, thanks to the liberality of a native, a very desirable exchange of houses was effected, the present large and commodious premises being inclosed by a wall. In reference to this transaction Mr. J. Macgregor observes, "This munificent aid from a native is of itself a real proof of the value set by them on the school." No one, however, could more fully appreciate the value of this unexpected opening at Zahleh than our friend the American Missionary, Mr. Bird. Writing home to his Committee, he says, "The field is now open. Zahleh has at length capitulated; a Protestant girls' school has been opened there by Mrs. Bowen Thompson. And what is more, every Sabbath religious services are held there, with an attendance of thirty to fifty adults."

Hashbeya still sits in mourning. Many of the houses remain in ruins, while the ravages of the locust and fever have rendered the inhabitants, who are very poor, unable to build up the old waste places. But in Hashbeya there are means of grace—fountains of water have commenced to flow, and the moral desert will soon respond to the fertilizing influences. There are Sunday services, a Protestant boys' school, and a girls' school, the latter one of the British Syrian schools. The English lady, Miss Gibbons, who superintends this school, does not enjoy at Hashbeya the comforts of an English home. So leaky is the school-house, that on one occasion she had no less than seventeen vessels, pots and saucers, standing in her sitting room to catch the rain as it dropped from the ceiling. But there is more than compensation not merely for discomforts, but for heavy trials in the blessedness of doing the Lord's work. Under instruction are Maronites, members of the Greek church, Protestants, Druses and Moslems. A new generation is springing up in the Lebanon, one which, under Christian training and instruction, shall learn love instead of hatred, and to live in peace. May this handful of corn upon the top of the mountains bear fruit that "shall shake like Lebanon!"

It often gladdens our hearts to hear their young voices as they pass our window on their way to the river for water singing hymns and repeating texts in our own tongue. Often do we add our Amen, and breathe a prayer

that God will give the clean heart and right spirit.

And what prettier picture can present itself to us than a group of wild mountain children, in a foreign land and dress, winding

their way along a steep road, with red earthen jars on their shoulders, singing, while resting them on the bank of the river, hymns such as these :—

“Oh, not a joy or blessing
With this can we compare,
The power that he hath given us
To pour our souls in prayer.”

In a future article we hope to take a review of the Damascus field. So far as we have gone, we think it is indisputable that the things which happened in the Lebanon, have turned out rather to the furtherance of the Gospel. Let us then with Paul “thank God, and take courage.”

CHURCH MISSIONARY ANNIVERSARY.

EVENING MEETING.

THE Evening Meeting was certainly not less interesting or important than that which was held on the morning of Tuesday, May 4th. Large numbers of young men were present. The chair was taken by Sir T. Fowell Buxton, Bart., while around him on the platform were grouped many of the Parent Committee and other friends of the Society. Addresses were delivered by the Chairman, Joseph Hoare, Esq., the Rev. W. W. Kirkby, Missionary at Fort Simpson, Mackenzie River, North-west America, and the Rev. J. McConnell Hussey.

The meeting was opened by the Rev. C. C. Feun, with prayer and the reading of the 96th Psalm ; after which, an abstract of the Report having been read by the Lay Secretary, Edward Hutchinson, Esq., the meeting was then addressed by the Chairman.

It is not necessary that I should enter at any great length into the objects of this meeting, objects no doubt well known to you all : occupying, however, the position I now do, it is my duty to make a few observations, and from that duty I will not shrink, although I see around me many gentlemen much better qualified than myself to lay before you the main principles as well as the general details of the work undertaken by this great Society. It has always appeared to me that the Society has laid upon it, and undertakes, a double duty. In the first place it represents us as a body of professing Christians. It represents us in the performance of a duty, and in doing so, it is only one of several Societies which perform the same office. Representing us as a body of Christians, it is its duty and your duty to remember and be very thankful for the great blessings we enjoy. The blessings of the word of God and the free circulation of the truth, which we have amongst us continually, are blessings for which we ought to be thankful : and we ought, and this Society enables us to do so, to assist in the circulation of that truth amongst the millions and millions who have not such blessings to acknowledge. It is especially our duty, and of this we should feel convinced, to bring before those, who have not had the light of truth spread amongst them, a knowledge of that truth, and to dis-

tribute to them the Bible. It is our duty, as it is the duty of every Christian, to circulate the word of God to the remotest corners of the earth. That is our first duty as Christians. We are not only members of the Church, but of a state—a state which is in connexion with a vast multitude of races in Africa, India and Australia ; with Frenchmen in Canada, Dutchmen at the Cape, so that in every part of the world we are brought into contact with men of different tongues and hues. It is not only in a light flattering to our pride that these matters should be viewed : we ought not only to congratulate ourselves upon the number of square miles we govern, but we ought to reflect upon the great duty, upon the great responsibility which these possessions entail upon us. And I think we may consider, with all our faults, with all the crimes which we have undoubtedly to acknowledge, that our rule has been for the benefit of that portion of the world which is under it. If we look to India, and compare it with what it was—remember that we found it hardly better than a set of quarrelling and ungoverned states—what do you see ? As lords paramount, we said, whatever states existed, that there should be no war between them. In India there are no wars now between any of the native states that exist. There are those who say that we are only too ready to regard anything of

the kind as a reason for annexation ; but when we do exercise our paramount power, it is for the purpose of securing good government within the boundaries of India. Nor is it only in India that this is true, but look to the east, and to the west, and on both sides, you will see that we have exercised our powers with a view to the cessation of wars. Only a few years ago there were two nations to the west, on the other side of the ocean, who were about to go to war. One fleet had started, when the Governor-General sent out a single steamer, and ordered both those hostile armaments home again. That is an indication of the sort of power exercised within that vast territory. Even if we look to Africa, I think we see something of the same kind. We see, wherever we have power and influence, an increasing trade, increasing signs of peace, and increasing signs of civilization ; and I think it must be acknowledged that to some extent we have fulfilled the duties which have been placed upon us. We see in the South, beginning at the Cape, amongst some tribes of Kaffirs, and along to the West, many constantly imploring that we will extend to them the blessings of our rule : and only recently we have heard of one tribe begging us to extend our rule to them, in order that they might be delivered from the misery of the slave-trade. It is not long ago that we were resigning a certain territory on the west coast into the hands of the Dutch, and the natives, who had enjoyed our government, and were to be handed over, broke out into something like rebellion at the injustice, as they conceived it, perpetrated upon them. Then may we not regard this as a sign, that all classes with whom we come in contact regard our rule as better than that of any other European nation ? There is one side of Africa to which indeed we could wish our influence was applied more forcibly, that is the east coast, which was mentioned this morning, and so eloquently brought before the meeting by the late Bishop of Mauritius. He described, what is well known to many of us, the frightful iniquity and misery from a branch of the slave-trade which prevails on that coast. It is a fact that we have power and influence along that coast. We have power to say they shall or shall not go to war, and we have power to intervene so far as to say they shall pay their miserable national debts, but we abstain from saying that they shall put down the slave-trade. No one who was here this morning, and who heard what the bishop had to tell us, could fail to see that, so long as we fail to use any influence we might use, we are neglecting a great and important duty which it lies upon this country

to fulfil. But when I say we have neglected to do so, I ought not to fail to say that there is some slight indication that the Government of India is looking upon the subject with a different spirit ; and I cannot but hope, that from one cause or another, the slave-trade will cease to be regarded with that leniency with which it is regarded now. I think, on the whole, we cannot but see that our political influence has been used for good, and I cannot but hope that if ever the day come when men will look upon the British shores, and the British supremacy as a thing of the past, that it will not merely be remembered how large our empire was, but also how greatly it tended to the good conduct and well being of other races. And if there be one thing more than another which will lead to that result, it is that we should make use of all those many opportunities which now lie before us to spread abroad the knowledge of the truth, and circulate the Bible in every tongue known to man : and that this Society does so, is a proof that it undertakes a great national duty, and therefore it ought to receive every support from all who can give it. I cannot but believe that its strength and prosperity will continue. I cannot but believe, in spite of all the criticisms which are being continually showered upon all Missionary work, that it will receive the increased support of those who now support it, and that it will be continually receiving more and more supporters.

MR. JOSEPH HOARE, who was received with loud applause, then rose and said : I speak with the utmost confidence when I say that the largest contributions ever made to the funds of this Society have resulted in the largest spiritual blessing ever known in the history of the Society. I am confident that the seed sown shall be found after many days. Our Society has been sowing that seed year by year, and I rejoice in believing that in the north, south, east, and west, the fruits of those labours are being reaped. There is one point which I should like to dwell upon for a few moments. It is one of the greatest interest to the supporters of Christian Missions, and it is this, that wherever God has been pleased greatly to try our Missions, or to try our Society at home, it has always been followed by a remarkable outpouring of His blessing afterwards. You have no doubt studied the state of our Missions and of kindred Missionary Societies and their history ; and if you will only look upon that history in this light you will see what I have said to be remarkably true. Just look for a moment on the history of

Mission work at Madagascar. Who can tell the trials of the early days of that Mission. Who can tell the suffering, the persecution, and the murders of the converts in its early days. Who can tell what their sufferings must have been when the Missionaries were banished and, as it appeared, the light of God had been taken away from them. Year after year they were left without help from man, and if any one was discovered with a page of God's word, how was he treated? He was thrown from a precipice or destroyed in some way or other. Life was held to be of no value, especially the lives of those who sought after God's truth. Times at last changed. During these dark years the light of God's truth was preserved in Madagascar, and when at last the persecution ceased, and religious liberty was allowed there, there at once sprung up an evangelical church, looking upon the Bible and the Bible only as its rule of faith. The Gospel at once sprung into life and energy, and in the church in Madagascar we recognise one of the greatest encouragements to those who support Missionary efforts. To our friends of the London Missionary Society be all the praise of this great Missionary work. And yet, in a small measure, we are permitted to share in that work. We have only two Missionary stations in that island, and yet the work which is done is one much needed, and which is blessed of God: and needed as that work is, we may hope that it will continue to be blessed, until the time come when Madagascar shall be a Christian land. Leaving Madagascar, I would say a few words upon the efforts made by the Missionaries of this Society in a very remote region, Fort Simpson, in British Columbia. In 1866 Mr. Duncan went out thither to proclaim the Gospel to the Indians, and certainly nothing in the world could be less encouraging than the state of things when he arrived. From one circumstance and another it was many months before he reached the seat of his labours. Some persons might suppose that those were months wasted, but they were not, for during the whole of that time he was engaged in studying the language of the people he was going to, so that on his arrival, nearly a year after he left this country, he was so far acquainted with the language that he could hold converse with the natives. On his arrival what did he find? He found there a debased people. His account of the Indians of that territory sets forth their degradation. Cannibalism prevailed to a most awful extent, and was carried out under circumstances which we can scarcely understand in this part of the world. We have all heard of the

horrors of cannibalism, but such as he describes are of a character almost too horrible to contemplate; and indeed I will not distress you by relating the stories of what he found there on his arrival. He found them given over to the use of ardent spirits, the curse which the Europeans are too apt to import into those distant regions when they go there; and he also found the people in the hands of the medicine men. The priest seemed to have influence over them of a frightful character. What does Mr. Duncan do? He goes steadily to work at Fort Simpson, and he remains there until June 1858. Then he finds the difficulty of carrying on his Mission in the neighbourhood of this Fort, and he therefore determines to remove it to another place. He does so, and takes with him those who are favourable to the Gospel amongst the Indians, numbering no less than fifty persons. But before he had been at the new place a single twelve months the influence of his work began to tell, so that not less than 300 persons might be seen worshipping in the church which he had built there. He also framed laws for this new community, and taught them the arts and blessings of civilized life. He taught them how to trade, how to act as honest men one to another, and what is the result? In his last report we find, that the average congregation he has on the Sunday amounts to more than 400 persons: that cannibalism is now unknown in the tribe; that the influence of the teaching has extended for hundreds of miles around the settlement; and that the Indians come in and beg of him to send teachers to them, in order that they may learn civilization and the precious truths of the Gospel of our Lord Jesus Christ, and enjoy the many blessings which must result from that teaching. I will now go for a few moments to Western Africa, and that perhaps is the strongest illustration I can give you of the truth of what I wish to impress upon you. In October 1867 there was an outbreak in Abeokuta of so terrible a character, that it seemed as if Abeokuta, for which so much had been done, where the Gospel had been preached for so long a time, and apparently with so much success, had turned against us, for the Mission work was closed, the church was destroyed, and the converts were scattered. The Missionaries were all sent away. Long and anxious were the discussions which took place at the meetings of the Church Missionary Society upon this matter; but day after day, and month after month passed away, and there seemed to be little or no hope, and the result of our deliberations was that we could do nothing

at all but commit ourselves to God, in the hope that he would order all things to His glory and to the conversion of souls. How remarkably has that come to pass. A native pastor from the neighbourhood of Abeokuta came boldly forward and encouraged the Christians to meet together for prayer and mutual counsel. In due time he was joined by other native agents returning from Lagos. The Sunday services were resumed. In one church we hear of 800 Christian natives being assembled, and of 200 or 300 more being unable to enter the building because it was so crowded. But that is not all. Those natives, those men of Abeokuta, show in a most practical way the value they put upon their religious services and Christian teaching, for a collection which was made at the door of the church after one of those services amounted to no less a sum than 73*l.* sterling, and that you will all understand must have been a very large sum for a congregation of poor Africans in Abeokuta to subscribe; it is a sum greatly exceeding what most of our own congregations would have contributed. It is a proof of the value which they put upon the religion of our Lord Jesus Christ, and shews that although God permitted the Mission to be under so heavy a cloud for a time, it was no doubt to quicken the zeal of His people, and make their prayers more earnest; and He has come forth with His mighty arm, and shown that man's extremity is His opportunity. And this fact is not confined to Abeokuta, for at the time of the outbreak many of the Missionaries and teachers fled to Lagos, where they were under British protection, and there they were safe. But those men during their residence at Lagos were not idle; they were doing what they could do there, and the result is that so large a Missionary spirit has sprung up at Lagos, that arrangements have been made out there to relieve the Society of the support of the schools, which cost something like 200*l.* or 300*l.* a year. It may be scarcely worth while to go further into the history of this Yoruba Mission, although there is a great deal deeply interesting and extremely encouraging which you would be glad to hear; for I hope every one in this hall is a true friend of the Church Missionary Society, and I also hope that many in this hall are in the habit of praying to God to bless the Missionaries; and if they do, great indeed must be the encouragement to know that their prayers are heard. And what can be so encouraging to ourselves, in our trials, our temptations and our difficulties, as to know that God is answering our prayer; and so I say it is with the Missionary work. This Missionary work is one of the most encouraging and hopeful in

which Christians can be engaged, because we see palpably the prayers of Christ's church on earth answered by Christ himself in heaven. There is another station in Western Africa about which I should like to say a few words, and that is Ibadan, where for many years past, two devoted Missionaries, Mr. and Mrs. Hinderer, have laboured amidst great difficulty and discouragement. The sufferings which Mr. and Mrs. Hinderer have undergone, who can tell? When Mrs. Hinderer was last in England, I had some friends to meet her and hear her story, and such a story it was. There was war going on, so that they were cut off from all communication with Lagos. They had plenty of English money, but under the circumstances that was of no use. It was cowries, the native money, that they wanted. Month after month and year after year the war lasted, and there were Mr. and Mrs. Hinderer suffering from want of food; they were indeed almost starved to death, but they went perseveringly on in fear and hope; and she told us herself, that when a native woman brought her a concoction of snails, which the natives themselves were eating, she tried to eat it but could not, and was obliged to go on in hunger. Such was the estimation in which they were held, that before their money failed, some of these poor people brought them milk for sale, and at last Mrs. Hinderer said, "This is the last you must bring to us, for we have no more money, and we will not get into your debt, for we cannot tell how or when we can pay you, and there must be no more milk brought for the support of our family;" but for months after that the people brought the milk—they brought it day after day and month after month, in the full assurance that if our friends could pay for it they would do so, and if they could not, it was an offering to them for what they had done for the people. Their Mission there was of a most interesting character. They had many who had heard the Gospel and believed in it, and amongst the rest were fourteen young men, probably all full grown young men, who had received the Gospel and were believers. But the war came on, and these fourteen young men, if they had remained at Ibadan, would have had to go out to the war, which they did not wish to do, so they fled from the place. They went, and Mr. and Mrs. Hinderer heard nothing of them for more than a year. But at last the welcome peace came, and the first Sunday morning they were able to do so without molestation they opened their church. They watched the converts coming in great numbers, and said one to another, shall we see those fourteen young men? Where are they? and they watched. The church was situated on the

rising ground, and they watched the people coming in all directions. They saw a company coming, and said to themselves, "Can this be the young men?" but as they got nearer their hearts sunk within them, for they counted eighteen instead of fourteen. They were indeed those young men, who in all their troubles had been found steadfast; not only so, but during all the troubles they had undergone, they had proved themselves true missionaries, for during the time of their absence they had by their teaching brought four more into the fold. Now the object of this Missionary meeting is I conceive to excite if possible a larger Missionary spirit, and I would hope that such a result might be produced in this assembly to-night. There are two descriptions of zeal which I fain would encourage if I could. I would ask all who possibly can do so, to do more at home for the encouragement of Missionary work. No one can tell how much more they can do until they give their whole heart to the work; and I am quite sure that there is a number of those present here to-night who have it in their power to do more in supplying the funds necessary for the support of this large Society. But there is another Missionary zeal which I should like to excite. How many do I see before me who are young, active, and vigorous men. Do you feel no call to this great and glorious work? Oh that any word of mine could impress it on your hearts—on the heart of one of you that you were called of God to go forth to this great and glorious field of labour. It is, as I have endeavoured to show you, no bed of roses that I invite you to go to, but it is indeed a cause in which, if you will undertake it, you will have the Lord on your side. How glad should I be to see many of you, young men, coming forward to take part in the work. But I am thankful to say that at the present time, the supply of those who are ready and anxious to go to the Missionary field is as large, if not larger, than at any other time in the history of the Society. Still we want more. Be assured that the time is short, and we see the necessity for Missionary work more than ever. We are told and we cannot have any doubt about it, that in the latter days we are to see a great shaking of the nations, and are there not signs of that at the present time? And are we to do nothing to bring about that event, which day by day we pray for, "Thy kingdom come?" Are we to do nothing to bring about that consummation for which we are all looking, and of which we all reverently hope we may be partakers?

After the singing of a hymn, the Chairman introduced to the meeting the Rev. WILLIAM W. KIRKBY, from Rupert's Land.

I am going to place before you something

about the Indians in North-west America. In the first place, let me say a word or two about these Indians in North-west America. I feel that those people are not understood as they ought to be understood by Christian people in this and other countries. I dare say you have heard something of the Red Indians, for they have been put before you by the novelists in their peculiar style; but there is a phase in their character which these men have not touched upon, and which I should like to place before you. If you look at the vast tracts of land in North-west America, you will see that the Indians are as deserving of, and require as much attention as the African, the Chinese, or the Hindus, whose cause has been so well pleaded here. There are whole tribes of Indians in that land upon whom no Sabbath smiles to commemorate the Saviour's resurrection and the blessings thus assured to us. There are tribes in whose ears no Sabbath bells ever sounded; they have no prayer-books; they make no prayers, nor have they any knowledge of God, because the Missionary has not yet reached them. I say these are some of the evils on which I want you to look. That is the state of many of the Indians of North-west America, and I wish to stand a little while before you as their representative and as their advocate, and I want to enlist your sympathy in their behalf. Not a single word has been spoken here to-day for the red men of the north. I know well that the red men of the north can never become to this country what the Chinese have become and may yet become; nor can Rupert's Land ever become what India is to England. But because the Red Indians are poor men are we to neglect them and close our sympathy? Is it not rather Christ-like to try to help the weak and try to lift up the feeble? Is it not Christ-like to stretch out a hand to help those poor men in that country, who are without hope and without the knowledge of Christ? I say that these people are a very interesting people; and although they may not long have a name amongst the nations of the earth, is not that rather a reason than otherwise why we should be up and doing, in order that every one of them may have a name in the record which shall never perish? There are some very interesting particulars which I should like to place before you with reference to the red men of the north. Cooper has told you about their camps and their council-chambers, and some of their mental characteristics, but some of the most interesting points in these men have never been laid before you. I am glad to say that the Indians would stand high amongst some of the nations of the earth as far as their mental

characteristics go. I believe that there are many classes of people here in England who have not such a scope of thought as these red men of the north. The Indians can reason upon things coming within their range of knowledge, and express themselves in a manner which the working-classes in this country could not do. How deeply touching was it when the American Minister went to a tribe to make a treaty with them for land. He said, "I want to make a treaty with you for land." When the chief said to him, "Sit down upon that log," the American minister sat down upon the log: when the chief said, "Move on a little further," and he moved on further, the chief said, "Move on further," and he moved again: the chief then said, "Move on yet a little further," but the Minister said, "I cannot move further." The chief said, "Why not?" and the Minister replied, "Because I have got to the end." The chief replied, "That is it. In years gone by our forefathers lived out there with the rising sun, and the white man came and said, 'Give us room to spread our tents.' We gave them room to spread their tents, and they then said, 'Give us land, and we gave them land; they said, 'Move up a little further,' and we moved up a little further; again they said, 'Move up a little further,' and again we moved; but once more they said, 'Move up a little further,' and we did so; and now you come to us and say, 'Move further still!' But where can we move to; we have got to the end: the great sea is at the west: where can we move to, where can we go?" Does not that show great scope of thought? How deeply interesting was it when a heathen came to me and said, "We Indians are like iron, and you white men are like stone." I thought this was pride. "What do you mean?" said I. "Why, said he, if you throw a piece of iron out into the prairie, and let it remain there, it will gradually waste away, until it is soon all gone: but if you throw a stone there it does not waste away. But," he said, "if the iron, before it is all gone, is taken up and rubbed against the stone, it soon becomes bright and useful. We are like the iron, our people are wasting away, but you do not waste away, and if we can only manage to rub ourselves against you, then," he said, "we will become bright." Does not that show scope of thought? And then, I dare say you have heard of that bright reply which one of the converts in Rupert's Land gave to a traveller. This man was a warm-hearted Christian, fond of singing hymns. The English traveller said, "Why do you like to sing those hymns? What has Jesus done for you?" The man looked at him in great astonishment, but

said nothing. He made a ring of some moss which he gathered, and got a worm, which he put in the centre: then with his flint and steel he struck a light and set fire to the moss. As the moss began to burn, the worm began to writhe with pain. The Indian then took up the worm, and put it upon a stone and said, "That is what Christ did for me. I was that worm, and felt in my spirit as much pain as the worm did in its body, but in the midst of my agony Jesus came to me and placed me upon the rock, and can you wonder that I love Him as I do?" Now I say that men who can reason like that ought to take no secondary place amongst the nations of the earth; and although they be a poor people, although they be a failing and wasting people, shall we neglect them? Shall we not stretch our hand to help them? Shall we not seek to save them? My dear friends, these red men, I may say, have suffered grievous wrongs at the hands of the Anglo-Saxon race. I do not charge any one with those wrongs, but I charge the race with them; and therefore, to those who have endured the wrongs we ought to take the remedy, and that remedy is Christ.

Let me go on to tell you a little about our work in Rupert's Land. Sixteen years ago, I sat in yonder gallery previous to my departure for Rupert's Land. I little thought at that time that sixteen years after God in his mercy would bring me back to tell you what He has been doing there—but so it is. I went to Red River. In our church at Red River—we never knew what it was to have an empty one—the people were always there in their places whenever there was service. Here in England the proverb is often too true, "many to market and few to church," but there it is very different—it is few to market and many to church. You might not see many enter there on the week days, but you would be sure to see it full on the Sabbath-day. You would see them flocking to the house of prayer to offer their thanksgiving to God. But I cannot stop at Red River, for I want to take you with me up to Fort Simpson on the banks of the river Mackenzie. This Fort Simpson is not the Fort Simpson you have just been told about. The one I speak of is in the east, and the other is in the west. I should like you when you go home to take your maps and search out these places and put a mark against them. Ten years ago there was no such thing as a Mission on the Mackenzie River; but at that time Archdeacon Hunter went up to the north; and when he came back again, God in his Providence led me there to continue the work he had begun; and I thank God that I was led to that work and have con-

tinued in it. After I had been there a little while, and the work promised well, I had some sad trials to endure. One of those trials came from England and one from France. They were very dissimilar, but both very injurious. Shall I tell you what they were? The trial from England came last, but I would rather place it first, and then draw attention to the trial which came from France. The boats go up in that country once a month, and bring supplies for the natives, for which they exchange furs and other things. And when the boats come up it is a sort of fair day, or general holiday, and the poor people gather together in the height of expectation and enjoyment. In a certain year when those boats came, there were the poor natives full of joy at receiving their annual supplies. They received them, and on the third day after that, many of them were sick and dying. Scarlet fever had been brought out from England in the goods, and those goods were as it were the angel of death among them, going throughout that vast district, and no fewer than 1000 persons fell victims to that frightful disease. At my own station I think there was not a single person except myself who was not down at one time or another with the fever. At one time in my own house all were afflicted except myself, and I myself had to put all things right in the house. I then had to go out to the poor Indians' tents and give them something to eat, and there I took the poor Indian children in my own arms and fed them with a spoon, because there was not a single one to help them. But do all I would I could not keep them from dying. But there is never a dark cloud without a silver lining. Thank God that cloud, black as it appeared to be, had its silver lining also. A great many of those people there were respecting whom, up to that time, I had little hope that the truth would reach their minds; but when that sad affliction came upon them, when they saw death before them, the truth came out—they had been led to Jesus, and died looking to him who loved them and who had given himself for them. When with streaming eyes I turned my heart upwards and prayed that the affliction might pass away, I could not but thank God that it had been sent, and that their faith had been manifested by it. That was our trial from England. I will now speak a few words to you with reference to our trial from France. That trial came to us in the shape of some Roman Catholic priests; and if I could only tell you some of the lies which those men used to tell the Indians you would be surprised. I should not like to pain your ears by repeating some of the statements they used to make,

but I will tell you one or two of the most gentle ones. They used to say to the Indians, "Don't go where that man is," meaning me, "he is only a man like the fur trader, and has no more power than you have. If you shake hands with him you will be sure to be sick, and will very likely die;" and they said also, "If he baptize you, he will baptize you with common water out of the river, and that has no strength; but if we baptize you, we will baptize you with water from God, and that is very strong." They also said, "We will write letters to God and put them into your coffin when you die; and when God sees that you have got the letter, he will open the doors of heaven to you, but it will surely be shut against all that minister's people; therefore don't you go where he is." But the people said, "We like to go there because he always speaks to us from the Word of God." Those priests then said, "Then you are a stupid people, because if you do not know anything about God you will be better. If you do not know anything about that word and do anything wrong, God will not be angry; but if you hear that book and do something wrong, as you are sure to do, for you are a silly people, God will surely be very angry, and therefore you had better not hear that book at all."

My next movement, was to the great Bear Lake, which is between 400 and 500 miles from Fort Simpson. The Natives received me kindly, and permitted me to build a school, to which several of the poor children came. I brought some of those boys with me to the Red River, and sent them to the Bishop's school; and since I have been in England I have received the best accounts of them, and I trust they will go back again as schoolmasters, catechists, or as pastors to their distant countrymen in the north. Then next I thought that I would like to go further still, and I went on until I came within the Arctic circle, and the day I came there I had great cause to thank God, for that day was the first day that ever any Missionary had gone within that circle of the great continent of America. For many reasons it was very interesting, but the most interesting thing of all was to see the sun going round and round for two months without setting. You can easily understand what my first text was: it was, "There shall be no night." I went on further and met with a band of Esquimaux. The idea which one has of the Esquimaux is that of a short, thick-set, blubbery sort of fellow. That is not the character of the men I met with there; they were all fine looking fellows, and the Indians I took with me did not know what to make of them. Well,

these people were a little troublesome when I first saw them ; they wanted to steal every thing I had, but when they found why I had come they treated me very differently. There was one kind old creature came to me with such a large piece of blubber, and so much wanted me to eat it, but I declined her hospitality as you may suppose, and talked to her about something else. I stayed there three days, and, leaving my canoe, walked over the Rocky Mountains. I came to a river west of the mountains, and just at its confluence with the Youcon I met with no fewer than 500 natives, every one of whom is under Christian instruction. Those people were a most interesting set. There were many things repulsive about them, but I will not trouble you with them ; and there were many interesting things, one or two of which I should like to mention. They had bold and brave spirits. They used to argue with much reason and wisdom, and say that they could not understand why a child will fall into a fire and burn itself, or into water and drown itself. They say "How is it that a child coming fresh from the great spirit has not more knowledge than we have?" Does not that show that there is much thought amongst those people, and that if their minds could only be developed they would be capable of great things. They had a remarkable tradition about the deluge. They say there was a great man who was the east wind, and he had three brothers, the north wind, the south wind, and the west wind. He went to war with the king of the serpents, and the king of the serpents conquered him ; he ran away and the king of the serpents followed him, but being unable to catch him, he sent an immense quantity of water out of his mouth, which soon became a river and began to cover the earth. East wind then cut up some wood and made himself a raft, upon which he took some of his animals and away they went. At last he thought he would die of hunger, so he sent the beaver out to see if he could find any land, but the beaver could not find any, and came back again. He then sent out the musk-rat, and he dived down and brought some up in his claws. He then blew upon the earth which had been brought up, and it covered the rat, and it soon grew to be an island, and the island became a continent, and so they were all saved. This is the story which I heard of people I met with there. I read to them those great Missionary texts from the 16th chapter of the Gospel of St. John, and I told them the old story, which never fails to touch the hearts of men and win them to the truth. What I said to them was not told in vain. They came to me and said they would be glad to hear the tidings I had brought to them over

again ; and then I spoke to them a long time, and afterwards said to them, "Do you wish to put yourselves under my instruction ?" and they said, "Yes, if you will only teach us we shall be thankful to be taught." They came at six for service, and I told them to select some young men, and I would instruct them, and then when I had gone they would be able to teach. The next morning at six o'clock they were all there, and the young men remained with me. After breakfast I had the young men in my room. I had not been there long before I heard a noise outside the door, and I found about half the other people trying to hear what I was teaching the young men—the message of redeeming love—and I assure you that so great was their anxiety to hear what I was saying, that I had to nail the door up, before I could get a quiet day with these young men. When I told them that I must go and leave them, if you had only seen the sorrow depicted upon those poor people's countenances, you would never have your faith shaken in the value of Missionary work. "Why do you want to go?" one noble old chief said, "Before you came we were like brutes that did not know which way to go, but you have found us a path to walk in, and if you go we may lose it again." I said, "I cannot stay, I must go." He then said, "Will you come to us again next year." I said, "If I do I must first have three promises from you." Thirteen of those poor creatures had told me that they had thrown some two and some three of their little infant girls into the snow, in order that they might perish rather than undergo the sorrows which they had experienced in life. Now I said, "Your poor mothers must promise me that there shall be no more of that." They said, "Oh, yes ; when we did that we did not know you, we had not heard the book, we will never do it again ;" and thank God they never have done it again, and there has not been a single instance of infanticide at the Youcon from that time to this. I then said, "Now I want another promise from you, that is about the medicine men ; you must promise me that there shall be no conjuring." They answered, "Yes." It seems most strange that they should say so, but they kept their word ; and this is the more marvellous because no men had more influence over their countrymen than those medicine-men. The Indians never suffered, and a man never died, but it was supposed that it was caused by sorcery—they never supposed that a man died a natural death. Therefore, immediately a man fell ill, his relatives went to the medicine-man with a large present, and the medicine-man went to the sick Indian, dressed in his fantas-

tic style, taking with him his rattle and drum, and began hooting and making a most horrible noise, enough to kill a man who was well. Then if the person got better, this medicine-man took the credit of curing him; but if the man died he said, "I am so sorry your friend is dead, but the fact is, somebody has been getting another medicine-man to kill him, and they have been paying him more than you paid me to save him." And therefore you can understand and admire the grace of God, when I tell you that these men said, "If you will come and see us next year we will have no more conjuring." I then said, "I still want one more promise from you, and that from all of you: it is, that so far as you know what heathen ways are, you will promise to forsake them, and that as far as you know what God's ways are, you will promise to keep them." And they said, "Yes." I then promised to return to them and went away. The next year as soon as the spring came I went to the Youcon again, within two days of the time I was there before, and it was wonderful to hear the way in which they had tried to carry out their promises. One party said, "We have to hold our heads down, we are not men, we have not kept our promise, we have not kept holy God's day." They said, "We have been starving, and when the Sunday came some deer came down, and we said, shall we shoot the deer and so break our promise." Well, they talked the matter over and decided to fire one shot only; they did so, and one deer fell. The next day a whole herd of deer came down, and from that they thought that God was not very angry, but they were anxious to know what I would say to them. You may be sure I was not angry: I was only too thankful that they had given that proof of their desire to keep holy God's commandments. I left them with a promise to see them again on the third year, and when I reached them on that occasion it was eleven at night. The Indians hearing the splash of my paddle came on to the bank to meet me. I said, "Have the boats come up yet?" and they replied, "Oh yes, they came to-day;" and I said, "Did any priest come?" for I was always afraid of those men coming among the Indians. They replied, "Yes, a minister like you has come to-day." I had been so long alone that I could scarcely believe my ears, for I was 1500 miles away from my nearest Missionary friend. Being so far away, and isolated, has a very deadening effect, and one has to be very watchful to maintain the standard of piety amongst the heathens in a heathen land. I compare it to logs burning: if you keep them together they will burn well and give out heat, but separate them, and

they become black and cold; and so it is when many Christians are together. And therefore, when the Indians said that another minister had come, I could hardly believe them for joy. To my deep joy I found that a Missionary had been sent from the Red River there, and was intended for a station 250 miles south-west of me. When he heard what I had been doing at the Youcon, he said he would go there, and there he is a Missionary now, and a better Missionary than Mr. McDonald we have not. In a letter I had from him he said, "You will be delighted to hear that I have been permitted to receive 270 adults for baptism, and after having had them three years under me in training I am satisfied they are fit for the holy ordinance. And I have 150 more candidates." Is not that indeed a blessing? He himself is a native of Rupert's Land, and I am thankful to say that of the staff there, one-third are from the country, and that number will be greater by and by. My dear friends, and especially the young men I see behind me, I would say a few words to you. I had before me at one time in early life a biography of the grandfather of our respected chairman, and there was one sentence which I there read in 1848 which I never forgot, and I wish to impress it upon your attention. Sir F. Buxton says, "A determination once fixed—then victory or death." Let there be a determination among you with reference to this Church Missionary Society; that determination once fixed, let there be victory or death. Nothing short of this will make Christian Missionaries. When I was in Lancashire I had the opportunity of going down into a coal mine. Why do you think I went down? Why, because I had confidence in the machinery and in the rope. I have been as it were for sixteen years going down into the pit amongst the heathen, and why had I confidence? I had no doubt as to the power of the machinery, and that gave me confidence. I have confidence in the Church Missionary Society, and therefore I am content to go down into the pit of heathenism. I have confidence in the machinery above, and let me have confidence in you, the rope. But remember, the longer that rope is and the deeper you go the stronger it will have to be. The further you go the greater the success, and the greater the success the more money will be asked at your hand. If you wish for success you must be content to pay for it. I say, my dear young friends, take up this great cause, give your sympathy, give your money, and above all, some of you give yourselves to the Lord in this great and noble undertaking. Nothing pleased me more than to hear that there were no less than

200,000 young men who had banded themselves together to fight if necessary at any moment for their country, their queen, and their homes. But I would have you all know that there is another king—Jesus—whose battles require to be fought, and I would have you to remember that his kingdom is only one quarter of the earth, and that the black banner of death floats over the others. Missionaries are becoming aged and dying, and I want you to say, "I will take the standard as it falls from their hands, and will plant it in the midst of heathenism." Take your stand under the banner of your great Captain of salvation, and do what you can do for him, and you will be promoted from the ranks here to the ranks where you have nothing to fear and everything to hope for. And if God grants me sixteen years longer to live, I hope they will be as happy as the sixteen years I have already passed in Missionary work.

The concluding address was delivered by the Rev. J. McCONNEL HUSSEY who said—Mr. Chairman, my Christian friends—I shall not trespass long upon your time. I suppose this meeting is intended to stimulate one another, that we may with greater zeal go forth in the work. To this Mr. Hoare alluded in his address. I remember some years ago three converts, who, anxious to continue their earnest supplication and communion with God, selected three spots contiguous to each other, where they went to offer up their prayers. Interested they were in one another's spiritual welfare and well-being, so they carefully watched the little pathways which led to those places which would in the present day be called oratoria, and if one saw a bit of grass growing in the other's pathway he would call his friend's attention to it, as an evidence that he was failing in his spiritual zeal. I suppose we are to point out to one another the grass which is growing in our pathway, and the result of to day, I dare say, will be that we shall find a considerable amount of grass growing in the pathways of some of our friends. Now what have we heard in the way of encouragement? We have heard earnest addresses, but I would ask you, my friends, to remember that we go forth to this Missionary work in the name of an all merciful God. When I think of Evangelistic work, I always think that we have not to deal with a God who is hard to please, that we have not to deal with a God who calls

for terrible sacrifices, but we have to deal with a God who has declared that it is no pleasure to Him that the wicked should die, but should learn the glorious truths which speak of forgiveness of sins. Remember that when you go forth, you go forth with that great and glorious instrument, the word, the unchangeable word of your loving God; you go not forth with any cunningly devised fables, or with those queer statements which our friend told us are poured into the ears of the Indians, but you go forth with that word which is the sword of the Spirit, that sword which, taken out of the mind and will of God, is brandished in the hands of God's faithful servants, with the full assurance that its steel is true and strong, and must accomplish the thing for which it was sent. Remember that the Word of God is the means of salvation, and remember that this Missionary work is the work of Christ, and if you have confidence in the word you will be encouraged to help on this great work. When God called this world into being. He said, "Let there be light," and immediately there was light; and so shall it be with the word: when God sends it forth it shall be fulfilled; and rest assured, that if Missionaries go forth with the simple story of Christ it must overcome, it must subdue, and therefore we say to you, my friends, be encouraged; remember that God, in whose name you go forth and whose instrument you have in your hand is the God of mercy.—We ask you to go forth to preach the Gospel, and you are bound, as Christians, to go and preach the Gospel to every creature. Let us remember what is said—"He that believeth and is baptized shall be saved, but he believeth not shall be damned." Look at the glorious prospect in the one case—salvation, and the terrible prospect in the other—condemnation and all its horrors. Let the hope of salvation urge us forward; and therefore I say, being encouraged and stimulated, let the name of Christ be the key note upon which you work, for there is eloquence in that name; and if you would speak, speak in the language of the Prayer-book, "By thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension, and by the coming of the Holy Ghost," Lord help us.

THE BULLOM SHORE.

REVIVED after many years' suspension, this Mission progresses favourably. The Missionary is a native, the Rev. H. Boston, and his reports are encouraging. The Sierra-Leone Church expresses in various ways its sympathy with his work. The Sierra-Leone

Church Missionary Association has charged itself with the support of a schoolmaster, and maintaining in good repairs the churches of the several stations on the Bullom shore. Tracts for distribution among such of the Bullom people as could read have been received from friends in Sierra Leone, and supplies of clothing for the poor: thus from the Rev. G. Nicol, of Regent's Town, has been received a parcel containing garments made up by members of a Dorcas Society connected with his congregation, and another contribution of the same kind from the Rev. D. Williams. Mr. Boston expresses a hope that the Sierra-Leone church will not weary, but put forth renewed efforts, and abound more and more in such good works.

Two classes of people engage the attention of our Missionary, the indigenous population of the shore, who are either pagans or Mohammedans, and the Sierra-Leone emigrants, many of whom have relapsed into heathenism and immoral practices: as yet these efforts have been more successful among the Sierra-Leone people than amongst the Bulloms. There are at present, exclusive of their baptized children in the schools, twelve Bullom converts. Beyond this little nucleus, a considerable number are so far interested as occasionally to attend open-air service.

Those of the Sierra-Leone people who have come under the influence of the Gospel help Mr. Boston in his work, as will be seen by the following extract—

The Sierra-Leone Christians manifest peculiar affection towards those from among the Bulloms who embrace Christianity, and are received into church-fellowship. They visit and admonish them, and, especially in seasons of sickness or other afflictions, they are often found in companies of two or three, reading and praying with such, and give whatever they can to relieve their wants. Many of the Bullom natives understand and could speak the broken English spoken at Sierra Leone; but I know of very few who would be disposed to adopt European customs strictly. Their love for their native tongue and custom is so strong, that they are hardly observed in any instance to deviate readily from it, except something imperative obliges them to do so. It is not possible, therefore, that they would ever depart from and forget it; and though we are in an ever-changing world, yet I am so far convinced of this, that I can state positively, that should the Gospel triumph on these shores, the natives of this land would prefer to raise up a Timneh Christian church, with Timneh Christian civilization and literature; and I fully concur that this is preferable, as by such means they would become useful to their heathen neighbours around. This prospect I ever keep in view. If only the Bullom natives would give themselves up to be instructed, I would do my best to encourage their education, in both their own and the English languages; and in this I can see no difficulty at all, because a Timneh man, who is willing to be educated, must depend on his foreign teacher for instruction in his own dialect, and consequently should be glad to acquire from him the knowledge of the one as well as the other at the same time. But it is very improbable that the whole population should become Anglicized, though there may be amongst them those who may have the

advantage of being able to read English books. At present I am teaching a few children in our school to read the Timneh Scripture; and a Bullom young man who is able to read and write in English can also read the Timneh. With reference to voluntary activity on the part of our Christian converts to aid in the work of evangelizing the pagans and Mohammedans around, no decided step is yet taken, beyond that which I mentioned in my report for September 1868, viz. the foundation of an Institution among us called the Bullom Evangelistic Association, for this definite object; and we are looking forward to the time when, with means sufficient and men at hand, this Association shall be able to report that they have entered into the field of action. Apart from this, I should hope that there are some indirect movements towards taking active parts in the work among the heathen &c., having observed in some few a readiness to assist in church work; conducting prayers, &c. At the out-station of Mahara I have a helper of this kind. At Ma Lökkoh two of the elder members in that village hold prayer-meetings every morning, and offer addresses to their fellow-Christians once or twice in the week; and I have three men at Kambia, who are performing like services. The Stations of Ro Banny, Robenkeh and Kitonk are not without some helpers of this nature. Some females of my congregation hold meetings every Friday among themselves for prayer &c., and as often as they meet they throw in one halfpenny each, to keep a fund from which they could readily assist the sick and distressed ones of our congregation, whenever they go to visit them. This was not done by my suggestion, only my permission and advice was desired when it was set on foot. But nothing of the kind is observed to exist among the male portion.

THE BRITISH RAJ.

Two singular pamphlets lie before us. They are the productions of intelligent, educated natives of India, the one a Parsee of Bombay, named Dosabhoy Framjee ; the other Nawab Nubbee Bux Khan. The dates and places of publication are dissimilar, the Parsee's book having been published in London in the year 1858 ; the Nawab's treatise at Roorkee in 1867.* The object, however, of the two pamphlets is identical, and they may be suitably classed together : they are intended to convince the people of India that the British Raj is infinitely superior to native rule, and has conferred on them blessings which, under the native dynasties, were unattainable.

W. H. Sykes, Esq., in a brief preface, vouches for the genuineness of the first pamphlet, "which otherwise, as coming from a native from India, might be questionable, owing to the marked idiomatic character of the phraseology. But, in truth, the whole, with rare verbal exceptions, is the production of a Parsee, named Dosabhoy Framjee, aged twenty-eight, a native of Bombay, who was educated in the Elphinstone Institution at that Presidency, and with such good results, that he understands and writes English as well as most highly-educated Englishmen. His work was put before the public under the following circumstances, as explained by Mr. Sykes.

"About four months ago, [1858] two thin volumes, one in the Guzerati language, and the other in the Mahrathi, with the title of 'The Company's Raj contrasted with its Predecessors,' were transmitted to me from Bombay, with the author's compliments. A short English preface to each volume informed me that the object of the author was to warn his countrymen against the danger and folly of giving countenance or aid to the military revolt which was rapidly progressing ; since, from the past history of native governments, it was plain that the overthrow of British rule would be prejudicial to the real interests of the people of India. Such an opinion, coming from an educated native of India, who was wholly independent of the British Government and of European influence, seemed to me sufficiently remarkable, and worthy of being made known to the British public. I accordingly applied to a Parsee gentleman, who is on a visit to England for his amusement, and he readily undertook to translate into English the Guzerati version ; but before he had well finished his labour, the author himself arrived from Bombay, with a letter of introduction to me. I communicated to him my object, and the progress I had made, and he readily undertook the care of a new and more accurate translation ; which, being completed, Messrs. Smith, Elder and Company, at my request, with their usual enterprise and liberality, have consented to publish. The British people, therefore, have now before them the unbiassed opinion respecting British rule in India, in an English dress, of a native of that magnificent country—a native whose English education has not obliterated his religious opinions as a Parsee and made him a good Christian, but has at least made him a loyal British subject."

Mr. Dosabhoy Framjee starts with an avowal of his conviction, that the revolt of 1857 was "the result of ignorance and misconception of the British rule ;" and he proceeds to obviate that misconception "by explaining to his countrymen in a plain and simple manner the true character of the British rule, pointing out the advantages which they have enjoyed under it, and, by contrasting these with the oppression and tyranny of bygone days and native dominion, showing the folly of rebellion."

The Mohammedans of Delhi and the Pandies of Oude were eager for the revival of former native Governments. They plotted together for that purpose. They sent their emissaries amongst the sepoys, persuading them that the British Government intended to interfere with their caste, religion &c., and exhorting them to rise *en masse* for its

* "The British Raj, contrasted with its predecessors 1868."

"Adal-ahal-i-farang, 1867."

overthrow. They succeeded with a few Bengal regiments, and the rest blindly followed. They were joined by numbers who hoped to share in the plunder. The author proceeds to point out to his countrymen what a loss they would have sustained, and what injuries they would have suffered, had the revolt succeeded.

A comparison between the past and the present would suffice to establish this, one by no means difficult to sketch, and yet very necessary because such numbers live in utter ignorance of history. This our author proceeds to do. He lays bare the annals of the past, beginning with the Mohammedan power, the foundations of which were first laid by Mahmood of Ghizni, who, in his twelve invasions of India, brought unparalleled miseries on the people. Bloody contests for the throne rendered Hindustan a scene of "war, murder, plunder and injustice," until the invasion of Timour, who, crossing the Indus in 1397, "carried fire and sword wherever he went. The miseries he entailed upon the Hindus are indescribable. The present is not the only time in which the soil of Delhi has been stained with the blood of innocent women and children. Timour caused a general massacre of men, women and children, when he entered that city. For his murderous propensities he was styled 'Hillack Khan,' or The Destroyer. His successors inherited his character more or less.

"As long as Mohammedan sovereignty lasted in Hindustan, every accession to the throne was accompanied by rebellion and murder." Various exemplifications of this are given, including the names of Jehangir, Shah Jehan, and especially Hoomayoon. In his reign there was a slight rebellion, and the manner in which that king revenged it was fearful. He formed a large enclosure round his palace, and in one part of this he placed tigers and other wild beasts. He then caused his brother, who was the ringleader in the disturbance, to be thrown into it, from a window of the palace; and the wretched prince was immediately devoured. Hoomayoon destroyed not only the nobles who supported his brother, but also their families. In one day he caused 7000 persons to be beheaded or otherwise slaughtered."

Under the Mohammedan dynasties, subjects were debarred from all participation in the government. Amidst incessant changes and alterations, their convenience was never thought of. The sovereign plundered the nobles, and the nobles compensated themselves by spoiling the people, who could do nothing to protect themselves, for they were ignorant, uneducated, and had no liberty. The taxes were farmed to the nobles, on the understanding that they were to be collected at a fixed rate, a condition which they never fulfilled, their object being to enrich themselves in the shortest time. Provided they remitted to the king's treasury the prescribed amount, no inquiries were ever made as to the condition of the people. If at any time an exceptional ruler issued a commission of investigation, his agents were bribed by the local governors, and a mendacious report was the result.

A few were rich; the generality of the people very poor. The rich either wasted their money in the indulgence of ignoble passions, or else, "to secure their riches from the rapacious eye of the authorities, buried their money and ornaments underground; and from this circumstance we can at this day understand the discovery of large treasures buried in the earth, sunk in wells, and otherwise concealed.

"One of the greatest causes of misery to the people was the constant warfare in which their sovereigns were engaged. The march of troops was most disastrous to the countries they passed through. As there was no proper organization for the supply of rations to the troops, they generally helped themselves, and supplied the deficiencies of the commissariat by means of plunder and violence in the towns on the way. If they met with any opposition, the citizens were soon overcome, and punished by fire and sword. The inhabitants generally concealed their property, and fled to the jungles. Whole villages were at times thus depopulated in consequence of the depredations of the licentious

soldiery. Such deplorable scenes were not unfrequent, as the country was seldom free from war, undertaken on the most frivolous grounds."

Details are specified of miseries experienced by the people at the hands of their Mohammedan sovereigns, over which we throw a veil, merely remarking that loss of power and a period of decadence did not soften down the character of the Mogul tiger, as the atrocities enacted at Delhi, written in indelible characters on the page of a painful history, remain to testify. The author, as he withdraws us from this picture gallery of Mohammedan kings, draws the curtain thus—

Of about sixty Mohammedan kings who have ruled the destinies of Hindustan, most of them were unmerciful and cruel. Though the Mohammedan historians have written in praise of many of them, and given them high and sounding titles denoting good qualities, we have no hesitation in saying, that, if we were to designate them correctly according to their deeds, we should add such titles to their names as would indicate their savage, lustful, cruel and murderous propensities. The majority of these kings were unworthy of the name of sovereigns, and succeeding generations would be justified in classing them in the order of wild animals, rather than in assigning them a place even among the worst of human beings. We will not affirm that of

the five or six dozen monarchs who have swayed the sceptre of Hindustan all were equally vicious ; but this much we assert, that the best of them were not the type of what a good monarch ought to be. We should also know that one good reign could in no way be beneficial to the people and the country, a good sovereign being succeeded by half a score of tyrants, who caused a hundredfold more of misery to their subjects than what could have been done in the way of good in a single reign. A tyrant's power for a few days was sufficient to obliterate every sign of prosperity elicited in a former reign. Such was the state and condition of India and its people under the Mohammedan rulers.

The British Raj is then brought forward—a pleasing contrast, just “ as a traveller feels pleasure and delight at arriving in a fertile region, after long pursuing his journey in a desert.”

The Government which now rules over us is not despotic. All measures concerning the affairs of the people are fully considered by the Legislative Council before they are passed into laws. Drafts of them are published in the Government Gazette, and public opinion is invited as to the advisability or otherwise of the proposed law. Petitions containing the views of the people are received and carefully considered. If any valid grounds are alleged for changing any clause or article of a proposed

Act, no hesitation exists on the part of the authorities to give effect to the wishes of the petitioners. We also find that on many occasions native gentlemen of worth, position and judgment are consulted by the authorities on questions of importance. Natives of the country are extensively employed in the public service, and the enlightened and educated of them have been appointed to places of considerable trust and responsibility.

Other features are introduced which ought to recommend the British Raj to the people of India. “The Governors-General and the Local Governors are selected with care and judgment.” “The revenue and judicial departments are based upon good foundations, and improvements are from time to time being introduced, suited to the necessities of the people. The taxes are all fixed and properly regulated, so that no officer can exact from the subject a pie more than what is sanctioned by law. Oppression and torture in the recovery of taxes are prohibited, and if any officer be found resorting to them he is severely punished and degraded. If any tax-payer or farmer considers himself aggrieved a free channel for the redress of his grievance is open to him in appealing to the higher authorities. If the mamuldar or dufterdar has wronged him, he can ask for redress from the assistant collector, or collector of the district ; and, if he is disappointed there, he can appeal to the Revenue Commissioner, and from him to the Government itself. Where so much provision is made to ensure justice, the chances of oppression are undoubtedly few. The same is the case with the administration of justice : the judge cannot administer justice according to his fancy, whim or caprice, but is

regulated by the laws established for his guidance, and the protection of the people. If a suitor has cause to feel himself wronged he can appeal to the upper courts as far as the Queen in Council; and it is impossible that during the several intermediate investigations the truth can remain concealed."

"Under the British Government the moral and social condition of the people of India has undergone a considerable change for the better. This Government not only delights in ruling over us beneficently, but finds pleasure in raising its new subjects in the scale of civilization to a level with its own nation, by providing instruction for them in the arts, sciences and literature of Europe, through the medium of its daily increasing educational establishments. No Government has established a greater claim on the gratitude of the people of India than has the British, by the abolition of many of the great social evils which had existed in this country from time immemorial. The British Government, by its generous interference, by the force of its authority, and by the urgency of various means, has contributed in no small degree towards effacing barbarism from the land. Through whose instrumentality, we ask, has the crime of Thuggee, which resulted annually in the murder of thousands of peaceful subjects, become all but obsolete? That of the British Government. Who abolished the disgraceful and sinful practice of the sale of mothers, sisters, wives and daughters in Mewar? The British. Who put down the Bheels, who wrought such fearful havoc in Khandeish, and induced the survivors to follow peaceful and industrious habits? The British. Who prevented the horrible sacrifice of human beings by the Khonds of Goomsoor? The British. Who laboured to abolish the horrible practice of suttee? The British. Who, in fact, have saved the lives of thousands and millions of innocent babes, in Rajpootana and Guzerat, by the prevention of infanticide? To the honour of the British Government be it spoken, that it did all this.

"To compare the British Raj with its predecessors in a commercial point of view, we have only to see what the trade of India was before the Europeans settled in this country. That trade, before the arrival of the British, was very small, and was mostly confined to an interchange of commodities with Arabia, Persia, Malacca and Java. We know also that a little commercial intercourse existed with Europe through Persia and Turkey; but we can safely say, that the whole of that trade did not amount to more than one crore of rupees per annum. There is not the slightest doubt that commerce has increased in India under the present rule. The whole of the Indian trade with foreign countries now amounts to thirty-five crores of rupees. The splendour of the native Governments and the extreme wealth of the nobles has often been descanted on; but it was not in those days as it is now, that wealth accumulated in the hands of the mercantile and trading classes of the community; nor could the mass of people in those times find such opportunities for increasing their wealth by honourable enterprise and industry as those which now exist. The authorities in those days never hesitated to sequestrate the wealth of the rich, or to obtain loans from the bankers and others which they never thought of repaying. We have instances of the estates of various wealthy persons having been swallowed up on their decease by Government, leaving very little in the way of maintenance and protection for their widows and families. Many like obstacles existed during the native rule to the gathering of riches by the people. Very few in those days could amass a fortune even of a lac or two; whereas we now find that thousands of merchants and traders take but a short time in realizing that amount.

"We can therefore easily perceive what a vast change has been wrought by the accession of British rule over the condition and circumstances of a large class of the population who formerly lived in abject want and utterly destitute of employment. Nor is the trade of India, which formerly amounted to one crore of rupees, but which has now extended to thirty-five crores, likely to stop at this figure."

On the important question of religion, Mr. Dosabhoj Framjee remarks—

The British, on their first advance to power, promised us entire toleration in matters of religion—a promise which they have preserved inviolate to this very day. There is not a single instance in which Government can be charged with any interference with the religion of its subjects, or any attempt at forcing them to embrace Christianity. Indeed, we know of no attempt even to throw ridicule on the religion of any class of its subjects. Our enlightened Government well understands that every man's own religion is dear to him; and any unwise interference with his religious views is mischievous and improper. We should not confound the labours of the Missionary with the edict of authority. The Christian Missionary believes the truth of his own religion: he has taken upon himself the task of explaining his religion to others, and he does nothing more than his duty towards

his religion and his God, in endeavouring to bring others to his own views. So this is an affair between two persons. To the exhortation of a Christian Missionary, a Hindu, or a Mohammedan, or a Parsee, may or may not respond; there is no power employed to force any one to adopt another's views. And the same sort of operation can be carried on by Hindus, Mohammedans and Parsees on the Christians, if they like. Neither the authorities nor any one will prevent a Hindu Brahmin, a Moslem Kazeer, or a Parsee Dastoor from preaching their own views to Christians with a view to bringing them over to their own faith. Liberty of thought and speech is given to all alike, and, so far as the interests of Government do not suffer, each and all have fair play. Our people should well know that the authorities have never interfered in our religious views.

The contrast between native and British rule is wound up in the following sentence—

The native rule, on its extinction, left us nothing as a trace of its memory but the fields of blood and barbarism throughout the land. If the British were to leave us to-morrow,

they can proudly point to many monuments of their glory, good government, and of their exertions for the enlightenment and improvement of the people under their sway.

The author of the pamphlet "Adal-i-farang" introduces himself to his readers after this fashion—

Nubbi Bux, entitled Moshurruf-ol-dola Nubbi Bux Khan Bahadoor Delawar Jung (Ambassador to His Majesty Mohammed Akbar Shah, may God watch over his tomb), the son of the deceased Golam Mohammed Khan, and grandson of Ailmadood-dola Aitamool-molk, Nawab Chagar Khan Bahadoor Turk Jung, the son of Nawab Agar Khan,

Bahadoor Turk Jung, Governor of the provinces of Thuth, Bhukker and Cobul, begs to inform the public, that, during the mutiny of 1857, several people joined in this mutiny, under the impression that if the British Government was again firmly established they would compel the Mohammedan and Hindu population to become Christians.

He shows how groundless this suspicion was—

It is worthy of notice, that when the British were firmly re-established, and thousands of Hindus and Mohammedans, to save their lives, deserted their houses and wandered about in the jungles; if Government had simply issued a proclamation to the effect that all mutineers who turned Christians would be pardoned their offence, thousands would have been only too glad to embrace Christianity. It is also well known, that up to the present time Government have not forced any of their subjects to become Christians, and those who have embraced this faith, have done so of their own free will. Again, Christianity strictly prohibits the forcing of any one to embrace that faith: in fact, in the 7th Para. of the Proclamation of the 1st

November, 1858, the following words occur—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be Our Royal will and pleasure that that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike should enjoy the equal and impartial protection of the law: and We do strictly charge and enjoin all those who be in authority under us, that they may abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

He then tells us that he had been led to write this tract in the hope of showing to his readers "the great liberality of the British people, as also their justice, management and

improvements in the country for the benefit of their subjects ; and on the other hand the oppression and bad management of our native rulers."

In the first chapter he enumerates various instances of justice and liberality on the part of the British Government, and of their good will towards the people of India in providing means for education, "crores of money having been spent in establishing hundreds of schools, with a view to educate the children of their subjects"; printing has progressed, and books are obtainable at moderate prices ; hospitals, charitable dispensaries and lunatic asylums have been opened all over the country. "During the famine of 1860, lakhs of rupees were expended in the erection of Motay-khanas (poor-houses), while monthly stipends were given to all respectable people, who, being ashamed to beg, were daily dying of starvation, and to all those widows, who, on account of the customs of the country, were obliged to remain in purdah, and were daily becoming tired of their lives.

"During the native rule, traders, through the dread of the officials, could not attempt to dress in anything better than the coarsest garah or guzzie, and were accustomed to keep their money buried under ground ; but now, by the bounty of the British Government, they are enabled to dress in apparel of the finest embroidery, drive and ride in their buggies and palanquins, with great pomp and magnificence.

"We should always be ready to render thanks to our great Creator, in that it has pleased him to place over us such just rulers. Even those criminals who are imprisoned for their own offences receive great kindness from Government. Teachers are appointed to each prison with the view to teach them some trade or profession, according to their position in life, so that, when they are released, they may be able to earn for themselves an honest livelihood by their own exertions. During the British rule the roads are watered morning and evening, and at night streets and roads are lit up with lanterns, for the convenience of wayfarers and the adornment of the bazaars."

Reversing the order of the preceding writer, the Nawab, from the good management of the British, looks back on the bad management of the native rulers. He corroborates all that the Parsee gentleman had previously stated, his details being more minute, and therefore more horrible. It is not necessary that we should again wade through this part of the subject. This only we would observe, that the Nawab is a person deserving of full credit. Appended to his book, we find the following copy of a remarkable document having reference to the sufferings of the English at Delhi in 1857.

The bearer, Nawab Nubbee Bux Khan, a *highly respectable* Mohammedan gentleman, who presented to the King of Delhi a petition praying him not to permit the slaughter of the European prisoners, women and children, which petition was found in the king's apartments accidentally upon our taking possession of the Palace, is deserving of the highest consideration.

I have presented him with 500 rupees, in consideration of the service performed by him, and beg to request that he may be treated with every respect and consideration by British officers, and be allowed to return to his house in the city with his family.

C. B. SAUNDERS,
Officiating Commissioner.

Dec. 5th, 1857.

So decided is the testimony which these intelligent natives bear to the beneficent character of the British Government, and the advantages which it has conferred on India. The convictions which they avow cannot but be shared by a large portion of their countrymen. If the page of history be not consulted, there are traditional remembrances, handed down from father to son, which shadow out something of what befel their ancestors in the days of native rule, and people must know that the atrocities of various kinds, which were of ordinary occurrence then, and were perpetrated in the open day, are now either not done at all, or done in secret behind the purdah. Security there is for life and property. "In former times, highway robbers, villains and pickpockets, &c.

so infested the country and oppressed the people, that it was impossible for any small number to travel with safety, and if necessity compelled them so to do, the chances were they would be murdered on the road." Now a special department of police frees the roads of these villainous classes, so that unoffending wayfaring men may pursue their journey in safety. "At the expense of lakhs of rupees, roads have been made on all sides," a wondrous improvement on the time when the roads were so bad that cartmen were obliged to carry shovels and pickaxes with them, so as to make the road passable. "These roads are provided with serais, encampment grounds and bridges at every two or three miles, for the convenience of travellers and the beautifying of jungles." There are no more suttees, no more sumádh, or burying alive; no more infatuated Hindus casting themselves down from the hill near the Nerbudda, called "Mán Dhatha," under the idea that they would be born again to be the Rajah of some country. Infanticide, if still practised, is like a ghoul that ventures forth only in the shades of night. Even at Koomb-ka Melah, or Hurdwar fair, Government, at great expense, have increased the breadth of the Hur-ke-Parree (Ladder of God), where the pilgrims so crowded together that numbers were wont to be crushed to death.

Meanwhile, scientific improvements are opening up the country, and bringing India into communication with itself, so that distant provinces may exchange their production, and the surplus harvests of the districts where rain has fallen find a welcome market in ministering to the necessities of those tracts from whence the rain has been withheld. Even the visitations of famine are made to work for the future good of the regions they have desolated, and great reservoirs are formed where supplies of water may be stored up, and canals made like the arteries and veins of the human body, to convey the means of fertility to those places which have not within their reach the advantages of natural irrigation. Railroads facilitate the transit of passengers and goods; mail-carts of letters; telegraphs of messages. The energetic English are on the alert everywhere, and India is wakening up.

In the following extract from the "Friend of India" attention is directed to the Central Provinces as exhibiting in a remarkable manner evidences of rapid progress—

There is no better field of observation in this matter than Central India, whether we look at the Central Provinces and Berar, or contrast them with the adjoining states of Hyderabad and the Central India Agency. We have in the Central Provinces and Berar that expanse of rich valleys stretching between the Deccan and Hindustan, long devastated by the Mahrattas, long neglected by us, enriched by the spoils of the cotton market during a lustrum of high prices, and of late vigorously administered by the best of our officials. There, too, we have not only the Mussulman and the Hindu, but the aboriginal tribes, descendants of those whom the waves of Aryan and Mogul invasion beat up into the fastnesses of the Vindhya and Sautpoora. War and desolation have spared few of the old families, so that the ten millions of the two provinces are, with few exceptions, "the people," the middle and lower classes. It may be said that the ten millions of Central India are practically peasant-proprietors, each living his own life and doing his own work for himself.

Nowhere, except in Oude, has educational

progress been so satisfactory. In Oude education costs more, but it proceeds on the only safe principle in the long run, that every school shall have a trained teacher. In the past year the number of schools in the Central Provinces has increased by 75, and the daily attendance by 5878. There was one person in every 177 at school, while the proportion in Oude was only one in 549, and in Madras one in 578. Each pupil cost the state only 1 rupee 12 annas 5 pie, out of 5 rupees 15 annas 2 pie. Not counting the comparatively large sums spent through the Missionaries, the people themselves, from cesses, fees and donations, gave no less than 221,486 rupees, or slightly more than the expenditure of Government, which was only 221,335 rupees. And this was for vernacular education, a fact the Bengal authorities would do well to take to heart. These figures, however, give no just idea of the extent to which schools are being spread in Central India by what Mr. Morris call "popular impulse." The people are no more opposed to girls' than to boys' schools: in many districts they are equally eager for both. Whatever may be

the case in other parts of India, women are not shut up in the Central Provinces. Mr. Browning reports, and he knows both Mah-rathi and Hindustani—"I have not observed in these provinces any great prejudice against the education of females. Undoubtedly the idea of female education is novel; but it is not repugnant to the population. The success of the female normal school, under a trained English schoolmistress, has been remarkable.

The two examples of the spread of education, both of boys and girls, by "popular impulse," are so remarkable, that we must quote the words of the Report. First there is the case of the Sutnamees, lately degraded leather-workers who emigrated to Chutteesgurh, as well as of other low castes and of the aboriginal tribes—

"Our educational operations have now reached a stratum of society that has not hitherto been regarded. In Chanda two schools have been established for the education of Dhers; and in Bhundara a considerable proportion of the scholars at certain schools, especially at Toomsur and Moharree, are Mhars. The Deputy Commissioner of Chanda thinks it to be a subject of congratulation that the lower castes are, in educational matters, 'winning their way even when matched with Brahmins.' The remark is *à propos* to the fact, that in Chanda, of four scholarships given by municipalities, one was gained by a 'Telee,' the son of a widow, and the second by a 'Koshtee.' Captain Smith further remarks that the children of the tribes that are usually regarded as the aboriginal inhabitants of India are quite as quick as any of the Hindu castes; and he has every hope that in time, in Chanda at all events, the aboriginal races will receive a full share of education. At present we have no accurate statistics of the races or castes attending our schools; but I believe that, year by year, the agricultural class will be more fully represented. Closely allied with this subject are the efforts now being made to educate an interesting class of people in the Chutteesgurh division, named 'Sutnamees.' By caste they are Chumars. They are found almost equally in Belaspore and Raepore, and form about one-fifteenth of the entire population. Nearly the whole of them, upwards of one-third of a million, are agriculturists. They reject all caste prejudices, but are divided

into two great sects—those who smoke tobacco, and those who do not. The high priest of the latter sect lives at Bhundara, at which place, or it may be elsewhere, one of our Missionary Societies proposes to open a school. It is also under contemplation to establish a Government training school for adults of this sect, so that they may become teachers in those village schools where the bulk of the people are Sutnamees."

Then there is the perhaps more remarkable movement in remote Sumbulpore, for it has taken place among the bigoted Ooryas. Mr. Morris rightly characterizes it as "one of the most remarkable forward movements in the history of Indian education"—

"A muster-roll of 249 schools and 13,276 pupils, which, six years ago, was almost a blank—overcrowded school-houses—open-air examinations attended by every adult in the village—girls educated side by side with the boys,—all these are strong evidences of a true popular impulse, of which the equally unprejudiced appreciation of vaccination may be either a sign or a result. It is a matter for congratulation that there are already indications of the leaven spreading to the neighbouring chiefships."

Of what was, till Sir R. Temple visited it, the most backward district in India, the assertion can now be made that, educationally, it is the most advanced, for 1 in every 61 of the population attends school. Even in Coorg, which comes next, the proportion is 1 in 124. Major Dods rode some 250 miles through the Sumbulpore district, and found the Government and private schools situated in substantial buildings, and well applied with scholastic apparatus. The schools originally designed for some forty or fifty pupils were overcrowded, and were attended by both boys and girls. Major Dods was of opinion that, could the people afford to establish schools for girls as well as for boys, the female pupils would soon be as numerous as the males. The examination of the schools was attended apparently by nearly all the adult population, by women as well as men, and it was generally necessary, so great was the crowd, to examine the pupils in the open air. The genuineness of the movement is further testified by the fact, that the people themselves gave 7764 rupees for schools directly, in addition to local funds.

We address ourselves now to an important inquiry. This great country of India, which has so vastly benefitted by British rule, does she appreciate the rule under which she has so prospered? Can it be said that the people are well affected towards the British authorities—the officials of various grades—who expend their talents, their energies, their life and health in the improvement of India?

Let us hear the testimony of Scindia, as given by Colonel Daly, the officiating political agent at Gwalior, in his annual report—

At this time, when public attention is attracted to the bearing in India of the British Government as a paramount power, special interest attaches to the expressed views of, perhaps, the richest and most powerful chief in the country. I will therefore give the substance of conversations I have held with him; and it is well to add, that Scindia's remarks on the relations of the Government of India were made before he was aware of any discussion on the relative merits of British and Native administrations. Dinkur Rao is the only man in Gwalior with whom the Maharajah converses on such questions, and many of their opinions, as you will observe, are identical. Scindia, in these frank conversations, expresses himself exceedingly well, yet his education has been entirely his own. Of books he knows nothing; he neither reads, nor cares to hear what others have read (except about military affairs). He invariably speaks of himself as the special ally of the British Government—as being, in fact, part of it—and considers that his unflinching fidelity places himself in a nearer position to it than any other chief. Even in those oft-recurring moods of gloom at the dispersion of his troops, when he dwells in terms of emotion at being made "asoordeh" without cause, he rarely fails to add—(he did so within the last month)—"But, come weal or woe, I have cast in my lot entirely with you." I am sure this is his conviction. Scindia said—

"I fully appreciate the value of the British Government to us, the chiefs of India. The feeling of order and security which pervades all classes is a substance—a silent working power never attained under any previous rule; and as natives of India still are, it would be impossible for any native Government to attain it. I have watched it and thought of it long. It springs from causes many of which are entirely hidden from us, but to me the most striking is the careful way in which you husband your experience. Your records are so preserved, that in almost all the positions filled by your officers, the current of business is little affected by the men themselves.

"With a native Government it is entirely otherwise: its servants pay no deference to the records of their predecessors to follow them—if such can be said to exist—rather the reverse. The incumbent of the office probably strives to undo what has been done; then there are no such links of responsibility as you maintain, nor with natives would it

be possible to bring about the unity of feeling and loyalty one to another which exists amongst you. Your prestige fills men's minds to an extent which, to men who know how things were carried on scarce fifty years ago, seems beyond belief. Within that period, when Mahrattas went from time to time from Gwalior to the Deccan, small bodies were not safe. The departure was an epoch in the year. Their friends parted from them knowing they had set out on a journey of danger—perils through Thugs, robbers, spoliation, and blackmail levied on them by the States through which they must pass; these things men not old still speak of. Now, all pass to and fro without danger or hindrance; the poorest traveller feels as safe as the richest, for you make as much effort to protect the poor as the rich. I never put myself on the mail-cart, unattended and perhaps unknown, without appreciating the strength of your rule. It is a substance: I leave Gwalior without apprehension, and my absence occasions no distrust.

"Then, again, there is no doubt a general faith in your justice. Your Government, though often hard, curt, and even inconsiderate in its treatment of the prejudices, or, if you like, weaknesses of chiefs, yet, on the whole, treats them with a liberality which they never show one another. And, now that annexation is at hand, we breathe freely, even when our failings are probed and shortcomings discussed. Notwithstanding, however, that your subjects are richer and more prosperous than the same classes in native states, you are not popular. I speak as a friend. I travel a good deal about your territory, and hear much which never reaches your ears. The people are bewildered by your legislation; you coil 'Act' upon 'Act,' and 'Code' upon 'Code,' with sections innumerable. You never leave them alone. I am told that your district officers have less intercourse with their ryots than formerly; there is more of system and less sympathy now-a-days. In your desire to press on improvements you overlook the vast difference between us and you. Some of your reforms are excellent—such as the abolition of suttee, child-murder, and many others. There are others again which seem meddling. Take, for instance, your attempt to interfere with and curtail marriage expenses. The people do not want this, and there are not wanting many who point to these acts as showing your intention to upset caste and custom. What good have you done? There was a song of triumph about the effect of this

in the Punjab, but you who mix with Sikhs know very well that there has been no real change—merely an affectation of it to please you. Why not leave them to spend money as they please? Such interference is vain, and gets you in bad odour.

“Now there is a circular canvassing the opinion of chiefs with a view to decreasing pilgrimages and fairs at shrines during the hot season, on the ground that such gatherings cause and diffuse cholera, &c. Well, this may be so; but very few of the chiefs whose advice you have asked will believe that your object is as set forth; and pilgrims and others, whose very existence depends upon their going at certain seasons to shrines, &c., will be troubled, and throng more and more, thinking that the end is at hand. Why raise the question? You might have contented yourselves with adopting on the spot every measure which seemed requisite for sanitation. This would have been gradually understood.”

The Maharajah has often spoken of the improvements in native states through the influence and presence of political officers. He alluded to Bhurtpore—“I hear now that the chief is of age; that the political agent is to be withdrawn, and affairs left entirely to the Maharajah. This sudden withdrawal is a puzzle to me. You have done a good work there, I believe. I have no knowledge of the character of the young chief, nor what the

The Gwalior chief told a plain tale, although one not pleasant to hear, when he said, “You are not popular;” and he put a question which, amidst the excitement of apparent success, should make men pause and think, when he inquired “What good have you done?”—yes, what permanent good?

Improvement, to be real and enduring, must have its foundation on the improved character of the people. If this be neglected, the superstructure may be imposing, but it has no solid foundation, and will not last. In these days of rapid change, when such is the accelerated pace at which human events advance, that great and unexpected alterations are accomplished within a very brief period, such as the unification of Italy, or the consolidation of Germany, the one in a single campaign, the other in a few weeks, let the possibility be supposed—for after all such things might be, although, for India's sake as well as our own, we trust they will not be—that, pressed by antagonistic forces from the East and from the West, the mother country could no longer retain her hold on India, and was obliged to let the jewel fall, because the hand that had grasped it was needed to save her own life, and there supervened a collapse of the great British Raj—let this, for argument's sake be supposed not to be impossible, then we have to inquire, would the improvements which England has carried out in India remain as an enduring monument of the sovereignty which she had exercised, or be found as perishable as the inscriptions on a monument, which, however distinct when first cut, under the effect of climatical influences decay, until they are no longer legible? Great evils have been removed? Are we assured that they will not spring up again? The principles from whence they emanated, have these been changed? There is now strict supervision and coercion, so that bad principles are not permitted to exhibit themselves in practices which are incompatible with the good order of society; but have they lost their vitality?

effect of education may be; but I know enough of Hindustani courts and those who frequent them to be sure of the result. His treasury will be dissipated, the vultures will be everywhere, and eventually, to save him, there will ensue the necessity of inquiry and intervention.”

The wisdom of these remarks command attention. Such criticisms from such a quarter are not only valuable in themselves, but mark a state of mind in Scindia which shows that the cause of progress is gathering strength by example. I break no confidence in thus dwelling on the conversations. It will cheer his Highness to know that the Government attaches value to the sentiments he has expressed, and gathers from them a renewed assurance of improving rule in Gwalior. *Apropos* of his remark on our want of popularity, I asked what was thought of his own rule. He laughingly replied, “They will bear more from me than from you.” His manner conveyed that this was a question of little moment. Scindia knows full well, that in the estimation of the Rajpoots of Malwa and Central India, of Goojurs and Soondias, the Mahratta rule is scarcely less foreign than our own; that it has long been conducted by Deccan pundits, who have not even language in common with the people; that if our anchors were removed the change would certainly not be in favour of the Mahrattas.

and if opportunity were to recur, would they not bring forth their evil fruit as plenteously as they did of old? Is not the Hindu still a Pantheist, a worshipper of evil gods, whose reputed deeds, with which the native mind is so familiar, even from earliest years, are unutterably defiling? So far as the great mass of the people of India is concerned, are not the millions of India the staunch adherents of a religion which teaches vice? Are the Mohammedans of India less Mohammedan than they used to be? Have they become more charitable, less intolerant, less prejudiced, more inclined to reflect? Are not these old systems deeply rooted in the soil of India? We now coerce them and keep them in durance. We are like the keeper of a menagerie, who has the lions and the tigers within bars, and they are quiet because they are compelled, but could they break loose they would soon prove themselves to be veritable lions and tigers. They did break loose in 1857, and too well do we remember the havoc which they wrought. If the British Raj were to be withdrawn, who would become the keeper of the menagerie—who would succeed us in the office? Young Bengal? What! the men who do not act up to their own convictions, meagre as those convictions are; who disbelieve idolatry, yet conform to its rites; who boast of their enlightenment, and yet join in the midnight orgies, the Nautches, and Tamahas!

Young Bengal, during the Dussarah, occupies a prominent position, nor is his inconsistency unnoticed by the Calcutta press. One member of it thus expresses itself—

Where devotion gives place to form, faith to scepticism, and simplicity to wicked hypocrisy, there the nation has every chance of falling into the direst pit of corruption and degeneracy. Our ancestors, however chargeable they might be with introducing false systems of theology and religion, had at least the credit of acting in accordance with the dictates of their conscience. In whatever they did, many of them showed a decided enthusiasm as the objects of their faith. But this spirit, as was inevitable, has degenerated into a sham. The effects of such a retrograde movement are painfully apparent in the state of society at the present day. Young Bengal misses no opportunity of spreading the contagion of his false sentiments and false enlightenment throughout the length and breadth of the land. The work he does is fairly proportional to the amount of moral courage he possesses; for, with the exception of his personal appearance, there is no portion of himself which undergoes a radical change. Over the abominable rites of a twice abominable superstition, he manages to lay a plaster of his own enlightenment. The Poojah he must celebrate, for he cannot, has not the power to do away with it; but he must celebrate it with all the forms and outward flourish of a civilized biped. There is the Bhang which is to be drunk on the fourth day of the Poojah. But Bhang only must not satisfy his cravings. He should flatter his own ideas of reform by literally drowning himself in Exshaw No. 1. Goats sacrificed before the altar must not satisfy his hunger. He must have beef-steaks and ham sandwiches to grace his table. At

Jatras and Nautches he must play the reeling amateur himself before his invited friends!

While such is the ordinary specimen of young Bengal, it is idle to expect him to do anything towards the furtherance of the spiritual interests of his countrymen. Indifferentism, the vice of all others which is the most dangerous, because the most secure from its unassuming nature, is doing worse mischief than scepticism in its most revolting aspect can do. You will scarcely meet with a specimen of this class with whom it will be a pleasure to converse on matters of religion. In fact, it is a thing which ever stuns his ears. A few bits of what you may call religion he certainly has; but he keeps them in his pocket, and makes use of them whenever he finds it convenient to do so. The Poojah he celebrates, because he knows it will assemble in his house several friends, with whom it will be a pleasure to wallow for three continuous nights in the mire of debauchery. This is the worst and most scandalous aspect of society in our time. A certain pleasure-seeking personage, who has been able during the last few years to amass a tolerably large sum of money, is pestered by his friends and neighbours to bring in the "mother goddess" to his house. He cannot evade the pressure, but agrees to spend some money which may have taken several years for him to amass by the sweat of his brow. The Poojah to him is not a matter of religion. He finds it well to regard the opinion of his friends above all other things. The god or the devil, be it which it may, he does not care. He would have worshipped the Satan of

mythology, if that had procured him pleasure. All that our young lord desires to have within his reach is pleasure.

We are sorry we have been led so severely to touch up our educated countrymen in matters of the deepest significance. Truth requires that their conduct should be exposed; duty demands it should be rectified. It is a national calamity to suppose that our countrymen are so debased as to stand in need of such a treatment. Education has done nothing beyond filling their throats with stilted phrases and bombastic nonsense; the good

sense of our forefathers has done nothing beyond teaching them the most abject slavery to sensual pleasures and customs. We speak of those of our educated countrymen who form the rich classes, the upper-crust of the community. It is to them who profess to be its thinking head and its beating heart that our appeal is directed. Is it not their duty to honour the education they have received by a thorough renunciation of their hypocrisy and absurd servility? Or is there a glory in following the path of irreligiousness?

Men of such enervated principle, what are they worth? If the mantle were to fall from our hands, would they be fitted to take it up?

But what, it will be asked, of the Brahma Somaj, and more particularly that portion of the theistic movement which has placed itself under the guidance of Keshub Chunder Sen? No doubt they are sufficiently pretentious, and assume to be the future apostles and reformers of India. In the "Indian Mirror" of October 18, 1868, we find an appeal entitled, "A voice from the Himalayas." We are left to discover whose is the voice that, speaking from the Himalayas, claims to be heard over India. We can only suggest that Chunder Sen was just then at Simlah. Truly the elevation is conspicuous, the conception vast, as vast as India, but the voice is feeble. Tears are shed, lamentations uttered over the pitiable condition of the Hindus. But what is the remedy? They are invited to unite themselves with "the Theistic Church of India." They are called upon to accept the "Theists' simple creed, and adopt the Theists' simple prayers;" and then they are promised mercy. What! mercy from a God of single personality? What could such a God know of love? How could such a God show mercy? The loftiest peak of Himalaya, covered with perpetual snow, is not more isolated from the homes of the living, than such a God from sympathy with man. The true God is not alone in His unity: He is triune. He knows what love is, for within Himself, and between the three co-equal persons, there is love. There has been, on the part of this God of love, the outgoings of a special love towards man—*φιλανθρωπία*—a love which has manifested itself in a special interference, so that God, in the person of the Son, partook of our nature, and, in that nature, suffered as an atonement for human sin, thus laying the foundation of a sure mercy, for now God can "be both just, and yet the justifier of him that believeth in Jesus." To such a God sinners can be invited to return, and, in returning to Him, can be assured of mercy; but the god of the theist, or, more properly, of the Socinian, what has he done for sinners? What proofs has he condescended to afford of his commiseration for them? He has not even granted a revelation, and has left men to grope him out as best they may. So the Brahma Somaj first went to the Vedas, but the Vedistic philosophy, now in the extreme of pantheism, now of atheism, taught no pure theism. Then the new school hoped to find the knowledge of God in nature, then to evolve it from tuition—all remained dark. At length they have been compelled to draw near to Christianity, so as to borrow a portion of its light and reject the rest; to receive what it teaches of the unity of God, and to repudiate all that it reveals of the trinity of persons; to talk of mercy without an atonement, and to preach a God without a Mediator. They set aside the revelation of God to set up a scheme of their own, which, so far from attracting sinners, is enough to drive them to despair. These men must either come further on, or retrograde; they must come up higher, or go lower down. The position they now occupy is too narrow: if they be in earnest they cannot rest there. Their system is too cold, too abstract. There is nothing to convince the understanding, to satisfy inquiry, to remove doubts and fears, to give hope, encouragement,

and win the man back to God. One might as well expect to thaw ice by the application of ice, as elevate India by such a creed as this. It is a cold vapour. Who would trust himself to a cloud? Brahmoism is such: it is nebulous, shifting, without fixed principles.

Recently, in the progress of their developement, they arrived at this point, that, becoming unwilling to celebrate marriages according to the rites practised among the orthodox Hindus, they adopted a ritual of their own. Doubts, however, arose as to the validity of such marriages, and these doubts were confirmed by the opinion of the Advocate-General of the Government of India. They applied, therefore, for relief through their representative, Baboo Keshub Chunder Sen. Such relief the Government were willing to concede, but here a difficulty arose.

It was not the policy of the Queen's Government in India to refuse the power of marriage to any of Her Majesty's subjects, and Mr. Maine doubted whether even orthodox Hindus would wish to deny to the Brahmos a legal privilege fully enjoyed by Santals and Gonds. Some slight difficulty had occurred in the preparation of the measure. When relief in any matter connected with religion was sought by any sect or body of the natives of India, and when a case for such relief was established, Mr. Maine held it to be good policy to confine the relief to the particular sect or body making application. Considering the unknown depths of native feeling on these subjects, it was better not to generalize beyond the immediate necessity, and hence, Mr. Maine thought the policy which confined the relief of the Native Converts' Marriage Dissolution Act to Christians was sound, although there were doubtless other classes in the same position. But, after much conversation with the native gentleman above referred to, Mr. Maine had convinced himself that the creed of the Brahmos lacked stability. The process by which the sect was formed might be increasing in activity, but there seemed also to be a growing disinclination to accept any set of common tenets. It would be difficult, for legal purposes, to define a Brahma, and if no definition were given, there might shortly be petitions for relief by persons who were in the same legal position as the present applicants, but who declared that they could not conscientiously call themselves

Brahmos. Hence the Bill had been drawn up with some degree of generality. It would legalize marriages between natives of India "not professing the Christian and objecting to be married in accordance with the rites of the Hindu, Mohammedan, Buddhist, Parsi or the Jewish religion," provided the marriages were celebrated under certain conditions. The religions mentioned were the only recognised religions of India which were worth referring to. The conditions were as follows—That marriages should be solemnized in the presence of an official to be styled the registrar of native marriages; that the parties should be unmarried; that the husband should be over the age of eighteen, and the wife over the age of fourteen, and that the parties should not be related to each other in any of the degrees in the first schedule.

It would be in substance a Civil Marriage Bill, having, however, the peculiarity, that the persons availing themselves of the new power must not be Christians (to whom a special system of marriage registration applied), and must expressly object to be married with the rites of any one of the recognised native religions. With religious ceremonial it would not be concerned. The Brahmos could add to the requirements of the law whatever ritual they preferred, and the result would be, that, as in several European countries, there would be first a civil and afterwards a religious marriage.

In this analytical and disputative age, men who have no fixed principles themselves can never become leaders. A man who is himself convinced can reproduce his convictions, and so influence others either in the direction of truth or error; but the man who is passing through a transition process carries with him no weight. Men will observe him, but they will not be influenced to any great extent by what he says or writes, until he has attained his maturity. We wait with much interest the developement of the Baboo and his followers. They will be brought out of darkness into light, if only they be humble enough to submit themselves to the revelation of God. May our prayers not be wanting that such may be the case! then will they become a portion of that in which consists the hope of India—its native Christianity.

What these feeble Christians! Yes: to depreciate and despise important elements, nay, the most important, is nothing unusual with the world, because it judges after the

outward appearance, and not according to the reality of things. Few, comparatively, the Christians are—140,000—yet not feeble. They have force of character. Their convictions have cost them something, for, rather than part them, they have parted with much, if not all, most dear to them on earth. They have, moreover, fixed principles; for what God has revealed they have received, and their faith is grounded, not on reasonings and speculations, in which they may be deceived, but on divine testimony. They know the Saviour experimentally: they have found in Him access to God, and they can commend Him to their countrymen as one who is able to save. This is the leaven in the lump, and it will do its work.

Has the British Government done all that it might have done to facilitate the approach of the natives to the fountain of Christian truth? It has had its numerous educational establishments. Has the opportunity of access to the Christian Scriptures been afforded to the pupils? Nay, that one book has been excluded, lest it should be thought that the authorities designed to tamper with the religion of the people, and thus their prejudices be offended. But the Hindus are not afraid of a book. Its touch does not convey caste-impurity; nor do they believe that from the reading of a book a youth can cease to be a Hindu and become a Christian. They know it when the effect has been produced; but beforehand they are incredulous. Our Missionary schools, therefore, although in them the Christian Scriptures are invariably read and taught, are filled with native children of all grades and classes.

After all, whatever be the measure of social improvement which has taken place in India, it can only be permanized by the influence of Christianity. Without this it is not nationalized. It is only something on the surface accomplished by the indefatigable energy of Englishmen, and will last only so long as they remain to superintend it.

In relation, then, to this great agency, what have the authorities done? Something, yea, much, for under the British rule there has been free action for Christian Missionaries; but not all they might have done.

And yet they ought to be interested in the spread of Christianity, and the increase of native Christians, for the greater the number of Protestant Christians, the firmer the hold that British dominion has on the land. Between a Christian Government and the Christian portion of its subjects there is real union; and the Christianity of the Bible, so long as they respectively retain it, and consistently honour it, will indissolubly bind together the ruler and the ruled. Nothing would so strengthen and establish our dominion in India as the spread of Christianity amongst its population; for then we should carry with us the affections of the people, and, in the hour of danger, that portion of the population would stand by us. It was so in the mutiny. The Christians, as a body, did not fail us: all else did. The lesson conveyed in the events of that tremendous period was understood then. A few years, however, have elapsed, and it is to be feared that, partially at least, it has been obliterated, and has lost its force. Our great danger is simply that which was pointed out by the Maharajah Scindia, the disaffection of the native population; and such they will continue to be so long as they adhere to false and pernicious creeds. A state professing the true religion which God has revealed can never be loved by a population which repudiates that truth, and prefers a false system of whatever kind. Evangelization is the only process by which they can become loyal.

Much attention at the present time is directed to the strengthening of our position on the North-west frontier.

In November of last year, Lord Lawrence, then Governor-General of India opened at Umballa, the Umballa section of the Punjab railway.

At the state breakfast General Saunders | of Sir John Lawrence, said—Your Excellency
Abbott, the agent, in proposing the health | has done much for the extension of railroads

in India, from the date of your turning the first clod of the Lahore and Umritsur line in February 1859. And your crowning work, now commencing from Lahore to Peshawur, will alone be a worthy and lasting monument of your Excellency's name, which can never be separated from the Punjab, or, indeed, from India. Of the importance of the line your Excellency has just opened, those only (yourself amongst the number) can form any estimate who can remember the time when, twenty-three years ago, that noble and illustrious statesman and soldier, Lord Hardinge, had to organize the repulse of the Sikh invasion from this very spot. What would he not have given for this line of railroad, by which to have brought the Meerut reserves to the front? Your Excellency knows full well, as I had opportunities of knowing, on what a slender thread, from want of such resources, hung our Indian empire at the memorable battle of Ferozeshah, which immediately followed. But, to bring our dates more within the memory of our present company, what would not your Excellency have given for this railway in 1857, by which to have hurled a body of these noble Sikhs, now our friends, at the Meerut mutineers, ere they could have established themselves at Delhi? Where, then, would have been the great Indian revolt which shook the empire to its foundations? From the want felt of railway communication at these two most perilous periods of our Indian history, may we not form some estimate of the value attaching to the connexion of the Peshawur

line with the nearest seaport and most direct communication with England? Sir, to complete the great monument you are erecting, the "missing link" is wanting to connect it with its foundations; and I have that confidence in your Excellency's wisdom to believe that it will be sanctioned ere you leave this country. There will then only remain for the Government to carry out the plan for improving the Karachi harbour (which, it is understood, has been favourably reported upon) and the construction of a branch-line of rail from Sukkur to the mouth of the Bolan Pass. When this is effected—and no obstacle stands in the way (money is cheap, peace happily prevails, this Company is ready to carry out the "missing link"), then your frontier will be secure against external invasion, your country against revolt, and this Company will have one continuous system by which to exchange the merchandize of Northern India, Afghanistan and Thibet, by the port of Karachi, with the whole world. If your Excellency is not able to work out this, India's necessity, ere you leave our shores, I feel certain of your valuable advocacy of what appears to me India's security. Your Excellency, I will not push the question of railways further than to remind you of a shorter route to India, as proposed by the indefatigable Chairman of our Board, Mr. Andrew, viz. that by the Euphrates Valley. It is one which must eventually be; and your Excellency may add lustre to your name by hastening its construction.

But what avail railway communications, chains of posts on the frontier, &c., if we have behind us a disaffected population?

After all, the despised Missionaries, who are toiling to christianize the natives, are the men that are doing the most for the safety of India, and the maintenance of our authority there. When the Christians become sufficiently numerous to neutralize the disloyal tendencies of the Mohammedan and heathen populations, then India is safe from all invasions from without.

Lord Lawrence, on the occasion of the state breakfast at Umballa, bore a handsome testimony to the great men of the Punjab—

I have asked, as a personal favour, that I may be permitted to reply to the toast which has just been proposed. If there is a man alive who may claim to speak on behalf of the Punjab and the Punjab officers, it is myself. I am not about to refer to my own services in that province. Of these I shall leave others in time to come to judge, and to say whether or not I did what was right in my efforts to perform my duty there. But to speak of my friends in the Punjab, and of their merits—that is to me a very congenial task. I recal the times when that fine soldier, Sir D. Och-

terlony, conquered the Goorkhas and pacified the native states in the adjacent hills; when Major Murray was the able political agent of Umballa; the days when Sir G. Clerk distinguished himself here, more especially in the crisis of the war in Afghanistan; and, to come to later days, my thoughts naturally turn to such Punjab officials as my respected brother, the late Sir Henry Lawrence, the gallant Brigadier-General John Nicholson, Sir Herbert Edwardes, Sir Robert Montgomery, and last, though certainly not least, Sir Donald McLeod. I have mentioned the

names of men of whom it may justly be said that they were great in war and great in peace: I speak of men, some of whom cheerfully laid down their lives in the great struggle of 1857, and all of whom spared neither health nor strength to serve their country under all difficulties and circumstances. There are many others I could name in all grades of that fine service. Referring now specially to the present Lieutenant-Governor of the Punjab. I must say there is no man in India who more

deservedly commands the cordial good-will, the affectionate respect of all classes of his fellow-countrymen, and at the same time is more respected and beloved by the natives of all ranks and grades, than Sir Donald McLeod. I have a right to speak with authority of his worth; for, looking back to the time when we were at college together, I have known him now for more than forty years, and during the whole of that period we have been on the closest terms of intimacy and friendship.

Let it be remembered that the men to whom this tribute of praise was so suitably rendered have been throughout their whole career the fearless maintainers of Christian work in India. If their successors would win their honours, let them imitate their example. If they would be useful to England and to India, let them be faithful to their God.

PRESENT ASPECT OF BRAHMOISM.

THE following deeply-interesting remarks on the present aspect of this advanced school of thought, as it exists in Bengal, if not in Madras to an equal extent, are extracted from the last Report of the Calcutta Church Missionary Association. We introduce them in connexion with the preceding article.

One needs a comprehensive mind and a calm judgment rightly to estimate the varying phases of society in India. One thing is abundantly transparent to all, that moral forces of a very potent character are at work amongst the people of this land. But there is so much that is dubious and changeful and erratic in the effects educed, that many thoughtful persons are at their wits' end to tell whereunto all will tend. Amongst the well-wishers of India a singular variety of impression prevails. Men of a sanguine temperament think they see signs of the speedy evangelization of this land; others think that end approaching, but very, very remote; others again, of a doubtful and desponding turn, see nothing but "lions in the way;" instead of progress they see nought but declension; instead of beholding India stretching out her hands to God they see her deliberately turning her back upon Him and His Christ, and more and more resolved that she "will not have this man to reign over her."

Truth always lies somewhere between extremes. It is so in this case. The men who think India on the point of conversion are undoubtedly expecting too much; and those who think the Gospel is losing ground in the land probably err in the opposite direction.

Perhaps, if we could see as God sees, we should perceive that India is slowly but surely approaching the blessed goal to which she and all nations must come; we should see

that we, in our blindness, exaggerate some things and disparage others; but that all these things, in some mysterious way, dovetail into each other; that they are "wheels within wheels," portions of a complicated machine, all tending to one grand and glorious consummation—the salvation of India. As in the rising tide, the waves which wash the ocean's shore are ever receding and returning, yet steadily and surely advancing, so in the flux and reflux of moral and religious feeling which mark a large proportion of India's sons, we may well believe that there is in the main a sure and certain flow—truthwards, Christwards, Godwards.

The history of the Brahmoist movement, as one thing amongst many, may illustrate the foregoing remarks. It owed its birth to a variety of influences, of which Mission influence was without doubt the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist, then it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a Divine Incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course—a strange medley of contradiction and confusion. Those who once believed the movement must eventuate in the Gospel have been disappointed. Time

has shown that, *per se*, it has no real affinity with the Gospel, and that its direct influence is certainly not to prepare men to receive the Gospel. There is too much reason to fear that many of the most advanced members of the Samaj are further from the truth now than they were years ago. Yet, notwithstanding all this, we cannot but regard this singular movement as destined to minister in an indirect way towards the furtherance of divine truth.

It may be that its utter failure as a system of religion may lead many to inquire after "a more excellent way." Already tokens of listlessness tending to a collapse are manifest amongst the once ardent upholders of the scheme. Very rarely is a Brahma bold enough to argue for his creed. A sort of sluggish indifference to the whole matter characterizes the majority. They may still retain the name, but there is no life, and nothing worth contending for.

Not a few who were once zealous for Brahmaism have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism. Others of a more religious turn are casting about for some other stay for their souls. Alas! the Gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion, which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to entrust themselves in their voyage towards an unknown eternity.

Not long ago, when we were speaking to a number of educated natives, one of their number produced a pamphlet, a portion of which he read. This tract furnishes a curious illustration of the kind of religious eccentricity which marks many of the thinking natives. Its title is—"The Soul-healing Guide." The following extracts will give some idea of its tone. "The true meaning of the sacred writings can never be comprehended by the powers of mind, sense and reasoning of human beings, until their hearts, by the direct favour of Shadhus (holy men) like Jesus and Choytunyo, are implanted with the sacred power or light which enable them to look direct to their spiritual soul. The sacred writings are but the indirect grace of God. The reading of Vedas and Shasters, or the Scriptures, cannot implant in our hearts the sacred power alluded to; but when God appears as a Shadhu like Jesus or Choytunyo, and, by His direct preachings, implants in the hearts of His followers that light, it is then called the direct grace of God. When Jesus spoke to his followers, His interpretations were like the sunbeams to banish away the cloudy conceptions of their minds: His holy

words sanctified their hearts. . . . Was not Jesus the Brohmo, or God himself, by whose words, God or Brohmo, though all-pervading but never seen by any, was clearly and directly visible to his followers? Yes, He was. God Himself, as a purely spiritual, all-pervading soul, could not appear in the hearts of fallen men, which were darkened with self and worldly care; just as the sunlight with all its power cannot reflect on a piece of mud. But He then, for their salvation, appeared as Jesus Christ. By His direct teachings He sanctified their muddy hearts, and made them transparent like mirrors, and then appeared in them. His followers saw Him in their hearts, and before them, and pervading the universe; and thus they were redeemed."

Thus much is said to the praise of Christ. But the glory must not be His alone. The writer proceeds—"In the same manner our brightest Choytunyo redeemed His followers. By his direct preachings their hearts were sanctified . . . their hearts were filled with such supernatural joy that many of them could not well bear the flow; and, losing all their external senses, they gave vent to their spiritual pleasure in dancing and in the singing of prayers, which fully bespoke the blessedness of their souls." Elsewhere Choytunyo is described as "Our Saviour, who appeared in Nuddea as the Sath-Guru (holy teacher), and redeemed millions of souls."

Such is one specimen of the confused notions which abound amongst thoughtful natives on the subject of religion. One feature is pleasing so far as it goes—there nowhere appears a sentiment of animosity against Christ; that is, the Christ of whom they form a conception. But it may well be questioned whether there is much in common between the "Christ of God" and the ideal Christ whom they picture to their minds. True it is that they cannot deny or resist the influence of the beauties of Christ's character. They feel instinctively that such a being is worthy of love and adoration; but they cannot discern and will not admit His true divinity. They would probably give Him the highest place in their pantheon, but they repudiate the idea that there is "no other name under heaven given among men whereby we must be saved," than the name of Jesus Christ. But here indeed is the root of the evil. They know not what salvation means in its scriptural sense. They are strangers to that abasing, crushing sense of sin, which utterly prostrates the soul and annihilates the notion of personal merit. Their system is that which pervades every other but that of the glorious Gospel; that man is frail but not fallen; erring but not ruined; that he needs

help rather than mercy; that he needs no sacrifice for sin, no imparted righteousness; that he can rise to holiness, happiness and God by his own inherent virtue and strength. The Spirit of God alone can correct these errors, and lead them in childlike simplicity to Christ.

Amongst the advanced Brahmōs, or the "reforming party" as they are called, a novel and very suggestive feature has lately developed itself. It is well known that the mediation of Christ has ever been a stumbling-block and an offence to the whole party. They have for long years ridiculed the notion that the sinner needed some one to enter into the breach—to stand between him and the Deity, by whose merits and intercession he might gain a hearing. They always said that intuition scouted the idea. Within the last few months it has come to light that not a few devout and earnest Brahmōs have come to feel the absolute necessity of a mediator. This is not merely an impression or a matter of theory: they have reduced the conviction to practice; they have begun to invoke the aid of an intercessor with the Father. Their cry has been, "O Lord, I am a vile sinner; I am not worthy to approach the Father; do thou plead for me and help me with thy intercessions." Do our readers ask who is the being thus supplicated—thus addressed as "O Lord?" The answer is sickening and sad. These words are not addressed to Him who is the only Mediator between God and man, the

the man Christ Jesus; they are spoken to the leader of the Brahmō Samaj—a young man who, two years ago, propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ. Some of his followers, it would seem, are disposed to regard him as such an incarnation, and, as such, invoke him in their prayers.

This strange infatuation was recently made public by two Brahmōist preachers, men of unblemished character, and noted for their zeal and devotion. Their object in revealing the matter was to draw forth from their respected leader a positive prohibition of the practice alluded to. They declared it to be blasphemous in its character, and a scandal to their body. No such prohibition has yet been published, though no attempt has been made to deny the facts alleged.

All these things are well worthy of note. They should furnish food, not only for reflection, but for earnest prayer. In truth, mighty moral and religious forces are at work in this land. We hardly see how to grasp them and direct them. We have a very imperfect comprehension of them. But there is an all-controlling force within the grasp of every child of God. "Prayer moves the hand that moves the universe." Let the Church be instant in prayer, and He who once brought order and beauty out of chaos, will in His own good time cause these discordant elements to evolve such bright and blessed results, that the sons of God again shall sing for joy.

DISMISSAL OF MISSIONARIES TO VARIOUS FIELDS OF MISSIONARY LABOUR.

ONE of these deeply interesting occasions occurred on Tuesday July 6th, at the Church Missionary Institution, Islington. The number of Missionaries was ten. How pressed the men on the field must be when the sending forth of so small a reinforcement is so important. Compared with the work to be done, they are indeed so numerically disproportionate, that the wonder is how, under such circumstances, it can be sustained. Nor could it be if it depended on human strength; but the strength is of God, "who giveth power to the Lamb, and to them that have no might he increaseth strength."

The chair was taken by the Hon. Captain Maude. The names of the Missionaries and their respective distinctions are as follows:—

The Rev. F. BISHOP,	} proceeding to join the Western-India Mission.	The Rev. A. ELWIN,	} proceeding to join the China Mission.
The Rev. W. A. ROBERTS,		The Rev. H. BURNSIDE,	
The Rev. J. SHEARMAN,	} proceeding to join the South-India Mission.	The Rev. R. N. PALMER,	
The Rev. W. CLAYTON,		The Rev. A. B. HUTCHINSON,	
The Rev. J. CAIN,			

To these brethren the Instructions of the Committee were delivered by the Rev. C. C. Fenn.

DEARLY BELOVED IN THE LORD,—The number of labourers whom the Committee are

this day sending out into the Mission field is not so large as on some former occasions.

But owing to God's great mercy in preserving the health and strength of the Society's Missionaries, and owing also to the development of the Native Christian Churches, the gaps to be filled up are less numerous than they have sometimes been; so that the Committee entertain the hope that the reinforcement now added to the Mission army will eventuate, not only in the consolidation of what has been effected, but, if it please God, in the extension of the Society's operations into districts hitherto untouched.

If, then, the time has come for vigorous onward movement, it is more than ever desirable that those engaged should clearly understand the nature of the work before them. It is impossible for Missionaries too frequently to remind themselves that the task in which they are employed is that of *preaching the Gospel where Christ has not yet been named*. They have to make known the Gospel in places in which, and to persons to whom hitherto it has not been known. The object before them while thus labouring is the glory of God in Christ. The Gospel is the instrument which God uses to obtain for Himself from fallen man that filial affection which, in His infinite goodness, He condescends to desire. The Gospel sets forth God in all His love, Christ in all His attractiveness. It presents God before man with justice and holiness unsullied, and yet with love flowing forth in a stream exhaustless and unreserved. It subdues man's selfishness and enmity. It causes to ascend towards God, from human hearts and human homes, the voice of melody and thanksgiving. Thus, through the preaching of the Gospel, God in Christ is glorified. Especially delightful it is to every Christian heart when effects of this kind are visible for the first time, where God's love and God's revealed character were previously unknown.

Such are the thoughts of every youthful Missionary entering on the work to which he has so longingly looked forward. Such are the prospects that draw him irresistibly and joyfully onward through all the pain and sorrow and sacrifice that may attend the path he has chosen.

But when the work has actually commenced he finds himself beset by many temptations that tend to draw him aside. One of the most common is the seeming necessity of devoting his time to some other employments that appear likely to assist the great work itself *indirectly*. It is quite true that some of these employments are unavoidable. Mission buildings have to be erected. Accounts of Mission expenditure must be kept. It may often be desirable to spend time in giving

medical aid, in imparting secular instruction, in friendly converse with natives and others on secular subjects. And even after a Missionary has mastered the colloquial dialect, it will often be his duty to study native literature, and even the native heathen philosophy. The Committee would, however, affectionately urge it upon you, when once you have gained the language and fairly commenced your Missionary life, frequently to review the character of the employments in which your time is actually employed; to consider, for instance, how much time is spent every week by yourself, or the agents under your superintendence, in genuine Missionary work—in the work, that is to say, of making the Gospel known to those previously ignorant of it; and *what amount* of such work, as far as it can be measured, has been actually effected in any given period.

One of the most effectual seductions from direct Missionary activity is the necessity of exercising pastoral vigilance over Native Christian congregations. The Committee are far from denying the existence of this necessity. The cases, indeed, are rare when the Missionary should himself become the pastor of a Christian flock. But the native elders or ministers to whom this work is entrusted will frequently need much advice, encouragement, and even instruction. Still this should never be allowed to put a stop to evangelistic effort. The Missionary must, at all hazards, give to such work some of his own time.

What is still more important, he should be resolved, in humble dependence upon God, that the Native Church itself should be an evangelistic agency. Wherever great success has been vouchsafed in modern Missionary annals, it will be found to have arisen in a large degree from the zealous efforts of private individual native Christians—of men who have not been the salaried agents of a foreign Missionary Society. Such, for instance, has been the case in Madagascar, among the Karens of Burmah, and among the slaves of Travancore. A minor example of the same kind may be found among the Malas of the Telugu country; and similar indications have been witnessed also among the Kandian villagers of Ceylon. The first impetus is, indeed, given through the instrumentality of the European evangelist and the agents under his employ; but where large and rapid extension has followed, it will almost always be found to have been effected by activity of the kind above referred to. If, since the year 1840, the energies and zeal of the Native Christians of India had been as great, and, proportionably to their numbers, as much blessed with success, as those of

the Native Christians in Madagascar, the evangelization of the whole of India would by this time have been an event apparently close at hand. And yet, at the time when the European Missionaries were driven from Madagascar, their opinion of the spiritual character of the Hova converts was not higher than the view now taken—a somewhat low view—by most Missionaries in India of the infant Christian congregations under their care. The Committee cannot, therefore, too frequently urge what the last thirty years of Missionary experience have so plainly taught—the necessity of stimulating from the first, among native converts, voluntary effort, effort humbly dependent towards God, independent and self-reliant towards the foreign Missionary Society.

It is sometimes said that such attempts must be deferred till a higher spiritual tone has been attained. The opinion of the Committee, and of many experienced Missionaries, is the reverse of this. They think that the absence of these efforts is often the cause, rather than the consequence, of the low spiritual condition referred to.

The activity of the Native Church must not be confounded with the work of the paid native agents of Missionary Societies. Such agents, though individually members of the Native Church, belong officially to the foreign Society.

The European Missionary himself is neither a member nor an officer of the Native Church. He is its friend and adviser. This position he should assume and retain from the very first rise of a Christian movement among a body of native inquirers, until the full organization of their ecclesiastical polity.

The Committee will now offer a few remarks on the duties on which their younger brethren will more immediately enter. The Committee believe you, dear brethren, to be full of Missionary zeal and ardour. Conscious yourselves of such feelings, you may imagine, perhaps, that for some years to come you will scarcely feel any temptation to worldliness, or indolence, or self-indulgence. Experience, however, shows that this is not the case. The very confidence which you, not unnaturally, feel, may engender carelessness, and so lead you unawares into precisely those faults, the least approach to which seems to you now altogether impossible. It is most desirable that a young Missionary should, from the very first, make it evident both to others and to himself, that he is resolved, through Christ strengthening him, to be a zealous, laborious, self-denying, unworldly labourer.

You are about to be associated with older brethren, who though, as we believe, faithful

servants of Christ, are yet frail mortals, weak through the flesh, and liable to err. You may observe some failings in them; you may imagine failings where none really exist; you will possibly see some things that may cause you some surprise. But, the Committee would urge, beware of any hasty judgment. It is almost certain that in many cases you will afterwards come to the conclusion that the points of which you disapproved were fully defensible, and that there were reasons for the course adopted which you could not at first understand.

There are prejudices to which all men, and all Missionaries, at every stage of their career, are especially liable, and those who are most blind to this fact when young Missionaries, are not unfrequently equally blind to it when their experience has been lengthened. It is not to be wondered at if those who, when young Missionaries, were violent innovators, become, when middle-aged Missionaries, the most bigoted opponents of reform.

Against all these dangers and errors, the one great precaution is humble dependence on Divine direction. The Committee would entreat you to distrust your own unaided power, to live much in communion with God, to make every action and every purpose the subject-matter of earnest prayer, to walk in the Spirit, to submit yourselves to God's providential teaching and guidance. Earnestly implore from Him, they would say, and firmly believe that He will bestow—a constraining sense of Christ's love, a joy in His free and full salvation, a consciousness of His help and presence, and a brotherly affection towards other Missionaries.

Accept another caution. You cannot feel too deep a compassion for the heathen; but, at the same time, you cannot feel too solemnly the awful depravity of their condition, and the sinfulness of those who reject the offers of the Gospel. You cannot love the Native Christians too much, but the Committee would urge that this love should be rather tender, grave and respectful, than free and familiar. There is an intimacy of mutual trust that rises by slow degrees, which, if forced on prematurely, too often breaks down altogether, and can, perhaps, never be regained. Race distinctions are not at once destroyed by a common faith. Christian affection will overleap them, but must not overlook them. Superiority must not be offensively assumed, but perfect mutual understanding must not too hastily be supposed to have been attained. Here again the cure of all evils is to be found at the throne of grace, in the exercise of faith and in the activity of the inward spiritual life. Let there be full, free, unreserved *spiritual*

intercommunion; while the *natural* differences that belong to this present imperfect state are still acknowledged to exist. Doubtless even these difficulties will be more or less removed in the course of time. But before they can be removed they must be brought to light; and, in the process of their discovery, perplexities and collisions will often arise.

The Committee, dear brethren, have laid these Missionary difficulties before you, not only with the view of supplying some hints for future guidance, but that you may see more clearly your need of Divine aid; and may be more disposed to recognise the wisdom of deferring to the advice of older and more experienced fellow-labourers. The Committee will once again, as on former occasions, quote the text, "Ye younger, submit yourselves unto the elder, yea, all of you submit one to another, and be clothed with humility."

The Committee congratulate you, brother ROBERTS, on being associated with so valued and experienced a Missionary as Mr. Sheldon of Karachi. The temptations to a secularization of Missionary work are especially strong in Indian cities of that description, and the Committee are therefore glad that you will enjoy the advice and guidance of one fully alive to the danger.

You, brother BISHOP, have been set apart for Missionary work in the Deccan. The Committee have been advised that the climate of that part of India is likely to suit your constitution. They trust that, by God's blessing, this may prove to be the case. Above all, may you be enabled to labour with a true Missionary spirit in a field that has long been barren, but where the Lord of the harvest seems now to be granting some return to the prayers and efforts of His servants.

Brother CAIN has been appointed to the Rugby-Fox Mastership, in what may well be called the Robert-Noble School. The Committee have sometimes expected that this important post would be filled by a candidate from one of our Universities; but none such have come forward, and Islington has carried off the honour. The Committee would urge you, dear brother, to labour in Noble's spirit. Whilst strenuously and conscientiously fulfilling all the duties of the post, let it be evident to all that what you seek for primarily and most earnestly is the conversion of sinners to Christ.

You, brothers SHEARMAN and CLAYTON, are also appointed to the Telugu Mission; but the particular nature and locality of your work will be determined by the Madras Corresponding Committee. We heartily congratulate you on being connected with a Mission that has of late years assumed so interesting and hopeful a character.

The four brethren whom we next address are sent to China. That field of labour, so strikingly characterized by its vast extent of territory, its immense population, and the deep spiritual darkness with which it is overspread, seems again to be attracting the interest, the prayers and the efforts of the Church of Christ. The Committee earnestly desire, and earnestly supplicate from Him who moves all hearts, that these efforts, and such especially as are put forth by the Church Missionary Society, may be more commensurate than they have been with the magnitude of the object.

You, brother HUTCHINSON, are designated for the Mission in Peking. You will there be associated with a fellow-labourer of much experience and ability; and while expressing the hope that, after mastering the language, you will be largely employed in the public preaching of the Gospel, the Committee feel that they cannot do better than commit you, for the present at least, to Mr. Burdon's advice and guidance.

You, brothers ELWIN, BURNSIDE and PALMER, have been directed to proceed to Ningpo. The Committee heartily wish you God speed. They rejoice with you in the thought of the zealous and faithful brethren with whom you will be connected. Such men as Russell, Gough and Moule have acquired, the Committee will not say renown in the Missionary world, for that these brethren do not desire; but they have gained the sympathy, the affection, and the esteem of the Society and its supporters. With respect to yourselves, dear brethren, the Committee refrain from giving you further specific instructions, until they have received fuller information, and have been enabled to form some opinion respecting your several qualifications for the openings now presented. It is not impossible that one of you will be selected for the honourable duty of a further advance into that deeply interesting field, the Japanese empire. For a Missionary labouring in Japan, knowledge of the Chinese written language is indispensable. The same may be said in reference to acquaintance with the Chinese modes of thought, and with some at least of the Chinese religious systems. The time spent, therefore, in preparation for work in Ningpo, will be by no means thrown away in the case of one afterwards proceeding to Japan. But whether in Japan or China, may the Divine Presence be your strength, and Infinite Wisdom your guide!

You, brother BOWEN, will return to the work from which you came to us, but return to it, the Committee trust, far more efficient, and with a deeper sense of its spiritual character. Work in a grammar school may

not have so inviting a sound as other departments of Missionary operation. But the presence of God can always be expected in a post to which He calls us; and the Committee can truly say, that, as there is no page of the Missionary Atlas to which they turn with more thankfulness than Sierra Leone, so there is no branch of work in that field which supplies more unmixed encouragement than the self-supporting grammar school of Freetown, under its pious and devoted African Principal. Labour, dear brother, with conscientious diligence in every task allotted to you, and expect that in and by means of the work itself you will be made the instrument of bringing sinners to the Saviour.

It was observed at the commencement of these instructions that it had pleased God during the last twelve months, to preserve the lives of the Society's Missionaries. Since that remark was committed to writing, and while the Instructions themselves have been undergoing their final revision, the Committee have received the very painful intelligence of the sudden and altogether unexpected removal from earthly service of one of the most promising of their younger Missionaries. But a few months have elapsed since ROBERT FITZFREDERICK TRENCH was a student in this Institution,* looking forward, like many now present, soon to be actively engaged in the duties for which he was preparing. -He

The Missionaries having respectively acknowledged these instructions, were then addressed by the Rev. E. H. Carr.

It is not without great diffidence that I accept the invitation of the Committee to address you. He who is willing to forsake his country and to go forth to the heathen, and this at the bidding of Christian principle, acquires, by the very resolution, a position of moral elevation, in the presence of which, I confess, I am somewhat abashed. I was thus impressed years ago, first when my Cambridge tutor, now Archdeacon of Calcutta, received by my side, on the sands of Barmouth, a letter offering him an East-Indian Chaplaincy, and accepted the post at once, although it involved the surrender of bright prospects at home, and a life-long expatriation. And again, afterwards, when my assistant curate, Robert Cobbold, told me that Charles Bridges had suggested that he should enter the door just opened for the Gospel into China, and that he had at once yielded to the hint, and determined to go forth. I could not but feel,

* Mr. Trench was a Graduate of Trinity College, Cambridge; but voluntarily studied some months at Islington.

is now one of the spirits of the just made perfect, having fought the fight and obtained the crown. In choosing the Missionary life, he had made considerable sacrifices—sacrifices which the world could appreciate. This is not the time to speak of the character of our departed brother, nor of the loss which the Society has sustained. It is the prayer of the Committee that you, dear brethren, should be long preserved to labour on earth; but the uncertainty of life, of which we have been thus reminded, will always be an incentive to work while it is day. Most delightful it is to toil for Christ's sake; most delightful to work even on earth in the presence and under the smile of our Heavenly Father; most delightful to be ever upheld and animated, and borne onward by the Spirit of power and wisdom and love; but far more delightful still to hear the Master say, "Come up higher, the mansion is prepared; I have come to call you to myself, that where I am there you may be also." May Christ be magnified in your bodies, whether it be by life or by death!

Finally, brethren, we commend you all to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all those that are sanctified. May you be faithful unto death, and may an entrance be then ministered to you abundantly into the kingdom and glory of God!

especially on the last occasion, that, compared with such persons, I myself, who stayed at home, occupied a position of very inferior moral dignity. It is not, therefore, without a real sense of unworthiness, that I now take upon me the function of addressing those who have devoted themselves to the evangelization of the heathen abroad. I can surmount this difficulty in this way only—I will venture to offer for your serious consideration, just such simple remarks and earnest admonitions as, I believe, I would address to myself were I to find myself in the position you now occupy.

First of all, I would suggest that you make the growth of grace in your own souls your first interest. If you fail in the effort to save the heathen among whom you labour, the case is perhaps not hopeless. Others may supplement your efforts with more success. But there is no remedy if your own salvation be neglected. You, and you only, can work effectually with God in this enterprise. Ponder the lesson involved in the practice of St. Paul, reported by himself in these words, "I keep my body under and bring it into subjection,

lest that by any means, when I have preached to others, I myself should be a castaway." The fruit of your efforts most grateful to Him who loved you and gave Himself for you, must be the salvation of yourself. Whatever you do for Him must be secondary to this, in His estimation, whatever may be its value.

Let me urge you, then, to see that you ever take proper steps to procure time and leisure for private devotion. All of you, I believe, are about to pass into tropical climates. See, then, that you are up betimes in the morning. Seize the early hour ere you are possessed by the lassitude engendered by the heat of the south. Pray to your Father in heaven when the mind is in its primal vigour, and your spirit most active in its faith, and most capable of apprehending and laying hold of the needful daily supplies of grace. At that season meditate on the word of God for the nourishment of your own soul. Scripture, indeed, will seldom be out of your hand, but it is one use of the Bible to read it for the interest of others, and another for the edification of yourself. Think not for a moment that the time you give for the nourishment of your soul by such fellowship with your Saviour and His word is abstracted from the Missionary work to which you are devoted. This cannot be. The work which you have to do among the heathen personally is ever more or less spiritual. The mode and spirit in which it is executed, and consequently its instrumental effect on the heathen, will depend very much on the spiritual condition of yourself, the workman. The time, therefore, you take to keep your soul in tune for Missionary avocations is spent directly in the interests of your official calling. Preserve yourself in an humble and contrite frame of mind by a diligent confession of sin day by day; cheer your spirit by a realization of pardon and cleansing, and justification before God day by day; have your soul refreshed, enlarged and elevated by a taste of the love of God in Christ Jesus day by day; then you will be well equipped inwardly for your Missionary work, whatever it may be. You will be able to restrain the adverse activity of your own carnal nature. You will manifest more or less of the mind of Christ. Thus, by exhibiting in your own person the beautiful effects of the Gospel, you will commend it in that manner which is most effective in the human heart. Besides, you will then be best prepared to meet the exigencies of your position. To you, left, as you will be, much to yourselves in your sphere of labour, self-possession, forbearance, courage, a judgment sound, calm and active, must needs be indispensable.

And who is best furnished with such qualifications? Certainly he who lives most in the light of God's truth, and in the vital atmosphere of Christ's fellowship. Then, also, you will be prepared to meet, without alarm or confusion, the dangers to which the caprice and anger of heathen prejudice or passion may expose you, especially if you should labour in China. May I enforce these remarks by a reference to Bishop Ridley, the choicest of England's reformers and martyrs? He was distinguished at once by the judgment and zeal with which, in prosperity, he co-operated in the Reformation, and for the calmness and self-possession with which he surrendered his life in the hour of adversity. What, then, was the secret source of this marvellous proficiency? It was, I humbly believe, his habit of secret prayer. His biographer states, that "daily every morning, as soon as apparel was done upon him, he went forth into his bed-chamber, and there, upon his knees, prayed for the space of half-an-hour, which being done, immediately he went to his study."

Next, I will recommend you to be diligent in the acquisition of information. Dr. Arnold of Rugby said, that he whose mind is kept in the peculiar activity involved in the acquisition of knowledge is ever in the best state for communicating knowledge, or for instruction in general. Here, indeed, I must speak guardedly. I do not mean that the ordinary Missionary in India should attempt to master the Brahmin and Buddhist systems of theology and thought, those marvellous examples at once of the activity and blindness of the natural mind. I do not mean that the ordinary Missionary in China should occupy himself, to any great extent, with the atheistic morality of Confucius as a system, or with the special form of Buddhism in China, or with the vast history of that empire, the military force of which was sufficiently potent to threaten imperial Rome while Christianity was yet in the agony of persecution. I apprehend that the common Missionary has seldom much to do, in his vocation, with the buried past of the country in which he labours. It is with the living present that he has to do. Diligent, therefore, should he be to acquaint himself with the current thoughts, the practical principles, the active feelings and sentiments, the living prejudices of the population among which he works. It is only thus he will be able to discover practically the notions which the heathen form of the Gospel which he proclaims in their hearing; for man is ever twisting the thoughts already in his mind, with the new idea presented to him from time to time. The new, therefore,

are modified by the old, and often perverted. The pre-existing notions, then, of the heathen, with regard to God and sin, to pardon and purification, to heaven and hell, should be discovered if possible, by the Missionary. With this knowledge he will be put on his guard, and be enabled so to present the truth on such points, that it may, if possible, expel error, and not be amalgamated with it, and thus perverted and emasculated. May I, then, ask you to be diligent in the acquisition of the sort of knowledge I have referred to, that you may be able to enter into the present living and acting mind of the Gentiles. I do not assume that you will find this effort easy or very successful; but success in any degree, will serve to interest you deeply and permanently in your work, and will suggest the best methods of instruction. It will bring you into contact with the real heart of the people: it will lead you down to that stratum of humanity which is common to them and yourself. There it is that you are to sow the seeds of Christ. His truth is fitted to enlighten, and quicken with its light, humanity in its reality as humanity. If, then, the Missionary can only break through the hard crust of false notions and perverse feelings, which overlies and chokes the real elements of human nature in the heathen, he will find that which will respond to the Gospel, which will understand it, at least with sufficient intelligence to give the grace of Christ its means and opportunity of acting, if such be His holy will. I beseech you, then, not to be content with a general declaration of Gospel truth, but struggle for that information which will reveal how and in what proportion you are to apply the medicine of life, like the skilful physician, to the part where it will be effective. Feeling that you are understood, you will be saved from the despondency of him who suspects that, fight as he may, he is, after all, as one that beateth the air.

I will now ask you to keep ever before your mind a just and full view of the position you occupy, and of the character you sustain, as the Missionaries of Christ to the Gentiles.

The part of this Committee with reference to yourselves is simply to provide you with a sphere of labour, to equip you for it, to send you to it, to uphold you in it, and to exercise a salutary and paternal superintendence over you as far as possible. You are the operatives of Missionary labour, and we are the accessories. We have to instruct the church at home with reference to the heathen world, and with reference to the sphere, exertions and successes of our Missionaries. Thus we collect a fund of money, and engender also a

fund of sympathy. But the object of all is simply to place and uphold you, in the presence of the heathen, in the specific position and character of the first Missionaries of Christ. St. John is speaking of these when he says, "for Christ's name sake they went forth, taking nothing of the Gentiles." The Gospel was then presented to the Gentiles at no cost to themselves: literally "without money and without price" did they obtain it in the first instance. To provide the Gospel on the same terms at your hands for the heathen now, we raise money and send you forth. Beyond what is necessary we do not supply, that none may be tempted to offer us their services but those who are moved by the love of Christ, and find their reward in their work, who, like these first Missionaries, go forth for His name sake.

Your position, therefore, and character are precisely those of the first heralds of Christ. Do not be afraid to believe this, that you may be stimulated and elevated by an exhilarating sense of the honour to which you are called of God. Nay, do not fail to realize it, that the full weight of your responsibility may rest upon your souls, and concentrate all the principles and affections of your being on the life-long effort to preach Christ, His kingdom, and His redemption, to the perishing Gentiles. If you give way to indolence and gratify the laziness of the flesh; if you yield to self-indulgence and gratify its lusts; if, for lack of faith, you despond in your work, and become languid; if even, through want of attention and thought, you waste your time and your energy, you will be unfaithful to the trust reposed in you by the Committee. This, however, is of small account in the presence of the fact, that you will then be unfaithful to Christ, the Captain, the Chief Shepherd, and the Bishop of your souls.

You will soon be far beyond the range of our eyes. Left to yourselves to fix your own plans, to pursue your own methods of acting and spending your time, we can but remit you to your universally-present Saviour. Realize, then, that it is to Him you are directly responsible. And for what is it that you are responsible? For placing Him and His salvation fairly and fully before the Gentiles. The individual Gentiles whom you will address will be perishing while you are engaged as their Missionary. Realize, therefore, that, so far as you know, their salvation, and the glory to accrue to Christ from their salvation, if to be realized at all, have probably to be secured by your fidelity and activity. In the clear conception and daily realization of that thought you will find a pressure and

an impulse only to be augmented and strengthened by habit and familiarity. The impression of such a consideration was by no means a stranger to the soul of St. Paul: he said, "Woe is unto me if I preach not the Gospel, for a dispensation thereof is committed unto me."

Finally, let me urge you to take a lofty, august and cheering view of the work on which you enter.

The cause in which you are to labour is one on which the final destiny of the world is attendant. For until the Gospel shall be preached to all nations for a witness, Christ, the expectation of His church, shall not come to transmute this dispensation of humiliation and weakness into one of glory and immortality.

For the faithful Missionary to labour altogether in vain is impossible. The light which he uplifts amidst the darkness is appointed of God to be a light to enlighten the Gentiles, and to be His salvation to the ends of the earth. In this function, for which it is also adapted, it cannot wholly fail: it is St. Paul who says "they will hear it." The Israel of God, indeed, who are scattered abroad, are not to be gathered all in one generation, or by one set of reapers. Believe that you may be honoured of God to gather some, and labour in that hope. Whether, however, you reap or not, certainly you will sow; and the time shall come when they that sow and they that reap shall rejoice together.

Go forth, then, cheered by the light of hope, in which, to the eye of faith, Christ, by His promise, has bathed the whole heathen world. And go without anxiety. Not at your own charges do you go forth on this warfare. The sleepless sympathy of Christ surrounds you as a warm and vital atmosphere. His secret

but effectual providence is guiding you: only rely on nothing but His word for your wisdom, and His grace for your strength. Remember the admonition of Christ, "Without me, ye can do nothing." Remember His guarantee, "My grace is sufficient for thee, for my strength is made perfect in your weakness." Remember the exulting triumph of St. Paul, "I can do all things through Christ who strengtheneth me." That you may never fail of this grace, but be ever sustained by it, see that, like St. Paul, you live by the faith of the Son of God, ever with Him dying unto sin, that you may ever with Him live to God.

You have the sympathy, I trust, of many of Christ's people. Their prayers will waft you to your distant spheres of labour. In you, and in your success, the whole household of believers are interested. May their prayers, in conjunction with your own, prevail. If it be possible, may you have success in the work of conversion. May many a cold and worldly-minded Chinaman, many a vain and self-sufficient Hindu, many a sensual and thoughtless negro be brought to the Redeemer, and be re-moulded by Him after the likeness of His perfect humanity, through your ministry.

At any rate, may you yourselves be kept in the narrow path, that on each of you may descend the fulness of the blessing of God, described in its effects by the prophet when he said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

THE NIGER.

DURING the past year some of the Mission Stations on the Niger were much disturbed by the unfriendly attitude assumed by the chiefs in whose territories these Missions were: for instance, the king of Idda, who, instead of punishing the chief Abokko for his treacherous conduct, connived at his proceedings, and shared his plunder, so that the station at Idda was given up; and also the king of Onitsha, who, after permitting the Missionaries to labour unmolested in his country for eleven years, caught the covetous infection, and with his chiefs behaved so ill, that for a time it seemed as though that interesting station would have to be given up.

These interruptions ought not to surprise us. On the Niger we are not labouring within the limits of British territory, and under the protection of the British flag. One spot alone is thus privileged—the settlement of Lokoja, on the upper part of the river near the Confluence; at all other points along the Niger we are outside British territory. The

chiefs in whose countries we are labouring have not any one of them embraced Christianity : they continue as they were at first, gross and cruel idolators, under whose patronage human sacrifices continue to be offered. Thus recently at Onitsha, when the heathen chiefs obstructed the Christians in going to their place of worship, at the same time warning the Christian teachers to quit the country at a given time, a human victim, a woman, was barbarously dragged alive down to the river side, a distance of two miles, and there put to death, as an expiatory sacrifice for the sins of those who, on embracing Christianity, had renounced the superstitions of their fathers.

Surely such things must be expected. Everywhere and in all places the Christian meets with opposition, even where circumstances are most favourable and no open violence is allowed ; how much more, then, in barbarous countries, such as are found along the banks of the Niger ? and when unpleasantness occurs are they to discourage us, and drive us from our work ? Nay, let us gather a lesson from the action of a steam-ship in a storm : see the waves are high ; on every side they are swollen and threatening : the wind blows in furious gusts, and wind and waves conspire against the vessel, which in the midst of the ocean seems to be at their mercy. The hostile elements gather up their strength and swoop down upon her ; a great sea strikes the ship, and an avalanche of water is poured upon her decks : she feels the stroke, and vibrates from stem to stern. For an instant she seems stunned, but only for a moment : she receives a new impulse, and, shaking herself free from the assaulting wave, springs forward to resume the conflict. The same assaults are repeated, and the same persistence shown ; onward and onward she holds her course, despite of wind and wave, until her port is reached.

What is the secret ? The motive power is within, new forces are generated, and new impulses given, and thus whatever the opposition, the course of the vessel is not arrested.

Let it be so with ourselves ; whether ministers at home or Missionaries abroad, if fit for our work, we also have a motive power, and that power is within. The love of Christ, that is the fire : let it be fed and kept brightly burning ; it was kindled by mercy, and it must be fed by mercy. Let faith be the hand which takes these coals and heaps them on the fire. Then the constraining force will be powerfully generated, and the impulse from within will be more than a match for any resistance which may meet us from without. The vessel with holy persistence will hold on her course amidst the storm and the tempest.

Breast the wave, Christian, where it is strongest ;
 Watch for day, Christian, when the night's longest ;
 Onward and onward be thine endeavour,
 The rest that awaits us shall be for ever.

Even if the Niger Missions had yielded no fruit, we should still persist. But have they been barren and unfruitful ? Nay, their progress it is that has caused the opposition. Speaking of Onitsha, Bishop Crowther says : " Not only do the common people, who generally hear and receive the Gospel gladly, come forward, but daughters and relatives of kings and chiefs have renounced heathenism and embraced the Christian religion also. If we have given any offence at all, it was in receiving these persons of high connexions into the church by baptism, and by their determination not to return to heathenism, in spite of all persuasions on the part of their heathen relatives to do so ; this is the fault we have committed. The heathen are complaining that they have lost the assistance of many of their relatives already, and now a larger place of worship was in course of erection, which they could not bear, therefore they determined to prevent church-going by main force. When the teachers were warned by the heathen authorities to quit Onitsha, a letter was written at the request of the leading members of the church, which

was signed by twenty-three men in the name of the rest, asking for protection under the British flag, if it were possible to get it; but if not, they declared their determination not to return to the superstition of their forefathers, out of which they had been so graciously delivered.

Thus we have the nucleus of a native church at Onitsha, the members of which are not ashamed to confess Christ boldly before their countrymen. Of this the following instance is given by the Bishop.

Adam Ayanbu, one of the converts, a man of good connexion at Onitsha, vindicated the beneficial effects of Christianity in a full court at Onitsha in August last, before the king, his chiefs, and the persecuting opponents, in the presence of many European naval officers of the gunboats—a vindication which the persecutors could not gainsay. He boldly declared what great benefits Christianity had done to the country, and for himself person-

ally, presenting himself as a specimen. He appealed to them all, who could not but remember him to have been a very wicked man, a thief, a liar, an immoral character in time past; but since his conversion to Christianity, could any one complain of him as formerly? It was Christianity which had changed him, therefore, rather than any one should deprive him of his religion, he would lose his life.

We now proceed to place before our readers the Bishop's narrative of a visit paid by him to King Masaba, when he was in the upper parts of the Niger during the course of last year. It foreshadows the future. This King Masaba is becoming a potentate. He has gathered strength, and, feeling his power, is not about to continuewhere he is. At no distant period he will break as a war cloud on the petty chiefs which have hitherto ruled along the banks of the Niger, and, overthrowing them, will establish his throne on the ruins of their dynasties. At present he seems to be well inclined to the English and tolerant of Christian Missionaries. He is a far-sighted man, and perhaps will see that to continue in this mood is his best policy. Meanwhile let us trust not in kings or princes, but in the Lord, who will not fail to open a way whereby the waters of life may penetrate into the wastes of Africa.

Aug. 25, 1868—Having received several messages of sympathy from King Masaba of Nupe on account of the treatment I met with from the pirate Abokko, which occasioned the death of the late Vice Consul Fell, the king having also long expressed his wish to see me, it being now eleven years since we met; and the visit being very necessary, because Lokoja station is immediately in his jurisdiction, and we are under his protection; and having a copy of St. John's Gospel in pointed Arabic character to give him, and one to his sultan in Hausa country, from a Christian friend in England, with the request that they might allow the sale and use of Arabic Scriptures among their people, I made arrangements to go to Bidda and visit the king in company with other gentlemen, Mr. Consul McLeod, Lieutenant-Commander Sandys of the "Pioneer," and Lieutenant-Commander O'Brien of the "Investigator," and other officers, together with Mr. Thomas Lewis, Agent of the West-African Company. Dandeson accompanied me.

We took passage in the "Thomas Bazley" to Egga, where we arrived on the afternoon of the 28th, the steamer having taking the ground,

which detained her for twenty-four hours. The "Pioneer" and "Investigator" arrived off Egga in the afternoon of the 29th, and anchored in the midst of the stream, but the "Thomas Bazley" lay in the creek near the town for the convenience of trade. Egga has never had its waters honoured by three steamers together at any time to my recollection. In 1841, it was the "Albert" alone which could go thus far, and that in a very crippled state, on account of the health of her European crew; but on this occasion, although upwards of forty-four Europeans were in the expedition, all hands were well and hearty, and in high glee and cheerful spirits, preparing for their boat excursion to Bidda, through the Tshantshaga, a tributary stream to the Niger, flowing from the interior, in a south westerly direction to the main river.

Aug. 30—Mr. Lewis kindly conveyed me in his boat to the "Investigator," where I held divine service at half-past ten A.M., which was attended by many of the officers and crew of both ships, as many as room could be made for. The "Thomas Bazley" lying in the creek, the crew could not join us in the service.

Aug. 31—About 7 A.M. a boat from each ship,

the "Thomas Bazley," "Pioneer," and "Investigator" started for the trip to Bidda. After four hours' pull against the stream in the main river, we entered the mouth of the Tshantshaga on the left side of the Niger, a stream of a moderate width and good depth of water. The "Investigator," under Commander Knowles, explored this stream in 1865, with the late Dr. Baikie on board. Though it commands a good depth of water, yet its narrowness and short sharp windings make it very difficult for a large steamer to navigate; a shorter steam tug would do better. At these sharp turnings the current was very strong, and it was a hard pull for the boat, but advantage was always taken of the back tide. Several native canoes with extra packages accompanied the boats, poled and paddled between three or four persons; strange to say, these canoes, though heavily laden, not only often kept up with the boat of six or seven oars, but at times attempted to compete with it in the ascent of the stream. Very few villages appear on the banks of the Tshantshaga, owing on the one hand to the lowness of the lands, the banks being liable to be overflowed to a considerable distance at high water; but, on the other hand, the frequent exactions of cowries, stock and provisions by the king's sons, war chiefs, warriors and messengers, who press hardly on the poor inhabitants, cause them to desert their villages on the river side and take refuge in the interior parts of the country, to avoid these unbearable oppressions; hence there were very few villages met with on the banks of the Tshantshaga.

The first part of our first day's voyage was pleasant and exciting: the day was fine and dry and the changes novel; but towards the afternoon, as we were disappointed in coming to a village wherein to halt for the night, and the weather was very wet, it became very disagreeable. After sunset the rain fell heavily, and not being provided with rain awning, we were literally soaked through. At times we put to under some large trees for shelter, but the heavy drops from the leaves were much worse than the drops of rain themselves. Besides being worried by myriads of mosquitoes, into whose territory we had intruded, we were obliged to get out again as soon as possible and continue our voyage, in hopes of coming to some village where we might halt for the night and dry ourselves by the fireside. We continued pulling, without having our expectations realized, till one o'clock in the morning, when we unexpectedly came up to the "Investigator's" boat, which hailed us. She was in the same plight as we were, but the "Pioneer's" fared much better. She was better sheltered with rain awning. Here we made

our boat fast to the stump of a fallen tree till daylight, remaining in our wet travelling clothes just as we left Egga; there was no use of changing them to be wet again, nor was there any inclination in any one to take food, all being wet and uncomfortable.

Sept. 1—Started early and proceeded on our voyage. An hour's pull brought us to a deserted village called Gidi, where we halted to change our dresses and expose some of our wet clothes to dry. About 10 A.M. we halted on the bank under shady trees to prepare our breakfast. About 1 P.M. we came to a fishing village called Etikuboku, the inhabitants of which were at home, to give the Kroomen a little rest. Starting from this, we arrived at the fishing village called Ndamoru, about 5 P.M. Mr. Lewis and myself landed here and took huts at the village for the convenience of shelter and drying our clothes, but the "Pioneer's" and "Investigator's" boats anchored in the midst of the stream, being better provided with shelter than we were from the rains; all hands were well and cheerful, in full expectation of getting to Bidda to-morrow.

Sept. 2—Started from Ndamoru about 8 A.M., at 11 halting to prepare our breakfast under shady trees on the bank of the river, after which we proceeded on our voyage; saw some traces of cultivation on both sides of the river, which was some relief to the eye and mind; passed a newly-built village called Ezolzi Ndamoru, a fishing-place, which also serves as a ferry for passengers overland from Egga to the Bidda side of the Tshantshaga; and about 5 P.M. arrived at Wunangi, the proper ferry and landing place to Bidda. Here we once more enjoyed the comfort of dry huts, where we slept over night.

Sept. 3—Took advantage of a fine sunny morning to dry our wet clothes thoroughly. Messengers arrived from Bidda with fifteen horses, the king having been kind enough to send three more than were asked for, which was twelve. The Consul, with the naval officers, left before us with the messengers. Although particular arrangements were made with the overseer to leave three horses for us, yet, from some mismanagement or other, two of the horses were taken away, leaving but one jaded creature for Mr. Lewis, which he would not ride, so we had to foot it to Bidda, about seven miles distance, during the mid-day sun. We had to rest ourselves under shady shea butter-trees, which consisted of three fourths of the trees to be seen. On our arrival at the gate of Bidda, two horrible objects caught our sight: two men were staked just before the entrance of the gate, at the juncture of two roads: they were repulsive to behold. These

were two rebel chiefs, principal revolutionists in Nupe, who caused Masaba so much trouble to subdue in his late war expedition against the rebel Nupes: having caught these, he made them public examples to others who might likely be inclined to do the same: it was a sight we should gladly have been spared seeing; but it could not be avoided, we came so suddenly upon it at the entrance of the gate we had to pass. After resting ourselves a good while inside the gate, we proceeded to cross the town to our lodging near the king's house, which could not have been less than one mile and a half distance from the gate. Since I was at Bidida, eleven years ago, it has assumed the appearance of a permanent city: at that time it was a mere camp, with grass huts or booths put up for temporary shelter, and without walls or fortification; but now the houses are built of permanent sun-burnt bricks, clay walls, or grass matted and bedaubed with clay. The town has been walled in, with trenches dug outside all round, so it has become a fortified place. The circumference of the walls could not be less than ten miles, the town itself having an oval shape, the wall running on the slopes of the hills, like an amphitheatre. The king's house is built on a rising hill in the midst of the valley in which the town is situated: it is not overcrowded with groups of buildings, but the spaces laid out for streets are very irregular and not clean in many places as they should be; but very good capacious areas are allowed round the king's quarters, which also serve for markets, as also around the houses of his relatives and officers. The population could not be less than 110,000 inhabitants. The houses have conical roofs with very few exceptions, as may be seen in the compound of King Masaba and that of his nephew, the mosque and other large buildings.

After we had rested awhile, the king sent to say he would be glad to see us; the other gentlemen who had arrived before us having been already introduced to him. We went accordingly, when he gave us a hearty welcome to Bidida. He was sorry for the bad arrangements which left us without any horses; it was not his fault, however. After a short conversation on general matters, he wished us to return and pay our friends a visit at their separate lodging, which was a very large and roomy compound; but, as in all African houses, they were devoid of European comforts in the way of furniture, such as table, sofa, chair or stool to sit on; but the king was very liberal in supplying us with provisions—about 15 sheep, upwards of 40 turkeys, 1000 yams, a large number of

fowls, and other eatables—pumpkins, a lot of green Indian-corn, sugar-cane, mats to lie upon, pots of honey and shea butter, several bags of cowries to use, and, besides, a large quantity of cooked provision, all of his own providing. This is a sufficient proof of the hearty reception the party met with at Bidida, consisting of about ten white men and three black men, besides their attendants; he gave besides, six bullocks for the ships.

Sept. 4.—After breakfast, the king desired an interview with the whole party together, that he might hear the purport of our visit; so we all went in our official capacities. The government, the church, and the mercantile interests were all represented on this occasion, a most favourable opportunity of enlightening King Masaba and his subjects as to our different offices and departments of labour. The king, not having sufficient confidence in the Consul's interpreters, could not forego the advantage of my presence to request me to interpret for him in the Yoruba language, because the Hausa interpreters never conveyed all that he said to them. I complied with his wishes.

According to court etiquette, he spoke in Hausa to his interpreter, and the interpreter conveyed the king's word to me in Yoruba, and I in English to my European friends. Though the king understands the Yoruba language perfectly, yet he chose to adopt this roundabout way at court, and thus had the opportunity of ascertaining whether his own Hausa interpreter conveyed his words correctly to me, and my words to him in like manner in Yoruba, he having already anticipated what was said. He asked my services afterwards on such occasions.

Mr. Consul McLeod introduced the leading gentlemen to the king in their official capacities, and then proceeded to state the object of the visit. All passed off most favourably: the presents were requested to be kept till another day.

Sept. 5.—The Government officers preceded us with their presents; after which, Mr. Lewis and myself were requested to go over with ours. My presents consisted of two neatly-bound printed Arabic copies of St. John's Gospel, pointed, one for King Masaba himself, and the other for the Sultan of Sokoto, and six copies of the same, in common binding, to be distributed among his mallams. I told the king that this was a portion of *Langilla* sent for them by good Christian friends in England, who sincerely wished their welfare: the books were very acceptable, and he promised to send the Sultan's. These copies of St. John's Gospel, which I delivered in the name of English Christian friends, were

kindly sent out for the purpose by Mr. R. Arthington of Leeds, who is very anxious to distribute Arabic Scriptures among the Mohammedan reading population of these interior parts of Africa. Some of my presents consisted of ladies' needlework, namely, two silk patchwork scarfs, one worked book-bag, in which the Gospels were put, one silk cloak, and six yards of floor carpet, sent by Mrs. Malaher from the Reading Juvenile Working Association for sale for the benefit of the Niger Mission. This needlework, I told the king, were English ladies' and children's handiwork, who are very desirous, while we teach the children reading and writing, that they should also be taught habits of industry, of which these were specimens of what females can do if taught; all of which the king very much admired. The remainder of my presents consisted of a silver-plated cup and a plate, which I bought for the occasion, which, in like manner, very much attracted his fancy. I took this favourable opportunity to ask the king a request, which was the liberation of a little boy and girl from slavery, among those kept in his state for sale, as a memorial of the Gospel having been presented to him and to his sultan, and that these children should be put to school at Lokoja on their being obtained, which he readily promised to do, and he even expressed himself to the effect that he would have no objection to a like school at Bidda. After Mr. Lewis had delivered his presents, more of a mercantile character, as specimens of the trade he brought to the river, we left with the best of wishes from the king. Some of the presents were so novel and pleasing, that he could not restrain himself, but showed them to his nephew and war-chiefs with as much delight as a child would do. On my leaving the palace, I told the king that to-morrow being our Sabbath, divine service would be kept at the Government officers' quarters; that if any of his people had a desire to see how we conduct our Christian services they would be welcome.

Sept. 6.—Had service at the officers' quarters at half-past ten A.M.: the novelty of the thing attracted a large number of old and young to the compound, but none of the chiefs. The people behaved as orderly as could be expected nearly throughout the service, when a false alarm was given that the king was coming; on hearing which, there was a sudden rush with confused noise to clear out of the way. For a few minutes before the sermon ended I could scarcely hear myself: with this exception there was no other interruption. It was a novel sight for Bidda.

Sept. 7.—This day was spent in occasional interviews with the king to arrange about the departure of his visitors, and what presents were to be given in return, he at the same time repeating his determination to maintain friendship with Her Majesty's Government, and on this account he would keep those piratical chiefs in order at the approaching dry season, that trade may be widely developed throughout the upper parts of the river.

Sept. 8.—The king sent for Mr. Lewis and myself to talk over matters: he asked particularly the name of the place where I was detained last year and plundered, and where Mr. Fell was cruelly killed. I could not make any apology for Abokko or for any of his accomplices. Abokko has been in a state of insanity since that time, and has been deserted by nearly all his slaves, whom he had made use of as the instruments of his wicked acts.

The king ordered two children to be brought from the slave stall for me to ransom. By mistake, two little boys of about ten years of age were brought out, and made to sit at a distance behind us. I took the precaution to ask whether they were a boy and a girl, when I was told that both were boys; I reminded the king that I had asked for a boy and a girl, so he ordered one of the little boys to be taken back; but I requested him to keep both of the boys there, and fetch the little girl besides, for I could never have forgiven myself to see a poor little fellow like that brought to the threshold of liberty, and then allow him to be sent back to perpetual slavery for the sake of a few pounds. The king granted my request, and sent for a little girl. All three were ransomed for 20*l.* sterling, at the rate of 6*l.* 13*s.* 4*d.* each, and were sent to my lodging.

Some one in the yard, whether for a joke or a piece of mischief, frightened the little fellows, by telling them that they would be killed and eaten; on hearing which they bolted out of the yard to make their escape back to the king's house; but Dandeson, happening to be outside the gate at the time, brought them back again, and told me of the flight of the poor little ones. I immediately took them under my own charge, changed their filthy rags for a new clean cloth each, and gave them enough to eat. In a short time they felt a happy change in their condition, and were perfectly at home, merry and cheerful. One of the little boys was of a very humorous disposition: he would at times take it into his head to tie his cloth round his loins, to sing and dance, to the amusement of all in the yard; the other boy being of a more

pugnacious temperament, was ready on the most trifling occasion to give his companion a battle; but the little girl was of a mild and affectionate disposition, and invariably took the part of a peacemaker between them on such occasions. The poor little boys in the slave stalls could not know the line in Watts's Divine and Moral Songs, "Birds in their little nests agree," so as to act by it, but I hope they will now quickly learn to know and act according to its teaching.

The little girl, Usa, was ransomed for the Jewish children at Bucharest, so she was named Sarah Bucharest, according to their expressed wishes, as the following extract of their very charitable letter will show.

"37, Strada Oltenii,

Bucharest, Feb. 11th, 1868.

"DEAR DR. CROWTHER,—Pardon the liberty which I take in addressing these few lines to you, in connexion with a cause dear to myself, and which will, I am sure, interest yourself.

"I am in charge of an extensive Mission District between the Adriatic and Black Seas, with its four stations, schools, &c., the object of which is the promoting Christianity among the Jews. In two of my schools collections have been made during the last four years and a half by the children, chiefly Jewish, towards the relief of poverty at home and sorrow and sighing abroad. It was agreed that one-half of the collections should be employed in purchasing the freedom of some poor slave-girl, to be brought up in the Christian faith, and to bear the name of Sarah Bucharest—Sarah, in memory of the mother of all Jewish girls, and Bucharest in memory of the place in which Jewish girls, scholars in Mission schools, collected the money for her freedom. It occurred to my mind that it might not be displeasing to you if I sent the amount of this collection to you for the above purpose, knowing something of your feelings and antecedents in regard to slavery.

"I beg you to receive the accompanying 5*l.* sterling, and to spend it in rescuing some native of down-trodden Africa from a double slavery, and may the God of Abraham, and of Isaac, and of Jacob, bless your endeavours, and grant to such ransomed one the freedom of heaven."

"F. G. KLENHENN,

Missionary."

As the little girl was ransomed for the Jewish girls at Bucharest, so was one of the little boys for the schoolchildren at Cheltenham: thus Shem and Japhet are showing their united interests in the liberation of Ham.

In the afternoon, according to the king's special request, we paid a visit to his nephew,

Umoru Dawudu Shiaba, who was living at some distance, near the town walls. On one occasion, King Masaba told us that this nephew was his confidant, to whom he made known all his private movements, and that he would be his successor; he introduced him to us now, because life was uncertain, that he might make the acquaintance of the English betimes. Accordingly we paid Umoru Dawudu Shiaba a visit, who received the party with due respect, in the presence of a large number of people, and many of his cousins, whom he introduced to the gentlemen according to their age and rank in office. He made liberal presents, to which his cousins contributed as follows—23 tobies, 3 sheep, 3 bags of cowries, and kola-nuts, in return for handsome presents from Government, and a piece of fine blue silk velvet from Mr. Thomas Lewis, agent of the West-Africa Company, limited. He accompanied us outside the gate of his compound, saw us safely mounted, and we returned to our lodging about sunset.

Sept. 9th.—After taking leave of the king at his house, about 9 A.M., we left Bidda, the Government party preceding us. As we halted to take breakfast, King Masaba escorted us in person out of the town walls, accompanied by a large train of about thirty or forty horsemen, to show all due respect to Her Majesty's Commissioners, as well to convince his subjects that he was fully sensible of his great privilege in being favourably recognised as a friend by such a great nation as England is, which other kings and chiefs in these parts of the country do not appreciate, to their own and country's disadvantage. We met him, on his return with his escort, at a brook in his farm in the valley of the town, and drew aside to give them room to pass. When the king came to us he halted, and made his attendants pass on, that he might have a last talk with us; after which he took leave of us, and we proceeded towards Wunangi: thus we bade farewell to Bidda.

What changes have taken place in the feelings of this people in the space of eleven years! In 1857, when we arrived at Bidda, the conquest of Umoru, the usurper, was just completed by the united forces of the late Sumo Zaki and Masaba, who had been expelled from the kingdom of Nupe, each one in his turn. The visit of Lieutenant Glover and the late Dr. Baikie was looked upon with great suspicion, in consequence of which we could not occupy Rabba at the time. But now confidence seems to be entirely restored; things have changed with time; and the persons with whom we had then to do have changed also. The late Sumo Zaki was a Fulah in all his dispositions, particularly in

distrust, and seemed to have been very much under the influence of his late sister, Habiba Gugo, who was believed to have been the exciter of all such suspicions and distrusts. She was an indefatigable revolutionist: she was the mover of the late insurrection in Nupe against Masaba, which caused him so much trouble to subdue, at a great loss of lives on both sides, and the misery of many captive childless parents and distressed orphans in slavery. Her treachery was discovered during Masaba's absence: the secret was disclosed by the rebel chiefs, who were apprehensive of being executed; and Habiba Gugo, dreading the consequence of this disclosure to herself, on the return of Masaba to Bidda, died of shame and broken-heartedness; thus the gnawing worms being removed from the root of the promising tree, it may now be expected to grow and flourish, so as to afford an agreeable shade to all under its branches. I sincerely hope that Her Majesty's Government will really see the advantage of having such an ally on the banks of the Niger and in other parts of this country, and make use of such, if they wish, to develop the trade of the rivers, civilize the people, and, by introducing Christianity into the country, ultimately ameliorate the condition of the people. It is better to have to do with one ruler who keeps order and the people in subjection, although with tyranny, whether he be a heathen or a Mohammedan, than to have to do with a people in a state of anarchy or piracy, with whom there is no law, order, or certain security; where any headman of a village, or his boys, as they call them, may take it into their heads to rob, plunder and murder, without having any one to call them in question for their conduct.

Not many persons in England can clearly see the advantages of such an ally to carry out the long-desired improvement of Africa: we, however, on the spot can see the advantages. The late Dr. Baikie clearly saw them; he therefore deprived himself of all comforts, health, and civilized society, and hung on for seven long years, till he sank under the consequences on his way home, when he had fully prepared to show to the authorities how to work effectually, as the result of his long residence amongst, and experience of, this country and people.

His Excellency Captain Glover, Governor of Lagos, who was at the same time with the late Dr. Baikie in the river, was fully alive to the great advantages of keeping Masaba as a powerful agent to work with in the Niger; and he, having spent a considerable part of three years in the exploration of the river and its tributaries, is certainly competent to know.

The interest which he took in securing the friendship of the king, so that the Niger might be open for legitimate commerce, must be known to all the well-wishers of Africa. He, like the late Dr. Baikie, seeing the great advantages which would accrue to the most desired objects of philanthropy, not only recommended our maintaining friendship with king Masaba, but spared no private expense to show that he would be ever regarded as a great friend of England.

Though now Governor of Lagos, the same interest does not abate: he well knows how to make and keep the friendship of native chiefs, and that for the good of their own country, which England is labouring to improve. King Masaba is becoming more and more sensible of the privilege of being recognised by Her Majesty's Government, as a friendly king in the interior of this part of Africa: he not only boasts of the privilege of such a recognition, but acts up to it in meeting the wishes of that Government; he has offered Lokoja, at the confluence of the Kworra and Tshadda rivers, as a trading settlement, under the supervision of Her Majesty's Consul, and sent a detachment of his soldiers to protect it. He has opened a wide and extensive trade in his dominions in all kinds of marketable produce. The "Thomas Bazley" and the "Myrtle" were under king Masaba's protection, both safely lying at Egga, pursuing their ivory trade without the least molestation. Not only this, but the king anticipates further and more extensive good results: he has distinctly expressed his wishes that Lokoja should become a large and important trading-place on the Niger, into which all from the upper and lower parts of the river may resort, and the tribes from the interior of both sides of the rivers may bring the produce of their ground. Whatever amount of presents may be given to such a king, he deserves it, inasmuch as he has already met in part the wishes of Her Majesty's Government in their philanthropic objects to civilize Africa by legitimate commerce, which ultimately will prepare the way for the downfall of slavery in the country.

To prove that Masaba was sensible of the great privilege of being recognised as a friend by Her Majesty's Government, the king was sending two large ostriches as presents to Her Majesty Queen Victoria, but unfortunately they were so cruelly treated by the natives who had the charge of them from Bidda to Egga, that both of the poor creatures died as they were being put on board the gunboats at Egga, to the great regret of all.

Had the kings and chiefs below the confluence to the Delta acted something like king Masaba, what might not the Niger be by this time?

INDIA—THE GREAT CRISIS.

INDIA occupied a prominent position in our last Number, and we are about to assign to it a like position in this.

It is well that we should do so, for there is a crisis in that country, a remarkable opportunity for doing good, which, if wisely and energetically improved, will yield us great results, but the neglect of which must be disastrous. The mind of India is awake; the torpor of past ages is at an end; the old superstitions are eschewed by numbers; men have discovered how dense the night of ignorance has been, and they are eager after knowledge.

And men of the world are hastening forward, each with the nostrum which, in his own mind, he has decided to be precisely that which India most requires. Politicians, educationalists, scientific men, all are on the alert. But the generality of the measures of improvement which are urged forward ignore Christianity. Men are in their own opinion wiser than God. He has told us that the human mind needs to be regenerated; that until this foundation be laid, true amelioration is impossible; that the original taint, so long as it remains unsubdued, will vitiate every effort which may be made for man's improvement; that you may so deal with the natural mind as to change the produce, but that this will amount to nothing more than the substitution of one kind of evil for another. In its ignorance and barbarism it yields one kind of weed: educated and civilized, yet remaining unrenewed, it yields another. Whether of the two will be the most deadly in its nature remains to be seen. We have reaped the harvest of the barbarous mind on a large scale, of the educated natural mind, as yet, on a limited scale; but, so far as we can judge, it is ambitious, self-seeking, subtle, revolutionary, and unscrupulous in the means which it employs to bring about its own ends. India, educated yet unchristianized, will not be found more docile to the yoke of England than in the dark days that are passed.

God has revealed one great panacea for the evils which afflict the nature of man. He has provided it at a great cost, and has commanded it to be made known. There are numbers of the optimists of the present day who are indisposed so to do. In their own individual case they have declined to use it. They suffer, in consequence, under defects of character, which they might see if they would. But they shut their eyes, and are content with a standard of character far inferior to that to which Christianity would have raised them, had they submissively received it. But as they consider that they have done very well without it, they conclude that, in the case of others, it may be dispensed with likewise: it is, in their opinion, superfluous, unnecessary. Thus, in the case of India, they would educate, but as to Christianity, they deprecate its introduction. Is India, then, to be irreligious? Idolatry, she begins to eschew: many have cast it off. The example is contagious, and, before long, large numbers will do likewise. What is to be the substitute?

That is first the question. India needs bread; shall we give her a stone, a cold negative, such as rationalism, infidelity? She asks a fish, shall she have a serpent?

We propose to put together in this paper some notices which may help to make our readers aware of the remarkable character of the movement which is progressing in India; and we shall avail ourselves for this purpose of a "Discourse d'Ouverture, delivered on the 7th of December 1868, at the Ecole Imperiale et speciale des langues orientales vivantes, by M. Garcin de Tassy, Membre de l'Institut, etc."

The address refers specially to what is going on in India, and there are many points of information brought together from various sources, so as to form this address a very pleasing and instructive combination.

A prominent position is assigned to the Bramo Somaj, described by M. de Tassy as numbering amongst its adherents nearly 2000 families in Calcutta alone, besides *plusieurs milliers* in other places, who have renounced idolatry and shaken off the principle of caste, although in practice they continue to conform.

On the 24th January 1868 was celebrated the anniversary of the Society formed thirty-eight years before by Ram Mohun Roy. The members left in procession the house of Keshab Chunder Sen for Mirzapore, where the foundation of their new temple was to be laid, chanting hymns composed for the occasion. They all bore little flags, with Sanskrit texts expressive of their opinions. The stone was laid with much ceremony and with prayer. In the evening a *réunion* was held, at which the Babu delivered an address, *plein de sentiments presque Chrétiens*.

A few months subsequently the Babu proceeded to Bombay, where, with much eloquence, he explained the principles of the Society before a select and numerous assembly. In his first discourse, *il a proclamé le Dieu inconnu, mais non à la vérité le Dieu des Chrétiens que St. Paul prêcha à Athènes*. Subsequently, besides the pagodas which surround the Town-hall, where he harangued his compatriots, he declaimed against the dumb idols of Vishnu and Siva, of Ganesha and Hunuman, of Lakshmi and Parvati, and avowed his faith in the unity of God, and the morality deducible therefrom, the morality to which he referred being in truth that which Christ has taught, and which is impracticable to man except through the influence of those distinctive doctrines of Christianity which the Babu repudiates. These, as a natural man, he stumbles at: the residuum, a cold Socinianism, he receives. The Babu insisted that all questions affecting the social well-being of men find their solution in the one foundation truth, the unity of God, from which flows, as by a necessary consequence, the unity of the human family, the brotherhood which shuts out all caste distinctions, and demands impartial justice, forbidding the seclusion of women, infanticide, &c. Believing in the unity of God, he declared that he regarded as his brethren not only all Hindus, but also the Mohammedans, the Parsees, and Europeans.

At a second meeting, the Babu explained the nature of prayer and its distinctive features; that it must be from the heart, and consists not in the repetition of words committed to memory, of which the meaning is not understood. He gave exemplifications of true prayer, some from the Sanskrit Shasters, some from the New Testament, others from the Zend Avesta and the Koran. "Let us," he exclaimed, "all pray to the one God—all, whether Hindus, Mussulmans, or Parsees, and then our religious divisions will cease to exist."

At Benares, before an assembly consisting chiefly of Bengalees, he held the same language.

At Dacca he presided over a meeting of 250 Hindus, in whose presence were set forth the following articles as embodying the essential principles of the Society.

1. Om.* God existed before all things. By His will the universe was produced.
2. He is the alone Lord and Creator. He is present everywhere, and is omnipotent. He is invisible, existing by Himself and without an equal. He is the source of good and of intelligence.
3. The essence of His worship is to love Him and to do good.
4. His service suffices for the temporal and spiritual happiness of man.

This lecture was followed by a prayer, into which was infused no small proportion of the pantheistic spirit, as may be seen in its opening words: "Om. Lord, we present to Thee our homage. Thou art in the fire, Thou art in the water, Thou art in the plants

* *Om*, a mystic syllable, wherewith the Hindus commence their writings, and to which is attached, that the speaker, when using it, places one hand before his mouth.

and trees, and pervadest all the universe." How a pure theism can co-exist with sentiments such as these we know not.

The following description of an assembly of the Brahma Somaj held at Calcutta is given by an eyewitness. The hall where they met was furnished with wooden benches; it was bare of inscriptions or emblems of any kind. In the middle of the room was a reserved place surrounded by a railing. In this were seated on the one side two Brahmins, with their legs crossed, having before them stands, on which were placed prayer-books and hymn-books. On the opposite side was an harmonium, played by the eldest son of a former leader of the Brahma Somaj, Babu Debender Nath Tagore. Immediately before the instrument was placed the person appointed to sing. Prayers were first offered; then were read extracts from the Upanishads; one of the Brahmins delivered a very short discourse; after which the singer, accompanied by the harmonium, sang the hymn. The worship then terminated. It lasted one hour and a half, without change of posture, the persons present neither standing up nor kneeling down. It was throughout frigid,

Yet it is this cold system, unadapted to the wants of man, and utterly incapable of meeting his necessities, that proposes to win the Hindus from their idolatries, from their caste prejudices, and unite them as one people! What inducements has it to offer? By what influences does it hope to succeed?

It would be a mistake were we to suppose that the Brahma Somaj is the only movement amongst the natives of India which betrays a weariness of idolatry and its usages, and an anxiety to exchange it for something better.

The chamars, or tanners, a sub-caste of Sudras, held in great contempt by other Hindus, have found the yoke so intolerable, that a considerable number of them—some say not less than four hundred thousand—have quitted their old homes, and have gone to dwell on the plateau of Chattigarh, in the province of Agra, near the source of the Mahanaddi. In their new locality only a fragment of them, some four hundred, adhere to their old occupation, the main body giving themselves to tillage. They have not only thrown off caste, but have renounced idolatry, and have adopted that form of deism called Satnami. This religious modification inculcates charity in the fullest extent of the word, enjoins prayer, forbids smoking and the use of intoxicating liquors.

In April 1868 certain Bengalees held a meeting, the object of which was to promote sentiments of confraternity amongst the diverse religionists, and different classes of the native population, and encourage, in every possible way, a general amelioration. A Committee was appointed to settle the principles on which they were to act; but that which was set forth as the leading object was the overthrow of caste, the existence of which was held to be incompatible with union.

Again, there is in the Punjab a Hindu named Ram Sing, who proposes the restoration of the Sikh religion to the standard of Nanak's era, before a warlike spirit was infused into the system, and, after the fashion of Islamism, it hoped to prevail by the sword. It is said that he has made some converts from among the Mohammedans, and that his followers amount to 100,000. There is reason to apprehend, however, that, as it develops itself, this agitation will be found to be more political than religious.

Still these movements which we have specified, partaking more or less of a religious character, evince a growing distaste to Hinduism, an impatience under its yoke, a consciousness of the great disadvantages to which men are subjected by caste rules, and an anxiety to get rid of the incubus which has so long paralyzed the people of India. They are like the cracks and splits in the ice which has so long imprisoned the waters, and hindered them from free action. At present the symptoms are only partial, one here and another there, and apparently having no connexion with each other, but they suffice

to show the enfeebling of the old superstitions, and that a universal break-up is not far distant.

There is scarcely a journalist connected with the old school who does not lament over the decline of the Hindu faith, and the neglect of the religious ceremonies preserved by the Shasters. "Prayers are no more recited three times a-day; they have ceased to light the lamps of clarified butter; nay, more, the very statues of the gods have disappeared, and are shut up in coffers."

Besides these, there are movements of a secular character, yet not without their value; for such is the peculiarity of the Brahminical creed, that no change can be made of any kind which does not more or less infringe on the rigid ascendancy which it claims to exercise over the Hindu in all his relations, so that not only his domestic habits, but the details of his personal life, are formalized even to the minutest points.

"Ten years ago," writes the Soma Prakasch (July 30, 1868), "the Hindus, old and young, lived as though they had nothing to do. It is otherwise now: children are at school; youths and men are occupied in business; even the old men have shaken off their indolence. In the days of idleness, labourers and workmen found it difficult to supply their daily wants; now they are diligent and want nothing." This change has been brought about by the progress of commerce, the facility of communication by railways, and the comparative facility wherewith the produce of the soil may be brought to market, but, above all, by the diffusion of education."

It is calculated that in the Government schools and colleges throughout India, "3,089,000 Hindus, and about 90,000 Mohammedans, attend Government schools, no less than 40,000 of them being educated up to a University entrance standard, in which English is a branch of education;" while in Mission schools, where the education is Christian, there are 33,000 boys and 8000 girls. These various institutions are so many open sluices, through which streams of intellectual activity are being poured into the stagnant waters of native life, and already results are being produced of an interesting character. There is at Aligurh a literary and scientific institution, founded by the eminent Mussulman, Saiyid Ahmad Khan, *Sadhr ussudur* of Benares, well known in connexion with his commentary on the Bible, the object of which is to make India acquainted with western science by the translation into Hindustanee of suitable works.* This native gentleman is preparing "a catalogue of all Urdu books as yet published, and which, when completed, will form a history of Indian-Urdu literature. He has also in hand an Urdu dictionary, containing the idioms which are special to the Mussulman branch of Hindustanee. Several English works have already been translated by this Society into Hindustanee. There is at Lahore a Society for the propagation of useful knowledge, to whose funds the Nawab Sekandar Ali Khan recently presented a lac of rupees, besides previous gifts. There is the Anjuman Islâmi, with similar objects, which holds its sittings at Calcutta; the "Social Science Association of Bengal," of whose objects and proceedings in a recent Number we gave some description. At Benares, under the patronage of the Maharajahs of Benares and Vizianagram, there is the "Benares Institute," composed of Hindu and Mussulman *savans*, with some few Europeans. The

* Nor is this great intellectual movement altogether devoid of all reference to the revelation of God. Something there is to be found of that character. There is, for instance, Saiyud Ahmad Khan's Commentary on the Bible in Urdu. After an introduction in which the author refutes the objections which are urged against the authenticity of the Pentateuch, the first eleven chapters of Genesis are given verse by verse. In parallel columns are set forth the Hindustanee translation, the original text in the Hebrew character, each word being interlined with the corresponding Hebrew word, and then analogous passages from the Koran and the Hadith. In his Commentary the Saiyud cites the Vulgates, the English, and many other versions. It embraces a dissertation on the deluge, which extends over eighty-nine pages.

Society is divided into five classes, and meets to hear lectures on various subjects, upon education, social progress, philosophy and literature, science and arts, and jurisprudence. Each class has for its President a European, but the Secretaries are natives. Among the subjects brought under its consideration is this important one—the good effects which are produced by the education of native females, and the inconveniences attendant upon the old system of seclusion. At Lucknow an Association has been formed analogous to that at Benares, under the designation of the “Anjuman Tahzib.”

Many similar Societies have sprung up in divers of the North-India cities, the result of the progress of education.

And now this movement of the native mind is gaining strength as it advances. The educated natives of the North-west Provinces have memorialized the Calcutta University, praying that degrees might be conferred for progress in Oriental as well as Western learning, and the Syndicate having declined to do so, they have resolved on having a University of their own, whose special object shall be instruction in the classical languages of India, and which shall be called Oriental, to distinguish it from those which, because of their English character, may be called Occidental.

Sir Donald Macleod, Lieut.-Governor of the Punjab, in a public address, avowed his conviction that the native languages ought to be recognised in the official system of education; and it certainly does appear reasonable, that, if the comparatively few who are English scholars are to influence and improve the mass of their countrymen, they should be qualified to do so by such a knowledge of the native languages as will enable them to employ them as channels whereby English knowledge may be conveyed to the masses who know nothing of the English language.

There is therefore to be an Oriental University at Lahore, to the founding of which the Maharajah of Cashmere has subscribed a lac of rupees; the Rajah of Pattiala 50,000 rupees; the Rajahs of Jheend and of Narbah 11,000 rupees each; the Sirdar of Kalsia 3000 rupees; the Rajah of Balasapur and the Rajah of Nahun 500 rupees each. The Maharajah of Kappurthala, besides an annual subscription of 2000 rupees, has given 10,000 rupees towards the foundation; besides many other native princes, who have doubled their first subscription. Finally, the movement has been favourably received by the inhabitants of Lahore, who are subscribing liberally.

Meanwhile, until the new college comes into action, the members of its Committee have offered the Government college at Lahore an annual grant of 1600 rupees, on the condition that the study of Urdu and Persian be favourably regarded and encouraged.

Stimulated by the example of the Punjab, the inhabitants of the North-West wish to have a similar institution for themselves, to be located in the imperial palace at Delhi, that in those deserted halls, where now the spider weaves its web, the native may prosecute his studies.

When the Prince Buland-Akhtar, heir presumptive of the Masnad of Jonagarh,* was about to commence his education, a Bismillah was held in that city in July 1868, at which were present a great number of functionaries and notables, of Sheikhs and Ulemas. On this occasion the preceptor of the young prince, Mohammed Khairat Ali, delivered in Hindustanee the following address.

“Before we commence the education of the heir presumptive, it will be useful to say some words in praise of knowledge. All knowledge is useful and profitable, for, as a philosopher has said, knowledge is better than ignorance.

“Let those who value instruction be aware that God, who has created so many things in the world, has assigned the first rank to science. To know the formation of existing things, their mode of life, and their properties, in this consists science. Science is the

* In the peninsula of Kattywar, province of Guzerat.

light ; ignorance is the obscurity : science is the soul of the world, without which the world is nothing more than a body without a soul. Science is our guide, without which we go astray. Science is riches ; ignorance, poverty : science is honour ; ignorance, degradation. One is raised by knowledge, one is debased by ignorance.

“ Man, by his intelligence, his judgment, and his perception of the difference between good and evil, is the most excellent of creatures. But it is by knowledge that his intelligence and judgment become so bright as to gift him with the perfect knowledge of good and evil, and thus the man becomes in truth a man. Knowledge can alone enable a man to comprehend what he is, and how he came to be such, whence he comes, and whither he is going ; and so soon as a man knows himself, then he knows God. Then, according to his capacity, he comes to understand that order of nature which God has created ; He appreciates His divine power, and how it is that He rules everything and watches over everything. In short, knowledge lightens up the affairs of this world, and those which relate to religion ; and the tongue of man cannot worthily set forth its praises.

“ There are two branches of knowledge—that which relates to spiritual things, and that which concerns temporal things. There is nothing beyond these, inasmuch as by one of them we know God, by the other nature. To attain this knowledge should be our earnest endeavour ; while, at the same time, we be careful to acknowledge that it is only by the favour of heaven, and by a divine gift, that we can acquire it. . . .

“ But if knowledge be good for men in general, much more is it necessary for those whom God has appointed to govern. They need to study how they may so wisely administer affairs as to secure the tranquillity and happiness of their subjects, the contentment of the army, and the well-being of all. They should exert themselves to diffuse the blessings of education, not only in the interests of their subjects, but on their own account, for then their subjects will be in a position to render to them valuable help when occasion requires it.”

There is much in such an address to make us pause and think ; much that is hopeful, much that is uncertain. We wish to know whereabouts this noble is. He is evidently convinced that mere secular knowledge will not avail for man ; that, without religious knowledge, it must be defective in its action. Where, then, is this so necessary religious knowledge to be had ? Is it, by human laboriousness, to be dug like gold out of the earth, or must it come like a ray of light from heaven ? Is it to be had by searching and discovery, or by revelation ? Let the latter be conceded, and then the question narrows to this—Has there been a revelation, and where is it to be found ? There are numerous pretenders. Their existence shows the conviction of the human mind that a revelation is needed, and that a revelation has been given. In that admission, the Mohammedan, the Hindu, are in advance of the Brahma Somaj and the rationalists of Europe. The latter have, in this respect, so retrograded, that they require to be taught the alphabet, the first elements of religious life. But in reference to those who admit this necessity, then comes the further question, Which is the true revelation ? Unquestionably that, the messengers of which, in the miracles they wrought, presented to the world the credentials of their divine mission. The revelation contained in the Bible is so accredited. Every step of its development is marked by miraculous interferences, facts which cannot be controverted, and the performance of which stamped the message with the royalty of God. In the sacred history, truths and miracles are interwoven with each other. The history is not like the Book of Mormon, a posthumous history, recording matters, concerning the truth or falsehood of which there is no one to give evidence, inasmuch as the generation in whose presence such things are said to have been wrought, are admitted to have died long ago. On the contrary, the New-Testament facts—and the same is true of the Old Testament—constitute a cotermpo-

aneous history. They assume that the parties into whose hands these books first came, knew, by their own personal knowledge, that the facts recorded therein were true. Suppose they knew nothing of such things, of the passage of the Red Sea, of the manna, of the crossing of Jordan on the dry land, of the supernatural darkness which veiled the earth at the crucifixion, when there was no natural cause to which the phenomena could be attributed, of the many-tongued utterances of a number of illiterate Galileans on the day of Pentecost, when Jews, from so many parts of the world, heard them speak in their own tongues the wonderful works of God. Suppose that neither the Hebrews of the time of Moses, nor the Jews at the beginning of the Christian era, knew anything of, had ever heard of, the strange events which were said to have taken place in their own time, and before their own eyes, what would they have said? How great would have been their indignation! What would have become of the writings which attempted to palm such a monstrous deceit upon the world? Would they have been received? And, if they had not been received, how could they have come down to us? But they have come down to us; they have floated down the stream of time; they have done so because they had the buoyancy of truth. Had they borne upon them such a load of falsehood, they would have sunk at once when first launched. That they have come down to us proves their acceptance by those in whose hands they were first placed; and they received them, not because they were partial to their contents, but because they could not discredit the facts. Every miracle recorded on the pages of the Scripture carries with it precisely the same amount of demonstrative power which it did when first performed; and when we read of them, it is precisely the same as though we saw them with our eyes. They need not be repeated: on the page of Scripture they are permanized in life, and bear from age to age a living testimony to the truths with which they are interwoven, that those truths and that teaching are the true revelation of God.

Such considerations are for those who are at present outside the pale, and in the wilds of scepticism. There are numbers who prejudge the question. They will not look into the Christian Scriptures, because they say there is no proof that they are of God. If they would open the book and read, they would have proof.—“The entrance of Thy word giveth light, it giveth understanding to the simple.” But if they say, We will not bestow any attention on these writings, until you can first of all show us that they have some claim on us for consideration, such men are not to be regarded as inaccessible. There are arguments available, precisely adapted to their position, which, if duly urged, will so far prevail as at least to persuade them to the examination of the Christian books; and there is in India a class, and that a rapidly-increasing one, which requires to be so dealt with.

It is impossible to review, even in this cursory way, the various new phenomena which are rising to the surface of Indian life, without being convinced that a crisis has been reached in the history of that country; that India can no longer remain as she has been; that she is about to undergo a transformation, to emerge from the chrysalis in which she has been long imprisoned; and the question arises, Shall the change be for the better or the worse? Out of the serpent's root shall there come forth a cockatrice, and shall the fruit be a fiery flying serpent? How much, under God, depends on the zealous promptitude of Christian men! How disastrous to slack our hands at a moment such as this, and fail in our duty to this great country of India, this vast dependency, entrusted to our care that we may communicate to the millions of its people that Gospel which has been such a blessing to ourselves!

If it be asked, Is Christianity free to act?—has it obtained such a footing in India as to enable it to come forward with promptitude and decision at a juncture so important, and, by the blessing of God, lay hold to some extent on that large portion of the native mind,

which, loosed from its ancient moorings, is drifting out to sea without chart or compass?—we can reply that Christianity is in a position so to do. Christianity in India is no longer regarded as an extraneous and foreign element. It has laid hold upon the native soil and become naturalized. The process is not unlike that which has been so successfully adopted in regard to the Cinchona shrub. That invaluable febrifuge is not indigenous in India; yet how desirable if indeed it could be brought to adapt itself to the soil and climate of India, and so become naturalized? At least it was well worth while that the experiment should be made. The beginnings were small. The first plantings were made in selected spots, and, while they were yet in the delicacy of a transition state, were carefully watched and guarded against injurious influences. The experiment has succeeded: Cinchona plantations may now be found in various parts of India. They are the seed-plots, the nurseries. What they grow will be planted out. One wealthy native will obtain some plants, and assign them a place in his own garden, and in an unhealthy season, when fever is rife, the remedy will be close at hand. Many, who had been brought low, by its timely application being rescued from death, on their restoration to health will bear testimony to its value. Thus its virtues will become known, until, in every poor man's garden, some plants of it shall be found.

Would that men were as sensible of their spiritual maladies as they are of those which affect the body. Nevertheless, although not all, many do feel the plague of sin. Many of the heathen do. They are oppressed with the sense of it, but know not where to find relief. They cannot control their nature, and yet, unless controlled, it becomes ruinous in its propensities and destructive in action. It is as a burning fever in their veins. Where shall they find help? If pilgrimages, austerities, money expended on Brahmins, would have benefited them, the benefit must long ago have been secured, so diligent, so persistent have these disquieted heathen been in the use of such devices; but, like the woman in the Gospels, they are nothing bettered, nay, they grow worse. There is the one remedy, and but the one—"the leaves of the tree for the healing of the nations." This is the true Cinchona. There is scarcely a part of India in which there is not a plantation of it. In every province of India there is more or less of this native Christianity. In some districts the gardens are more extended, in others they are small, but everywhere the plants are thriving. A commencement has been made, the first great difficulty has been overcome. There are in existence such phenomena as Hindu Christians. Men begin to see that Christianity does not denationalize a man; that as Christianity does not impair the integrity of a man, but, by purifying him from what is injurious and debasing, restores his manhood to its true standard, so precisely with his nationality: it does not Anglicise him, or render him less a native than he was before, but it purifies and ennobles his nationality. It is a great point gained when people are enabled to understand that a man, by becoming a Christian, does not part sympathy with his own people, but is rendered more truly patriotic than he was before. It is a cause of thankfulness when men perceive that Christianity, in its essence, is neither Anglican nor Indian, but that "in every nation, he that feareth God and worketh righteousness is accepted of Him." Christianity does not take the man out of himself, out of his family, out of his nation, but a man, when he truly believes, brings Christianity within himself, and introduces it into the midst of his family and his nation. Christianity is not unknown in India. Except in remote places it has been heard of, talked of, and in every place the people know of some one or another who has become a Christian, and, if he be a genuine Christian, they know that he is the better for it, and not the worse; that the true Cinchona has told upon his character, and has improved it; that he is more chaste, more truthful, more charitable, more industrious and honest than in his heathen state; and that, notwithstanding their persistent use of heathen remedies, they are

themselves without improvement, nay, that their sin becomes more aggravated and intolerable in its working, they are induced by such examples to seek the same remedy.

Moreover, there are some remarkable persons who have become Christians, and who stand out prominently before their countrymen.

One of the most recent of these instances is that of Imad-ud-deen, recently ordained by the Bishop of Calcutta at Umritsur. When only sixteen years of age, the subject of religion attracted his attention, and, that he might inform himself the better, he was much with the Ulemas and Fakirs; he frequented the mosques and Mussulman convents; he learned the Mussulman law, the interpretation of the Koran, and the words of Mohammed. Thrown in the way of some Christians, he began to doubt the truth of Mohammedanism, and confessed these doubts to his teachers, who tried to satisfy him. The result was, that he abandoned his religious studies, and gave himself up to those which were of a literary and scientific character. But this did not embarrass him of his doubts: they came back again and again, and, to get rid of them, he became a Soofi, and gave himself up to contemplation. He spoke but little; he ate but little; he passed whole nights in reading the Koran, and held no intercourse with any except Mussulmans noted for their piety. Not contented with the punctual repetition of the five daily prayers which were enjoined, he added three more, one during the night, another at sunrising, and a third at breakfast. He went on pilgrimage to the tombs of Mohammedan saints; he wandered in the jungles, inflicting on himself austerities of unusual severity. Following the suggestions of some mystical book, he wrote the word "Allah," the Mohammedan word for "God," several thousand times on paper, and then with a pair of scissors separating each name, he wrapped them up in little balls of barley meal, and gave them to the fishes of the river to eat.

None of these things, however, satisfied him, neither the penances, nor the exercises of piety. Especially one verse of the Koran was as a thorn in his side: it ran thus—"There is not one from amongst you that will not go to hell: that is a decree unalterable and fixed." Well does M. de Tassy remark—"Quelle difference entre ce verset desesperant et l'assurance du salut promis a la foi en Nôtre-Seigneur Jésus-Christ!"

Still he continued faithful to Islamism, and even preached in the royal mosque at Agra against the Missionary Pfander, whose works on the Mohammedan controversy, translated into Hindustanee, had caused so great a sensation throughout the North-west Provinces, and had called forth many replies. In vain, however, he struggled; in vain he consulted the most renowned of the Mohammedan doctors: their answers satisfied him not, neither did they tranquillize his mind. He withdrew to his chamber and wept bitterly. Just then he heard of the conversion to Christianity of a very learned Mohammedan, the Moulvie Safdar Ali. Forthwith he set about reading the Pentateuch, the Gospels, and various books of controversy. In his difficulties and researches he was greatly assisted by an excellent and kind-hearted Christian, Mr. Mackintosh, the Principal of the normal school at Lahore; and eventually, after many inward conflicts and persecutions from without, he was baptized by the Rev. Robert Clark, at Lahore, on April, 29, 1866. He has since published several valuable works bearing on the Mohammedan question, and well fitted to disabuse his countrymen of the delusions under which they labour.

That the Mohammedans are alarmed is proved by this, that they have begun to preach after the example of the Missionaries, and that in the streets of Delhi may be seen placards announcing lectures in defence of Islamism, and with the avowed purpose of demonstrating its superiority. It appears, moreover, that discussions had been held from time to time between the Missionaries and certain Hindus and Mussulmans, but as the

defenders of the old systems became excited, and broke out into invectives, they were, at the desire of the authorities, given up. The same process is going on in Oude, where the Mussulmans, whether Sunnites or Schities, preach in the bazaars in reply to the Missionaries; and the "Awadh Akhbar" expresses its hope that the learned Hindus and Mussulmans of other cities will follow the example of Lucknow and Delhi, and give themselves, in their respective localities, to this good work, without, however, permitting themselves to be betrayed into the use of contemptuous expressions against the Christian religion."

There was a time when learned natives despised Christianity too much to descend into the arena of controversy. They wrapped themselves up in sullen dignity, and stood aloof. But that time has passed by. They can no longer shut their eyes to the great changes which are in progress. The ancient creeds have become enfeebled, and that from various causes. They no longer hold the native mind with a grasp of iron; and the decay of their rule would be more apparent than it is, but that numbers, afraid to avow their convictions, externally conform, although in their hearts they disbelieve in Shiva and Vishnu; while amongst this enfeebling of the old superstitions, Christianity, although small in bulk, is well knitted together, resembling the pebble with which David smote the giant in his forehead.

It is time to work. There is an opportunity. With what an holy energy should we not labour to improve it to the glory of Christ and the salvation of men. Something no doubt has been done: our Cathedral Mission College at Calcutta is at work.

Our brethren French and Knott are at Lahore, with a view of christianizing the movement in favour of Oriental learning, which has manifested itself amongst the natives of the Punjab. Christian ladies are finding their way into the zenana, and doing the same with the movement in favour of female education. India is dotted with Christian enterprises. They are to be found in the secluded rural districts, in the densely populated cities. They manifest themselves in itinerancies, in schools, and all the numerous appliances which belong to Christian Missions in India. But numerous as they are, they are lamentably below the mark, and unequal to the urgency of the existing crisis. Their increase ought to be proportionate to the progress of the great movement in India, else will it get ahead of us, and leave us far behind. If we are in earnest, we must do more, far more than we have yet done, and that at once.

LOSSES IN THE MISSION FIELD.

How mysterious the providences of God! How unsearchable are His judgments, and His ways past finding out! The conflict so intense—for the Missionary arena is a battle-field—the contending forces so unequally matched! On the one side massive defences, the strongholds of Satan, raised up for the defence of his kingdom; on the other side a few earnest men, sent out by the Christian Church at home, whose conscience is so far awakened to the great duty of preaching the Gospel to the heathen, that she is constrained in some degree to recognise the duty, and yet is anxious to do so with as little of self-sacrifice as possible; and so the Church sends forth some; and these few men, in the spirit of Jonathan and his armour-bearer, are in the field, often so separated each from the other as to be unable, except by prayer, to help; and yet without discouragement, with resolution, they are setting about their work. So few are they, that each new arrival is eagerly welcomed, and the old soldiers who have been long in the field rejoice as they see their young brother buckling on his armour, and wish him many days, and results of a more decided character than they have themselves been privileged to gather in; when lo! there comes a sudden stroke, and the promising Missionary, whose arrival had caused

so much gladness, whose generous impulses, mingling with the experience of the elder Missionaries, seemed so well fitted to impart a new enthusiasm, is removed, and his place knows him no more. He came out to look on the grandeur of the work, and then to close his eyes; like Moses on the top of Pisgah, when he looked abroad upon the promised land, as in all its beauty and variety it lay expanded at his feet, but although he saw, he did not touch it. He crossed not the Jordan river into the land which flowed with milk and honey; he passed over the Jordan of death into the true Canaan, the better land. And so our young brother the Rev. R. F. Trench had just reached Lucknow, his first field of labour. He had looked forth upon its millions, and thought of the time when they should be won to Christ, and the crescent be superseded by the cross; when the mosques of Lucknow should be transformed into Christian churches, and the millions who had long lived in alienation from, because in ignorance of, God, should bow the knee to Him whom the Father hath highly exalted. No doubt every true Missionary grasps the future. He prepares himself for present difficulties by a realization of future victories, and, borrowing help from the assurance of eventual success, goes forward hopefully to his work. No doubt our young brother thus looked forward to the time when Oude should be the Lord's, and trusted that, in bringing about so glorious a consummation, he should be permitted to share. But the Lord, for wise purposes, willed that it should be otherwise. Shall we question? Shall we ask, Why, when there are so few, has this promising young Missionary been removed? We cannot say. All that He has been pleased to tell us is this, "What I do thou knowest not now, but thou shalt know hereafter." Shall we take nothing on trust? Surely the cause of Missions is dearer to Him than it can be to us. What if the death of a young Missionary should be as Elisha's grave, into which, so soon as a dead body was cast, the dead revived and stood upon his feet? What if God willed to work by the Missionary's death, rather than by the Missionary's life, and purposes so to use it that his death shall quicken more dead souls than his life should have done had it been devoted and prolonged? This we are assured of, that no life has ever been poured out in self sacrifice on the Mission field, and yet poured out in vain. It fertilizes the soil. It prepares it to receive the seed. It removes prejudices. It makes men think. They are led to ask, "Why did this young man come out? Why did his friends surrender him? He might have stayed at home and lived, as many do, an easy, ordinary life. Instead of this, he came out here to a foreign land, where there is so much risk to life, and he died young, instead of remaining at home and dying old. What moved him? He obtained by doing so no pecuniary advantage. If he had lived amongst us twenty years he never would have been rich. We can understand what brings other men out. There are prizes connected with this world to be reaped. In his case there were none. Surely it must have been in love to us that he did so. He felt for us. He deemed us to be in darkness, and needing help. Could it indeed be that he was right? Is it true that we are not only dark, but so familiarized with darkness that we are not conscious of it? We do not see such movements amongst ourselves. We have a religion diverse from that of the Feringhee. We must needs think it the superior one, else we should not adhere to it. Yet if such be our conviction, we do nothing to impart it to the Feringhees and other people who are without it: our young men do not devote themselves to the work of propagating Mohammedanism throughout the world. And somehow our religion does not spread. Once it did, but it was by fire and sword; and our Molvies tell us that we must make use of them again, and that it is our duty so to do. But Christians do not use them, and yet Christianity spreads; so much so, that, instead of gaining new adherents, we can scarcely hold our own. What Mohammedanism can only do by force of arms, Christianity does by an inherent power. It persuades, while we compel."

The Mohammedans of Lucknow are a thinking people. Their religion failed them at

a great crisis. They rose to fight under its banner, and they thought that, under its protection, they would be invulnerable, and, lo ! they were ignominiously defeated ; and as their faith could not defend them, they seem disposed to let it defend itself. But it does not appear as though it could do so, and they are not unobservant, but very interested spectators of the conflict that is going on between the Koran and the Bible.

Certainly we do need at this present moment the putting forth of a divine power. At home we need it, abroad we need it. At home we need it, where there is so much of a retrograde movement ; where, in some even of our parish churches, the simplicity of our Protestant worship is set aside to make room for tawdry imitations of Rome ; where, instead of the hearty response of an intelligent congregation, the responsive part of the service, which is the heritage of the laity, is taken from them, and entrusted to chorister boys, who, whatever may be their voices, lack an essential element of sacred music—devotion, and, as their hearts are not in tune, often forget to keep their voices in tune, and hurt the ear ; where, instead of the Lord's board, around which the worshippers are to "eat this bread and drink this cup," as a sacrament or sign of the body and blood of Christ, there is the altar, and the reredos, and the silver crucifix, and the flowers, and a mystic locality set up, where Christ is supposed to be objectively present, and by the priest to be sacrificially offered, and where, as the Host, He is to be adored. Who can venture into this description of church and not have his spirit wrung, his heart pained, and not feel that there is a great blight spreading over the land. And how shall it be stayed ? God can alone do it. The enemy is coming in like a flood : we need that "the Spirit of the Lord should lift up a standard against him." What can we do so well as to implore in earnest prayer His interference on behalf of our church and country, pleading with holy Daniel of old, "O my God, incline thine ears and hear, open thine eyes and behold our desolations ; for we do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Lord, hear, O Lord, forgive, O Lord, hearken and do : defer not, for Thy own sake, O my God."

And abroad, how glorious India would be were she to arise and put on the beautiful garments of a transparent Christianity ; if, catching up the standard of distinctive truth which is falling from our hands, she were to rebuke us for our unfaithfulness, and bid us fall back into the rear until we had recovered our strength, while she placed herself in the gap. God knows we do need some unlooked for help. What if it should come out of the Mission field, out of India ? There has been much preparatory work done there ; there has been much seed sown ; there is a wide-spread contempt for the immoral legends called religion, which held the forefathers of the present generation in chains of darkness ; there is an extensive acquaintance with the leading truths of Christianity. There are numbers who are persuaded of its truth, although they have not courage to avow their convictions ; there are many who are in secret Christians, but no more. What is wanted ? The breath of God.—"Come, O breath ! and breathe on these slain that they may live ;" then indeed should they stand up "upon their feet, an exceeding great army."

It is God's interference that is needed ; God's power that we want ; a stronger conviction of this upon the hearts of His people, and more earnest prayer that it might be granted. A great crisis has arrived. Surely we may say, "It is time for Thee, Lord, that thou put forth thine hand and work. Thine enemies war in the midst of Thy congregations ; they set up their ensigns for tokens. O Lord, how long shall the adversary reproach ? Shall the enemy blaspheme Thy name for ever ? Why withdrawest thou Thy hand, even Thy right hand ? Pluck it out of Thy bosom, for God is my king of old, working salvation in the midst of the earth."

This is what is needed—the cry of His people. "They cried, and their cry came unto God." Perhaps our cry has not yet reached its full earnestness. That it may be more earnest, it may be the Lord's pleasure to put upon us more pressure, precisely as He

dealt with the Syro-Phœnician woman. His answers shut her up more and more in a strait, and she felt there was nothing left for her to do, but that her cry for help should become more and more intense. Discouraging dispensations may bring us still more low. The wood was put in order, and the bullock cut in pieces and laid on the wood, but before the fire of the Lord fell four barrels filled with water were poured upon the burnt sacrifice and on the wood, and Elijah said, "Do it the second time, and they did it the second time; and he said, Do it the third time, and they did it the third time, until the water ran round about the altar," and the trench about the altar, as great as would contain two measures of seed, was also filled with water. There was thus a superabundance of the element that extinguishes fire. Under such circumstances, no fire could have been kindled that had its origin from earth. But then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. The effects were supernatural; even the dullest and most carnally-minded were compelled to see it, and the cry was, "The Lord He is the God! the Lord He is the God!"

Our position is similar. They who are on the Lord's side wish to recal the world to His service. The altar has been built, the sacrifice prepared, the wood laid in order. The means have been used, and we expect a blessing from on high. But first, at the Lord's command, floods of discouragement are poured upon our work. Shall we despond and be tempted to give up the work in hopelessness? Nay! the greater the difficulty, the more hopeless a successful issue in man's eyes, the nearer God is, and when we least expect it the fire will fall from heaven.

Let us refer to another trial and discouragement on our Indian Mission field.

We lose not only the young Missionary, but we are often deprived of those who have gained experience, and qualified themselves by much labour for the work they have to do. The young Missionary, on his arrival, has much to do before he is equipped for the warfare. But the experienced Missionary has won the language and made it his own. His tongue can adapt itself to its utterances, and he can use it fluently, he knows the minds of the people, their habits of thought, how best to reach them; and they know him: he is no stranger to them. He has been among their villages; he has not confined himself to the bazaars of the city; he has itinerated throughout the country districts. They have seen him at their choultries. They have visited him at his tents, where he has been in conversation with the headmen of the villages, and have heard them ask him questions, which he kindly answered. And now this able and zealous and experienced Missionary, who has gained such influence, and is so well fitted to do good, is suddenly struck down with illness, and must needs, if life is to be saved, return home. Is it not astonishing that the Lord's work progresses at all? To many it seems not unlike the stone, which the fabled toiler of ancient lore rolled up the hill, only that it might slip back. So it seems to man in his impatience. Each new effort is met by a new difficulty, and we are tempted to say, "We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." But it is not so. Let a term of years be taken, and then there will be no doubt that there has been great progress. But when we have ascertained this to be the case, we may well exclaim, "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working."

Here is one of the instances to which we have referred, a Missionary, zealous and experienced, loving his work, and yet obliged to leave it from failure of health.

PARTING ADDRESS.

On the 20th of April a meeting of Europeans and native Christians took place in the Church Mission House, Girgaum, C. E. Chapman, Esq., in the chair, for the purpose of presenting addresses to departing Missionaries.

To the Rev. ANDREW HOLLINGWORTH FROST, M.A., Missionary of the Nasik Mission, Church Missionary Society, Western-India
 REVEREND AND DEAR SIR,—We, the undersigned, beg leave to express to you in our own behalf, and also in behalf of the native

Christian community the great pain and sorrow we feel at your approaching departure from amongst us. When, sixteen years ago, you landed in India, our feelings were quite different from what they are now. The very fact of a European coming out to India as a Missionary fails not to excite feelings of respect and gratitude. Some come out to amass wealth by their learning or trade; others to gain earthly honours and glory, or to take a prominent part in the Government of this country: all these have some sacrifices to make—some difficulties to overcome; but they are, nevertheless, not to be compared with the sacrifices and difficulties of a Christian Missionary. The Missionary leaves his country with far different objects in view. He comes to a strange country, and to a strange people, to impart to them the unsearchable riches of Christ, bearing cheerfully the heat and burden of the day, and proclaiming his great Master's message to the benighted souls around him. He has not unfrequently to put up with insults and abuses from those whom he longs to civilize, and, above all, to christianize.

We are aware of the great and many sacrifices you have had to make. Your abilities and high University honours would have easily secured for you posts of importance; but, setting aside all worldly advancement, you have preferred becoming a humble Missionary, adopting this country as your own, and regarding the natives as your friends and brethren.

For nearly ten years you have energetically and zealously preached the Gospel in the Nasik district. The method of your itineration was by no means easy. To carry it out required much patience, perseverance and self-denial, qualities which so much adorn the Christian character. One or two of us have had the happiness of being associated with you, and can testify how methodically the work has been carried on. Remembering the divine declaration that "My word shall not return unto me void," we look forward to the time when the blessed seed thus sown will spring up and bear fruit to the praise and glory of the Lord.

We have much pleasure in tendering you our best thanks for all the valuable assistance you have effectually rendered in revising and simplifying the Mahrathi Prayer-book, for promoting by your life and conversation every Christian virtue, and discouraging every thing that tends to lower the Christian character and bring reproach upon the name of Christ. Most of us have had the happiness of being personally acquainted with you for years past: your house and heart were ever

open to receive us. We have enjoyed at all times your hearty sympathy in our troubles, and your valuable advice in our perplexities. The remembrance of all this will be very gratefully cherished by us.

Mrs. Frost has joined you in all your noble endeavours for the spread of the Gospel. While you were engaged in your labour of love with the male congregations, she has not neglected to bring the poor ignorant women under the sound of the Gospel. The little girls' school which she kept up for some years under her own motherly superintendence will bear its own fruit in time. We need not say how glad and how happy we shall be to welcome you again to our shores, for we need able, willing and pious Missionaries for the evangelization of India; hence we cannot afford to lose you altogether. And now, in bidding you and Mrs. Frost farewell, we thank you for all your kindness to us and our families, and pray that you may enjoy many years of health and happiness in your dear native land, and we wish you all the grace, strength and comfort you may require, whether in your private capacity, or in the discharge of such responsible duties as may be committed to your trust in the providence of the Most High.

In conclusion, we beg your kind acceptance of a small drinking-cup for yourself and a sandal-wood box for Mrs. Frost, as a small token of the respect, love and affection in which we hold you.

We remain,

REV. and DEAR SIR,

Yours very affectionately,

JAMES WILSON, C. M. S.

S. KHARSEDJI, Postmaster,
Sholapoor.

VENKATROW NARAYAN.

SAGUNA HARI.

SHAHOO DAJI, American Mis-
sion.

VISHNOO BHASKAR, ditto.

RUTTONJI NOWROJI, C. M. S.

APPAJI BAPUJI, C. M. S.

Bombay, 20th April, 1869.

REPLY OF MR. FROST.

MY DEAR FRIENDS,—There is an old proverb that "coming events cast their shadows before." I am glad I discerned shadowy outlines over my path that made me think. The chapatties of 1857 were the forerunners of the mutiny; so have a few peculiar words prepared me for this loving mutiny of my friends, whereby I should be compelled to accept this beautiful gift at your hands. In this attack upon my nerves I felt

that forewarned is forearmed, so I sought how I might check the quickened pulse and steady the tremor of the voice. Suddenly the happy thought struck me, that, when Addresses are presented to Her Majesty, the Royal nerves are not suffered to be excited by extempore replies; then why should not loyal subjects of our Queen have *their* nerves protected! So I decided to put on paper a few words as they rise and overflow from my heart at the thought of your Christian regard for me. I know you will need no apology for my doing this, and will suffer me thus to avoid an excitement that, on the eve of my departure, I could ill bear.

But, my dear friends, I needed no such substantial token of your kind feelings towards me. On such occasions *gratitude* has been urged as a plea for such gifts; nay, rather let it be to me the memorial of your Christian love—then how greatly shall I prize it. It is true that, fifteen years ago, I left home and friends for you and your country; and it is for *you* to praise our heavenly Father with adoring gratitude that He has sent you, through strangers, the glorious Gospel, and for *them* to wonder that they should have been chosen to proclaim it to the people of other lands. But when the messenger and those to whom he is sent are partakers of a common faith, the bond that unites them is loving sympathy as members of one body, whose head is Christ. I rejoice that, in our opportunities of varied intercourse, this our union in Christ has been always realized. Oh let us, on the eve of this long separation, cherish the precious truth that we continue through grace united in the bonds of an everlasting covenant.

It is a great sorrow to me, my dear friends, to be quitting India so soon after my return. When I left England, my parting from my parents was solemn and affecting, for it was well-known I intended to stay here for life. How true it is that man proposes but God disposes. And here I wish to record that, whatever have been the trials and disappointed hopes by which at times my Missionary life may have been saddened, however humbling the convictions often felt that I was utterly unfit for a work so great, I have never once regretted the step I took fifteen years ago, for there are compensations made by Christ to His people when they have honestly made this sacrifice for Him, which I think are peculiarly the Missionary's privilege. Chief among these I reckon the sweetness and happiness of Christian friendship. Believe me, my dear friends, the privilege of your Christian affection has always been deeply and gratefully valued by me, and I feel sure

that I shall have a place still in your hearts, and shall be remembered—where I most desire to be remembered—at the throne of grace. Oh that these holy bonds of Christian love, that have hitherto bound us so closely to each other, may ever strengthen and cheer us as we tread our remaining path in life! In proportion to the happiness of our past intercourse is our sorrow at parting. I might have borne it better had you not shown me so kindly your own regret. But with us, who come here for your country's highest good, there is another sorrow often painfully felt, for we remember what manner of men we should have been among you—the zeal, the faithfulness, the self-denial, the holiness of character we ought to have shown. Alas! how few of us can say, "Be ye followers of me, even as I have been of Christ." Whenever we have failed in this imitation of Christ we may have done you a serious injury; but I trust you have learned to "cease from man," and to look only to Jesus: for remember always it may be your joy in the great day to find that you have stimulated the zeal and excited the watchfulness of your foreign brethren. I thank God that He has often helped me through you, and I humbly trust there may ever exist a realization of our common danger, and a longing desire to help each other in our heavenward course. With some of you it has been my happiness to be associated in the work of the Gospel, and from those days have been stored up many hallowed memories—memories gratefully cherished of the days when we learnt to know and love each other in the Lord, and the foundations were laid of an enduring friendship. In parting from you, my heart's desire is that you may cultivate in yourselves and those within your influence, the spirit of Christian love, kindness, meekness, longsuffering, forgiving one another, even as you hope that God for Christ's sake hath forgiven you. Let your heart be enlarged to take within its embrace all who love the Lord Jesus Christ in sincerity, for Divine Wisdom has thus ordained that the world may know that Jesus came from the Father, and that you are his disciples indeed. And now, my dear friends, with a full heart I "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 them that are sanctified;" and may the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son Jesus our Lord, and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always, Amen.

The Rev. S. B. Fairbank, of the American Mission, was then invited by the Chairman to speak, and he complied. He said he would add a few words with more pleasure because he had noticed that the subscribers to the testimonials belonged to various Missionary Societies, and yet joined heartily in presenting these mementoes of love, and respect and gratitude to these servants of Christ, whom He has seen fit to call away from the work in which they were so efficient. He rejoiced in this unity of spirit and these bonds of peace. Though belonging to a different religious denomination and a different country, he recognised in these co-workers the image of Christ. He believed that brother Frost was joined to the same Head with himself, and so would call him brother. The addresses and remarks had all expressed *regret*, and doubtless the prominent feeling in the minds of those who go as well as of those who stay is a feeling of regret, or rather sorrow, that it is necessary for them to go. Our hearts have been often torn of late by the removal from us of those who loved to work here for the good of souls. He had had the pleasure, sixteen years ago, of joining with others in welcoming Brother Frost and his partner when they first arrived in Bombay, and afterwards had been allowed to go as they went to the rural districts of the Deccan, and engage in itinerating and other evangelistic work for the villagers; so that he appreciated the abundant labours in which Brother Frost had been so laborious and

successful. Many ladies in this country find their family cares an intolerable burden, but Mrs. Frost had besides found time not only for superintending, but also for engaging personally in wide-spread work in zenanas, and for the women of Bombay as opportunity offered. How can we express anything but sorrow on their leaving these important fields of labour. But we know they will do all they can for the cause wherever Providence sends them, and will endeavour to send others to fill the vacancies in our ranks. They are sadly thinned, and others of us are faint and weary, or growing old at our posts, and those who go will unite with us in praying that the Lord will send more labourers into His harvest.

There is an encouraging thought in this connexion. We who came from distant lands are diminished and brought low. But there is an agency that is daily growing more valuable and efficient. Even among the villages, pastors have been ordained over churches, and are reaping golden opinions, and becoming a force in the community. We have here with us to-day Pastor Appaji and Pastor Vishnupant, as well as other preachers of the Gospel raised up from among the natives of India, even such as Mr. Dhanjibhai, ranking as a brother Missionary. "Instead of the fathers shall be the children." We are willing to decrease, if they may increase, and to believe that in some way God will carry forward His work.

THE INDIAN ZENANA MISSION.

AMONGST the many doors opened for usefulness in India, none can be regarded as of more importance than that remarkable yielding of native prejudice which gives opportunity of access to the women of India. Their numbers, their influence, are vast, and hitherto these forces have been entirely against us. Barbarous prejudices doomed the native female to ignorance. It was ruled that the attempt to impart to her knowledge would be useless, for she was incapable of receiving it, and that her being so constituted was a happy providence, because the imbibing of knowledge, while it ennobled the man would only deteriorate the woman. This barrier has been broken down. The education of the man necessitates that of the woman. He looks for intellectual companionship, and he does not find it. His wife can neither read nor write, and she mingles with European society, and learns to appreciate the excellence of that domestic arrangement, which assigns to the English lady the first place in her husband's house, and the culture which enables her to fill that place with elegance and propriety. In the home of his English friend he finds many things to admire—"the fruitful vine by the sides of his house, and the olive plants round about his table." Compared with this, his own house is dull. The females of his establishment are cooped up within the zenana, like gaudily plumaged birds within a gilded cage, and he dare not venture to open the door, and permit them to come forth, for although the feathers are beautiful, the notes uttered are harsh and discordant.

Hence, *ex necessitate rerum*, the door of the zenana has been opened, and the English lady, who had long been waiting outside, is cautiously, and almost reluctantly, permitted to enter in. Thus a beginning was made, and the door is not likely to close again, for the ladies have found the light so pleasant that they wish it to have free entrance.

The first effort for the improvement of the native female was made in the form of schools, a Society for promoting female education in Calcutta and its vicinity being established in 1821, but as the movement progressed it became evident that some new agency was requisite. That the higher-caste ladies would attend the schools was out of the question, but they might be reached in the zenanas which had begun to open, and "The Calcutta Normal School" was established by English ladies resident in Calcutta, with the object of training up as zenana teachers European and Native Christians.

In 1857 the two classes of schools, the Central School for the lower classes, and the Calcutta Normal School for the upper classes, were amalgamated. It was then decided to enlarge, as far as circumstances permitted, the operations of the Society, so that the whole of British India should be regarded as its aim and object, and it was designated. "The Indian Female Normal School and Instruction Society."

Some information as to the different branches of the work may be interesting, and draw out sympathy and active help on the part of friends at home,

The Normal Training School is superintended by well-educated English ladies. Ten pupils can be received at one time, who, during a course of three years, receive all the instruction which is requisite to fit them for their future duties; and especially is it desired, that, through the grace of God, they should have that essential qualification for Missionary work to which Paul refers—"the love of Christ constraineth us." About sixty pupils have passed through the Institution: of these, several are still at work, having laboured, some for eleven years, others for lesser periods. Similar Institutions ought to be multiplied over India, until every language should have its Training School for female teachers.

The Zenana visitation next claims our attention, and we avail ourselves of a very admirable summary of this department, which appeared in the First Annual Report of the "Suffolk Association of the Indian Zenana Mission."

Bengal Presidency.—It was not until 1855, three years after the Normal was established, that the first long-wished-for opening for zenana visitation occurred; some educated native gentlemen having expressed their willingness to engage and pay European teachers for their families, and that, too, on the distinct understanding that they might be free to impart religious instruction. Facts of this kind, to which many more may now be added, will satisfy any, who, not knowing the circumstances of the case, may have fears lest the women should be taught against the wishes of their husbands, for not only do their husbands *desire* them to be taught, but also *pay* for their education.

The beginning thus once made, the progress of this branch of the work was truly astonishing. The demand for teachers soon exceeded the supply, so that, at the end of ten years (in 1866), no fewer than forty-eight zenanas, containing an aggregate of 123 pupils, were visited officially for inspection by Mrs. Woodrow, the wife of Her Majesty's Inspector of

Schools, and her report was in every respect satisfactory.

The Society's present staff of zenana teachers in Calcutta consists of five English ladies and eight native-female teachers: two of the latter are truly superior women, and have been engaged in the work since 1862; and there are also, in the same Presidency, agents of the Society stationed at Benares, Lucknow, Meerut and Lahore.

Bombay Presidency.—The Society's work at this station is very peculiar and interesting, it being entirely carried on by two native Brahminee ladies—the wife and daughter of the Rev. Hari Ramchundra, a convert to Christianity. Suggoona, the daughter, has been employed by the Society since 1862, the mother, Rhadabaie, since 1866. Of Suggoona when a child, Mrs. Colin Mackenzie, in her work, "The Zenana, Camp and Court," thus speaks—"She is a sweet child about eight, in whom there is as much evidence of a renewed heart as a child of her age can give. Her sense of right is very strong. Every one knows

that nothing can induce her to tell a falsehood. She is an excellent scholar: she loves to learn, and often retires to pray; and when she hears of any one joining the church her whole countenance lights up with joy. She has a very Brahminical expression, fair and intelligent, and the haughty air is softened into a quiet majesty I never saw equalled in a child."

The following is an extract from one of Suggoona's interesting monthly journals, written by herself in English—"My visits here in Bombay are chiefly among the high-caste Brahmins. At present there is a great cry for reform and female education, and the women are very anxious to learn. To some houses this is the only pretext by which we can gain access, although of course we make it a point never to leave without reading a portion of Scripture. There are twelve of these high-caste families that I visit, as well as many of the middle and lower classes. On Saturdays, mother and I chiefly devote ourselves to the Jews, or Beni-Israel, of whom there is a large population, and we find them very interesting as the remnant people of God. The work, however, has but just begun, and we cannot expect both sowing and reaping to come together: we must have patience, knowing that, if we are faithful to our work, the Lord is sure to reward us in due time with an abundant harvest."

Madras Presidency.—In this Presidency the Society occupies two stations, Madras itself, and Trevandrum. In the former the work is hardly begun, but in the latter there has been a lady Missionary since 1864 (Miss Blandford), who has had to make her way entirely alone. Miss Blandford left England in September 1862, and reached Madras in December the same year. She then proceeded to Travancore, and, after studying the language for one year, she was invited to Trevandrum, the seat of the native government, by order of the Maharajah or King, through his Dewan or Prime Minister, Sir T. Madava Row. Here she opened a school in November 1864, consisting of four pupils, of whom two were the niece and daughter of the Prime

Minister. A few brief extracts from Miss Blandford's letters will show the way in which the school gradually progressed from that time until it reached its present number of more than fifty pupils. On April 22, 1865, she writes—"I have still the four pupils who first came to me: all the other families still hold aloof: why they do so I cannot imagine." In July the same year Miss Blandford reports a little further progress: she writes—"I am sure you will praise God with me when you read the enclosed letter from the first Prince, and learn that I have been teaching his wife for the last month." The next invitation was to the palace. "The palace doors (she says) are at last open to me. I go there now three times a week to teach both the Ranees. My pupils also at the school are gradually increasing: now I have four Brahmin and three Sudra girls, enough to rejoice my heart and cause me to feel that the Lord is working with me and helping me." Passing on now to the year 1868, we have, in a letter dated March 25, a most interesting account of a fête at her schools given in honor of Lord and Lady Napier's visit, at which the King himself was present, and distributed the prizes to the happy children. On June 8, the same year, Miss Blandford thus speaks of her pupils—"My school girls are becoming every day fonder of learning; they are so happy and good, and seem so to enjoy their lessons. I am often surprised at the ease I have in managing them. Fancy forty-nine English girls, how much trouble they would give!" And lastly, on August 8, 1868, Miss Blandford thus reviews her work—"My school was opened November 3, 1864. Yes! it is wonderful to look back on that day! Only three girls and one little boy were with me that morning; now I have more than fifty pupils. If I could only make the day longer I might have more houses open to me, in addition to the five hours and a half daily spent in my school. I do not wish to spend less time in the school until I have efficient aid from England, because each child will, as the head of some future family, have great influence for good."

Private letters from ladies engaged in visiting zenanas have passed through our hands. We have been privileged to read them, but are not allowed to publish them, and this we can understand, for the work is yet in its infancy; national prejudice has only partially given way. There are many learning, but they do so in secret. They tremble at publicity, and shrink from it as the sensitive plant does from the hand that would touch it. We cannot therefore mention either place or names; but this we know, that in the perusal of them we were deeply interested. The devotedness of the lady-teachers, their tact, never forcing their way, but patiently abiding their opportunity, availing themselves of the season of affliction, winning their way by sympathy and kindness, patient under discouragements, prayerfully looking for guidance in all their essays, and

so thankful when a new zenana opened and a new pupil was gained from inattention to interest—all combined to form a pleasant picture of the Christian work in progress amongst the native ladies of India.

We can well conceive how captivating such an employment must be. It is pleasant in the spring season to watch the opening of the buds and flowers; how, under genial influences, they open and expand, and, as they do so, what hidden beauties are revealed, what delicious perfumes scent the air; and yet what a feeble type this of the opening of a soul to God; one which had been long shut up, hard and unimpressible, because in ignorance of God, and therefore alienated, until Christianity came with its promises of mercy, and then, as it was brought to bear upon that soul, line on line and precept on precept, here a little and there a little, the change came. How He whose eye is upon the heart of man delights when an immortal soul begins to open to Him: "I have heard Ephraim bemoaning himself;" "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth." Surely it is to such delights the church refers, when, her work being blessed and prospered, and many having turned to the Lord, she can eventually invite His notice for whom she lives and works—"Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, if the tender grape and the pomegranates bud forth."

What a field of usefulness for Christian ladies, who, at home, often know not how usefully to employ their Christian energies! Who would compare the narrowness of a sisterhood with such a heart-enlarging work like this? What a mistake to go out of the world, when the world needs the active energy of Christian men and women to go forth and make Christ known!

Surely the necessity for a Ladies' Society for the purpose of sending forth Female Missionaries to the women of India cannot be questioned, when we consider their number and their condition.

India contains one-seventh of the earth's population: of this population, one-half (or ninety millions) are women; of this ninety millions, sixty millions are adults, who, with the rarest exceptions, are wholly uneducated; while their daughters, the remaining thirty millions, are nearly all growing up in the darkest and deepest ignorance.

The condition also of this ninety millions of women is truly appalling. Their very birth is considered a disappointment. Morally and intellectually they are regarded as inferior to the other sex. Education has been denied them, not merely as unnecessary, but pernicious. They are married invariably whilst children. And monotonous as is the life of a bird in its cage, it is scarcely less monotonous than is the life of a Hindu woman in her husband's house. No existence, save that of a captive doomed to perpetual imprisonment, can be more dull, more colourless, and more unintellectual. The women's daily routine is usually as follows—their mornings are spent in bathing, attending to their household affairs, and eating their mid-day meal. About one or two o'clock, all the business being over for a while, they then sleep or look over their

jewels, and the younger women oil and tie up their long dark tresses with numberless strings called *dori*, twisted by them out of their own fallen locks. About six, the preparations for the evening meal commence, by eight or nine it is cooked and eaten, and then they sit on the terrace, sometimes joined by their neighbours, where they retail gossip, diversified now and then by a fairy tale, and, as sleep overcomes them, one after another they retire, lie down just as they are dressed, and go to sleep.

Should their husbands die (however young), they are supposed to be cursed by gods and fate; they are looked upon as an incumbrance to their families, and they must, as widows, subsist on poor and scanty diet, and wear the plainest and coarsest attire to the end of life.

Surely this condition of the women of India cannot be perpetuated. To allow this would be a scandal and a reproach to the Christian feeling of England. The people of this country, who exult in their freedom, who boast of their chivalry and Christian sentiments for womankind, and who, beyond all other nations, accept it as a principle that subject races are to be governed so that they may become civilized, happy and great, are bound alike by duty, by honour, by policy, by beneficence, to seek the elevation of our magnificent Eastern empire. And especially should

Christian Englishwomen strive that their Hindu sisters may share their freedom, their cultivation, their happiness, their piety, and their Christian privileges.

Let, then, the ladies and women of Christian

England unite and labour to raise up in this country a Female Missionary Society that shall rival in greatness and importance our noble Missionary Societies to the heathen world.

The Suffolk Association has begun well, having contributed in its first year 74*l.* 16*s.* to the funds of the Indian Zenana Mission.

HOME OPERATIONS.

A TREE has its roots as well as its branches, and between them there is an intimate relationship, for we do not know how the branches are to bear fruit unless the roots are healthfully at work, and, extracting the nourishment from the soil, supply it to the branches. So it is with a Missionary Society. There are the roots and also the branches. There is the Home work, and there is the Foreign work, and the healthful vigorous action of the one is indispensable to the growth and productiveness of the other.

The roots of a tree consist of the body of the root and the fibres. The latter are often very minute, yet are they the real roots, for by their action the nourishment is imbibed.

The body of the root, having a natural tendency to grow downwards, plunges deeply into the ground, and, throwing out new fibres, obtains new supplies. Thus the sap, so necessary to the growth and health of plants, is carried up to the highest branches of the tallest trees. How important these fibres! How injurious, nay how often fatal to the tree, to interfere with them: the torpid season of winter being passed, they are in full action.

The Church Missionary Society, like the tree, has its roots and their fibres. Our Associations throughout the country are provided with minute agencies of various kinds, whereby sympathy is stirred in different directions, and needful supplies obtained. To some of these we would refer, for the encouragement of those who are engaged in them. Minute as these agencies are, they fulfil important functions, and cannot be dispensed with.

There are the Working Parties, at which ladies meet together at stated times, and prepare those supplies which are so welcome to our Missionaries in remote places, such as our isolated stations in North-west America, where the climate is so rigorous, the necessities of the native race so great, and where the supplies which may be had upon the spot are so scant and dear. It would help on the work, and induce more to join in it, could the happy scenes be realized which at Christmas time occur at Moose, or Stanley, or Cumberland, when the bales of goods from England are opened, and the contents distributed amongst the eager children. That warm garment, thick and strong, somewhat more arduous than tatting or crochet-work, how snug and warm it looks upon that aged woman, who will now be enabled to get to church on many a Sunday, when otherwise she could not venture forth into the cold.

And then, again, along the Niger's banks, where Bishop Crowther and his fellow-workers are teaching the children of nature the truths and proprieties of Christian life, how valuable the lighter garments, the roundabouts &c., more numerous than the warmer clothing for the north-west, because they do not cost so much; or the silk robe of many colours, put together with such ingenuity at home, which conciliates some heathen, and disposes him to a favourable reception of the Missionaries.

And then, like every good work, these working parties work for the good of those

engaged in them. The ladies take a particular interest in the Mission which they help. They want to know more about it, and the accounts received from thence are read and listened to with eagerness, and, just as when the fire catches one stick it is sure to catch the others that are close by, so sympathy with one Mission extends to the whole work, and the members of well-conducted working parties are sure to be found amongst the most intelligent and active friends of the great Missionary work.

Again, there is the Missionary Basket, a department in the management of which we are not so conversant as with the working party, and we shall therefore avail ourselves of a tract entitled "a Lady's hints to enlarge the Home Operations of the Church Missionary Society," with a preface by the Rev. J. Mee, and which we take this opportunity of commending to the attention of the Society's friends.

On the subject of Missionary Baskets we find the following passage—

You may trace, in the Church Missionary Report, the history of some of these baskets for many years past; and you will generally find them marked by a steady progress.* Perhaps at first the beginnings may have been very small; the next year a slight advance appears; and so on in the next year again, and the next after that: the sum realized gradually creeps upward, until the basket that produced a sum of *one figure* as its starting-point finally culminates into *three!* Let the heartfelt cry of the originators and carriers-on of such successful labours be—"Not unto us, O Lord, not unto us, but unto Thy name give the praise." It is only as we look on ourselves as instruments in God's hands—as raised by Him to do His work, and account it as our highest privilege to have a corner in the vineyard appointed to us to labour in—that we shall really find our happiness in it. Self-seeking *may* creep into our best employments here; but if we would have the blessing of God to rest on our labours, and to prosper our handiwork, we must ask Him to make us lowly and of no account in our own eyes, and to give us a single eye to His glory alone: then all will go well with our work, be it to support a Missionary Basket, or to sustain any other effort of Christian usefulness.

But to return to our Missionary Baskets. The circumstances under which they are conducted vary much in different localities, both as to the way in which they are furnished, and the way in which they are emptied. They are often kept well-filled by a "work-

ing party" such as I have described; or, where a party of that kind does not exist, a few friends may combine to support them. They have proved equally successful in town and country—in a rich watering-place, or in a scattered agricultural parish; and they must, of course, be stocked according to the tastes and probable demands of the district.

To give a few very plain suggestions to those who are anxious to begin a Missionary Basket of their own, I would dwell on a few points as especially desirable to be kept in mind by those who are about to stock a basket.

And, as a *first* rule, it will be well to bear in mind that **USEFUL ARTICLES ARE GENERALLY SALEABLE**. I believe that Missionary Baskets have got into disrepute with some people, owing to an amount of useless things—deserving no better name than *rubbish*—which are apt to accumulate in them.

No basket can be considered complete unless it also count amongst its furniture a **STOCK OF CLOTHES FOR THE POOR**. Many are glad to give a shirt or warm petticoat to a poor man or woman, who would not like the trouble of making the garment. To such it is really a relief to have a Missionary Basket to which to turn, knowing they are sure to find in it exactly what they may require, and so benefit the Society and their poor friend at once.

Having now, as I hope, thoroughly won my reader over to a decision in favour of the manufacture of none but useful things, I would speak of a *second* point to be borne in mind; and that is as to fixing a fair price on the pretty and useful articles with which your basket is now presumed to be stocked. And this is a point on which, I believe, it is very possible to err. The warm-hearted supporters of a basket—full of zeal in the cause—are anxious to realize the highest possible profit on their goods. Bringing a little false logic to bear on the subject, they persuade themselves that, for so excellent an object, buyers must not mind articles being

* By reference, for instance, to pages 48, 114, 115, 120, 183, 199, 206, 211, 213, and 218 of the Annual Report 1867-68, we find recorded the proceeds of twelve Missionary Baskets, which alone amount to the sum of 438*l.* 15*s.* 3*d.* And these instances might easily be multiplied, both as regards Missionary Baskets, and also Sales of Work, which are entered in the Report under different heads.

at a rather high price. But the British public has an intense aversion to being, in any way, as it deems, imposed upon; and the Missionary Basket gets a name for extortion and immoderate charges. Other basket-supporters, hearing of this, take fright, and run into the opposite extreme of under-charging their goods; a more exceptional case, but still a mistake.

Now it seems to me that the matter of charges is one about which we cannot be too particular. My mind revolts from the idea of bringing anything like extortion, or exorbitant prices, into any connexion with Missionary work. To hear a person say, "I gave so-and-so for such a thing,—very dear,—but then it was out of a Missionary Basket," makes a certain indignation rise in my breast; for why should our good be thus evil spoken of? and why should Missionary Baskets get a name for high charges? I have a strong feeling that God's work must be done by clean hands; that is, by perfectly fair and honest

Another of the fibres may be indicated—Sales of work. The following very able letter from the Rev. G. T. Fox of Durham embodies all that we would wish to say—

I am desirous of conveying to the friends of the Church Missionary Society some information respecting our experience in this city, on a subject which I may entitle as "The Biennial Sale of Work and Books in the city of Durham for the Church Missionary Society,"

The idea of making an experiment of this kind first suggested itself to my own mind shortly after the opening of the new St. Nicholas church, and the attempt was made, in the year 1859, in the schoolroom and vestry, resulting in proceeds amounting to 72*l.* For three years previously a basket had been sent round, which yielded 14*l.* in 1856, 21*l.* in 1857, and 14*l.* in 1858. Encouraged by the result of the experiment we had made, we were induced to expand our ideas, and to hold the next sale in the new Town-hall in 1861, which yielded still more satisfactory results. The idea having seized hold of the friends of the Church Missionary Society in this city, who are neither few in number nor lukewarm in heart, "the Biennial Sale of Work and Books" has now become an established institution in our city, yielding, as you will see by the following statistics, results of a very gratifying kind:—1859, 72*l.*; 1861, 164*l.*; 1863, 170*l.*; 1865, 210*l.*; 1867, 336*l.*; 1869, 260*l.*; total 1212*l.*

I am well aware that some persons have a very strong prejudice against what are called "bazaars," and I confess that I am myself amongst the number; but my objection lies not against anything fundamental

means; and I would have Missionary Baskets characterized by a uniform principle of fairness in everything. It may seem a small thing to notice, but I would have all the work *thoroughly well done*; no slurring over any part of it with the observation, "It will do for the basket;" but good material used, the work strong and well done, and which would bear any amount of examination; and then, knowing that the work was all good and substantial, I would first calculate the cost of the material in each article, add to that a small sum for labour, and, to that, a *fair* amount of profit for the good of the cause, and let this total be the price. We cannot well insist too much on the importance of *conscientious integrity* with regard to everything connected with Missionary undertakings. "I have set the Lord always before me:" even in small and trivial-seeming things let what we do be done as unto Him, with the "single eye" of which we have spoken before; then all will be well.

and essential to their nature, but simply to the very improper and discreditable manner in which they are frequently conducted, and which has brought them into such just disrepute with respectable people.

Hence we have repudiated entirely the very name of "bazaar," and with it, I am confident, every thing which has brought bazaars into disrepute in past times, such as the charging extravagant prices for the goods—the practice of raffling, so near akin to gambling—the frivolous conduct and unseemly demeanour of young persons connected with the sale. After an experience of ten years, I can confidently affirm that I have not been able to detect any element of evil or impropriety connected with the administration, whilst I am fully persuaded, that, besides the satisfactory financial results for the Church Missionary Society, it has yielded others likewise, which every clergyman would naturally desire to develop in his congregation and parish.

In the first place, an increased spirit of liberality, and a more lively interest in the Missionary cause, in those who work or provide materials for the sale, and thus have their energies called forth in its behalf.

In the next place, it draws those who are interested in it more nearly together, and develops a more friendly spirit amongst the supporters of the Society. And with respect to the book department, I flatter myself it produces that most satisfactory of all results, commonly called, "killing two birds with one stone;" for whilst the proceeds of their sale

helps the Missionary cause, the perusal of the books is calculated to do good to the purchasers. The majority of the books are of a religious character, mixed up with others suitable for the entertainment of children, and I take very great pains in selecting them myself, so that edification and sound religious teaching may be their predominant character.

I realized from an early period that the expense and labour connected with the getting up of the sale were too great to justify the experiment of an annual repetition, and we have found that, by holding it on alternate years, a sufficient breathing-time is afforded to enable all parties to repeat the effort with freshness and vigour.

The book department has always been popular, and has gradually developed into a business on quite a large scale: the value of the books at one recent sale was sixty pounds, more than three-quarters of which were sold.

This suggests a reply to a natural question, What becomes of the goods not sold? With respect to the books, it has been usual to send what remain, to Seaton Carew, where the zealous friends of our Society keep up what may be called "a chronic basket," and where there is an increasing demand for books and other things. Our stocks left over this year were very scanty. Some donors claim the return of their unsold contributions,

whilst other portions either find an outlet at Seaton or some other place.

It is our uniform practice to open the sale with prayer, and to conclude it with praise, which, together with the Christian character of those who take an active part in its administration, is an ample guarantee for the propriety of its conduct, and its exemption from all those evils which have brought secular bazaars into disrepute.

The city of Durham only contains about fifteen thousand inhabitants, and the thought naturally occurs, Why should not many other towns of larger population and greater wealth employ the same agency for developing Missionary zeal, for circulating religious books, which often, by this means, find their way into unusual channels, and for adding largely to the funds of the Church Missionary Society.

The object of my making this communication public is to suggest the propriety of such an experiment to the friends of the Church Missionary Society in other towns, where circumstances will admit of its being made, and I feel quite sure, that if it be conducted with the same prudence, propriety and religious spirit, as have characterized our Durham sales, no discredit will ever be brought on the Church Missionary Society, or the religious character of the managers, whilst the same benefits which we have reaped, may be confidently anticipated.

One more agency, and that an important one—Juvenile Associations.

They ought to be worked on scriptural principles, and from scriptural motives. Such passages as these occur to the mind as suggesting the principle, and supplying the motive—"Whatsoever ye do, do all to the glory of God;" "let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." It is well, therefore, that the Association should be based upon a Bible class, the young people gathering around the Book of God, under effective superintendence, for spiritual instruction. This, with the blessing of God, will render them spiritually-minded, and, in proportion as they are so, will they prove to be valuable members of the Association.

They ought to be worked systematically, and by a regular organization, wheel within wheel, one supplementing another, and all working zealously together for a common object.

They ought to be provided with regularly-recurring Missionary meetings, supplying to them the information which will make them acquainted with the history of the Missions, and lead them to take a hearty interest in the work in which they are engaged. A prayerful spirit should be cultivated, everything taken in hand being begun, continued, and ended in prayer. The answer will not be withheld.

We know of one Association which has been worked on these principles, and the growth of which, from year to year, has been, so far, satisfactory—

1st year, 1864-65	-	-	-	-	-	£25
2nd year, 1865-66	-	-	-	-	-	36
3rd year, 1866-67	-	-	-	-	-	68
4th year, 1867-68	-	-	-	-	-	89
5th year, 1868-69	-	-	-	-	-	125

The following passage from the Tract already referred to may well conclude these remarks—

If there be "first the willing mind," ways and means will rapidly suggest themselves. And what is the *motive-power* that is to produce this "willing-mind?" To give it in inspired words, "THE LOVE OF CHRIST CONSTRAINETH US; BECAUSE WE THUS JUDGE, THAT IF ONE DIED FOR ALL, THEN WERE ALL DEAD :

"AND THAT HE DIED FOR ALL, THAT THEY WHICH LIVE SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, BUT UNTO HIM WHICH DIED FOR THEM, AND ROSE AGAIN."

Constrained by our grateful love to Him who has so loved us as to give Himself for us, a life of active service *must* follow. Here-
tofore we may have lived to ourselves alone, but if we are redeemed by His precious blood, *henceforth* we shall live unto Him.

As the old hymn has it,

"The rest of my days
I'll spend to His praise,
Who died the whole world to redeem;
Be they many or few,
They all are His due,
And all shall be given to Him."

I am persuaded that if Missionary work is to prosper, or, indeed, any effort for God's glory to be successful, it must begin—as in the case of the Macedonian converts of old—by first giving our "ownelves to the Lord;" then will follow hearty endeavours to seek

His glory in leading others to the knowledge of the truth.

I cannot better conclude than by quoting a motto, which was suggested as a watchword, for all labourers in the vineyard, at a Missionary meeting, a short time ago: would that it were engraven on the heart of every Missionary worker! It was this: IN CHRIST—WITH CHRIST—FOR CHRIST." "See to it first," the speaker said, "that you are yourselves *in Christ* ; then will all your work be done *with Him* , as in His presence, and all will also be done *for Him* —for His glory in the salvation of souls."

One thought more: "Work while it is called to-day; the night cometh when no man can work." How soon that night may come to each one of us we know not; but this we do know, that the present is the only moment we can call our own. Let us then be up and doing, so that whenever our summons hence comes, it may find us heartily doing the Master's work here on earth, and hopefully looking forward to "the Rest that remaineth" in the presence of Him, "whom having not seen we love," where there is "fulness of joy," and at whose "right hand there are pleasures for evermore;" perhaps one of the highest—after seeing His face—being, that there, in perfect freedom from all the sin and imperfection that mar our best services here below, " *His servants shall serve Him* ," with all the energy, and power, and love, of redeemed, immortal, and glorified natures.

THE SAMARITANS.

OMRI "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, the owner of the hill, Samaria."

The hill remains—"a large isolated hill, rising, by successive terraces, at least 600 feet above the level of the valleys which surround it. In shape it is oval, and the smaller, or lower end, unites it to the neighbouring mountain on the east. The view from the topmost terrace of Samaria over the rich plains and hills around it, and far away to the blue Mediterranean is truly magnificent.

"Of the city there are remains, consisting chiefly of colonnades, which certainly date back to the time of the Herods, and perhaps many of the columns are much older. The grand colonnade runs along the south side of the hill, down a broad terrace which descends rapidly towards the present village. The number of columns, whole or broken, along this line, is nearly one hundred, and many others lie scattered abroad on lower terraces. They are of various sizes, and quite irregularly arranged, but, when perfect, it must have been a splendid colonnade. The entire hill is covered with rubbish,

indicating the existence and destruction of a large city." An insignificant village on the south-eastern slope of the hill is its modern representative.

The Samaritans were once numerous, when, the Lord having removed Israel out of his sight, the king of Assyria brought in men out "from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel;" and then they set up their mongrel worship: "they feared the Lord and served their own gods." When the remnant of the Jews returned from the seventy years' captivity, purified by painful discipline from their idolatrous tendencies, the Samaritans sought to unite with them in the rebuilding of the temple, offering them, in an hour of need, important aid, but on the condition of compromising the purity of their faith, and consenting to an infusion of Samaritan corruption. On the rejection of their offer, they became the grave obstructives and bitter opponents of the Jewish policy. They erected on Mount Gerizim a rival temple, and set up a rival worship, simulative of the truth, yet essentially at variance with it, as our Lord testified when He said to the woman of Samaria, "Ye worship ye know not what: we know what we worship, for salvation is of the Jews;" yet this counterfeit has lingered on from age to age, while with extraordinary pertinacity the Samaritans have sought to invest it with all the prestige that is the rightful property of truth, just as Romanism, the Samaritanism of Christianity, imposes on the credulity of numbers by assuming the title of the Church Catholic.

The Jews, although dispersed, are numerous. There is scarcely a country where the Jew is unknown; and there are promises respecting them—"For thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all them that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I the Lord have spoken it, and I will do it."

But of the Samaritans there are not more than two hundred in the world. They are like the insignificant village on the slope of the hill, into which once populous Samaria has degenerated.

The religion of the Jew, that which God gave them, is not lost. It has developed into the Gospel of Christ. As the Jew had it, it was the bud; now it has expanded into the richness of that full-blown dispensation which exhales the sweetest of all perfumes—the name of Jesus; and when the veil is taken from off the heart of the Jewish people, and they look on Him whom they have pierced, and mourn—then shall they be restored, not only to their land, but to their faith. But the creed of the Samaritan has no vitality, and, like their own time-worn copy of the Pentateuch, although wrapped about with prejudice and fanaticism, in many and thick folds, is mouldering into dust.

Our Missionary, Dr. Charles Sandrecski, of Jerusalem, visited the Samaritan community in May last. He says—

On the 24th of April I left Jerusalem for Nablous, accompanied by my son-in-law, who was to meet there two German professors, one a relative of his, to visit with them Salt and Jerash.

In the course of nearly eighteen years I had not once been able to go to Nablous at the time of the Pesakh (passover) of the Samaritans, which had been described to me

by friends as a most interesting solemnity. This year Professor Dr. Petermann, the Prussian Consul, who was staying at Nablous, on account of his Samaritan studies, urgently invited me to come and witness the Pesakh.

In the evening we arrived, and Mr. Fallschen, the Bishop's catechist, kindly received me into his house, where Dr. Petermann was also lodged.

The "lovely vale of Nablous" is a theme on which travellers love to expatiate. Dr. Thomson, in his "Land and the Book," speaks of it in glowing language.

Nothing in Palestine surpasses it in fertility and natural beauty, and this is mainly due to the fine mill-stream which flows through it. The whole country is thickly studded with villages, the plains clothed with grass or grain, and the rounded hills with orchards of olive, fig, pomegranate and other trees. Coming from Samaria, the ascent to the city from the valley is quite steep, and it climbs up the side of Gerizim to a very considerable elevation; indeed the perpendicular cliffs of the mountains overhang the upper part of the city.

Travellers generally seek out the Samaritan quarter, which is near the south-western corner, and sufficiently elevated to afford a good view of the whole town. Nablous is a queer old place: the streets are narrow and vaulted over, and in the winter time it is difficult to pass along many of them, on account of brooks which rush over the pavement with deafening roar. In this respect I know of no city with which to compare it except Brousa; and, like that city, it has mulberry, orange, pomegranate and other trees mingled in with the houses, whose odoriferous flowers load the air with delicious perfume during the months of April and May. Here the bilbul delights to sit and sing, and thousands of other birds unite to swell the chorus. The inhabitants maintain that theirs is the most musical vale in Palestine, and my experience does not enable me to contradict them. Imagine that the lofty range of mountains running north and south was cleft open to its base, by some tremendous convulsion of nature, at right angles to its own line of extension, and the broad fissure thus made is the vale of Nablous, as it appears to one coming up the plain of Mukhna from Jerusalem. Mount Ebal is on

The same features of beauty are sketched by our Missionary.

At four o'clock P.M. we went up to the place of the sacrifice on Mount Gerizim. The ascent begins as soon almost as one comes out of the town, through the west gate, and enters the beautiful ravine, whose rich orchards are watered by one of the numerous springs on the north side of the mountain. From near the head of that spring (Râsal Aïn) we had to climb the very steep eastern slope of the ravine, full of rocks and stones, without any trees or shrubs. The equally naked plateau, which we reached after an ascent of about three-quarters of an hour, is pretty wide, and cultivated here and there. At its eastern extremity it is overtopped by the eminence, which is entirely covered by

the north, Gerizim on the south, and the city between.

Near the eastern end the vale is not more than sixty rods wide; and just there, I suppose, the tribes assembled to hear the "blessings and the cursings" read by the Levites. We have them *in extenso* in the 27th and 28th chapters of Deuteronomy; and in Joshua we are informed that it was actually done, and how, "Simeon and Levi, and Judah and Issachar, and Joseph and Benjamin stood on Gerizim; and Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, on Ebal;" while "all Israel, and their elders, and their officers and their judges stood on this side of the ark, and on that side the priests which bare the ark of the covenant of the Lord:" the whole nation of Israel, with the women and little ones, were there. And Joshua read all the words of the law—the blessings and the cursings. "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel." This was, beyond question or comparison, the most august assembly the sun has ever shone upon; and I never stand in the narrow plain, with Ebal and Gerizim rising on either hand to the sky, without involuntarily recalling and reproducing the scene. I have shouted to hear the echo, and then fancied how it must have been when the loud-voiced Levites proclaimed from the naked cliffs of Ebal, "Cursed be the man that maketh any graven image, an abomination unto Jehovah." And then the tremendous "Amen!" tenfold louder, from the mighty congregation, rising, and swelling, and echoing from Ebal to Gerizim, and from Gerizim to Ebal. Amen! Even so let him be accursed. No, there never was an assembly to compare with this.

the ruins of the Kal'ah (castle), probably the fort built by Justinian to protect against the Samaritans a church of the Virgin, which may have occupied the place of the Samaritan temple, and probably stood on the present holy place, which, according to Samaritan tradition, is the place of Abraham's intended sacrifice, and the Bethel of Jacob, and the station of the tabernacle with the ark. On the north slope of this eminence is a wely (tomb of a Moslem Santon) and a cemetery. Capt. Wilson has cleared part of these ruins, and the results are known from his work.

The ridge of Mount Ebal (north to our left) seemed a little higher than Gerizim. The panorama from this mountain, which is about

2500 feet above the level of the Mediterranean, is, of course, very extensive and comprehensive. On the south it extends to the hills round about Jerusalem, and the Russian premises which occupy the highest site outside the walls of Jerusalem, may be discerned when the sun illuminates their white buildings. Eastward, beyond the wide and fertile valley of the Mukhna, with Jacob's well, Joseph's tomb, and Al Askar (Sychar?), where the valley

between Gerizim and Ebal opens into it, and above the intermediate hills which border the Ghôr, or Jordan valley, appear the mountains of Gilead. On the north side Mount Ebal sets up a bar insuperable to the eye; but all along the western horizon parts of the plain of Sharon are visible; and beyond the white sands of the coast-line a vast expanse of the blue Mediterranean, mingling with the azure vault of the sky, terminates the prospect.

The Rev. H. S. Osborne, in his "Palestine, past and present," bears the same testimony. "At three o'clock we entered the charming vale of Nablous, the Sychar of the New Testament, and the Shechem of the Old. The whole valley is an enchanting scene of rivulets, gardens, olives and figs, and groves of various trees, and the best watered, and the most fertile and beautiful, that we have seen at any time."

Previous travellers have been introduced into the synagogue, and been permitted to see, although not to touch, the venerated manuscript. In 1823, the Rev. W. Jowett was so privileged:—

"With great reverence the Samaritan priest produced the manuscript, which he said was written by Abisha the grandson of Aaron, thirteen years after the death of Moses, now three thousand four hundred and sixty years ago.* We were not permitted to touch the sacred book, but only to look at it, at about a foot distance. The page at which he opened showed, certainly, a very ancient manuscript, with characters yet sufficiently distinct. He then showed us another of a similar form, and apparently an exact copy, which he said was 800 years old." Mr. Osborne refers to it—"This manuscript of the Pentateuch has been for a long time a matter of curiosity to the learned. It is in a scroll-like form, written in remarkably regular Samaritan character, in columns four inches and three-quarters wide, and thirteen long, and kept, carefully wrapped in silk, in a case nineteen inches in length. The old man remarked that it was three thousand two hundred years old, and was written by Abisha, son of Phineas, son of Eleazar, son of Aaron. The parchment was quite strong, for, in the act of measuring, I took a quiet liberty of testing it on the edge. A part is soiled, perhaps fourteen inches, and somewhat injured from constant opening, but not from the handling of visitors, as the old priest seemed very careful in exhibiting it, and, though quite friendly, would not permit me to feel the weight by holding it myself. On unrolling it further, it was clean but yellow. The old man informed me that there were seventy Samaritan men, and one hundred girls and women in Nablous."

Dr. Thomson speaks very slightly of this palladium of the Samaritans.—"Their chief priest will show you, with any amount of sham reverence, their ancient copy of the Pentateuch, but though, like all other travellers, I have given my *baksheesh* for the privilege of turning over its time-stained pages, I have no faith in their legends in regard to it, estimate its real value at a very low figure, and leave to others the minute description of this curious relic of antiquity."

The Pesakh of the Samaritans is comparatively a new subject, and its arcana have been looked upon by the profane eyes of few travellers. Indeed we do not remember having met with any account of it, except the one we now publish.

After a quarter of an hour's walk we reached the place where the Samaritans had pitched their tents (some twenty), at the foot of the west slope of the Castle hill, and were conducted to the tent of Amrâm, the high priest. He is no longer actual high priest, having ex-

* In a note, Mr. Jowett remarks—"According to our computation it should be 3261 years ago. Probably the mistake was ours in hearing him."

ceeded the age of sixty : in his place a nephew of his is now the officiating priest, as his son is a boy still. The women of Amrâm's household were just preparing small unleavened cakes (*mazza*), with a sprig of the bitter herb in each. (Exod. xii. 8.) Pipes and coffee were then presented, and soon after, when the sun had set (the moon had already risen, not being quite full yet), we went out to the place where the ceremonies are performed. It was a rather small piece of level ground, the limits of which were marked out with rough stones. Within it a ditch was sunk, a couple of feet deep, and some eight or ten long. At its south end a fire was burning beneath a kind of grating of strong sticks laid across the ditch, and on it were placed two large cauldrons, with water from a cistern belonging to the holy place.

We found the priest and his assistants—twelve in number, according to the twelve tribes—all dressed in white garments, and with white turbans (which they are allowed to wear on this occasion only, the colour of their ordinary turbans being crimson), already standing along the ditch, and reading, or rather shouting, prayers, as they strained their voices to the highest pitch, with vehement motions of the body. Their faces were turned east towards the Castle hill, on the east side of their Bethel. Their reading consists of passages selected from the Pentateuch, and of very old hymns, composed by poets of their own, to the praise of God.

Six sheep or lambs (yearlings nurtured for the purpose) were then dragged, each by a man dressed in white wide trousers and white jacket, with a white handkerchief round the head also, to the borders of the ditch or pit, and thrown down in a row around it. At the north end, the butcher, dressed like these men, was ready with a sharp knife to do his business. The priest now removed to a stone a little off the south end, and, standing on it, with his face turned to the west, read Exodus xii. As soon as he had pronounced the words of verse 6—"and the whole assembly of the congregation of Israel shall kill it in the evening"—the butcher seized the lamb next to his right, and, with a prayer, cut its throat up to the cervical vertebra in a twinkling, pushed it away to the empty place of the lamb to his left, which had been in the meanwhile dragged on, like all the rest, in order to be at hand, each in its turn, for the slaughter. The blood was let run into the pit. During this process, which scarcely lasted five minutes, the priest and his assistants chanted a hymn, and then read verses 7—22 of the same chapter, whereupon mothers dipped their fingers in the blood and besmeared with it the front of their infants

between the eyebrows. Boys did the same by themselves without help.

After the lambs were killed, the men of equal rank congratulated each other by an embrace, in the Eastern fashion, putting their heads together alternately, sidewise over both shoulders: those of a lower rank, and the youngsters, kissed the hand of the superior or elder persons.

The carcasses of the lambs, which had been again ranged along the two sides of the pit, were then fleeced by men and boys, squatting before them, whilst others poured hot water from the cauldrons upon the carcasses. This was done with ease and velocity, and all the wool thrown into the fire. Having been well fleeced (not skinned), the carcasses were lifted up and suspended on strong sticks, each resting with its ends on the shoulders of two men, and thus disembowelled by the butcher. Heart, lungs, liver, all were inspected and examined by the priest. (Ex. xii. 5.) In the lungs of one of the lambs he discovered a defect, and the high priest Amrâm being appealed to, confirmed the disqualification, whereupon it was thrown on the grating, from which the cauldrons had been removed, to be burnt to ashes, together with the intestines of all the other lambs. All the while the priest and his assistants continued reading the 12th, 13th, and 14th chapters; and I must also mention, that after the lambs were killed, the small cakes with the *marorim*, or bitter herbs, were distributed and eaten.

After the disembowelling the lambs were salted, and then put upon spits, or rather pretty long and thick sticks, and carried to a small knoll on the east side, on the top of which a deep round hole, which served for an oven, had been heated all the time with a large fire. Here each lamb on its spit was lifted up perpendicularly, and kept in readiness for being lowered into the oven. A prayer was offered up, and then all the lambs were simultaneously let down, and the lower ends of the spits rammed into the bottom. At the same time they covered the hole as quick as possible with a wooden grating, letting the upper ends of the spits pass through it, and then threw upon this cover grass, and finally earth moistened into clay, by which they were enabled to close the mouth of the pit almost hermetically, so as to cause the lambs to be baked by the condensed heat only. They said four hours would suffice for getting them well done.

Amrâm took no share in all these performances, and after having witnessed all the just-mentioned services and ceremonies, we sat down with him in a corner of the holy place.

I knew he was well acquainted with the Gospel, and so asked him whether he did not admit that the Passover only pointed out another sacrifice, by whose blood we should be really redeemed from sin and its curse, and reconciled to God? He understood very well the purport of my question, but dryly, and as if to preclude other questions, only answered, "Possibly." However, I still asked him whom they believed the Messiah to be. "Not the Son of God," he said, "but one of the great men (Akâbir)." Finally, I asked him whether he did not acknowledge the blessing bestowed upon Abraham, or the promise of his becoming a father of nations, to be fulfilled by the admission, through a Mediator, of the Gentiles (now Christians) into a relation to God—their, the Samaritan's God,—which evidently was a new covenant, a covenant gladly and thankfully accepted by Samaritans also, when it was proclaimed—a covenant rich in spiritual blessings? "Possibly," he said again, and began talking with an old man by his side. There was a time when this Amrâm used to speak by the hour on such topics; when he allowed Samaritan boys to go to the Bishop's school; when we had some hope that this small remnant of the Samaritans of old (Amrâm said they were altogether 150 souls, others think they are not more than 120) might be brought to hear the Gospel, especially in the time when the Rev. John Bowen (the late Bishop of Sierra Leone) had made Nablous his head-quarters; but we were not too long in discovering that something else was more wished for than the Gospel. The Samaritans are accessible now to travellers, chiefly through their representatives, Amrâm and the rich Yakûb esh Sheleby, who once went to England and managed there, under I do not know what pretext, to gather money. The spirit of Simon Magus seems to be hovering on Nablous, and alas! on other places in closer vicinity too.

On the whole we were treated politely, but always kept at a distance, even materially so, as we were often desired not to approach too near to the sacred spots, which they were afraid to be polluted by our touch. I should have made the best construction of this, if I had been able to discover but a spark of real devotion during all these religious performances, or divine services. As it was, I could not help comparing the leaders to the Pharisees of old, and the people to the sheep just killed and fleeced.

While they were waiting for their late meal within the precincts of the holy place, they often chanted hymns, and I could distinguish the refrain of one: "There is no God but one," either in Hebrew or in Arabic (in both

languages these words are nearly the same), from the tent of Amrâm, to which we had retired to take some repose.

It was about half an hour before midnight when we were told that the lambs would now be taken out of the oven. All the people were standing upon, or round about, the knoll into which that pit was sunk. When we, too, tried to get near, we had to step aside to a heap of stones, from which we should be able to see, without being in the way. Well, there was not much to be seen altogether. After they had removed with a hoe the mud covering, which was now baked as hard as a brick, and the grating, they lifted the spits with the lambs, pieces of one or more of which, probably from being overdone, had detached themselves and fallen into the embers. The spits were then removed, and the baked lambs carried in new hampers to the ditch, where the lamb with the blemish and the intestines of the others were still smouldering, and placed in a row near its south extremity. After this the priest and the men and boys, standing on both sides of the savoury meat, with sticks in their hands and shoes on their feet—I saw some at least with sticks, Ex. xii. 11—prayed or chanted what resembled a kind of responsory a long while, and then all fell to picking off morsels from the meat in a cowering position, and, having eaten a little, they brought bits of the meat to their wives and girls, who were sitting near the oven. What remained was thrown into the fire (v. 10).

We would not stay any longer, as there was no other service to be performed except the morning prayer. Without the moonlight it would have been very difficult to scramble down the mountain; and, even so, it took us more than an hour to reach our quarters about half-past one o'clock A. M. The Samaritans will spend the week on the mountain. As long as the above-mentioned Yacûb was miserably poor—I saw him about seventeen years ago in the streets of Jerusalem all in rags and barefoot—he had, of course, no influence, but now, being "the rich man," and Amrâm, too, in easy circumstances, the influence of the two is unlimited, and exercised against the Bishop's Mission.

I left the mountain satisfied from the archæologic point of view, as the ceremony we had witnessed had vividly reminded us of the events of that memorable night recorded in Exodus xii; but from the religious point of view I felt sad at the emptiness and spiritlessness of this "Passover." "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in

truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Amrām, I know, has heard and read these pre-

cious words, which constitute our spiritual life also, but they are not to him the savour of life unto life. May the Lord have pity upon him and his people!

ACCOUNT OF A VISIT TO SCIO AND TSHESHME, MAY 1868.

IN our volume for 1867 we published the notes of two interesting tours, carried out by our Missionaries, the Rev. T. F. Wolters and the Rev. R. H. Weakley, into the interior of Asia Minor. Since then Mr. Weakley has been subjected to a long and dangerous illness, and so soon as he was sufficiently restored to permit his removal, was sent for change of air from Constantinople to Smyrna. Although much better, yet his strength is not such as to permit him as yet to venture on any extensive itineration. Deprived of his companion, and yet aware of the importance of exploring tours, which might enable him to place before British Christians the spiritual destitution of those eastern lands, where Christianity once flourished, and native churches of Apostolic planting held forth the light of truth to the surrounding heathen; and anxious to do something, although not all that he could have desired, our Missionary the Rev. T. F. Wolters visited in May last the Island of Scio, the ancient Chios, and the town of Tsheshme, opposite Chios on the mainland.

How beautiful these islands, which range along this portion of the Asiatic coast, Tenedos in the northern part of the Archipelago, Mytilene, Lesbos, with its plantations of olives and vines, Scio or Chios, nearly in the parallel of Smyrna, Samos, and, still more to the south, Patmos and Lero. Like the stars which, grouping together, form a constellation, these beautiful islands repose like gems on the bosom of the ocean.

Scio, about 100 miles in circumference, has its groves of orange, lemon and citron, which perfume the air with their blossoms. Here once flourished the grape which yielded the famous Chian Wine—

Quo Chium pretio cadum
Mercemur;

and here, and throughout all these regions, flourished the vine, which is of God's own planting, for she sent out her boughs unto the sea, and her branches unto the river; but these vineyards have long been torn up, the boar out of the wood has wasted them, and the wild beast of the field hath devoured them, and there is none of that wine yielded which is divinely prescribed for "those that be of heavy heart," that they may "drink and forget their poverty, and remember their misery no more." The vine deteriorated. "I planted thee a noble vine, wholly a right seed: how art thou turned into the degenerate plant of a strange vine unto me?"—and as it brought forth not grapes, but instead thereof "wild grapes," the Lord of the vineyard took away "the hedge thereof, and it was eaten up, and broke down the wall thereof, and it was trodden down." The Mohammedan, like the wild beast of the forest, trode it down. Since then it has lain waste, it has not been pruned or digged, and it seems as though the clouds had been commanded to rain no rain upon it.

"Shall we not say—'Return, we beseech thee, O God of Hosts, look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down, they perish at the rebuke of thy countenance.'"

These explorations are important. It is very saddening to walk amidst the the ruins of a once glorious fabric, and find nothing left save mouldering fragments, but

it is wholesome. There is one who, as he points to these blighted lands, with a warning voice admonishes the churches of the present—"because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear . . . Behold therefore the goodness and severity of God, on them which fell severity, but toward thee goodness, if thou continue in that goodness, otherwise thou also shalt be cut off."

Account of a visit to Scio, &c., by Rev. T. F. Wolters.

I left Smyrna on Saturday, May 16th, per Egyptian steamer, and reached Scio about a quarter to five o'clock. The weather was fine though hazy, thus rendering the surrounding scenery indistinct; the sea was calm as a mirror, and the short voyage was pleasantly accomplished without any incident worthy of note. I was not suffered to be idle however. Soon after going on board I entered into conversation with a respectable Jew: he had been reading an allotted portion of the Psalms of David in Hebrew, with certain prayers annexed. In answer to my question he confessed that he did not understand what he read, but that he made a point of going through the book once a week. Referring to the first Psalm, "In his law doth he meditate day and night," I tried to impress upon him the necessity of reading less at a time, and of endeavouring to understand what he read.

I spent five days in Scio, but besides becoming acquainted with the place and people, I could do but little. The Turks are few in number, and belong either to the Governor's staff and household, or to the garrison. The Greeks are not very accessible, being very ignorant and withal bigoted. Many of them are Roman Catholics. I could do nothing among them except sell a few Scriptures. The Greek gymnasium, or college, enjoys considerable reputation, though it is not now what it was before the Greek Revolution. I was kindly shown through all the classes, and, by inquiry, found that while the pupils attain a certain proficiency in various branches of secular knowledge, it is only the elementary classes which receive any religious instruction, and this consists merely in learning a little of Scripture history and a little of the Catechism. The Greek Metropolitan Archbishop is highly spoken of for his learning and the liberality of his views. Several of the leading people, whose acquaintance I made, regretted that he was just then at Constantinople, in attendance on the Patriarch, otherwise they would have been pleased to have introduced me to him. The first volume of a work which he is publishing, and which was put in my hands, does not, however, bear out the eulogies bestowed on him, even by English clergymen. Whatever may be his learning on other subjects, he does not seem to be well

acquainted with the character of our Protestant churches, as one short extract will show. "Protestantism," he says, "is spiritual anarchy, and a setting aside of the authority of the Church, and the tradition of the Fathers."

The town of Scio presents a remarkable appearance to a stranger. A high ridge of mountains, running north and south, overhangs a strip of hilly country lying between it and the sea. It is here that the town is situated. Its streets are exceedingly narrow except in the bazaar, which is quite modern; the houses are solid structures of stone, many of them of considerable age: fully a fourth of these, I should say, lie in ruins—sad mementoes of the Greek Revolution, which took place some forty-six years ago. At a little distance from the town, and to the north of it, is the Fort, the extensive walls of which enclose a considerable number of houses, mostly in ruins. The fort is now exclusively occupied by Turks. In the course of a ramble I discovered two mosques, which were originally Christian churches. The quaint architecture of one is quite in keeping with the gloomy streets and high overhanging houses around. The other, we were informed, was destroyed by the Greeks themselves, when, during the Revolution, they tried to drive the Turks out by shelling the fort.

Quite a contrast to the gloomy town and fort is afforded by the surrounding country. A ride in company of the British Vice-consul showed me its features to advantage. The undulating ground is covered with gardens and orchards, all of which are enclosed by high walls, to protect the orange and lemon trees from the cold winds. From the lanes and paths you can see nothing but bare walls. But from any eminence, or from the sides of the rocky chain mentioned above, the prospect is magnificent. A mass of foliage is spread out before you, interspersed with country houses, solid stone structures like those in the town, but most of them in ruins, proving that Chios, naturally favoured though it be, has not yet recovered from the severe blow received during the Revolution. Here and there rugged masses of rock protrude. Beyond all this lie the blue waters of the channel, separating the islands from the mainland. Several smaller islands and rocks appear sleeping on the bosom of the placid waters. Still further off the blue and purple hills of

Asia Minor close in the view. Involuntarily one contrasts these fair scenes with the moral and religious condition of the present inhabitants. When will the curse be removed from off this land?

A two hours' walk one evening brought me to an old monastery, finely situated high up on the side of the mountain, amid rocks and pine-trees, and near to a brawling mountain stream. Here I spent the night, returning to the town next morning. I was kindly received by the *Ἡγούμενος*, who had spent nine or ten years in England as priest of the Greek church in London Wall. Though absent for eighteen years he had not forgotten all his English. I looked in vain, however, for enlightened views. Kind and good-natured in the extreme, he was not much in advance of the ignorance and superstition around him. It was painful to witness the reverence and solemnity with which he pointed out the altar in the church as the spot where a miraculous myrtle-bush is supposed to have grown, and in connexion with which an idle legend is related.

Little remains of the old building beyond some columns, a wall or two, and the cupola decorated with Mosaic. The monastery has been frequently destroyed and repaired. The traces of fire are now visible in the blackened columns and disfigured Mosaic.

From Scio I crossed over to Tsheshmè, on the opposite coast of the mainland. Tsheshmè lies not very far from the ancient "Erythra," some ruins of which may still be seen. It is situated on a small peninsula famous in the neighbourhood for its grapes. By far the majority of the inhabitants is Christian. Turks are few, and they all speak Greek. There is an air of solidity about the place which makes a favourable impression, and gives one the idea of wealth and prosperity. My stay was too short to enable me to get access to the few Turks. From what I heard afterwards, one of the leading Greeks would have been only too glad to introduce me here and there, but unfortunately he was absent at the time of my visit. Among the Greeks I had much cheering work. Almost every person I came across was anxious to hear something about the Protestants, and this gave me many precious opportunities of preaching salvation through Christ. It is deeply interesting to witness the effect of the Gospel message when it is brought for the first time to people who have been accustomed to call themselves Christians, without knowing what Christianity really is. The almost universal reply one gets is this, "Well, we are in darkness; we call ourselves Christians, but we know nothing about it." In some cases a smattering of knowledge led the persons with

whom I conversed to assume and express infidel views; but even here, when the matter was pressed home to their consciences, I found a willingness to submit to the authority of God's word.

By far the most interesting case I had was that of a Greek Priest, who teaches the higher classes in the school. He is an Ionian, and a very efficient teacher too. But I noticed with sorrow that here, as elsewhere, religious instruction is entirely neglected. This priest came to me frequently, and I had some interesting and profitable discussions with him on the nature of saving faith, true Christianity, the connexion of works with faith, the love of Christ as a constraining motive, &c. He is very anxious to extend the circle of his knowledge, but I tried to impress upon him the need of a prayerful study of the word of God as the only way of obtaining true knowledge.

At half an hour's ride from Tsheshmè there lies on the coast a village called *Καρό Παναγία* (or as the natives pronounce it, *Catopanayá*). The place looked unpromising at first, but I succeeded in selling a number of books, and was in the end much pleased with the energetic, independent character of the people. Quite a different impression was made by *Alatshatta*, a place of 10,000 or 12,000 inhabitants, situated on the isthmus which connects the peninsula of Tsheshmè with the mainland. In a coffee-house, the only place where I could rest for a little while, a man wanted to prove that there is no such thing as religion. I merely said to him, "You are like a man who shuts himself up in a dark room and then insists that there is no sun." This turned the laugh of the bystanders against him, and he seemed quite ashamed. Ultimately he bought a copy of the New Testament. From *Alatshatta* I returned to Tsheshmè, visiting in my way some hot mineral baths, remarkable for their copiousness and their proximity to the sea (one of the largest sources being but a few yards from the water's edge), and which are famed far and wide for their healing powers. The following morning I returned to Scio, and embarked on board the Austrian steamer for Smyrna, though not without incurring considerable risk. I had to reach the steamer, which lay out rather far, in an open boat. There was a strong wind blowing and a good sea on; and as our boat was laden too deeply, and besides was badly managed, we narrowly escaped being capsized. As it was, I got on board with great difficulty, thankful for God's renewed mercies in sparing my unworthy life. The voyage to Smyrna was accomplished without further incident.

ROMISH MISSIONS IN CHINA.

SOME years ago a book was published, entitled "Christianity in China," the object of which was to institute a comparison between the results of Romish and Protestant Missions in that empire, extolling the extent and prosperity of the one, setting forth the paucity and assumed ill-success of the other, and then, on the basis of much inaccuracy of statement, building up the conclusion, that of these two distinct agencies, one is divine and the other human.

In that conclusion we agree, with this modification, that we would invert his conclusion, and that because the writer, like Isaac of old, being somewhat dim-sighted—not from age, but from prejudice—has failed in the important matter of identification, and, mistaking one for the other, has called that human which is in truth divine, and that divine which is only human.

Such comparisons might well be consigned to the oblivion they deserve, and be cast into the grave of forgetfulness, like those who, when they die, leave none behind sufficiently interested in them to raise even a plain slab to their memory, but that individuals who dislike spiritual Christianity readily adopt such mendacious statements, because they work to the disparagement of the truth, and zealously propagate them. It may not be amiss, therefore, to investigate this subject a little, especially in these days, when so many, having sipped of the golden cup, which the woman "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, holds forth to the inhabitants of the earth, have become so inebriated with the "wine of her fornications" as to mistake her for the chaste spouse of Christ. Such persons gladly avail themselves of every statement, however erroneous, which may serve to strengthen them in their infatuation, and arm them against the compunctions of their own conscience; and if they could only demonstrate that the force of Missionary results is decidedly in favour of Romanism, and as strongly against the value and success of Protestantism, they would regard this as a great victory, and prize it as a powerful confirmation of the mistaken judgment at which they have arrived.

Romish Missionaries were not the first to enter China. Who can say how far the Gospel was carried by the devoted men of the Apostolic age? We have, in the Acts of the Apostles, an epitome of the labours of some few, and in the Epistles there are incidental notices of the journeyings and efforts of others, but there are several of whose enterprises there is no mention at all, and, amongst others, St. Thomas. Yet the testimony of antiquity, trickling down in a feeble and broken current, intimates that he had gone eastward, and ascribes to him the introduction of Christianity, not only into the countries of Central Asia, where the remnant of the Nestorian church begins to rekindle, but into India and China. The presence of St. Thomas in China, and of Paul in Great Britain, are points alike doubtful.

The entrance of the Nestorians into China is more reliable. In whatever degree their Christianity had deteriorated from the original standard, it retained in the seventh century enough of the Missionary spirit to send them forth to the remotest regions of Asia.

"It was by the labours of this sect that the light of the Gospel first penetrated into the immense empire of China about the year 636, when Jesuiabas of Gadala was at the head of the Nestorians, as will appear probable to those who consider as genuine the famous Chinese monument* which was discovered at Siganfu by the Jesuits during the last century (1625). Some, indeed, look upon this monument to be a mere forgery of the Jesuits, though, perhaps, without reason: there are, however, some unexceptionable

* Dr. Bridgman's translation of this remarkable record may be found in "William's Middle Kingdom," ii., p. 291.

proofs that the northern parts of China, even before this century, abounded with Christians, who, for many succeeding ages, were under the inspection of a Metropolitan, sent to them by the Chaldean or Nestorian Patriarch.*

Whatever might have been the value of these Missions, they were extinguished in China by the expulsion of the Mongols in the fourteenth century by the Ming dynasty, and in Persia and Tartary, &c., by that deluge of Mohammedanism which, in the beginning of the fifteenth century, overran the countries of Central Asia.

The change of dynasty to which we have referred, the expulsion of the Mongols by the Mings, also terminated the earliest phase of Romish Missions in these lands, namely, that which was commenced by Monte Corvino towards the latter end of the thirteenth century. It was directed to the Tartars, and not to the Chinese, and, with the downfall of the Tartars, became extinct.

When the Reformation in Europe became a consummated fact, and large portions of her former subjects broke away from her servitude, Rome conceived the idea of finding, in distant lands, compensation for her loss, and reducing the heathen to her sway. At the beginning, therefore, of the seventeenth century, she organized "her Missionary Institutions, and sent forth her legions of Missionaries, which covered, in a manner, the whole face of the globe."

Francis Xavier led the way. He was the devoted friend and follower of Loyola, the founder of the Society of Jesus. Singular it is that a Society, which has been throughout the most relentless opponent of the kingdom and truth of Jesus, should adopt such a designation. But Loyola was lame. It is remarkable that M. l'Abbé Chauvelin, clerk to the Parliament of Paris, one of the chief agents in the suppression of the order in 1773, was hunch-backed; hence the couplet,

Admirez le destin de cette secte perverse,
Un boiteux l'a formée, un bossu la renverse.

Unhappily he was lame, not only in his legs, but in his religious opinions, and the latter deformity he imparted to the few over whom, in the University of Paris, he gained, in the first instance, influence. Of these, Xavier was one. As Mr. Venn shows, in his admirable review of "Xavier's Missionary life and labours," he was not unacquainted with Protestant truth. It crossed his path at the University of Paris, but such was Loyola's influence over him, that he turned him completely against it, and lamed him for life, so that his whole pathway through life was that of one who walked with uneven steps, and failed in everything he undertook. We refer to Mr. Venn's book in proof of this. "At times," says Mr. Venn, "he speaks in the language of a Bible Christian, the result, it may be, of his early Protestant associations. But too soon he relapses into the true tone of a Jesuit, whose policy it is to aim at gaining a personal influence over men by flattering their vanity, even at the expense of sincerity." His Mission life, begun with sanguine expectations of great success, issued in a series of disappointments. Having failed in India, he transferred himself to Japan. There he made converts (so called), although, as he confesses, "no one of us could speak the Japanese." He relates great success, but, as a Jesuit, he could not divest himself of political tendencies, and, intent on establishing "a political intercourse between Portugal and Japan," "he introduced into the work the elements of political intrigue and complication." Here again we see his lameness: he did not walk uprightly as one consecrated exclusively to the service of religion.

Failing to acquire the Japanese language, he conceived the idea of commencing a Mission in China, where he hoped to do better; but again his views were not single-

* Mosheim's "Ecclesiastical History," vol. ii. page 151.

He was going, as he informs us, "to make war against Satan and his worshippers," but also "to establish friendship between the kings of China and Portugal." However, he never landed on the coast of China: his body did, but not himself. He reached, after many difficulties, a low sandy island off the coast near Canton, the anchorage of Portuguese shipping, and there he died.

"That teeming and anxious head ceased to think; that fervent heart ceased to throb. No companion was near to whom he could breath out his dying thoughts. No priest gave the last offices of the church, or committed his body to a Christian grave. He expired in a crowded mart of traders and mariners, and was hastily buried in the sand beside the sea-shore. He died, says one of the narratives, in a shed constructed of stakes and branches of trees. Portuguese merchants found him there, ere the last spark of life had been quenched, and were present when he drew his last breath. (November, 1552.)

"Xavier's last scheme for entering China was one of questionable morality. He learnt, upon his arrival at Sancian, that any attempt of the Chinese to smuggle an European into the country would be visited with the death of themselves and of their families. Nevertheless, he tried to bribe the Chinese to run the risk. Numbers refused. He found, at length, a merchant, whose junk only contained his own family and servants, who was willing to run this risk of life. The desperate nature of the risk is evident from the greatness of the bribe Xavier calls 'enormous.' It was to consist of twenty 'pics' of pepper, valued at 200 moidores, which, Xavier adds, would be to the Chinese merchant worth 350. In English money this would have amounted to nearly 300*l.*, even at that day, a sum representing many times the amount of the present time. Such was the liberality of James Pereria, that Xavier was able to offer this sum. The courage, however, of Xavier's interpreter failed him, and he deserted. A lay brother, whom Xavier was to take with him, proved, he says, false, and was expelled by Xavier from the fraternity.

"This desperate risk of his own life, and of the lives of others, in point of morality very questionable, was the last scheme which occupied the living thoughts of Xavier; and this he describes, in fine language, as an act of faith in God."*

It was not until 1579 that the Mission was commenced. Various attempts were made to give birth to that which had suggested itself to the mind of Xavier: they all, however, proved abortive. At length Ruggiero and Ricci were selected, the latter, who had been preceded by his colleague by about two years, joining him at Canton in 1579. The principle, on which the Mission was to be carried on was then decided upon. It was such as might be expected from Missionaries of the Society of Jesus; for in their "Secreta Monita," and in the chapter headed thus—"How the Society must behave themselves when they begin any new foundation," we find the following—"Let it be publicly remonstrated and everywhere declared by our members in their private conversation, that the only end of their living there was for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons; that they are not an incumbrance upon the people, as other religious orders constantly are." The principles to be acted upon were those of evasion, concealment, and compromise; and so these men decided to conceal their real intention, professing that the only objects which they had in view were to acquire the Chinese language, and become acquainted with the arts and sciences of the country.

Having obtained permission to reside at Shauchau-fu, Ricci remained there for some years, wearing the costume of a Buddhist priest, and winning good opinions,

* Venn's Life of Xavier.

from all classes, except from the literati, who distrusted him. He then adopted a bold step: he assumed the garb of the literati, his chief opponents. After repeated attempts, he succeeded in getting a footing at Nanking, delivering lectures on the exact sciences, which were heard with much interest. Thence to Peking was the next move, and this he successfully accomplished, reaching the capital in January 1601. There, acting upon the directions of the *Secreta Monita*—"Princes and persons of distinction must everywhere be so managed that we may have their ear, and that will easily secure their hearts; by which way of proceeding all persons will become our creatures, and no one will dare give the Society the least disquiet or opposition,"—they obtained the favour of the Emperor Wanleih, who permitted the Jesuit fathers to hire a house, and assigned to them a stipend. We are told of the numerous converts which Ricci made, both before and after his arrival at Peking, some of them persons of eminence, such as the Mandarin, Paul Sen, and his daughter Candida, who, during her thirty-four years of widowhood, is said to have built thirty churches in her own part of the country, besides nine others in distant parts. The fathers appear to have successfully practised the rules given in the *Secreta Monita*, as to the "proper methods for inducing rich widows to be liberal to our Society." We shall quote only one paragraph from this not at all edifying chapter—"The confessor must manage his matters so that the widow may have such faith in him as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification." The number of converts increased. According to the testimony of Du Halde, himself, however, a Jesuit Father, and who, even if he were not so, having never been in China, had no opportunity of ascertaining the accuracy of the reports transmitted to him, three princes of the Imperial family were, in 1605, baptized at Peking. "The number of Christians," says Medhurst, "continued to increase, and the new doctrine spread from the capital to distant cities, particularly Nan-Chang and Shanghai." At this latter place a Mandarin of great influence and talents, on being baptized, took the name of Paul, and, by his zeal and accurate knowledge of the language, helped the Missionaries much.

On Ricci's death in 1610, followed by a brief period of persecution, Adam Schaal found his way to court, by his skill in mathematics acquiring a reputation equal to that of Ricci, so that, on the death of the Emperor Shun-che, the education of his son and successor, Kang-he, a minor, was entrusted to Schaal.

It would be tedious to follow the Mission through all its vicissitudes. In 1665 there came another storm: the Missionaries at Peking were accused of being teachers of false and pernicious doctrines, and dragged before the tribunals, while those in the provinces were banished to Canton; so that when Kang-he came of age, in 1671, he found the calendar in such disorder, that, releasing Verbiest from prison, he appointed him astronomer in the place of Schaal, who had died. Verbiest obtained great favour: the title of Tajin, or magnate, was conferred on him. In fact, he not only rectified the errors of the calendar, but, following the example of Schaal, he cast cannon for the Emperor's army. Through his influence the Missionaries were allowed to return, although forbidden to make converts. Notwithstanding this interdict, however, they are said to have baptized in that year 20,000 converts. In fact, Verbiest had obtained such influence over his master, that if Kang-he did not himself embrace it, he permitted no one to vilify the new religion.

We are pretty well accustomed to the Missionary statistics of the church of Rome, nor is there any difficulty in the inflation of reports, so that the little shall appear to be much. Balloons are inflated with gas; the results of Romish Missions are inflated by a process such as this, which is described in the *Romish Annals of the Faith* for 1845.

"The Mission of Su-Tchuen continues its work of baptizing children in danger of

death, and the Lord continues to bless it. Each year the number of those they regenerate goes on increasing. It was in 1839 (12,483); in 1840 (15,766); in 1841 (17,825); in 1842 (20,068); in 1843 (22,292); this year it amounts to (24,381).”*

Let this, however, pass. Let all their statements be conceded. Let it be supposed that, according to Father Premare, in a letter to Father Le Gobien, dated Kiamsi, November 1700, “Every intelligent Missionary may, with the assistance of his catechists, baptize 400 or 500 idolaters every year!” Let Father Francis Noel be credited, when, in his “Relation of the state of the Missions in China, presented at Rome, in 1703, to the General of the Jesuits, he affirmed that, twenty years before, there were upwards of 100 churches and 100,000 converts in the single province of Nanking, and that, at the time when he wrote, the French Jesuits, having ingratiated themselves into the affections of the Chinese monarch, Christianity was in a much more flourishing condition—the Jesuits of Peking baptizing 600 adult persons yearly, and, as to children, “many more, especially of such as are dropped and exposed every morning in the streets;” let it be supposed that the Fathers in the provinces, some of them, baptized with their own hands 2000 Christians yearly; “the Chinese ladies building little chapels for themselves, where, with great circumspection, the Missionaries preached to them from a grate, and likewise administered the sacraments,” and the ladies of Peking especially signaling their zeal by “enriching their new church with the most valuable things; some having given, to adorn the altars, their pearls, diamonds and other jewels;”—let all this be conceded; and then we ask, Where are the results? Surely if, 169 years back, the condition of Christianity was so flourishing, it ought to have reproduced itself; the 100,000 native Christians in the province of Nanking ought to have multiplied and increased, and the leaven have so spread, that China at this moment ought to be on the eve of a great national movement in favour of Christianity. Yet in 1810, according to Marchini’s map of the Missions, presented to the Bishop of Macao, there were only 215,000 native Christians in all China! How are we to understand this? Either the converts, even as Romanists, were worthless, and unwilling to reproduce their religion, or the system, from its inherent corruption, being throughout rotten, is incapable of reproduction amongst the heathen. Romanism can taint the better, but cannot improve the worse.

There is another point of view from which we may regard this subject—admitting that there is in the reported results of Romish Missions in China no exaggeration, and that Ricci and his colleagues actually accomplished all that they are said to have done, yet in the sum total there is nothing wonderful, for, according to the methods which the Jesuits pursued, there might have been manufactured any amount of so-called converts. Ricci and his associates permitted the converts to retain the use of the ancestral tablet, in which is concentrated the very essence of Chinese idolatry: it is, in truth, the heart of the national system, so that, in permitting them to be baptized without giving up this, they suffered them to profess Christianity without renouncing their idolatry.

That this has been so cannot be disputed. We have the testimony, not only of Protestant writers, but of Romanists themselves.

The Dominicans and Franciscans entered China in 1630. “Soon after their arrival they denounced the Jesuit Missionaries as having been guilty, from the time of Ricci, of making unlawful compromises between the true and false religions, especially in respect of the worship of ancestors.”

Let us investigate a little this curious subject. It is said, that, at the approaching Ecumenical Council, the assembled prelates are to declare the personal infallibility of

* Venn’s Life of Xavier, page 42.

the Pontiff. Hitherto its place of residence—the ancestral tablet, so to speak, of infallibility—has been a disputed point. Now it is to be so no longer. The Pope is to be recognised as infallible. Certainly it is full time something should be done, for the past is full of perplexity. In connexion with this Chinese question, Pope is opposed to Pope, and the decision of one Pope reverses the decision of another. But we would venture to suggest how needful it is, not merely that the Council should pronounce the Pope to be infallible, but that they should bestow on him the divine property, if it be in their power so to do ; for assuredly hitherto the Pope has been so fallible as to contradict himself. If this cannot be done, the whole proceeding will be an absurdity; for the Pope will be no more infallible, because the Council pronounces him to be so, than he was before.

Is this Council about to “give life to the image of the beast,” that the “image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed?” A new dogma may be uttered—shall the means be found to enforce it, so that the Pope, assuming himself to be infallible, may “cause all, both small and great, rich and poor, free and bond, to receive a mark on their right hand, and on their forehead?”

Jean-Batiste De Moralés of the order of St. Dominic, led the way in this protest. On his arrival in China he discovered that the natives, who had been baptized by the Jesuit Fathers, engaged, without any scruple, in idolatrous ceremonies, sacrificing to Confucius, and praying before the idol Chinhoang, having at the same time, as a salve for their conscience, a cross hidden amongst flowers on the altar. The Jesuits, when urged on these points, pleaded the weakness of these new converts, and the necessity of conniving at these practices. But Moralés was not to be moved from his purpose, and laboured earnestly, with his brethren the Dominicans and Franciscans, to bring the native Christians to the renunciation of these usages. We wish to do full justice to these men. They were conscientious, as far as they knew, but they did not know that the Jesuits had only added a new infusion of corruption into an already corrupt system. We must remember, therefore, that in contending so stoutly against these new usages, they were contending, not for truth, but for that perversion of divine truth which the Church of Rome had stamped with its approval and authority.

Thus Moralés was supposed to have great power over the demons, which, it was said, so harrassed the Pagans, as sometimes to drive them from their houses. On these occasions the people were wont to seek help from the Missionaries. Thus it happened, that, in July 1634, a petition of this kind came from the heathen of the city of Cukang, entreating the brethren to come quickly, and free their houses of a demon by which they were cruelly harrassed. Moralés sent Father Antony, a Franciscan, and forthwith, the demon, being duly exorcised according to the Romish fashion, withdrew himself, but only to come back again so soon as the Father had left. Soon the heathen were again at their doors, pouring out their lamentations, and asking how it was that the demon was not submissive to the God of the Christians. The fathers redoubled their prayers and fastings, and Father Antony, advancing a second time to the encounter, ejected the devil so successfully, that he never came back again. The demons, however, were determined on being avenged, and stirred up an outbreak of popular fury against the Missionaries and their converts. They forced their way into the church, overturned the altar, burned the *Re-table*, and would have done the same to the images, but that the Missionaries, considering the affair too serious to be confided to miraculous intervention, had, very prudently, hid them out of sight. The next day the populace, more angry, drew near with furious cries, when the Christians thought it better to provide for the safety of Moralés, as they had done for the images, by smuggling him out of the way. We believe that pious frauds in China, as well as elsewhere, have caused much mischief.

However, in his opposition to the Jesuits he was unflinching. He proceeded to Rome on this matter in 1641, placing the details before the Pope and the Cardinals of the Propagation. The congregation, after repeated sittings, decided in favour of Moralés, and Urban VIII. dying before the business was completed, the Pontifical decree grounded on this decision was issued in 1645, by Innocent X., the successor of Urban. This first decree declared the ceremonies permitted by the Jesuits to be superstitious and idolatrous, and interdicted their usage under pain of excommunication.

It was not probable that the Jesuits would be content with this decision. They soon moved in the matter again, in the hope of obtaining a more favourable judgment, proposing certain questions, bearing on the subjects in dispute, which, by order of the Pope, Alexander VII., were remitted in 1653 to the sacred congregation of the Supreme Inquisition.

The commandments of the church (Roman) are well known. The following *resumé* of them is found in a little tract, having upon it Cardinal Cullen's imprimatur, and intended for the special use and benefit of the Irish Romanists—

“When you are seven years old, you must go to confession every year; receive the blessed Sacrament at least every Easter, after your first communion; you must not eat flesh meat on days of abstinence, unless you are ill, or can get nothing else; when you are twenty-one years old, and until you are sixty years of age, you must fast on fasting days, except you are weak, or have hard labour, or cannot get a full meal in the day. To break these commandments of the church is a mortal sin, unless you do it by mistake or forgetfulness, or have some lawful reason.”

Looking back a few pages in the same publication, we find the following paragraph—

“It is a mortal sin wilfully to receive the blessed Sacrament not fasting.” And again—

“To take the name of God in vain. To say, for example, good God, or O Lord, habitually, or without respect, is a venial sin.”

“Other curses or imprecations, or wishing evil to another without God's name, are venial sins, if they are not said from the heart, and if you do not wish great harm to the person.”

“Sin of stealing.—1. It is a sin to steal, except in some cases of most grievous distress; for example, if a person was almost dying of hunger, and he took only what was necessary to save him. 2. It is a venial sin to steal a little. 3. It is a mortal sin to steal much—for example, to steal from a workman a day's wages, or to steal less from a poorer man, or more from a richer man. (If you steal from different persons, it needs half as much again for a mortal sin—and the same if you steal at different times. If you steal from different persons, *as well as* at different times, it needs double the sum.) If you steal often a little, when the little sums come to make altogether a large sum, then it becomes a mortal sin. It is also a mortal sin to steal a little, if, at the same time, you have the will and intention to steal much if you could.”

“Bargains or Contracts.—1. Ignorance of your employment, and thus injuring others, as in a doctor or druggist. 2. To make a bargain or contract to do what is sinful, or to do something which you are unable to do; to cheat in fulfilling a contract, for example, by using unsound materials, or doing the work ill, or doing only part, and taking the whole price; to break an agreement without just reason. 3. To cheat in buying or selling; to sell for more than a reasonable price; to lend or sell what is hurtful to the buyer, for example, bad books; to sell what is in itself bad and useless to the buyer; to sell what is imperfect for the same price as if it were perfect, except in some cases where there is a common understanding that a thing is to be sold for what it will fetch; also when materials are given for some work, for example, cloth to tailors, it is a sin to keep pieces which remain, except people are quite sure that it is not against the

will of the employer, or there is a common custom of doing it, and it is necessary in order to gain reasonable profit. It is a sin to mix something with what you sell, for example, water with any liquor, except there is a common custom of doing it, and it is necessary in order to gain a reasonable profit."

It is evident that the church of Rome considers the commandments of the church of more importance than the commands of God, and we cannot be surprised if the Sacred Congregation addressed itself in the first instance to that which concerned the observance of the fasts and feasts, of confession and communion once a year; and so strong was the desire to favour the Jesuits, that even these the Missionaries were empowered in certain cases to dispense with. So also with respect to baptism: in the case of adult females some ceremonies might be omitted, while extreme unction in similar cases was dispensed with altogether. The ceremonies performed in the Hall of Confucius by those who received degrees were judged to be of a civil and not religious character, and therefore permissible. The Jesuits had asked whether the Christian might be present at the ceremonies rendered in honour of the dead, not with a view of participating in or sanctioning them, but to avoid occasions of ill-will, and it was decided that they might be present, even when superstitious rites were being celebrated, provided they were passively present, and made beforehand a declaration of their faith.

The decree of Alexander VII. was grounded upon, and in conformity with, the answers of the Sacred Congregation, and was strongly in favour of the Jesuits. It did not, however, help them as much as they wished. It was not broad enough to cover their delinquencies. They allowed their converts more liberty in regard to idolatrous compromises than the decree permitted. They placed upon their altars the well-known Chinese phrase, "Adore the heavens," and taught that there was no opposition between the Christian religion and the doctrine of Confucius.

In 1669, Clement IX. published a third decree, which declared that the decree of Alexander VII. had not repealed that of Innocent X. and that both were to remain in force.

In 1693, Maigrot, a bishop and apostolic vicar, living in China, issued a mandate on his own authority, diametrically opposed to the decision of Clement IX., and having prayed the court of Rome that it might be confirmed, Innocent XII. remitted this long-contested point to the Sacred Congregation, that it might be thoroughly examined by four distinguished theologians. The questions were—1. As to the name of God, whether Tien or Xang-ti (Heaven or the Sovereign Ruler) should be used, or whether Tien-chu (Cœli Dominus) should be substituted. 2. Whether the tablet which has inscribed upon it King Tien, that is, *Cœlum Colito*, might be placed in the churches. 3. Whether the sacrifices or oblations, which, twice in the year, are offered by the Chinese in honour of Confucius and their ancestors, are so mixed up with superstition that it cannot be permitted to Christians to take any active part in, or even to be present at, their solemnization. Again, in the buildings dedicated to Confucius, in every city and which are not merely halls, but are called Miao, or idol temples, and in which there is either an image of Confucius, or at least a sheet of pasteboard with this inscription, "The throne of the spirit of our first teacher, the thrice holy and thrice wise Confucius:" the Mandarins, magistrates of cities and other officials assemble twice a year to present solemn sacrifices, with many genuflexions, inviting the spirit of Confucius to be present; and it was asked whether it was lawful for Christians to do the same.

The same inquiry was made respecting deceased ancestors, who have also their temples, called Chutang, in which are the ancestral tablets, with the inscription, "The place of the soul of our deceased ancestor," before which the same worship is rendered which has been above described—whether Christians were free to take part in such solemnities, and present offerings before the ancestral tablets; and it was intimated, that unless such

concessions were made the converts would forthwith and altogether renounce the Christian religion. It was also asked whether the Christians might retain in their own houses the ancestral tablets with the usual inscription, or at least with the name of the deceased person.

The Sacred College decided that the answers transmitted to Alexander VII. on these points had been, in many respects, incorrect, and that the response of the chair of St. Peter as grounded upon these could not be held to justify the Missionaries in permitting to the Chinese Christians these idolatrous usages.

These decisions of the Sacred College were approved and confirmed (1709), by Clement XI., the successor of Innocent XII. Thus the Pope, having sustained Maigrot, the Jesuits found themselves in direct opposition to the chair of St. Peter. But this did not daunt them. They sought, under the shadow of the Imperial throne, a protection from the thunders of the Vatican. Already, in 1699, they had presented a memorial to the Emperor, requesting his judgment on the disputed points—a judgment which, when given, was in all respects favourable to the Jesuits. A new personage now appears upon the scene, a Legate à latere from Clement XI. in the person of Tournon, Patriarch of Antioch. He reached Peking in 1705, but, through the influence of the Jesuits, never succeeded in obtaining an audience from the Emperor. He issued the mandate of Clement, ordaining that no Chinese Christian should practise the usages which had been condemned. “But Kanghi was not the man who would transfer to a Pope the right of legislating over his own subjects.” He decreed that the example of Ricci should be followed, and declared his intention of persecuting all recusants as a proof of his determination. Tournon, the Pope’s legate, was banished to Macao, where, on his arrival, he was laid hold on by the bishop of that place, and detained in custody, in a private house, and there, a few months after, he died.

Another legate was sent to China in 1715, charged with the difficult undertaking of bending the Chinese Emperor to the Pope’s will. It proved to be a complete failure. Kanghi would make no concession. Thus at liberty to carry out their plans, and make Christians by compromise, the Jesuits advanced so rapidly in the work of proselytism, “that the first fifteen years of the eighteenth century were the time of greatest prosperity to Romish Missions in China. It is stated, that in the Governor-Generalship of the tw Kiang alone there were one hundred churches and 100,000 converts.*

But a change came over the Chinese Court: some of the converts had resisted the Emperor’s authority on the question of rites. He recognised in this the results of a foreign interference, and, withdrawing the toleration, if not sanction, which he had hitherto given, in various ways restricted the Missionaries in their work, and permitted persecution against the converts to be carried on in the provinces. But his son, Yung ching, was an undisguised opponent. Missionary efforts were prohibited. All Missionaries not required for scientific purposes at Peking were ordered to leave the country, and 300,000 converts were left without instruction. Some contrived to get back to their flocks; but “the edict of Yung ching in 1724 forms an epoch in the Romish Missions in China. Since that time they have experienced various degrees of quiet and alarm, but, on the whole, decreasing in influence.”†

At this period, 1724, it is said, that in consequence of the expulsion of the Missionaries, 300,000 converts were left without teachers. That, then, was the total in 1724. But in the *Annales de la Foi*, June 1839, the converts are estimated at very nearly the same number, 303,000, the difference representing the measure of growth in these Missions during one whole century.

* William’s Middle Kingdom, vol. II. p. 312.

† Medhurst.

These Missions are worthless. They have no inward life. They are dependent on the Missionary, and cannot exist without him. They do not reproduce themselves.

The results of Romish Missions have been enormously exaggerated; their collapse is the more remarkable. The Romanism of India is a bye-word, even amongst the heathen. What has become of the Mission in Japan? Before the year 1622, three petty kings, a considerable number of the principal men, and vast numbers of the common people, had embraced Christianity, if the Missionaries may be credited. Then the Emperor issued an edict for their extirpation. The native Christians had entered into political intrigues and combination with the Portuguese, and the Emperor destroyed them to preserve his throne. He became their enemy, not on a religious, but on a political ground. But henceforth, in Japan, Christianity was confounded with political intrigue and revolution. The rulers formed their judgment of it by Romish Christianity, the only form in which it had at that time been presented to their notice. Now Protestant Christianity has found a place for its feet on the shores of Japan, and the nation is beginning to distinguish.

“How complete is the proof of the inefficiency of Romish Missions; that their vast apparent success under favourable external circumstances is hollow and deceitful, and vanishes as soon as those circumstances change.”*

It would damage the unity of this paper were we to extend our review of the results of Romish Missions to Tong-king, Congo, Paraguay and other places. This only would we now say—the results of Romish Missions are like the temporary islands thrown up by volcanic action, which astonish the spectator by the suddenness of their appearance and their magnitude, but which, after a continuance of some months, as suddenly disappear, and leave not a trace behind. The islands vanished because they had no foundation; and so it is with Romish Missions. The foundation which Paul speaks of—“other foundation can no man lay than that which is laid, which is Jesus Christ”—they have not laid, and how can the results endure? The proselytes are brought together, not by the converting power of God’s word, drawing them to Christ, and building them up on Him, but by unworthy compromises.

The fact is, there are two ways of making converts, one divine, the other human. The divine mode is by a faithful declaration of God’s truth, as He has revealed it to us, the Spirit of God working thereby, and changing men, so that their eyes being opened, they see their great need as sinners, the impotency of idolatry to meet that need, and the power of Christ to do so. The outward change of profession is therefore the result of an inward change of heart. Such are true converts. They have spiritual vitality, and they reproduce themselves, yes, even in the face of persecution. Missions conducted on this principle are, in their earliest stages, slow. It is like the laying of a foundation in deep waters, where much work is expended, and for a time no results are visible. In the infancy of such Missions, therefore, there is room for contempt, and ridicule, and all the outgoings of unbelief, and these are hurled upon them in abundance. But after a time they increase, and that rapidly, not by a force brought upon them from without, but by the force of a living growth from within. Their life is derived from the foundation on which they are built—“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house.”

The other mode—that pursued by Jesuit Missionaries, and, in a less exaggerated form, by all Romish Missionaries—is, by adulterating the truth and depriving it of that in which its value consists, to accommodate it to the requirements of the carnal mind, so that the natural man is not offended, and receives the mixture, the recipient not being

* Venn’s Life of Xavier, page 309.

changed, but the change having been made in that which, under the name of Christianity, is presented to him for his acceptance. Such a mode of action may well be designated human, for it is not of God. It is faithless—faithless to God, and faithless to man, for it dishonours God, and injures man. Such deceitful processes work for the destruction, and not the salvation of souls. Their results are deceptive. They who pursue such methods incur great guilt, and receive no compensation. They are like the foolish man, “which built his house upon the sand, and the rain descended, and the floods came and beat upon that house, and it fell; and great was the fall of it!”

PURGING OUT THE OLD LEAVEN.

WHEN, on his first visitation, Bishop Wilson reached Madras, in December 1834, he found native Christianity suffering under a dire disease, which was enfeebling its powers, incapacitating it from usefulness, and which, unless promptly arrested, threatened its eventual extinction.

Certainly the hope of India lies in the handful of native Christianity which, through the efforts of European Missionaries, has been brought together. Slow and toilsome has the process been. Estimated by numbers, these results appear to be utterly disproportionate to the pains bestowed on them. Nevertheless, feeble as they seem to be, they are of indescribable value, for in these patches of Christians, dispersed here and there throughout the land, lies the hope of the future, and the seed of India's renovation. In the persons of these native Christians, not more than 112,000, lying almost hidden amidst the vastness of the population, Christianity becomes naturalized to the moral soil of India, and from thence, as from so many centres, it will go forth with reproductive power to multiply itself a thousandfold.

But if these primitiæ become sickly and lose their vitality, how shall the masses be evangelized? The lump into which the leaven of native Christianity is put is not inert; it is replete with antagonistic elements, and, instead of passively yielding, meets the action of the leaven with active resistance. What if it succeed in imparting to the leaven some of its own properties, so that the leaven, instead of being assimilated to the leaven, begins to assimilate the leaven to itself? The influence of native Christianity depends not on its bulk, but on its genuineness. While localized amongst the heathen, it must remain distinctive. The principle is the same which the Saviour brought forward when He would regulate the relation in which His church should stand to the world—“I pray, not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” It was so with the Hebrews when introduced into the promised land: they were not to mingle themselves with the remnant of the nations: “thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them;” for it was only as they remained a distinctive people that they could exercise any beneficial influence. The true position of the spiritual body is this—“I pray, not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” Its capability of maintaining that position depends on its union with Him who says, “They are not of the world, even as I am not of the world.” Cleaving to Him, they retain their distinctness of position; but if, instead of this, they so affect the world as to imbibe its properties, then, instead of the church benefitting the world, the world deteriorates the church; until the church, losing its spiritual influence and character, becomes as salt which has lost its savour. And so it is with native Christianity in the midst of heathenism: if it be genuine, it will remain distinct, and will beneficially influence the masses without being injuriously influenced itself.

But on Bishop Wilson's arrival in India he found that, in the south, native Christianity had so compromised its distinctive principles, that unless the deteriorating process, by a vigorous effort, were arrested, its fusion with the heathenism of the country, and that at no distant period, seemed to be inevitable. Caste was the taint. Caste is the special virus which the Brahminical idolatry distils into the life-blood of the nation. Brahminism is the serpent, and caste the poison which oozes from its fangs.

Caste dishonours God. From him this arrangement is represented to have emanated, which, with an undue partiality, elevates the Brahmin to a pre-eminence of which no misconduct on his part can ever deprive him; and consigning, at the same time, the inferior castes to a position of servility, from which no efforts, no industry, no excellence of moral character, can ever emancipate them. Transcendently high are the prerogatives of a Brahmin. As the first-born, having sprung from the mouth of Brahma, and possessing the Veda, "he is by right the chief of the whole creation. "Once invested with the triple cord, the Brahmin is no more to be considered as a mere mortal: he is said to be an incarnation of Dharma, the god of justice; and to him, therefore, must be offered the salutation of Namaakara, made by elevating the hands above the forehead or over the head." Thus caste is intimately connected with idolatry and man-worship.

Caste feeds pride, and renders man haughty and supercilious to his fellow-man. Each caste despises that which is below it; and the higher the caste the greater the pride, until it culminates in the Brahmin. God "hath made of one blood all nations of men, for to dwell on all the face of the earth." Derived from a common origin, and partakers of a common nature, exposed to the same trials and sorrows, sharing in the same infirmities, men ought to be in brotherhood and sympathy with each other. Sin has disunited them, and hence between man and man, between races and individuals, there is alienation and distrust. One object of the Gospel is to repair this great evil, and to reunite men on a new basis. That foundation is Christ, in whom all fulness dwells, and who, putting forth His attractive power, draws sinners to Himself (1 Peter ii. 4), and thus reunites them to each other, so that the great object of His mediatorial work is to reconcile, first the sinner to God, and then man to his fellow. Christianity is designed to purge out from human society the customs and habits which engender and encourage strife.

Caste is one of the most elaborate and powerful of these. It is not like the distinctions of rank which exist among Europeans. These are mutable, and a man may rise from a lower to a higher rank, or the reverse may take place. But according to caste, the distinctions between the sections into which the population is split are radical and indelible. It is a presumptuous interference with the framework of human society as ordained of God. It casts off man from his fellow. Distinct races intermarry, and thus the lines of national distinctiveness lose their rigidity, and are softened down. But the different castes of the same people may not intermarry: all freedom of social intercourse is precluded.

"It does not simply prevent the Hindu from marrying out of certain lines, which in itself may be harmless; but prevents one man eating whatever, or with whomsoever, he pleases. The starving beggar would forfeit his caste if he should dare to eat the food prepared by an inferior caste or by a non-caste man. One perishing with thirst dare not receive even the sacred water of the Ganges to save his life from one of an inferior caste. This misanthropy, in its vilest form, would lead the caste man to revere and adore the cow, eat her dung, drink her urine, and consider such deeds sacred, while he would despise his own image in his fellow-man. Deprive him of his gods, he will tamely give them up; show him the absurdities of his idolatrous worship, and his unmeaning and ridiculous ceremonies, he will laugh, and join you in despising them; but touch his caste, you touch the apple of his eye, the darling idol of his heart. Then he is 'fierce as ten furies, terrible as hell.'

“A caste man is at liberty to be an atheist or heretic, to commit any crime in direct violation of the moral law, to scorn and ridicule the gods, and still his caste is untouched. It is not inconsistent with any villainy he may perpetrate. But let him only drink a drop of water from the hands of a non-caste man, or let his vessel be touched by a Mussulman or European, he must be immediately turned out of society; his wife and children and friends must consider the tie of relationship and bond of unity broken. The simple eating with a virtuous friend, the embracing of the religion of his conscience, which are the honourable actions of a free moral agent, are branded with infamy. Infringement of the rules of caste is the deadly sin which a Hindu commits, and one which subjects the perpetrator to as dreadful a doom as can befall a mortal. No punishment is more severe than this excommunication: he is henceforth a marked man, a wretched and miserable outcast. If he is a Brahmin, and has eaten with a Sudra, they will not receive him so as to acknowledge him as one amongst themselves, nor give him their daughter in marriage. Even the just and honourable act of marrying or giving in marriage a young widow will subject the parties to loss of caste.”*

Instead of the original four castes specified in the Institutes of Menu, there are now more than forty, and all of them, for all social purposes, arbitrarily severed from each other. The Brahmin has no social intercourse with the Sudra; nor the Sudra with the Chandalas of the North, or the Pariahs of the South. The Pariahs eat carrion, and the Pullars, in other respects an equally degraded class, have no social intercourse with them; while neither Pullar nor Pariah will have to do with the Chuckler or Koraver. Again, each of the lower castes has assigned to it its work, its trade, and this no member of it can change. What the father has been, that the son must be. Whether a man likes an occupation or not, whether he has a natural aptitude for it or not, that which his father has transmitted to him he must follow. Hence the various branches of industry, instead of progressing as in other lands, retrograde. The Vaidyas, or administrators of medicine, are generally illiterate quacks, who, by virtue of their birth, are privileged to tamper with the lives and health of their fellow-men. There are separate classes for agriculture, yet a country plough is one of the rudest instruments possible; and it is just so in other occupations, except so far as the presence and example of the European have imperceptibly induced some improvement. Occupations, moreover, which, in other countries, are esteemed honourable, in India, being assigned to low-caste people, are pronounced *degraded*. It is so with respect to the painter, the carpenter, the civil architect, the goldsmith. Thus caste detaches man from man, trade from trade, mechanic from mechanic, tribe from tribe. In a nation so constituted there can be no united action, no strength; and hence the inherent weakness which has caused India to succumb to every tide of invasion. Hence, for centuries, the paramount authority in India has been, not in native hands, but in those of an alien and a foreigner.

What, save Christianity, can avail to overthrow it? There can be no more thorough antagonism than that which exists between the Hindu idolatry, as developing itself in caste, and Christianity in its results of peace and love. They cannot co-exist; they are radically opposed; their issues tend, one to the degradation, the other to the elevation of man. Caste holds man in fetters; Christianity would set him free. If Christianity is to triumph, it must be on the ruins of caste.

But what if Christianity, on its first entrance into the land, becomes itself caste-tainted; if, compromising itself with the malign influence with which it has to contend, it becomes thus unfitted for its work; if, instead of retaining its purity, and proceeding to expel the poison from the veins of the patient, it has become itself, in the first

* Prize Essay on Hindu Caste, by Rev. H. Bower.

instance, diluted by an infusion of the evil? Yet such, to a considerable extent, had native Christianity in South India become when Bishop Wilson reached its shores. Popish Missionaries had set the example. Francis Xavier addressed himself to low-caste natives. Robert de Nobili aimed at high-castes; but he sought to gain them by pretending to be a high-caste himself. Compromise with existing idolatrous institutions, in the hope of making proselytes with the more facility, was the principle on which the Jesuits conducted their Missions in India. Thus at their first outset they "announced themselves as European Brahmins, come from a distance of five thousand leagues from western parts of the Jambudwîp, for the double purpose of imparting and receiving knowledge from their brother Brahmins in India. After announcing themselves as Brahmins, they made it their study to imitate that tribe: they put on a Hindu dress of *cavy*, or yellow colour, the same as that used by the Indian religious teachers and penitents; they made frequent ablutions; whenever they showed themselves in public they applied to their forehead paste made of sandal wood, as used by the Brahmins."*

In order to give the more effect to his deception, Robert de Nobili produced "an old dirty parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome descended in a direct line from the god Brahma."†

Professing themselves to be Brahmins, these Missionaries despised the lower castes. "They refused to eat in the houses of Pariahs, or to administer to them the last rites of their church, and forbade their communing at the same altar with converts of a higher grade." It is not wonderful that Missions conducted upon such principles proved to be such an utter failure, that the Abbé Dubois, in his Letters on the state of Christianity in India, declared that, "under existing circumstances, there existed no human possibility of converting the Hindus to any sect of Christianity." And yet these Missionaries were, after all, not so much to blame, for the compromising principle which they acted upon is the essential principle of the church of Rome. Her whole career has been marked by compromise—compromise with the sinful tendencies of the natural heart. The object of Christianity is to regenerate man. This is precisely the point which Rome has yielded. If the man submitted to her, he might remain unregenerate. Christianity was diluted and toned down so that it should no longer conflict with the ruinous tendencies of the natural heart; and as men were well contented to embrace a system which dispensed with the necessity of "repentance towards God, and faith towards our Lord Jesus Christ," so Rome, if only she might reign, was content to reign over men who, while they submitted themselves to her, were strangers to the Lord. It is by compromising the Lord's truth that Rome has won her position in the world.

But that reformed Christianity should in any wise conform itself to this pernicious example was alarming indeed, for its especial duty is to protest against the treacherous action of the church of Rome, and unless it does so with unflinching fidelity it ceases to be of value.

It was therefore painful to discover that Protestant Missionaries had acted upon the principle of doing evil that good might come, and, to please their converts, had permitted them to carry their caste usages with them into a profession of reformed Christianity. It was not so with the first Missionaries. Ziegenbalg and Grundler (1712) were explicit in the rules which they laid down—"When a heathen embraces Christianity he must renounce all superstitions connected with caste, viz. That no one should intermarry or eat with those of another caste; that every caste should have distinguishing title, peculiar ceremonies and customs, and a different way of living; that those who

* Prize Essay on Hindu Caste.

† Ibid.

act contrary should lose their caste, and be accounted most despicable wretches. . . . For we admit of no such distinctions, but teach them that in Christ all are one, none having a preference over the other. We allow them, therefore, to intermarry, not in regard to caste, but according to their own pleasure, if so be they may be united in a Christian manner. On account of the above superstitions, the heathen are very much surprised to see those who have embraced Christianity sit together in one church, marry without regard to caste, live, eat and drink together, and renounce all former distinctions. To rank, derived from official station, we do not object, but take care that good order may be preserved among our people."

But soon difficulties arose. "Concessions were made to native prejudices. Caste came creeping in. Christians, who, before their baptism, had been of different castes, refused to intermarry, and to get a Pariah girl, who had been brought up in the Mission schools, married to a Christian of another caste, however poor he might be, proved to be an impossibility. The Pariah converts had to sit in church apart from the Sudras, at first one step distant, after a time, further off. The Sudras preferred sending their children to school with heathen rather than with Pariah Christian children; the Pariahism was, in their eyes, more objectionable than the heathenism. The Missionaries gradually yielded to the pressure. On one occasion they even refused to ordain, as a native pastor, a Pariah Christian, in other respects well qualified, because the Sudra Christians would not receive the sacrament at his hands." At length the natives seemed to have assured themselves that they might become Christians without giving up caste—"I have changed," said one, "my religion, *but not my caste*. By becoming a Christian I did not turn an Englishman: I am yet a Tondaman. Never did the priest of this place desire of me anything contrary to my caste. Never did he bid me to eat cows' flesh or beef, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself."

Thus the evil had taken root before Schwartz commenced his work. He saw the mischief, but thought that moral suasion would suffice to extirpate it. Thus, writing to the Christian Knowledge Society in 1787, we find him saying, "I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive it without producing any unpleasant sensation.

"Should you visit our church on the Sunday, you would observe with surprise the clean appearance of the lower caste, so that one might often take them for the higher."*

After his death in 1798, the evil spread rapidly.

"The barrier which caste had set up among the heathen, separating man from man, and family from family, became incorporated into Christianity. Idolatrous usages were retained. Sudras and Pariahs refused to mingle in the house of God. At the holy communion the higher caste first drew near, and would not touch the cup if a low-caste man preceded them. A Sudra priest or catechist, whilst not refusing to minister in a Pariah village, would not live in it. And on the other hand, a Sudra would not allow a Pariah priest or catechist to preach the Gospel to him, or baptize his child. Even the Missionaries were accounted as unclean, and a native priest of the higher caste, has been known to refuse food and shelter to two European Missionaries on their journey, lest food and vessels should be defiled. Christians attended at the heathen feasts; they bore the heathen marks upon their foreheads; they prohibited the marriage of widows; they would allow no marriages but in their own caste and in no less than fifty ways they were *assimilated to the heathen*."†

* Life of Bishop Wilson, vol. i. page 427.

† Ibid. p. 429.

The subject was little understood in England. The Christian Knowledge Society was most anxious to do what was right, yet stood in doubt. The question to be decided was, whether caste was a civil or religious distinction. If the former, the Society had neither the power nor the wish to interfere with it, but if the latter, then they reminded their Missionaries—

“The Society, of course, does not countenance the adherence of the Christian converts to any former religious restrictions which are not consistent with their Christian liberty, yet it cannot be in the power or wish of the Society to abolish a distinction of ranks and degrees in India; nor do they feel themselves entitled to do more than to remind the Christian converts, that with respect to spiritual privileges, there is in Christ Jesus neither bond nor free, neither high nor low; yet that such privileges are in no way incompatible with the various distinctions of rank and degrees in society which are recognised in the Gospel itself, where persons of several ranks and conditions receive respectively admonitions and counsel adapted to their state.”*

At length a crisis arrived. At Vepery the Missionary Haubroe objected to the caste Christians employed in the printing press being assigned separate places in the school-room. He proceeded further to interfere with the caste arrangements in the church. This led to an outbreak, the native Christians pledging themselves, each to the other, that they would not enter the church again, nor send their children to school, until the arrangements both of church and school were accommodated to their caste prejudices. Similar disturbances occurred at Tanjore and Trichinopoly, and the caste Christians, finding no redress from the Madras Corresponding Committee, appealed to Bishop Heber, shortly after his arrival in India. The Bishop had no acquaintance with the complications of the question, and, before he could decide, had to investigate its bearings. Before, however, he could do so, he was removed by a sudden death, and the solution of this important question devolved on another.

At his decease, however, a select Committee of the Gospel Propagation Society had been appointed, and, preparatory to a report, questions were addressed to twenty-seven Missionaries labouring in South India, six of them being Missionaries of the Gospel Propagation Society, seven of the Church Missionary Society, one of the Royal Danish Mission, two belonging to the Wesleyan Missionary Society, five to the London Missionary Society, besides three others.

“But in addition to these it should be mentioned that the Rev. C. Rhenius, who was then in full connexion with the Church Missionary Society, had of his own accord communicated with his fellow-Missionaries in all parts of India, and had obtained the opinions of thirty-five of different denominations labouring in Bengal, Bombay, and Ceylon. In his communication to the Committee he states the fact, and adds that the unanimous opinion of these thirty-five, on the general question, was in accordance with his own.”†

With the exception of the Danish Mission, all were of opinion that if caste were retained Christianity would be destroyed. But these answers led to no action. “The mass of evidence had been bound up and forgotten. The evil worked silently.” And it spread like a dry rot. Startling results began to show themselves. A few months after his arrival in India Bishop Wilson was startled by the information, that, during the previous year, no less than 168 Christians had apostatized to heathenism, solely on account of caste. When they left heathenism they did not leave this behind; they brought it with them. Thus, in fact, they had never really parted with heathenism: it still retained its hold on them, and, at its convenience, pulled them back again.

* Life of Bishop Wilson, vol. i. p. 428.

† Ibid. p. 435:

Native Christianity in South India was in imminent danger ; it was in the embraces of a deadly foe.

“Caste will entwine itself round every thing : it only wants support, and, whilst supported, it destroys. We think of Christianity as of a goodly tree which has been transplanted from the West for a shadow to the East, and a refreshment to the weary and heavy-laden. The husbandmen were faithful, and it has taken root, and spread out its branches to the heavens. But the adversary has sown his seed, and the parasite shot up beside the tree, and under her shadow and support. The husbandmen were not alarmed, for the shoot at first was small and tender, and it has crept and twined with her growth, and strengthened with her strength : the stems are now incorporated ; the branches are mingled ; the foliage is unnatural ; the growth is checked, and there are symptoms of decay. Is this the tree which was planted for the healing of the nations ? Is this the emblem of Christianity ? No. It is the emblem of Christianity with caste.”*

Yes, and it sometimes happens that the decay to which the tree is subjected, through the blighting influence of the parasite, is so complete, that it first dies in the deadly embrace, and then falls to pieces, until the fragments of rotten branches which are strewed over the ground alone remain to testify what had been, for the tree is gone, and the parasite reigns triumphant in its stead.

The native churches of the present day are the embryo formations from which is to be developed a Christianity that shall have wings, and, with rapid flight, traverse the land. But while in this immature state, they must be preserved from injury. There is an insect which, penetrating within the external covering of the chrysalis, preys upon the living creature until it has destroyed it, and when the period for its transformation arrives, and the creature, casting off its shell, ought to emerge from its chrysalis state, it is found to have perished, the destroyer having done its work. Certainly the parasite of caste had lodged itself within the shell and outward form of these native churches, and had begun to destroy the vital principle, when providentially the insidious process was detected. There was no time to be lost. A decisive moment had arrived which required all the prompt resolution of a skilful surgeon, when he decides upon a critical operation as the only hope of saving life ; and it so happened, in the providence of God, that the Bishop who had just been called to preside over the church in India, whether European or native, was one fully equal to the emergency.

There was no hesitation on his part. He clearly apprehended the duty he was summoned to discharge, and, with God's help, he resolved to do it. Before the first year of his Episcopate had expired, he addressed to the Missionaries in the diocese of Calcutta, and the flocks under their charge, the memorable letter which is dated Palace, Calcutta, July 5th, 1833. We must refer such of our readers, as desire to read this letter *in extenso*, to Bateman's Life of Wilson. He refers to the unfavourable usages arising from the distinction of castes which prevailed in several Christian congregations, so that “under the name of Christianity half the evils of Paganism were retained.” He requires the abandonment of caste distinctions, and that “decidedly, immediately, finally.” He reminds the South-Indian churches that “in Bengal no distinction of castes is known among the converts : it is renounced in the first instance ; and that apostasies to heathenism had of late become too frequent in the congregations where the distinction had been permitted to remain.” He recommends to the Missionaries, in the practical execution of his award, to unite much wisdom and charity with firmness.

The Missionaries proceeded to read the Bishop's letter to their flocks. At the lesser

* Prize Essay on Hindu Caste.

stations there was acquiescence ; but far otherwise at the larger stations of Trichinopoly, Vepery and Tanjore. At the first of these places the general body of Sudras withdrew altogether from public worship, and from any communication with the Missionary. At Vepery, no sooner had two or three pages of the letter been read, than the main body of Sudras, men, women and children, rose without remark, and retired from the church. Tanjore was the most important place. There were in that Mission four native priests, 107 catechists, schoolmasters, &c., and 7000 native Christians. There arose in the church, on the reading of the Bishop's letter, a scene of great confusion and loud tumult, and the Missionaries left the church followed by a storm of groans and hisses. But the Missionaries flinched not. Hitherto the church had been arranged in compliance with caste prejudices, the Sudras being placed on one side, the Pariahs on the other, the schools between. Now the Sudra and Pariah children were placed on one side, the Sudra and Pariah women on the other, and the Sudra and Pariah men in the middle. The general body refused to conform.

The Bishop now came himself, arriving at Tanjore on January 10th, 1835. The narrative of his interviews with the native Christians are well worthy of perusal, and we again refer our readers to Mr. Bateman's biography. One passage alone we shall transcribe, it is so graphic.

The very day after his arrival (Trichinopoly) he preached in the Mission church, taking no notice of the Sudras who were present, clustering together as a separate body. For nine months previously not one of them had been near the church. They had a native priest amongst them, and he, as well as many of the congregation, being possessed of independent property, determined to stand out. It was necessary, however, that the matter should be at once brought to an issue, for the Bishop had but a few days to stay, and he would return no more. Here, therefore, he resolved for the first time to carry out the purpose he had formed. There was no hope that, in any case, the whole dissentient body would comply with his wishes : the evil lay too deep, the prejudices and habits were too strong. But a nucleus might be formed, round which others might gather from time to time, and to which all new converts might be added. If this nucleus could be formed in each station, and arranged upon the basis of the Bishop's directions, then time, patience and watchfulness, by God's grace, would do the rest. This, therefore, was the Bishop's purpose, and, to accomplish it, notice was given of divine service, and the administration of the Lord's Supper, for the very morning of his departure. All seemed impressed with the importance of the occasion, and the church was thronged. When the Bishop, in his robes, left the vestry in order to proceed to his seat at the communion-table and commence the service, he saw many scattered groups of natives standing apart from the main body of the congregation, who were seated on the floor. Fully aware of the cause, he joined one group, and, taking two

native Christians by the hand, he gently led them forth to a vacant place in front, and seated them. His chaplain, following in his surplice, by his directions did the same. Others who were present were bid to assist. It was all done quietly and kindly, and no sort of resistance was made. The Sudra sat by the Pariah, and the Pariah by the Sudra, and both were intentionally intermingled with many of the authorities and influential Europeans of the station. When all was quiet the service commenced ; and in the course of it forty natives came up without distinction, and were confirmed. Then followed the sermon from the words, "Preaching peace by Jesus Christ." (Acts x. 36.) When the holy sacrament was about to be celebrated, the Bishop quietly gave directions as to the mode of administration. A Sudra catechist received it first, then two Pariah catechists, then a European gentleman, then a Sudra, then some East Indians. The gentry of the station, having been much interested in the matter, had placed themselves at the Bishop's disposal ; and at the special request of the lady of the highest rank, a Pariah knelt and communicated between her and her husband. This facilitated the arrangement ; and silently, but most effectually, the barrier which had existed for so long a time was broken down, and one hundred and forty-seven partook of the Lord's Supper without distinction. A precedent was thus set. This was the nucleus of the native church of the future. Every wanderer, every dissentient, might join it ; but always in this way, and according to this rule. New converts also, and every one who was confirmed, would know what was expected from them. Dead leaves would gradually drop off. These were

to be the new buds. Of course many Sudras had retired from the church before the sacrament was administered, and all had been free to do so. But it was found that nine families

of influence had conformed, and were well content. These, with the large body of the Pariahs, were sufficient for the purpose; and the Bishop thanked God and took courage.*

At Vepery and Tanjore the results were similar. As compared with the dissidents, the number of those who conformed was small, yet sufficient to constitute a rallying-point, and the Bishop was content.

To Daniel Wilson, under God, is due the conservation of the South-India churches from a deadly blight which had fastened upon them. A less vigorous mind would have hesitated until the evil had become uncontrollable; but God gave him decision, and the evil was checked.

What is now the condition of these churches in reference to caste? We are enabled to answer that question.

The present Bishop of Madras addressed to the Missionaries in his diocese the following inquiries regarding the repression of caste.

1. Have you taken measures to ascertain whether every native agent, whether catechist or schoolmaster, receiving his salary in whole or in part from the Society with which he is connected and labouring under your superintendence, whatever be the caste to which he belongs, has given up caste to the extent of voluntarily and publicly eating, with persons of a caste supposed to be lower than his own, food prepared by persons of that caste?

2. If there is a boarding school for boys or girls, or an institution for training youths for Mission employment in connexion with your station, supported in whole or in part by means of funds supplied by the Mission, and placed under your superintendence, what measures have you adopted for the purpose of practically teaching your pupils that distinctions of caste are not to be observed by Christians in the eating of food and in social intercourse?

To bring out this point more distinctly, it will be necessary that you should state—

(a) To what castes the pupils in your

school belong, and in what proportions;

(b) What is the caste of the person by whom the food is prepared; and

(c) Whether any distinction of time or place is observed at meal-times amongst the pupils belonging to different castes.

3. Have any measures been adopted by you to further the abandonment of caste distinctions in eating and drinking, and in general social intercourse amongst your communicants?

4. What progress have you made towards the introduction and popularization of the re-marriage of widows among those castes in which widows were not allowed by the heathen usages of the caste to marry again?

5. Have you any further information to afford, not embraced in your replies to the foregoing inquiries, regarding your mode of proceeding in dealing with the caste prejudices of those who are under your spiritual charge?

Replies were received from 63 Missionaries; 4 of them being stationed at Madras, 13 at Tanjore, 2 at Bangalore, 29 in Tinnevely, 9 in Travancore, 3 in the Telugu country, 2 at Cuddapah, and 1 at Secunderabad.

We have looked over these reports. In the old stations, which occupied so prominent a position in Bishop Wilson's time, there has been progress. Nevertheless, much remains to be done, for there is no doubt that caste prejudices are still very strong among the native Christians. The agents, of whatever caste, dine together once a year, but there does not appear to be general social intercourse, even among communicants, while to the re-marriage of widows there exists great indisposition. One Missionary describes his congregation as consisting of five different castes, viz. Pariahs, Pattayachees, Kullars, Gentoos and Vellalas.

Every Christian, whether high or low as a Pariah, will gladly eat with men either of an equal caste or of a still higher one, but never with those of a lower caste than his own.

* Life of Bishop Wilson, vol. i. pp. 479, 486.

For instance, Vellalas, Gentoos and Kullars will eat together food prepared by any of themselves, as well as by Mudeliars and by Brahmins; but never with Pattayachees, Pariahs, Pullars and Shoemakers, nor touch even their food. The Pattayachee will eat his own food, and that of the above-mentioned high-caste men; but will never eat with the three lowest-caste men, nor touch their food. The three lowest, namely, Pariahs, Pullars and Shoemakers will never eat together; but each will eat his own food prepared by his own caste, and the food given them by all high-caste men above mentioned. This heathenish and devilish custom is still in force with Christians of our day, in every hut and palace.

Pariahs have in these parts their own street separate, as Pullars have their own, far removed away from the street of the above-mentioned high-caste men. The different situations of the respective stations thus, of high and low-caste men, are so sadly and singly located in every Carnatic town and village, as ever to break up all social intercourse between high and low-caste Christians.

The Pariah Christians in villages, like the heathen Pariahs, have their houses generally

built as huts; and keep always their compounds unclean, filled with dust, and heaped with bones of dead animals which they eat. They still serve in common for their food the heathen Mirasdars, and Christians too, if any, as landlords, for the cultivation of their paddy fields, &c.; bear funeral notices to different villages for high-caste men; beat tom-tom (drum) for their funerals and marriages; and perform their duty as Vettians (menial officers in a village) by burning the dead bodies of the heathen in the village they live in; and differ from high-caste men also in the mode of eating and drinking.

Under these circumstances, high-caste Christians dislike to have any social intercourse with common Pariah Christians, from a fear of forfeiting all their worldly pride and gain in the sight of their heathen neighbours. Actuated by this selfish motive, if they, on their own necessity, wish to call any Pariah Christian, they will never enter into the heart of the low-caste street, but stand aloof some yards from it to please their bigoted heathen neighbours; and I have seen some of them even washing their body after they touched any low-caste man.

We have to observe that the zealous efforts of the Missionaries in this part of the country to disentangle their congregations from this great evil have been, and continue to be, much thwarted by the Lutheran Missionaries, who adopt an antagonistic mode of action. Hence such Christians as wish to cherish caste observance look towards the Lutheran church.

On the other hand, there are congregations in which there are neither caste-holding native agents, nor Christians who observe caste, and in the schools connected with which no caste distinctions are allowed; yet even here the Christian garden is not entirely cleared of this pernicious weed. One Missionary, whose district is well cultivated, observes—

Marriages are still restricted within the limits of the same caste and the same division of the caste. The re-marriage of widows is still of very rare occurrence, and the moral consequences of keeping widows unmarried are still apparent. The people of each caste still prevent people of other castes from engaging in their hereditary employment. The use of a palanquin at weddings is still restricted to particular castes. Washermen and barbers are not yet free to render their services indiscriminately. Caste names and titles are still scrupulously retained. The eating of beef is still carefully avoided, except by those castes that were accustomed to it as heathen. Much sensitiveness still exists respecting the indiscriminate use of wells, and resentment is still excited by the use, and even by the touch, by people of other castes, of vessels used in cooking. There are still Christian villages

in which people of lower caste are not allowed to pass along the streets with their slippers on, and Christian congregations in which people of lower caste are obliged to slink into a corner at the further end. Worse than all, it is asserted and believed that there are still Christian people, and even Mission agents, who are reluctant to evangelize the low-caste people in their neighbourhood, lest the new converts should disturb their equanimity by claiming the right of attending the same churches as their neighbours, and sitting under the same roof, though in a different and a lower place. It is evident, therefore, that the amount of success which has attended the means that have been used for the repression of caste feelings in this province is very far from being considerable. In some places a little more progress has been made than in others, and some isolated individuals here and

there seem to be nearly free from caste feeling ; but speaking of the Christian community in a mass, the utmost that can be said is, that a beginning has been made. The only signs I can observe of the weakening of caste feeling in the community are these: Social intercourse amongst the members of the different castes—not involving eating and drinking or intermarriage—is of a freer and more friendly nature than it used to be ; and when any person more enlightened than his neighbours, or more adventurous and ambitious, chooses to set at nought some caste principle or caste usage, the irritation which his conduct excites now-a-days is neither so deep nor so wide spread as it used to be.

I consider it a most encouraging token for good that every really earnest Christian man we now see rising up amongst our people shows himself to be emancipated from caste feelings in a greater or less degree, in exact

proportion to the reality and earnestness of his piety ; and this circumstance seems to me to point out to us the direction which our efforts should chiefly take. Whilst it is our duty to use all the means and appliances for the repression of caste feelings which it is possible for us to adopt, whether as Missionaries having native agents under our superintendence, as trustees of the funds committed to us by the friends of Missions, as managers of schools, and especially of boarding schools, or as heads of the native-Christian community, we should regard it as our special duty to endeavour to diffuse amongst the people a piety so enlightened and loving, so humane and unselfish, that all who were made partakers of it should, by the very fact of their participation in it, be raised above that caste pride and caste exclusiveness by which the rest of the people are enslaved.

The following paragraph is from the report of one of our own Missionaries, the Rev. E. Sargent, whose position as Principal of the Palamcotta Training Institution gives him a varied experience, and entitles his opinion to much attention—

The example of our agents will of course more or less influence the conduct of our people generally ; and therefore, from the time of setting on foot the Preparandi and Training Institutions in this station, with a view of preparing catechists and schoolmasters for the several districts of the Church Missionary Society in Tinnevely, it was made a fundamental rule that caste should not be allowed in any shape ; and hence Shanar and Pariah cooks were necessarily to form part of the establishment, and the vessels used, being the property of the Mission, were to be used indiscriminately at daily meals, no one appropriating any particular plate or vessel to himself. Parties trained under such a system, when receiving their appointment as teachers, must be supposed by such overt acts to have renounced caste, as far as regards social intercourse. Still an agent might subsequently refrain from eating with other castes, and so revert to his old ways. It has, however, been for several years a settled plan in reference to agents who have been educated in the Preparandi, that they all eat together once every six months when they come in to the anniversary meeting at Palamcotta. Their doing so is purely voluntary, and I believe that all who are now employed as agents from the Preparandi gladly join this social meal, without any assertion of authority on our part, or any intimation that it is proposed as a test of caste feeling. The plan at first was one that suggested itself to me as being desirable in order to keep up a spirit of kindness and friendship between those who have been

educated in the same place. But it has also served this other purpose of showing whether or not they are sticklers for caste. I am sorry, however, to say, that, for the last year, owing to want of funds, this plan has not been continued. I know, too, of many instances, when, on occasion of some of our low-caste families having a marriage in their house, they have invited several of our catechists and schoolmasters to the feast, and they have attended, and joined in the social meal.

In reference to converts from the higher classes, it has always been our plan to require this test, even before baptizing them. In their case, this act on their part has not been an isolated one, for, after baptism, they have not scrupled to eat occasionally in my house in company with various other castes, and to invite respectable men of inferior caste to eat with them in their houses. Our Christian Munshis have been the most forward in setting such an example : I say this to their praise. In reference, then, to our converts from the higher classes, I can fairly say that they meet the requirements of your lordship. The only point still wanting is intermarriage with lower castes. Among communicants from our Shanar and other classes of congregations, there are many who do occasionally eat in the house of other castes, but it is to be feared that the remaining few would not do so voluntarily, though they would do it if it were insisted on, and the alternative be suspension from the Lord's Table. In short it may be affirmed with the utmost confidence that caste is not held generally among our people with

anything like the pertinacity with which it was held twenty years ago. I have just asked a native this question, and he confirms this statement, and adduces the following examples. In 1844 a Missionary administering medicine to a number of boys in his school, the Vellalars among them refused to drink out of the same wine-glass that was used in common. Now such a thing would not be thought of. Shortly afterwards, a Pariah cook was introduced into the establishment, when all the boys in a body left the place: after a while they came back and submitted. But upon this when even the tapal men came in weekly from the out-stations, they would not, as formerly, partake of anything that had been cooked there: now they are always glad to get what they can. I may mention in this connexion, that some time ago, on the occasion of 200 candidates for confirmation meeting in Palameotta, I invited them to a feast prepared by the Preparandi cooks, and they all, without exception, sat down to a meal in common.

With reference to the re-marriage of widows. In general conversation I say all that I can against any prohibition, but I never interfere with the making up of marriages. When, however, such a proposal comes before me I always give the parties the strongest encouragement.

Eleven parties so married are now in my district :

1. A Shanar, the first master in the Preparandi.
1. A Vellalar catechist.
1. A Vellalar writer in a government office.
8. Others are Shanar members of the congregation.

Formerly, in every village, wells were appropriated separately to the several castes ;

The following paragraph of an address, forwarded by the Bishop of Madras to each Missionary and native clergyman from whom he had received reports, admirably sums up the general conclusion which may be gathered from these various documents—

Considering the antiquity and strength of the institution against which we have to contend, we have great cause to thank Almighty God for having so blessed the past efforts of His servants that they have gained the ground which has already been gained. Yet truly much remains to be won ; and we have need to pray for more abundant blessing in time to come.

May He grant that the record now circulated of the results which have already been accomplished, and of the efforts and experiences of the existing body of Missionaries and native clergy, shall produce that effect in each which may be most suitable for him ; awakening one to a clearer sense of the evil of caste in raising

now they are used in common. On first coming to this district, when travelling among our Shanar congregations, the people would not allow our horsekeepers or other servants, being Pariahs, to draw water at the village well : the people would draw the water and give it to the servants ; now no distinction of this kind is made. Pariahs and Pullars, in passing through a Shanar village, would not be allowed to do so with shoes on their feet ; now they go in and out as they please. Some progress has even been made in inter-marriage of the several castes : I have six such cases in this district.

In a meeting with my agents at the beginning of the year, caste formed one of the subjects of conversation ; and to my question, " Is caste gaining or losing ground among us ? " they seemed to be unanimous in the expression of their opinion that it had largely lost ground. Our boarding schools and institution were regarded as exercising a great influence for good in this direction. In fact, it is but natural to conclude that young people of different castes, when they live for a long while under the same roof, use the same vessels, partake in common of the same meal, rub together in the same class, and play the same games, cannot easily, in after life, stand upon the distance which caste would place between them.

In reference to the measures to be adopted for the eradication of this evil, I feel that no rules too strong can be imposed on those who offer themselves as agents for the Lord's work ; but with regard to others not so employed, great allowance must be made for the difficult position in which the early Missionaries have placed both the people and us, and therefore some milder form must, I think, be used in dealing with them.

obstacles against the process of the Gospel ; stirring up another to more constant watchfulness for opportunities of checking it, and more affectionate zeal in setting forth the character of the Gospel and the spirit of Jesus Christ as its great contrast and its antidote ; directing some to the adoption of wiser measures than heretofore ; encouraging others with the reflection, that in their own cases all has been done that can be done by man ; and leading all to more earnest prayer and dependence upon God, that by His Almighty Spirit He will move the hearts of all who are in bondage to this un-Christian system to cast away their fetters, and, in the liberty of the Gospel of Christ, to love as brethren.

GOVERNMENT OF NATIVE CHURCHES.

AN article in the Church Missionary Intelligencer for April 1869 has been, in some of our Home publications, the subject of grave animadversion. Thus, for instance, in the "Colonial Church Chronicle" for June 1869 we find the following remarks—

We turn to the April number of the "Church Missionary Intelligencer," and find in its official or quasi-official pages an article entitled "The organization of Native Churches," advocating the immediate appointment of a Missionary Bishop for China "with no episcopal endowment," and objecting to the ordination of native-Chinese clergy by the Bishop of Victoria, for reasons of which one is contained in the following ominous passage—

"In the Ordination Service there are questions too peculiarly Anglican to be proposed, without manifest impropriety, to members of an independent state, seeking, on their conversion to Christianity, ordination at the hands of a Bishop, that they may fulfil ministerial functions amongst their countrymen, and help in the organization of a national church in China. *Is it congruous that they should have proposed to them a question such as this—'Will you reverently obey your Ordinary and other chief ministers, to whom is committed the charge and government over you?'*"

The italics are our own. If these words have awakened in us a grave misgiving, surely we may be excused. Persons who deem them pertinent must either be labouring under the hopeless confusion of an Erastianism which cannot distinguish canonical obedience to a Bishop from political allegiance to the Crown of which he happens to be a subject; or they must be desirous of setting up a new kind of episcopacy—"in the episcopal form," as we are told—but destitute of the episcopal power. We hardly know which of these alternatives to adopt, when, in the article before us, we read on the one hand—"Let the Chinese catechists have episcopal ordination; that is not an Anglican peculiarity;" and on the other—"Let not the Anglican Bishop who ordains think for a moment of exercising legal authority and jurisdiction over these native pastors." Is the Missionary Bishop proposed for China not to require an oath of obedience from the natives he shall ordain? In whose hands, then, will the government of the native church

be vested? It would remain for the present in the hands of the London Committee of the Church Missionary Society, acting by means of its "Secretary for China"—(if that Secretary were made the proposed Bishop, the arrangement would be still more objectionable); and ultimately, when the foreign element was outgrown by the indigenous, a state of chaos would ensue, in which episcopacy, already become contemptible, would probably soon cease to exist at all.

If this article in the "Church Missionary Intelligencer" throws light on the "new principles" which underlie the new "scheme for native church organization," we must earnestly deprecate both, as opposed, though originated no doubt with excellent intentions, not only to Anglicanism, but to primitive essential catholicity.

We have heard it rumoured, but have difficulty in believing, that some over-ardent favourers of this new bishopric for China have called in doubt the right of the Bishop of Victoria to ordain and have jurisdiction over native-Chinese clergy, not being British subjects. Such a doubt is most easily set at rest. Outside the British territory, in dealing with natives, the Bishop acts in all the primal freedom of the apostolic office, not needlessly departing from the canons and ritual of the mother church, yet able to modify and supplement them according to the change of circumstances. There he can, for instance, ordain Chinamen according to the English Ordinal, with the omission of the oath of allegiance to the British Queen, or with the addition of an oath of allegiance to the Chinese Emperor. Within British territory also, in his cathedral at Victoria, he can similarly ordain non-British subjects, either because the Act of Parliament which gave like power to the Bishops of the original Diocese of Calcutta applies to his diocese as subsequently carved out of the sphere of the privileges then possessed by the East India Company;* or, if not, by means of a commission for that purpose from the Bishop of London, conformably to another statute.†

We have very carefully considered the article in question, and more particularly the paragraph which has been placed in italics, and are unable to detect the Erastianism

* 4 Geo. IV. cap. 71, sect. vi.

† 24 Geo. III. cap. 35.

imputed to us. Erastianism, as we have understood it, amounts to this, that, apart from the civil magistrate, the church has no power of government, and it was against this opinion that Rutherford's elaborate work was directed, entitled, "Aaron's rod blossoming, or the Divine ordinance of Church Government vindicated." Assuredly our meaning has not been understood, for that which we think requisite in relation to the native church in China involves a principle directly the reverse of this, namely, that the Bishop, who would so effectually superintend the native church, that, in its expansion, it may not lose its nationality, nor be less Chinese because the first Bishop, from the necessities of the case, has been a European and not a native, must act apart from the civil magistrate; he must be prepared to lay aside, before he enters the gate of independent China, whatever of authority and jurisdiction may have been super-added to his office by the Crown of England, and, reducing himself to the simplicity of a primitive Bishop, go forth in the exercise of that power which is derived from Christianity alone. We neither labour under "the hopeless confusion of Erastianism," nor are we desirous of setting up a new kind of episcopacy, "in the episcopal form, but destitute of episcopal power."

The point we are now dealing with requires careful consideration. It is too important to be treated superficially.

In the episcopacy as united with the state there is vested a duplex authority. There is the authority which the Bishop has by the word of God, and there is an authority committed to him "by the ordinance of the realm." The following words, taken from the "Form of ordaining or consecrating of an Archbishop or Bishop," may be quoted in proof of this—"Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all men; and such as be unquiet, disobedient and criminous within your diocese, correct and punish according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm?"

Here, then, there is a distinction. The exercise of the "authority committed to him by the ordinance of the realm" must be restricted to the boundaries of the realm to which the ordinance belongs. But a Bishop must not take advantage of his position to introduce the ordinance of one realm within the limits of another: he may not exercise over the subjects of the Chinese empire any of the jurisdiction which he has derived from the British Crown; he may not administer to such Chinese an oath of allegiance having reference to the Queen of England; nor, in our apprehension, one which has reference to the Chinese Emperor; for he has received no commission from the Chinese state to do so.

It is worthy of remark, that, while objecting to our article, the writer in the "Colonial Church Chronicle" himself admits the necessity of some modification. Thus, for instance, he says—

"Outside the British territory, in dealing with natives, the Bishop sits in all the primal freedom of the apostolic office; not needlessly departing from the canons and ritual of the mother church, yet able to modify and supplement these according to the change of circumstances. There he can, for instance, ordain Chinamen, according to the English ordinal, with the omission of the oath of allegiance to the British Queen, or with the addition of an oath of allegiance to the Chinese Emperor."

The Bishop of Victoria, in his charge, also admits such a distinction, when he says—
"In Hong-Kong the jurisdiction is colonial, bounded by certain territorial or geographical limits. In China, personal, extending over clergymen in the orders of the United Church of England and Ireland, both European and native, and their congregations."

Yet here again we are constrained to ask what we are to understand by the jurisdiction which the Bishop claims to exercise over the native clergy whom he ordains, and

their congregations. In his letter to the Hon. Clerical Secretary, dated Shanghai, December 1868, he speaks of the "authority of the Crown which gives me jurisdiction over the native clergy."

This we are dull enough not to understand. The British Crown has no authority over the subjects of the Emperor; we do not see how it can give jurisdiction by virtue of an authority which it does not possess. We do not say that there is to be no authority, no obedience; but that the authority which the Bishop exercises must be an authority which he has by God's word, not that which is committed to him "by the ordinance of the realm"; for this latter, although of force within the colony, is of no force whatever within the estates of the Emperor of China. The attempt to exercise such an authority might, in all probability would, lead to very serious complications.

Native churches have been, so far as the Church of England is concerned, raised up in two of the provinces of China proper, and we wish to give them development. To this end, the presence of a Bishop is necessary. But if he is to enter in beneficially, and not prejudicially, to the interests of the native church, he must do so, not as a Crown Bishop, having authority committed to him by the ordinance of the realm, but as a Missionary Bishop, having no authority but such as is given to him by the word of God. His position is a delicate one. A foreigner, owing himself allegiance to one sovereign, he proceeds to exercise the office of a Bishop within the realms of another. In his intercourse with the native Christians, nothing should be done which could have any tendency to enfeeble their allegiance to their native sovereign—that is undeniable; but we will go farther, and say, nothing should be done, no step taken which might have the appearance of so doing, lest perchance native Christianity come to be regarded as no longer thoroughly native, but as having imbibed foreign tendencies and relations, and therefore no longer wholly identified with the general interests of the kingdom—as having become, to a considerable extent, denationalized! Is not the possibility increased if the influential classes be exceedingly sensitive, naturally indisposed to foreigners, jealous of foreign interference, and actuated by unfriendly feelings towards Christianity and its followers?

That the literati and gentry dislike foreigners; that they dislike Christianity whenever it is, in any particular locality, brought under their notice; that they are capable of very outrageous proceedings, will appear from a letter just received from China, and which we publish in this Number. There is enough to show what need there is to be "wise as serpents, and harmless as doves." We cannot be harmless unless we be wise. In the prosecution of Missionary enterprise, the ground before us needs to be well prospected, lest we fall into difficulties, which, by forethought, might have been avoided. We have no wish needlessly to stir difficult questions. We are influenced by no personal feelings of an unworthy character; we have no desire to pain the feelings of any one. The question before us is too important to be mixed up with such elements; but we are persuaded the time is come when, if the Church of England is to be the mother church of native churches, she must be prepared to give to the natives a Christianity so far unformalized, that it shall be free to adjust itself to the necessities of each new position. Her episcopacy must undergo modification and adjustment if it is to work beneficially in foreign states.

The writer in the "Colonial Church Chronicle" is apprehensive that if no legal authority be exercised over the native pastors, there will be a dissolution of all bonds, and everything fall into disorder and confusion. Surely he cannot think that the exercise of due relations between a Bishop and his clergy, and the wholesome subordination which is essential to the very existence of a church, is dependent upon legal jurisdiction in the sense in which we have explained it, as an authority given by the Crown. Is there no authority given by God's word?

What, we would ask, was the authority which Timothy and Titus exercised, when they were left, the one at Ephesus, that "thou mightest charge some that they teach no other doctrine;" and the other in Crete, "that thou shouldst set in order the things that are wanting, and ordain elders in every city." Assuredly they stood apart from the civil magistrate: the civil power rendered them no aid; they had no legal jurisdiction. Yet they had authority, and they exercised it—"These things command and teach." What was the basis of it? The new and powerful relations which Christianity had introduced, so that, amongst the members of the church, as amongst the members of the body, there was due subordination, the younger submitting themselves to the elder, yea, all of them being subject one to another, and being clothed with humility. The strength of the superintendence lay not in the possession of temporal power, but in the influence of Christianity, binding all together, and inducing each, with a willing mind, either to rule or be subject as the Lord had appointed. It was the realization of the great truth that both bishops and people were under one head, and that head living and present, which gave consistency to the whole organization—union of heart and unity of action. Each had their responsibilities, the Bishop, and the congregation: they who ruled were to be, not "lords over God's heritage, but ensamples to the flock." The weight of a spiritual character was essential to the momentum of the office. To Timothy it was said, "Let no man despise thy youth;" but, lest it might be so, he was to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." In order that he might be such, it was needful that he should take heed, not only to "himself, but to the doctrine;" for as there is no holiness apart from Christ, so there is no union with Christ apart from truth of doctrine. That truth, the power and excellency of which he had experienced himself, he was to teach to others—"preach the word; be instant in season and out of season; reprove, rebuke and exhort with all longsuffering and doctrine." The vitality of the body would be sustained by the power of the Holy Ghost operating through the truth thus diligently taught, and binding upon the hearts and consciences of the people the apostolic injunction—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

And it is on these spiritual qualifications and on this spiritual influence that the church of England service for the consecration of Bishops, lays the stress. The Archbishop's address, as he delivers the Bible to the new consecrated bishop, is in this respect most full.

"Give heed unto reading, exhortation and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself and to doctrine, and be diligent in doing them: for, by so doing, thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, and not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord."

Moreover, is there not at ordination an acknowledgement on the part of the candidates of these relations? Do they not recognise the fact, that they come into a spiritual relationship with their Bishop, which imposes on each corresponding duties? and do they not spontaneously, of their own free will, bind themselves by a solemn vow and covenant with God's help to act accordingly? We suppose this to be the oath of obedience to which the "Colonial Church Chronicle" refers—"Will you reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting

yourself to their godly judgments?" and the answer—"I will do so, the Lord being my helper."

It is true that when, in England, cases of contumacy occur, temporal power may be exercised, and penal consequences inflicted. This cannot be done in China, but surely discipline may nevertheless be exercised: the case can be investigated, the unworthy minister may be suspended; on his repentance restored; or, if impenitent, removed from the ministry, and even separated from the church. Only in such cases it will be wise that the Bishop should not act *per se*, but in conjunction with the body, as Paul did when, as present in spirit although absent in body, he formed his judgment, concerning the incestuous person, in union with the church, and called on them—"when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

If no discipline can be exercised except when the element of legal authority and jurisdiction is available for use, what is to become of the Protestant Episcopal Church of Ireland, now separated from the state against her will, *and without legal jurisdiction*; or those colonial churches which desire to be free from state control, but are retained against their will, if now, after the precedent of the Church of Ireland, they should have their desires gratified?

Only there are modifications which must be introduced into the ordination service, as probably will be found to be the case in all our services, if they are to be adapted to the necessities of a native church in an independent state.

Not only does the Bishop, at his consecration, take an oath of allegiance to the Queen, but promises "all due reverence and obedience to the Archbishop, and to the Metropolitan church of *N*, and to their successors;" while again, at his ordination, the candidate for priests' orders promises reverently to obey not only his "ordinary, but other chief ministers, unto whom is committed the charge and government over you." Does this refer to the Metropolitan See of Canterbury? and does it bind the candidates as the Bishop is bound, to render to it due reverence and obedience? Here a modification is needful. It never was intended to make the See of Canterbury a patriarchate of all native churches raised up by Church of England Missionaries throughout the world, or to reduce the native clergyman to this position, that he is to render obedience, not only to the English Bishop by whom he has been ordained, but to the Primate of the English Church in England. Let this point be worked out.

Is the Bishop so to intervene as to bring the native pastors and congregations into affiliation with the Metropolitan See of Canterbury? Does the jurisdiction which it is claimed that he should exercise involve this? Are the orders which he confers so strictly Church of England orders, that they who receive them are to be regarded as clergymen of the Church of England, owing obedience to the English Primate? The Church of England conveys the orders, that is her privilege as a Missionary Church; but are they so rigidly Church of England orders, that they who have received them cannot be clergymen of the Church of China or of India? Let us understand what the Missionaries of the Church of England are expected to do. The Missionaries of the Church of England are engaged in planting in distant lands a Christianity, in essentials identical with our own, but in form and discipline assimilating to us only so far as is consistent with the formation of a national and independent church, possessed of that freedom and elasticity which will enable it to adapt itself to the exigencies and circumstances of the new people amongst whom it is to grow. Are the men whom we send forth Missionaries only of Anglican Christianity? And thus are we occupied in raising up—not a Chinese church in China, and an Indian church in India, but Christianity clothed with a form so rigidly, and unalterably Anglican, that, encumbered with the peculiarities which attached to

its growth in our own soil, and which, however suitable to England, are unsuitable to an Asiatic people, it can never thoroughly adapt itself to the requirements of a new country, and hence, not becoming naturalized, at the best will only be able to maintain a dwarfed and stunted existence? Are we so narrow that we will not plant Christianity unless we do it in our own way, and with such a rigid retention of our own forms, that the native churches shall be nothing else than *fac-similes* of the mother church, and therefore disqualified from taking up a national position and exercising a national influence?

Have questions of this nature ever been sufficiently investigated? It is impossible that they could have been, for it is only in connexion with China that they have forced themselves on our attention. In connexion with India, they have not obtained as much attention as they should, because India, being under British sovereignty, the necessity of modification and adjustment was less obvious. Yet, even as regards India, there are thinking men who are of opinion that they ought to have been considered long before, and must of necessity be dealt with at once, if, indeed, the native Christianity in that country is to be national and Missionary; otherwise we have to fear lest it degenerate into an excrescence, something growing on the living body, and yet not a part of it, which assimilates to its own peculiarity of existence whatever it takes from the trunk to which it is attached, while the tree itself remains unchanged. Such has been the Syrian Church in Travancore. It never became national; never identified itself with the life-blood of the people. The ligaments which bound it to Antioch never were severed, and it never assumed an independent position, in which, nurtured by the dews of heaven, it might grow and spread. We are not speaking of colonial churches. They are off-shoots of the English Church, and it is for their welfare that they retain that connexion; but we speak of native churches, and they must be so planted out that they may have a separate existence.

It must be remembered that in Missionary work we are not transplanting. That is true in relation to colonial churches; and yet it is also true, that even in this process the plant must be prepared by pruning its roots and tops or shoots; but native Christianity has been raised from seed—"the seed is the word of God." Now, seed sown in a new country and climate will not yield a produce precisely the same with the mother plant in the old country. It will be essentially, yet not identically, the same. There will be variations more or less pronounced, and we must conclude that it will be so in the propagation of Christianity.

Native churches, which have been raised up within the limits of Independent China, need development.

We need for this emergency a Missionary Bishop.

A Missionary Bishop, to be in truth such, must be prepared to divest himself of all temporal accretions, which have been superadded, and reduce himself, as much as possible, to the simplicity of the primitive office, and in doing so will be found the real strength and authority of his office.

It is very difficult for the same person to be at the same time a colonial and a Missionary Bishop. The functions are distinct: it is difficult, if not impossible, for the same person to fulfil both without confusion, and to address himself to each so distinctively as not to introduce into the one the elements which belong to the other. In our view, the Missionary Bishop should have no territorial jurisdiction. It should be understood that he is designed for a special object, to lead on the native church to its maturity; and that, when such maturity had been attained, and not only have the native flocks yielded forth the native ministry, but the native ministry has produced one suited for the native episcopate, then the Missionary Bishop, having fulfilled his office, should set in the superior glory of the native church.

We have said that our opening article on this subject, in the April Number, has called forth grave animadversion. Yet not in all quarters. We have, in the "Calcutta Christian Intelligencer," an article bearing on this subject. At home it is thought we have gone too far; in India it is thought we have not gone far enough. It is as follows —

An article in the London "Church Missionary Intelligencer," for April 1869, has been the proximate cause of the following thoughts. And these are thrown out, rather with the hope of keeping up attention on the subject, than with any idea of their own value or originality.

The writer of the paper in question speaks of the danger of Anglicizing native churches in Missions, and more especially applies his remarks to the case of those in countries not under the dominion of the British Crown. But there would appear to be at least an equal danger of the same result in India; and the consequences may be even more disastrous, because native Christians here will be more ready to form themselves and their churches after the model presented by the ruling power, and therefore more likely to lose the life, the independence, the influence over their countrymen, and the many other advantages which would arise from a retention of their national characteristics. The subject, therefore, seems well fitted for discussion in an Indian periodical.

There is especially one point of the paper to which we wish to draw attention at present, as one on which we fancy we differ from its author. He goes a long way, yet he does not, we think, go far enough. The object of Church of England Missions doubtless is to plant a pure episcopal church among the heathen. Now this writer speaks of our giving the churches of our planting our Bible and Prayer-book. If this only implies that the Prayer-book is to be given as a guide and a help, there could be nothing better; but if it means that it must be adopted in its entirety, or nearly so, by our daughter churches, there seem to be good grounds for dissent from such an opinion; for it in no way belongs to the essence of a pure episcopal church that it should use our Prayer-book, or indeed have a Prayer-book at all. It is a very important matter, no doubt, one way or the other, but still only one of expediency. Many of those who have thought upon the

subject, allow, I believe, the native mind in India to be so constituted, that a liturgy would be most in accordance with its ideas, and best adapted for its church; but it is impossible to doubt that a liturgy might be found which would be better adapted for it than that of the Church of England. This latter was formed under peculiar circumstances, and with a special reference to the English nation: in India, both circumstances and nation are widely different. For instance, an Indian church, left to itself, would probably make a much more extensive use of singing than we do; and again, many of the Thirty-nine Articles, and other portions of the Prayer-book, which have a special reference to our Reformation struggles, would hold a far less important place in its divinity, while the general style of its Prayer-book, would be completely different from that of ours—would be oriental instead of occidental. And so when this future church does come to organize itself, however far distant that desirable day may still be, it will be our wisdom to allow it the fullest liberty. If it so wish, let it have a completely new Prayer-book, or let it adopt, either as a general custom or on special occasions, extempore prayer in its public services; let it allow its Bishops as much or as little power as it feels inclined; let it form synods after its own model; in fine, let it be free to institute or to adopt any agencies or any means which may seem to its wisdom (and its wisdom will be, in many things at least, greater than ours) best adapted for its own internal government, and for the spread of the Gospel among the heathen. We assume that our daughter church would retain episcopacy as the scriptural and most expedient form of church-government, and indeed the constitution of the Indian mind appears to be such that it would naturally take that course; though here, as in all other matters, the ultimate result cannot but be greatly influenced by the wisdom of our own action in the intermediate state.

One word in explanation. We did only mean that the Prayer-book should be given as a guide and help, not that it must be adopted in its entirety by the native churches. The Prayer-book itself, in its preface on Ceremonies, makes provision for this—"We think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's glory, and to the reducing of the people to a most perfect and godly living."

CHINA—DESTRUCTION OF THE MISSION CHAPEL AT LO-NGUONG, AND
PERSECUTION OF NATIVE CHRISTIANS.

LO-NGUONG is first mentioned in our volume for 1866, p. 213. Its position is there stated—40 miles north-west of Lieng-kong (the latter 45 north east from Fuh-chau), lying close to the sea-side, with a very large population. A catechist (Kuong-mi) was located there in 1865, and, with great difficulty, a suitable place rented for a chapel. The next mention occurs in our volume for 1867, p. 222, where we read of the first baptisms, and, amongst them, “an old man of considerable property, and great influence amongst his friends and neighbours,” also of his son, who had been, in his heathen state, notorious for his dissipation. In the same volume, pp. 254 and 315, further particulars are given respecting this city, its walls, amplitude, crowded streets, and the aboriginal tribes in its vicinity; and again, in the same volume, pp. 285 and 347, we find mention of visits made by Mr. Wolfe to this station in 1867, and of the native Romanists whom he met there. In our volume for 1868, p. 171, will be found a list of the out-stations in connexion with the central Mission at Fuh-chau, fifteen in number; and, amongst them, Pee-keung chapel, 40 miles from the island, at the mouth of the river Min. In the same volume, p. 351, we read of the new chapel at Lo-nguong, the expenses of fitting it up having been borne by the old man already referred to, and who, at the recent persecution, has been so great a sufferer; of the beautifully carved pulpit provided by him, and his zeal in preaching to his countrymen. In p. 352 we have an important document, a proclamation put forth by the Lo-nguong magistrates in favour of the native Christians. In the same volume, p. 277, will be found an account of the Bishop of Victoria’s visitation to the Fuh-chau province, and the ordination of the native catechist Kiu-taik.

Just as we were going to press the following letter came to hand. It speaks for itself; and it is too important to delay its publication. The writer is our senior Missionary at Fuh-chau, the Rev. J. R. Wolfe.

July 17—I wrote to you by the last mail, giving you an account of the very interesting work which was going on at Lo-nguong and the neighbouring country round. I told you of its progress, and the encouraging prospects which cheered me on every side. I must now tell you, with deep sorrow and pain, of its entire destruction, at least, humanly speaking, its complete overthrow. We are only human, and look upon matters too often, perhaps, from a human point of view, and with human feelings. And this must be, I suppose, as long as we are in the flesh. The beautiful work at Lo-nguong, however, is destroyed, and we can do nothing but look on and pray. Now do not mistake me: I feel it deeply, very deeply, but I do not despair. I have faith in the power of the Master, and I know He will in time—at the proper time—defend His own cause, and justify His own mysterious ways; but, as I said before, we are human, and we cannot at all times—it is our own fault and weakness—look at these matters with that divine faith which helps us to contemplate difficulties and trials from a divine point of view. We cannot see the end from the beginning, nor, even with the eye of faith,

can we always see the wise design covered and hidden beneath the fiery trial and the chastening rod.

But you are anxious to know what has taken place, and the cause of so sudden a catastrophe. Well, it is shortly told, and it is a sad, sad tale, which makes one’s heart bleed to relate. On the night of the 20th of June (Sunday) a large number of the Yamun police and soldiers, accompanied and led on by a good many of the gentry and literati of the city Lo-nguong, proceeded to the substantial Mission church in the city near the South gate, and deliberately and wantonly tore it to the ground, destroying every particle of Mission property which it contained. They plundered the catechist of all that he possessed, and were very near taking away his life also. The chapel was worth over 4000 dollars. Having completed the destruction of the church, the destroying party, with their swords, spears and other instruments, went off to the house of a wealthy member of the church, where they arrived about midnight, broke down the walls and doors of his house, and destroyed and plundered every vestige of property which it contained. They

broke his furniture, took away all his corn, and destroyed his barns. His beds and clothing of every description were taken away, and several hundreds of dollars which he had in the house met with the same fate. The attack on this man's house was sudden and unexpected, and the women and young children had not a moment's warning, and had to make their escape in their nightclothes, leaving everything else to the plundering persecutors. One of the women, from her delicate condition, is now in a very dangerous state from the fright and hardships of her sudden flight. The old man himself was not at home on the occasion, and it was most providential that he was not, for had he been he would most undoubtedly have been murdered, as all their hate had concentrated on him because he had been the first to embrace Christianity in this place, and the most zealous in preaching it to others, as well as the most liberal in maintaining it with his substance. He had gone into the country a few days previously, to visit a distant village, where interest had been manifested by the people in Christianity, to teach them and exhort them to believe in Jesus. He returned the following day to find his home destroyed, and himself and his family reduced to starvation and beggary. Many others of the Christians have been severely beaten, especially the old man whom I mentioned in my last letter to you, and who is not now expected to live from the bruises which he received. The Christians are still being hunted out, and the Yamun police boldly enter their houses, and take away with them whatever they please, and there is no appeal for the Christians. The magistrates are aware of all this, but do not interfere to stop it: they rather encourage it, and the Christians are severely tried. Several of them have had to fly from their houses, and this moment many of them are at my house, and dare not return to their families through fear of the police. May the Lord look upon us in this our time of severe trial, and be our defence from the face of our enemies! I very much fear, from the present attitude of the Mandarins, they will turn us out altogether from Lo-nguong, and crush, with an unsparing hand, the glorious work which has for some time been going on in that city. The Christians are now scattered, and dare not assemble. The police and gentry hunt them out, the magistrate encourages it, and the people are under the impression that the whole was done, as it really was, by the consent and goodwill of the authorities. Our chapel is a ruin, and so is the old man's house, and the authorities at Fuh-chau take no notice of the matter, and all because of the new

policy of Lord Clarendon. This is only the first-fruit of this policy. The Consul assures me, that before the end of the year we may be prepared to abandon every one of our out-stations.

July 29—Since I wrote the above, I have learned, through the Consul, that the Mandarins have demanded that we abandon the out-station of Ping-hang, and that we cannot any longer retain possession of our chapel in that city. Where is this to end? The Chinese policy of Lord Clarendon has been made known to the various Mandarins, and the Duke of Somerset's speech against Missionaries has been translated into Chinese, and sent to every part of the empire with the rapidity of lightning. The British Consul has now no authority to protect our treaty-rights, and he says we cannot go into the country except at the risk of our lives. I think surely we have reason to complain. The people, I still repeat it, have no dislike to us; the contrary is the fact: but the Mandarins and gentry cannot tolerate us, and everybody knows when this class have full liberty to persecute, the people can and will do nothing to prevent, they are so entirely under the influence and power of the gentry. And now that Lord Clarendon's policy has given these classes full liberty to persecute, they are determined to use it to the utmost. There are not two opinions on this matter in China. The present Chinese policy will prove fatal to the lives and properties of foreigners, and ultimately will prove fatal to the Chinese themselves. It is the very surest means of involving us in war with the empire, the possibility of which our present legislators very properly wished to avoid. I have no hesitation in saying that I believe this will be the certain result of the workings of the present policy towards China, unless indeed the British Government and people are determined to suffer insult and humiliation at the hands of the Chinese rulers. Now this affair at Lo-nguong is a gross violation of the plain language of the treaty, which gives full toleration to Christianity and secures protection to the native Christians in the exercise of their religion. This is a now a dead letter: Christianity is not to be tolerated, and those who embrace it are to be treated as rebels, and all sorts of indignities are to be heaped upon them with impunity. We do not so much complain of this—that Christians should be called on to suffer persecution for the truth's sake. What we do urge is this—that a solemn treaty between two nations, securing liberty of worship to native Christians, having been wantonly violated by one of the con-

tracting parties, impunity should not be conceded, and the whole set at nought, as if no such treaty had ever existed. The Chinese look upon the present policy as an expression of the weakness of our Government, and as having been wrested from England through her dread of the superiority of the Chinese Emperor and his soldiers. This is what the Chinese here think on the subject. Once this idea takes hold of the Chinese—and it has already very widely taken possession of them—then farewell to all peaceful relations with the Celestial Empire, and the very war, which our statesmen feared, will be brought upon them by the very means which they employed to avoid it. The Chinese rulers do not yet understand or desire international relations, and until they do, and are farther advanced in western civilization, a policy in dealing with them, such as the present one of Lord Clarendon's, will be interpreted by them as political weakness, and will ultimately prove disastrous to themselves, and also partially to us. I think this is what strikes every resident in China who knows anything of the rulers and people among whom he lives. I do not desire, and I do not believe there is a single Protestant Missionary who desires to see the Chinese in any way forced to embrace Christianity, or receive Christianity amongst them against their will. We do, however, desire, when the people willingly receive us and listen to our doctrines, and allow us to build churches and schools, and many of them embrace the truth, that a bigoted and dominant class should not be allowed to turn us out with a high hand, pull down our chapels, and persecute the Christians, and deprive them of rights solemnly granted to them by the treaty between England and China. We complain that the present policy virtually deprives the Consul of the power of protecting them in their rights. It is well known, under these circumstances, that the local authorities will do nothing, and grant nothing, but trifling words and vain excuses, and, when these are not accepted, oftentimes gross insults and defiant contempt. But there is an appeal to Peking. With the local authorities, this simply means that nothing is to be done. In fact, it is contrary to every Chinese idea. Local authorities are empowered to settle local affairs, and while nothing immediate is to be done in any case, the Chinese will interpret delay into fear on our part, and opposition on the part of their Government to our just claims. The gentry and local authorities will wish to have it so, and excite the people's minds to further and more daring deeds of violence and opposition against foreigners. This is just the case at the present moment at Lo-nguong. The

authorities have no excuse to offer why they should not act in the matter, but they do nothing, and the Consul feels his hands are bound. In the meanwhile our interests and those of the Christians suffer, and this is only the beginning of more bitter violence. I have thus, in a very hasty way, sent you an account of this affair: I hope to send you further accounts by the next mail. There is nothing, however, to be done now but wait and see what the Lord will do for us. What am I to do? Am I to build up the chapel? It will take over 2000 dollars to put it in the same state as before; and the man from whom we have rented it demands that we so repair it. It is a great loss to the work, and a sore discouragement to the Christians to see the chapel in ruins; and the heathen, who are friendly towards us also, while they see the chapel in ruins, do not care to brave the opposition of the Mandarins; and the very fact of the chapel not being repaired by the Government is to them the best evidence of the existence of this official opposition. What are we to do? We wait anxiously for your reply. Pray for us, pray much for us. The persecution of the Christians in Lo-nguong was without any cause, so far as the Christians were concerned, if we except the hatred which their large numbers excited in the minds of their enemies, the Mandarins and gentry.

I may mention that I have been on the spot, and examined the whole affair, notwithstanding the threats of violence against me by the police. I have tried to keep the converts together, and have encouraged them as well as I could, but they are severely tried and persecuted. Pray for them that their faith fail not. This Mission is indeed dear to me; but if we are bound, at the risk of our lives, to remain at Fuh-chau under the shadow of the British flag, then farewell to extension. I do not think you will find very many who will go off, with the chance of being murdered before they return from their Missionary trip through the country. Yet I believe there are some who will do this, and who will go forth and brave all the opposition of the enemy, though they may be called enthusiasts and madmen by noble lords and journalists, who cannot appreciate their motives or understand their mission. Our help is in the name of the Lord, who made heaven and earth.

I am very anxious about the dear family who have been suddenly deprived of everything they had, and are now absolutely beggars. They have been naturally thrown upon me, but what can I do for them? I support them at present. They were once very rich, but now they are very poor.

THE VINEYARDS.

VINEYARDS are groups of vines planted in rows, more or less wide according to circumstances. They are to be found in various localities. Some thrive in the low tracts which border the Garonne as it approaches the Bay of Biscay; some on the sunny hills of Bearn or of Burgundy, or the rocky terraces of the Rhine. Thence, within their zone, they extend eastward as far as the borders of China.

The vine of Christianity is more widely spread. Unlike the natural vine, it has no territorial limits. Wherever man is to be found it may be planted, and there it will prove itself to be "the Gospel of Christ, the power of God unto salvation to every one that believeth."

It is said that there were once in England vineyards which produced so excellent fruit as to yield wine of superior quality; but such vineyards are no longer to be found: the climate has become too cold. It is true that, during a brief Midsummer, the heat may be intense, but the critical months of September and October, when the fruit approaches its maturity, are not possessed of sufficient solar heat to bring it to perfection.

It is singular that the natural vine and the vine of Christianity were introduced into this country about the same time. May the spiritual vineyards never so deteriorate, nor the hearts of Englishmen become so cold, that the vine of Christianity shall no longer flourish, and the fruit of the vineyard be no longer yielded to him who planted it.

Vineyards are often referred to in Scripture as types and emblems of the churches of God. "Now will I sing to my well-beloved a song of my beloved touching his vineyard." The natural vineyard has much care bestowed upon it; the site is well-selected—"My well-beloved hath a vineyard on a very fruitful hill"—for a sunny hill, facing south and west, is the best site to select for a vineyard; and so the Lord has dealt with His churches: "His divine power hath given us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given to us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Indeed, not only is the hill a very fruitful one, "the horn of the son of oil," but the stones thereof, all that might obstruct growth and productiveness, are gathered out—and this was done to our English vineyard at the time of the Reformation.

The natural vineyard is expected to be fruitful—that it should yield grapes of such excellence as to recompence the proprietor with abundance of good wine; and so with the spiritual vineyards: they should yield fruit, much fruit, the vines should be filled with "the pleasant fruits of righteousness which are by Jesus Christ to the glory and praise of God."

And therefore, as the owner of a vineyard comes to see whether the vines flourish, so the great Lord, the owner and proprietor of all churches, for whose glory they were planted, visits His vines to see whether they are responding to the care which He has bestowed on them: "He looked that it should bring forth grapes." It is thus that he is presented to us in the second and third chapter of the Book of Revelation, engaged in the visitation of His churches, both ministers and people, and observing in what measure they are fulfilling their responsibilities. The results are described as various: while in some there is much to commend, in others there is much displeasing to Him whose eyes are as a flame of fire. Some approve themselves by their diligence and faithfulness. Smyrna is commended and encouraged—"I know thy works, and tribulation and poverty, but thou art rich! . . . be thou faithful unto death, and I will give thee the crown of life." Philadelphia is also approved of: with "a little strength," it had nevertheless kept the Lord's word, and had not denied His name; and therefore it was

honoured—"I have set before thee an open door." It had, as every faithful church must expect to have, its gainsayers and opposers, but of such the Lord declared, "I will make them to come and worship before thy feet, and to know that I have loved thee:" while as to the future there was the promise, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Here, then, were two fruitful vineyards, which, by their productiveness, were responding to the care bestowed upon them. On such churches the Lord loves to look. "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadab." Over such enclosures He extends his care. "A vineyard of red wine. I, the Lord, do keep it; I will water it every moment; lest any hurt it I will keep it night and day." Blessed are those churches, wherever they may be, whom He thus watches over. They may have but a little strength, like many a patch of native Christianity which is to be found growing in the midst of dreary wastes, yet the Lord can endure it with such vitality, that it shall increase and spread, until "the little one becomes a thousand, and the small one a strong nation." Others of His churches may be like Smyrna in the midst of persecution. The Christians at Lo-nguon are at the present time so tried, some of the converts perhaps in prison, others spoiled, all suffering; yet in the midst of tribulation he says, "Fear none of those things;" and He who speaks is stronger than the Devil. The bush may be in the midst of the flames, but they shall not consume it. Others of His people may be in great destitution, the climate intensely cold, necessary food difficult to be obtained, so that supplies often fail, and gaunt famine, like a hungry wolf, waits to fasten on them; and then comes sickness with its train of sorrows, and nations and tribes dwindle away until nothing is left save a diminishing remnant; yet all is sanctified. No people prize more that Gospel truth which tells them of Jesus than the Christian Indians who pitch their tents on the banks of the Mackenzie or beside the flowings of the Youcon; and to these scattered vines, which bring forth fruit to Him in wintry lands, where the natural vine could not flourish, the Lord says, "Be thou faithful unto death, and I will give thee a crown of life."

But there were others of the seven Asiatic churches, in whom, while there was much to praise, there were also blemishes. Pergamos was commended—"I know thy works . . . thou holdest fast my name, and hast not denied my faith,"—yet The Lord is constrained to add, "I have a few things against thee." And Thyatira also, on whose branches hung much of excellent fruit—"I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first;" and yet of this devoted church the Lord had to add, "Notwithstanding I have a few things against thee." What a pity it is that there should be any dead flies in the ointment; for, if permitted to remain, they will cause it to send forth a stinking savour. False doctrines, allowed to remain in the body of a church, instead of being ejected by a wholesome discipline, are as the dead flies. What vigilance needs to be exercised, that so soon as they fall upon the ointment they may be detected, and at once removed. Had caste been so dealt with in the first instance, when it intruded itself upon the fair surface of some of the South-Indian Churches, even at the expense of parting with the irreparably tainted portions of the ointment, how much of subsequent anxiety would have been avoided. Had the Romanizing and sceptical tendencies which now disfigure the Church of England, and cause the ointment to send forth a stinking savour, been vigorously dealt with in the first instance, how much of portentous difficulty would have been avoided. Now the question is, How shall these foreign elements, which can never be assimilated to the natural constitution of the church, and which, so

long as they remain, must cause disturbance, be eliminated? Assuredly we must be convinced, and we ought to lay it to heart, that the Lord's charge to the Church of England at the present moment is full of solemn admonition.—“I have a few things against thee,” although, to such as keep apart from these prevailing errors, He is pleased to add, “Unto you, I say, and unto the rest in Thyatira, as many as have not this doctrine . . . I will put upon you none other burden. But that which ye have already hold fast till I come.” How painful, how humiliating is it not, that when the Lord comes to visit this old vineyard of the British vine, there should be ought to displease Him, and that so much of good service should be mixed up with that which is evil and offensive in His sight.

But others of the vineyards were still more deteriorated. On one, a deadly blight had fastened—“Thou hast left thy first love;” and the vital sap being thus enfeebled, there was reason to fear lest the grapes might first lose their fulness, and then perish altogether. Another had once produced grapes so excellent, that the renown of this vineyard had spread far and wide: now the name remained, but the excellence was gone—“Thou hast a name that thou livest and art dead.” Of another it might be said, “I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” So worthless had it become, so lukewarm its people, in their affections so self-satisfied, so independent of their Lord, because they fancied that they needed nothing, that it seemed as though He were about to say, “I will lay it waste.” But not yet, not while any vitality remained. Great as the provocation had been, His love was not yet to be withdrawn; for even of lukewarm Laodicea the Lord said, “As many as I love I rebuke and chasten: be zealous, therefore, and repent.” First He rebukes and then He chastens—“Out of His mouth went a sharp two-edged sword”—even that word which is “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;” and thus in these epistles He reproveth, rebukes, exhorts with all long-suffering. Some He exhorts to persistent faithfulness—“Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.” To four of the churches he says, “Repent,” or else the sharp knife of tribulation must be used, and the vine be pruned. How severe the pruning to which the natural vine is subjected in order to fruitfulness: what severance of shoots; what cutting down of natural growth. Is it surprising that the vine is said to weep as it is thus spoliated and robbed of its luxuriance? And yet it is thus that its vigour is conserved—saved from an useless expenditure, in order that it may be given to fruitfulness. And can we be surprised that the great Husbandman deals so with His people individually and collectively; that when He sees their affections going forth so intensely after earthly things as to interfere with upward growth, He prunes the lateral branches, in order that the leaders may be stronger, and the heart go up to seek the things which are above? Nor are we to count it strange if His churches be subjected to fiery trials, seeing that they exercise a purifying influence—that it is thus the fruit-bearing branches are purged, and fitted for increasing usefulness.

No church, if indeed a true church, and characterized by a genuine work, was ever destroyed by persecution—“the more they afflicted them, the more they multiplied and grew.”

To what trials do we not find the early churches exposed, and yet how the vine of Christianity grew and spread? They “who were scattered abroad” by the great persecution that arose on Stephen's death, went everywhere evangelizing. Philip preaches in populous Samaria: thence in the desert he baptized one, who became as a seed sown in the far interior of Africa. Then Peter, who had been privileged to open the door of Christianity to the Jew, opened the same door to the Gentiles, and admitted Cornelius

and his family to the household of faith. And lastly, they which were scattered abroad upon the persecution that arose about Stephen, at the Syrian Antioch, where there were Jews and Gentiles, preached to both races indiscriminately, and raised up a new and important centre, where the disciples were first called Christians. Did this vine suffer in consequence of the pruning process? Did this early vine deteriorate in strength? Did it lose vitality, or had it less of the power of reproduction? And why should we fear for our native churches, when the storm of persecution falls upon them, and tidings from distant China tell us that Lo-nguong, and its interesting group of Christians, are in tribulation? Like the church at Thessalonica, the Gospel came to them, "not in word only, but in power, and in the Holy Ghost, and in much assurance;" and as the Christians of Thessalonica resembled the churches of Judæa, in that they suffered grievous things at the hands of their own countrymen, so the church at Lo-nguong finds itself in the furnace of a like experience. Paul was so anxious about the Thessalonians, that he sent Timothy to establish and comfort them, "that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto:" and so we are anxious about our Lo-nguong Christians. But we need not fear: good tidings will be brought us of their faith and charity, and to assure us of this, that they stand fast in the Lord. Did the vine of Thessalonica suffer from the pruning process? Does not the Apostle testify, "From you sounded out the word of the Lord?" and may we not entertain the expectation that it will be so with the vine of Lo-nguong?

How rich the vines of the New Testament, which had gone through the pruning process. See one of them, a lowly vine, yet so fruitful; a certain disciple named Dorcas, one of the widows at Lydda. She was indeed a fruitful vine, for she was "full of good works and alms-deeds which she did," and yet she grew in a retired nook of the vineyard, not stimulated by the praise of man, or the love of popularity, but, with the unobtrusiveness of a humble spirit, bringing forth fruit in secret to the Lord; nor was it known how earnest was her devotedness, until after her death, when, in "the upper chamber," the weeping widows showed "the coats and garments which Dorcas had made while she was with them."

Vineyards may be found on the sunny slopes of Bearn, consisting of vines planted as espaliers, the branches interlapping, so that the weight of each tree's fruitfulness is supported by its neighbours, while it repays the sympathy by rendering the same office to them. Such an arrangement illustrates the following passage—"And the multitude of them were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common . . . neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made to every man according as he had need."

May our native churches throughout the world blossom and bud, and fill the face of the world with fruit! Our sojourn as a Missionary agency in far off lands is a matter of uncertainty. We are foreign agents, who for a time have obtained entrance, and have had the opportunity of doing our initiative work. But political complications may arise, and, as foreign agents, we may be driven out. Let it ever be borne in mind, that the time of opportunity is short: while it lasts, let us be earnest; especially let us endeavour, if in any direction a door which is now open should be suddenly closed, and we should find ourselves excluded, that Christianity may not be driven forth with us. Although the foreign Missionary be compelled to leave, let him have the satisfaction of thinking that he has not withdrawn until he has done his work, inasmuch as he has left behind him a native Christianity, which, nurtured by the dews of heaven, shall reproduce itself, and carry on the work of evangelization more successfully than the foreign agents ever could have done. Perhaps, indeed, it may in some cases be necessary, in order that the native

Christianity may be more purely native, that it be more entirely and unmistakably national—a Christianity essentially the same with our own, but, in the form wherewith the essence is clothed, in some measure diverse from our own, because, in these respects, its development has been regulated by the exigencies of the new country where for the future it is to find its home, that it should be isolated from the foreign agent, and the foreign Missionary Society which gave it birth. The native Christianity in Abeokuta has been thus dealt with. For a time at least it has been separated from the European Missionary. Many have thought that the native churches which we had planted here and there throughout the world have no root in the soil, that they are as dependent upon the European Missionary as the hop upon the pole, and that if the stay were removed the plant would grovel to the earth. Experience has disproved this. The Christianity of Abeokuta has been so dealt with, and it has not collapsed. It has discovered what it did not know before, that, with the help of God, it can stand alone, and it has attained a manliness of character, which, if kept in the leading-strings of the European Missionary, it might never perhaps have reached at all.

The following passage from Dr. Anderson's work on Foreign Missions, may be quoted in confirmation of the above remarks—

“The question naturally arises, and needs a brief reply, whether Mission churches may be expected to hold fast to their profession, in case the Missionary should withdraw, and leave them to themselves? There are some interesting facts bearing on this question.

“The churches of Tahiti, one of the Society Islands, were thus situated for twenty years after the English Missionaries had been excluded by the French. They were living under French rule, and fully exposed to French vices and to Roman-Catholic influence; and were left by the Missionaries, moreover, without native pastors. Yet they at once instituted pastors from among themselves, and more than held their ground. Tahiti and its dependencies were still under French rule; but it was stated last year by a London journal that there are now thirty-seven native Protestant parishes and churches with only native pastors, containing three thousand communicants; and that Pomaré, the queen, and nearly all her people, still adhere to the Protestant faith.

“And we have seen how it was in Madagascar, after the banishment of the English Missionaries, and during five-and-twenty years of persecution. I know of no more remarkable firmness in the primitive churches. The blood of martyrs in Madagascar, as in ancient times, was the seed of the church. We have seen, too, how it was with the native churches in India during the great rebellion, which had for its object, not only the overthrow of the English power, but the utter destruction of Christianity, and when the native Christians were without the presence and support of their Missionary fathers and brethren. Nowhere—never—was greater firmness shown by persecuted Christians than by these.

“As the rebellion did not extend to Southern India, the native Christians there had not to pass through the fiery ordeal of their brethren at the north. Yet the Rev. J. Thomas, the venerable senior Missionary, bears the most pleasing testimony concerning the native Christians under his Missionary care. ‘I do not doubt for a moment,’ he says, ‘but that this people would retain their religion if the English Government in India, and all the Missionaries, were providentially withdrawn from the country. Their stability arises very much, I think, from their knowledge of God's word, and the very great extent to which the power of reading that word has been afforded, by means of our village vernacular schools.’ Thus showing wherein lies the strength and glory of Protestant Missions, as distinguished from those of the Church of Rome.”

Let us plant out more of these vineyards, that is our business. Some of the old vineyards have long ceased from bearing fruit. So utterly degenerate have they become,

that now they only yield "wild grapes;" their vines are like the wild vine, of which one gathered, and shred what he had gathered into the pot of pottage, and, lo! there was death in the pot! The Roman church has erred from the faith. She teaches for doctrines the traditions of men. Such vines are "of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." From such vineyards and such vines is expressed that wine, which the woman, who is seated upon the scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, bears in the golden cup which she is now giving "to the inhabitants of the earth," to make them "drunk with the wine of her fornication."

From such vineyards the great owner gathers no grapes; there is no wine yielded to His glory. Let us be the more zealous to plant new vineyards. Let the labourers go forth, the men who shall prepare the way, that the crooked may be made straight, and the rough places plain, so that "the glory of the Lord shall be revealed, and all flesh see it together." Let no tribe of man be deemed inaccessible, or too savage to be incapable of being subdued by the power of the cross. Is it not remarkable that a growth of brambles is the strongest indication that the soil is well-fitted for the culture of the vine? Is it not for the special encouragement of those who venture forth into the jungle that the Lord says—"The wilderness and solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God?" Observe how the labourers along the Rhine subdue the rock, and form it into terraces, until the precipice becomes the site of fruitful vineyards. Here and there masses of rock crop out from amidst the foliage of the vines, to show the natural unsuitableness of the place to the growth of the vine—so hopeless did the undertaking appear to be at the commencement. How persistent the labourers must have been, and with what rich success have not their efforts been crowned? How beautifully those vineyards rise in tiers, climbing up step by step, embellishing the rock which once repudiated them, but which now yields them support and shelter; and there, sheltered from the north and east, but exposed to the full warmth of the south and west, they bear their rich clusters, and with their runners cling and climb, until they are seen at the very base of the old castellated ruins which overhang the precipice. Let us take a lesson from the men who formed those vineyards amidst so much risk and toil. Let us have men, not shrinking from hardship, but ready to go forward, east or west, north or south, wherever God may be glorified, and help given to the nations who are living without God, and dying without hope. When shall we feel for our fellow-men as though indeed they were our fellows, and, awakening to the painful fact that our zeal for the communication of the Gospel has been hitherto lamentably disproportionate to the providential openings which present themselves, the means at our disposal, the urgency of the case, and our own profession, arise to do the Lord's work in earnest?

But let it be remembered that the vineyards already matured and in full bearing must supply the cuttings wherewith the new vineyards are to be planted. The old churches must be prepared to part with that which is a portion of themselves, the severance of which will cause the old vine to bleed: fathers and mothers surrendering their children, their sons and daughters, after the example of Him who "spared not His own Son, but delivered Him up for us all." This great work cannot be carried on with that which costs us nothing. We do not want cuttings from the summits or main stems of the vines: let such remain untouched for home purposes; but from the side shoots, and those nearest the ground, men little known beyond their own immediate circle, yet not the less devoted; men of humble spirit, who, instead of

seeking great things for themselves, incline towards the ground, for such have the greatest tendency to produce roots. We do not need large cuttings. "Small cuttings commonly make the best plants. The new plant is injured just as it partakes too abundantly of its original or mother plant. Hence the less bulk of the matter that forms the new plant the better." Hence it is that the cuttings of the vine which we have planted in the soil of China are small cuttings, and persons inexperienced in the culture of the vine of Christianity complain of this, and say how neglected China is. Missions in jealous and sensitive countries, such as China, do best when the foreign agency is toned down to the lowest point consistent with effectiveness. The vine adapts itself with less difficulty to the new soil, and, as it becomes naturalized, readily reproduces itself.

"The proper time for taking cuttings from the mother plant is when the sap is in full motion." Is this the spring season with the mother vine of England, or is it an exceptional and wintry time, when the sap of true spiritual life is languid in its circulation? Undoubtedly the present is a period of misdirected energy. Material buildings interest far more than the spiritual house, and the building together of an habitation of God through the Spirit. Large sums are being expended on altar-screens and church decorations, while millions need the bread of life: men are expending their energies on the externals of religion, while saving and essential truth is neglected and undervalued.

With many it is indeed a wintry time, but not with all. The fewer they are, the more they must be prepared to do; and who can say how soon there may be a spring-time, and the sap begin to circulate with increasing force throughout the great system of the Church of England? "Come, and let us return to the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight." Then, under the influence of that dew which the Lord promised to Israel of old, the old church shall "grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon."

FOREIGN MISSIONS.

DR. RUFUS ANDERSON, late Foreign Secretary to the American Board of Commissioners for Foreign Missions, in his new work, "Foreign Missions, their Relations and Claims," has contributed a valuable addition to the Missionary literature already extant. His long official connexion with the American Board, and his thorough acquaintance with their Missions, a large extent of which has been personally visited by him, qualify him in no ordinary degree for the authorship of such a work, enabling him to speak with the authority of experience, and disposing his readers to receive with deference the results of that experience, and concede to them the fullest consideration; and it is in the highest degree satisfactory to find, that, in all the main features, his principles are identical with our own, and that, in tracing out the true mode of working Missions, the relation which the Foreign Agent bears to the native Christianity which he has been the privileged instrument of bringing into existence, and the importance of local churches in giving to the work an expansion and diffusiveness in some degree commensurate with the necessities of the heathen world, Dr. Anderson describes the very pathway which for a series of years we have been endeavouring carefully to pursue.

Had this volume been an English publication our notice of it would have been comparatively brief, and we should have contented ourselves with a few extracts which

might have afforded to our readers so pleasant a taste of its contents as might have induced them to purchase it for themselves. But as the work of a Christian brother on the other side of the Atlantic, who has taken such a prominent part in those great Missionary proceedings of whose importance we are so thoroughly convinced, and in whose progress we are so deeply interested, we feel that "Foreign Missions" may well claim at our hands a more extended notice, the more so, as its circulation in this country will probably be limited to an elite circle already so conversant with Missionary details as to appreciate the grasp, the fulness and accuracy of the book. From some, therefore, of its fifteen chapters we purpose to quote largely, although even then our references will amount to nothing more than fragmentary notices of a work characterized by condensed thought, embodying important principles, and, in the way of practical detail, suggestive of much that may be acted upon with advantage.

There are two of the chapters which bear a strong relationship each to the other, reminding us of the binal stars in the heavens, with their beautiful combinations of colours and their condition of mutual dependence. These chapters are designated, "An opening world," and "An uprising church." There is assuredly in these subjects a mutual dependence, for in vain would the church, with an awakened spirit, rise up to work, if there were no opportunities of doing so; and in vain would open doors be presented, if none were prepared to enter in. But there were simultaneous influences, and as God's providence opened up the world, God's grace moved the church to action.

The whole process is epitomized in the sixth chapter of Isaiah—reviving influences deepening the work of Christian experience in the heart of the church at home, new disquietudes because of sin, as preparatory to new mercies, the sense of obligation strengthened, and this, like the sap as it rises in the tree, prompting forward to new services, and then, as the door of opportunity is thrown wide open, and the inquiry urged, "Whom shall I send, and who will go for us," the ready response, "Here am I, send me."

The opening of the unevangelized world being "too extended a subject for an exhaustive discussion," Dr. Anderson contents himself with pointing out how those "portions of the unevangelized world were opened which are most populous, and more particularly "Southern, Eastern and Western Asia, containing a population of more than 600 millions." Of these vast territories, India is the first portion referred to—the workings of Divine Providence in opening its 200 millions of population to the entrance of truth and light being manifest in the breaking down, by Mohammedan conquest, of "Brahminical power resting upon caste;" the overthrow of Mohammedan rule by British power; and the setting aside of the East-India Company as essential to the complete opening of India to the entrance of the Gospel. To these may be added the overthrow of caste power as it had been enthroned in the Sepoy army, when, breaking out in mutinous action, after a severe struggle that army was crushed as with a rod of iron, and the tyrannical influence of caste broken with it.

"In Western Asia it was necessary, first, that England should secure a predominant influence in the Government of both Turkey and Persia; secondly, that the persecuting ecclesiastical rulers of the Oriental churches should somehow be so far restrained as to secure a tolerable protection for Protestant converts; thirdly, that the death-penalty in Mohammedan law should be practically nullified; and, fourthly, that Western Central Asia should be protected against the encroachments of the late ambitious and bigoted autocrat of Russia."

"The security of the English empire in India made it imperative with England to acquire and to exercise a paramount influence in the Government of Turkey." Hence the keeping of able diplomatists at the Porte; the wars with Egypt in 1840; with Russia in 1855, and with Persia in 1856; "all these wars growing more or less directly out of

the necessity of keeping this highway open, and also of restraining the progress of Russian power across Central Asia towards the Indian empire."

"Moreover, as Russia was the acknowledged protector of Greek Christians in Turkey, and France of the Roman Catholics," England was led to do the same on behalf "of the Protestant Christians, then multiplying in those regions through the efforts of Protestant Missionaries." Hence protection was extended to "American Missionaries and their converts among the Armenians and Nestorians, without which neither Turkey nor Persia would have been really open to the Gospel. Through the influence of Lord Stratford de Redcliffe, the British Ambassador at Constantinople, the death-penalty in Moham-medan law for abjuring the Moslem faith was virtually abolished; and the Protestant Christians of the empire were recognised by the Sultan as a distinct body, independent of all the other Christian sects, and entitled to the protection of the Government in their persons and religious privileges. We owe all this, under God, to the providential fact, that England had gained an empire in India, and must needs preserve an unincumbered way to it."

China is next considered—the trade carried on by the East-India Company at Canton; the sale of opium, and the war that ensued, "the beginning of a series of warlike aggressions, in which, ultimately, for the purpose of opening China to the commercial world, not only England, but France, Russia, and even the United States, became more or less involved, until, in 1858, treaties were made by the Chinese with each of the four great Powers,—England, France, Russia and America—engaging, among other things (I quote the words of the treaty), that any person, either citizen of the country with which the treaty is made, or Chinese convert to the faith of the Protestant or Roman Catholic churches, who, according to these tenets, peaceably teaches and practices the principles of Christianity, *shall in no case be interfered with or molested.*"

"It may be well to add that these treaties were negotiated in 1858, a year memorable as the one in which the East-India Company closed its existence."

Thus slowly, yet surely, did these great and populous countries of the Asiatic continent open. The same process is going forward in Africa. The preparatory steps are being taken, and, in an unexpected moment, the clouds will part, and the mystery stand revealed. On the West Coast the great hindrance to improvement, that fearful scourge of Africa, the foreign slave-trade, has been crushed. Many were the blows which the serpent received, but still its head remained uninjured, and the monster lived. The results of the great civil war in North America, the utter overthrow of Southern power, and the fall with it of the slave institution, which, unhappily for the inmates, had domesticated itself in Southern homes, gave it the decisive shock which deprived it of all aggressive power, and has left it panting and struggling in its death throes.

There is now opportunity for native Missionaries to ascend the Niger, and, laying hold on the contiguous tribes, to prepare the way for a further advance into the interior, while from the East Coast great explorations have been made. Krapf and Rebmann first discovered the snow mountains, and, by their accounts, exposed themselves to the laughter of the European *savans*, who could not believe in the existence of snow-covered summits in the region of the equator. Yet they persisted in their statements, and shadowed forth on native testimony the existence of great lakes in the interior, vast reservoirs, the feeders of the Nile, and probably of other great rivers, whose *embouchure* will be found on the Western Coast—inland seas, on whose shores Grant and Speke, Baker and his heroic lady, have stood, while on the surrounding uplands sable nations are to be found—the Waganda, the Wanyoro, and many others—for whose deliverance from unspeakable degradation no Missionary effort has as yet been organized. But the great hindrance on the north, the Turkish slave-trade, is, we trust, on the eve of being crushed,

and thus a pathway will be opened into these dark places of the earth, which are indeed full of the habitations of cruelty.

Such has been, and continues to be, the "opening of the world." Now let us consider in how remarkable a manner the church of Christ was stirred up to do Missionary service to its Lord, and braced and fitted for the work which lay before it.

The Reformation restored the lost doctrine, and churches were raised up knowing the truth as it is in Jesus, and desirous of glorifying God by a holy service. But they had in their first settlement great difficulties to contend with, and when at length these churches had rest, they failed to recognise the duty and benefit of Missionary work. Their surplus energies, not having a wholesome channel by which to work off, degenerated into a disputatious spirit. There were speculations and contentions, and an unwholesome excitement, followed by reaction, resulted in deadness and stagnation. At length came reviving influences, and the reformed churches awoke as from a trance. The world was opening before them and they were standing still, and there was experienced "a new and strange development of a Missionary spirit, and a strange uprising for the Missionary work throughout the evangelical churches."

Dr. Anderson then traces the waters of life as they flowed forth from the sanctuary, first a shallow stream reaching to the ankles, then, gaining strength and power, rising to the knees and to the loins, healing wherever they flowed, and giving life to everything they touched. The Danish Mission to India commenced in 1705; the Moravian Mission to Greenland in 1733; the Missions to the American Indians in 1750; the Baptist Missionary Society in 1792, the London Missionary Society in 1796, the Scottish and Glasgow Missionary Societies in 1796; the Netherlands Missionary Society in 1797; the Church Missionary Society in 1800; the Basle Missionary Society in 1816; the Wesleyan Missionary Society in 1817; and the Church of Scotland in 1824. Other minor Societies were subsequently formed, the "annual aggregate of thirty-three Missionary Societies in the year 1866 exceeding 3,500,000 dollars." To these may be added the Gospel-Propagation Society, which, originally intended to labour in the plantations and colonies of the British Empire, has so imbibed the Missionary afflatus as to commence direct Missionary work amongst the unevangelized masses lying beyond the limits of Britain's colonial empire.

The same remarkable uprising and development is traced by Dr. Anderson in connexion with the American churches, various Missionary Societies rising into existence during a period of fifty years beginning in 1810, the total of their contributions for Missionary purposes in the year 1868 exceeding 1,600,000 dollars.

The following passage is full of vigour—

"How do we account for all this? What does it mean? Within the memory of many who are now living, the world has been strangely opened, as by a miracle, and made accessible to the Gospel. Why is this? And why has such a vast systematic organization grown up of associations over the Christian world, with the specific and declared purpose to publish the Gospel to every creature? Never was such a thing seen before. Why has the great and blessed God crowded so many and such stupendous results into our day? I am unable to answer these inquiries, except on the supposition that the 'fulness of time' has come for the commanded and predicted publication of the Gospel through the world. Surely there has never been an age like the present. Never did churches, never did individual Christians, never did any man with the Gospel in his hands stand in such a relation to the unevangelized world as we now do. Not only is that world accessible, but it lies on our very borders. Men sometimes complain of the frequency and the urgency of the calls on their religious benevolence, or upon their Missionary service. But do they not see that these calls result from the character which God has impressed on our age, and from the relations we stand in to the surrounding

world? Our fathers of the last century had no such calls from nations beyond the limits of Christendom, and they had not, because those nations were then comparatively unknown, or else were unapproachable. But God has been pleased to lift the pall of death from off the heathen world, to bring it near, and to fill our eyes with the sight, and our ears with the cry of their distress. He has levelled mountains and bridged oceans which separated the benighted nations from us, and made for us a highway to every land. To us he says, 'Go,' with an emphasis and meaning such as this command never had to ministers and Christians in former ages."

In the third chapter Apostolic Missions are considered, as presenting "substantially the model for Christian Missions to the heathen in all subsequent ages." Dr. Anderson invites attention to those Missions, and more especially to "the process by which the Christian idea of a church was originally developed." The "new and great idea of a church for the whole world" was much retarded in its development by judaizing prejudices. Nevertheless, through years of strife, imprisonments and blood, it was wrought out, and "the ever-enduring foundations of the Christian church were broadly laid," even that foundation of which St. Paul says, "Other foundation can no man lay than that which is laid, which is Jesus Christ," and on this rock were builded together all of whatever name or nation, who, under a sense of their own need, and in the belief of God's promises, laid hold on Christ for salvation.

The work commenced at Jerusalem, and there the Apostles long abode. Dr. Anderson refers to this, and adds, "We are left by the sacred historian without any certain information *when* and *how far* any of them went forth to preach the Gospel to Gentile nations."

Evidently the record does not cover the whole extent of the Apostolic labours. These labours appear to have been dealt with on the same principle as that referred to in John xxi. 25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books which should be written." Precisely so as regards the Apostolic labours. A record comprehensive of them all would have been too voluminous to be practically useful, and therefore we are presented with selected specimens. But confessedly the book itself suggests that very much was done which is not recorded in its pages. We have no details of Paul's labours in Illyricum, nor of his journey into Spain, nor of Peter's work at Babylon. But we have enough on record to explain to us how Missionary labours are to be prosecuted. The Apostles went forth teaching and preaching Jesus Christ: "Jesus Christ, and Him crucified," this was their theme. They knew it to be the great truth of God, and that it carried with it the power of God. By that truth the Holy Ghost wrought, and the heathen Dagon fell to the earth before the ark of the covenant of the Lord. The same instrumentality remains for our use, and, if honestly dealt with, if God's message be faithfully delivered, the same results will be produced—nay, indeed, they have been produced, and that on a very extended scale. They who commenced the work in modern days had the naked promise, and that only for their encouragement; but this sufficed for them, because they were men of faith, and they believed the Lord's word—"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it 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." That promise is now being increasingly verified, and on the great field of Missionary enterprise we find that it does bring forth and bud.

The mode of action pursued by the first preachers is identical with our own. On entering any given locality, the object was to win souls to Christ; and to build those

who professed faith in Him into a visible church. These were of necessity mixed bodies ; but in these early Christian churches the spiritual element had the preponderance. To their consolidation the Apostle Paul, whose labours have been specially selected and placed on record for our instruction on points like these, promptly and energetically addressed himself—"They returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God ;" and "when they had ordained them elders in every church, and prayed with fasting, they commended them to the Lord on whom they believed."

On those churches, set up here and there as lights shining in dark places, the Apostle devolved the residuum of the work of evangelization in their respective districts : he left it to the spontaneous action of the Christian body, persuaded that, just in proportion to the genuineness of that body, it would do its work, and freely impart to others that which of the Lord it had so freely received. It was thus that he encouraged the Philippian church to be "blameless and harmless as the children of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." He did so with a view to economize labour, for the demands on every side were vast, and the means of meeting them disproportionate. But, by the adoption of such measures, Christianity as it advanced increased its agency, and enriched itself by the liberality of its expenditure, so as to verify the wise man's saying, "There is that scattereth and yet increaseth."

Not only so, but in order to the healthfulness of the native churches it was essential that they should be thus beneficially employed. The following remarkable experience in connexion with the Sandwich-Islands Mission will suffice to exemplify the truth of this remark—

"In the year 1847, twenty-seven years after the commencement of the Mission in the Sandwich Islands, the Committee and Secretaries of the American Board were surprised, and somewhat disconcerted, by a discovery of what seemed like a threatened collapse of the Mission.

"It appeared as if the Missionary was being absorbed in the parent, and that the foreign labourers in those islands were all coming home in a few years, to look after the interests of their children. It was soon known that there was a variety of causes for this result. One was, a reaction among Missionaries and people consequent upon the great national awakening, which had then reached its crisis. Another was the uncommon number of children in the Missionary families, the climate being favourable to their health and life, and the want of arrangements for their education at the islands, which was met by instituting the Oahu College. But the statement received from the islands went to show another influential cause. This was a deficiency of religious stimulus suited to the sensibilities and habits of a people so low in the scale of intelligence. All the islands had been alike christianized. Had one of them remained under the influence of savage paganism, as the whole had been—as, for instance, the island of Hawaii—then the four christianized islands might have been roused to send the Gospel to the seventy five thousand benighted people of Hawaii, and they would have had an appropriate and interesting field near by for their Christian activities : whereas there was no such pagan island within less than 2000 miles. To be sure, there was very much of real home Missionary work in each of the Sandwich Islands. But it was found there, as it had been in our own country, that the motive power of the home Missionary plea alone is not of itself sufficiently awakening and powerful. In short, it was painfully certain that the infant churches on these islands, regarded as a whole, could not be raised to the level of enduring and effective working churches without a stronger religious influence than could be brought to act upon them from within their own christianized islands. It was

also evident that the Missionaries themselves needed an additional motive power beyond what the islands any longer afforded.

“It was precisely this discovery—for discovery it was—which gave rise to the Mission to Micronesia, a group of islands 2000 miles westward; and also of the sending, in the year 1856, of the Missionary packet ‘Morning Star’ to facilitate the forming of that Mission; and to the employment of native Hawaiians as Missionaries on those islands, who should look for support to their own Hawaiian churches.”

Native Churches then were raised up, and, being duly organized, were moved into the position of Missionary churches. Interesting they were in every point of view. Nevertheless, anxious as the Apostle was for their stability and usefulness, he did not stay with them. His mission was onwards. Writing from Corinth to the Christians at Rome, he says—“Now, having no more place in these parts;” not, indeed, that all were evangelized, but because his principle was this, “Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation.” Even at Rome, whither he proposed to go, he did not mean to stay, because Christianity was already planted there, but only to see them on his journey, first for his own personal refreshment—“If first I be somewhat filled with your company;” one of those exquisite expressions which so often fell from the lips of Paul, as though he would intimate, that to enjoy their society was an element so prized by him, that he never could be altogether filled with it; and secondly, because he entertained the expectation that he would be brought on his way thitherward by them—that is, helped forward on his enterprise.

Step by step, modern Missions have traversed the pathway of the Apostle. We have followed where he first showed the way: Native churches have been raised up on a more extended platform than the ancient world, over so large a portion of which Paul itinerated. Europe and Western Asia constituted his field of labour: ours is indeed world-wide. The “all the world” of Paul’s day was but a segment of all the world as known in our day, yet in every direction the messengers have gone forth. Far north they may be found on the dreary shores of Greenland, Labrador, and Hudson’s Bay. The tents of the Esquimaux have been visited by them, and their canoes have descended the flowings of the mighty Youcon. On the sultry shores of Africa, on the table-land of the Deccan, the plains of the Ganges, and the valleys of the Himalaya, they publish peace, and say to the thronged cities of densely-populated China, “Behold your God.” And the same results have been educed by the diligent use of the same great means, the preaching of the Gospel. If, as the result of Apostolic Missions, it could be said “that self-supporting, self-governing, and self-propagating churches had been planted in all the principal cities of the Roman empire, as far west certainly as Rome, and as far east as Mesopotamia, each under the care and instruction of its own presbyters,” so likewise modern Missions have brought out over their wide field of labour native churches, which are as “lights shining amid a general and deep spiritual gloom. We may compare the whole process to the lighting up of some great metropolis: night is not thereby converted into day. A distant observer would not perceive that any impression was made upon the darkness, yet the wayfarer in the street, or crossing a public square, would find his path illuminated, and go on his way rejoicing.” In how few directions can we look and not find some of these stars shining forth amidst the darkness of the night, some of greater, some of less magnitude? In how many localities are native churches to be found, already engaged in the blessed office of reproducing their Christianity amidst the heathen masses around, or girding up their loins and bracing themselves for the effort? “The great object of foreign Missions,” observes Dr. Anderson, “is to plant and multiply churches composed of native converts, each church complete in itself, with presbyters of the same race.” Such is our conviction,

and to the calling forth of results such as these we are bending all our energies. Dr. Anderson has an interesting chapter on "the value of native churches," embellishing his remarks by illustrative specimens drawn from various quarters, and "should it be thought," he observes, "that I produce the richest specimens from our golden mines, it should be remembered that such specimens best illustrate the work of the Holy Spirit in extending Messiah's kingdom."

Foremost on the list stands, "the oldest Mission on the West-African coast, that of the English Church Missionary Society at Sierra Leone," and a beautiful contrast is instituted between the incipient labours of William A. B. Johnson in 1816, and the position of that church now, as self-ministering and self-supporting, no less than ten parishes maintaining their own native pastors, and providing for the expenses connected with church ordinances and schools.

Next comes Madagascar, while the third place is assigned to the native Christians of India. The remarkable steadfastness which they evinced in the great Indian rebellion of 1857 is especially noticed. "The native Christians at the twenty Missionary stations which were swept away in that terrible mutiny of the native army exceeded 2000 in number. A very large portion of these were compelled, as Christians, to flee for their lives. They were beaten, their houses were plundered, and eleven of them suffered death. Everywhere Mohammedans and Hindus urged them to apostatize, and threatened and persecuted them, but they were firm to their Christian profession: of the whole number, only six yielded, and these returned as soon as the rebellion ceased."

The work amongst the Armenian people in Turkey is the last referred to, one which we hope at some future time fully to consider. And then, "enough having been adduced to show that the chief work of Evangelical Christendom for the conversion of the heathen world is to plant churches, instinct with Gospel life, in all the central and influential districts of the unevangelized land," Dr. Anderson proceeds to illustrate the value of a native ministry by some of the more remarkable cases—Sau Quala, the Karen preacher, pastor and Missionary, of whose labours the following *resumé* is given. "The first baptism he performed was in January 1854. Before the close of that year the number of converts connected with his labours was 741, who were associated in nine churches. In less than three years the number of churches was increased under his ministry to thirty, with an aggregate of 2127 members, more than 2000 of whom were baptized by Quala himself."

Two more, and only two, out of very many, are brought forward—Paul Daniel of Tinnevely, who died in 1860, a remarkable man, to whose worth the Rev. John Thomas thus testifies—"His affection, his simplicity, honesty and straightforwardness, his amazing pulpit talents and profound humility, endeared him to me more than I can describe. The last sermon I heard from him was, without exception, the greatest, sermon I ever heard. The text was, 'Enduring the cross, despising the shame.' Never did I hear Christ so exalted by human tongue. The effect was perfectly overwhelming."

The third specimen is "Bartimeus, an eloquent blind native teacher of the Sandwich Islands, who, from the lowest state of physical, intellectual, moral and social degradation, gradually rose, under the new creating power of the Gospel, to be a devoted, active, eloquent and successful minister of the word." He died in 1843.

Of the stability and substantial character of the work which has been accomplished we shall have more room to speak in a separate article; but with reference to its extent, it is interesting to know that there are "nearly a thousand Missionary stations, occupied by nearly 2000 Missionaries; and nearly 3000 out-stations, occupied by a native ministry of some sort. The native helpers in the Missions, of all kinds, cannot be less than

5000, and perhaps half of these are preachers of the Gospel, and more than 300 are pastors of native churches."

Now, then, it is full time to imitate the example of the great Apostle of the Gentiles, and push forward our strength into the unoccupied lands, where Christ has not yet been named. Precisely as when a new centre was formed at the Syrian Antioch, and nearer to the great field of Gentile labour, the Missionaries went forth from thence instead of from Jerusalem; so now, the native Christianity already brought into existence by the efforts of modern Missions, brings us nearer to the unevangelized masses lying beyond the circle of light, and by affording a basis of operation so much nearer, and indeed proximate to our work, facilitates the immediate and prompt discharge of this great duty. The native churches do not need European pastors: on the contrary, their presence would be injurious. A few experienced and judicious men, long known by their labours among the native Christians, and regarded by them with affection and esteem, will amply suffice for the purposes of guidance and counsel; but let the main body of Missionaries be pushed forward from the respective centres into the contiguous heathenism, and bring the waters of life within the reach of suffering millions. "The evangelical church," observes Dr. Anderson, "is now fast occupying the central and influential points in all countries that are really open to the heralds of the cross." Let the light then radiate forth from these centres into the surrounding darkness.

How much remains to be done? How promptly should it not be done, for while we hesitate death does not retard its steps, or pause in its work!

How deep the gloom that hangs over the vast continent of Africa. When shall Livingstone emerge out of that gloom, and, by the details of what he has seen, move our hearts to sympathy and our hands to work, and so stir up the spirit of Sierra-Leone Christianity, that from thence, as from a great centre, well-organized Missionary undertakings, like the one already at work along the course of the Niger, shall go forth to lift up Christ as a standard for the people, and hasten the time when Ethiopia shall stretch out her hands unto God. All honour be to those fearless men who go forth on explorations of danger, and yet of mercy, to seek out the lost, to lay open the depths of mystery, and bring to light the unspeakable wretchedness of millions, who are unpitied because they are unknown!

JUBILEE SKETCHES.

SUCH is the title of a little volume which has been forwarded to us, printed at Colombo, and containing an outline of the work of the Church Missionary Society in Ceylon during fifty years, 1818—1868.

The text, "Ye shall hallow the fiftieth year," Lev. xxv. 10, introduces us to its pages, reminding us of the old Hebrew Jubilee, and of the objects which God purposed in its appointment, "to make it a season of restoration and rejoicing." In this the time of a fuller revelation of the Divine goodness a like observance cannot be regarded as unprofitable.

"The circumstances and details of a Christian Jubilee will be different, but the same spirit may still remain—a spirit of devout thankfulness for mercies received and guidance vouchsafed in the past, and an earnest desire to seek the same help, and look for similar blessings in the time to come.

"In such a spirit it has been the practice of modern Religious Societies to mark the fiftieth year of their existence by special observances, to recount their past history, to look back upon the work they have been enabled to accomplish, to acknowledge with gratitude prosperity granted and blessing bestowed by God's hand, and to endeavour to

animate their members to more earnest efforts for the future. Following, therefore, a custom which experience has proved to be eminently useful, the members of the Church Mission in Ceylon desire, in this fiftieth year of its operations in this island, to call special attention to its history and work, and to make the celebration of its Jubilee a season of thanksgiving for the 'goodness and mercy' which have followed them in past years, and a fresh starting-point for renewed exertions and increased efforts in their Master's service.

"As a means of exciting a fresh interest in the work in which the Church Missionary Society is engaged in Ceylon, this book has been prepared, and it is hoped that the sketch of the Mission which it contains will prove that the labours of the past fifty years have not only resulted in actual fruits, but have also exercised an important influence in spreading abroad a knowledge of the Gospel, and so preparing the way for future triumphs."

The chapter on "Preliminary measures" we introduce without abbreviation.

There are few countries on which God's hand has rested with more bounteous goodness than the Island of Ceylon; few where plainer evidences appear, not only of His existence, but also of His wisdom and "goodwill toward men."

Endued with a climate perhaps more genial than any other within the tropics; fruitful even to a fault; it might, as Canaan of old, were its people all righteous, be described as "a land flowing with milk and honey," one in which they might "eat bread without scarceness." Its scenery is of such wondrous beauty that its fame has spread throughout the world, and no description given of it can adequately set forth its ever-varying loveliness. The more it is looked upon, the more capable it is of being admired: there is a freshness about it which never tires the eye, nor fatigues the mind. "A land of broad rivers and streams," "well watered everywhere," it needs nothing save the knowledge and love of Him to whom it owes all its richness, to make it a "garden of the Lord"—a figure of that paradise which, according to Eastern tradition, here had its seat. Redeem creation from the burden under which it groans; let sin be banished out of it and righteousness dwell in it; and Ceylon would be a fair type of the future dwelling-place of the saints. And yet there are few lands in which the glorious Creator is more dishonoured, and in so many ways ignored, and perhaps few, also, in which the influence of His Holy Spirit has been more determinately resisted. Wondrous beauty and grandeur are here found side by side with every thing that is demoralizing, grovelling and base. The description,

"Every prospect pleases, and only man is vile,"

is only too fully borne out by fact.

The stranger in Ceylon finds himself in the midst of a mixed multitude of various nations,

costumes and creeds: Singhalese and Tamils, Moors and Malays, Caffres and Chinese, with a large number of the descendants of the Portuguese and Dutch—each preserving some distinctive mark of the race to which they belong, but all more or less connected for the purposes of merchandize and trade—form a motley group, whose almost endless varieties serve, at first, alike to interest and perplex.

The Missionary here stands face to face with heathenism in some of its most hideous forms. He has not only the Moham-medan, who, while professing to believe in the One True God, dishonours Him by the corruption and perversion of His laws, by gross superstition, and by the utter rejection of that "only name under heaven given among men whereby we must be saved?" not only the Hindu, believing in the existence of millions of deities, whom he worships under the grossest and most revolting forms; whose gods are, even according to his own belief, monsters of wickedness, cruelty, and lust; and whose holiest services are mixed with abominations which may not be named: not only the Buddhist, with his soulless atheism, denying the existence of the Creator; taking refuge in the doctrines, and bowing before the image, of one whom he believes long since to have ceased to exist; having no higher hopes for eternity than that, after numberless transmigrations, he may be, as it were, blotted out, and in the extinction of Nirwana find alike an end to suffering and to joy; but also, in addition to all these, the wretched devil-worshipper, who looks to Satan as his god, who turns to "the prince of darkness" for help in every time of sickness or need, who propitiates the evil one by offerings, supplicates him with prayers, and thus commences here on earth that awful service which, in the world to come, shall have its completion in endless, hopeless woe.

These various systems—if such they can be called—enthral the people of this land, enve-

lope them in a "darkness which may be felt," and bind them with fetters which nought but the mighty power of God can break. Long has the prince of this world reigned over them, and held them captive at his will; for ages and generations, as we look back into the distant past, we find the same darkness, the same ignorance, the same wickedness, the same gross superstitions; and weep as we count up the millions who died before the light came, and without God, without hope, passed into eternity. As their fathers lived and died so the children live and die, content to follow in their footsteps, and with them to perish.

For nearly 300 years before English power was established here, efforts had been made, both by the Portuguese and Dutch, to break down the prevailing heathenism, and to propagate the religions which they themselves professed; but while many appeared to have embraced the truth, the great mass of the people were still followers of their ancient superstitions, even at the time when the British took possession of Ceylon; so that the Missionary spirit which began to be kindled in England at the close of the last century found, in the newly-acquired colony, an additional claim upon its sympathies, and a fresh field for its exertions.

Loud was the call for labourers from the distant lands of heathendom. Men who pitied and prayed for the perishing millions strove hard to enlist a nation's sympathies and interest, on behalf of their benighted and ignorant fellow-creatures of India and Ceylon. Long they pleaded, and long England delayed to give of her sons for the work, or of her possessions for their sustenance. She recognised, indeed, the claim, but was slow to enter in and possess the land for the Lord Jesus; and even when supplies were forthcoming they were at first utterly inadequate for the occupation of the vast field; and year after year Ceylon waited until "the time to favour her" was come. In God's providence the day was hastening on when faith and prayer should prevail; when Missionaries should be set apart; the feet of those who preach the Gospel of peace rest upon her shores; and the publishers of salvation seek to win her people for the Saviour, and lead them to find safety and happiness in the favour of their Creator and their God.

At the time when the Church Missionary Society was founded, the low country of Ceylon had lately become a possession of the English Crown, and its peculiar circumstances, its claims on British Christians, and the facilities it afforded for the prosecution of Missionary work, attracted the attention of the

Committee of the Society, and led them to determine on making an effort in its behalf as soon as they should find themselves in a position to do so.

It was, however, in the first instance, not the heathenism of Ceylon, but its Christianity, which led them to contemplate this step. The following remarks on the subject occur in the first Report of the Society's proceedings which was published in 1801—

"In the Island of Ceylon, now under the British Government, it appears that there are not less than 146 Christian schools: of these, fifty four are within the district of Colombo, and in that one district alone there are no less than 90,000 native Christians. The Christian religion having been thus successfully planted by the Portuguese whilst they possessed the island, and then further cultivated by the Dutch, it is hoped that it will not be suffered to decline now that the island is subject to the Crown of England. This important subject has not escaped the attention of the Committee."

Looked at from a distance, and with no actual experience of the real state of matters to guide them, the condition of Ceylon, when it first came under British rule, must have made it appear to the founders of the Church Missionary Society as a field of labour "white already to the harvest." Nor was such a view altogether incorrect, as there can be no reasonable doubt that, had the Missionary spirit of the Church of England been as thoroughly aroused then as it is now, and English evangelists sent to enter upon the work which the Dutch had left, great and important results would have followed. The good opportunity was, however, lost. The fallow-ground, prepared and broken up by the efforts of the Dutch, instead of being sown with the pure seed of the word of God, was suffered to lie waste, until the old seeds of Buddhism, hidden deep in the soil, had time to grow up, and overspread the land again with the thorns and briars of that terrible superstition, second to none in its power as an instrument of Satan for lulling souls into that fatal slumber which ends in eternal death.

The religious condition of the island, at the time when the Church Missionary Society was first turned towards it, will be more clearly-seen from the following extracts from a letter (dated Colombo, December 1801) written to one of the Governors of the Society, by a clergyman stationed in Ceylon.

"From the time the English took possession of this island, until the arrival of Mr. North, the Christian schools and education of the inhabitants were entirely neglected; many churches had fallen into ruins, and

thousands of those who called themselves Christians had returned to their ancient paganism and idolatry. During the Dutch government, no native could be admitted into any office without professing that he was a member of the reformed church. There was likewise a prohibition against erecting any new pagan temples, which prohibition having fallen to the ground on the arrival of the English, the number of the temples has been doubled. However, the more lenient measures which the Government now adopts promise to improve the knowledge of those who still call themselves disciples of Christ, and may, perhaps, be the means of recovering the lost sheep. By the last general returns in the ecclesiastical department, there were nearly 170 schools, and upwards of 342,000 Protestant Christians. The number of Christians professing the religion of the church of Rome is likewise very great."

Until 1813 the Committee were unable, first from the want of funds, and subsequently from the want of men, to take any direct step towards the opening of a Mission in Ceylon. They, however, kept the subject of its wants and claims continually in mind, and brought them forward from time to time, when, in their annual appeals, they called on their countrymen for the means to carry on the Lord's work in different parts of the world. They also corresponded with men of influence in Ceylon who took an interest in the spread of the Gospel, in order to obtain information for future use; and, further, made an offer to Sir A. Johnstone, the Chief Justice of the island at that time, to educate for the ministry any two native young men that he might select and send to England for that purpose.

At the close of 1813 the Society was in a position to commence its long contemplated efforts in the East, by sending out four Missionaries; of whom two, Messrs. Norton and Greenwood, were, in the first instance, appointed to Ceylon.

In the Instructions delivered to them before their departure the following passages occur—

"You, Mr. Norton and Mr. Greenwood, are destined to labour in the large and populous Island of Ceylon. In the appendix to the third Report of the Society, delivered in 1803, is printed an interesting communication from a clergyman in Ceylon, on the rapid decay of the very profession of Christianity in that island. We have not ceased, from that period to the present, to feel great interest in the restoration and increase of true religion there, and in this desire our personal intercourse with Sir A. Johnstone, Chief Justice of Ceylon, has greatly confirmed the Committee. The

war into which the ambitious violence of these days had unwillingly forced Great Britain and Holland is now happily, and we trust for a long series of years, if not for ever, closed. This protracted war disabled the Dutch from maintaining in Ceylon that succession of clergymen which was necessary for the support of religion, and very recent accounts received by the Committee confirm all reports of its deplorable state which had before reached them. We send you, therefore, brethren, in the name of the Lord, to lend your aid to the religious concerns of this important portion of the British colonial possessions; and in the persons in authority there you will find willing protectors."

Messrs. Norton and Greenwood embarked in the same ship for Ceylon, but the vessel was obliged to put back for repairs, and before she finally sailed, advices had reached the Committee which led them to alter the destination of the two Missionaries, and appoint them to spheres of labour on the continent of India. They therefore paid only a short visit to the island to which they were first designated, and then passed on, Norton to Madras, and Greenwood to Calcutta. By these changes the opening of the Church Missionary Society's Mission in Ceylon was delayed for two or three years; but at the close of the year 1817 the Committee were enabled to carry out their wishes respecting it, by appointing four English Clergymen—the Rev. Samuel Lambriek, Rev. Benjamin Ward, Rev. Robert Mayor, and Rev. Joseph Knight—to commence operations in the island. On the 5th of October 1817 these Missionaries received from the Committee their public instructions previous to their embarkation, from which we give one or two extracts as showing the views and intentions of the Society at that period with regard to Ceylon—

"You, Rev. Brethren, have been appointed as Missionaries to the Island of Ceylon. For many years the Society has had it in contemplation to send Missionaries thither. In few places are there more favourable opportunities of reviving and extending Christian truth. A considerable portion of the population is professedly Christian. For want, indeed, of religious instruction, numbers were fast degenerating into heathenism; but the efforts which have of late been made to reclaim and confirm them promise abundant success.

"As a Society, also, we have grounds of peculiar encouragement to unite our efforts to those of various Christian bodies who are labouring together in the harvest of this extensive field. From the Appendix to the Report of the previous year you will have learned with what wisdom and success Sir A.

Johnstone, Chief Justice of the island, has prepared the way for our exertions, by diffusing among the natives information respecting the designs of our Society.

"There are two objects which you will ever keep in mind as forming the great design of your labours—the revival of true Christianity in the hearts of the natives, who at present only nominally profess it; and the conversion of the heathen, the followers of Buddhu and Brahma. The great means by which it pleases God to establish His kingdom in the hearts of men is the continual preaching of His word. This, then, will be your first duty with both professing Christians and their heathen neighbours, adapting your ministry to their peculiar and respective circumstances."

On the 20th of December 1817 the four Missionaries (two of them with their wives) sailed for their destination in the ship "Victoria." The voyage out proved a protracted one. The ship did not reach the Cape or Good Hope until the 14th of April following, and it was the end of June when she arrived at Ceylon. Thus half the year 1818 had passed away before the first Missionaries of the Church Missionary Society were enabled to enter upon their great work of bringing the people of this island to a knowledge of "One True God, and Jesus Christ whom He has sent."

The extracts which have been given show that the state of the native population of the island at that time, in a religious point of view, was most critical. "They were just beginning to become aware of the fact that the outward profession of Christianity was no longer necessary to secure their civil rights, and were going back in large numbers to the open practice of Buddhism, which, all along, they had secretly believed. The gradual cessation of efforts to instruct the people in the doctrines of the Gospel, which preceded and followed the advent of the English rule, left the mass of nominal adherents, who still retained their outward profession of Christianity, in utter ignorance of its real nature; and so confirmed in them the idea that connexion with it, although no longer compulsory, still placed them in a more advantageous position; and that the reception of its rites, (baptism and marriage) still secured to them the countenance of the ruling powers, and gave them a respectable standing, which, for their worldly advancement and profit, it was necessary to retain.

At the commencement of the Dutch rule, and for a long period of its continuance, earnest and systematic efforts seem to have been made by that Government to bring the

natives of the island to a knowledge and profession of Christianity. Had those efforts been continued in full vigour, both by the Dutch Government and our own, Buddhism would doubtless have been uprooted from the land, and a nominal profession of Christianity established in its place. Whether or not that would have been more favourable to the real progress of the Gospel than the present state of things, is a question which it is difficult to decide, and concerning which diverse opinions will always be held.

The Dutch, however, do not always receive full credit for all that they did for the advancement of Christianity in Ceylon. For a long period of their rule they made vigorous efforts, and liberally expended funds, in direct endeavours to convert the Singhalese and Tamil inhabitants of the island to the Christian faith. Not only did they establish schools for the instruction of the children, but they also built churches and employed ministers in direct Missionary work among the adults. Yet these earnest and praiseworthy efforts seem to have been marred by their mistaken policy, in making the reception of baptism and the outward profession of Christianity necessary in order to secure to the people their civil rites and privileges, and as a passport to Government employment. The result of this false policy was to make the outward profession of Christianity almost universal, but, at the same time, it so opened the flood-gates of hypocrisy, that the tide of false and insincere professors completely overwhelmed the real converts, and overspread the land with a spurious Christianity, which, although imposing in extent, was utterly false and unsound. When, therefore, the pressure of compulsion was removed by the advent of the British power, thousands openly returned to their former superstitions, while the great majority of those who kept up their connexion with Christianity had been so educated and trained in hypocrisy and false profession, that while outwardly, as a body, conforming to Christian worship, and anxious, as a matter of respectability, to obtain Christian rites, they held as their religious belief the doctrines of Buddhism, and diligently practised in secret all its ceremonies and rites.

Such was the state of the people of Ceylon when the first Missionaries of the Church Missionary Society came amongst them to join in the work of bringing them to a real knowledge and profession of the Gospel. A more arduous task, a more trying field of labour, it would be difficult to imagine. It is a matter well understood by planters, that while the primeval forest land, if cleared and planted, will soon yield them a rich return

the chenas of the lower ranges, previously exhausted by native cultivation, though far more easy of access, and requiring far less outlay at the beginning, will too often mock their efforts and disappoint their hopes; and can only be made to yield a return at last, by a long and expensive mode of cultivation. This fact has its counterpart in spiritual husbandry. The wild and untutored heathen tribes of Africa and the South-Sea Islands present a far more promising field for Missionary effort than the people of India and Ceylon, trained, as they have been for ages, in elaborate systems of idolatry. But even pure Buddhists and Hindus are ten-fold more accessible than the thousands of relapsed and false professors of Christianity among whom Missionary work in Ceylon was first commenced. The very traditions and remains of the state of things which previously existed are all stumbling-blocks in the way of present progress. The traditions preserved in native families of the fact that their forefathers were once Christians, and afterwards returned to Buddhism, is naturally regarded by them as a proof of the superiority of the latter religion; whilst the sight of the remains of Christian churches, built by the Dutch, at or near all the principal towns, but now gone to ruin or turned to all kinds of incongruous uses, must add strength to the belief among the natives that Christianity is an upstart religion which has no vitality, and which, if unsupported by the ruling powers, cannot stand before their own venerated system.

Such drawbacks and stumbling-blocks to the real progress of the Gospel are severely felt even now, notwithstanding the advancement of education and enlightenment which has taken place. They must therefore have acted far more powerfully years ago. It is true that when the work of the Church Missionary and other Societies was first commenced this state of things was not understood. The first Missionaries, utterly without previous experience to guide them, and apparently welcomed with open arms by the native population, fell into the mistake of supposing that the greater part of the outward profession which they witnessed was real, and that they were come to labour in a field which would soon afford them a rich return. Their subsequent experience sufficed to show them, in some degree, the existence of a terrible evil which gnawed like a canker-worm at the root of their work; but it has taken years to learn its full extent, and it may take years more effectually to cure it. It will be seen, therefore, that the work which, fifty years ago, the first Missionaries commenced, was begun amidst difficulties and drawbacks

which fully account for its apparently slow progress, and which were all the more dangerous and pernicious because they were not fully understood. But while the false and spurious profession of Christianity, which prevailed to such an extent at the first commencement of our Missionary operations, has been dying out, the real work of the Gospel has been gradually progressing. This fact our own statistics will fully show; and the statistics of other Missionary Societies in the island would, we doubt not, equally prove that the leaven of the Gospel, which has been cast into the mass of heathenism, concealed and open, in this island, has gone on leavening, and will eventually leaven the whole lump. Looking, therefore, at the measure of success already vouchsafed, the friends of the Church Missionary Society's Ceylon Mission, while reviewing its past progress and welcoming the advent of the Jubilee Year of its operations, may thank God for the work which was commenced in this island, by its first band of Missionaries, fifty years ago."

The Kandy Station.

For nearly 300 years after the Portuguese had obtained possession of the maritime provinces of Ceylon, the Kandians succeeded in preserving a proud independence. Ruled by kings of considerable ability, power and craftiness, and protected by the rugged and almost inaccessible character of their country, they bade defiance to every invader, and on more than one occasion nearly annihilated large armies of Portuguese, which, in the hope of bringing them into subjection, ventured to enter their territory.

It was not without great difficulty that the British succeeded, soon after their conquest of the low country, in taking possession of Kandy and placing a body of troops there; and the well-known and painful history of the massacre of that whole detachment, with the fact that for several years that murder remained unavenged, displays both the spirit of savage independence which characterized the people, and also the estimate formed by the British authorities of their power.

Kandy, which witnessed that terrible slaughter, beheld, a few years after, another scene which sealed the fate of the Kandian kingdom, and but for which its power might for a considerable time have remained. Cruelty and oppression on the part of the Singhalese king had long made his subjects regard him with mingled fear and hatred; and the execution of Æheylapola, his chief minister, under circumstances of shocking barbarity, led the people to determine on the overthrow of one under whose rule, no life

was for a moment secure. The British were invited to drive the tyrant from his throne, possession of the country was with rejoicing given over to them, and with the arrest and subsequent death in exile of Sri Wickrama, Raja Singha terminated the long line of Kandian kings.

The spirit of independence, however, still remained. The proud mountain chiefs would not brook the restraints which a settled and civilized government imposed; and the result was a serious rebellion, the last embers of which had hardly been quenched when the first Missionaries of the Church Missionary Society landed in Ceylon.

It was felt by the wise and good men who at that time held the reins of government, that with such a people something more was needed than the mere exercise of force, and that the civilizing and enlightening power of the Gospel was likely to effect the desired end. When, therefore, the newly-arrived Missionaries sought the counsel and advice of the Governor, Sir Robert Brownrigg, he most strongly urged that one of their number should proceed to Kandy, and there commence his work.

There were many reasons which made this a most desirable arrangement in a Missionary point of view. Here Buddhism had its chief seat, here was the far-famed temple, the Dalada

Maligawa, containing "the sacred tooth of Buddha," which, not only in Ceylon, but through distant Buddhist countries, was regarded with a superstitious reverence, of which words can convey no just idea. Here, too, were the great Wiharas, or colleges, of Malwatta and Asgria, nurseries of the Buddhist priesthood, and repositories of its lore. Kandy was, in fact, the citadel of heathenism, and it was by the Missionaries rightly felt that it presented opportunities for usefulness which they could not decline.

There were other advantages perhaps not contemplated at the time, but which experience has since brought to light. The very independence of the people, which seemed to increase difficulties, was in itself a very safeguard against hypocrisy, and a pledge of their sincerity when they should be led to profess faith in Christ; and the character of the Kandian Mission has always been distinguished by the fact, that while in other parts of the island the people have been found ever ready to call themselves Christians, and in too many instances willing to practice any deception which might lead Europeans into the belief that they were really so, the Kandians have been honest and outspoken in defence of the Buddhism they believed, and have never professed to have embraced a religion, the value and blessedness of which they had not yet learned.

Mr. Lambrick, the first Missionary at Kandy, reached that station in 1818, and for two years, being the only Church of England clergyman on the spot, found that, besides his Missionary duties, he had to attend to the spiritual wants of the troops and other Europeans. A congregation was collected of native Christians, chiefly low-country people; but the Kandians, still under the excitement of the rebellion, were not accessible. From this as a centre the work spread into the surrounding villages, day-schools being opened, where parents and friends were wont to assemble, and thus come under Christian teaching. A collegiate school was commenced in 1857, in the hope of reaching the sons of the Kandian chiefs, and continued in operation some six years. "Although it failed to attract in any great numbers those for whose special benefit it was commenced, and on that account was, after a time, given up, yet many of the principal residents of the town, European, Burgher, and Native, availed themselves thankfully of its advantages; and the steady, consistent conduct of many of those who, as students, were connected with it, removes all cause for regret that the experiment was made.

"The number of adults baptized in connexion with congregations at Kandy since the commencement of the Mission has been 128, viz. 74 women and 54 men. Of these, 36 were Kandians, the others being the descendants of nominal Christian parents, their baptism having been neglected in their infancy.

"The number of communicants at the station has never been very large, arising from the fact, that many persons connected with the congregations remove after a time to their own villages, or to other parts of the island. Comparatively few families remain for many years in the town. The average number of communicants has been between forty and fifty.

"It is difficult to conceive a more complete change than has taken place in Kandy, its neighbourhood and its people during the last fifty years. The town, when Mr. Lambrick

entered it, consisted of mud huts thatched with straw, the streets being almost impassable, the drains on each side open, six or seven feet wide, acting as receptacles for all the filth of the town. Now we see in every direction well-built brick houses, covered with tiles, the streets well formed, with covered drains, and brick pavements for foot passengers on either side; so that Kandy, in its present state, is one of the cleanest, as well as one of the most beautifully situated towns of India.

“Great as are the changes in the general outward appearance of the town, not less striking or remarkable are those which have taken place in the internal cleanliness, comfort and decoration of the houses. And while we thus recognise the marked improvement in the habits and manners of the people, and their prosperity in worldly matters, we also notice with thankfulness the marked increase in the liberality of the Christian portion of the community.

“In former years the people were content to use as places of public worship common unfurnished schoolrooms. Now they have, in connexion with the Church Missionary Society in Kandy, three well-built substantial churches. The church on the Mission premises cost upwards of 1000*l.*, towards which the native subscriptions amounted to at least 500*l.* The annual subscriptions received from members of the congregations connected with the station have for some years past averaged about 100*l.*

“During the past fifty years Christianity has found its way into parts of the Kandian country where its very name at the time the Mission commenced was unknown. There were then in the town itself a few professing Christians, who had come from the maritime provinces for the purposes of trade, or in Government employ; but now, some calling themselves Christians are to be found in most parts of the country, especially those near towns and coffee estates.

“In former years many of the nominal Christians of Kandy, perhaps the majority, were much addicted to heathenism in its worst forms; ‘they professed to know God, but in works they denied Him,’ sought refuge and help from devils, and were separated from the heathen around them in little more than in name. We are happy in being able to say that there is now a very marked change, and very decided improvement in this respect. There are still some who, though Christians in name, continue to practise heathenism; but every year, we believe, witnesses a decrease in their number; and although there is still much to grieve over in the thoughtlessness, indifference and worldliness of many professed members of the Christian Church, yet on the educated portion we believe Buddhism and devil-worship to have no hold. . . .

“The present state of the Kandy Mission is one of considerable interest and promise. It has long been the wish of the Parent Committee to place its Christian congregations, wherever practicable, under native ordained pastors, thus leaving the European Missionaries free to itinerate among the heathen. This desirable object has been attained to a considerable extent in Sierra Leone in West Africa, and Tinnevely; and a commencement has recently been made in the Ceylon Mission.

“At Kandy, the congregation which assembles at Trinity Church, in the Mission premises, has, during the last few months, been transferred to the care of the Rev. Cornelius Jayesinhe as its native pastor. Mr. Jayesinhe was, some years ago, connected with the station as assistant to the Rev. W. Oakley, and, since then, has been labouring as native Missionary at Talangama, near Colombo.

“But in consequence of changes made in the Cotta and Talangama districts, and on account of the failure of health of the Rev. W. Oakley compelling his partial retirement from active labour, it was proposed that Mr. Jayesinhe should return to Kandy, and undertake the responsible duties of native pastor there; and at the close of last year Mr. Jayesinhe entered on his important charge. Few more interesting and pleasing sights can be witnessed than that which the Mission church every Sunday presents. A

native minister, grown old in the work of preaching the Gospel to his countrymen, leads the devotions of a congregation numbering about one hundred, gathered chiefly from the most respectable families in the town, but occasionally with a fair sprinkling of the village Kandians. The organ is played by a native lady, daughter of a member of the congregation, who, with considerable taste, leads the singing; a choir, composed of young native men, sing the hymns and chant the glorias with much spirit; and the entire congregation join in the responses with a heartiness which almost startles one hearing it for the first time. All this, in a church which is itself a model of neatness and simple elegance, presents a scene not easily forgotten, and one which affords a good answer to those who doubtfully ask 'What have Missions done?'

"The two congregations at Gatembe and Katukelle are at present under the charge of a catechist, who will probably soon be presented for ordination with the view of his becoming their pastor.

"A Church Council, composed of native gentlemen connected with the congregations, has been already formed for the management of the affairs of these three churches, particularly of a fund, to which subscriptions are liberally given for meeting the current expenses of pastors' salaries, &c. For the present, the Church Missionary Society makes a grant to supplement this fund, but it is confidently hoped that, in the course of a few years, the sum contributed on the spot will be sufficient to meet all the demands which may be made, and so to render the Mission work in Kandy, independent of foreign aid, a self-supporting native church."

We shall resume in a subsequent number.

REPORT OF THE MADRAS ITINERANCY, FOR THE YEAR ENDING,
JUNE 30, 1869.

Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἕξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες. οὐ γὰρ ἔχομεν ὕδὲ μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητούμεν.—Heb. xiii. 13, 14.

It is now eighteen months since this Mission was commenced, and a full year since any report of it has been sent forth from our tents. We feel, in looking back, that, up to the present time, our work must be regarded as one of exploration among the villages round Madras, rather than as a regular itinerancy; for we have not as yet marked out any definite boundaries, nor occupied any central positions, nor associated with ourselves any permanent native agency. We have, however, endeavoured to follow some method in our tours, and have limited ourselves to such a circuit as we could permeate with the message of the Gospel once in each half-year. In the first of these half-years, our encampments were chosen in a somewhat irregular succession, groups of villages and hamlets being left unvisited in the midst. In the second half-year, while re-traversing a good part of the ground, we filled up some of the gaps so formed; but we had then only four working months, so that it was not till the half-year now closing, when making our third round, that we succeeded in effecting a regular visitation of (we think we may say) nearly all the villages and hamlets within fifteen or twenty miles of Madras. The following are the statistics of our work in each half-year—

First half-year; encampments	24	villages	450
Second do.	do. 17	do.	400
Third do.	do. 30	do.	640

We have reached more villages in these six months than before, partly because the acquisition of Tamil has enabled one of our number to be frequently in a separate

encampment, and partly because we have been able to remain in tents the whole time, in spite of an unusually severe hot season. For six weeks the thermometer rose constantly to 100°, and once stood above 104° on the tent-table. The morning and evening visits to villages were, however, continued without the least inconvenience, and conversations at the tent during the day were even more frequent than at some other seasons, the five months' uninterrupted drought having left little occupation for the villagers in their scorched and empty fields. We were also able to reach from some of our encampments a larger number of villages than usual, through our being reinforced, during the first three months of the year (before the decided heat set in), by visits from native brethren, both ministers and catechists. Some of these voluntary helpers could stay with us but four or five days; others spent a fortnight at our tents, accompanying us morning and evening in our visits to villages around. This co-operation was the fruit of a direct appeal we had made to the Madras Missionary Conference at their monthly meeting in November. Our brethren of various Societies had then expressed their hearty sympathy with our new Mission, which was afterwards proved by the visits of four native ministers, five catechists, and three theological students belonging to the London, Wesleyan, and Church Missions, one being the agent of a Native Missionary Association. Besides these, the Chaplain of the Mount kindly permitted a catechist under his superintendance to spend a fortnight in assisting us.

Owing to the calls in other parts of the Mission-field, as well as to the state of his own health, our brother itinerator, the Rev. V. Harcourt, has been requested by the Madras Committee, to transfer his services to the Tinnevely Mission. During the last four months of his connexion with the Itinerancy, Mr. Harcourt had, in addition to his daily village preaching, commenced dispensing medicine to the visitors at the tent. In some places such eagerness was evinced, that as many as forty or fifty applicants would crowd round the tent-door at the appointed hours, while some had to go away disappointed when the time had expired and the medicine-box was put aside. Among the patients were often persons from distant villages, and when the tent made its weekly move of six, eight, or ten miles, we have occasionally found that rumour had preceded us, and patients were already waiting, though more frequently the first two or three days of our stay passed before the neighbourhood seemed alive to the fact that the doctor had arrived. Had our plan been to remain longer than a week in each encampment, the number of patients would have been far greater; and we cannot refrain from the conclusion, that were our Itinerancy strengthened by the addition of a medical Missionary, he would, in spite of the neighbourhood of Madras and its hospitals, find that the exercise of his skill was a powerful Mission agency, inducing numbers of otherwise unfriendly hearers to listen to the things which belong to their peace, and that the villages of our Madras Itinerancy form an inviting field, in which to exemplify the Scripture union of healing the sick and preaching the Gospel.

In reviewing the year which has passed since our last Report, we would not omit to record our value of the suggestions of the Parent Committee, given in their dismissal of Missionaries in June 1868, as to the necessity of training and making use of native agency in the work of evangelization. This important duty has been much upon our minds, and we have given to it our most earnest consideration and our prayers, not only watching for opportunities where it seemed possible that some individual inquirer might present himself as a candidate for Christian instruction, but also making appeals in various directions for catechists and readers, whom we might train for the work. For various reasons, however, these appeals have been hitherto unproductive, except as regards the valuable assistance rendered by those who have other fixed and permanent duties, and of this help acknowledgement has already been gratefully made by us. One Tinnevely Missionary very kindly promised us two of his catechists, and they

were about to start on their journey to join us, when some unforeseen considerations arose, which induced them to abandon their truly "Missionary" enterprise. Another would gladly have sent us men, had he not already sent the only catechist he could spare to Ceylon. Another Missionary of large experience and truly Catholic spirit has hitherto found it impossible to send us the men we want, although most willing to meet our wishes. An application to our brethren of the Arcot Mission was also fruitless, on account of their own increasing demands for native agency. In Madras we find the same difficulty, owing to corresponding demands; and although we are not without hope in one quarter, where we have been kindly met by a half-promise of a catechist, yet we continue to be in the position indicated in the first report, of men working without the advantage of that connecting link which no amount of individual energy and proficiency can adequately supply. We still therefore indulge the earnest hope, in which we are supported by the Madras Committee, that one or two native agents may yet be found to come forward in the spirit, not of gain, but of devotion to their Master, to engage, if only for a year or two, in a work which would certainly result in a blessing to themselves.

Now that we have explored the villages round Madras in every direction except the east, it may not be uninteresting to examine some of the different "strata" of which social life in the Mofussil is composed. In future reports we may be able to carry out this plan more fully, and describe the various classes of hearers to whom our preaching is addressed. At present, space forbids us to do more than allude (as a commencement) to that most non-receptive class, the genuine Brahmins. If there is any community of whom it might be said that the assimilative power of caste fuses all into the same mould, till individuality is well-nigh lost, that community must be the Brahmins. And yet, even among these can be traced certain marked distinctions of religious as well as moral observance. There are, for instance, the worshippers of Vishnu with their trident marks, and the worshippers of Siva with the bar sinister across their foreheads. And these main divisions embrace others of no less importance; as, for instance, at Conjeveram, where the service of the temple of Vishnu becomes the object of keen and sometimes sanguinary strife between the priests with the "trident" over the eyes, and those with the "trident" prolonged on the bridge of the nose. Then again we might easily distinguish between the official Brahmin and his more conservative and unambitious brother of the rural village. There are undoubtedly two schools of belief among them, corresponding perhaps to those two schools which divided the "Doctors" of the Law at the beginning of the Christian era, which were taught respectively by Hillel and Shammai, the "binder" and the "looser." There are those, for instance, who give to their legal code its most strict and rigid enforcement, binding their votaries by every constraint of the sacred cord, and there are those who loosen such ties, by giving the most liberal interpretation to that code, and indulging in the forbidden meats and speculative doubts of their "unholy" neighbours. It may be that an English education and a more generous diet, softening the asperities of Brahmin nature, "emollit mores nec sinit esse ferus." Certain it is, that the official Brahmin is by far the most accessible and agreeable specimen of his race, and will do all he can to oblige, except abjure a religion which, though he secretly disbelieves, he will still tenaciously maintain. On the other hand, we not unfrequently meet with much courtesy and obsequiousness among the stricter vegetarians of the village *agraram*, men of much suavity and corpulence, whose appearance certainly betokens more of the easy good fellowship of the modern Carmelite monk, than the stern severity of the religious ascetic. Others again, like written epistles of their tutelary gods, seem to frown with hereditary hatred on the teachers of another faith, and, entrencing themselves in the antiquity of their Vedas,

shrink from all converse with the uninitiated. With each of these classes we are continually brought into contact. Specimens of the official Brahmin abound in the district. One will be a Station Master at one of the little stations on the railway, eager to offer a chair to the *dorey* till the train arrives. Another will be a Postmaster, civil and obliging, and full of good offices. Another will be a Grāma Moonsif, anxious to assist in getting supplies or sending messages, anxious also for "your honour's favour," *i.e.* a word of recommendation to the patron of some better appointment. Another will be a Schoolmaster, ready to lick the dust of your feet if you will only persuade "Government" that he is fit for more lucrative employment. Another, such as we lately met in a little village, was an Estate Agent, transacting business in a Zemindar's catcherry. It was evidently a very great tax upon his politeness to allow us to speak to his subordinates and the crowd which surrounded him. Still the favour was granted with the air of a born gentleman, and in return he sought and obtained permission to offer a few objections to what had been said.

Nor has our experience of that other class, the un-English taught Brahmin of the district, been less favourable at times. His picture is familiar, as he sits on his *pial* with stately deportment and unctuous, smooth shaven head, the cynosure of Sudra eyes—familiar also as he hangs on the outskirts of the crowd addressed, half inquisitive, half contemptuous of the strange doctrine, like some Brahminy kite, whose single croak would disperse all that attentive audience like frightened pigeons. As a proof (out of many) that our itinerant preaching does sometimes arrest the attention and awaken the interest of this most unhopeful of classes, we may take the testimony of Mr. Saththianadhan, who spoke of a conversation with some Brahmins in their village as the most interesting and encouraging feature of a week's itineration with us in the tents.

At a village which we visited from our last encampment we had a lively discussion with some Brahmins of the argumentative class. After preaching to an attentive crowd in the main thoroughfare, we found about twenty of the "corded" caste assembled at the end of the street. With profuse salaams, one of their number invited discussion, and offered us seats. We were soon in the heat of argument, in which our friend, who was a Vedantist, took a most active part against one of his brethren who was carrying his child at his side. As the debate waxed warm, the child was relinquished, and the exponent of the true Brahminical doctrine denounced his fellow as unworthy the sacred mark on his forehead. It was quite a study of Brahmin character; the one declaring, in language which he might have borrowed from the *Sivavakyum*, that there was no difference between his religion and ours—"We all worship the same God with the same attributes;" the other affirming that we were utter heretics, having no part nor lot in the matter. Meanwhile the other Brahmins sided demonstratively with their respective champions, while one of their number was addressing more forcible arguments to the surrounding crowd, by means of a stick with which he jealously protected the sacred order from their defiling touch. The discussion ended as many such discussions have ended before; for, failing other arguments, a Brahmin is never at a loss for the argument of vociferation.

As a general rule, we find that whatever covert hostility the Brahmins may bear, it is concealed under the mark of suavity and decorum. The men who will forbid our servants to draw water from their wells, to cut grass for our horses in their gardens, or to share the benefit of the village razor, will generally conduct themselves towards us with becoming respect till the subject of religion is broached. They will sometimes, it is true, interrupt preaching which is not addressed to them by a knowing wink, which some turbulent spirit in the crowd will obey as the signal for effrontery or argument; but they will very seldom be actually rude. An exception, however, to this rule has occasionally occurred, and one of these exceptions especially deserves mention as an

instance of that feeling which is more often concealed than expressed. It was on the occasion of the Rev. P. S. Royston's visit to our tents at an encampment some fifteen miles on the Mount Road. We were riding, a party of four padres, to a village, where, after preaching in the main street, we turned to the *agraram*. It was a thoroughfare open at both ends, and therefore we were legally entitled to ride through it. Out of deference, however, to Brahminical prejudice, we left our horses with the horsekeepers at the end of the street, and walked as usual to one of the houses. We were not long in encountering the Gráma Moonsif himself, a man of years, but of that fierceness of aspect and voice which betokens the eater of bang, rather than the eater of curds and milk. Our very presence in such sacred precincts seemed to him a most intolerable insult. The vehemence of his invective nearly choked his utterance, and all the hate of Siva flashed in his eyes. Argument, expostulation, and gentle persuasion were all of no avail. We were no match for him upon his own ground, and all that remained was to assert our independence of his abused authority, by riding with our Pariah horsekeepers through his jealously guarded domain.

In regard to the condition of the villagers with reference to Christianity, we are sorry to say, that whether we regard the higher, middle, or lower classes, we see no signs among them of any preparedness to exchange their idolatry for even the outward profession of the true faith. They are in many cases very friendly disposed toward ourselves, are glad to see us a second or a third time, and listen with tolerable attention to our preaching; but they are passively indifferent on the subject of religion, do not seem to feel any necessity for a change, have no sense of guilt or fear of punishment, are, in fact, dead in trespasses and sins. We do earnestly ask for the prayers of Christian friends on their behalf. God alone can make these dry bones live. It is refreshing to remember that the Gospel which we preach, and which they are not unwilling to hear, is the "power of God unto salvation to every one that believeth." Meanwhile, we are thankful for every means of approach to them, and are happy to report that they continue, in many places, to ask eagerly for schools. Sometimes it is English which they may wish their children to be taught, but very often they would be quite satisfied if we would supply them with a master to give them some knowledge of the vernacular. In conjunction with our brother, the Rev. R. C. Macdonald, the Missionary of Madras, we have been able during the last few months to open four schools near the railway, about fifteen miles from Madras. These were formerly connected with the Madras Town and Village Vernacular Mission under the Rev. W. Taylor, but had been discontinued a year or two ago owing to lack of funds. We had Mr. Taylor's full consent for re-opening them. They are no burden to the Church Missionary Society, but are maintained from private funds, contributed partly through Mr. Macdonald. They will have the benefit of Mr. Macdonald's superintendence, and that of his inspecting schoolmasters. We trust that these schools will serve to give us some influence with the people, as well as prove a means of conversion both to the pupils and masters, who are alike heathen.

Our sale of Scriptures and Tracts, mostly small children's tracts at a single pie ($\frac{1}{2}$ farthing) each, has rather more than kept pace with the increased number of villages visited. It was 420 in the first half-year, 300 in the second, and has been 560 in the last six months. The whole sum realized in the eighteen months has been under 12 rupees. We have been freely supplied with Tamil and Telugu hand-bills by the Madras Tract Society, and have distributed about 2000 since January of this year.

One advantage of our itinerating methodically over a large extent of country, and freely conversing with all classes of the inhabitants, both at our tents and in their villages, is this, that we can discover and expose popular fallacies that may be abroad in reference to our holy religion, or the conduct of its professors, or the work of Missionary Societies. A prevalent notion, for instance, is, that we are Roman Catholics, and that all English-

men are so. We not unfrequently hear St. George's Cathedral itself called a *Mátha Kovil*, i.e. Church of the Mother, the common Tamil name for all Roman-Catholic places of worship. We are, in consequence, taunted with being worshippers of idols, and having cars and festivals resembling those of Vishnu and Siva. Against such an identification we take every opportunity of making a decided protest, and are careful to explain that the Bible is our rule, and that idolatry in every form is rebellion against God.

Another erroneous impression which it is difficult to dislodge from the minds of Hindu villagers, be they Brahmins or Pariahs, is, that we are the paid *employés* of the Government. Over and over again has this not unnatural idea come to the surface, and over and over again has the *modus operandi* of the various Missionary Societies in England and Scotland, America and Germany, been unfolded to our mistaken friends. We have been glad of the opportunity thus afforded of describing the voluntary and self-denying liberality of the white man, in his efforts to send the Gospel to distant nations.

Among other minor errors arising from a partial acquaintance with English customs, we came across one the other day that was not a little curious. One of us was spending the day, while his tent was on its weekly move, in the verandah of a small house in a picturesque garden of mango and cocoanut trees. Some villagers, who came to see us, were speaking of marriage, and remarked, "You English never tie the *Táli* (i.e. the marriage cord and symbol on the neck of the bride), you only place a ring on the finger. On inquiring what they meant, we found the general impression among all present was, that little or no validity attached to our wedding-ring, that it was removable at pleasure, and the marriage contract made void. And we hear that the same notion has been expressed in other villages.

Perhaps the most hostile to our work of all the ideas that pre-occupy the mind of the Hindu is that which we everywhere meet with, viz. that, after all, there is no radical difference between their religion and ours: they say Krishna, we Christ. It is a matter of words and names: God is one; He has given Hinduism to Hindus, Christianity to Christians. Against this notion, as we often tell them, our very touring is itself a protest. We would not take the trouble to come among them if we did not know that there is the very greatest possible difference between the religion we urge them to embrace, and the religion in which they are so content to remain. And we bring forward every argument we can think of to prove the difference. We need the prayers of Christian friends for wisdom and calmness in meeting this and other objections. There is a great temptation at once to launch out into a violent attack upon everything connected with what they call religion, and thus to prove that it is so utterly rotten a thing that it cannot have come from God, and can have nothing to do with the holy religion which we offer to them. Yet such attacks too often only excite the ill-feeling of our hearers, and result in anything but bringing either shame or conviction to their minds.

We are purposing to confine ourselves, for a time at least, to a smaller circuit of villages, in the hope that thus we may sooner see some definite fruit. And should we, after some months' trial, be impatient to stretch forth again in wider circles, we plainly see that we shall still have ample ground for expatiating, without interfering with any existing Mission agency. We are not therefore wasting our energies on a field which is already evangelized, or which would, from its neighbourhood to Madras, naturally, and as a matter of course, be trodden by the feet of heralds of the cross—we are truly going forth to the "regions beyond." We are not "boasting, in another man's line, of things made ready to our hand."

DAVID FENN.

G. M. GORDON.

June, 1869.

TIDINGS FROM JAPAN.

OUR Missionary, the Rev. W. A. Russell, visited Japan in June last. Our readers will bear in mind that we have located at Nagasaki one Missionary, the Rev. George Ensor. It is with reference to this incipient Mission that Mr. Russell visited Nagasaki; but, extending his tour to others of the open ports, he is enabled to present to us a series of details, which we are sure cannot be read without surprise and interest. May the sympathy of this country be kindled increasingly on behalf of this long-secluded empire, but may our zeal be providentially withheld from expressing itself in an injudicious way. Japan is in a critical condition. It promises to open to the action of Christianity, but if numerous Missionaries were abruptly pushed into the country, so as to present themselves unexpectedly in the leading cities referred to by Mr. Russell, alarm might be excited, and the opening door be hastily closed.

July 15—I have just returned, after an absence of eight weeks, from a visit to Shanghai and the open ports of Japan; the particulars of which, so far as they have a bearing upon our Missionary work, I will now lay before you.

On May 19th, at daybreak, I left Shanghai by the "Costa Rica," one of the United-States Pacific mail steamers, for Nagasaki, which I reached on the 21st at noon. The entrance to the harbour and the harbour itself, present to the view scenery of the grandest kind, which quite comes up to all that writers upon Japan have said about it. On the ship coming to anchor, I went immediately on shore, having first run a serious risk of either being pulled asunder by two Japanese boatmen, who each laid hold of one of my arms, and most vigorously tried to drag me to his own boat, or of falling into the water between the two combatants for such a prize. The amount of passage money, for which they strove so vehemently, was only $\frac{1}{2}$ bu., or about 3d. of our money. On landing, a Japanese youth proffered his services as guide, in broken English; and for another, $\frac{1}{2}$ bu. conducted me to the house of Mr. Ensor, with whom I spent three weeks of unusual interest, a few particulars of which I will now state.

In the first place, I was greatly pleased to find our good brother, his excellent wife, and their little one, in the enjoyment of the best health and spirits. None of those debilitating and depressing influences, which hard work in an uncongenial climate so frequently exhibits in the case of Missionaries elsewhere, were in the least visible in them. Judging from their appearance and manners, you would conclude that they were just as well and just as happy in their little bungalow and occupation at Nagasaki as they could possibly be in any other part of the world. And in the future conduct of our Missions

in Japan, this, I apprehend, will be a general characteristic of our men there, compared with other Mission-fields, arising from the great salubrity of the climate, and the lively temperament of the people.

Again, I was delighted to find that our dear brother and his wife had been making most excellent use of their sojourn of six months at Nagasaki. In that short period they had mastered the Japanese spoken language so as to be able to converse freely with the natives on ordinary topics. With similar assiduity and progress for six months more, I have no doubt they will be, at the end of one year, as forward in the language as Chinese Missionaries usually are at the end of four. And this comparative facility with which the language can be acquired is, to my mind, another very encouraging feature in our Japanese Mission.

But what most of all struck and interested me in our dear brother's work at Nagasaki, and which encourages the hope, with the divine blessing, that Christianity will spread with unusual rapidity in Japan, was the fact, that, notwithstanding the ban which the Government have put upon the Christian religion, and notwithstanding the serious risk to life which is involved in openly professing it, so great is the interest taken in it by many of the people of Nagasaki, that parties of them, too numerous to be properly attended to, kept calling on Mr. Ensor during my stay with him, who generally took the initiative themselves of introducing the subject of Christianity, and in most cases left, having first purchased from him copies of the word of God. In this way our good brother has already sold, I believe, to the Japanese at Nagasaki, more Bibles, or portions of it, than have ever been sold to the Chinese of Ningpo. And were religious toleration once granted, so great is the desire which the Japanese now evince to be Euro-

peanized, I verily believe they would as readily adopt at least the outward forms of the Christian religion, as they now do the European costume. Against Christianity, in a Roman-Catholic garb, from what has taken place in connexion with it in the past, there does, no doubt, still exist a very bitter feeling; but not in the least against Protestant Christianity, which the Japanese are already beginning to discern is a very different thing. The parties referred to above, who called on Mr. Ensor, usually, at first, manifested a little reserve until they found out that he was a Protestant Christian; and then religious conversation was prosecuted at length, and without the least hesitation. What a wonderful thing, then, would it be, if the unhappy events which have taken place in Japan in connexion with Roman Catholicism in the past were all overruled "rather to the furtherance of the Gospel"—a result which present appearances indicate as by no means impossible.

And now, before I leave our dear brother and his most interesting work at Nagasaki, let me make one or two observations respecting it for the information of the Committee. From all I could see, both there and in the other parts of Japan which I visited, and from all the information I could obtain, both from Missionaries and others, I have no doubt that the right thing has been done in placing Mr. Ensor, in the first instance, at Nagasaki. For, in the present unsettled state of things in Japan, Nagasaki is unquestionably the most secure place of residence for a Missionary, and probably will continue to be so for some time to come. There, at all events, humanly speaking, he can live in peace and quietness, and prosecute the study of the language, and his other labours, without let or hindrance. And if a Missionary connexion is to be maintained between China and Japan, which I think ought to be so, and our Chinese Missionaries, who are broken down by climate and other causes, occasionally drafted, either temporarily or permanently to this neighbouring Mission-field, which I also think might be done with great advantage; then Nagasaki, as the nearest of the open ports to China, only two days' distance, ought to be occupied, not only as the first, but as one of the Society's permanent stations in Japan. And, as another consideration, it is also undeniable that at present there is a far more open door there, if not such an extensive field for Missionary work, than in any other place in the country.

If, then, this be correct, as I apprehend it is, I would recommend the Committee to give Mr. Ensor permission to purchase a

site, and to erect a Mission house for his own use while he remains at Nagasaki, and for that of his successor when he leaves. At present Mr. Ensor occupies a house which belongs to Bishop Williams, and for which he pays the large sum of 120*l.* per annum. This house, though in an excellent position as regards health and work, being situated on the ridge of a hill, which separates the native town from the foreign settlement, and only a few minutes' walk from either, is yet too small for our purposes, and the rent is certainly extravagantly high. On the other side of the road, immediately opposite to it, there is an equally good site, which could easily be secured, and on which I would recommend the Mission House to be erected. The whole expense of site and building ought not to be more than 3000 dollars. If the Committee will sanction this outlay, will you kindly let Mr. Ensor know, that he may take steps to carry out this project as soon as he can conveniently do so.

And now, as regards an increase of our Missionary staff in Japan, I confess I do not feel disposed to recommend it, at least on a large scale. In fact, whether in Japan, China, or any other Mission-field, I very much doubt whether too large an extension of the foreign Missionary element is either necessary, or even desirable. What is needed, and what is urgently called for everywhere, is rather a select few of unquestionable ability and devotion, and with ample powers, and, if you will allow me, I would add, with 'ample means,' too, to develop the native agency as much as possible. In another year Mr. Ensor will have, I trust, thoroughly mastered the language, and will then be fully prepared for Missionary work in any part of Japan. Should the political state of the country then justify it, what I would advise is, that Mr. Ensor be requested to move forward, either to Koli or Osaka, and that one or two new men be sent out to take his place at Nagasaki; and so on, from time to time, until the whole country is fully opened up, and Missionary work becomes everywhere a recognised and established thing.

On the 12th of June, at 3 P.M., I left Nagasaki in the "New York," another of the United-States Pacific mail steamers, for Koli, which I reached early on the morning of the 14th. On our way we steamed through the celebrated Inland Sea, where the scenery is also of the most beautiful and picturesque kind: some parts are strikingly grand and attractive, beyond what one could conceive. Koli is a new foreign settlement, scarcely two years old, which is rapidly rising into commercial importance, and promises ere long to

be another great emporium of foreign trade in the far east, not inferior to Shanghai. It is situated close by the native town of Hiogo, with a population of about 50,000 souls, and eighteen miles from the great city of Osaka, supposed to be the largest in Japan next to Yeddo. Were the suggestion to be carried out, which has been so often made, of having a sanatorium for our Chinese Missionaries in Japan, Koli would no doubt be the best place for it. Every one whom I met, whose opinion was worth having, bore the most unqualified and unhesitating testimony as to the very great salubrity of this place, arising from its latitude, situation and soil. Still, as regards the general question of a fixed sanatorium anywhere, though once a strong advocate for it, I am now inclined to regard it as unnecessary and undesirable. At all the places in China and Japan which are accessible to us, and which might be considered suitable for a sanatorium, there are now to be found large and comfortable hotels, conducted by Europeans, and on a moderate scale of charges. I am, then, inclined to think that it would be much more economical for the Society, and much pleasanter for the Missionaries to avail themselves of these when needing a change, than to be tied to a fixed place, got up at considerable trouble and expense, and requiring a constant outlay for repairs. What I would venture to suggest is, that the Society, when occasion calls for it, allow their Missionaries to select themselves the place which they think best for a change, whether Nagasaki, Koli, or Yokohama in Japan, or Chefoo in the north of China, (all of which can now be reached without much difficulty by the numerous steamers which are constantly passing to and fro in these parts,) and that you undertake to defray their travelling expenses, and others unavoidably incurred over and above their ordinary ones when at home. This, I am inclined to think, would be a better and more economical arrangement than having a fixed sanatorium, even in the most salubrious situation.

As to Koli, in a Missionary point of view, the next onward move on the part of the Society ought, I think, to be either to it, or to the great city of Osaka, a few miles distant from it. In time, Osaka will, I have no doubt, present to the church one of the finest fields for Missionary work in Japan. It contains an enormous population, and is commercially connected with several large cities in the interior, and with some of the richest and most productive districts in the country. But whether, in the first instance, as things now are, it would be wisest to settle down there, or at Koli, is not very clear. Time, however, and

the leadings and openings of God's providence, will make all plain. Bishop Williams is at present at Osaka, where he proposes to spend several months in the year: his experience may also enable us to arrive at a correct solution of the problem.

I left Koli on the 18th of June, and reached Yokohama very early on the morning of the 17th, where I remained until the 30th, with the exception of two days spent at Yeddo. Yokohama is another great emporium of European trade, to be surpassed however, before long, as I believe, by the still younger settlement of Koli. Still it must always continue to be a place of very great commercial importance. To show the importance which is attached to it, I may mention, that during my stay there, England and America were represented by their respective admirals in their flag-ships, and by several smaller vessels under them. And France, Austria, Italy and other European nations were also represented by their men of war. And as another proof of it, on one day while I was there, no less than three mail steamers dropped anchor in the harbour, one with the English, another with the French, and a third with the American mail. It is also, I believe, a most healthy place, where Europeans may reside, so far as climate goes, in as much comfort and safety as at home. But in a Missionary point of view I cannot say much for it at present. Its proximity to the capital, which, as a general rule, is not a position favourable to Missionary work, at least in its first stages—the immoral conduct and unchristian lives of Europeans, which, report says, is even worse than the state of things in this respect at Shanghai, which the Duke of Somerset, you will remember, in his onslaught upon Christian Missions, represented as a perfect "sink of iniquity"—these and other things induce me to think, that, for the present, we had better not spend much of our Missionary strength in Yokohama. Other Missionaries, connected with American Societies, and amongst them the able and excellent Dr. Hepburn, who has published a valuable dictionary of the Japanese language, have been labouring among them for some time. But so far as I could learn, their efforts have been principally confined to the teaching of English to Japanese youths, and through it, of course, something of the Christian religion; it being considered unsafe and unwise at present to attempt anything of a more open and public kind. An elderly Chinese Missionary of experience and wisdom, who had well nigh done his work in China, might occupy at Yokohama a position of considerable usefulness, were he only to watch

the course of events, now of a very remarkable character, and report thereon to the Committee. But a young and inexperienced man had better not be sent there just now.

It augurs well for the future of Japan, that the Daimios, or Princes, not unlike the feudal chiefs of old, should feel the necessity of holding a conference, which they are now doing, for the purpose of establishing a constitutional form of government, in which the people are to have a voice. Strange to say, one of the questions submitted to and discussed at this conference was the knotty one of "religious toleration," with an especial reference to Christianity. Mr. Verbeck, an American Missionary now employed in teaching English in the Government College at Yeddo, informed me that he was consulted upon the subject, and prepared an essay for the Daimios' enlightenment, but with what result he was then unable to say. The question of the finance and the currency is also giving them at present much anxiety and trouble.

It is the opinion of experienced men who know the country well, that the country, though not yet fully opened for out-door evangelistic work, will, in all probability, very soon be so. In the mean time, it seems desirable that men of wisdom and ability should be in the field, preparing themselves for that event by a study of the language, &c. And they think that even now they might be doing a good work by teaching English to Japanese youths and others, who manifest an extraordinary craving for it, and, through it, for the rudiments of the Christian religion.

I visited the Government College. It is a large and commodious building, capable of accommodating several hundred pupils, with detached residences for the European teachers. I found three already in occupation, getting very high salaries, and representing the three great Western Powers, with which the Japanese have principally to do; one, an American Missionary, Mr. Verbeck, referred to above; another, an English engineer, a Mr. Hardy; and the third a French corporal, whose name I forget. These three gentlemen are supposed to have a joint presidency in the institution. They had already two or three hundred pupils, and applications for admission to any extent. Under a proper head, and conducted in a proper manner, this college might no doubt be made an instrument of great usefulness, in a political and even a religious point of view.

Yeddo is certainly a very wonderful place as to size, population, and natural beauty. As to its public buildings, streets, shops, &c., it cannot, no doubt, be compared with such

cities as London and Paris; but in these, and in all other respects, I imagine it far surpasses any city in India or China, not excepting Peking. I walked, under the care of an escort of three two-sworded men, kindly supplied by Sir Harry Parkes, at least ten miles through several of its thoroughfares and lanes, some of which are as wide and as clean, and the roads as well paved, as in European cities. The people generally seemed well to do, and had a happy, buoyant, and contented look. They manifested towards me, as I passed along, an indifferent and independent bearing—just as much as is exhibited towards a foreigner by its citizens in the streets of London—but treated me, at the same time, with no discourtesy or incivility. My attention was perhaps as much arrested by the grotesque appearance of some of these good citizens of Yeddo, who are dressed in semi-European costumes, as by anything else. Some had on portions of naval and military uniforms; some hunting boots of unusual length, the rest of the dress Japanese; some tall beaver hats, which, with their own raised clogs, gave them a very exalted and ludicrous appearance, and all this without appearing to excite the least surprise amongst the crowd. An old clothes man from London, if well supplied with such commodities, might now drive a very thriving business in the streets of Yeddo. But all this indicates the strong desire for change, which is the most marked characteristic in the Japanese at the present time; and which, if properly directed, might lead to the most important results, both as regards the prosperity of their own country, and the development of its immense resources, and also as regards the progress of Christianity among them.

In my wanderings through the streets of Yeddo I also visited a large Daimio's residence, now converted into a hospital by the Government, and placed under the superintendence of Dr. Willis. The good doctor very kindly conducted me over the place, and showed me everything of interest connected with it. I was especially pleased with its cleanliness and order; which in these, if not in all other respects, might compare very favourably with similar institutions at home. The number of indoor patients was very considerable, many of them poor soldiers of the Micado, who received wounds in the last severe fight with the Tycoon's party, which took place at Hokodadi. They all seemed very well cared for, and looked as comfortable and happy as they could be. Dr. Willis evidently takes the greatest interest in his work, and, both by a knowledge of the language, which he speaks freely, and by long experience and professional skill, is thoroughly fitted for his important post.

PROSPECTUS OF A TRAINING INSTITUTE FOR THE INDIAN NATIVE MINISTRY.

THROUGHOUT our Missions this is a great want; one that becomes more urgent as Missions progress and the rudiments of churches assume shape and form. In none of our Mission fields is the need more pressing than in India. The native mind is awake. The educated portion of it repudiates idolatry; not only so, but, in the pride of a newly-discovered intellect, such men refuse to receive and submit themselves to the revelation of God. Neither heathen nor Christian, these Hindu sceptics profess to be the leaders of a great intellectual movement, and attempt to propagate their opinions among their countrymen. We want a native ministry, well established in the faith, not moved to and fro by every wind of doctrine, well equipped, and fitted to meet the emergency of the time. The Rev. T. V. French perceived this need, and that the time was come when a special effort should be made. He offered himself for the work, and, accompanied by the Rev. J. W. Knott, proceeded to Lahore. There they have been engaged in considering what measures might be most hopefully adopted. The first result has been the issuing of the following Prospectus, which, bearing upon it the impress of much thoughtful wisdom and accurate observation of the special circumstances and need of the Indian church, we earnestly commend to the attention of our readers.

We have been encouraged to make the attempt to set on foot a small divinity school in the Punjab for the training of native students, who may hereafter (if God will) do the work of evangelists and pastors in the Punjab, North-Western Provinces, and the frontier generally. So far as we can see at present, Lahore seems the right place for making this attempt. Our desire is to do what we can to aid the native-Christian church of India in the fulfilment of its great mission, by devoting our time and attention most especially to the instruction and preparation of candidates for the ministry, with a view to their increased efficiency and usefulness.

Our object is not to Anglicize or Europeanize them in any way, but to promote in our native brethren the love of their "kinsmen according to the flesh," and to cultivate and encourage in them the desire to spend their lives in proclaiming to those of their own race and nation the *glorious Gospel of the grace of God*. We also undertake this work in our Missionary brethren's behalf, and in the hope that we may thus relieve them, in part at least, of one of those many conflicting branches of Missionary effort between which their time and energies are divided.

The principal rules we have thought it well to lay down are as follows—

"I.—The students entrusted to us will (as a rule) be maintained by the Mission or Mission churches from which they have been recommended. Relief may hereafter be afforded by scholarships, or voluntary contri-

butions of friends to the cause; but, in the first instance, we have no available means for sharing the burden of the expenses of the candidates. We will do our best to provide them with moderate temporary accommodation till permanent buildings be erected.

"II.—Whilst we should not despise, but rather value, intellectual acquirements in the candidates, we shall have much more anxious regard to the evidences they afford of being under the influences and teaching of God's Holy Spirit (especially the evidence of a holy life and conversation), and of possessing those spiritual gifts which are requisite for the ministry, and give the most reliable promise of their steadfast devotion of themselves to the work of God.

"III.—As regards the standard of knowledge desired for entrance into the Institution, it will be expected that there should be a proficiency attained in some one—either of the original languages of Holy Scripture; or the two great classical languages of India; or of English. Long-proved and faithful experience in Missionary work might be accepted in lieu of such proficiency. But as a rule, such a test as that proposed above will appear desirable, we believe, as giving evidence of a fairly-sufficient amount of ability, and as likely to increase the respect and influence, widen the sphere, and stimulate the energies of the students possessing such qualification.

"IV.—The vernacular will be strictly adhered to as the medium of instruction. Where English text-books alone must come into use, being as yet untranslated, it will be our en-

deavour to give a careful rendering of the sense, with the necessary explanation, in the vernacular. English scholars coming to us must distinctly understand this, as the swerving from this original and express purpose of the Institution would greatly tend to defeat its purpose. Its aim and design is to aid in diffusing God's truth among the peoples of India 'in their own tongues in which they were born,' to the exclusion (to the utmost) of the foreign element, which seems to their minds to attach itself to that Gospel, which is all men's common birthright from the beginning—'the fellowship of the mystery hid in God.' We desire that the word of truth may come to the various races around us in familiar guise, in welcome home utterances that touch the heart, and, through the heart, may arouse and enlighten the conscience.

"V.—The study of the Old and New Testaments in their mutual bearings, and, as far as possible, with the aid of the originals, will be the central and most prominent branch of instruction, underlying all the rest. Subsidiary to this, we propose courses on the Prayer-book and Articles, Christian Doctrine, Christian Evidences, Church History, the Preparation of Sermons, &c. The Hindu and Mohammedan controversy would rather be borne in mind and adverted to as occasion required throughout the different courses, than form a distinct branch of study. In all our teaching we should desire to give the pre-eminence to the practical and spiritual over the mere technical and critical: acting on the Apostolic motto, 'the kingdom of God is not in word, but in power.' But we would rather have the character of our teaching judged of by the experience and results of it, than by statements put on paper.

"VI.—We do not think it desirable that, while under instruction, the students should engage in public preaching or ministration. In these and like questions we should expect that the discipline and regulations imposed by the heads of the Institution should be strictly observed.

"VII.—A probationary term of three months would be desirable. We would not be considered to have decisively accepted any candidate until this term of probation has expired.

"VIII.—Each year's course would be of nine months' duration: the vacation being from the end of June to the end of September. During those three months we should desire entire release from the charge of the

candidates. The length of each student's residence in the Institution could not well be of less than two years; but it must admit of being 'lengthened' (or even shortened) in special cases and emergencies.

"IX.—It will be well for those who enter the Institution to understand that it will be impossible for us, or for the Society with which we are connected, to give guarantees to our students of future entrance into the ministry, so as that they should claim it as a right after the completion of the course. The number admitted to the ministry must clearly depend on many circumstances, such as—the increased demand (or otherwise) for pastors and evangelists in the native church, through increase of opened doors; congregational choice and ability to provide maintenance for the pastor; and, generally, the proved eligibility of the candidates for admission to the office of the ministry.

"X.—We propose to make a beginning of our work on the first day of 1870. We should be glad to have two months' notice from our brethren of any students they may desire to send us, with testimonials of character."

We are not unaware how serious a responsibility we incur in making this offer of service, and what deep need we have of the prayers of our brother Missionaries, and of those whose hearts fervently desire the spread of the Redeemer's kingdom in India. Much of our success, under God, will depend on this effectual fellow-help in prayer being given us; as well as on the confidence our brethren repose in us, and the brotherly forbearance they exercise towards us, in commencing a work of so much anxiety and difficulty. We shall rely, too, on their watchful endeavour to ascertain, so far as may be, the true character of those they commend to us, as regards general devotion of themselves to God, and special fitness for the Christian ministry. In this matter we may appropriately invite the co-operation of the Christian congregations. May we not hope that some of them ere long, in concurrence with the Missionaries, will look out from among themselves men of honest report, full of the Holy Ghost and of faith, to be their representative evangelists to the heathen and Moslem; and for the charges of whose training they may be willing, in whole or in part, to make themselves responsible?

T. V. FRENCH.
J. W. KNOTT.

July 28th, 1869.

EARLY MISSIONS IN THE BRITISH ISLES.

We noticed in our last number two chapters on Dr. Anderson's work on "Foreign Missions," which bear an interesting relation to each other, "An opening world" and "An uprising Church." Two other chapters, also in affinity, present themselves to our notice, "Apostolic Missions," and "Early Irish Missions."

With the first of these our readers are familiar, constituting as they do the subject-matter of inspired history. The Acts of the Apostles is our great Missionary hand-book. It opens with the advent of the Holy Ghost. As the Gospels commence with the advent of the Son, entering into and tabernacling in the sinless humanity prepared for him, so in the Acts of the Apostles we find the Holy Ghost entering into and taking possession of the temple prepared for His indwelling, the spiritual house of lively stones, on the one living stone "buildded together for an habitation of God through the Spirit," and through this spiritual body, in its various members, working out the great purpose of God, the communication to the world of the message of reconciliation in Jesus Christ. Of what was done through this agency and by this power we have a reliable, because an inspired narrative, given us in the Acts of the Apostles, not comprehensive indeed of all the details which might have been given, but containing specimens of the work carefully selected, sufficient for the instruction and guidance of all, who in after ages should undertake, in obedience to the command of the Head of the Church, the great work of Christian Missions.

Thus the book of the Acts of the Apostles places before us largely Paul's labours, as well as samples from the labours of other members of the Christian body, narrating in this way the progress of the Gospel, until we arrive at the time of St. Paul's first imprisonment at Rome, while throughout the Epistles and in the beginning of the Apocalypse are to be found incidental notices of great interest and value, which help us onward until we arrive nearly at the end of the first century.

Can we trace down further the progress of the waters of life? Have we authenticated data sufficient for this purpose? To point out the increase of corruption constitutes no difficulty. Even in the days of the Apostles, when inspired men proved their Mission by miraculous credentials, and the truths which they taught and circulated were new and fresh, the poisonous well was opened and the bitter streams began to ooze forth. Soon the various streamlets, originating in obscure and marshy places, united in one channel, which gathered strength as it flowed onward, and of this the course is obvious, so much that writers of ecclesiastical history have not unfrequently given the history of error as the history of the church. But to trace the stream of life as it advanced, healing wherever it flowed, and giving life to every thing it touched, making the wilderness and solitary place glad, so that the desert rejoiced and blossomed as the rose, this is not so easy. These true waters part into many channels. The monks of the mediæval ages have by legends so obscured the true facts, that the stream we would trace seems lost as in a jungle. The cause of this is evident. Rome claimed to be the fountain-head. A fountain-head indeed she has been, not of truth, but of vitiating error. Independent Missions, wherever they existed, militated against her assumptions, and it was her policy not only to extinguish these fires wherever they had been kindled, but to obliterate every record which might remain to testify that they once had been. And yet the very difficulty increases our interest in the subject. Dr. Anderson has dealt with Irish Missions. We shall venture to enlarge the subject, so as to comprehend within its limit England as well as Ireland.

Who, then, were its first messengers to these islands, and by what means did Christianity

penetrate the Druidical darkness? Various theories have been started, one only of which appears to be worthy of consideration; namely, that the great Apostle of the Gentiles, between his first and second imprisonment at Rome, visited Albion, and there introduced the Gospel. One passage is adduced in proof of this, where Paul, writing to the Christians at Rome, says—"Whosoever I take my journey into Spain I will come to you." It is of course possible, that during the time of this great western journey, the particulars of which have not been transmitted to us, the Apostle may have visited these shores; but it is just as possible that he never did. As an historical fact, therefore, it must be dismissed from our consideration. But this is known, that in the prosecution of their designs upon England, by conquest to annex it to their already overgrown empire, the Romans had many sanguinary engagements with the Britons, of whom many were sent as prisoners to Rome.

Christianity had preceded the coming of Paul to Rome. On his arrival there he found a body of zealous Christians. How diligently they gave themselves to the work of evangelization in that great heathen centre appears from the language which the apostle uses in the first chapter of his epistle to the Philippians. Before this, British prisoners had arrived at Rome, and had excited general interest. Caractacus, the British King, had been introduced into the Imperial presence, and although detained as a hostage, was free within the limits of the city. The Welsh Triads indeed assert that Brán, the father of Caradog, or Caractacus, first brought the Gospel to this country, and that thus the first converts were gathered.

Other points of an interesting nature might be mentioned, as, for instance, the two epigrams of Martial, in which he celebrates the marriage of Pudens,* a Roman of noble extraction, with a British lady named Claudia—

Claudia, Rufe, meo nubit peregrina Pudenti;

and again,

Claudia cæruleis cum sit Rufina Britannis

Edita — .

But it is needless to pursue these points further. The originators of the Christian movement in places, which subsequently became important centres of evangelization are often wrapped in obscurity. It is not known who laid the foundation of the church at Rome. The Apostacy affirms that it was Peter. Certainly Paul was at Rome—of that at least there can be no doubt. If, then, Peter was ever at Rome, it must have been either before or after Paul. If before Paul, it is unintelligible that Paul, in his epistle to "the saints at Rome," makes no mention of Peter, but expresses himself as though his visit was necessary to their establishment—"I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Surely the Apostle would not have so expressed himself had Peter preceded him. The Christian elements at Rome do not appear at that time to have become condensed into the firm and solid nucleus of a church. He does not address them, therefore, in the same words he uses when addressing other Christian bodies, as having attained church form and organization, but as waiting for some arranging hand so to mould them that they might assume that form. Is this compatible with the supposition that Paul in his visit to Rome had been preceded by Peter?

If ever then at Rome, Peter must have followed and not preceded Paul. But if this be admitted, then he was not the first Apostle who reached that centre, and did not, therefore, commence the work in the great metropolis.

Rome, then, for wise reasons, appears to have been dealt with in the same way as the Syrian Antioch; for in that case also the names of the men of Cyprus and Cyrene, who

* 2 Tim. iv. 21.

came thither preaching the Lord Jesus, are not given ; and England may be consigned to the same category.

In one century and a half, however, after the time of its introduction, Christianity had progressed extensively through the land, so much so, that in Britain, as elsewhere, the churches felt the storm of the Diocletian persecution. Had they been few and of humble growth they might have been safe in their obscurity ; but it fell upon them as upon a grove of well-grown oaks, and wrought amongst them great devastation.

"The churches," writes Gildas, "were overthrown ; all the copies of the Holy Scriptures which might be found were overthrown in the streets, and the chosen pastors of God's flock butchered, together with their innocent sheep, in order that not a vestige, if possible, might remain in some provinces of Christ's religion."

Yet, although they bowed before the wind, and some of the branches strewed the ground, they were not uprooted. They survived, so that a few years subsequently we find three British Bishops at the Council of Arles, A.D. 314, convened to give judgment in the case of the Donatists. They seem, however, to have been reduced to circumstances of indigence, and to have been so little able to bear the expenses of such journeys, as gladly to have accepted the proffered help of Constantine.

Immediately after this persecution, the British Churches seem to have attained their zenith. Evangelistic efforts were put forth. Amongst others, mention is made of Ninian.

"About this time also lived Ninian, who, filled with holy zeal, even in the midst of the troubles to which his country was exposed, determined to carry the Gospel to the Picts, then inhabiting the southern parts of Scotland. Gildas speaks of this people as being, before their conversion, a very savage race, 'wearing more hair on their faces than they had clothes on their bodies.' Yet Ninian is reported to have converted many of these barbarous people from their idolatry, and to have founded a church at Whitherne on the coast of Galloway, which long remained as a monument of his successful exertions."

Gildas states expressly that the British Churches continued in a healthy and prosperous condition, "until the Arian heresy, fatal as a serpent, and vomiting its poison from beyond the sea, caused deadly dissension between brothers inhabiting the same house.' Bede's testimony is similar :—

"When the storm of persecution ceased, the faithful Christians, who during the time of danger had hidden themselves in woods and deserts and secret caves, appearing in public, rebuilt the churches which had been levelled with the ground..... This peace continued in the churches of Britain until the time of the Arian madness, which, having corrupted the whole world, infected this island also, so far removed from the rest of the globe, with the poison of its arrows ; and when the plague was thus conveyed across the sea, all the venom of every heresy immediately rushed into the island, ever fond of something new and never holding firm to any."^a

The danger to a church is not from without but from within. Rooted and grounded in the truth of the Gospel, it may bid defiance to the storm. But corruption of doctrine is like the decay of the cement, and when this loses its binding power, a comparatively feeble pressure from without completes the ruin of the structure. That enfeebling influence which Arianism commenced, Pelagianism completed. Pelagius, a British monk, held in high repute at Rome for his talents, and lifted up with pride, originated this heresy ; which, notwithstanding the assistance rendered by two French Bishops, who, coming over from their own country, met the adversaries in conference and confuted them, enfeebled the whole church, and deprived it of its vigour at a great national crisis. For now the Romans had withdrawn their legions from the island, and the Picts and

Scots, finding no longer opposed to them a living wall of well disciplined-soldiers, scaled the undefended wall of Severus, and laid waste the country. Of a manly resistance the Britons were incapable. Their principles had first become corrupted, and then their morals, so that they were sunk in luxury and libertinism. Troubles fell heavily upon them, but they remained incorrigible, and "when God called to weeping, and to mourning, and to baldness, and to girding with sackcloth, behold! joy and gladness; alaying of oxen and killing of sheep; eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die." In their pusillanimity they sought the aid of a body of Saxons which had sought a new home in the Isle of Thanet. Victorious in their conflict with the Picts and Scots, and richly rewarded by the race they had defended, these men invited over fresh bodies of their countrymen, and the unhappy Britons found themselves in the position of the flying fish, which, in its anxiety to escape one foe, becomes the prey of another. Then commenced that series of conflicts, of fierce invasion on the one hand, and vain resistance on the other, which at the end of a hundred years terminated in the expulsion of the British race; compelling them, a feeble remnant, to seek a refuge where they could, amidst the mountains and fastnesses of Wales and Cornwall; while the Saxons, taking possession of the deserted homes, held high wassail in honour of their gods. Over the great proportion of the island the heathenism of the conquering race rose into the ascendant, and trod down, as with an iron hoof, whatever dying embers remained of British Christianity.

England, so far as it was Saxon, had again to be evangelized. Now, let us consider what provision had been made for this, and by what agency the conversion of the Saxons was to be attempted.

We have stated that, in the earlier part of the fourth century, Ninian had gone on a mission to the Southern Picts, and had been especially successful on the coast of Galloway. At that time Ireland was wrapped in heathenism, and many were the piratical expeditions wherewith the Irish chiefs infested and wasted the western shores of Britain. One of these expeditions was directed to the coast of Galloway, and spoil and slaves were carried away. Amongst the latter was a youth whose historic name is Patrick. His father was a deacon of the church, and his grandfather a priest; and thus, before evil days came upon him, he had been Christianly taught. Placed in charge of cattle by the chieftain to whom he was sold, during the wintry nights he wandered as a shepherd on the mountains of Ireland; and there, amidst the daily hardships of his life, he remembered the Christian lessons he had been taught, and found in them support and consolation.

His own statement is, that his heart was turned to the Lord during the hardships of his captivity. "I prayed many times a day," he says. "The fear of God and love to Him were increasingly kindled in me. Faith grew in me, so that in one day I offered a hundred prayers, and at night almost as many; and when I passed the night in the woods or on the mountains, I rose up to pray in the snow, ice, and rain, before daybreak. Yet I felt no pain. There was no sluggishness in me, such as I now find in myself, for then the Spirit glowed within me." This is extracted from what is called the "Confession of Patrick," written in his old age.

He then resolved, if ever released from slavery, to become a Missionary to the heathen Irish, and seek to win them to Christ; and, when restored to his friends and country, he remembered his vow, and resolved on the fulfilment of it.

His parents urged him to remain with them; but he felt an irresistible call to carry the Gospel to those among whom he had passed his youth as a bondman. "Many opposed my going," he says in his "Confession," "and said behind my back, 'Why does this man rush into danger among the heathen who do not know the Lord?' It was not badly intended on their part; but they could not comprehend the matter on

account of my uncouth disposition! Many gifts were offered me with tears if I would remain. But, according to God's guidance, I did not yield to them; not by my own power, it was God who conquered in me, and I withstood them all; so that I went to the people of Ireland to publish the Gospel to them, and suffered many insults from unbelievers, and many persecutions, even unto bonds, resigning my liberty for the good of others. And if I am found worthy, I am ready to give up my life with joy for His name's sake."

Let us consider what were his views of Christianity. Were they tainted with the corruptions of the Roman Church, or were they such as to entitle him to the designation of a true Missionary? His profession of faith, set down with his own hand, runs as follows—

"There is no other God," he says, "nor ever was, nor ever will be, besides the Father, Who is unbegotten and without beginning, and from Whom every beginning is; and His Son Jesus Christ, Whom we acknowledge to have been always with the Father, before the beginning of the world; begotten ineffably before every beginning; and by Him were made things visible and invisible, and He was made man, and overcame death, and was received up into heaven to the Father, Who hath given Him all power above every Name of things in heaven, and things in earth, and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. We believe in

Him, and look for his speedy coming to judge the quick and dead, when He will render to every man according to his works. He has shed upon us abundantly the gift of the Holy Spirit, the pledge of Immortality—Who makes men to believe and to obey, that they may be sons of God the Father, Whom we confess; and we worship One God in the Trinity of the Sacred Name. And we firmly believe," he says, "that we shall rise again in the glory of Jesus Christ; being fellow-heirs with Him, and conformed to His likeness; for 'of Him and through Him, and in Him are all things.' To him be glory for evermore!"

His hymns are full of Christ. How vividly does not this come out in "St. Patrick's Irish Hymn," probably the oldest monument of the Irish language now in existence!

"May Christ be with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me;
Christ at my right hand, Christ at my left hand.

* * * * *

"May Christ be in the heart of every man who thinks of me;
Christ in the mouth of every man who speaks to me;
Christ in every eye that sees me;
Christ in every ear that hears me."

The two works of his yet extant, his *Ομολογια*, or "Confession," and his Epistle to Coroticus, a British chief, professedly Christian, who had invaded the Irish Coast and carried away captive some of Patrick's converts, abound with references to the Holy Scriptures. He was therefore fitted in this grand essential, a clear perception of the distinctive truth of the Gospel, for the work he had undertaken. His mission commenced A.D. 440, not far from the time when Britian was finally evacuated by the Romans, and continued some fifty years. He was a good and wise man, becoming all things to all men, if by any means he might save some. He used the vernacular of the people. Broken as they were into clans after the Celtic fashion, he rendered to the feudal chiefs all due respect; and many of the leading men being baptized, exercised an influence for good on their respective septa. He provided the congregations, as they were raised up, with a native pastorate, and ensured a succession of faithful men, by founding colleges, which "were really Missionary schools, for educating the people in the knowledge of the Gospel, and training a native ministry and Missionaries;" and from these centres were sent forth, not only home evangelists who carried the light into the yet heathen portions of the

island, but who travelled into foreign lands to fulfil the same duty, "a wonderful stream," writes Dr. Anderson, "of zealous Missionaries, the glory of the Irish Church, who went forth in the sixth and seventh centuries to evangelize the barbarians of central Europe."

One of these men is thus referred to by Dr. Anderson—

Columbanus entered on his Mission to the partially Christianized, but more especially to the pagan portions of Europe, in the year 589. That he was an evangelical Missionary may be confidently inferred from the tenor of his life, and from the records of his Christian experience.

He thus writes: "O Lord, give me, I beseech thee, in the name of Jesus Christ, thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple; that they may receive unquenchable light from thee, that will enlighten our darkness, and lessen the darkness of the world. My Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellest as the eternal priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee."

Columbanus went first to France, taking with him twelve young men, as Columba had done, to be his co-labourers; men who had been trained under his especial guidance. Here, as a consequence of continual wars, political disturbances, and the remissness of worldly-minded ecclesiastics, the greatest confusion and irregularity prevailed, and there was great degeneracy in the monastic orders. Columbanus preferred casting his lot among the pagans of Burgundy, and chose for his settlement the ruins of an ancient castle in the midst of an immense wilderness, at the foot of the Vosges mountains. There they often suffered hunger, until the wilderness had been in some measure subdued, and the earth brought under cultivation. The Mission then became self-supporting, but we are not informed by what means the previous expenses were defrayed. Preaching was a part of their duty, though there is less said of this than of their efforts to impart the benefits of a Christian education to the children of the higher classes. The surrounding poor were taught gratuitously. All the pupils joined in tilling the fields, and such was their success in education, that the Frankish nobles were forward to place their sons under their care. It was the most famous school in Burgundy, and there was not room in the abbey for all

who pressed to gain admittance; so that it became necessary to erect other buildings, and to bring a large number of teachers over from Ireland to meet the demand.

Here the eminent Missionary pursued his labours for a score of years. As here presents himself to have buried as many as seventeen of his associates during twelve years, the number of his co-labourers must have been large. The discipline which Columbanus imposed on the monastic life was severe, but perhaps scarcely more so than was required by the rude spirit of the age; and he took pains to avoid the error so prevalent in the Romish Church, of making the essence of piety to consist in externals. The drift of his teaching was, that everything depended on the state of the heart. Both by precept and example he sought to combine the contemplative with the useful. At the same time he adhered with a free and independent spirit, to the peculiar religious usages of his native land. As these differed in some important respects from what were then prevalent among the degenerate Frankish clergy, he had many enemies among them who sought to drive him from the country. This they at length effected, with the aid of the wicked mother of the reigning prince. Columbanus was ordered to return to Ireland, and to take his countrymen with him. This he did not do, but repaired first to Germany, and then to Switzerland. He spent a year near the eastern extremity of the Lake Constance, labouring among the Suevi, a heathen people in that neighbourhood. This territory coming at length under the dominion of his enemies, he crossed the Alps, in the year 612, into Lombardy, and founded a monastery near Pavia; and there this apostle to Franks, Swabians, Bavarians, and other nations of Germany, passed the remainder of his days, and breathed out his life on the twenty-first of November 615, aged seventy-two years.

Gallus, a favourite pupil and follower of Columbanus, remained behind in consequence of illness, and became the apostle of Switzerland. He also was an Irishman, and was characterized, as was his master, by love for the sacred volume. In what was then a wilderness he founded a monastery, "which led to the clearing up of the forest, and the conversion of the land into cultivable soil, and it afterwards became celebrated under his name, St,

Gall." Here he laboured for the Swiss and Swabian population till his death in the year 640. This monastery was pre-eminent for the number and beauty of the manuscripts prepared by its monks; many of which, and,

among others, some fragments of a translation of the Scriptures into the Alemanni language, about the year 700, are said to be preserved in the libraries of Germany.

It is, however, the Mission of Columba which bends our subject back again to England, so as to form it into a golden circle; and it is from the consideration of this branch of the Irish Missions, that we are enabled to perceive how, in the raising up of Christian churches in Ireland, provision was made for the communication of Christian light and truth to the heathen Saxons.

Columba, or Colum, was descended on his father's side from the great Niell, king of Ireland, and on his mother's side from Lorn, or as they were called, the Dalriads of Argyleshire. It was therefore precisely that desire which a Christian man would entertain, to seek the welfare of that Scottish race with which he was connected, and which was still in heathen darkness. Innis-nan-Druidneach, or Iona, once a retreat of the Druids, where they taught to the candidates for the priesthood the worship of the serpent, and foretold future events by the writhings and contortions of their disembowelled victims, appeared to him well adapted to become a centre of Christian operations, where evangelists might be trained, and the mainland be operated on with advantage. Embarking with twelve companions in a *curack*, or wicker boat, he reached Iona in the year A.D. 564. He experienced great difficulty and even danger on his arrival, but the Missionary labours of the past supplemented in a very interesting way the efforts of the present. Ninian has been referred to, and his successful efforts in the fourth century to evangelize the southern Picts. They were separated from the northern Picts, a barbarous and heathen race, whose conversion to Christianity was the first object of Columba, by steep and rugged mountains. But Columba's enterprise was facilitated by so proximate a basis of support and sympathy, and Brude, the Pictish king, who at first had rudely repelled him, granted him the island Iona as the site of the Culdee College, which he desired to establish.

The theological views of Columba were identical with those of Patrick. He held the great truth of salvation by Christ alone in its simplicity. He was a diligent student of the Holy Scriptures, and the love which he entertained for them was sedulously instilled into the minds of his disciples. *Ingenio optimus*, he improved his natural abilities by studious habits, so much so that he is said to have transcribed no fewer than 300 volumes with his own hand. He was pre-eminently a man of prayer, and in everything he undertook sought counsel and help from God. "His monastery at Iona was a seminary of learning, to which students from all quarters were encouraged to repair, and from whence men went forth among the ignorant tribes, Pictish, Celtic and Saxon," to teach and preach Jesus Christ.

It has been stated that Columba reached Iona in A.D. 564. At that time five at least of the kingdoms of the Saxon Heptarchy had been established. How were these heathen races Christianized?

Church historians usually accept the Romish version of the story, and attribute the conversion of the Anglo Saxons to St. Augustine and his monks.

Dr. Short (Bishop of St. Asaph) writes—"Christianity was again introduced into England, now become Saxon, by the arrival of St. Augustine in 596." We should be disposed to say in preference, "Saxon England;" for it is evident that all England was not conquered, nor British Christianity entirely put out. Else how is it that Augustine, in the questions which he sends to Pope Gregory, almost immediately on his arrival on the island, introduces this one among the others—

"How are we to deal with the bishops of France and Britain?"

"Gregory answers—'We give you no authority over the Bishops of France, because

the Bishop of Arles received the pall in ancient times from my predecessors, and we are not to deprive him of the authority he has received But, as for the bishops of Britain, we commit them to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority.' "

How is it that, according to Bede, Augustine, in the year A.D. 603, with the assistance of King Ethelbert, drew together to a conference the bishops or doctors of the next province of the Britons at a place called "Augustine's Oak," with a view of persuading them to the abandonment of those observances, more particularly the time of keeping Easter, in which they differed from the usage of the Roman See, and so to merge their distinctness in the unity of the Church? And when, on Augustine's death in A.D. 604, Laurentius succeeded him, how is the exhortatory letter, with which he commenced his Episcopate, to be accounted for, addressed to the "bishops and abbots throughout all Scotland," in which he states that on becoming acquainted with the errors of the Britons, he had hoped to find the Scots better, but that he had been informed by Bishop Dagan of the college of Banchor, Ireland, and Abbot Columbanus, that "the Scots differed in no wise from the Britons."

Can we trace out anything of the work of evangelization as carried on amongst the Saxons by the Culdees? Quite enough to show that they were not inactive. Oswald, before he ascended the throne of Northumbria, had been in exile among the Scots, whose King, Aidan, with his people, had been won over by the persistent efforts of evangelists from Iona. When, the night of adversity having passed, he was restored to his country, and ascended the throne of his father (A.D. 635), he wished to have his people instructed by ministers who had been trained in Columba's College. Aidan came with a number of his brethren and settled at Lindisfarne, where he reproduced the system adopted at Iona, founding a college, training evangelists, and sending them forth as Missionaries into the neighbouring provinces. "From that time," writes Bede, "many of the Scots came daily into Britain, and with great devotion preached the word to those provinces of the English (the six northern counties), over which King Oswald reigned, and those amongst them that had received priests' orders administered to them the grace of baptism. Churches were built in several places, and the people joyfully flocked together to hear the word."

Bede himself, attached to the Roman party, and conforming in all respects to the Roman ritual, bears the following full testimony to Aidan's character—

"It was the highest commendation of his doctrine with all men, that he taught none otherwise than he and his followers had lived; for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whatsoever was given him by the kings or rich men of the world. He was wont to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; and wherever in his way he saw any, either rich or poor, he invited them, if infidels, to embrace the mystery of the faith; or if they were believers, to strengthen them in the faith, and to stir them up by words and actions to alms and good works."

Such were the Culdees. St. Bernard compares them to hives of bees, or to a spreading flood; and O'Donnell, playing on the name, says, "From the nest of Columba these sacred doves took their flight to all quarters." Neander attests the value of their services—"Much as was done by Frankish agents, a far greater work was accomplished by the Irish Missionaries, through their diligence in cultivating the land, in founding monasteries, which became the centres of conversion and instruction, and in providing for the education of the young."

Such Missions were an offence to Rome. They were a continual protest against her doctrinal corruptions and her ecclesiastical assumptions. Their removal was decided upon. All means which could be brought into requisition were unsparingly used for

the accomplishment of this object. Bribery, oppression of various kinds, calumnies, were resorted to, while a more splendid ritual than that followed by the simple Presbyters of Iona dazzled the eyes of the people. Thus Romish influence increased like the tide as it comes in, and, as it did so, extinguished the purer lights which had been kindled. An exemplification of this occurs in the history of the Lindisfarne Bishopric. Aidan was succeeded by Finan, and the latter by Colman. Oswy was then king. The controversy about Easter was revived, and a conference appointed to decide this long agitated point. Ostensibly, the question was about the time of keeping Easter, but far more important issues were involved—whether, in short, the purer Christianity which had entered England from the north should be permitted to retain the ground which it had gained, or whether it should be expelled to make room for the supremacy of Rome.

Agilbert, of the West Saxons, appointed Wilfrid, a learned man, who had received his education at Rome, to sustain that side of the question, while Colman and his Scottish clerks pleaded for that mode of observance which, in their communion, had ever been customary. In the advocacy of Wilfrid on this occasion the arbitrary spirit of the Roman system strongly displays itself. Admitting that a discrepancy had existed between the Apostles themselves as to the time of keeping Easter, he refused to concede a similar liberty to Christian men of his own day and generation; and on the assumption that Peter was invested with authority over the Apostles, and had established the seat of that authority at Rome, he denounced as sin all deviation from the observance of the Roman church, and contracted the basis of the Christian church to the narrow principle, that there can be no unity of faith where there does not exist a rigid uniformity of ritual. Thus the persuasive pleading of truth was overpowered by the loud voice of unfounded assumption. To place himself in opposition to Peter, the door-keeper, appeared to the king a hazardous experiment, and the decision being against the Irish or Scottish mode of observance, Colman, with his Presbyters, withdrew to Iona.

Iona held out against Romish aggression until the eighth century, and Ireland maintained its religious independence until its invasion by Henry II. of England in the twelfth century. By him, according to the terms of his covenant with Pope Adrian, an alien church, a creature of Rome, was introduced. This intrusive element waged an uncompromising warfare against the ancient Irish Church, which, beyond the pale, lingered on a secluded life, until, in the reign of Henry VII. the last embers died out; and Rome stood triumphant, having stamped out in the three kingdoms whatever of a purer faith and of free and independent movement had once been in action.

“And yet,” observes Dr. Anderson, “the seed which had been sowed over central Europe, though long buried, sprang up in the Reformation of the sixteenth century. And it is a fact of some interest that Luther, the great leader of the Reformation, came from the convent of Erfuth, one of those founded many ages before by the Irish Missionaries, and said to have been the very last of their German convents which survived. He was a monk of the order of St. Augustine, and it may be said that the two streams of theological influence, having their rise a thousand years before—the one from Augustine, in Northern Africa, the other from Patrick, in Ireland—were here united, to flow on together for ages we know not how many.”

The two agencies, the Culdee and the Roman, remind us of the two mothers contending before Solomon for the possession of the child. There can be no difficulty in deciding which was the genuine mother. It is remarkable that Southey, in his “Book of the Church,” ascribes the rapid extension of the Romish system to its corruption!

“The errors and fables with which Romish Christianity was debased in no degree impeded its effect; gross as they were, it is even probable that they rendered it more acceptable to a rude and ignorant people—a people standing as much in need of rites and ceremonies, of tangible forms, and a visible dispensation, as the Jews themselves when

the law was promulgated. The Missionaries also possessed in themselves a strength beyond what they derived from their cause, and from the adventurous circumstances that favoured them. They were the prime spirits of the age, trained in the most perfect school of discipline, steady in purpose, politic in contrivance, little scrupulous concerning the measures they employed, because they were persuaded that any measures were justifiable, if they conduced to bring about the good end which was their aim."

The corrupt nature of man facilitates the propagation of religious error. The seed falls in a congenial soil, and requires no fostering care to make it grow.

Moreover, the policy of the Church of Rome was such as to render the opportunities of right instruction few and difficult of attainment.

The work of Biblical translation was purposely omitted, in order that individuals might be led to apply themselves with more diligence to the acquisition of foreign languages; and Bede, who died about 736, was the first to render the Creed and Lord's Prayer into the vulgar tongue, for the benefit of the numbers who knew nothing of Latin. To him belongs the high honour of having commenced the translation of the Scriptures. The Gospel of John was rendered by him into the Saxon tongue, nay, Fox asserts the whole Bible. But copies of the translated portions must have been comparatively few. The poison rapidly extended itself, while the antidote was scarce.

Viewed under the most favourable aspect, the results of Augustine's Mission were unsatisfactory: the best specimens of Anglo-Saxon Christianity were but spectral resemblances of those bright examples of Christian character which were so abundant in those apostolic times, when the Gospel was set forth in its divine simplicity, and no human fables interfered to mar its work. Nothing can be more painful than to observe the struggle between truth and error in those individuals of whose piety and sincerity no doubt can be entertained—the principle of life, in the midst of an unhealthy atmosphere, imbibing just so much of the pure element as to preserve it from extinction; the Sun of righteousness shrouded in heavy mists and exhalations, and faith, dim-sighted and weakened in its power of perception, with difficulty tracing out amidst the gloom, Christ as the way. Unable to discriminate, men received the truth and the fables that dishonoured it with equal facility. The religion of the best men in the Romish Communion was thus a strange assemblage of inconsistent sentiments, the irreconcilable character of which they seemed not to perceive; and pious aspirations were intermingled with the most childish subjection to the prevailing superstitions. Bede affords an instance of this: his ecclesiastical history is an index of his mind, in the pages of which his acknowledgment of the redemption of mankind by the sufferings of Christ is interwoven with a most credulous belief in all the fables and delusions of his time.

The Culdee Missionary agency being thus silenced and expelled from the Saxon heptarchy, the character of the Saxon race, instead of being improved, deteriorated. Demoralizing agencies became more active in operation. Celibacy was extolled as the most excellent condition of life. Individuals of both sexes congregated in monasteries: within the limits of the same establishment men and women seem to have resided. "I have visited all this monastery," is the language of one mentioned in Bede's History (Book 4. c. 25), I have looked into every one's chambers and beds, and found none of them except yourself busy about the care of his soul, but all of them, both men and women, either indulge themselves in slothful sleep, or are awake in order to commit sin." These institutions increased, and the tendency to embrace monasticism became extravagantly great. Bede, in his letter to Egbert, Bishop of York, remonstrates against it. He complains that princes had been too profuse in their endowments, that the country was overstocked with these foundations, that scarcely estates enough were left for laity of condition, that they were frequently filled with people of unsuitable practices, and suggests that a portion of their wealth should be appropriated to the wants of woody

and impassable parts of the country, were there were neither bishops to confirm, nor priests to instruct the people. It is to be remembered that many of the monasteries were exempted by the popes from the local jurisdiction of bishops and archbishops, and subjected only to the authority of the Roman See. That irregular practices ensued, and that immoralities were practised, was to be expected from those who, discarding the institution of matrimony, were placed in these religious houses under peculiarly unfavourable circumstances. The disorderly conduct of English women travelling on pretence of religion, and going on pilgrimage to Rome, had become notorious.* The evil example of the more professedly religious soon found many imitators. The Saxons became licentious. Their dissolution of manners was such as to make them remarkable in foreign countries, and as they had been a scourge to the backsliding Britons, so now, being weighed in the balance, and found wanting, they were given up to the fury of the Danes.

CHINA.

VERY slowly has this great empire opened to the entrance of the Gospel. At first the treaty of 1842 ceded to England the island of Hong-kong, and opened the five ports of Canton, Amoy, Fuh-chau, Ningpo, and Shanghai to British trade and residence. By the treaty of Tien-tsin, 1858, other ports were opened, and the right of travelling under passports through the interior conceded to British subjects. In 1861, by the treaty of Peking, China, so far as a formal treaty to that effect can secure it, was opened to British subjects, as well as the subjects of other western nations; by which they acquired the right of residence in the interior for the purpose of pursuing their lawful occupations. There was no exclusion of Missionaries from the provisions of the treaty.

In May 1868, Lord Stanley addressed a despatch to Sir Rutherford Alcock, enclosing a letter from the London Missionary Society, suggesting that, on a revision of the treaty with China, a clause should be inserted conceding to British Missionaries the right to reside and purchase land in all places in the interior of the empire, as well as in the commercial ports. Sir R. Alcock's reply, dated September 11th, 1868, is as follows: "It does not seem to me that any new clause of a treaty is required to give to British Missionaries the right they seek of purchasing land and residing in all parts of the country. Article VI of the French treaty is perfectly clear on that point, and what is acquired as a right for French Missionaries is equally acquired by the favoured-nation clause for the British, as I have recently had occasion to remind the Board."

The Chinese authorities, in their official documents, admit that Missionaries possess this right. Tsang-kwo-fau, viceroy at Nanking, concludes a letter to the Taoutae of Chin-kiang with the following sentence, "You must explain, for the information of every one, that the propagation of religion is allowed by treaty, and that no molestation must be offered to the Missionaries." Again, on the occasion of the disturbances at Yangchow (August 1868), the following proclamation was put forth by the same high officer—

"Proclamation under seal of Chih-tae and Futai:—

After referring to the outrages at Yangchow and the degradation of the city officials, the proclamation proceeds thus—

"It now becomes the further duty of the high provincial authorities to issue a public proclamation, and this proclamation is there- fore issued for the purpose of making it clearly understood to all men, high and low, that British subjects possess the liberty to enter the

* Vide Smith's Religion of Ancient Britain, pp. 478 to 481.

inner land for the prosecution of their lawful purposes under a treaty granted by His Most Gracious Majesty the Emperor, and that any one who presumes to insult or annoy such persons in any way shall meet with condign

punishment. Local authorities everywhere, moreover, are to see that they extend due protection to British subjects who have occasion to appeal to them for assistance or redress. Let all tremblingly obey!"

To these authorities may be added the words of Dr. Anderson in his work on Foreign Missions, which we quoted in our last number—"In 1858 treaties were made by the Chinese with each of the four great powers, England, France, Russia, and America, engaging among other things (I quote the words of the treaty) that any person, either citizen of the country with which the treaty is made, or Chinese convert to the faith of the Protestant or Roman Catholic Churches, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

At length then, after long watching, the rigid barriers had relaxed, and a way was opened whereby Christian Missionaries might enter in, and, amidst the many millions of the Chinese population, make known the great spiritual medicine which God has provided for the recovery of man. Did the Chinese need such an interference?

Let us hear the testimony of a Missionary, the Rev. G. E. Moule, who has been amongst them for several years, and who thoroughly knows what their state is. In a sermon preached by him, immediately before his recent return to China, and published by request, we find the following passage—

The religious condition of the Chinese has no parallel, so far as I know, in the whole history of paganism. The mind of nearly every Chinaman is influenced more or less by three distinct religious systems—the secularism of Confucius, the mystical atheism of the Indian Buddha, and the gross polytheism of the religion of Taou, or "the Way." Confucius, Buddha, and Laou-tsze, or Laou-kiun, the master of "the Way," all lived and taught before the Christian era.

So far as moral precept goes, they unite in inculcating virtue; and although the fables of the Taonist mythology may give some countenance to fraud, nothing, even in it, can be compared to the sanction of impurity, cruelty, and falsehood, by the legends, the idolatries, and the ritual of the better known systems of paganism. I am speaking, however, not of morals but of religion. If the argument required it, I might bring forward defects on the moral side enough to show the human origin or manipulation of each system. But my object is to prove the unhappy religious condition of the heathen, not to expose their ethical imperfections; to show that their teachers have not allowed them a hope, not that they have failed to teach them human duties in all their symmetry and completeness.

Confucius, then, the great political moralist, does his utmost to fasten the attention of his disciples on the present world. Let the Emperor worship heaven and the greater deities. Let the feudal princes and chiefs sacrifice to the subordinate spirits. Let every family pay

funereal rites to departed ancestors; but let these be the limits of religion. "Let them revere the spirits, but keep at a distance from them." "He loved to discourse of righteousness and philanthropy; he loved not to talk of spiritual beings or of prodigies." A disciple begged instruction concerning duty to the departed, and the nature of death. "We fail," was his answer, "in our duty to the living, why talk of duty to the departed? we know not life, whence should we know death?" Truthful and modest reticence, if nothing is to be known, if there be "no hope;" but a fatal reserve for the Chinese nation, which till so lately has had no Gospel to break the silence, to "abolish death, and cast light on life and immortality!"

Numbers of the Chinese have refused to be contented with the master's dictum. But for the strictly orthodox minority, the real Confucianists, *death is extinction*, the soul is dissipated when the last breath expires. The hopes they cherish are only of posthumous fame, of a name that shall survive in their offspring.

Such a man, an upright modest scholar of fifty years of age, lived in my house many months as a teacher of his own classical language to my young native-Christian pupils. He never attacked Christianity, but he paid no attention to arguments in its favour. A zealous Christian, himself also a scholar, would often at the common meal attempt to interest him in the pursuit of immortality. It was always in vain. "Why talk of a hereafter?" he would reply: "when we die there is an

end of us?" Poor man! he has since died in that hopeless faith and proved its falsity. His one religion was to worship his ancestors and to do his duty. As a man of probity and integrity I have not met many Chinese to equal him, nor in fact many elsewhere who have surpassed him. Whilst he was with me he read much of the Bible, assisting me sometimes in the study of the classical Chinese version. But he took no interest in its contents. He departed as he had lived, for aught I know to the contrary, 'having no hope, and without God in the world.'

But multitudes of the Chinese were not so contented. Instinct, conscience, tells them there must be another life. It is a well-known maxim that the "good are rewarded with good, the evil requited with evil." And they see that, in the present life, this rule is often broken. There must, then, be another scene in which irregularities will be redressed.

Buddhism met and answered the cravings of this instinct; but answered them with a vast tissue of falsehood. Buddhism teaches the almost perpetuity of the soul. Our birthday was not our beginning, nor will death be our ending. This life is only one in an endless chain of lives through which the soul is passing. It was not always human; but sometimes it was born in the body of a bird, sometimes of a reptile, a fish, or a quadruped. In future lives we are liable to the same vicissitudes. The form may become brutal once more; nay, we may sink below the brute, and exist as "famished ghosts," or be locked up in "the prison of the earth." Only virtue, and the observance of the ascetic rule of Buddha, with the assistance of his favouring influence and that of his predecessors, will enable us to rise gradually from life to life, till we attain to some of the higher states of existence; possibly to that of the Poosa, from which we may at length "enter Nirvana," the Buddhist heaven, from which we shall go no more out, but be secure for ever against the evils of life, the perpetual risk of transmigration.

Nirvana, then, is the Buddhist "hope." The devoutly ambitious Buddhist—there are not many such—has his "conversation" in Nirvana.

What is Nirvana? According to the most eminent students of Buddhism it is *annihilation*, a death from which you need fear no awaking, a state never to be disturbed by the "turning," as they say, "of the wheel," by the vicissitudes of transmigration. In China, indeed, it is somewhat otherwise defined. It is rather a supreme indifference, which nothing can ever interrupt, to pain and pleasure alike; a permanent state of rest from successive births, and from the disturbance of sensation.

' Such as it is, however, such a blank, such an eclipse of the soul, there are very few Chinese who dare to contemplate it as at all within their scope. Their expectation is simply to continue the endless journey, marking its successive stages, if possible, by some small improvement in the mortal condition; to be born, if so it may be, under better stars in the next life, so as to become richer, or more illustrious, or more powerful, or happier in their family circumstances. For this they offer incense and candles in Buddha's temple, and give gifts to the Buddhist monks, and purchase from them certificates or indulgences to further their well-being in the next world. They have "no home or country" in prospect, no haven, no permanence, nothing but a happier turn of the ever-revolving wheel. And to the poor, at least according to popular opinion, this hope also is denied. They cannot afford sacrifices or priestly fees; they cannot give their time or strength to fast and make pilgrimages: what can they expect but unhappy "turns of the wheel"—to go down, life after life, by an ever-deepening degradation of their being?

A poor old widow, who had heard of the charities of one of my colleagues,* sent, by a Christian native in his employment, to beg that she too might be placed upon his list of pensioners. She knew that, if he favoured her, she could not requite him, not at least in this life, for she was feeble and helpless; but in the next life, when born, as she expected to be, in the form of a dumb animal, she would remember his kindness and serve him, if she could, as a dog or a horse.

I need not pursue the illustration of this doleful heathen characteristic of *hopelessness* into the province of Taouism, the third of the Chinese creeds. It resembles Buddhism in offering a fictitious prospect, instead of repressing the instinct of immortality sternly, as Confucius did.

The result of the two kinds of influences upon the Chinese mind comes before us repeatedly in our efforts to instruct our catechumens. Men who have been not only persuaded of the folly of idolatry, and all the rest of their pagan superstitions, but also, personally convinced of sin, and led to apply in earnest to God through Christ for pardon, will yet show the taint of error concerning the world to come. It is seen in an almost incurable habit of speaking of their prospect beyond the grave as, they trust, a prospect of "some slight improvement in their condition." Though they use the word "heaven," they cannot, without much effort and divine help,

* Rev. F. F. Gough.

shake off the notions they have received from Buddhism, that the future will after all be like the present in its main features, and that improvement in it will be but limited and in proportion to their own virtues and the advantages of their position here. A real heaven, in which "the former" things "shall not be remembered nor come into mind," is foreign to their ideas; and it needs much and reiterated teaching, with the divine help

of the Holy Spirit, to enable them to receive it.

There are three or four hundred millions of Chinese. The heathen population of India and the rest of Asia, of Africa, and of the islands, are more than as many. And their *hopelessness* is aggravated in many instances by the actively demoralizing character, with a view to the present life, of their pagan systems.

The door then was open; within were needy millions; on the threshold of the door stood the Missionaries, bearing in their hands the one remedy. What were they to do—to enter in or refrain from doing so? Were they not urged onward by the great command of Him, by whose overruling providence the opportunity was afforded—"Go ye into all the world, and preach the Gospel to every creature?" Could there be any doubt as to the mind of Him, who worketh all things according to the counsel of His own will, and who, in commiseration to the teeming multitudes, living and dying without hope, had caused China to be opened that Christianity might be introduced? Could these men, sent out from this country for the express purpose of preaching Christ's Gospel to those who have it not, hesitate for one instant as to the path of duty? What should we have said of them, had they done so? How bitter the censure which would have fallen on those, who, seeing their fellow-men in great need, and having the means of helping them, declined to do so! Let us imagine a ship in imminent danger. The force of the storm has flung her like a helpless thing among the breakers; the wild waves battle round her, like hungry wolves around a belated traveller, and claim her as their prey. The life-boat is on the beach. Often has it been used before, and used successfully, but now it is inert. The counsels of timid men have for the time prevailed. They point to the risk, not to the endangered crew, who amidst the blinding surf strain their eyes to see if help be coming before it be too late; and if these hopeless millions with which, in this nineteenth century, the world is filled, utter no cry, not because there is no danger, but because they perceive it not, has not God put a cry into their mouths, which on the blast of the storm is borne onward to our ears,

"*Βοήθησον ἡμῶν*"—

an appeal which, if it does not move us to action, it is because, although we have received the words, we have not imbibed the spirit of the Gospel!

Certainly our Missionaries did right to enter in. We should have blamed them if they had not done so. We should have said what timid men are these! How heartless their policy! They might initiate a movement, which, gradually gaining strength and spreading from city to city and from province to province, might make itself felt throughout the whole of China, and they hesitate! Where is the spirit of the great apostle of the Gentiles, when he said, "none of these things move me, neither count I my life dear to 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!"

They moved forward. They no longer restricted themselves to the limits of the free ports. Why should they do so, when the land was before them? Could they have calmly viewed the destitute condition of the rural populations and attempted nothing for their relief? A Missionary who had penetrated to Kalgan, or Chang-kia-keu, 140 miles distant from Peking in a north-west direction, standing just within the northern branch of the Great Wall, which for several thousand miles has formed the boundary between China and Mongolia, and is the centre of an important trade, extending not only into Mongolia, but into Siberia and Russia, thus expressed himself—"Oh! that the

young men in the churches at home, who remain there because they do not feel that they have ever been called to preach Christ among the heathen, had stood by my side upon the wall of that heathen city, and looked over the sea of human habitations which lay beneath my eye, at the same time remembering, that of the myriads who dwell in them hardly one has ever listened to the truths of the glorious Gospel of salvation in their purity, and perhaps comparatively few even in the corrupt form of Romanism, and I am sure they would have heard a call as much louder than any church or parish at home ever sent, as the salvation of a hundred thousand souls surpasses in importance that of a single thousand."

Or let us hear our own Missionary, Wolfe, as by slippery and broken pathways, through files of mountains, he penetrated into the interior, and looked around him on human life in that density of numbers and extreme of spiritual destitution, which characterizes it in China—"To the Missionary the scene is overwhelming; thousands dying around him daily, ignorant of the great salvation; large cities and towns and villages sitting in darkness and the shadow of death, and oftentimes, and with outstretched hands and necks, imploring aid which he has not the power to give, through want of help."

The work of Missions is therefore no longer confined to the free ports; the interior has been visited and permanent stations occupied. Fuh-chau is the basis of operations, embracing several outposts, extending, some in an easterly direction, some north-east, or north, or north-west, at distances of from twenty to a hundred and fifty miles from the nucleus. Ningpo presents the same aspect. Various and important places, at distances varying from fifteen to fifty miles from the seaport, have been occupied, and as this inner circle is so acted upon as to yield its first-fruits, and the number of our native agents becomes proportionally increased, then a forward movement will be made, and new ground taken up.

Lord Stanley, in a despatch to Sir R. Alcock, dated December 1, 1868, while admitting their right to interior residence, expresses his hope, that, in "the exercise of such right, British Missionaries will conduct themselves with circumspection, and, bearing in mind the feelings and character of the Chinese authorities and people, do their utmost to avoid occasion of collision."

By all the great Societies with whose principles and mode of action we are acquainted this has been done. There has been no startling invasion of the interior; no sudden irruption of a strong body of Europeans into the midst of a heathen city, with which they have had no previous acquaintance, and in the direction of which they have not first felt their way. Usually a new place has been visited, in the first instance, by an itinerating Missionary accompanied by one or two native Christians. After a short stay, the Missionary leaves, repeating his visit after a time, and prolonging it as the disposition of the people seems favourable to his doing so. After a tentative process of this kind a room is hired, a native catechist is placed there, and the work of instruction commences. Knowing the dislike which the Chinese entertain towards foreigners, we have toned down the European agency to the lowest standard consistent with effectiveness. "Whether in Japan, China, or any other Mission field," writes the Rev. W. A. Russell, in a letter published in our last number, "I very much doubt whether too large an extension of the Foreign Missionary element is either necessary or even desirable." We are persuaded that in a country circumstanced as China is, it is not only needless, but very undesirable, and so far from expediting, is positively obstructive to the work. "What is needed, and what is urgently called for everywhere, is rather a select few of unquestionable ability and devotion, and with ample powers, and, if you will allow me, I would add, with ample means too to develop the native agency as much as possible."

Such are our principles. It is open to others to adopt another system, provided they

can do so without causing a reaction, and so disadvantageously affecting all Christian Missions in China of whatever kind. But this much is certain, that in the conduct of our Missions we cannot have acted unwisely or imprudently, when in another direction we find ourselves accused of slowness and lack of zeal, and indifference to the urgent need of China, so much so, that it has been thought necessary to establish a new Mission, which, by the extent of its operations and the rapidity of its movements, shall leave us far behind. That charges so conflicting cannot be both true is impossible. If over-cautious and hesitating, we cannot have been precipitate; if rash and impulsive, we cannot have been inert.

Nevertheless there have been collisions in different directions, the gentry and literati exciting the people, and leading them on to acts of hostility against the native Christians. But is this surprising? Our Lord's words, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household;" were intended to prepare us for such issues. If, to save life, a procedure must be resorted to which is distasteful to the patient, do we for this reason refrain from attempting it? Assuredly man needs the divine remedy, and yet it is not the less true that he dislikes it. When first proposed to him, he repudiates it, and, if you persist, becomes angry. Are we therefore to turn away from him, and leave him to his fate? Was it thus that the great Founder of Christianity acted, when He came to seek and to save that which was lost? For His love they were His adversaries, they "rewarded Him evil for good, and hatred for His love." Did He withdraw Himself from the battle-field? The world rose up against Him; there was an angry sea, and human passions broke into tumult and violence. Was He blameable? Why then are Missionaries to be blamed, when they are following in His steps? Is it better, in the opinion of some, that Christianity should be withheld from a country, and men be left to live and die in a heathen state, rather than excite those angry feelings which are certain to arise in the national mind when first summoned to the obedience of faith? Were such the convictions which prevailed in the olden time? It was a charge brought against the early Christians, "Those that have turned the world upside down are come hither also; and the people and the rulers of the city were troubled when they heard these things." And again at Philippi, "These men being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." The routine of heathen life was disturbed; the heathen ceremonies, deadening to all good, and stimulant to the worst evils, were interfered with. Truths were preached, which refused to commingle their purity with her various corruptions which, under the name of religion, had hitherto swayed the popular mind. They declined all compromise, and claimed to be recognised as the alone truth of God. Is it wonderful that there was excitement and sensation, that heathen priests and others interested in the maintenance of the old system, in the same way as Demetrius the silversmith, brought their influence to bear on the popular masses, acting upon them like fierce winds upon the sluggish sea; but did God's messengers hesitate, and, retracing their steps, leave the inhabitants of these populous regions to live and die in sin? No! they persevered. They had to endure a great fight of afflictions, but they did endure, and in a comparatively short time they won over to the faith the very people who at first were so embittered against them. But now in these days, if Missionaries pursue a like course, forthwith there is an outcry against them, and they are repudiated as men of intemperate zeal, doing more harm than good, firebrands in short, sowing the seeds of dissension and strife, disturbing the equanimity of nations, and interfering with the peaceful progress of commerce and civilization. "Why," observes one objector, "do they take the lead? why not wait until commerce goes before, and then, as the path is

opened, avail themselves of the opportunity?" Is it true that Christianity will be more acceptable to the Chinese because it follows the steps of the opium-dealer? Shall men of this stamp become the recognised pioneers of the Christian Missionary—men who, for the sake of gain, poison their fellow-men? Shall such men introduce us to the interior cities, into which they have introduced the opium, and say, "You and I are now on a friendly footing, for I have sold and you have bought my opium; and now, satisfied of the friendly feelings which you entertain towards me, I pray you to receive with kindness the teachers of my religion, for although an opium vendor, I am a Christian." With justice they might reply, "If such be the first-fruits of your religion—this poison which you bring us—and which we in our folly and weakness buy to our own ruin, then we will not hear these men: they must be messengers of evil and not of good." To follow after British commerce, as it is now conducted, and has been for years conducted in China, is the very worst position which could be selected for a Christian Missionary. Do not these poor people, miserably degraded, enslaved to a vile propensity, of whose destructive influence they are well aware, but from whose seductions they are unable to disentangle themselves, do they not come to our Missionaries, and crave from them anti-opium pills, if so they may be rescued from the dire effects of England's commerce? No, it is not desirable that our Missionaries should have assigned to them such a rôle as this. Far better that they should disentangle themselves from such associations.

It has been usual with Christian Governments to interpose on behalf of Christian Missionaries, who, having gone forth from the countries over which they rule, prosecute in heathen lands their Missionary enterprise with a tempered zeal. The United-States Government has done so, and still continues to do so on behalf of American Missionaries, who in the territories of the Grand Sultan are rekindling amongst the Armenians the light of a pure Christianity. France throws her shield over Romish Missionaries as they compass sea and land. Russia protects the interest of the Greek Church. England in her past history has so acted on behalf of Protestant Missionaries. We ask not for armed intervention. To be followed by gun-boats would be as hurtful to our Missions in China as to be preceded by the opium vendor. But when Missionaries, like those at Yangchow, are assaulted, their dwellings beset by an angry mob, and their lives endangered; when, in contravention of a solemn treaty, by which the Chinese Government covenanted that natives, who of their own free will had become Christians, should be left uninjured and unmolested, these poor people are miserably ill treated, their chapels pulled down, their dwellings wrecked, and they themselves beaten, some of them even unto death, and this, not by the people, who sympathize with the sufferers, but by the local magistracy, while the Viceroy of the province, armed with supreme powers, although made aware by the British Consul of all that had taken place, folds his hands and looks on with cold indifference, then assuredly there is ground for a strong although friendly remonstrance addressed to the Central Government at Peking. This, promptly and energetically done, might force into action the cumbrous machinery of Chinese Government, and a Proclamation, put forth by the Viceroy of the province, stay the persecution before it gathers more strength and becomes a devastating hurricane.

The following extract, from the latest letter of Rev. J. R. Wolfe, dated August 24th, will show what the native Christians at Lo-nguong, in the Fuh-Chau provinces, are enduring—

The persecution at Lo-nguong is still raging against the Christians with increasing violence, and we can do nothing to assuage the fury of the storm, which threatens to overwhelm the infant church. The Christians are entirely

blameless. This is a great comfort. Thanks be to God also for the steadfastness of the faith of the majority of them. The persecution is purely a government one; the people have taken no part in it; on the

contrary, there has been a great deal of sympathy manifested by the people on different occasions, and many of them have had the courage to denounce the unjust and barbarous way in which the Christians are being treated. I am also thankful for this feeling amongst the people. The only charge brought against the Christians was, that they had pulled down a temple, and destroyed the idols. I need hardly tell you that there is not a particle of truth in this charge. I went to the station immediately after the first outbreak, and examined the charges brought against the Christians. I asked to be shown the ruins of the said temple, but of course they could not be found, and the charges, as a matter of course, were abandoned by the police and gentry; and the officer who encouraged them, and reported this charge to the High Mandarin at Fuh-chau, had not a word to say in defence. It is now three months since the Mission church and Christians' houses have been attacked and plundered, and though the British Consul has brought the matter before the Chinese authorities and requested redress, no steps have been taken to bring the offenders to justice, or put a stop to the persecution. This conduct of the authorities has encouraged the gentry and police to harass the Christians in every possible manner, and the most brutal cruelty has been exercised towards them by their persecutors. Their houses have been broken down, and their property plundered, their persons have been brutally abused, and the most unjust and preposterous charges brought against them before the local magistrate, under which they have suffered untold miseries; whilst, on the other hand, their appeals against this injustice have been scornfully rejected by the same magistrate. This series of persecution has been going on with increasing fury for the last three months, encouraged by the local magistrate, and nothing has been done to stop it, although it is a most gross violation of the treaty, which secures full protection to native Christians in the exercise of their religion. Recently, however, matters have become worse, and the position of the Christians has become intolerable through the hate of their persecutors. On the 27th July, the local magistrate gave orders to apprehend all the principal Christians. Under this order, an old man eighty years of age has been dragged through the streets with a chain around his neck like a criminal, and was only released by giving the police a large sum of money. The richest Christians are the principal sufferers. The old man had already suffered severely at the beginning of the persecution three months ago, and we did not then expect he would recover from the

effects of the wounds he had received; but God has been gracious to him, and to the persecuted church through him, in sparing him, as he has been and is still a comforter of many, and a noble example of faith, and patience, and charity. Another has fainted under the lashings of the lictor's rod on the way to the prison, but he was rescued by his friends, who bore him home to his aged father in a dying state. Another was severely beaten and thrown into a dark prison, where he still remains, because he presumed to discover the names of the principal leaders in the persecution, on the occasion of the destruction of the chapel. The district policeman says he has authority to treat the Christians as criminals. He recently placed a dying thief at the door of one of the Christian's houses, where he died, and then had the audacity to charge the Christian before the magistrate as having murdered the thief. In addition to this, he led a band of 100 thieves and beggars to this Christians' house, who tore it down, and plundered it of every article of property it contained. The Christian appealed to the magistrate against their injustice, but his appeal has not been noticed. The magistrate decided the case against the Christian, although there was overwhelming evidence in his favour, and the magistrate would not admit it. The Christian was condemned to be beheaded, solely on the evidence of the district warder, who is a known and inveterate enemy. One of our catechists has also been imprisoned and beaten almost to death—it is now reported that he has died—because he would not confess that the warder's charge against the Christian was true. This catechist was one of the principal witnesses against the warder, and of course it was most convenient that he should be imprisoned, and, if possible, made to bear witness against the Christian. But he could not be persuaded against his conscience, and he would persist in telling the truth in the matter. This man was a most zealous Christian, and to his earnest efforts are mainly due the success of the work in the Lo-ngong district. He received twenty-seven strokes of an iron rod on the sides of his face. One of his jaws has been broken, and all his teeth have been knocked out. A Christian from a distant part, who was unknown to the police, was enabled to see him in the horrible prison. This man reports him to be in a most wretched condition, and in a dying state. His faith, however, remains unshaken, and he has no desire to live, if it be God's will that he should die. Several others have been thrown into prison, some under false charges, others with no charges at all.

This, however, we may be assured of—God will not desert his own work. He may be pleased indeed to deal with Mission work in China, as Job was dealt with, or as the three Jews were dealt with, when they were cast bound into the midst of the burning fiery furnace; but if so, all will be over-ruled for good. The tribulation will be so permitted, that, in the endurance of his troubled people, the sustaining power of his truth may be the more clearly manifested, and the heathen be constrained to acknowledge, that a faith which can so sustain must be of God. He does not forsake His people. There are kindly words which He sends to them in the time of their sorrow and mourning—“I, even I, am He that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of Man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?”

JUBILEE SKETCHES.

THE publication by our Missionaries in Ceylon of the work, entitled Jubilee Sketches, has encouraged us to place before our readers a review of the Society's work at the different stations in that island. We commenced with Kandy, and now proceed to deal with Jaffna and Baddagama, one in the north, amidst Tamils, and the other in the south of the island, amongst the Singhalese.

JAFFNA MISSION.

The peninsula and district of Jaffna, at the northern extremity of Ceylon, extends about twenty miles from north to south, and thirty-six from east to west. It is one vast plain, covered with trees, of which the majority are palmyra and cocoa-nut palms. There are very extensive cocoa-nut plantations in the eastern part of the province, which are farmed by English resident planters: rice, millet, various kinds of dry grain, tobacco, &c., are also very extensively cultivated by the natives. It is thickly populated, containing in all upwards of 215,000 souls. It is divided into thirty-seven districts, each containing several villages. In three of these districts the Missionaries of the Church Missionary Society reside; six others are occupied by the American Board of Foreign Missions, with a staff of from eight to ten Missionaries. The Wesleyan Mission includes in its operations three districts. There is also a Roman-Catholic Bishop with six or seven priests and lay helpers, and five or six nuns. Their proselytes are chiefly from amongst the fisher caste. The three Protestant Societies thus occupy distinct portions of the country, and with no small degree of unanimity and peace carry on their common work.

The people are Tamil-speaking Hindus—immigrant settlers from South India—a fine healthy race, but not unfrequently visited

by those fearful scourges of tropical climes, cholera and fever, by which thousands are hurried into eternity. In character the people are shrewd, witty, and selfish; and, in their circumstances, generally independent. The Dutch, when they possessed the island, forced the inhabitants to forsake idolatry, built churches in every district, and compelled them to attend and receive the rite of baptism, without which no native possessed a title to land, or could obtain Government employment. This system of compulsion not only failed in its object of making the people Christians, but also embittered their mind against Christianity. They clung with a secret adherence to their old superstitions, all the more resolutely because stimulated by persecution. They had suffered under Christians, and therefore hated them and their religion. Then came a period of British indifference. Churches were allowed to fall into decay, and no provision was made for the spiritual wants of the people, even had there been any willing to remain Christians. Hence when Protestant Missionaries first arrived they found that most of those who had before been professing Christians, had relapsed into heathenism, and that they were themselves regarded with the utmost suspicion.

The Rev. Joseph Knight, the first Church Missionary to Jaffna, landed in 1818, and

commenced his work of evangelization at Nellore, a place situated about two miles to the north-east of the town of Jaffna. Having acquired some knowledge of the language, he devoted the early part of his Missionary career to visiting the people from house to house and from village to village. Innumerable were the difficulties and bitter the opposition he had to encounter, in common with all pioneers of the Gospel in heathen lands. The people considered Missionaries as outcasts, and deemed it pollution to admit them to their dwellings. There were instances where they even thought it necessary to bathe themselves and purify their houses after the Missionary's visit, and it was always usual for the pundit to go to the tank and bathe on his way home, after giving his morning lesson at the bungalow. Mr. Knight, however, set himself diligently to overcome obstacles and prosecute his work. In addition to preaching and visiting the schools, he col-

lected materials for a large Tamil dictionary, and superintended the first printing press in the province, one set up by himself at Nellore. The first publication which issued from this press was a little tract entitled "The Heavenly Way," and it was followed by many thousands, which were widely distributed and willingly read. Mr. Knight went to England in 1838, and was returning again in 1840, when, ere he reached the scene of his labours, it pleased the Lord to take him to his rest. He died at Cotta, near Colombo, a few days after his arrival in the island. His remains were interred in the little burial-ground of that Mission station, there to await the glorious morning of the resurrection. The present venerable head of the American Mission, the Rev. Dr. Spaulding, who knew Mr. Knight intimately, says of him, "he was a warm friend, a diligent student in Tamil, a faithful Missionary, an active labourer, and a most devoted servant of the Lord Jesus."

Several Missionaries followed Mr. Knight—We can mention only their names and the dates of their arrival and cessation from work.—The Rev. W. Adley, from 1824 to 1845; Rev. F. W. Taylor, from 1839 to 1849; Rev. J. Talbot Johnston, from 1841 to 1849; Rev. R. Pargiter, from 1846 to 1864; Rev. J. O'Neil, from 1846 to 1856; Rev. R. Bren, from 1849 to 1858; Rev. C. C. MacArthur, from 1859 to 1867; Rev. H. D. Buswell, from 1862 to 1865. These Missionaries laboured assiduously according to the measure of gifts imparted to them, and so long as their health permitted them to remain. The two Missionaries now present on the field are, the Rev. Thomas Good and the Rev. David Wood.

The following sketch of the growth of the Jaffna Mission, from a commencement of no ordinary discouragement, up to the present time, when the once sickly cutting has not only taken root in the soil, but is sending out branches, will be read with interest—

From the time of Mr. Knight's arrival, seven long years of hard toil and earnest labour had passed, and yet there was no fruit seen. The first convert from heathenism whom it was the Missionary's privilege to receive into the church by baptism was Mr. Adley's horse-keeper. He was baptized at the close of the year 1825, and received the name of Samuel. The following notice of him occurs in "Selkirk's Recollections of Ceylon."

"He was of low caste, and being much addicted to idolatry, he became a leader of devil worship among his relatives. He often practised incantations to appease the anger of evil deities, made vows at the temples of Pulliar, and offerings of rice and fruits to many Brahmins and Pandarams (religious beggars). He also gave a cow to the temple, keeping it at his own house, and giving the priests the milk daily. To show how anxious he was to obtain the favour of some deity, in order to have his children healthy, he had recourse to a large and celebrated Roman-

Catholic church at Kealy, twenty miles from Jaffna. To the priest of this church he presented a large silver sword and shield, as an offering to St. James.

"On his first coming into the Mission family at Nellore, as horse-keeper, there was considerable difficulty with him, on account of his views, his attachment to caste, and his aversion to Christianity. When spoken to about his soul he became angry, but, by continuing in the family and hearing more or less every day on the subject of Christianity, he became, at length, somewhat dissatisfied with heathenism, and after much inquiry and examination and many conflicts and struggles, he cast aside his lying vanities, and embraced the Gospel. As a proof of his sincerity, he held frequent conversations with his Guru (heathen priest) at the temple, showing him the folly and sin of heathen customs, and exhorting him to leave them for the salvation of Christ.

"In March 1826 he was baptized, and shortly afterwards was admitted to the Lord's Supper.

During the subsequent three years of his life, on every opportunity he could find he was seen reading the Scriptures or religious tracts. He never omitted attending at the school family prayers, held about six in the morning, and he used to rise early to read the Scriptures, and pray with his family before leaving home. The influence of his religion was seen in his regard for strict honesty, which was ever afterwards manifest in his conduct.

"On the Sunday before his death he went to a heathen festival to distribute religious tracts to the people. After two attempts to obtain a hearing, he succeeded in arresting the attention of a number of persons who left off their amusements as soon as he began to address them, and at the conclusion returned to their homes apparently impressed by what he had said to them.

"The day following, returning from a Missionary meeting with his master after dark, as they were crossing a part of the road, and he was running as usual behind the gig, he trod upon a snake, which bit him. Samuel, knowing the danger arising from it, immediately began to give directions concerning his wife and family. He soon felt the effects of the poison extending over him. Being taken to a neighbour's house, three native doctors attended him, but it soon appeared that they were unable to do anything for his recovery. His master remained at his side

both to administer medicine and to give him spiritual instruction. When asked what was the state of his mind, he said, 'I am happy, I am happy,' and spoke of his trust in the Lord Jesus, and the consolation he felt within. He expressed his confidence that he was going to heaven, and his concern that those around him might follow him. In the afternoon of the same day he said that he had no hope of recovery, and exhorted his wife not to listen to her heathen friends, nor on any account to turn aside from following him if she hoped to meet him in heaven; and declared his joy in the light and comfort which the Gospel spread around him in the time of trial and of death. He gradually grew weaker, and on the approach of death he again called his wife, father, and other relatives to come to him, and told them that he was happy.

"The heathen who were around him were much affected at the peaceful manner of his death, and said they had seen a new thing upon earth.

"His father, a heathen, said—'Before, he was a devil; but after he gave himself up to Christ, he put all evil away.' His wife expressed a wish that her death might be like his. A short time after Samuel's death, his wife received baptism, and joined the little band at the station who profess to have forsaken all for Christ."

Hitherto the Society had occupied only one station in the Jaffna province—Nellore. In 1841, the old Portuguese Church at Chundicully, with a congregation of ninety, was handed over to our Missionaries by the old pastor, the Rev. Christian David. Copay, a third station, was occupied in 1849. It was long before the plant of Christianity rooted itself firmly in the new soil, and, until then, its growth was slow. At the close of the first ten years, 1818 to 1828, the Christians numbered ten; during the next decade the ten had become twenty-five; in 1848, omitting the Chundicully congregation, the converts had increased to eighty; in 1858, to 147; and, including the Chundicully people, to 237. The last decade has been marked by spiritual growth and a steady numerical increase in the existing congregations, and by an extension of the work to the cocoa-nut estates, where a new congregation of from thirty to forty persons has been gathered from amongst the coolies.

In September 1863 a most important step was taken towards the establishment of the native church, Mr. J. Hensman, one of the head catechists, being admitted to holy orders by the Bishop of Colombo. Two years after, three others of the catechists—Messrs. Handy, Champion, and Hoole, were also ordained deacons, and Mr. Hensman was admitted to priests' orders.

The whole number of baptized native Christians at present connected with the Church Missionary Society's congregations in Jaffna is 677, viz. at Nellore and on the estates 215; at Chundicully 267; and at Copay 195. The number of communicants at Nellore is 81, at Chundicully 84, and at Copay 72, making in all 237.

When congregations are first gathered, exaggerated expectations are not unfrequently entertained by friends at home respecting these primitiæ of a Mission. Persons not conversant with the character of Missionary work expect not only that results on a large scale are to be rapidly accumulated, but seem to think that, like our first parents in

Eden, the new converts are to be ushered into life in the vigour of a matured Christianity. Such unpractical ideas must meet with disappointment, and then there is a reaction on the part of supporters at home, who put their hand to the plough without counting the cost. On this point the Missionaries, speaking of their congregations in the Jaffna district, thus express themselves.

As with all congregations gathered from the heathen, it must be remembered that surrounding influences are against them. They have much more opposition to encounter than Europeans: they are constantly exposed to adverse circumstances, and are therefore in need of more grace to keep them steadfast in the ways of the Lord. Though we see in them more of the negative than the positive side of Christianity, and have often to measure their attainment in Christian life more by the amount of evil which they resist, than by their positive advance in spiritual life and conduct, yet, in justice to them, we feel bound to say that the spiritual standard of the native Christians of the Church Missionary Society in Jaffna is not inferior to that of any we have seen elsewhere. But while we are encouraged by the steady Christian deportment of many of our people, we long for a deeper, wider, holier, more extensive manifestation of the fruits of the Spirit. It is an interesting fact, that many native Christians, whose unsteady walk had caused their pastors great solicitude, have, in the hour of death, manifested a steadfast attachment to the Christian faith and an ap-

parent reliance on Christ, which has encouraged the hope that many of them, even the weak and wayward, will be found at last gathered into the kingdom of God. Some of our Christians, particularly those who were cut off in the late dreadful scourge of cholera, have exhibited, when dying, such heavenly peace and joy, as to fill the hearts of their heathen relatives with wonder and admiration. One exclaimed, while his body was writhing in agony, "Joy, joy;" another said, "Do not weep for me; I am going to my Lord Jesus."

Since 1855 subscriptions have been collected in each of the congregations towards the Native Pastorate Endowment Fund, and there is at present to the credit of that fund in the Local Bank 370*l.* 13*s.* 2*d.* During the past year the total amount contributed by the congregations for religious and charitable purposes amounted to 75*l.* 10*s.* 10*d.*

From this it will appear that our churches are putting forth efforts to maintain their own pastors, and we doubt not that ere long we shall see them more fully organized and established.

Schools on Christian principles constitute an essential branch of Missionary work. If there be no children, then indeed there need be no schools. If a district can be found peopled exclusively by adults, then let the Missionaries confine themselves to preaching. A portion of country, so circumstanced, would soon become tenantless, and that simply because, as the adults die off, there would be none to succeed them; and for the same reason a Mission without schools would die out with the adult generation, to which attention had been exclusively directed, the rising generation having been neglected, and therefore relapsing into heathenism. The command is that the Gospel be preached to every creature. Does this include children? And if so, how can the neglect of the young be made to consist with that great Missionary principle; and if, indeed, they are to be cared for, and Christianly instructed, how can this be done except by schools? A Mission without schools addresses itself only to one section of the population, and does not cover the ground. Comparisons between preaching to adults and schools are beside the mark. Both must be prosecuted; the measure of success in each department must be left with God.

That the important duty of Christian education has not been neglected in the Jaffna district will appear from the following paragraphs—

The English Seminary for the higher education of Tamil youths was opened at Nellore in 1825. The main design of this Seminary was to bring forward native agents for Missionary work. The pupils were boarded on the premises, and the Bible was made the most prominent subject of study. In 1851 it was abolished as a boarding seminary. From its foundation to its close upwards of 200 lads passed

through the regular course, and upwards of seventy became converts to Christianity. Some thus educated are employed by the Mission; some hold respectable and responsible offices under Government in the Northern Province and elsewhere; and some have died.

The Chundicully Seminary, as it at present exists, was commenced in 1851, when the

boarding school was discontinued; the pupils pay fees from 1s. to 8s, a quarter.

A Government grant in aid was received until 1862, when, by the introduction of new rules which the Society felt to be incompatible with its principles, restrictions were placed upon Scriptural instruction, and the grant was consequently relinquished. Since that time the school has been maintained by fees, an additional grant from the Society, and private support. Amongst the candidates who presented themselves at the University Examination in December 1867 from Jaffna, the only two who were successful were lads of the first class of this school. The pupils now number 150, but before the late outbreak of cholera the number was 230. Of the large number of boys who, since the opening of the Institution in 1851, have received their education here, we may say that we believe there are very few who are not convinced of the truth of the Christian religion.

The Copay training Institution for Mission agents—catechists, readers, and schoolmasters—was opened at Copay in 1853. From that time to the present, 100 lads have been trained, of whom the majority are employed in the Mission. The students are boarded and educated at the expense of the Society. There are at present fourteen in course of training.

The Nellore female boarding school was opened in 1842. It was completely broken up by a visitation of cholera in 1845, but was again re-opened in 1850 by Mr. O'Neil. The girls educated there were almost all of good families, of ages from about eight to eighteen, the majority of them being children of heathen parents. As it was a rule, arising from the necessity of circumstances in the Mission, that catechists and schoolmasters should marry young women from this school, girls chosen by some of them for their future wives were sent there to be educated. The average cost of food and clothing for each girl was 3*l.* per annum. The school was closed again on account of cholera in 1866, and remained so until April of the present year, when it was re-opened under the superintendence of Mrs. Good. There are at present in the school forty girls, the majority of whom pay fees and provide their own clothing. Up to the present time, more than 200 girls have passed through the required course of instruction, of whom sixty are now heads of families, and by their lives and conduct adorn the Gospel of

God our Saviour. This is one of the most interesting and hopeful results of our educational labours. Its value cannot be over estimated when it is remembered what an important influence may be exerted by Christian mothers in a heathen land.

In addition to the above superior Institutions, there are twenty-seven vernacular schools for boys and girls. These schools contain 961 boys and 397 girls, in all 1358, and it is supposed that not fewer than 25,000 children have received more or less of Christian instruction in them since the commencement of the Mission. Frequently we hear from some of our old Christian agents the exclamation, "How changed the times and the people are! Formerly children would not come near the schools, and would not take even a plantain from the Missionary; now they come gladly;" and a Brahmin priest has been heard to say, "The Christian religion will prevail; it has made great changes in Jaffna." From conversations with our people we find that the majority trace their first religious impressions directly or indirectly to the knowledge of Gospel Truth they acquired in the schools.

We feel persuaded that these schools severally and collectively are taking a foremost part in the great contest which is being waged between light and darkness, Christianity and Heathenism; and are tending to forward the cause of Him, who was revealed to bring "light and immortality to light by the Gospel." The following incident may help to illustrate the advanced state of public feeling with respect to education, Christian sentiment, and Bible truth. A Missionary writes, "One day a Brahmin brought to me his son, wishing him to be admitted to the Chundicully seminary. "But," said I, "we teach the Bible there, and I shall make a Christian of him if I can." He replied, "I know it; the Bible precepts are good for a son to learn, and as to his becoming a Christian, the Christian religion is good: it is better than Hinduism. If he wishes to become a Christian, why he may; but I would rather he didn't, at least before I die."

Another interesting fact is seen in the case of an opposition school established by heathen near the town of Jaffna, in which the managers felt it necessary to introduce the study of the Bible in order to sustain their school.

Besides the agencies already mentioned, there are Sunday schools, Bible classes, Bible meetings, colportage, Bible women.

The foregoing account will afford some idea of what has been done by the Church Missionary Society in Jaffna. For fifty years the

effort has been made by preaching and teaching to set forth the Saviour, so that all men might be drawn to Him. Blessed be God,

many, young and old, have given heed to the Gospel declared among them, and have joyfully embraced the salvation it reveals. We can rejoice as we see many with their faces set Zion-wards, and raise our songs of thanksgiving as we think of those who have already entered the promised land, and have already received their inheritance. But on the other hand, we realize that there is yet much to be done; we have around us 40,000 heathen to be saved from Satan's grasp, and, in faith in the Captain of our Salvation, we gird up the loins of our mind afresh for the conflict. The agency at present employed is extensive, and

we trust fit, under God, for the task committed to it. In addition to the two European Missionaries, there are now in connexion with our Society in Jaffna, 4 native pastors, 10 catechists, 3 readers, 30 schoolmasters, 4 assistant schoolmasters, 10 schoolmistresses, 1 Bible woman, and 1 colporteur.

The past affords rich encouragement for the future, but our chief reliance is on the assurances of God. The heathen of Jaffna must yet be given to Christ Jesus for His inheritance; with the ends of the earth, this peninsula must become part of His possession, "for the mouth of the Lord hath spoken it."

BADDAGAMA MISSION.

The third station occupied by the Missionaries of the Church Missionary Society was Baddagama. In the arrangements proposed by the Parent Committee, when sending out their first band of Missionaries, it was designed to occupy the town of Galle as the centre of operations in the Southern Province, and the Rev. R. Mayor was accordingly directed to take up his residence in that place.

"The first Missionaries, however, had to work without any experience to guide them, and the very natural idea suggested itself to Mr. Mayor, that a village population would be more simple in their habits, and more open to the influences of the Gospel, than the busy, everchanging population of a principal town. Accordingly, after a few months' trial of Galle, he resolved to remove into the country, and made choice of Baddagama, a large village on the banks of the Gindura river, about fourteen miles from Galle, as the place best suited to his purpose. A grant of land was obtained from Government as a site for Mission buildings, and Mr. Mayor removed from Galle to Baddagama in the month of August, 1819. As far as natural beauty and healthiness of situation are concerned, no place could have been selected affording greater advantages as a residence; and its position on the margin of the river was valuable in a Missionary point of view, as affording easy access to many villages in the vicinity." At the close of the year Mr. Mayor, in a letter to the Parent Committee, thus describes the locality, and the prospects of his work:—

The villages are extensive, and may be compared to parishes in England. The village of Baddagama contains about 1000 inhabitants, but a person passing through the country would not suppose that it contained more than fifty. The houses are built of mud and sticks, and are concealed by plantations of coconuts. Before we began to build our house, we repaired to a small bungalow which

had been built for a collector, as a place to reside in occasionally for a few days. Our house was completed in five months; it is large enough for two small families, and very comfortable. From the hill on which it is situated we have the delightful prospect of a winding river, a fruitful valley, well cultivated fields, and distant mountains.

In the selection of a station, the first consideration must ever be readiness of access to the population; beauty and even healthiness of site must be subordinated to this. It is to be regretted that the first Missionaries did not remain in Galle, for then the "head-quarters would have been fixed in the chief place of resort, and opportunities given, such as no village can afford, for preaching the Gospel daily to hundreds of people from the surrounding district."

On their arrival at Baddagama, we are informed that the "first great work which they undertook, after organising their plan of operation, was the building of a large and substantial church on the top of a hill on which one of the Missionary bungalows had already been erected." Here we see the advantage of experience. The older the Society

grows, the older the Missionary, the older the official, the older the work, the larger the experience. Our Missionaries at the present day would not have thought of building a church, until by laborious teaching they had made such an impression on the people, as to give them the assurance, that when the church was built, there would be a congregation to fill it; and their first building would have been an inexpensive and temporary structure; and that because a Mission station must, during its earlier stage, be considered as tentative and experimental. Circumstances might arise which might render advisable the transfer of the station to another spot. Assuredly they would not have perched the church, when they had decided to build one, on the top of a hill. There are difficulties enough already in the way, which retard sinners in their approaches to church, without adding to them. In fact we cannot but think that Mission work at this station was placed from the first on the top of a hill, out of the reach, rather than within the reach of the people. No doubt the elevated position of the church enabled it to be seen from "many different points of the village," while "the old grey tower, peeping out from among the trees, added a new charm to the scenery, and called up the recollection of quiet country churches at home." Perhaps country churches at home are sometimes too quiet. But however this may be, Missionary work is so stern, so serious, that there is no room for the admission of what is ornamental, especially if to secure it, higher considerations must be sacrificed.

Our readers, therefore, will not be surprised on being informed, that, at the expiration of nine years, the congregation consisted of the school children and an "irregular number of adults, about sixty or seventy," and that the first adult baptism did not occur until Easter Sunday 1830, that is eleven years subsequently to the commencement of the work. This first convert is thus referred to—

On Easter Sunday, 1830, the first adult heathen was baptized at this place. He was an old man who lived as servant in the family of a respectable native in a neighbouring village. Both the Missionaries had had frequent conversations with him on Christianity, and on these occasions he had expressed a wish to be baptized, declaring that he had no motive for desiring baptism, but that of obtaining, through Jesus Christ, the salvation of his soul.

His understanding was not very quick, and was probably impaired by age, but he had long attended the Mission station to receive instruction, and as he appeared to possess sincerity of heart, conviction of sin, dependence on the atonement of Christ, and a consistent walk, he was publicly received into the visible church by the Rev. G. S. Faught. He received the name of Edward Bickersteth.

Four years later, and the Missionary of the day, after describing the various Missionary operations in which he was engaged, concludes his report with these words—

"A person reading what I have written would very naturally think that a great deal has been done; and any one examining our schools, or attending our church services might suppose that many of the natives had been converted. There is all the external appearance of a great change; and indeed as far as knowledge and the means of grace go, there is a great change. Where all, or nearly all, a few years ago, were unlettered, there are now many who can read; where there was nothing to be read but a few Buddhist books, or foolish songs written by hand on the leaf of a tree, there are

now hundreds of printed copies of the Word of God; where there was no sound of the Gospel it is now certainly preached, and there are hundreds who hear it every Lord's-day. Thus far all is well; but we who cannot be satisfied with a change in externals, or without an evidence of spiritual life among the people, and who have seen things almost in their present state for years, are often much discouraged;" and he adds as a chief cause of sorrow, "there is scarcely any evidence of any one being really converted."

In 1848 the Mission work had more room afforded to it for the extension of its roots, if haply they might find their way to a richer soil. The work was extended by the Rev. C. Greenwood "to the coast district, and Ballapitti Modera and Bentotte, two towns of importance, were occupied as out-stations. Each of them is far more populous than Baddagama itself, and the former, being the residence of a Police Magistrate, and

consequently a place of resort for people from all the surrounding villages who come in to attend the Court, is the best centre in the whole district for direct preaching to the heathen."

In June 1850, the sudden death of Mr. Greenwood, who was accidentally drowned, devolved the whole charge of the station on the Rev. G. Parsons, who had been only six months in the island. At the end of a year, we find him thus expressing his view of the work—"While our fellow-labourers in other countries seem to be busily gathering in their sheaves with rejoicing, we appear to be engaged in ploughing and sowing. . . . It will not, therefore, be expected that the Missionary should be able to point out a glorious harvest, or bring forth anything more than an outline of the manner of conducting the work—with a single sheaf, if possible, by way of sample or first-fruits of that abundant harvest, which it is hoped shall hereafter be gathered in."

The sheaf referred to was Warrawatagey Adrear, baptized in 1843, being then sixty years old. As a proof that he was in earnest, which all might know of, he brought to the Missionary, that he might distribute it as he pleased, a bag of paddy, which, before his conversion, he had devoted to Kattregama, the Singhalese god of providence; he fell in consequence under the ill will of his heathen friends; but their contempt was overruled for his good, stirring him up to be more decided and devoted to God. He died of a lingering complaint, so that, during eighteen months, he was a great sufferer; but his expectations were towards heaven, whither he longed to be removed through the merits of that Saviour in whom he sincerely believed.

This zealous Missionary was not satisfied with the condition of the work. Its unprogressive character troubled him, and he proceeded to follow up the commencement of more extended operations which had been made by Mr. Greenwood. He found along the line of road which connects Galle and Colombo a number of large villages, or small towns, somewhat thickly populated, where the people lived, not as in the interior, where three houses are never seen together, but in streets or rows. One of these, Bentotte, twenty-eight miles from Baddagama, will be found in a good map of Ceylon lying on the west coast, to the south of Caltura, and to this point Mr. Parsons hoped to be able to transfer himself, leaving Baddagama to the charge of Mr. Goonesekara, the native pastor. Other places are mentioned: Maguana, three miles south of Baddagama, Kittulampittye on the Galle and Baddagama road, six miles distant from the latter place, Hikkoduwa, Balapittye Modera, &c. These he purposed to use as centres, placing in them a staff of Christian teachers, from whence they might work into the surrounding country. Ill health, however, which compelled the absence of the Missionary from his work for four years, interfered with the full development of these plans.

It was not until March 1861 that Mr. Parsons was enabled to return to Baddagama. He found the congregation much the same as it had been six years previously, its members few, yet satisfactory as to their outward conduct, but the out-stations in the maritime portion of the district had suffered. There were, however, symptoms which gave him encouragement as to the future. The native Christians had of themselves commenced cottage readings or lectures, twenty of these being conducted every week by native agents, with an average attendance of 120 persons. Moreover, Buddhism, which had so long disdained to notice the efforts of the Missionaries, as though conscious that the aggressive action of Christianity was no longer to be despised, had begun to establish heathen councils and heathen schools, in the hope of fortifying their position. Everything promised well for a forward movement, and Mr. Parsons at once placed himself at the head of it, by going out with the native teachers from the different village centres, and thus encouraging them in their work.

But now death interposed. Mr. Goonesekara was removed in June 27th, 1862, from his death-bed sending this special message to the Church Missionary Society—"Tel

that great and glorious Society, which has been the means, under God, of extending the Gospel through so many heathen nations, and into whose hearts He put it to send Missionaries to Baddagama in the year 1818, which led to my own conversion, and that of my wife and my nine children, and my brothers and my sisters, that I desire to express, with all humility, my deep gratitude to God and to them for all the benefits we have thus received."

The death of this faithful labourer compelled Mr. Parsons to fall back upon Baddagama, leaving Bentotte in charge of a catechist. There, amidst the multifarious duties of the station, little time was left him for itinerancy and visitation of the outlying portions of his district. The spirit of inquiry was increasing. During the year 1864 there had been eight adult baptisms, one of them the first-fruits of the work at Balapitti Modera, two others, converts from Dodanduwa, and the rest fruits of the Baddagama schools. Moreover a controversy had sprung up, conducted on the part of the Buddhists by their most able and learned priests. It commenced with public meetings, but these having been discontinued by order of the magistrates, correspondence was resorted to. In this controversy Mr. Parsons had to take a leading part, and on him devolved the labour of superintending, on the Christian side, the necessary publications. But besides all these responsibilities, the preparatory class of young natives, who were being trained as catechists, had been transferred in 1863 from Cotta to Baddagama, and the charge of this, besides the requirements of the Baddagama station and district, devolved on Mr. Parsons. The accumulation of work told severely on his constitution, and a fever ensued, which terminated his valuable life in a few days. He died in April 1866—an experienced, earnest, and faithful Missionary, leaving vacant one of the most important stations on the island.

How often it so happens that the most valuable go first, and that the Missionary is removed just at the moment when, by long training and experience, he has become most fitted for his work, moreover, just at the moment when in our judgment he is most needed—when, after long delay, the hearts of the people seemed disposed to open, and the truth as it is in Jesus, so long preached and so long heard with indifference, begins to convince and to attract! Yet can we expect miraculous interpositions? Whether at home or abroad, if the human system, the brain, and the physical organization which it works upon, be overloaded, such collapses must be expected.

Since the death of Mr. Parsons the station has been under the charge of the Rev. E. T. Higgins. With the exception of the removal to Cotta of the Training Institution, the general nature of the Missionary operations continues much as in former years. Some advance has, however, been made in the work of native self-support by the formation of church councils for the regulation of native church affairs, and the institution of a system of contributions from native Christians towards the support of the native teachers labouring among them.

"The native congregations seem to be making gradual progress in Christian character and knowledge. The heathen seem more than ever opposed to the preaching of the truth, and their angry resistance to it shows that its power is so far felt among them as to make them realize that their own system is in danger. Adult converts from time to time come forward, some from the higher classes in the schools, others from those who have had their attention drawn to the subject by the public preaching of the Gospel. During the past two years, some twelve adults have been baptized after careful instruction, and others are preparing for admission into the church. The general character of the work, therefore, is encouraging. There is no great or striking movement, but there is enough to show that the parable of our Lord still holds good and is in process of fulfilment—'The kingdom of heaven is like unto leaven which a woman took and hid in three measure of meal till the whole was leavened.'

"The district at present extends from the Gindura, four miles from Galle, along the western coast as far as Bentotte, stretching north-east to the Himidoom or Hay-cock mountain, and contains about 80,000 inhabitants. Of its natural beauty some idea may be formed from what has been said, but what it is by nature, Missionaries have long prayed and laboured that it might become by grace also. May the time soon come when the people who dwell in it may be as 'Trees of righteousness' which God's right hand hath planted, that in them He may be glorified!"

THE TAMIL COOLY MISSION, CEYLON.

CEYLON and our Mission in that island have been brought prominently before us in the publications of the Society for the present month, and indeed a leading position may suitably be conceded to this portion of the Mission-field. Ceylon is important from its position; interesting from its beauty, and from its confluence of races and languages, presenting an influential centre of occupation, which, secured on behalf of Christianity, may by-and-by lead to great results; for Christianity, if successful here, would soon radiate into the surrounding lands. Two thousand years ago Buddhism occupied Ceylon, planting itself in the midst of the Singhalese race. The doctrines of Gotama Buddha, the last who is adored as Buddha at the present day, were then reduced to writing in Pali by the Buddhist priests of the island, with a commentary in the vernacular language. When expelled from Hindustan, Buddhism held its ground in Ceylon, which became from that time the home and stronghold of the system. Radiating from this central point, it made its way along the shores of the Indo-Chinese peninsula, and the islands of the Indian Archipelago; and in Ceylon it remains to this day, unchanged in all its leading characteristics, the Buddhism of to-day being the fac-simile of what it was 2000 years ago. Let this stronghold of Satan be overthrown, and Christianity be enthroned in its stead, and from thence it will radiate further than ever Buddhism did, and do so with quickening instead of deadening influences. Writers speak much of the immobility of the Singhalese. One author describes them as the "living mummies of past ages; they realize in their immovable characteristics the Eastern fable of the city, whose inhabitants were perpetuated in marble;" and some there are who doubt the possibility of evangelizing the Singhalese; to such we would say, "Why should it be thought a thing incredible with you that God should raise the dead?"

If thus through Buddhism Ceylon affects the countries of Eastern Asia, it is not disconnected from Hindustan. There is another race domiciled in the island, whose religion connects it as closely with the Brahminism of Hindustan, as the paganism of the Singhalese with that of Burmah and the East—the Tamils, offshoots from the great Tamil nation of South India, into the midst of which the leaven of Christianity has been introduced, and where it is spreading with an energy, which permits us to regard the evangelization of that people as an event of which we may look forward and that at no distant period. The Tamils are to be found in Jaffna, the northern province of Ceylon, and on the mountain districts which occupy the central southern zone of the island, where, on the hills which cluster round the sources of the Mahawelli-ganga, the coffee-plant is largely cultivated.

In our next number notices will be found of what is going forward amongst the Tamils of Jaffna: to the work amidst the Tamil Coolies of the Kandy hills this paper is dedicated.

It is not necessary to trace the Mission up to its commencement, or point out the fountain heads from whence it flowed. In our volume for 1866, pp. 370-378, an

article will be found comprehensive of all such details. But the stream of life has not remained stationary; it has been flowing onward and yielding its results, and our object in this paper is to consider its present point of progress, and briefly to sum up the results.

During the year 1867-68, the Mission was greatly tried by the illness of the Missionaries who were in charge of the Mission. For the first two or three months of the year, the Rev. D. Fenn—though gradually recovering his health, and able to carry on with energy a great part of the work of the Mission—was forbidden to spend more than a few days at a time in the Kandian country, and was therefore obliged to refrain from visiting the estates. “During the months of August and September he was able to travel again, and did so as much as possible; but at the close of the latter month, Mr. Pickford arrived from England, and Mr. Fenn quitted Ceylon, to take up the work to which he had some time before been appointed, and in which he is now with others engaged—the circum-Madras Itineration. It was hoped that Mr. Pickford had returned with recruited strength, and he himself trusted that he might be spared for some years to devote his best energies to the interests of the Cooly Mission. But God had ordered otherwise. In November, Mr. Pickford returned from a long journey (his first) through the districts of Rangalla, Knuckles, Kallibokka and Matale East, suffering acutely from dysentery and fever. He never again completely rallied, despite two or three visits to the sea-side, and in January unfavourable symptoms seemed so much confirmed, that he was ordered by more than one medical attendant to return to Europe without delay. This was a severe disappointment and trial to him, for his heart was thoroughly given to his work; but there was but one course open, and the 31st of January found him again on his way to England, which he had left less than six months before.”

On Mr. Pickford's departure the Mission was placed under the temporary superintendence of the Rev. W. E. Rowlands, of Colombo, assisted by the Rev. E. M. Griffith, who resided at Kandy. All that could be done under the circumstances was zealously carried out. The Mission, however, was left without a resident superintendent for several months, nor was it until November 1868 that the Rev. Wm. Clark, who had been transferred from Tinnevely to Ceylon, arrived to take charge of the Cooly Mission—a Missionary, whose nineteen years' experience in Tinnevely eminently fitted him for the new work to which he was appointed.

The first point which attracts our attention in the last year's report is, the re-organization of the Mission. Hitherto there have been stationed and itinerant catechists. Now “the whole of the coffee districts has been divided into fifteen circuits, and fifteen catechists have been appointed to the charge of them. Each catechist will have an average of two districts under his care. In adjusting these divisions respect has been had to the area to be traversed, the line of the country, and the number of estates to be visited.

One of the first duties of the Missionaries and catechists is to search out amongst the mass of the cooly population any Protestant Christians who may have drifted over from the continent of India. Such are to be met with. They come from Madras, Tanjore, Trichinopoly, Madura, Tinnevely, and Travancore. In their own countries they had been under regular religious instruction, and had every needful privilege. Unless gathered together and afforded like advantages, they will be in imminent danger of falling into the ways of their heathen countrymen. Many of them are, from their circumstances, peculiarly open to temptation. They are detached members of households—men without their families, wives without their husbands, and young unmarried people of both sexes. They have left home under some pressure of want, or quarrels, or the hope of improving their condition. “It would be but a poor satisfaction to send them back to India with a few pounds in their hands, if they had become impoverished in Christian principle.”

The statistics of the Mission, drawn up in April last, inform us that the total of native Christians amongst the coolies numbers 439, and that of these 334 are adults—viz. 235 men, and 99 women, of this total 337 have been baptized, the communicants being 81 in number.

“Of many of the converts we are able to speak with much satisfaction. We have no hesitation in affirming, that in piety, integrity, zeal, and liberality, they are but little inferior to their European fellow-Christians.”

There have been nineteen adult and eighteen infant baptisms during the year. During the previous year there were only eighteen baptisms, nine of them being adults.

Some of these cases are full of interest, but we must confine ourselves to one instance taken from the last report.

About seven years ago a Bible was presented by the Rev. F. D. Waldoek to his Appoo. It does not appear that the Appoo made much use of it. He seems to have read it now and then, but not to have taken any interest in it. His son, however, was so pleased with its contents, that he asked his father to make him a present of it. But even he did not, for some time, see its true value. For about five years he read it only now and then, afterwards he began to take more pleasure in it and read it more frequently. About a year ago his interest in it increased so much, as he became more and more acquainted with its contents, that he resolved to follow its teaching and become a Christian. In the mean time he had become conductor of an estate, and frequently saw and conversed with

the catechists that went there to preach. He received them into his house, lodged them and hospitably entertained them while they stayed. At length in April last he came to the superintendent and informed him of his wishes, and asked to be instructed preparatory to baptism. His account of himself left no room for doubt as to his sincerity, and his answers to the questions put to him on the Scriptures shewed that he had not read them in vain. He was gladly received, and, as he was an educated man, was simply told what lessons he was to learn, and was directed to return for examination as soon as he was ready. This did not take long. He soon returned, and after further examinations was publicly baptized, on Whit-Sunday, in the Kandy Tamil Church.

The Committee have much pleasure in reporting that this last year has been marked by an increase both in the number of subscribers and the amount contributed—the amount obtained by subscriptions being 605*l.*, an increase over the income of the former year of about 95*l.* Yet even this increased income does not suffice to ensure the efficient working of the Mission. We are happy to find that several gentlemen have kindly undertaken the office of collectors. They will interest the residents of their several districts in the objects of the Mission and receive subscriptions.

May it graciously please the great Head of the church, by a large outpouring of His Spirit, to expedite His work in this and other important Missionary centres. We do need a new and quickening impulse, and such a strengthening of the light at each nucleus, that it may radiate with great energy into the dark and dreary districts which lie around.