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OF

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VOL. XV.



**HIS GOING FORTH IS PREPARED AS THE MORNING; AND HE SHALL
COME UNTO US AS THE RAIN, AS THE LATTER AND FORMER
RAIN UNTO THE EARTH.—HOSEA VI. 3.**

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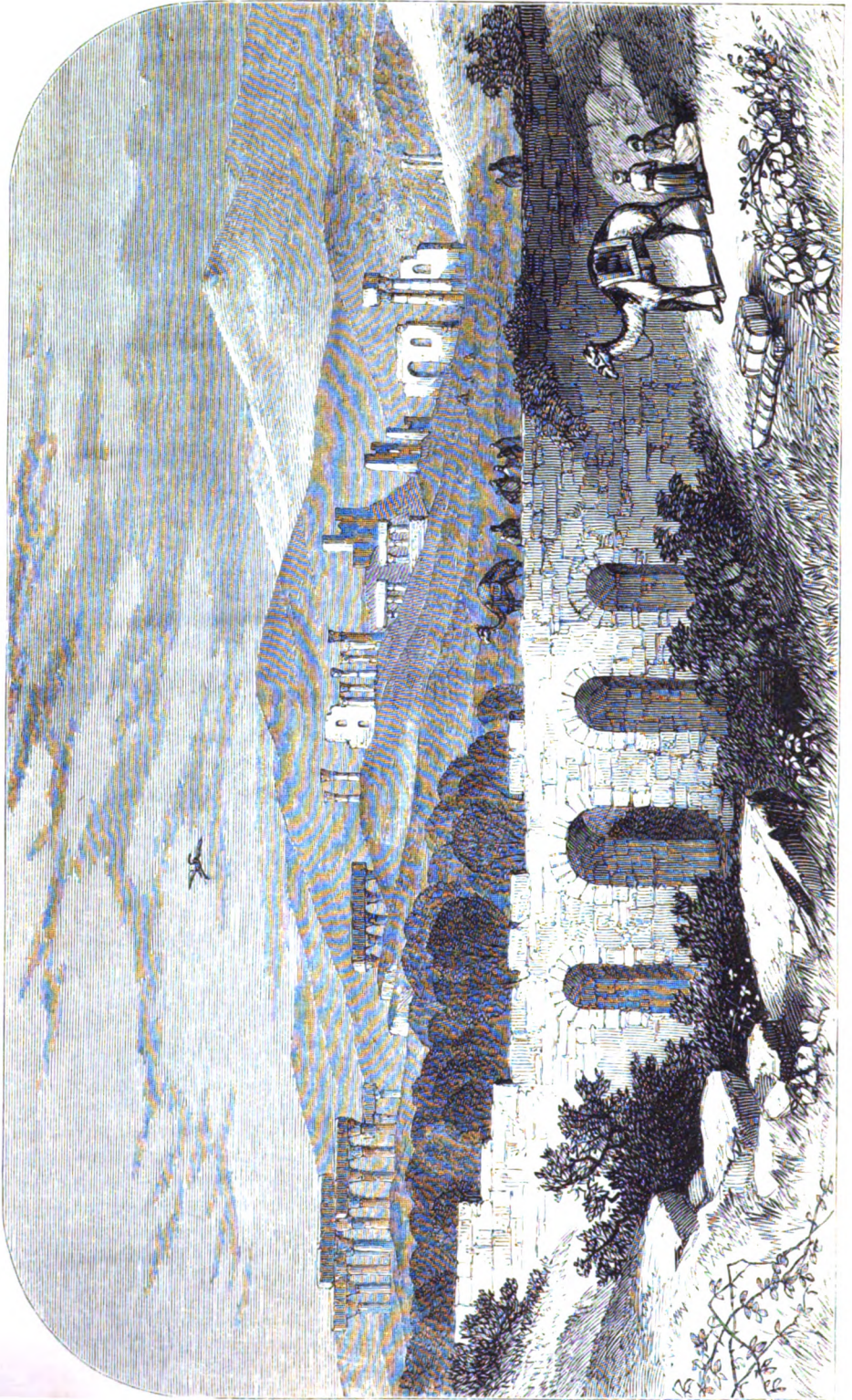
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THE RUINS OF MERASII, NEAR THE LAKE OF TIBERIAS.

Church Missionary Intelligencer.

THE FOUR WINDS OF THE EARTH.

“I SAW,” says the Apocalyptic writer, “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor any tree.”

It is singular that Bengel, in commenting on this passage, should say, “The winds in this passage denote the assuaging mitigations of threatening evils, for the holding of them back hurts.” But that depends entirely on the nature of the wind. If, indeed, it be such as the Bridegroom of the Church invites—“Awake, O north wind, and come thou south; blow upon my garden, that the spices may flow forth,” then, indeed, to hold back such would be hurtful. But if it were a tempestuous wind, such as that which caused Paul’s shipwreck, then to rein up that wind and put a restraint upon it until the ship had gained a harbour, would not have been to hurt, but to afford an opportunity of escape.

In this sense the Latin poet describes the winds as struggling to break forth that they might involve all things in confusion—

“Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit ac vinclis et carcere frænat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsa sedet Æolus
arce,
Sceptra tenens, mollitque animos et temperat
iras.
Ni faciat, maria, ac terras, cœlumque pro-
fundum
Quippe ferant rapidi secum verrantque per
auras.”

We agree, then, with Joseph Mede as to the meaning of the figure—“he saw angels which had power to restrain the winds, that is, the tempests of wars and calamities, out of which quarter of the world soever they should proceed, until it pleased God; but at his beck, if he should at any time give the signe, to give them libertie through the world: not the same angels with those of the trumpets, but which, at their sounding, should set at libertie those winds, one while out of this, another while out of that part of the world, for the wasting of the Roman estate. For the parable of winds with the prophets doth expresse warlike motions, and hostile inva-

sions, and violent assaults; as Jer. xlix. 36—‘I will bring upon Elam the four windes from the four quarters of heaven; and will scatter them towards all those windes,’ &c.”

We attempt not to interpret prophecy, or to assign to this prediction the particular event, or series of events, in which it finds its solution. That is not our province—

Sutor, ne supra crepidam.

It is better that each mind should limit itself to that department with which it is conversant, and on which, by research and application, it is best qualified to write.

For general purposes, however, the figure in the verse is available, and in the events of the present time we may find, if not a fulfilment, yet an assimilateness.

Since, on the plains of Waterloo, the power of the first Napoleon was broken, the prevailing feature of the nearly forty-eight years which have elapsed has been that of peace. There have been occasional interruptions and local disturbances, as in the Crimean war and the Italian campaigns; but these were of brief duration, and political affairs were tranquillized. But to perpetuate this peace appears with each year to become a work of increasing difficulty, and, as time advances, the winds seem to struggle more vehemently to escape from the restraints which have been placed upon them. Apprehensive of a coming strife, the nations of Europe, during the time of peace, have been preparing for war. Science has been occupying itself in devising new and formidable weapons of attack and defence, so much so, that the grand international exhibition of 1861 abounded with specimens of these formidable inventions; guns of prodigious weight, of great power and rapidity in emitting their deadly missiles, rifles of long range and of exquisite finish, met the eye on every side, and constituted one of the most prominent and striking features of the heterogeneous mass at this exhibition, whose legitimate object was to demonstrate the advantages which would accrue from peaceful intercourse among the nations. At an immense outlay, which has necessitated, in our country, a war-tax in the time of peace, armaments have been prepared; the entire machinery of war, both by land and sea, has undergone a change;

and now, mutually distrustful, the nations of Europe stand in the presence of each other armed to the teeth.

As the ideas which prevail on this subject are generally vague, and distinct information is requisite in order to a full realization of the ominous aspect of European affairs at this present time, we shall avail ourselves of a paper "On the military forces of the nations of Europe," published about two years and a half ago, in which the details have been very elaborately wrought out by the author, Captain M. Petrie, 14th Regiment Topographical Staff.*

"At the present time," observes Captain Petrie, "we can hardly be unconscious of the immense development which the warlike resources of each nation are receiving every day, and the great and growing importance attached to the naval and military element by the governments of every state in Europe; one nation striving to rival another in the extent and perfection of its armaments. Administrative talent was never so severely taxed to increase the *personnel* available for an army; and the powers of science and art are exerted in an equal proportion, to originate new implements of destruction, or to devise means of safety from their tremendous effects.

"Abroad, the mighty engine of the conscription extends its resistless grasp in every direction; whilst at home, the free youth of Britain respond to their country's call; the gleaming bayonet is a welcome ornament in the quiet hamlet or the mart of industry; and one smile of acknowledgment from a monarch whose securest home lies in the hearts of her people is deemed an ample reward for every exertion and fatigue.

"While the marshalling of men is proceeding thus, fresh fortresses are rising through the length and breadth of Europe; colossal walls of stone, and even of iron, with tortuous labyrinths of ditches, spread far and wide, in the endeavour to guard each point vulnerable to a foe.

"The ocean, once speckled with the white flowing canvas and tall masts of our wooden castles, in these days bears on its surface the huge smoking armadillo of iron, less picturesque, but more mischievous; and, when we come to the workshop, we find mechanical contrivance no longer limited to the crude weapons of a few years since, but creating structures whose vast proportions the Titans

might envy, yet whose delicacy of finish the most expert fairy could hardly excel."

The map of Europe is then referred to, divided as it is at the present moment "into fifty-two separate kingdoms and states, the largest of which is Russia, and the smallest the little republic of Andorra, situated amidst the snowy peaks of the Pyrenees;" and of these there are now six which may be classified as first-rate powers—Austria, Prussia, Russia, France, Italy, and Great Britain.

The military establishments of these great powers are next passed in review. These statistics, as unsuitable to the pages of this periodical, we shall not introduce. Referring such of our readers as may desire to investigate them, to Captain Petrie's article, we proceed to state the general results, which suffice to show the magnitude of the war elements in the midst of which we live—

States.	Available force.
Austria	740,000
Prussia	719,092
Russia	850,000
Italy	400,000
France	626,482
German Confederation	268,194
	3,603,768

The four great kingdoms, Austria, Prussia, Russia, and Italy, two years and an half ago had the following totals actually under arms—

Austria	564,211
Prussia	359,479
Russia	670,523
France	626,482
	2,220,695

Let it be remembered, then, that, omitting the consideration of Denmark and the Scandinavian kingdoms to the north, and of Great Britain, Holland, and Belgium, to the north-west, as kingdoms who desire peace, and maintain only such armaments as are necessary for defensive purposes; also of Spain and Portugal to the south-west, and Turkey and Greece to the south-east, as kingdoms whose internal state is such as to render any thing like aggressive action on their part impracticable; the great nations, already referred to, in case of an outbreak of war, have at their disposal, for such purposes, no less than a grand total of three millions and a half, or upwards, and that four of them had actually under arms, two years and a half ago, not less than 2,220,000 men.

Who can count up the cost of these armaments; the weight with which they press on the financial prosperity of nations; the

* Published in the "Journal of the Royal United-Service Institution," June 1861.

necessity which arises of onerous taxation, and the social suffering which is the result of this? Even our own country, which so earnestly desires peace, is compelled to a great outlay, which she would willingly forego, on Armstrong guns and forts, on iron-clads and iron vessels, and all the improved appliances of offensive and defensive warfare, that she may not be found, at an unexpected crisis, unprepared, and unable to defend herself. Can we be surprised that the financial position of the continental nations is, in a greater or less measure, one of embarrassment, so that loans become requisite, and much skill required so to relieve the state machinery of the superincumbent weight as to enable it to move forward? Thus the financial report of France, just published, shows a deficit not far from forty millions sterling; and how has this occurred? The harvest of the past summer has been an abundant one, and the trade of the empire is good. "The chief cause of this deficit is not this or that enterprise, though involving the transport of armies across the ocean, and their maintenance in inhospitable and half-ruined territories; it is not the pulling down and building up which is going on in every part of France; the splendour of the Court adds but a trifle to it. It is the permanent yearly cost of a great army and navy that weighs on the resources of France, and prevents the country, in spite of a vastly-extended commerce, from keeping pace with the increase of expenditure."* Austria is in a similar position, labouring under a financial deficit, with which she is necessitated to grapple vigorously, and to come into the market for a loan.

Why then, it may well be asked, are these great standing armies maintained at a cost greater far than the nations can afford? Why are they not reduced and finally abandoned? Who will set the example, and commence that retrograde proceeding? But in what have they originated and what has called them forth? In a wide-prevailing apprehensiveness of the rapid approach of some great crisis, for which each nation feels it necessary to be prepared. And why this fear? The foundations of European society are charged with volcanic agencies, and every now and then shocks are felt which are regarded as the precursors of a great earthquake. The subject millions desire more constitutional liberty, and appear to think that this, if conceded, would prove a remedy for various ills under which they suffer. The rulers fear to

concede it, and endeavour to repress that which, if otherwise dealt with, might prove too strong for them. Races claim to have a distinct national existence. Some of them, during the long lapse of previous wars and revolutions, have become subdivided and apportioned to different rulers: these now affect each other, and endeavour to reunite. Lombardy, under the sceptre of Austria, affected Italy, and Venetia does so now. Poland struggles under the iron heel of Russia. Holstein, under the Danish sceptre, affects Germany. Nations ill-consolidated at home fear the more aggression from without. The French empire, itself the offspring of revolutionary action, is regarded as, from its very nature, necessitated to sympathize with the aspirations of races desiring to choose their own ruler, and create for themselves new governments. Lombardy affected Italy, and France helped her to break her chains. Napoleon III. has said, *L'empire est la paix*, but the question is, whatever be his own personal wishes on the subject, has he the power to realize the promise, and when the winds become refractory, will he be able to restrain them?

In the presence of so many causes for solicitude, so much uncertainty as to the future, can we hope to see these armaments broken up? Impossible. Prepared as they are for action—each sovereign, proud of his armed host, and persuaded that, when brought into the field, its momentum must prove irresistible—officers and soldiers, alike wearied of inaction, and eager for active service—there is no security for the maintenance of peace, not for a single year.

So ominous is the aspect of affairs, that the French emperor, in his recent speech to the Chambers, directs attention to it, and summons the nations of Europe, as they would escape a common danger, to unite in a great effort for the maintenance of peace. The treaties of 1815, in his opinion, have become attenuated and feeble, and must soon yield to the force of the winds which they have so long resisted. For these, if they are to be prevented from hurting the earth and the sea, new chains must be forged, new treaties ratified, new arrangements made. What is the language which he uses? Speaking of the ineffectual effort made by France, England, and Austria, to persuade the Cabinet of St. Petersburg in the matter of Poland, he then proceeds—

"Unhappily, our disinterested counsels have been interpreted as an intimidation, and the course of England, Austria, and France, in place of putting a stop to the conflict, has

* Times of December 4, 1863.

only embittered it. On both sides excesses are committed which, in the name of humanity, are equally to be deplored. What remains to be done? Are we reduced to the only alternative of war or silence? No. Without resorting to arms, and without being silenced, one means remains to us. That is, to submit the Polish cause to a European tribunal. Russia has already declared that a Conference, in which all the other questions which agitate Europe would be discussed, would in nothing wound her dignity. Let us take note of this declaration. May it serve to extinguish, once for all, the ferment of disorders ready to burst out on all sides; and from the disquiet of Europe, everywhere agitated by the elements of dissolution, may there spring up a new era of order and peace! Is not the moment come to reconstruct upon a new basis the edifice undermined by time and destroyed piecemeal by revolutions? Is it not urgent to reorganize by new conventions what is irrevocably accomplished, and to carry out by common agreement what the peace of the world demands? The treaties of 1815 have ceased to exist. The force of events has overturned them, or tends to overturn them, almost everywhere. They have been broken in Greece, in Belgium, in France, in Italy, and upon the Danube. Germany agitates to change them; England has generously modified them by the cession of the Ionian Islands, and Russia tramples them under foot at Warsaw. In the midst of this successive alteration of the fundamental European pact, ardent passions are excited, and at the south, as at the north, powerful interests demand a solution. What, then, can be more legitimate and more sensible than to assemble the Powers of Europe in a Congress in which self-interests and resistance would disappear before a supreme arbitration? What more conformable to the ideas of the epoch, to the wishes of the greatest number, than to address the conscience, the reason of statesmen of all countries, and say to them—'The prejudices, the rancour which divide us, have they not already lasted too long? Shall the jealous rivalries of the great Powers hinder for ever the progress of civilization? Shall we always cherish mutual distrust by exaggerated armaments? Shall our most precious resources be indefinitely exhausted in a vain display of our forces? Shall we eternally maintain a state which is neither peace with its security nor war with its chances of success? Let us no longer give a factitious importance to the subversive spirit of extreme parties in opposing, by narrow cal-

culations, the legitimate aspirations of peoples. Let us have the courage to substitute for a diseased and precarious condition a stable and regular situation, although it should cost us sacrifices. Let us meet together without a preconceived system, without exclusive ambition, animated by the sole thought of establishing an order of things founded henceforth on the well-understood interest of sovereigns and peoples?' This appeal, I believe, will be understood by all: a refusal would lead to the supposition of the existence of secret projects which shun the light of day. But although the proposition should not be unanimously agreed to, it would have the immense advantage of having indicated to Europe where lies danger, where lies safety. Two paths are open. The one conducts to progress by conciliation and peace; the other, sooner or later, leads fatally to war by the obstinate maintenance of a past which is rolling away."

That Congress England has declined to join, because, according to her convictions, instead of averting, it would only precipitate a catastrophe. But whichever be the correct view, this on all sides is acknowledged, that the danger is imminent—a danger, assuredly not lessened, but very seriously aggravated by the fact, that France and England have decided so diversely as to the measures which may be requisite to maintain the peace of Europe. What new combinations may arise, as the result of this divergence, it is impossible to foretell; but they may be such as to eventuate a crisis, and decide the future of Europe.

The winds are struggling to break loose; they are doing so with increasing vehemence. How much longer shall they be retained?

The long peace which has prevailed since 1815 has been a memorable period in the history of our world. It has been rendered such by the revival of true religion, especially in our country—a movement whose healthfulness and reality, as contra-distinguished from mere effervescence and temporary excitement, has been evidenced by the energetic action with which it has laboured to promote the instruction and salvation of our fellowmen at home and abroad. And we contend that such efforts must be simultaneous; that they must go on together, or not at all; that any enfeebling in the action of the one must be followed by a corresponding declension in the other, because, in whichever branch of effort that declension first takes place, it evidences a diminution in the vitality of the common root from which they spring, and by which they are sustained, viz. that of home

devotedness; and therefore that all advocacy which seeks to obtain increased help for home work by disparaging foreign work, or *vice versa*, is unworthy of attention, and, unless so dealt with, hurts both interests alike. Much has been done at home; organizations of every possible variety for promoting the temporal and spiritual welfare of our fellow-countrymen have been brought into action, and are zealously at work; while abroad the angel has been flying "in the midst of heaven, having the everlasting Gospel to preach unto all that dwell on the earth, and to every nation, and kindred, and tongue, and people." Every section of orthodox Christianity amongst us has put forth its Missionary agency, and, obedient to the command of Christ, has its representatives on the great field of Missions. And wherever the Gospel has been taught a blessing has been bestowed. There has been, in this respect, no restrictedness. The ultra-churchman and the ultra-dissenter, each excommunicating the other, claims that the divine recognition attaches to himself alone; but the stubborn evidence of facts convicts each alike of presumption and of folly. By whomsoever Christ is preached, his own words are verified—"I, if I be lifted up, will draw all men unto me," and the Gospel, through the channel of each new tongue which has been won over to its service, proves itself to be "the power of God to salvation to every one that believeth." Thus results have been yielded of great importance. Christianity, in its true scriptural character, has been transplanted to distant lands, and there it has taken root, and, reproducing itself, has become indigenous. The time of peace has facilitated, to an immense extent, such movements; and although all has not been done during this favourable period that might have been, yet have we reason to thank God that so much has been accomplished. While the four angels, standing on the four corners of the earth, have been holding the four winds of the earth, another angel, having the seal of the living God, has been sealing the servants of God on their foreheads.

Is there reason to fear that this prolonged peace may be drawing to its close, and that the earthquake which commenced with the French revolution of 1792, and the repeated shocks of which continued to be felt until the termi-

nation of the reign of the first Napoleon, may be about to resume its destructive action?

Then is there the more need of energetic effort while it still lasts. There are now facilities for the zealous prosecution of the same services which others initiated, and which we are summoned to carry on. Those facilities may soon be lost, and our work have to be pursued amidst the greatest difficulties. The position of this country might become one of isolation. In her efforts to remain at peace, and avoid entangling herself in continental wars, she may bring upon herself the anger of the nations, and, as once before, find herself left alone to bear the fury of the storm. Her numerous colonies may be exposed to the sudden attacks of the invader, and, isolated from the mother country, be compelled to defend themselves. New Zealand colonists may then too late regret that the Maori had been so dealt with, as to make him an enemy, instead of securing him as a friend. The ships of commerce may no longer be able each to pursue its peaceful way over the deep; the time of convoys may return, and the merchant vessel be compelled to seek the protection of ships of war. Great demands may require to be made on the national finances, and the resources of England be strained to the uttermost. Private individuals, with the same disposition, may no longer have the same means at their disposal, and the funds of all existing organizations may proportionably suffer. It may not be so; but the storm-signal is aloft, and it is our duty to prepare for it. "While we have opportunity, let us do good to all men." We have now that opportunity; let us use it: and "whatever our hand finds to do, let us do it with all our might." In the prayerful, diligent discharge of our varied duties we shall be prepared for the future, whatever be its character, and find the promise made good, "As thy days, so shall thy strength be." Then, should the storm come, we shall not be alone in it. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

TRADE BETWEEN KURRACHEE AND CENTRAL ASIA.

(From the "Friend of India.")

NOTHING can be more full of hope for our influence in Central Asia, as opposed to that of Russian traders, than the attention which has been devoted by the public, and the expeditions which have been planned or sent forth by the Government, to countries which have been ignored, except by the sportsman, since the war in Afghanistan. So disastrous was that war in itself and in its consequences to our prestige, that in our detestation of the policy of which it was the fruit, we overlooked the fact, that where it was folly to conquer as soldiers, it was the highest wisdom to acquire supremacy as traders. The spread of small colonies of Englishmen along the Himalayan slopes; the impetus given to the cultivation of tea; the conquest of Peking, the suzerain of the Mongolian tribes; and the imperious demands of geographical science, have all united to force on the Government of India, and the authorities of Pegu and the Punjab, the importance of establishing commercial relations with Central Asia. Accordingly, beginning at the far east, Dr. Williams is now attempting to induce the somewhat suspicious and selfish King of Burmah to allow him to penetrate, by way of Bamo, into Yunnan, and the unknown south-west provinces of China. Our expedition to Tumloong, and recent treaty with Sikkim, has opened up a path by which the traders of Lassa may communicate with the planters of Darjeeling. Next April, when the snows begin to melt, Captain Smyth and a party of officers, better equipped than any exploring expedition which has ever visited little known regions, will start from Almora, through the Niti Pass into the heart of Thibet. The immediate results of these expeditions may be chiefly scientific, but their permanent effects will be of a commercial character.

Nor are the Punjab authorities less anxious to attract to the Indus and Kurrachee the trade of Western Thibet and Afghanistan. Sir Robert Montgomery has been for some time collecting information which will enable him to establish great fairs, where the merchants of Central Asia may exchange their wares for English manufactures, instead of wearily carrying them to Bombay and Calcutta, thousands of miles, or preferring the far-off markets and inferior articles on the southern frontier of Russia. The subject is, however, beset with difficulties of both a practical and theoretical kind, which start up the more closely it is ex-

amined. The Afghan traders, like most Asiatics, have no idea of the value of time, and are somewhat indifferent about a speedy sale of their goods. They leave their hills at the end of the hot weather, and have no intention of returning till the next warm season. By long journeys they gratify the nomadic instincts which have never left them, and, in many cases, would rather go to Calcutta than be arrested at Mooltan. Then political economy urges, that in a country like India, where transit duties are abolished, and which is under one Government, trade had better be left to itself. Whatever amount of truth there may be in these objections to a system of fairs which is essentially Asiatic, and which Russia has carried out so satisfactorily with the very people to whom we propose to offer greater advantages, we must remember that what is now desired by both Indian and Afghan traders is a knowledge of each other's wants and capabilities. This an experimental fair would supply, the action of which will be materially assisted by the railway from Kurrachee to Kotree, and the steam flotilla on the Indus. The line between Umritsur and Lahore, and that between Lahore and Mooltan will subserve the same object.

The Afghan trade, if not injured by internal complications, is most promising. The duties taken by the late Dost were by no means prohibitive. The Pohindias are precisely the kind of carriers required, accustomed to the long tedious travelling, and ready to fight with any tribe which may attack them in the way. But the Cashmere commerce is in a state much less satisfactory. Maharajah Runbeer Singh, like Mehemet Ali, wishes to become the sole merchant in his dominions. His customs' duties are pitched extravagantly high, and the proceeds form part of the capital with which he speculates. The present regulation is, that all imported goods from India must go first to Jummo, where they pay an enormous duty, which clears them to Shrinugur. If they are sent beyond that place, they again pay a second duty at about the same excessive rate. The consequence is, that few imported goods or British fabrics pass beyond Shrinugur, although the road is good from thence to Leh—the great *entrepôt* at which unite the lines of trade from India, Eastern Turkistan, Western China, and Thibet. The duties taken at Leh, which is also in the Maharajah's dominions, are very moderate.

In fact, goods which have already paid at Shrinugur, pay at Ladakh only at a nominal rate. Goods, however, from any other direction pay a higher tax, but still one far lower than is exacted at Jummoo and Shrinugur. The result is, that British traders who have dealings with Yarkand, rather than run the gauntlet through the interior custom-houses, leave their own territory on the Kooloo border, and go to Leh over the lofty passes between the Chenab and Indus, a far more difficult route than that from Shrinugur. This traffic, however, is still very small, and the fine wool from Yarkand is not allowed to

leave the Cashmere territory. There is no doubt that the trade has been declining for some years, and now that we are endeavouring, though not with the expedition which might be wished for, to complete our communications with the sea-board, easy and unimpeded access to the markets beyond the mountain frontiers becomes indispensable. Looking to the much greater distance which the Russian manufactures have to be carried by land from the shores of the Caspian, it is humiliating to know that these are in possession of the bazaars of Eastern Turkistan to the exclusion of our own.

WHAT OUR MISSIONS NEED AT THE PRESENT MOMENT.

AND what is it, we may ask, which our Missions at the present moment most require? There are many requisites which might be enumerated; but there is one especially.

Let us consider the state of our Missions, the portions of the wide field of this world, where our Missionaries, in the providence of God, have been led to labour.

They are widely dispersed, and many of them have been long under cultivation; nor have these prolonged labours been without results. The blessing has far exceeded the measure of efforts which has been expended, and the seed sown has yielded, some thirty, some sixty, and some an hundredfold.

If Sierra Leone proved to be at times the white man's grave, and numerous Missionaries laid down their lives there, yet have they not laboured in vain, nor spent their strength for nought. Their self-denial prepared the way, and others have entered into their labours. One has sowed, and another reaps the harvest; but the Lord is glorified, and He will take care that both he that soweth and he that reapeth shall rejoice together. Our native Christians in Sierra Leone have risen out of childhood into the position of a self-supporting church, provided with a native ministry, and addressing itself with increasing energy to the evangelization of the native tribes in the vicinity of the colony.

India, too, is full of encouragement. There, also, native churches are ripening to maturity, and hastening to occupy the same position with the church of Sierra Leone. Through the instrumentality of the Church Missionary Society, the church of England, in its true character of a church which is scriptural and evangelical, has been reproduced among the heathen, and in various quarters co-operative

churches are coming into action to strengthen our hands, and assist us in the great work of preaching the Gospel to the heathen.

And this indicates one urgent requirement at the present moment. We want Missionaries; not stationary men, taking up a fixed centre, and circumscribing their efforts within a limited circle, but men of large hearts, and intent upon enlarged efforts, who will go on and lead the way, setting an example of enterprising devotedness to the Christian churches they have left behind, and inviting them to help the movement on by native means and native men. Shall the church of Christ suffer in comparison with the world, and be found inferior in energy at the present time? Shall scientific men go forward boldly, and, adventuring themselves into unknown districts, place themselves, as Capts. Speke and Grant have done, in the hands of native kings and rulers of savage people, and far from home and home influence, where the name of Englishman afforded no protection? Shall they brave incredible hardships, nor desist until they had solved the mystery which had led them forth, the investigation of the northern limits of the great Nyanza sea, and its identification as the sources of the Nile? Shall others brave the arid desolation of the Australian continent, and, at the risk of their lives, penetrate its mysteries, and amongst men of Missionary action shall there be no enterprise? Shall nothing be done until every danger has been removed out of the way; until ample supplies have been provided, and personal safety, according to earthly calculations, been secured? We advocate no rash proceedings, but we want, at the present time, men of energetic stamp, and bold to go forward; men who, when timid friends would hold them back,

are ready to break through such detentions in the spirit of Paul,—“What mean you to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem in the name of the Lord Jesus.”

Such men have not been wanting in the annals of modern Missions—too many, blessed be God, to make it possible to reckon them up. Such were Matthew and Christian Stach, who, when asked how they proposed to maintain themselves in Greenland, replied that they intended to build a house and cultivate the ground; and, when informed by Count Pless that there was no wood in the country fit for building, had a ready answer to give—“Then we will dig a cave in the earth, and dwell there.” Such was David Brainerd, who writes, in a letter to his brother, “I live in the most lonely melancholy desert. My lodging is a little heap of straw, laid upon some boards a little way from the ground, for it is a long room without any floor that I lodge in. I am forced to go or send ten or fifteen miles for all the bread I eat, and sometimes it is mouldy and sour before I eat it.” And again, “I had to travel day and night, in stormy and severe weather, though very ill and full of pain; was almost outdone by the extreme fatigue and wet, and with falling into a river.”

Supply the Lord vouchsafe to us a large supply of faithful men, and some, especially, of signal intrepidity. When, in the time of action, troops have hesitated, one bold man has changed the aspect of the day. Snatching a standard from the hands of one who was content to remain undistinguished in the ranks, he has rushed forward into the midst of danger, and, undeterred by the fast-falling shot of the enemy, has pressed forward until the flag, of which he is the bearer, has been seen planted on some elevated spot. There, on that spot, he falls; but not before his example has encouraged the brave, and shamed even the coward into action; and the simultaneous cheer which breaks from his comrades, as they rush on, is the avowal of their determination not to pause until they have gained anon the spot where he so nobly died. He hears and recognises that shout, and to gain that object he thinks his life well expended. And these poor, short lives of ours, shall we be too chary of them in the grand cause of Christ and his Gospel? To open a way into a new territory, to know that we have awakened new interest in the breasts of our fellow-Christians at home, that they have determinately taken up the work which we had so much at heart, and that there will be no faltering, no flagging,

until the end has been gained, this surely is worth a life, expended upon the guarantee which Jesus gives in his own words—“He that loseth his life for my sake shall keep it unto life eternal.”

But there is more than this. These Missionary movements are the objects of Satan's deadliest malice. They are aggressions upon his kingdom. From the first he has withstood them by every device within his power. He has endeavoured to strangle them in their birth, and, but that the Lord upheld them, they must have been crushed in their very initiative and cast out. That they should have obtained a footing in his territories, and, notwithstanding his ceaseless efforts, established themselves there, and, from weak Missions grown up into strong ones, obtaining such influence as to induce many of his most devoted subjects to change their minds, and seek at the hands of the true God deliverance from his yoke—this has been grievous to him. But this is his characteristic, and in this we may imitate him, that, under no circumstances, does he ever relax his efforts, or give up his cause as hopeless. If, as he is well aware, he cannot eventually succeed, he will meanwhile do all the mischief that he can. He never gives up the individual Christian, as one whom it is useless any longer to approach. So long as he is on the battle-field he will molest him, and to the last encourages himself in the hope that, however advanced he may be, he may yet succeed in doing him a serious injury. And so in Missionary action. The most advanced Mission is not secure from his assaults, and there needs the exercise of constant vigilance. The watchman must still wake and prayer continue to ascend, that the Lord may keep the city.

Christians at home who have made various sacrifices to carry on this work must hold themselves ready to be called upon for still further sacrifices. They have given up to it their time and energy, and have grown old and grey-headed in its service. They have given up to it their sons and daughters, and these have gone forth, many of them, and, on the distant field, have laid down their lives; they have given of their means, not merely of their abundance, but of their poverty, and have denied themselves of absolute necessities that they might help on the evangelization of the heathen. But they must expect to be brought to this point, to see Missions which had healthfully developed themselves, where many a glorious conquest had been achieved, and which, perhaps, they had considered as having so

outgrown the devices of the enemy that they need no longer be anxious about them, but, to a great extent, transfer their solicitude from them to younger and weaker Missions—these very Missions fearfully imperilled and cast into all the uncertainty of their earlier days; and then comes the trial, how many Jacobs are there among them, men who, in such a crisis, feel themselves summoned to a conflict of prayer, to wrestle with God not merely in union with others, but each alone and by himself with God, bearing the mission in his heart, like Joshua, when he stood before the Lord, and Satan stood at his right hand to resist him; like Moses on the top of the mount, holding up his hands that Israel might prevail with Amalek, until they were so heavy that Aaron and Hur stayed them up.

Several of our Missions are at this moment in circumstances of such serious trial. New Zealand is in the travail of a great crisis. The results of long and earnest labour are in jeopardy. We had hoped the native race had been saved from the dangers attendant on colonization; that, sustained by the power of Christianity during the weakness of a transition state, they had made the change from barbarism to civilization, in its essential elements at least, and that the Maori would continue to live, and that in unity, with the white man. We had hoped the native had so thoroughly put off his savage nature, that, even under circumstances of the greatest provocation, it would not be resumed.

That the Maori has been unfairly, nay, unjustly treated, is undoubted, and that if, instead of being shut out from all the advantages of the colonial constitution, he had been frankly dealt with, welcomed within its limits, and admitted to the privileges as well as the duties and responsibilities of a British subject, the Maori people would have shown themselves considerate to the colonist and loyal to the Crown, cannot be doubted. Unhappily they have not been so dealt with, and unhappily the provocation they have received has resuscitated to a considerable extent the old savage, who, when he went to war, dealt treacherously, and cut off the weak and defenceless as he had opportunity. We must speak the truth. We cannot defend the colonial procedure as to the past, nor even in all that is going forward at the present moment, but neither can we excuse the Maori. We can well understand what it is that has happened. As in other countries in turbulent times, the worst part of the native element has risen to the surface, and has got for a time influence and power.

Other men, who would have moderated the impetuosity of human passions, have been overpowered, and compelled to yield to the general irritation. But this is precisely that in respect to which we feel disappointed. When murders were committed, we did think that the disgust of such atrocities would have been stronger in the minds of all Christian men amongst them than any sense of national injury, and that, unless the murderers were punished, they would, at whatever cost, refuse to co-operate in the war-movement of their countrymen.

Now both parties are mutually exasperated: both have their wrongs, and both are resolved on satisfaction. The question of the confiscation of land unhappily thrown into the boiling cauldron has made it rage still more furiously, and now for the native it appears to be a life and death struggle: his retreat is cut off, and nothing is left but that he fight to the end.

Is not this the time for prayer? Is not this the great duty of the Church Missionary Society and its supporters at the present moment? Is there any thing else left that can be done? is there any thing so urgent, any thing so seasonable? Is the discouragement too great, so that we are hopeless to address ourselves to this needed duty? What, with Abbeokuta before us, and the answer to prayer that was conceded there? We asked for the preservation of that city, its people, the Missionaries and their flocks; nay, we did more, we asked that this preservation might be obtained without collision, without bloodshed; and, special as that petition was, it was specially and remarkably answered. And why should it surprise us? For is not this "the confidence that we have in Him, that if we ask any thing according to his will, He heareth us; and if we know that He hear us, whatsoever we ask, we have the petitions that we desired of Him." May we not then ask that the war in New Zealand may be stayed, and peace be restored before serious losses be inflicted? Would it be too much to expect that, even in the case of the civil war in the United States, prayer would be effectual? How much more in the case of the New-Zealand war, where the controversy has arisen, not respecting some complex social question like slaveholding, the roots of which were planted with the very foundations of American society, but a dispute about land, which only requires an equitable adjustment to be set at rest for ever.

Friends throughout the country are feeling the necessity of special prayer to Him who has all power given to Him in heaven and in

earth, that He would hush to rest these angry winds and waves. Sure we are of this, that if the war be prosecuted until the Maoris be crushed by the power of the British arm, when too late the colonists will themselves regret it. A great wrong perpetrated will be buried amidst the foundations of their national existence, and eventually it must work out in retributive dispensations.

The following prayers for New Zealand have been drawn up by the Rev. C. S. Harrington, curate of Herstmonceux, and have been forwarded to the editor by the Rev. Thomas Vores, of Hastings, in the hope that they might possibly be introduced into one of the Church Missionary Society's publications. In expressing this wish, he adds one sentence—"Prayer for the sorely-trying New-Zealand church is, at this terrible crisis, our only resource." Truly it is so, and we publish the prayers drawn up by Mr. Harrington, in the hope that many, many of God's people throughout this land, believing in the efficacy of prayer, will remit this matter, which has gone beyond the interference of man, to the interference of God.

I.

"Oh! Almighty God, who, for the chastisement of our sins and for the drawing out of our faith, hast suffered war once more to break out in our dominions, give us grace, we beseech Thee, to 'Hear the rod, and Who hath appointed it.' May we humble ourselves as a nation before Thee, and acknowledge our manifold transgressions. We have been lifted up with pride and vain-glory; we have been unthankful for Thy mercies, and have murmured at Thy providences; we have disregarded Thy holy Sabbath, and have sought to cast Thine easy yoke away from us; we have been covetous and selfish, distrustful, earthly-minded, lovers of pleasure more than lovers of God. For all these things, O God, we humbly ask Thy forgiveness. Renew us by Thy Holy Spirit, and make us truly a praise and a glory in the earth, through Jesus Christ our Lord. Amen."

II.

"Oh! merciful Father, we pray Thee of Thy goodness to stay the further spread of discord among those who should be living together peaceably as brethren. We implore Thy grace to make the natives contented with their lot, and to enlarge the hearts of our own countrymen towards them. Grant success to those who have the task allotted to them of restoring order and preserving the lives of the helpless and unoffending: may

few fall; and may those who are called to lay down their lives for the common welfare be prepared for the hour of their departure. Give special wisdom, we entreat Thee, to the Governor, and to all who act in concert with him, that they may in all things do that which is right and fitting for the occasion, and may succeed in their efforts for the good of the people committed to their care, through Jesus Christ our Lord. Amen."

III.

"Blessed Lord, who hast wonderfully blessed the endeavours of Thy ministering servants during many years past, to bring the tribes of New Zealand from darkness into light, we earnestly beseech Thee that Thou wouldest be pleased still to sustain their faith and love amidst much trial and anxiety. May they know how to perform their several relative duties towards Thyself, their flocks, the surrounding heathen, and our own country and Government. Support and sanctify the Christian churches throughout the island, and make their example and influence to leaven the whole; and 'so stablish, strengthen, and settle,' we beseech Thee, the good 'things which remain,' that the Mission and church of New Zealand may yet be preserved as a monument of the Redeemer's grace and glory, through Jesus Christ our Lord. Amen."

There are other Missionary fields in the same position, where the derangements are such, that in their case also prayer is the only resource.

The Egbas of Abbeokuta have not become more pacifically inclined because of their preservation from a perilous conflict with Dahomey. They still war with Ibadan, and, considering themselves to be the party which has received the wrong, are yet too haughty to act upon their own national proverb, "He who forgives ends the dispute." Both parties are wearied of the war, yet neither will humble themselves to make the first advances; meanwhile the country is in a distracted state; the free action of Gospel truth is interfered with; and Satan takes advantage of the opportunity to perpetuate his yoke over the abject millions that so long have owned his sway.

China, also, is torn and bleeding under the effects of civil war. The neutral population, which care neither for Imperialists or Tæpings, suffer at the hands of both, and, as the tide of war ebbs to and fro, are alike ill-treated. Numbers have fled their homes, and have gone anywhither that affords the prospect of finding rest. Nor will our indi-

rect interference, nor the movements of an expedition which, although not sent out by, is yet sanctioned by the English Government, improve, nay, it will rather exasperate affairs.

Here, again, there is opportunity to come before the throne with supplication for the long-benighted and now sorrow-stricken land of Sinim. And we feel persuaded that, at the present time, he offers the most valuable contribution to the Mission work of the Society, who is found the most frequently engaged in earnest prayer. If this be employed, evils will be so dealt with as that good shall come out of them. It has been so

with the Indian mutiny. It was an overwhelming crisis; but it came so home, it touched so keenly, that it brought many to their knees, and the years which have elapsed since then have been years of extraordinary progress.

Such is the power of our God. He can make the devices of the enemy recoil upon himself, and, turning his own weapons on himself, employ them for the overthrow of the kingdom of darkness, and the establishment of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

THE ABORIGINAL GONDS.

THE Gonds are confessedly one of the aboriginal races of India, and in past times have been powerful and important. A considerable portion of them has been absorbed into, and amalgamated with, the Hindus and Mohammedans, as shown in a previous article;* but there are, besides, many who, in the pasturages and hilly jungles of Gondwana, retaining alike their national distinctiveness and their ancient superstitions, claim to be regarded as aboriginal Gonds, and present to the enterprising Missionary a special field of labour.

We may well compassionate them. They are sunk in superstitions, whose stern features partake of the gloomy wildness of their native glens, where of old they sought shelter from the sword of the invader, abandoning, to preserve their liberty, the open country, and burying themselves in inaccessible defiles, where the oppressor could not follow them.

On the Orissa side of Gondwana, the Missionaries there have decided on a more vigorous prosecution of Missionary work amongst the Gonds, and, with this object, have taken up a new station at Russellcondah, a town with a military cantonment on the north-western frontier of Ganjam, towards Orissa. They thus express their views and feelings in the presence of this new undertaking—

“The path that lies before us has never been trodden by a Missionary. But a few short years ago the country itself was little known. Their Meria sacrifice, a national institution with a barbarous ceremonial, had been offered to their dreaded goddess year by year, and yet the world outside, and a Chris-

tian Government but a few miles distant, were ignorant of the existence of the custom. The discovery was made in 1836. The Madras Government, when acquainted with the barbarous rite, determined to forbid it, and sought by various means to make its prohibition felt. No expense was spared, no labour grudged, in endeavouring to suppress the rite; and, by the blessing of Almighty God, those efforts have been signally triumphant. To-day that human sacrifice is dying out, except among the records of the past; and the Gond has found that the earth will yield her increase without his accustomed gifts of quivering flesh. During the past twenty-six years the Orissa Missionaries have not been indifferent or unaffected spectators of these humane measures. Many a rescued Meriah has been sheltered by them, and instructed in their schools. While labouring in the province of Orissa, often have they gazed upon the blue mountain range that skirts its western boundary, and sighed to see the day when Gondistan should be united to their Mission field, and its savage tribes be taught the truths of Jesus. They laboured, prayed, and waited, and not in vain; but serious obstacles prevented active measures being taken. The Gospel day for those wild tribes is now, we trust, dawning—a day, we fondly hope, that will be signalized by the rapid spread of Christian light and knowledge, and by the conversion of many to Christ. We would ‘expect great things from God, and attempt great things for Him.’ But perhaps success will not be rapid: Christian patience may be sorely tried from year to year, the Gospel triumphs few, and blessings on their way from heaven appear to linger. If so, we would be hopeful. The heart that beats within a Gond is dark and ignorant,

* Vide article on the Central Provinces in the October Intelligencer.

a very wilderness, like the trackless waste in which he hunts his game. In the latter the rankest vegetation grows up unobserved ; so in the former the lowest passions, with no purer thoughts to check them, are free from all restraint. This dense moral jungle has to be levelled, its soil prepared to receive the seed, and the early and latter rains must fall. But these antecedent labours are not done alone—we work together with our God. The preparations of the heart in man are from the Lord : we can sow and water, but He alone can give the increase. The Gonds are not so anxious to receive instruction as were the Red Karens in Burmah, though in many traits of character there is a resemblance.

“The Gond mythology is more circumscribed and rude than the host of contradictions written in the Hindu shastras ; but it is not the less tenable on that account. He has religious legends, which have become fainter and fainter by transmission through successive ages, but they are not utterly devoid of truth. Ideas of God as the Supreme, and man’s relation to Him as taught by inspiration, which are not included in the narrow circle of his hopes and fears, cast their broad shadows on them. The Meriah rite, though nothing less than murder, embodies his mysterious faith in the virtue of the most precious of oblations—human blood. With a ‘living sacrifice,’ ‘bought with a price,’ ‘without spot or blemish,’ he is quite familiar. To these essential truths great prominence is given in his sanguinary ritual. A diseased or maimed Meriah, or one in any way unclean, would be abhorrent to his deity, and hence his strenuous efforts to preserve its sanctity.”

In these observations we agree. As the eye glances over the superstitions, we catch indistinct traces of important truths, which have become perverted and developed into repulsive legends and practices. Yet still there is to be found in this rude and chaotic system the recognition of one God, the creator and the source of good ; of man’s fall through an evil agency ; of plans and purposes put forth by his creator for his recovery ; of a contradictory action interfering with the fulfilment of these purposes ; of the necessity of sacrifice and the shedding of blood in order to salvation. There are, undoubtedly, fundamental ideas of this kind pervading the system, but all in a perverted state, resembling the contorted strata, whose original position has been interfered with and broken up by disturbing forces, producing cracks and fissures which so interrupt

the primeval continuity as to render its tracing difficult, if not impossible.

Still, in Missionary action, these isolated points, which bear a remote similitude to truth, may be laid hold upon, and, familiar as they are to the minds of the natives, be used as the foundation of better instruction. Such admissions are not to be found in the elaborate systems of Hinduism and Buddhism. From each of these the idea of one supreme, eternal, and good God is entirely removed. The Vedanta merge the idea of God in Pantheism. According to the Vedanta, personality, or conscious individuality, is a conceit. None exists but one : man disembarrasses himself of a root of evil when he comes to a right understanding of the sentence, “That art thou,” *i.e.* “Thou—whosoever thou art—art the one.” Having advanced so far, let him change the “thou” into the first person, reflecting thus, “I am the one.” One step alone remains ; “he must finally get rid of the habit of making even *himself* an *object* of thought. There must be *no* object. What was previously the *subject* must now remain alone—an entity, a thought, a joy ; but these three being one only—the existent joy thought.”* The practical result of all this is to rid the man of the consciousness of personal responsibility, and of the disquietude connected with it. His eventual destination is assured : he merges into the divine essence, and there loses his seeming distinctiveness and individuality.

The Buddhist is either avowedly or practically atheistical. According to his philosophy, “worldly succession, external and mental, or physical and moral, is described as a concatenation of causes and effects in a continual round. From seed comes a germ, from this a branch, then a culm or stem, whence a leafy germ, out of which a bud, from which a blossom, and thence finally fruit. Where one is the other ensues. Yet the seed is not conscious of producing the germ, nor is this aware of coming from the seed ; and hence is inferred production without a thinking cause, and without a ruling providence. . . . Likewise in the moral world, where ignorance or error is, there is passion ; where error is not, neither is passion there. But they are unconscious of mutual relations.

“The Buddhists, like most other sects of Indian origin, propose for the grand object

* See Ballantyne’s “Christianity contrasted with Hindu Philosophy,” p. xxxvii.

to which man should aspire, the attainment of a final happy state, from which there is no return." Many terms are in use to express this, such as *amrita*, "immortality;" *apavarga*, "conclusion, completion, or abandonment;" *s'reyas*, "excellence;" *nih'sreyasa*, "assured excellence, perfection;" *caivalya*, "singleness;" *nih'sazana*, "exit, departure." But the term which the Buddhas, as well as Jains, more particularly affect, and which, however, is also used by the rest, is *nirvana*, "profound calm:" in its ordinary acceptation, as an adjective, it signifies "extinct," as a fire which is gone out; "set," as a luminary which has gone down; "defunct," as a saint who has passed away. Its etymology is from *ra*, "to blow as wind:" with the preposition *nir*, used in a negative sense, it means calm and unruffled. The notion which is attached to the word, in the acceptation now under consideration, is that of perfect apathy. It is a condition of unmixed tranquil happiness or ecstasy (*ananda*). Other terms, such as *suc'ha*, *moha*, &c., distinguish different degrees of pleasures, joy, delight. But a happy state of imperturbable apathy is "the ultimate bliss (*ananda*) to which an Indian aspires: in this the Jaina, as well as the Buddha, agrees with the orthodox Vedantin.

"Perpetual uninterrupted apathy can hardly be said to differ from eternal sleep. The notion of it as of a happy condition seems to be derived from the experience of ecstasies, or from that of profound sleep, from which a person awakes refreshed. The pleasant feeling is referred back to the period of actual repose. Accordingly, as I have had occasion to show in a previous essay, the Vedanta considers the individual soul to be temporarily, during the period of profound sleep, in the like condition of reunion with the supreme, which it permanently arrives at on its final emancipation from the body."†

Just in proportion as the mind is imbued with the philosophic principles of either of these systems will Christian truth be obstructed in its approaches to the man, and in their recondite subtleties will he gladly seek to hide himself from that clear light which, awakening him to his real condition as a sinner, and his great danger in consequence, convinces him that he needs a deliverance which neither Brahminism nor Buddhism can provide him with, but which the Gospel of Jesus propounds and places within his reach.

Hence those portions of the human race which have attained, like the people of India, or Ceylon, or China, a semi-civilization, and are shut up in elaborate systems of error, are more difficult of access than the wild tribes among whom traditional truths have been perverted into a gloomy demonolatry. While, therefore, we zealously urge forward our assaults upon the more prominent strongholds of Satan's kingdom, those portions of the defences which are less scientifically planned ought not to be neglected, because there also there are souls, immortal and of unspeakable value in the sight of God, which need to be liberated. There is also ground to hope, that where the popular superstitions are less elaborate, the work will be more rapid, and this is important because souls are rapidly perishing.

To resume the statement of the Orissa Missionaries—

"In the Gond villages near Russelcondah, and below the ghâts, there are several Meriahs who were once in our school at Berhampore or Cuttack. We hope to visit these villages frequently, when unable to go above the ghâts in the hot and rainy seasons. These Meriahs still retain considerable knowledge of the Scriptures, to which we can appeal: long has the seed lain buried in their hearts, but the reviving influence of the Holy Spirit will, we trust, render it effectual, and by a rich and expected harvest cheer us in our work.

"The rescued Meriahs in our schools and churches take a lively interest in the Mission. Some among them still love their native wilds; and though we fear they have not, as a class, the talents requisite for native preachers, we hope to find some among them who will be useful in the work. We have their prayers and sympathy, and this hopeful feature must not be overlooked.

"A native Christian with his wife, both rescued Meriahs from our new location, Berhampore, came to see us yesterday. They were returning from a visit to the latter's sister, a wild Gond living in a village near the ghâts, in the midst of an almost trackless jungle. The night before they left their friends and relatives they sat up until very late talking in their own mother-tongue of Jesus and his great salvation to them and the villagers who came to see them. 'All listened,' they remarked, 'asked hosts of questions, and wished us to sit and talk all night.' When leaving, that Gond Christian sister said to me, 'Papa, you must not think that preaching to them once or twice or thrice will be sufficient, and if they will not try to

† Colebrooke's "On the Religion of the Hindus," &c., p. 258.

understand, nor even listen, become disheartened. No; you must preach and pray, preach and pray, and God will give His blessing, and we can hope to meet our relatives in heaven.' This is striking counsel. Words like these from such a source might worthily become the motto of this Mission. 'Preach and pray, and God will give his blessing.' No Christian Mission upon earth can prosper, however ample its funds, without incessant labour, earnest prayer, and the blessing of God."

One extract more we introduce—

"An important tour was taken by three of the native preachers—Ghanu Shyam, Pursua, and Paul—as far as Sumbulpore, which occupied six weeks, and on which the Gospel was preached in scores of villages in the jungle, and tracts and Gospels left to witness for Christ when their voices could no longer be heard. At some of the markets visited on this journey they met with Gonds as well as Uriyas, and Paul was able to explain to them, though imperfectly, the Gospel message; and Ghanu Shyam, in his report of the tour, says, that, as he saw them, the gracious words of Christ occurred to his mind—words, we may add, which, in the all-comprehensive mind of the Redeemer, embraced these rude barbarians as well as all the other idolatrous tribes from which His flock will be gathered—'Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.' Our native brother adds, 'Oh, when shall this promise be fulfilled, and our blessed Saviour's name be praised by every mouth?'"

On the western sides of the mountains of Gondwana, the Gonds wander down into the plain country, and have attracted at Jubbulpore the attention of our Missionary, Mr. Champion. Some extracts from a recent journal will suffice to show that he is putting forth efforts in their behalf.

"I set forth on a tour to Mandla, for which place I started at the end of December. My object was to learn as much as possible about the Gonds, and to ascertain what would be the best position, and the prospects of a Mission among them. We visited as many villages as possible, but these were comparatively few, on account of the distance of the villages from the road, and the impossibility of finding them without the assistance of a guide. These houseless people have withdrawn from the main road on account of the oppression they experienced from travellers, servants, &c. Their timidity, at first put an obstacle in our way, but

we soon established ourselves in their good opinion, and they then became most free and confidential in the trust they reposed in us, gladly welcomed us to their villages, listened with much attention (especially to reading in their own language), and came to our tents to see us. On this occasion we preached several times in Mandla, and also in the neighbouring villages.

"I now give but a general outline of my visits to the Gond villages, as I intend to speak of the matter separately hereafter.

"Dec. 30, 1862—Began the ascent of the hills which form the commencement of the jungle, leaving the fertile but flat and uninteresting plain behind. In the early morning it was bitterly cold. The road was very bad, in fact, almost impassable for carts. The consequence was, that while I got to the end of the stage by eleven o'clock, my tents, breakfast, &c., did not arrive till five P.M. My catechists, however, gave me some of their own bread, which they were able to make, as they had flour with them. Hills and woods all round. No sign of human habitation.

"Dec. 31—Came on to Dhanwoi. Again no village was to be seen from the road. My own servant gave an example of the oppression to which the villagers are subject. I sent him into the village of Dhanwoi, telling him to call the headman to me, in order that there might be no dispute. After some delay he returned with six or eight coolies, bringing grass, wood, &c. When I went out to talk to the people, the kotwal, or watch of the village, complained that he had been beaten, and showed the mark of a severe blow on the leg. He had secured a small quantity of milk for me, but my servant wanted to drink it himself, and, on the kotwal's resisting, he gave him a blow with a stick. I gave him a severe scolding, and took care to send him no more to seek supplies.

"Jan. 1, 1863—A happy new-year's day, though I am here alone in the jungle, and my only friends two native Christians. I went to two Gond villages, and was well received by the Gonds. There is something in these people which calls forth all my English sympathies, and makes me feel as if I were going among our own English peasantry. At the second village (Bigadhari), about five miles of very bad and stony ground from the road, they warmly promised to come to my tent to-morrow. We shall see.

"Jan. 2—Waited till eleven o'clock, but the Gonds did not come. Breakfasted, and called a guide to take us to a village to

the south. Was much surprised to find the villagers about, and the village lanes clean swept. I afterwards learned that some of the inhabitants had seen our guide in the morning, and he had told them that perhaps the Sahib will come to your village to-day. They asked him if I was bent on any oppression, and he replied that I only caused them to hear. They then returned, swept their village, and waited in to see me. My two catechists both read and preached to them in Hindi, and they listened attentively and with approval. When they were told how they should worship God, and that it was his will they should rest on the Sabbath-day, the kotwal called out to the people to listen and obey. The most interesting scene, however, occurred when I began to read the parable of the prodigal son in the Gonds' own language. Tired as they were by an hour and a half listening, and in spite of the imperfections of my reading, they brightened up, and listened literally with eyes and mouth wide open. One or two of the sharper men translated what I read back into Hindi, and thereby I knew that they understood what I read. Some of them promised to come to my tent the next day.

"On my return I was pleased to find that the Bigadhari people were true to their word, and that seven had come to see me. I was sorry that their being late was the cause of my missing them.

"Jan. 3.—Sent my things on, and waited for my Gond friends of yesterday. At length they came. I attempted, by their aid, to translate a part of Matt. vi., but fear it was a failure. I explained again to them the great love of God in sending his Son, and left them, in the earnest hope that the good seed may yet spring up.

"The driver of the buffaloes was ill, and the buffaloes gave so much trouble, continually lying down, that we did not reach our stage till eight o'clock P.M., instead of four. Our road lay through a dense (and, it is said, a dangerous) jungle, but fortunately there was a beautiful moon, and we were all preserved to arrive safely. The silvery beams of the moon shining down among the elegant bamboos, and into the deep valleys which we skirted, produced an enchanting scene.

"Jan. 4.—Had service with the native Christians. Afterwards collected and read and spoke to the servants and a number of people who were about the camp. In the evening walked out to a small Gond village, which turned out to be very small, but learned there were others somewhat more removed from the road. In the evening had

interesting conversations with seven pilgrims going to Juggernath, who stopped at our fire. They had walked thirty-three miles that day, and had intended to have gone three miles further, but two of them, who were weavers, were completely knocked up, not being accustomed to so much walking. These declared their intention of going back, but, after the night's rest, went on. 'They should be ashamed to go back, as it would be known in not only their own but in ten (many) other villages.' I hope they have learned something of the truth, which they will remember if they survive to return this way again.

"Jan. 6.—Marched into Mandla, stopping at Phulsagar by the way. On my return I got into Phulsagar late in the evening. At dusk I walked alone into the village to see what could be done. I reached a large open space which separated the Gonds' quarter from the Hindus, but I could see no signs of life. As I returned, however, I saw a Gond in his little yard, fenced high with bamboos. I entered into conversation with him, and, after gaining his confidence, asked him to call the other Gonds and come to my tent, where they could sit by a fire and hear something we had to tell them. He said he would. About eight o'clock eight or nine men came, though with considerable fear, lest I had called them in order to make them sit at my tent all night as watchmen. They sat for an hour or more and heard our word, and at length asked leave to go to their fields to watch their crops. Thus Gonds were again true to their well-known veracity.

"I regret that I spent but one month among the Gond people, but I could not have spent more without neglecting ground which had been broken up the year before, and this I did not feel I should have been right in doing. Moreover, of this month I lost much time, through my inexperience of the country. In the plains it would be enough to know the direction and path of any village, and one would scarcely fail to find it, or if any difficulty arose, a reference to a passing peasant would set you right. In the jungle, however, it is not so. I once or twice went in search of a village which I knew existed, and followed the path which I had been informed led to it, and yet failed to discover it. I once followed a path four or five miles, but it only led into denser and denser jungle, and in the whole distance not one human creature did we see from whom to seek guidance. On this account, and on account of the distance of the villages from

the road, I did not see so much of the Gond people as, with my present knowledge of how to proceed, I should do."

Mr. Champion's heart is powerfully attracted towards this people. He says, "With reference to the Gonds, I would beseech the Committee to place me in such a position that I may devote myself entirely to them. The desire is not of to-day, but originated before I was appointed to this station, and has gone on increasing to this present time, not uniformly, indeed, for I have often been tried in vain by the peculiar difficulties and dangers which attend such a work.

"But of the results of a Mission to the Gonds I am sanguine. With God's blessing, our converts will in a few years be numbered by hundreds. This hope I ground on the simple and teachable spirit displayed by these people, and the perfect confidence they would repose in the word of one whom they had come to consider their friend. Many of them would, I believe, approve and accept our pure and holy faith as soon as they fully understood it. They would willingly consent to be taught, and would make ready scholars; and as to the all-important question of their conversion to Christ, I should trust the power of the divine and benevolent scheme which we propound to open a way to their hearts by the Holy Spirit's aid, and to convince them of the love of Christ therein displayed.

"The means to be employed would be simple, but would require an immense amount of patience and steady toil. The Missionary must live among them. I think that, ultimately, sufficiently open and healthy spots may be discovered in the jungle where a Missionary might reside the whole year; but until this can be ascertained he should live with them as many months as possible, and always as near them as possible. Next in importance to this stands the acquisition of the Gondi language. As I have already said, the Gonds understand Hindee, but I have sufficient evidence that they do not understand it perfectly; but apart from this important consideration, they have such an intense love for their native language, that it would be a passport at once to their affections and confidence. This would involve the arrangement of the grammar of the language, and collection of a full vocabulary of its words, for the sketch-grammar which already exists is very small, and the vocabulary does not contain very many words. After a moderate acquaintance with the language was attained, the Missionary might begin, and his first step should be to translate short ex-

tracts from the Bible, and parts of elementary catechisms. By the aid of these he would teach them to read, and, at the same time, they would acquire a considerable knowledge of Christianity. As they have no written character of their own, a character would have to be chosen. That, I am of opinion, should be the Devanagari, for it contains the representatives for the sounds found in Gondi, and is also known by our native Christians, whom we should employ as teachers.

"Thus, then, the prospects of a Gond Mission would be, I think, very bright: the work would be, I am sure, very arduous."

The selection of suitable head-quarters for the Mission has been with our Missionary a matter of earnest consideration. It was a question whether Mandla would not make the best centre, but he is disposed to conclude otherwise.

"1. As regards the locality of a Mission to the Gonds, while I confess that Mandla is more central, I do not think it possesses any other advantages. As regards the proximity of the Gond villages to the town, it appeared to me that they are not situated much nearer to Mandla than to Jubbulpore. The large and fertile plain near Mandla is mainly occupied by Hindus. You must ascend the hills and enter the jungle to meet Gonds in great numbers. You have not to do more at Jubbulpore. The difference appears to be this, that whereas here we have Gonds on two or three sides of us only, at Mandla we should have them on all sides, but their distance from either town is about equal. Again, Mandla has the name of being very unhealthy. It may be so, though I do not think it, and would not hesitate to take up my residence there, but still this is its repute, and natives of these parts very much object to go to live there."

For these and other reasons he falls back on Jubbulpore, which especially recommends itself in this, that there is there a basis of Christian sympathy. The residents are comparatively numerous. "Many of them," observes Mr. Champion, "contribute to local funds, and feel an interest in the people they meet from time to time in the jungle. As showing the truth of this remark, I may state that there are now about forty subscribers to our local funds, who give me about 120 rupees monthly. Beyond this there are some who take a special interest in the Gonds, and have offered additional assistance towards an effort in their direction. Moreover, in its number of residents, Jubbulpore will increase (as it is increasing already), while Mandla is not likely to increase. At any rate, Mandla, f

occupied, should be occupied as an out-station of Jubbulpore. The two should be regarded as one Mission, so that the Mandla Missionary might enjoy the assistance of his brethren and the residents at Jubbulpore. The Jubbulpore Missionary might raise money for the Gonds, and should always be ready to receive his Mandla brother if sickness compelled him to withdraw from the more unhealthy station.

"I am free to confess that the conviction that Mandla is not essential to a Gond Mission, affords me much satisfaction, for it leaves me the hope of being able to do something among these people, even while living here and attending to the duties of this station. Not that I think much could be done thus, except in the way of preparation. Not only should the Gond Missionary's time be entirely given to that one work, but there should be several Missionaries to make an effective impression and to secure the continuance of the work, even if one or more of the agents should be withdrawn. If, then, the Society can send three or four men to commence a good Mission, it will be best; if they can send only one, I shall be very thankful; and if they cannot at present send even one, my interest in these people is too deep to allow me entirely to neglect them for others, and I will, even then, do all that I can for them.

"A friend, both of our work and the Gonds, is anxious to take a village some twenty miles from Jubbulpore, and if he succeeds in obtaining it, I have some hope of being able to establish some Christian cultivators in it. If this plan succeed, such a village would form a very important centre

of operations for the Gonds. It is not so far away but it could be reached in a morning's ride, and it is sufficiently distant to be near many villages of pure Gonds."

How deeply interesting these openings which present themselves! Only let us have the *men!* Are there none to step forward and take upon them the cross of Missionary service, and consecrate themselves to the true crusade—not the rescue of the holy sepulchre, but the rescue of our fellow-men from the grasp of Satan, and the advancement of his kingdom who so soon left the gloomy sepulchre that He might ascend and take possession of the glory prepared for Him. From his glorious throne He is actively engaged in urging onward that work in which he is so deeply interested, the overthrow of Satan's usurpation and the establishment of his own kingdom in all its glorious universality. He who hath trodden the wine-press alone, who hath spoiled principalities and powers, triumphing over them on his cross, calls us now to do his work on earth, and preach the Gospel to every creature. Wherever his providence opens the way, there his word commands us to go. Shall we evade the duty, and instead of advancing with the promptitude of men who feel the greatness of their obligations, and desire nothing so much as an opportunity of evincing their gratitude, begin with one consent to make excuse? For initiative work of this kind we need the European Missionary; and we now ask for men, who, in the occupation of Jubbulpore as a centre, shall so strengthen that important post that the natives of the hills and plains may alike be benefited.

PALESTINE.

THE Syrian chain, which begins to the south of Antioch by the huge head of Mount Cassius, divides itself about the parallel of Tripoli, into two parallel ranges, enclosing between them a fertile valley, the Cœle-Syria, or Hollow Syria of the ancients, but called by the present inhabitants Buka'a, or the valley. Of the two enclosing ranges, which, towards the southernmost extremity of the long separating valley, approximate so closely as just to permit the escape of the river Leontes, the westernmost is called Lebanon, or Mount Lebanon, and the eastern, Anti-Lebanon, or the Lebanon over against the other Lebanon.

About the point of contraction, the Anti-Lebanon rises into the Jebel esh-Sheikh, or

Mount Hermon, 10,000 feet in height. There, above the sources of the Jordan, it divides into two ranges, one running parallel with the river on the west, and the other with a similar extension on the east, and both, beyond the southern extremity of the Dead Sea, pursuing the same course, until, parting asunder at the Gulf of Akabah, the one takes the eastern coast as far as the Red Sea, while the other, on the other side, opens out into the rocky plateau of Mount Sinai.

Between these ranges are enclosed the Jordan, its lakes, and the Ghor, or depressed region, through which, between the Lake of Gennesareth and the Dead Sea, the Jordan has its course. Here we have presented singular contrasts: first, the Lebanon, of

which the Arabian poet says, "The Lebanon bears winter on his head, spring on his shoulders, and autumn on his bosom, while summer lies sleeping at his feet;" then the Lake of Tiberias, lying beautifully calm amidst the lofty and picturesque hills, in which it is set as in a frame-work. This, the most interesting body of water in the Holy Land is variously named in Scripture. In the Pentateuch it is called (Numbers xxxiv. 11) the Sea of Chinnereth; while the Evangelists of the New Testament call it indiscriminately the Sea of Tiberias, the Lake of Gennesaret, and the Sea of Galilee.

"Speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although it be, perhaps, inferior to Loch Lomond in Scotland. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty it perhaps comes nearest to the Lake of Locarno in Italy, although it be destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and, perhaps, in the height of the neighbouring mountains, to the Lake Asphaltitis; but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every Christian pilgrim approaches it, gives it a character of unparalleled dignity.

"On the east rise the mountains, not precipitously, but rolling back from the shore, green and verdant after rain, but destitute of trees. On the west, hill rises above hill in beautiful succession, and the loftest visible summit is crowned with a city (Safet) whose commanding position is probably unequalled in the world. In two places the mountains here come down to the lake; the rest is a beautiful and uncultivated plain—that rich and fertile 'land of Gennesaret,' which, for its combination of natural advantages—soil, scenery, climate, temperature—is, perhaps, exceeded by no other spot on earth. In winter and spring this plain is traversed by numerous torrents, some of which are so large and rapid as not to be passed without difficulty. 'Nothing can surpass the beauty and grandeur of the surrounding scenery,' says Elliot; and he had travelled widely.

"The feathered tribes seem to make the lake a favourite resort. Multitudes of song-birds harbour in the northernmost groves, and their innumerable happy voices mingle with the rush of waters, where the river hastens to the lake. The margin and surface

of the lake itself presents large flocks of storks, wild ducks, and diving birds; pelicans are not wanting; while here and there vultures are assiduously engaged with their carrion prey; or eagles heavily flapping their broad wings, rise to their aeries in the mountains. But when the heat of the summer sun—intensely concentrated on the borders of this deep basin—has absorbed all the moisture which the earth contained, and has utterly dried up the green herbage which gave a cheerful aspect to the scene, the effect of the whole, in the entire absence of trees, is very different,—more dull, heavy, sad, but not less, perhaps, in unison with the general tone of feeling with which the Christian pilgrim is prepared to regard this memorable lake. Its surface is usually in a state of dead calm; and, in the universal stillness, the gentle splash of its water upon the pebbles of the shore is distinctly heard, and is, indeed, almost the only sound that strikes the ear. Not a single boat of any kind is seen upon the lake; and, now that the Arab has removed his tents to the higher country, the eye may wander around its borders in vain, seeking for any other signs of habitation than the mean town of Tabaria, and one or two miserable villages. The saddened traveller may gaze for hours over the scene without observing a single human being, or, indeed, any living creature, save the large water-fowl, whose sole presence tends rather to increase, than to diminish, the desolation of the view.

"How different this view from that which was presented to the eye about the time of Christ! Then the borders of the lake were thickly populated, and the eye rested in turn upon fortresses and cities, towns and villages. There was not only the royal city of Tiberias, but the woe-doomed cities of Chorazin and Capernaum, both the frequent witnesses of his 'mighty works,'—the latter his most usual place of residence,—'exalted unto heaven once, but now so utterly 'cast down' that men know not where it stood. There also was Bethsaida—"the city of Andrew and Peter.' Then, also, the surface of the lake was enlivened with the numerous boats passing constantly across, and from town to town, with passengers and goods, while the fishers launched forth to cast their nets in the deep waters. Then the shores were everywhere richly planted and cultivated, and offered numerous delightful gardens and paradises, while numerous people, busy or unoccupied, were seen passing to and fro; and then, instead of this silence, were heard the voices of men calling to each other, the joyous shouts

of happy children, the sound of the song and harp, the noise of the mill-stones, and the lowing of the herds upon the sides of the hills. Amidst the present vacancy and silence, the mind can better fill out the details of such a picture, than were the scene actually occupied with other and different objects than those which the imagination wishes to supply.*

On leaving this lake, the Jordan enters the Ghor, extending between the two lakes of Gennesaret and Asphaltitis, a distance of about 65 miles. This is justly designated the *region of depression*, lying as it does from 1 to 1300 feet *below* the level of the ocean. It may be described as "a long and broad valley, or a continuous ravine, limited at both sides by considerable declivities, and traversed in the middle by the Jordan." As the Lebanon is the cold region, so the Ghor is the tropical region of the Holy Land. On the plateau of Jebel Sanim (9350 feet) perpetual snow lies in the crevices and crater-like hollows in immense quantities, forming a compact mass, which is cut up with hatchets by the people, who convey it to Beyroot, a business which is carried on for about six months, from May to November; while in the Ghor, snow is almost entirely unknown. "Dates become ripe early in July, while they are later even in Egypt. In most parts the vegetation is abundant and luxuriant, although, in the height of summer, usually burnt up, owing to the excessive heat." "Travellers generally think they have passed into another zone, when descending from Jerusalem to Jericho." Nor is this wonderful, when it is remembered that, Jerusalem being at least 2200 feet *above*, and the Dead Sea 1312 *below*, sea level, the difference between the two places amounts to 3500 feet, which implies a difference of temperature of about 12°.

The Jordan ends in the Dead Sea, about forty-six miles in its greatest length, and nine and a half at the widest point; a salt sea, "its waters having a far stronger saline impregnation than sea-water, one-fourth of its weight being solid matter, peculiarly bitter, pungent, and nauseous to the taste;" and a dead sea, for no fish live in it, nor is any living thing to be found in it. "Every effort was made by Capt. Lynch, U.S.N., to 'develop and detect infusoria in its waters, but in vain: no animal life could be seen therein, not even the smallest animalculæ, and the shells obtained on the sea-shore were, without exception, fresh and land shells."

The sea is also remarkable for the varying depths of its waters, some parts being comparatively shallow, while other portions sink so low as 1300 feet. What a transition for the Jordan, from the snows of Lebanon to this deep pit of corrupted waters, there to disappear and be lost, for out of the Dead Sea is no exit. By what a progressive descent this destruction is reached! What a type of man as he was, and man in that final state, to which, if left to himself, he will certainly reduce himself, and that by a downward course, and a wilful persistence in what is evil! What a height from whence to fall, the image of God; what a depth to which to descend, cast out as irreclaimable!

On either side of the Ghor are the table-lands, with an elevation of from 2000 to 6000 feet.

The country east of the Anti-Lebanon and the Jordan, and south of Damascus, is identical with the Auranitis, Trachonitis, Gaulonitis, Iturea, Batanea, and Galaaditis of the ancients. It comprises the mountainous country east of the Jordan, and the vast plains of the Hauran.

We shall refer to each of these, although we possess but scant information—and first, the mountainous country east of the Jordan.

The Jebel Heish range, thrown out from the Jebel esh-Sheikh after an extension of some twenty-five miles, terminates in the Tel Faras, about ten miles eastward from the head of Lake Gennesaret. Seen from Damascus, this district appears to be of considerable elevation, but when the traveller approaches it, by a gradual ascent, it is found to be of moderate height. South of the Jebel Heish is an open country, divided by the river Jarmuk. These uplands are the famous pasture-lands of Argob, and part of Bashan, sloping on the east to the plains of Hauran, and, on the west, interrupted by the abrupt descents to the valley of the Jordan. Southward of these uplands the mountains rise again, increasing "in altitude and breadth as they traverse, or, rather, fill the country of Gilead beyond the river Jabbok." "The part of Gilead north of this river is comprehended in the modern districts of Belad Beni Obeil, the southern part of Batanea, Ajlun and Moerad, parts of Galaaditis, all mountainous and wooded districts, abounding in the oak and wild pistachio. On the southern side of the Jabbok are the Zerka mountains, the range from this point continuing to increase in breadth. The whole territory is known under the general name of Belka, comprising what was once the inheritance of Gad and part of that of Reuben. About the parallel of the Dead Sea the mountainous country contracts in breadth so as to

* Kitto's Physical Geography of the Holy Land, pp. 334—337.

form one principal chain, which eventually enlarges into the mountains of Seir. This is by some supposed to be the Abarim range, one of the highest of whose summits was Mount Nebo, from whence Moses saw the land of promise, into which he was not permitted to enter. Others identify Jebel Osha, a summit of the Zerka range, as the ancient Nebo. From the tower of Eriba, the modern Jericho, looking across the Jordan, the traveller sees "the highlands of the mountains of Moab, about four miles beyond the stream in an almost uniform chain, running north and south. The Wady el Mojib, a little rivulet flowing directly west into the Dead Sea, is supposed to be the ancient Arnon, dividing the land of Israel to the north from Moab to the south. Southward of Moab, and on to Mount Seir, was the land of Edom.

The Hauran is the plain which extends from Damascus in a southerly direction as far as Bozrah. On the eastern side it is bounded by the rocky wilderness of the Ledja and the Djebel Hauran; on the west by Djolan, in which are included the uplands of Argob. The Ledja and the Djebel Hauran are supposed to be the ancient Trachonitis; and the Hauran the Auranitis, or Arabia Provincia (Roman Arabia), having for its capital Bozrah, the same Arabia into which Paul retired from Damascus, and of which Aretas was King.

The population consists of Druzes, Christians, Turks, and Arabs. The Bedouins of the Hauran are of two classes, those whose wanderings are confined to the Hauran, or to some particular districts, and those who visit it only in the spring and summer season. "In May, the whole Hauran is covered with swarms of wanderers from the desert, who come for a twofold purpose—water and pasturage during the summer months, and a provision of corn for the winter." These various sections of the population will come more fully under our consideration in a future Number.

It is into this country that our Missionary, the Rev. John Zeller, has succeeded in penetrating; and it is preparatory to the introduction of his narrative in our next Number that we have attempted this geographical sketch of the Jordan, and the regions on its right and left.

We have also introduced a sketch of one of the ruined cities, in the once flourishing but now desolate countries beyond the Jordan. This city, Djerash, the ancient Gerasa, lies to the south of the route pursued by Mr. Zeller on his way from the Jordan by Unkeis, and Mezarab to Bozrah.

"It was built on an elevated plain in the mountains of Moerad, on uneven ground, on both sides of a stream, which bears the name of the River of Djerash. The ruins are nearly an hour and a quarter in circumference; the walls, of which fragments only remain, were eight feet in thickness, and built of square hewn stones, of middling size. The first object that arrests the attention is a temple. The main body consists of an oblong square, the interior of which is about twenty-five paces in length, and eighteen in breadth: a double row, of six columns in each row, adorned the front of the temple; of the first row, five columns are yet standing; of the second, four. Their style of architecture seems to belong to the best period of the Corinthian order, their capitals being beautifully ornamented with the acanthus leaves. The shafts are composed of five or six pieces, and they are thirty-five to forty feet in height. The interior of the building is filled with the ruins of the roof. The temple stands within a large area, surrounded by a double row of columns. Of two hundred columns which originally adorned this temple and its area, some broken shafts, and three or four nearly entire, but without their capitals, are the only remains.

"Here also are numerous remains of private habitations. A street, still paved in some places, leads to a spot where several broken columns are yet standing; and another avenue is adorned with a colonnade on either side: about thirty broken shafts are now reckoned, and two entire columns, but without their capitals. On the other side of the street, and opposite to these, are five columns, with their capitals and entablatures: they are but fifteen feet high, and in an imperfect state. A little farther to the south-east this street crosses the principal avenue of the town, on both sides of which are the remains of columns, which were much larger than the former. On the right side of this principal street are thirty-four columns yet standing; and in some places behind this colonnade are low apartments, which appear to have been shops. This vista terminates in a large open space, enclosed by a magnificent semicircle of pillars in a single row: fifty-seven remain. From this spot the ground rises; and on the top of a low, but steep hill, are the remains of a beautiful temple, commanding a view over the greater part of the town. A side-door leads from this temple, at about sixty paces distant, towards a large theatre on the side of the hill. It fronts the town, so that the spectators

might enjoy the prospect of all its principal building and quarters. The great street of Djerash is in several places almost impassable with fragments of pillars: its pavement is preserved in many parts; and it is peopled with groups of columns, that rise in its desolation like little groves of palm-trees in the desert."

The engraving shows the bold and romantic character of the ground on which the city was built. The bridge in front is fourteen feet wide, very ancient, and built with great solidity.

Leaving these comparatively unknown lands, through whose extent the wild Bedouin roams, let us look westward of the Jordan, to the land of promise of which God promised to put his ancient people in possession.

Branching off from the Anti-Lebanon, the westward range traverses Palestine from north to south, the ridge being from 2000 to 3000 feet high, passing through Galilee, Samaria, and Judea, until it terminates in the promontories with which the highlands of Judea dip down into the desert of Arabia Petraea. In the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland," in 1839, there is an interesting description given of the change from the parched lowlands through which the gentlemen of the Mission had been passing, to the hill country of Judah, the fields of weeds, briars, and thorns, and then the lower tract of hills, behind which, beautiful in the evening sun, appeared the mountains of Judah. Pursuing their journey, "the hills now opened wider, and our path turned north-east to the village of Latroon, strongly situated on a rocky eminence. There can be little doubt that this must have been the site of some of the ancient fortresses of Judah. A winding path leads to it from the valley below; and here the traveller may stand and catch a wide view of the surrounding hills, all bearing the remains of ancient terraces, though not a vine is trained upon them. We kept ascending higher and higher by a mountain path till a little after sunset, when we prevailed on our guides to encamp in a stubble-field near Deir-Eyab, a small hamlet of two or three houses. We were now many hundred feet above the level of the plain, so that the air was delightfully cool and soft."

This high mountain ridge having its roots in Lebanon and dewy Hermon, abounds with broadly-vaulted table-ridges intermingled with softer undulations and depressions. "Upon its cooler and mild heights are situated the places most important to us, and rich in memories, such as Hebron, Bethlehem, Jeru-

salem, Shiloh, Shechem, Samaria, Nazareth, &c. These table-lands, with the regions of the littoral plains between them and the Mediterranean, are intermediate in climate between the cold region of the Lebanon and the tropical action of the Jordan valley. Shaw observes that corn is as forward in the plain of Jericho as it is in the plain of Acre a fortnight after, while at Yafa and Beyroot the harvest is a month later than that of Jericho."

"The table-lands exhibit a temperature of 6° to 8° lower than the plains, and approach the climate of Europe: the mean annual temperature of Jerusalem corresponds very nearly with that of Palermo, Barcelona, and Oporto, places situated from 6° to 10° of latitude further to the north. Round Jerusalem every thing rises several weeks later than at Jericho. Sometimes as early as in May the whole valley of the Jordan appears as if in the midst of summer, every plant being already dried up, when, at the same time, the plains of the Hauran are covered with the richest verdure of mild herbage."

Let us attempt to view these intermingled hills and plains. Leaving Tiberias with its population of 2500, of which 900 are Jews hill after hill is climbed, until the lake, spread out below, is fully exposed to view. The road is continually on the ascent, the air "nipping and eager," until Safet is reached, the city set on an hill, much altered since Jowett's visit of 1823 by the earthquake of 1837. But the magnificence of the view from the castle hill remains unaltered. To the south, and on either side, comprehending "about one-third of a circle, it presents the most surprising assemblage of mountains which can be conceived. It is, if such an expression may be allowed, one vast plain of hills. To a distance of twenty or thirty miles towards Nazareth, and nearly the same towards Mount Tabor and Mount Hermon, the far-spreading country beneath is covered with ranges of mountains, appearing, from the height of Safet as bold undulations on the surface of the earth. To the left are the inhospitable and unvisited mountains eastward of the river Jordan. In the centre of the distant scene appears the beautiful lake of Tiberias, fully seen from one extremity to the other; and in the background, stretching beyond the utmost power of vision, are the mountains of Gilead."

Taking the road from Safet to Nazareth, the Mount of Beatitudes is reached, which, like a kind of barrier, shuts in the plain of Galilee at its east end. Descending into the plain, Cana is reached, and then Nazareth.

"Nazareth is situated on the side, and

extends nearly to the foot of a hill, which, though not very high, is rather steep and overhanging. At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards. On this plain there are a few olive-trees and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower, till, after walking another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon. Nothing can be finer than the apparently-unmeasurable prospect of this plain, bounded on the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived."

In the rear of Nazareth, northward and eastward, are the towns and plains of Galilee; while westward, although screened off by mountain scenery of a softened character, the plain of Acre extends until it reaches the foot of the Carmel range which separates it from the plain of Sharon, a portion of the littoral plains.

To the north-east of the plain of Esdraelon, and standing out from the ranges by which it is nearly surrounded, appears Mount Tabor, the highest mountain in Lower Galilee. The view from this summit is magnificent.

To the south and south-east of Tabor rises another range to the height of about 800 feet above the level of the road, whose "sterile and arid character contrasts remarkably with that of other mountains in the neighbourhood, which are for the most part covered with trees and copses, herbs, flowers, and grass. This is the Mount Gilboa of Scripture, in its peculiarly desolate aspect reminding us of what David imprecated on those mountains where "the shield of the mighty was vilely cast away"—"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings."

"Nearly east from Tabor occurs the only very prominent headland which the general low and even coast of Palestine offers." This is Carmel, the termination of a branch projected in a north-westerly direction from the central range—Carmel, so lauded in the sacred writings—Carmel of the inheritance of Judah, where Nabal had his possessions and became wealthy and great; where Elijah gathered all Israel, and there

vindicated the glory of the Lord—Carmel, with its forests, where Uzziah had his viue-dressers—Carmel, the excellency of which, with that of Sharon, was proverbial. "It still dips its feet in the blue waters of the Mediterranean, and presents to the eye of the spectator the same grand scenery which of old gladdened the heart of Jewish kings and prophets."

"The interior of Galilee and Samaria is often obscured by fogs; but the heights of Carmel enjoy a pure and enlivening atmosphere, calculated to render mere existence a delight. The continual verdure which covers the mountain scarcely allows the whiteness of its calcareous rocks to appear. The pine, oak, olive, laurel, and many other trees, grow (but not to any considerable size) above a beautiful carpet of grass and wild flowers; and this rich covering of grass and flowers extends to the fine prairies around, by virtue of the numerous streams which come to them from the mountain. The forests and woods of Carmel offer a verdure which passes not away at any season, from the number of the shrubs and plants which in their turns succeed each other. To these woods numerous wild animals resort; and birds, still more numerous, attracted by the abundance of suitable food, and by the streams which wind through the valleys of Carmel."

"To the north, in successive ranges, are the mountains of Galilee, backed by the mighty Lebanon; while Safet, as always, stands out in prominent relief. To the north-east is the mount of Beatitudes, with its peculiar outline and interesting associations; behind which rise Great Hermon, and the whole chain of Anti-Lebanon. To the east are the hills of the Hauran, and the country of the Gadarenes, below which the eye catches a glimpse of the Lake of Tiberias, while to the south-east it crosses the valley of the Jordan, and rests on the high land of Bashan. Due south rise the mountains of Gilboa, and behind them those of Samaria, stretching far to the west. On the south-south-west the villages of Endor and Nain are seen on the Little Hermon. Mount Carmel and the Bay of Acre appear on the north-west [west by north?]; and towards them flows, through the fertile plains of Esdraelon, 'that ancient river, the river Kishon,' now dwindled into a little stream. Each feature in this prospect is beautiful; the eye and mind are delighted; and by a combination of objects and associations unusual to fallen man, earthly scenes, which more than satisfy the external sense, elevate the soul to heavenly contemplations."*

Stretching southwards to the hills of

* Kitto, pp. 26—30.

Galilee is seen the great plain of Esdraclou, once the valley of Jezreel, about thirty miles in length and twenty in breadth. "This was that mighty plain (*μέγα πῆδιον*) which in every age has been celebrated for so many battles. It was across this plain that the hosts of Barak chased Sisera and his nine hundred chariots of iron, from Mount Tabor to 'that ancient river, the river Kishon.' Now there is not the peace of an industrious and thriving population engaged in developing the resources of the great plain, containing, at the lowest estimate, one hundred square miles of land or gently-undulating soil, fit for cultivation: it is deserted, uncultivated, except in some parts, but, for the most part, it presents a wilderness of weeds and thorns. "Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high:" until man be reclaimed his inheritance shall be waste.

Numerous vales lead out of the plain of Esdraclou to the mountainous regions of Ephraim. Advancing through a country diversified with hill and plain, the traveller obtains his first view of Nablous "romantically situated in a deep valley, between the mountains of Ebal on the left and Gerizim on the right. There is a kind of sublime horror in the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance; especially as they stand contrasted with the rich valley beneath, where the city appears to be imbedded on either side in green gardens and extensive grounds, rendered more verdant by the lengthened periods of shade which they enjoy from the mountains on each side." "The whole valley is an enchanting scene of rivulets, gardens, olives, and figs, and groves of various trees."

The extensive and picturesque olive-grounds which lie on the southern side of Nablous, open out into a fine valley, which stretches out to the right and left into the plain of Shechem, about five miles long and one in width, of moderate fertility, and generally cultivated. It is known by the modern name of Mukhna.

Passing what is supposed to be the site of Shiloh, on the east end of a ridge running east and west, Bethel is reached, that, to Jacob, memorable spot, where the Lord revealed Himself to him in a vision, to his

unspeakable comfort, in the times of his distress, and where his descendants in after times, forgetful of the determination of their progenitor, the "Lord shall be my God," set up the golden calf. Now scanty ruins, and an indistinct mass upon a hill afar off, which bears the name of Burj Beitin, Tower of Bethel, alone remain. "Every thing looks mournful and desolate. The voice of a screech-owl resounds over the hills with a singular echo. How God has silenced the iniquities of the past!"

From Beer to Jerusalem the country to assume a more forbidding aspect. "Uncultivated hilly tracts, in every direction, seemed to announce, that not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even "the stranger that shall come from a far land," it was predicted, "should be amazed at the plagues laid upon this country."

At length Jerusalem is seen. "It burst upon me," says Mr. Jowett, "in a moment; and the truly graphic language of the Psalmist was verified—Beautiful for situation. . . . is Mount Zion." Its distant view is indeed inexpressibly beautiful; but on entering within its walls, meanness, and filth, and misery, soon tell the tale of degradation. She is trodden down of the Gentiles, and the evidence of her prostrate state, and of the oppressor's triumph, is at once apparent.

From no spot is the evidence of Jerusalem's degradation more evident than from the summit of the Mount of Olives. There Mount Moriah is the nearest hill, where Abraham lifted up the knife to slay his son; where the altar on the threshing floor of Araunah the Jebusite, and the sacrifice thereon offered, stayed the plague; where Solomon erected the temple, and God filled it with his glory; where the remnant of the Jews toiled amidst discouragement to raise up the second temple, and wept at the palpable evidences of its inferiority; that temple, nevertheless, the glory of which was greater than the glory of the former, because honoured by the presence of the Desire of all nations who filled it with his glory;—this spot, consecrated by so many reminiscences, is now occupied by the Haram Sberif, or noble sanctuary of the Moslem, with its mosques; that of Omar in the centre, where stood the holy place and holiest of all; that of El Aksa, with other oratories round the walls, which, on three sides, are nearly identical with the enclosure of Solomon's temple.

It was from this elevation that Jesus beheld

the city, and wept over it; and now that the future has been realized, can we wonder?

Yet there are hopeful symptoms, enough to show that Jerusalem is not forgotten of its Lord, and that He has sent his servants before to prepare his way. Zion stood excluded from the modern city: it was left without walls. That has been made use of, and Missionary enterprise has raised upon that lonely hill a Christian church, while earnest Missionaries, from this as a centre,

are bearing their testimony for Christ amongst Jew and Gentile.

Here we pause for the present. We have given an outline of this territory,—a rough sketch indeed, yet enough to prepare the way for an examination of the amount and condition of its inhabitants, of the efforts which are being made to communicate to them the knowledge of the true Gospel, and the difficulties, and yet importance, of the work.

LANGUAGE-TABLE OF BRITISH INDIA, &c.

We present our readers with a Revision of the Table of the Languages of British India and its Dependencies, more particularly in their Missionary aspect, which appeared originally in the Number of this periodical for January 1859, and was reprinted in the third edition of the *Church Missionary Atlas*. We must refer to the remarks which have previously accompanied the Table for a fuller view of the whole subject, but a few observations may be added. For the correction of the numbers under the columns of Missionary Statistics, we are chiefly indebted to Dr. Mullens's *Statistical Tables of Missions in India, Ceylon, and Burmah, at the close of 1861*; some slight differences in the totals will be noticed by those who have the opportunity of comparing the two documents: these chiefly arise from the insertion of the present numbers of Native Christians among the Kōls, and the numbers of Ordained Agents connected with the *Church Missionary Society* at the date of our current Report.

In our former editions of the Language-Table, Native Ministers and Foreign Missionaries were included in one column. They might not improperly have been continued under the same head, as representing the real amount of Evangelistic agency brought to bear on heathen India. They would then have announced to us that 633 ordained messengers of the Gospel are labouring for the conversion of the 181 millions of Hindostan—exhibiting, even thus, a startling disproportion between the vastness of the field, and the inadequateness of the numbers of those who are striving to cultivate it. Were not the enterprise from God, we could hardly be warranted in expecting any success whatsoever from means so disproportionate. But we group the Native Ministers in a separate column, not only because they are more correctly classed among the results of Missionary labour than amongst the machinery for producing those results, but because they are

a substantial and irrefragable witness to the amount and character of the work already achieved. Let us only reflect on what is really meant by the fact that there are now 144 Christian Ministers in India, themselves Native Converts from heathenism, or the sons of such Native Converts, and we have an index of the solid progress of the Gospel there, which none can gainsay or invalidate. They are the flower of that goodly company of 154,197 Christians, who attest that our labour is not in vain in the Lord.

The prospects of Indian Missions are, indeed, full of hope. They can no longer be treated as insignificant or chimerical. They are manifestly a power in that land, and, judging from the past, even the present generation may thus see changes enough to convince the most sceptical of the Divine power of the Gospel of Christ. We know how the avalanche accumulates. Some breath of wind, a voice, a broken sound, detaches a little fragment of snow from the cold inert mass. How trifling, almost unnoticeable, is its movement at first! But with every revolution it gathers volume and momentum, and at last becomes an irresistible power, triumphing over all obstacles, and bearing down every opposition. It seems to us that the cause of the Gospel in India has received such an impetus. We see it in the social changes which recent political events are working there. We see it in the appointment of a Viceroy, whose name is a guarantee for the true wisdom of an honest Christian policy. We lament, however, to think that our two great English Universities seem hardly to have realized the new era that is opening on British India. There is ample scope for the energy of twenty more labourers in connexion with our Indian Missions. May God give grace to those, who have yet a life before them, to choose that sphere in which they may spend it best!

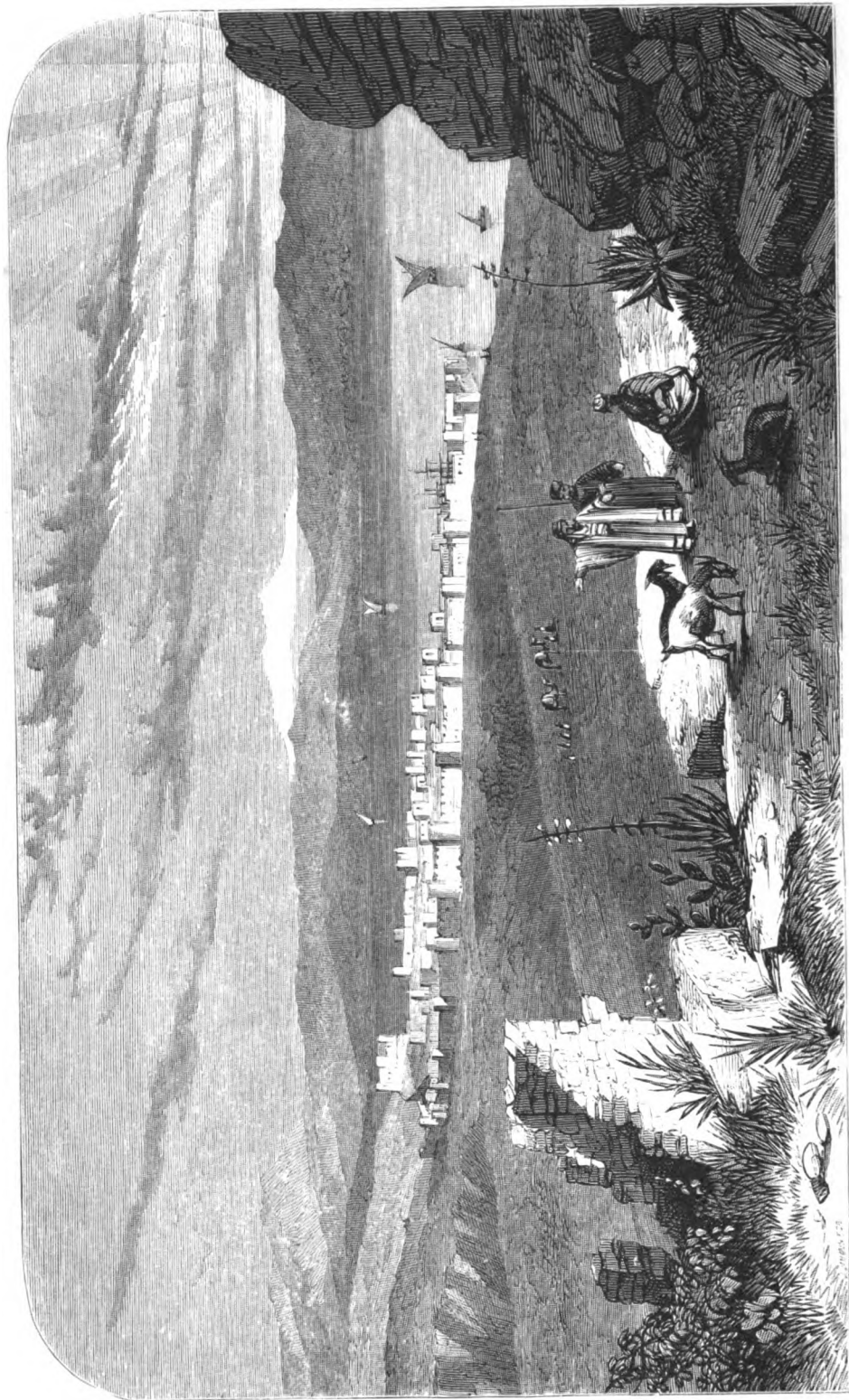
LANGUAGES OF BRITISH INDIA AND ITS DEPENDENCIES,

WITH THEIR GEOGRAPHICAL EXTENSION, POPULATION, &c.

* * The number of *Missionaries* connected with the *Church Missionary Society*, with the averages in the following columns, are corrected up to May 1863.

	Number	Year	Population	Missions	Missions	Missions	Notes
15. Gujerāthi.....	50,039	1813	800,000	6	385	1	Bible, translations, tracts, &c.
16. Mahrāthi.....	113,532	1813	460,000	32 (C.M.S. 14)	1940	11 (C.M.S. 2)	Bible, Pr.-B., translations, tracts, &c.
17. Pashtu..... (or Afghāni)	* 7,588	1855	420,000	2 (C.M.S. 1)	4		Portion of the Scriptures, tracts, &c.
18. Hindustāni..... (or Urdu)	Nowhere localized in India, except in the valley of the Upper Ganges and the Musalmān quarters of the large towns.	..	..	1 (C.M.S. 1, Madras)	..	..	The Bible, Pr.-B., and many other works.
19. Persian.....	A Government language employed by the Mogul formerly, and still by several Native Courts.	..	..	..	..	..	Ditto.
Total.....	1,396,033	..	352,000	519 (C.M.S. 125)	154,197	141 (C.M.S. 34)	
20. Burmese..... a. Karen (various dialects.)	* 95,243	..	Burmese, derived from Arabic.	22	59,366	46	The Bible, and other translations.
21. Bhotāni.....	19,000	Independent State.	Little known, probably uncultivated.	..	..	..	..
							Allied to the monosyllabic tongues.
							Ditto.

* British Possessions only included.



TOWN AND LAKE OF TIBERIAS -
THE JEBEL-SHEIKU MOUNTAIN IN THE DISTANCE.

PALESTINE AND ITS POPULATION.

"AND NOW go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged: but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it." . . . "They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high." . . . "And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briars and thorns. With arrows and with bows shall men come thither; because all the land shall become briars and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." . . . "These verses," observes Bishop Lowth, referring to the last quotation, "contain an elegant and very expressive description of a country depopulated and left to run wild, from its adjuncts and circumstances: the vineyards and corn-fields, before well cultivated, now overrun with briars and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly-scattered people, living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature."

Such were the words in which the Lord, by the mouth of his prophet, foretold the impoverishment to which Palestine should be reduced, and in its modern condition we behold their exact fulfilment. One who has within these very few years explored this country remarks—"No observant traveller passes leisurely through Palestine without

being constantly impressed with the idea of the past populousness of this country. This impression will result from the ruins which constantly present themselves in his course. Closely connected with this impression will be that of its pristine richness and fertility. But there are hills and fields, of unnumbered acres of land, which scarcely deserve the name of soil, and where almost nothing is seen but the grey foundation rock, or thousands of fragments of this rock so thickly crowded upon the land, that you might ride over it with the idea that some fearful explosion once broke massive rocks into these sharp-edged, cragged pieces, and scattered them in wonderful profusion over the face of the country." . . . Yet, "despite the desolation and barrenness of the parts described above, we find evidences that Palestine, as a whole country, was one of former excellent culture and of the richest produce. In answer to the assertion of barrenness so often made by travellers, one thing is worthy of constant recognition, which is, the fact that, from the nature of travel here, visitors to the Holy Land must find their route along the water-courses and in valleys where there is a nakedness greatly due to the attrition of the winter torrents. In many places the rocky land is chosen, being preferable to soil, because of the lightness and exceeding softness of the latter, which, in some places, renders it almost, if not quite, impassable in the rainy season. These facts make the country appear to travellers more barren than it really is.

"But notwithstanding the surface of the country is generally hilly and rocky, no one can visit many of the districts of Palestine without occasionally crossing plains of such exceeding extent and riches as to form great contrasts to all that we have spoken of." This writer, the Rev. H. S. Osborne, has been at the pains to analyze the soils of Palestine, of which he enumerates four varieties, and of these a dark brown and light soil, quite loose and arable, is the most prevailing. It is "not heavy, but exceedingly arable, and the Bedouins scratch into its surface with their dull-pointed ploughs, with perfect ease after the rain, however hard it may have been before. The single plain of Esdraelon, with its magnificent offsets, contains thousands of acres of this kind of land, which, if it could be subjected to the same treatment that some of our lands receive, would yield wonderfully beyond any thing that it

probably has been brought to do in many centuries past."

That the present features of this land are those of waste and desolation is amply verified. Twenty-five years ago the mission of inquiry to the Jews from the Church of Scotland visited Palestine. Speaking of the plain of Esdraelon, they say, "This plain, extending about thirty miles in length and twenty in breadth, is singularly level, cultivated in some spots, but for the most part a wilderness of weeds and thorns. There is the appearance, indeed, of varied produce upon it, but this is caused merely by the different colours of the thistles and briers which cover it. It is reckoned that not more than one-sixteenth of the whole is under cultivation; and at this part the proportion is certainly still smaller. How strikingly are the words of Israel fulfilled, "They shall lament for the teats and the pleasant fields." The most recent writer on this subject, Dr. Thomson, in "The Land and the Book," bears the same testimony. "But a small portion of the plain is under cultivation, and there are scarcely any traces of antiquity upon it. . . . The Lower end of Esdraelon is not more than six miles wide, and most of it too wet and flat for cultivation; but the Arabs delight in it, particularly in winter, and it is even now dotted over with their black tabernacles. Overgrown as it is with tall thistles and long grass, it is the favourite haunt of the gazelle. . . . The solemn stork, too, frequents the more marshy parts of it, and adds much to the interest of this rather monotonous scene."

And yet, if the productive powers of the soil remain, why are they not developed? Spots of richness and cultivation are occasionally to be met with, which make the prevailing dreariness more striking. Thus Lydda, or Lydd, is favourably mentioned by Dr. Thomson—"Lydd is a flourishing village of some two thousand inhabitants, embosomed in noble orchards of olive, fig, pomegranate, mulberry, sycamore, and other trees, and surrounded every way by a very fertile neighbourhood. The inhabitants are evidently industrious and thriving, and the whole country between this and Ramleh is fast being filled up with their flourishing orchards. Rarely have I beheld a rural scene more delightful than this presented in early harvest, when I rode from Ramleh hither through the fields on the east of the common path. A thousand reapers, gleaners, and carriers, were abroad and busy when the morning sun shot his first rays through the olive-trees upon the animated group. The wheat and barley grow

among the olive-trees, which, half hid, half revealed, the merry harvesters—men, women, and children; the first reaping, the second gleanings and guiding the loaded camels, and the children at play, or watching the flocks and herds, which were allowed to follow the gleaners. But no description can reproduce such a tableau. It must be seen, heard, and enjoyed to be appreciated."

But such pleasant spots were the exceptions. Soon the same writer is constrained to exclaim—"I am almost disgusted with ruins, and fatigued by the effort to trace out the history of extinct races and magnificent cities among mud hovels and semi-savage Arabs;" and this, although passing through Philistia, of which he says—"Philistia closely resembles some of the most beautiful regions of our own glorious west. True, it lacks our fine forests, and one misses our charming country-houses, with their orchards, but that is owing to the inhabitants. The country is equally lovely, and no less fertile, than the very best of the Mississippi valley; nay, owing to the nature of the soil, or of the climate, or of both, the sources of its fertility are even more inexhaustible than in any part of our land." Why, then, are they not brought into action, and Palestine become again what it was in those pristine times, when, to indicate the fertility of the land, the coin of Herod was stamped with the impress of a cluster of grapes, or when the Saracens feared lest Omar, captivated by the richness of the country, would remain there, and forget Medina?

Two causes may be specified. And first, the insecurity of life and property in a land where the Government is alike weak and oppressive, and where the cultivator is doubly fleeced by the exactions of Turkish officials, and by the raids of the Bedouins. This is the complaint often heard from the Christian part of the population, that they are pillaged by the Government on the one side, and by the Bedouins on the other; and thus no one is secure of life or property. "The Turkish Government in Palestine," observes one who was well acquainted with the political affairs of this country, "is a system of rottenness from top to bottom. The object of the officials seems to be only to enrich themselves, and to do so in the shortest possible time, before their successors, like-minded with themselves, shall take their places. The administration of justice is a compound of bribery and extortion. Formerly the officials took bribes only from the party which they intended to support; but now, it is said, they are adopting the system of taking them from both

parties, and aiming to effect compromises by which they themselves come off the greatest gainers.

While traversing the plains of Philistia from Gaza to Beit Jibrin, Dr. Thomson observes—"I cannot promise freedom from Arabs, not even from Bedouin robbers, for we ride along the very borders of their desert homes, and they frequently make inroads quite beyond our track. Neither is the country any thing like what we mean by virgin soil in America. It has been ploughed for thousands of years, and probably very much as it is at present; but in one very remarkable respect it is not what it once was. There doubtless was a time, long, long ago, when it was covered with dense primeval forests; and there have been ages of prosperity and peace since then, when it was crowded with towns and villages, enclosed in and surrounded by beautiful orchards and gardens. But ever since Moslem rule began, the land has become the property, not of the cultivator, but of the Government, and while this ruinous régime lasts this splendid country will remain as it is. No man will plant orchards and make improvements on land not his own; but give men a secure title, and, under the crude husbandry even of these ignorant peasants, Philistia will quickly be studded with villages and beautiful with vineyards, olive-yards, and orange-groves. This, however, will never be realized until a strong Government subdue or drive back the Bedouin to their deep deserts. Neither vineyards, nor fig-orchards, nor vegetable-gardens can exist, while these people are allowed to roam at will with their all-devouring herds and droves of camels."

Thus oppressive, and, at the same time, impotent, it is not surprising if the recognised Government is more and more losing the little remnant of respect and power which it has hitherto been able to retain. In large portions of Palestine it is already clean gone, viz. in all those over which the Bedouins roam. How opposed these people are to the progress of agriculture and civilization may be gathered from a remark of the excellent German geographer, Ritter—"If the Bedouins could transform the whole civilized and cultivated world into one vast wilderness they would do so, and therein would find their paradise." In the most unequivocal manner they show how little they care for, and how independent they esteem themselves of, the Turkish Government. When, about five years back, the Turkish Governor of Damascus was approaching with a body of troops, amongst whom were some hundred

Kurds, to quiet disturbances which had broken out in the district of Nablous, the great Bedouin chief who then swayed the country from the vicinity of Acca and Kaifa to the south end of the plain of Esdraelon, and from the plain of Sharon to the shores of the sea of Galilee and of the Jordan, sent him the following message—"If you bring the Kurds, my enemies, across the Jordan, I shall lay their heads in a heap at your feet and yours at the top of them; but if you wish to have a body of men for your protection, I will furnish you with 10,000 horsemen, or as many as you like, at a few hours' notice." The result was, that the Kurds were sent back and the Bedouins taken in their stead.

Dr. Thomson refers very frequently to the encroachments of the Bedouins. "On reaching the plain of Esdraelon we found the castle of Fuleh, and Afuleh to the west of it, in ruins and deserted, although, twenty-five years previously, when we first passed that way, they had both been inhabited. This castle of Fuleh was circular, with a high wall and a deep ditch. There was no water inside, but directly below it small fountains ooze out of the ground in sufficient quantity for the demands of the garrison, which could not have been large. The Bedouins now resort to them with their flocks and camels, and it was to secure this privilege that they sacked and destroyed the castle; and by the same process the whole of Esdraelon will soon be abandoned to them. Their system of desolation is worked out after this fashion: they pitch their tents in the vicinity of a village, and in such numbers as to bid defiance to the inhabitants. Of course their camels and flocks roam over the unfenced plain, and devour a large part of the grain while growing, and when it is ripe they either steal it, or compel the farmers to present them a heavy per-centage, as the price of their protection. From the village itself, chickens, eggs, sheep, cows, and even horses, disappear, and can never be recovered. Many of the inhabitants soon move off to escape from these annoyances, and, the village being weakened, the Arabs provoke a quarrel: some one is wounded or killed, and then the place is sacked and burned. The end aimed at is now reached, and the land belongs henceforth to the lawless Ishmaelite. In ten years there will not be an inhabited village in Esdraelon, unless this wretched work is checked: and even now it is unsafe to traverse this noble plain in any direction, and everybody goes armed, prepared to repel force by force."

"Along the sea-coast of Palestine the sand-desert is increasing. On the gardens of Beyroot it is continually encroaching. "Geologists," observes Dr. Thomson, "tell us that the sand has travelled long and far before it reached its present resting-place; that, in fact, its original home was in the great African desert, and during the countless ages of the past it has been drifted, first by the wind into the sea, and then by the current along the northern coast past Egypt, and around the head of the sea, until, stopped by the Cape of Beyroot, it has been thrown out by the waves on this plain. Others say it is the sand of the Nile, transported hither by the northern current in this part of the Mediterranean. . . . My own opinion is, that we need not look further than this immediate neighbourhood for the origin of this desert. The rock on the shore is a soft sand-stone, which is continually disintegrating by the action of the wind and the wave. The loose sand is cast up upon the beach, and the strong south-west winds, which blow across the plain, are constantly spreading it inwardly under our very eyes. . . . But enough of speculation. The fact is only too certain and too sad. The sand is being continually driven in upon these gardens, like another deluge. Entire mulberry orchards about Beyroot, with all their trees and houses, have been thus overwhelmed since I came to the country; and the day is not distant when it will have swept over the whole Cape to the bay on the north of the city, unless its course can be arrested.

"These sandy invasions are not found to any injurious extent north of Beyroot, but as you go south, they become broader and more continuous. They spread far inland round the Bay of Acre. They begin at Cesarea, and reach to the river Aujeh; and then south of Joppa, past Ashkelon and Gaza, they roll in their desolating waves still wider and wider, until they subside in the great desert that lies between Arabia and Africa."

The encroachments of the Bedouins are like those of the sand-desert. Powerfully, unceasingly, they are moving onward from the recesses of the wilderness, and establishing their rule over the land, hemming the Turkish Pashas within the walls of their fortified cities, giving way wherever a powerful expedition goes forth to chastise them, but closing again on its track as it retreats, and obliterating every trace of it.

It is not surprising, if, under such circumstances, the settled population be few; but this again adds to the impoverishment of the land—the sparseness of its population.

"Nothing," observes our Missionary, Dr. Koelle, "has surprised me more since coming to this land than its fearful depopulation. You may sometimes ride on the common roads, or rather what ought to be roads, for half a day, a day, and even several days, without passing through a single town or village. I believe that the whole population of Palestine from Gaza to Acca, and from the south coast of the Dead Sea to the north coast of the Lake of Galilee, falls short of 200,000 souls. Let me give the data on which my opinion is based. The towns of Palestine are so few that they can soon be enumerated. The following list of them, with their respective populations, does not claim minute exactness in detail, but aims at giving quite the outside of the numbers, stating the population rather above than below the true mark. I was assured by an intelligent Consul, who has been for years residing at Jerusalem, that the actual population of that city is only 18,000. Nablous is generally supposed to contain from 10,000 to 13,000, and Jaffa from 7000 to 8000—

	Inhabitants.
Jerusalem, about	20,000
Nablous	15,000
Jaffa	10,000
Saffet	10,000
Gaza, Hebron, Nazareth, Acca	24,000
Bethlehem, Ramleh, Kaifa	12,000
Tiberias, Safure, Shef Amer	9,000

Total of inhabitants of towns . . . 100,000

"In Palestine, where, in many parts, no human habitation is visible as far as the eye can reach, the country population bears such a small proportion to that of the towns, that by assuming it to be equal to the latter, we are in all probability overstating the real number. We may, then, suppose the whole population of Palestine to be 200,000 souls, scattered over a whole country, most parts of which are generally so unsafe, that they cannot be visited without risk of being plundered, or even murdered." What a decrease in numbers since the days of David! "Joab gave up the sum of the number of the people unto the King; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men."

In order that the mixed character of this population may be better understood, we shall take up the population of Jerusalem, availing ourselves of Carl Ritter's analysis of this subject—

"The city of Jerusalem, with its 20,000 permanent inhabitants (census 1851, 23,000),

is divided into various hareths, or quarters, which, according to their inhabitants, are called those of the Jews, the Armenians, the Christians, the Africans, and the quarter of the Moslems, which is the greatest of all. As the Moslems are divided into many sects, so are the Christians, who here separate themselves, and are called Latins, Greeks, Syrians, Copts, Abyssinians, Georgians, Maronites, Nestorians, &c. The Armenians alone are here undivided, for even the Jews are split into their sects of the Sephardim, the Ashkenazim, and the Caraites.

"If we add to this the multifarious peoples and languages from the most varied regions of the world, who belong to these religious divisions (even a Moslem community of Hindus is settled here, and Abyssinian Christians and Spanish Jews), and particularly the flocks of pilgrims from the most different Christian countries of the earth, who assemble here at Easter-time, then it is difficult to conceive a place which offers in a number, small in itself, an equally great variety of nations, even if we estimate the number of Easter pilgrims now-a-days only at the rate of about 10,000 to 20,000 individuals.

"According to the data of the Prussian Consul Schultz, there dwell in Jerusalem in round sums 5000 Mohammedans, 3400 Christians, 7100 Jews.

"Among the Christians are counted 2000 Greeks, who are, as in the whole of Palestine, the larger number; 900 Roman Catholics, 350 Armenian Christians, 100 Copts, 20 Syrians, and about as many, or at present perhaps a few more, Abyssinians.

"Among the Moslems, only eight old patrician families boast of being descendants of Sultan Saladin's followers, who was victorious over the crusaders in the thirteenth century: among the Jews there is not a single old family. They are all but later immigrants from Spain, Germany, Poland, Russia, and Egypt. Those patricians, as well as the later comers, the Turks and Arabs, are the dominating, and the Jews constitute the servile population of the city; the Christians who do not belong to churches, convents, and other religious or diplomatic establishments, are the hawkers of the bazaars, the tradespeople, and managers."

The Jerusalem population, in its mixed character, is a specimen of that which prevails throughout the country. Therein are to be found the Moslem and the Jew, the one in authority, the other servile and oppressed, and in each case the hatred to Christianity, engendered by their respective systems, ag-

gravated by the misrepresentations of it which are presented to their eyes in the corrupt Christian churches around. In Jerusalem itself the chief scandal occurs. In the church of the Holy Sepulchre, Greeks and Latins alike participate; the Greeks, indeed, as repayment for the expense incurred by them in repairing the church after the great fire in 1808, having appropriated to themselves the largest and handsomest portion of the building; but the Latins also having their part, as well as other confessions. Here they meet, not in union, but in heart-burning jealousy, and often in furious rivalry, which, but for the presence of the Turkish guard, would know no bounds. There is displayed all the gorgeousness of a corrupt Christianity. "By the aid of numerous candles the whole church seems to flash and blaze in gold," while "the altar, covered with gold cloth, is decorated with censers, golden candlesticks, and splendid crucifixes." The cloud of incense rises, "wreathing and circling to the upper dome;" while "priests and bishops, in long robes of gold and silver texture," defile in solemn procession: but there is no Gospel there, and these vain ceremonies, powerless to restrain the outbreaks of human passion, and elevate the human heart, are the substitutes for that sacred deposit which these churches were intended to conserve, but which they have so lamentably lost. In this very church, designed as a memorial to the death of Him who died to effect reconciliation between God and sinners, and between man and man, and on the occasion of the most sacred festivals, these unworthy representatives of Christianity in the East have engaged in furious conflicts, and exhibited the wildest passions, even unto the shedding of blood, under the eye of the scorning Moslem.

It is necessary, therefore, in the presence of such grievous misrepresentations, that a true testimony should be set up in the land, the true Gospel preached, and an opportunity afforded to both Jew and Gentile of distinguishing between the religion of Christ as He gave it, and as man has corrupted it. His honour requires it. It would be a just reproach to the reformed churches of the West, if in this land, where Christianity is subjected to so grievous a disparagement, misrepresented by the nominal Christian, scorned alike by Jew and Moslem, they had no representatives. It is true that, like their great Master, they, too, may have to bear their cross along a *via dolorosa*, and be esteemed as the filth of the world and the offscourings of all things, but He will be glorified in them.

There is no more necessary Mission than that of Palestine; there is none more difficult; and we may add, there is none more honourable. We are persuaded that the testimony there afforded to the Jew by the Missionaries of the London Society for the Promotion of Christianity among that people, by the Missionaries of the Church Missionary Society to the general Christian population, and by both in the presence of the Moslem, is one which is in the highest degree pleasing to the enthroned Saviour, and one which He does not fail to recognise by a special blessing bestowed on the promoters of it. That which the Jews of old did to his person, the so-called Christians of Palestine do to his truth—they crucify and openly degrade it.

For this double testimony, then, which, under the wise counsel and guidance of Bishop Gobat, is afforded, we desire to thank God. It is the more weighty and influential because it emanates from an united body. "Perfect harmony and brotherly feeling exist among the agents of all the branches of Protestant Missions." Such is the testimony of the Rev. F. G. Littlecot, Secretary to the Malta Protestant College, on the occasion of a visit to Jerusalem in September last. He found amongst them "peace and concord in the highest sense, based on an earnest desire to work together, sinking minor differences for the salvation of souls." "On Easter-day, St. James's church was crowded; the Revs. J. Barclay, and W. Bailey, of the Jews' Society, and A. Klein, of the Church Missionary Society, officiating. The bishop preached a most powerful sermon. Nearly the whole congregation remained to the Lord's Supper. After the English and German residents and visitors had communicated, it was with intense interest that we saw a large number of native converts, in their striking and picturesque attire, come forward to join in the commemoration of our Lord's death. The service had, up to this point, been conducted in English; but now the good Bishop and Mr. Klein, in administering the elements to the converts, used with each one his native language. The simplicity and beauty of the whole was a pleasing contrast to the painful and unholy scenes we had recently witnessed in the church of the Holy Sepulchre: we all felt it to be an earnest of that day, when the tribes of all lands shall sit down at the marriage supper of the Lamb, and a striking confirmation of our long-tried and joyful belief in the communion of saints."

Mr. Littlecot, proceeding northwards from Jerusalem, visited Nablous and Nazareth,

and his notices of these places we introduce—

"In passing through the country, I was delighted to see how effectually, though silently, the leaven of the Bishop's work is spreading for good. Our first resting-place, on leaving Jerusalem, was at Nablous, the ancient Shechem, and we were agreeably surprised on approaching the town to be addressed in our beloved Saxon, by a young man who met us. We entered into conversation with him, and found he was the schoolmaster in an adjoining village, under the superintendence of the Rev. F. C. Fleishhacker, Bishop Gobat's Missionary at Nablous, and that he had received his education at the diocesan school. The Missionary, to whom we brought an introduction, welcomed us most kindly to his hospitable home. This Mission was the first commenced by the Bishop, after his appointment to the bishopric, and the late lamented Bishop of Sierra Leone, Dr. Bowen, was for some time stationed here as Missionary, and is still remembered with affectionate regret. There are two schools in connexion with it.

"At Nazareth, which we visited twice, we found a most important and prosperous Mission in full activity, under the able superintendence of the Rev. J. Zeller, of the Church Missionary Society, Bishop Gobat's son-in-law. This Mission was commenced by the Bishop soon after that at Nablous, and carried on for several years, amid many difficulties. He has now the satisfaction of seeing the seedling he planted, growing into a vigorous tree, under the Society to which he has transferred it. At our first visit we attended, on Sunday morning, a native Arabic service, conducted by Mr. Zeller in his schoolroom. It was crowded with men, who joined in our beautiful Liturgy with a fervour and earnestness I have not seen exceeded in our highly-favoured lands. The lessons were read by natives, and the sermon listened to with profound attention. In the afternoon we accompanied Mr. Zeller to Raneh, a neighbouring village, where he also has an Arabic service. There we witnessed the baptism of a child of one of the converts. What made the service more interesting to us was, that some of the loving disciples at Nazareth went with us to assist at it. There is an excellent boys' school here, under Mr. Josephson, formerly one of our students at the Malta Protestant College, assisted by a native teacher. Mr. Zeller also employs a native catechist, and there is besides a resident native medical man, Mr. Vartan, educated by the Edinburgh Medical Missionary Society, a great desideratum at

every Mission station. He is a zealous Missionary, as well as physician, and uses the opportunities his profession affords him of access to the people, in labouring for their spiritual as well as bodily health. There was, however, no girls' school there, a thing most desirable in this country, and which Mr. and Mrs. Zeller were most anxious to supply. He generously offered to supply a comfortable home and schoolroom, if a suitable English lady could be found as head teacher; and I am glad to hear that, through the aid of the Society for Female Education in the East, this is likely to be supplied, and that, by Mrs. Zeller's zealous co-operation, this field will soon be occupied.

"There is great need of a suitable building for divine service here, it being now held, as I have said, in the schoolroom—inconvenient, and too small for the male worshippers; but totally unsuited for females, who, according to Eastern custom, must be separate from the males; and there is not space enough to provide them with separate accommodation. The amount required is about 800*l*. Surely this inconsiderable sum could easily be raised, did English Christians know the need. Nazareth is a most important centre for Missionary work. It has the peculiar advantages of being a Christian town (the proportion of Christians is as four to one). No spot in Palestine is better suited to become the centre of a great and growing work than the lowly city chosen by our Lord as the scene of so many years of his pilgrimage on earth; and from Mr. Zeller's knowledge of the language, intimate acquaintance with the habits of the people, and the great respect and affection felt for him by all classes, from the wandering Bedouin of Esdraelon and the Hauran to the mountaineers of Galilee, he is eminently fitted to make the best use of these advantages. Greatly should I rejoice if some of God's people, who have been gifted by Him with this world's goods, could be stirred up to do something for this interesting spot."

Nazareth, where, besides Jerusalem, the Church Missionary Society has concentrated its efforts, contains a population of about 3000 souls, of that mixed character to which we have adverted—Moslem, Greek, Latin, and Maronite. The importance of the work here is very great. The Protestant congregation to which Mr. Littlecot refers has been formed amidst many difficulties. Especially was this the case in the beginning of 1862, when some of the Mohammedans were greatly irritated, and evil designs were in agitation. But just before Easter the station was visited

by Colonel Frazer, Her Majesty's Commissioner for Syria, who took the greatest and kindest interest in the Missionary work, and did every thing in his power to advocate the cause of Protestants before the Turkish authorities; while at Easter there was still further encouragement vouchsafed, H. R. H. the Prince of Wales having at that season reached Nazareth, being the second instance in which a portion of our field of Missionary labour has been visited by a member of the Royal Family of England; the first being that of Prince Alfred to Sierra Leone in October 1860. The Prince accepted an address from the Protestant community, and gave a donation of ten Napoleons, which were applied as a first contribution to a fund for the erection of a Protestant church, the need of which is so strongly referred to by Mr. Littlecot. We trust that the example set by His Royal Highness will be followed by many of his countrymen, and the church at Nazareth soon reach its completion.

Our Missionary says—"The kindness shown me by His Royal Highness will continue to be an encouragement to me in my work."

Nazareth may now be regarded as a centre and settled basis of operations. Here intercourse may be opened, and conversations held, with Moslems, by means of which much prejudice may be dispelled. How wisely and effectively this is being done may be gathered from a journal of Mr. Zeller's, which we published in our number for October last.

From Nazareth itinerancies may also be opened up.

In the journal of Mr. Zeller, above referred to, mention is made of a visit made by him to the Bedouin chief, Agyle Aga. We have now in our possession another journal of the same Missionary, dated October last, detailing further interviews with that chief, and embracing a variety of interesting particulars. This, we apprehend, must be deferred until our March Number, when we hope to preface it with some notices of the Bedouin tribes.

With respect to the Druses, our Missionary first met with them at Shef Amer, a little country town, containing from 2000 to 3000 souls, of which Mr. Zeller gives the following description—

"At about three hours distance from the Bay of Acca, and four hours from the sea-ports of Acca and Caipha, is situated the large village of Shef Amer, on a beautiful hill, commanding the vast plain and bay of Acca. South of the village, tradition shows the tomb of Jacob's daughter, and, still more

south, that of the prophet Hosea. The summit of the hill is crowned by a beautiful old castle, built about eighty years ago, by Dalur el Omar, Pasha of Acca, chief of the once mighty family of Saladenc. After the downfall of that family, the beautiful castle was neglected, and is now the abode of wild dogs, of gipsies, and thieves. The present inhabitants of Shef Amer have built their poor dwellings chiefly on the north side of the castle, on the remains of the old fortifications. At the eastern extremity of the village are the ruins of an old Christian church.

"In Shef Amer we find the four religions of Syria and Palestine, for the population is composed of Christians, Jews, Mohammedans, and Druses, the first being the most numerous, consisting of about 500 or 600 souls. These are chiefly Greek Catholics, and belong to the diocese of the Bishop of Acca."

With the Druses, Mr. Zeller has had much intercourse at Shef Amer, Afia, and other places, and the result has been, that several of the Shef-Amer Druses have come to his house at Nazareth, expressing a desire to become Christians, and praying that a school might be opened in their town, and regular instruction afforded them.

It is among the Druses of the Hauran that Mr. Zeller successfully prosecuted that itinerancy, the narrative of which we now sub-join—

Itinerancy in the Hauran.

"As it is doubtless that the Turkish empire hastens towards its dissolution, it is of great importance to fix one's attention towards those nations of this great empire which have hitherto preserved a peculiar vital power, and therefore excite the hope that they have still to play a part in the new development of things.

"Such a nation are the Armenians among the Christian population; but among the Mohammedans, the Druses of the Hauran are a most remarkable people. Favoured by the peculiar nature of their country, the Ledja and Jebel el Druse, and united by a mysterious religion, they have hitherto successfully resisted all attacks on the part of the Turkish Government, and on the part of mighty Bedouin tribes. A year ago I came in contact with the Druses in Galilee, and obtained also several of their religious books. Several Druses of Shef Amer have regularly attended, for the last four months, the services and the religious instruction with the Protestant community there. All this excited within me the ardent desire to become acquainted with the Druses of the Hauran, and to at-

tempt whether it would not be possible to enter the Hauran on the direct road from Nazareth, and to open there a door for the preaching of the Gospel. The difficulties connected with this plan seemed to be nearly insurmountable. None of my catechists would accompany me: they considered it their certain death: and also for my luggage I could find no muleteer. As often as I had entered into an agreement about horses, this was again annulled, in consequence of the fear and avarice of the people. Thus I determined at last to travel without luggage, and, if necessary, alone, and fixed my departure on the 12th of May. My wife begged me not to be anxious about herself and the children, though the little one was only a month old, and though she had to remain with only Arabian female servants. It was a remarkable coincidence, that the day before my intended departure, a number of English travellers came and asked me whether it was not possible to travel directly to the Hauran. When I told them that I was ready to start next day in that direction, they at once resolved to join me; but they had similar difficulties as I with their dragoman and other Arabian servants, and the first even shed tears of despair when he saw that every resistance was of no avail. My equipment for the journey was now speedily completed, and on the 14th of May we were on our road towards the east. We had not to fear an ordinary attack of robbers, as our caravan was numerous, and very well provided with arms. My travelling companions proved to be the most agreeable society I could have wished for. At four o'clock in the evening we passed over Tiser el Mujamia, over the Jordan. A little above the bridge, near a small island, we took a delicious bath, and reached, just before sunset, the encampment of the renowned Bedouin chief, Agyle Aga, at the foot of the eastern mountains, near Maad, where we also pitched our tents.

"Next morning we despatched our luggage to Um Keis, visited the hot springs in the valley of the Hieromatt, and ascended then to Um Keis. After having seen there the remarkable habitation in the rocks of a by-gone nation, with stone doors, hundreds of splendid sarcophagi, and two Roman amphitheatres, we proceeded on our way eastward. Our road led us over an undulating plateau, covered with the finest oaks of Bashan. Towards sunset we reached the camp of the Beni Sacher, situated in the midst of the oak forest among the finest scenery imaginable. The long black tent of the Bedouin chief, Abdullah el Ahmidi, was spread on the

top of the hill, and he himself came to meet us, and invited us most cordially to enter his tent. There every one was animated with the desire to treat us with the best they had, and this was done with mysterious quietness and wonderful alacrity; of course, with the exception of preparing the coffee, for the sound of the mortar is the most delicious music for Arabian ears. The sun had set, but, according to the rules of true Arabian hospitality, the three meals of the day, breakfast, luncheon, and dinner, had to be prepared and served up. At first, breakfast made its appearance, consisting of dates and butter. It was with difficulty that I could persuade the sheikh to dispense us with luncheon. At nine o'clock dinner was served up, for which two sheep had been killed. Three slaves carried the mansef (a copper tray, four feet in diameter), upon which rose a mountain of rice, covered with pieces of meat. Yet the best was at the end—fresh camels' milk, which might have been taken for excellent cows' milk. At the same time, all our Arabian companions were supplied with food. The scene of the camp at night was strikingly beautiful; it was so still, though we were surrounded by thousands of camels, and so safe, though in the midst of the wilderness, that we had not even to fasten our horses. Next morning, after having exchanged the customary presents, we solemnly took leave of the sheikh, accompanied by his two sons, Ali and Sultan, and some Bedouins, the first mounted on an excellent white mare, the other on a black one, without saddle or stirrups, but of course not without lance and sword. On our road we met thousands of Bedouins, either encamped or travelling; but on the whole day's journey, as far as Mezarib, we passed only two little villages, Meron and Durra. In the first place the houses are half under ground, so that, at a little distance, no one would suspect the existence of a village. There I had a long conversation with the fanatical sheikh of the place, who is a descendant of the califs of the Abassides. At sunset we reached Mezarib, the first station of the Mecca caravan. A castle near a lake contains the provisions of the pilgrims: towards the north of the same a regiment of Turkish soldiers had pitched their tents. Next morning, after four hours' ride through the beautiful plain of Bashan, now called Mukra, we arrived at Deraa, probably the old Edrei, the capital of Og, King of Bashan, for it contains a labyrinth of subterranean habitations cut into the rock. This place lies in the middle of Bashan, and has a very strong position, as it is surrounded towards east and

north by the deep wady Midan, and has also a valley on the south. From the high quadrangular tower, near an old mosque in the middle of the city, is a splendid view. Towards the north rises the majestic Hermon and Lebanon; towards the west, Jebel Aitun and Gilead; and towards the east Jebel e Druse: towards the south the plain of Bashan extends farther than your eye can see, and gradually changing, south of Bozrah, into the desert. The plain of Bashan is exceedingly fruitful, producing the finest crops: weeds and thistles, as in Palestine, are not to be found there, nor the different kinds of flies, which are, on the west of the Jordan, so troublesome for men and beasts. Wheat grows there to perfection, and where the land remains uncultivated, the ground is covered with a tender kind of grass, similar to oats. Trees are now not to be found in the plain. No wonder that here flourished many rich and mighty cities, whose ruins astonish the traveller. Our Bedouins left us in Deraa, and after a long, hot day's journey over Musefery, we came to Bozrah. There, also, we found, outside the castle, a Turkish camp, with 1200 men and two cannons. Near this we pitched our tents. At the Governor's I made the acquaintance of a Druse sheikh, who paid me a visit in the evening in my tent, and bade me welcome among the Druses. That a Druse, even in the camp of the Turks, is an independent man, he showed, not only by his manners, and in his conversation with the governor, but also by the fact, that he was surrounded by his body-guard, who looked among the Turkish soldiers like wolves among sheep. It is well known that the ruins in the Hauran are of a peculiar character, for the buildings are erected without cement (limestone is not to be found in the country), of black basalt, hard, like iron, with doors and windows of stone. Elsewhere the roof is either arched over or formed of beams of wood, but in the Hauran the roofs are made of long slabs of stone resting on arches and columns. Such is the durability of these buildings, that they have resisted for thousands of years perfect destruction; and if one sees them, one understands what the holy Scriptures say about the Rephaim of old. Bozrah, situated in the splendid plain, with its straight streets, its temples, churches, mosques, high quadrangular towers, its bazaars, its citadel, its large reservoirs of water, its walls and gates, must have been a very rich city, of at least 50,000 inhabitants: now there live in the ruins only twenty families. The splendid ruins of Christian churches we met with throughout the

Hauran bear undoubted testimony to the fact, that, at a very early period after Christ, this whole country was inhabited by a prosperous Christian nation, whose history, however, is still involved in much obscurity, and has not yet been much cleared up by the many Greek inscriptions which exist everywhere in the Hauran. This country is the finest portion of the land which God gave to Abraham and his seed for an eternal inheritance. The children of Israel were driven out of it, and the Christians, who then possessed it, were swept away; yea, even the destroyer who destroyed it has nearly forsaken it, and left there only a miserable remnant. Shall this land never be restored? Shall the word of the Lord be true only when He punishes, and not when He blesses?

“From Bozrah we went towards the north, on the west side of Jebel e Druse, through the midst of the country of the Druses to Kreye (Kerioth?), Mujemer, Aery, to the top of the Kleb Hauran, to Iweida, Kunawat, and to Shuhba, on the east border of the Ledja. Most remarkable are the grand temple ruins at Kunawat, with the head of the goddess Ashtoreth prostrated in the courtyard. This place is the seat of the Imam of the Druses, the keeper of their mysteries and secret books. In his house are held the secret councils of the Druses about their religious and political affairs. I had an interesting conversation with this man about the signs of the advent of Christ. He said, for he is a cunning man, ‘If Christ comes, He will be half a Druse and half a Christian;’ whereupon I answered, ‘What Christ is, he is certainly not by halves; but He will not judge the people according to the name they then will bear externally, but He will give to each according to his deeds; namely, to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.’ ‘But if you believe that Christ will come again, you must concede that Christ has been here already also for the Druses, and therefore to them the Gospel must be preached.’ I earnestly recommended him to read the Bible, which he had received already twelve years ago from Dr. Eli Smith.

“We spent Whitsunday at Shuhba, a town full of Roman ruins and Roman regularity. From there we could overlook the remarkable volcanic country of the Ledja, which is perhaps unique in its kind, and visited also the interior as far as Dama and Tel el Muhajer.

The Ledja is a plain scarcely higher than the rest of the country, with a few low concealed hills in the interior, and on the south-eastern border: it is about forty miles long and thirteen miles broad, of an oval form, stretching from north to south: it is bordered round about by a broad girdle of such strangely cleft rocks, that it requires the most perfect knowledge of the paths to find one’s way into the interior. The rocks are of black basalt, and, at the first sight of the Ledja, it seemed to me as if clouds had thrown their dark shadows over the plain, or as if large tracts of forests encircled the same. It was with surprise that I, at a closer inspection, discovered a sea of black rocks, which, in their rent form, might be compared to the surface of a river, when, after the driving of ice, all is suddenly frozen. The ground in the interior is formed of lava, which rises, in many places, in low bubble-like swellings, which, here and there broken down, form some large caverns. I visited two of the largest. The Ledja is everywhere strewn with stones, yet there are some parts of it cultivated with wheat and barley. In the middle of the Ledja the butom-tree is very numerous. The stone is of three kinds; lava of red or yellowish grey colour, a very porous dross, and very hard basalt, which sometimes gives a sound like iron. Water is only to be found in Aihry: all the cisterns in Dama were empty. Through the middle of the Ledja was a Roman road leading from Damascus to Bozrah, which of course is now destroyed. This country is the fortification of the Druses, considered impregnable by the Arabs, and is therefore a safe refuge for all those who wish to escape the hand of Government.

“It is difficult to give in a few words a picture of the character of the Druses. In Bozrah we met, for the first time, Druses from the Hauran, who had come there for business with the Turkish Government; and we were surprised about the difference between this kind of men and other Orientals, for they looked among them like lions. The turban of the sheikhs is broader than that of the grandest Mohammedan, and under this they wear the scarlet gold-embroidered Kefieh (a large silk handkerchief, which hangs down over the shoulders): ordinarily they wear a black cloak, but on solemn occasions and in war always the red cloak with gold-embroidered shoulders, which, with the principal chiefs, is of red cloth, and is called *benj*. The tint of the Druses is strikingly fresh, with some quite European: blue eyes are not so rare as elsewhere: their looks

are firm and open, their movements energetic: in their talk they are short and decided, without screening and compliments: they wear their moustachios always turned upwards, which gives them a particularly wild appearance. The whole demeanour of the Druses shows that they are a free people, who attained and preserved by their swords their liberty and their existence. Among them there is little to be seen of the arrogant fanatical pride which is so common with the Mohammedans of the cities; nor is there that vile and sneaking behaviour, which so often disgusts the European in the Levant: there is nothing of the sweet flatteries, of the exaggerated compliments, of the false pretensions of friendship, with which the lips of the Arabs so easily overflow. Curses and oaths connected with every true or false assertion, as this is the custom with Christians and Mohammedans in Syria, are less frequently heard from the mouths of the Druses of the Hauran, for the first commandment of their religion is to speak the truth and keep faith to their brethren: in short, they do not fight with the tongue, but with the sword.

"Hospitality is practiced among these Druses as if they had to show the world what St. Peter, St. Paul, and St. John meant by their exhortations in this respect. In every village through which we came we were forced to accept the hospitality of the people. Whenever we alighted at the general reception room, near the house of a sheikh, there arose a mysterious electrical commotion in the village, not of vain curiosity, but of the most ardent zeal to serve their guests. From all sides arrived cushions and carpets, with which they covered the divan: then began the music of the coffee-mortar, and the elders solemnly gathered for conversation. At length appeared a man with a jug of water and a basin for washing the hands; behind him another with an ornamented skin, the table-cloth, full of bread, arranged afterwards in a circle; then a third and fourth with the dishes on flat copper trays. These dishes consisted, for breakfast, of sweet and sour milk, butter, honey, and dibbes (syrup made of raisins), and with the mountain of rice in the middle: for dinner they killed sheep, and the sheikh of Shuhba treated us even with beef. The copper tray with the latter was the largest we saw in the Hauran, about five feet in diameter. The large number of our caravan might well have dampened their zeal in their invitations, but it was just the contrary. How very different are these customs from those in England!

"On this journey I made the acquaintance of nearly all the principal sheikhs of the Druses. Each of them is a character. I was most pleased with Ismael el Altrad of Aery. He is the mightiest and most valiant of the Druse, and commands the south of the Hauran. He is a man of great physical strength, and the most straightforward and simple of the sheikhs. To these qualities he owes his great influence, for he is originally of a common family. After him stands, in authority, Fares el Amer of Shuhba, and his brother Asood of Hit, then Waked el Hamdan of Sweida, which is the largest place in Jebel e Druse. I found great excitement among the Druses, as they supposed that the Turkish Government had, on their account, gathered so many troops in the Hauran, and would soon demand conscripts, and higher taxes. All were unanimously resolved to resist a demand of conscription among them. In Sweida they said to me, 'We do not care for the Turkish cannons: there are in our village hundreds of young men who, at a sign from the sheikh, would stop the mouths of the cannons with their cloaks.' Meanwhile, however, the sheikhs were anxious to obtain the favour of the different European consuls in Damascus and Beyrout, in order to settle their affairs in a diplomatic way. There exists in this respect a French and an English party among the Druses: the first is stronger in the north, and the latter in the south of Jebel e Druse.

"But besides the acquaintances made with the chiefs, I also made such among the lower class, which were striking, and afforded me more opportunity to speak about religious subjects. In Deraa, for instance, gathered in the evening in my tent some Christian inhabitants of the place, who live there in the greatest ignorance. In the presence of Bedouins and other Mohammedans, I earnestly admonished them to seek eternal life and the salvation of their souls. They very gladly accepted some tracts I gave them. In Bozrah I had much conversation with a few Christian families; and some children, who had learnt to spell, were exceedingly glad to get some books. The Mohammedan sheikh there begged for a Bible. A Christian, who had been expelled from Jebel e Druse, begged me to intercede for him with Ismael at Atrash, which I did. In Suleim I was accosted in English by a nice young man, and heard that he was originally from Mount Lebanon, where he had been educated by the American Missionaries. Since 1860 he was with his master, one of the outlawed Druse Emirs in Jebel e Druse. He told me that he

was a Protestant in heart, and would never change his mind, but he could not profess Christ before the Druses. One of the guides, whom the sheikh Waked el Hamdan had sent with us to Kunawat, was a man of horribly wild and unhappy looks, but, according to my custom, I had soon entered into a close conversation with him. Suddenly he beckoned mysteriously, and said, 'I am not a Druse, as the people here think, but a Christian from Hasbeiya,' and confirmed his assertion by the sign of the cross and repetition of the Apostolic Creed. He related that his young wife had been murdered by the Druses a few days before the massacre in Hasbeiya. He himself had been in the midst of the victims there, and had escaped death by feigning to be dead whilst he hid himself under the corpses of his brothers. At night he fled, but with daybreak, near Rasheya, he fell into the hands of the Druse sheikh, Chader Beg, who spared his life, under the condition that he would go with him, and remain with him as a sort of slave. Chader Beg fell last year in a fight with the Turks, and thus he came into the hands of Waked el Hamdan. No wonder that such misery left indelible traces on his face. May the Lord have mercy upon his soul! In Shuhba I had the visit of a number of Christian women and children, who were originally from Lebanon. Each of them had his story of misery to tell from the year 1860. Now they endeavoured, during the time of harvest, through gleaning with the Druses, to sustain their life.

"On Monday after Whit-Sunday we continued our journey towards the north, along the eastern border of the Ledja. In the evening, near Lahitch, my horse fell, and the fall severely injured my left hand and knee. My left side was stiff from the bruises sustained, yet it was out of the question to remain there. During the following days I had to be helped in mounting and dismounting my horse. The ride next day from Lahitch to Deir Ali was a very long one under a burning sun, and mostly over desert land. That road is extremely unsafe, and was just then so dangerous, that we had to take a large escort of Druses, and had to be prepared for extremities. We encountered a large party of Bedouins at the end of the Ledja, who, however, at the sight of our warlike appearance, deemed it best to inquire most obligingly after our welfare, and to go their ways. With light hearts we arrived towards sunset at Deir Ali, and pitched our tents in the shade of fine trees

at the side of a little streamlet. Next morning, after a short ride, we arrived in the paradise of the east, in the plain of Damascus, with its waters and gardens; and I praised the name of the Lord for all his mercies and lovingkindness bestowed upon us, for the whole journey through a wild and unknown country had been rich to each of us in pleasant recollections.

"There is no place more charming for a weary traveller in the east than the luxurious splendour of Damascus. But in the middle of the town you meet the ruins of the Christian quarter, which, for a mile in distance, cover the ground in shapeless heaps of dust and rubbish. The mighty Moslem city, swarming with inhabitants, was just in festive attire, full of rejoicing and festivities in celebration of Beiram; but in the middle of the same remains this immense grave, reeking with the blood of Christians, testifying of unspeakable atrocities, and calling to God for vengeance against murderers. 'If they do these things in a green tree, what shall be done in the dry?' I hastened away from a place where the streets still preach of the foulest crimes. With the French diligence, on an excellent road, I reached Beyrout in twelve hours. From thence I took the Austrian boat to Kaiffa, and returned on the 8th of June to Nazareth, where I found my family—which had remained during my absence nearly quite without news from me—in health and prosperity.

"If you now ask after the result of my journey, I must answer, Whether the peace, which I spoke wherever I could, found an anchorage in the storm-beaten souls of the people on the east of the Jordan, is known only to Him who rules wind and waters. The step of Jesus treads even the wild waves of the sea. A second tour in the Hauran, a longer stay there, and more direct Missionary work, is now comparatively easy for me, for I have not only gained friends and acquaintances among the Druses, but also among the Bedouins, who often shut up the road to the East. With several of the chiefs of the Druses I spoke about the great want of schools, for in the whole of their district there is not a single school, not even at Kunawat. They seemed convinced of the necessity of better instruction, and would be grateful if they could be assisted to establish at least one good school in the Hauran, at first for the children of the chiefs. I have no doubt that the Gospel could be made known among the Druses of the Hauran if this plan should be adopted by a Missionary Society. In Lebanon such a school has been

established among the Druses, who chose as principal of the same a Protestant native, who had been educated by the American Missionaries; and the two sons of Said Beg Trinblat, the first Emir of the Druses, are with the Rev. J. Robson, in order to be brought up by him. A similar attempt might be made in the Hauran, and would least irritate the fanaticism of the Druses.

"In our days, when the light of the Gospel has spread unto the remotest corners of the earth, it is time to pay special attention to the prophecies respecting the Holy Land, whose fulfilment we have still to await and

to make them a particular object of earnest prayer. The land unto which all prophets point is still covered with darkness, is still in the hands of the Moslems. Can one not yet hear the cry, 'Watchman, what of the night? Watchman, what of the night?' The watchman says, 'The morning comes, and also the night: if ye will inquire, inquire ye; return, come.' Oh that the walls of Zion could be built, that Jerusalem would be the joy of the whole earth! Oh that the east of the Jordan would become a garden of the Lord, and that also Nazareth would be a light on a hill, and its people worthy of our Lord Jesus!"

EXPLORATIONS EAST OF THE JORDAN.

We have found the following paper in the "Calcutta Christian Observer." It refers mainly to the territory lying east of the Hauran and the Ledja, which usually in maps is left a blank. Identifying itself as it does with the explorations of our Missionary, the Rev. J. Zeller, eastward of the Jordan, we transfer it into our pages, prefacing it with an extract from Dr. Kitto's "Physical Geography of the Holy Land"—

"To the east of the regions of Bashan and of Gilead extends a broad and very even plain, which, although below the level of the high plains nearer to the Jordan, is much above the level of the valley through which that river flows, and of the lakes which belong to it. This plain, which has from twenty-five to thirty miles of average breadth, and about fifty of extreme length, appears to be the district to which the name of Hauran properly belongs,* although that name appears to be also used more comprehensively, so as to embrace the districts more eastward which have also separate names. The northern portion of this plain is bounded on the east by a remarkable rocky district, called Ledja, about twenty-five miles broad in the widest (or southern) part, and perhaps thirty miles in length from north to south. Beyond this district southward, and bounding on the east the southern part of the plain of Hauran, is a mountainous district, which bears the same name (Jebel Hauran) as that plain. Beyond these mountains eastward is the unexplored region called Szaffa, which we only know from the reports collected by Burck-

hardt as resembling the Ledja in its characteristics, and being three days' journey in circuit.

"The extensive tract of country comprehending these several districts, still more even than that which lies nearer the Jordan, was utterly unknown till the present century. Seetzen was the first to explore it in some parts; and he furnished to the European public the first notions of its physical as well as of its moral condition. It was afterwards more extensively traversed and more minutely described by Burckhardt; and although later travellers have ranged the country with a degree of facility and safety unknown in his time, none of them have added any information of importance to that which he supplied.

"The immense plain of the Hauran is sometimes perfectly level for miles together; sometimes it is slightly undulating, and here and there are seen low round hills, on the declivities or at the foot of which most of the villages of the country are situated. The soil is naturally rich, and needs but the application of water to render it abundantly fertile: hence, for some time after the season of rain, and wherever moisture is present, the plain is covered with the most luxuriant wild herbage. Artificial meadows can hardly be finer than these desert fields; and it is this which renders the Hauran a favourite resort of the Bedouins. This it may be important to note historically concerning a country so close on the Hebrew border. The district is, however, bare of trees, which is true of the whole country, except among the Hauran mountains, where groves of oaks and other trees are found.

"The mountains comprehended under the name of Jebel Hauran have been less ade-

* It is mentioned once by this name in the Old Testament, Ezek. xlvii. 16; and appears to have comprehended the Aurantis and the greater part of the Iturea which the New Testament specifies.

quately explored and described than the plain. Viewed from the distance westward, they exhibit a broken outline, and are not of very considerable elevation from the plain; but their summits have been seen covered with snow in the middle of March. The highest mountain is the Kelb, or Kelab Hauran, which is a cone arising from the lower ridge of the mountains. This is barren on the south and east sides, but fertile on the north and west. Its base is surrounded by a forest; and Burckhardt was told that the ascent from that forest to the summit would occupy an hour, and that from thence a prospect of the sea might be obtained in clear weather. This traveller states the characteristics of several of the inferior mountains of this region; but, unfortunately, he neglects to notice the geological construction, except in one instance, when his attention being particularly engaged by the old castle of Szalkhat, which stands upon one of the exterior hills of this group, towards the south, he observes that the hill itself 'consists of alternate layers of the common black tufwacke of the country, and of a very porous, deep red, and often rose-coloured pumice-stone.' As he elsewhere observes that this same black stone is found all over the country, and is the only species which it offers, we may presume that it is also the principal constituent of the other mountains.

"The aspect of the rocky district of Ledja is singular, and far from pleasing. It presents a level tract, covered with heaps of black stones and small irregular-shaped rocks, without a single agreeable object for the eye to repose on, except in the patches of meadow which are sparingly interspersed among the stones. In the central part of this district, called by Burckhardt the Inner Ledja, the ground is more uneven, the rocks higher, and the roads more difficult.

"It should be observed that this same black stone is also found all over the Hauran, in a more dispersed form; that masses of it are also found beyond this plain, even to the borders of the Jordan and the Dead Sea. Its presence at various points on the eastern side of the Jordan's valley has indeed been noticed already by us, and its character described; for this is doubtless that black stone which has been so often mentioned, and to which, under the names of black basalt, black porous tufa, black tufwacke, black stone (or tufwacke), of the Hauran, or of the Ledja, various travellers—Seetzen, Burckhardt, Buckingham, and others—have concurred in referring to a volcanic origin. It is for this reason that we have taken occasion

to describe the whole district in this place and under the present head.

"From a comparison of all the various notices of this black stone we collect that the masses in and about the Ledja are larger, more dense, and more thickly set than elsewhere; and that progressively, as we remove from the Ledja, the masses become smaller, more dispersed, and of more porous texture. If, therefore, these stones be the result of volcanic action, we are entitled to consider that the Ledja was the centre of that action, from which the black stone was dispersed widely over the neighbouring region. That the masses of this stone which are found near the valley of the Jordan and its lakes *might* proceed from volcanic explosion in the Ledja is physically quite possible; but, all things considered, and particularly as it seems that the black stone along the Jordan is somewhat less dense than that of the Hauran, as well as from the appearance of the mountains at whose base the hot springs of Tiberias rise, we incline to connect the black stone of the country of the Jordan with the other volcanic phenomena which that region exhibits.

"The evidence of volcanic action in the Ledja does not rest merely upon the general appearance of that district or of its stone.

"On the southern border of this district, towards the Hauran mountains, is a town or village named Nedjerun. This town is surrounded by a perfect labyrinth of rocks—broad sheets and rugged masses—which, says Lord Lindsay, offers an appearance more like that of the bottom of the crater of Vesuvius, as he saw it in 1830, than any thing else to which he could compare it. Buckingham still more distinctly describes the entrance into Nedjerun as being over beds of rock of a singular kind, having the appearance of volcanic lava suddenly cooled while in the act of boiling in a liquid heat; there being globular masses in some parts, like the bubbles on boiling pitch, and in others a kind of spiral furrows, like the impressions often seen in a semi-liquid when put into violent motion; and on striking it with any hard substance, it gave forth a ringing sound, like metal. Several tanks or reservoirs have, however, been excavated in this hard material, in which the rain-water continues to be preserved.

"This spot, it will be observed, is about the middle of the southern border-line of this district. More to the east, that is, in the south-eastern angle of the Ledja, several Tels, or detached hills, are found near one another, among or near the low exterior ridges of the Jebel Hauran in that direction. Passing between some of them, Burckhardt observed the

ground to be covered with pieces of porous tufa and pumicestone; and he adds, that the western side of one of these hills (the Tel Shoba) appears to have been the crater of a volcano, as well from the character of the minerals which lie assembled on that side of the hill, as from the form of the hill itself, which resembles that of a crater, while the neighbouring hills have rounded tops, without any sharp angles."

"The narrative of Dr. Johann Gottfried Wetzstein's journey into Trachonitis and the Hauran, translated by E. R. Straznicky from the Berlin Zeitschrift für Allgemeine Erdkunde, 1859, for the 'New York Observer.'

"Prefatory remarks.

"Some one more competent than myself should have reproduced Dr. Wetzstein's admirable narrative of his late journey in Trachonitis and the Hauran. These countries lie east of the Jordan, and, till the present time, may be said to be entirely unknown.

"The valuable information which this narrative contributes to our knowledge of the geography, archæology, and geology of Syria and Arabia, has already been acknowledged by the scholars of Europe, and that with universal and merited praise. In the valuable report of Ritter to the Geographical Society of Berlin, Dr. Wetzstein's explorations are referred to as of great scientific value. He recommends the perusal of this narrative, so graphically described, to all who take an interest in the progress of geographical science. Dr. Petermann, the able editor of the 'Mittheilungen' in Gotha, spoke of Dr. Wetzstein's achievements, in one of his late numbers, as one of the most important additions to geographical science of the present age. I have therefore endeavoured to translate this valuable report to the best of my ability, and would only ask the indulgence of the intelligent readers of the 'New-York Observer' for its imperfections. Those who have ever attempted translations of scientific subjects will readily comprehend the difficulties which I have encountered. I now propose to give the substance of Dr. Wetzstein's narrative in three divisions, which will embrace the geological, geographical, and archæological discoveries.

"Throughout this narrative, frequent allusion is made to the Scriptures, and I would especially to that circumstance ask the attention of the Biblical student. Although Dr. Wetzstein very modestly excuses himself, on account of the scanty literary material on hand, for not having entered into a more minute

examination of the disputed passages of Scripture, still what he has quoted evinces a vast knowledge, and this, with astounding linguistic facilities, enabled him to ascertain the meaning of names of places, and to throw much light on many obscure passages of Scripture. In a Biblical point of view, much undoubtedly remains to be done—a field large enough for all scientific Societies to occupy, even for those of our own country.

"In the twenty-eighth volume of the Royal Geographical Society's Journal, Mr. Cyril C. Graham very happily alludes to this subject, and also to our ignorance of the ethnology of the tribes which inhabit these countries. Among other items, Mr. Graham refers to the Druses east of the Jordan, as furnishing the only barrier to the inroads of the Bedouin. The maps illustrating these papers of Messrs. Wetzstein and Graham are highly interesting, if for no other reasons than that of the Roman roads, still remaining, and extending from Bozra in the Hauran, to Bus-sorah on the Euphrates, and through Wady Sirhan probably to the villages of El-Jof, the most important places of all Syrian Arabia.

"It has astonished me that the numerous and valuable facts which have been brought to light by these two intelligent and recent explorers, have not, before this, appeared in papers more accessible to the general readers, and more practically influenced the actions of philanthropists. The late massacres and the Missionary labours in Syria, which have engaged the attention of Europe, the United States, and even India, should lead us to study what may one day, if not now prevented, cause even more destruction and misery.

"With these prefatory remarks, I submit the first of a series on recent explorations in a country of increasing interest to science in general, and equally so to all of every religious belief. E. R. S.

"Dr. Wetzstein's Narrative—Introduction.

"I have long ago contemplated a journey into the countries lying east of the land lakes of Damascus; the Ledja and the Hauran, yet entirely unknown, not only in Europe, but even in Syria, always, however, presented themselves serious obstacles. If I had travelled for the sake of economy, without disclosing my rank as Consul, I would have exposed myself to the same dangers which frightened other travellers from a visit to these countries, and which will continue to do so. If, however, travelling as chief of a consulate, which, during the last eight years, so often maintained its authority, I should

be prepared for somewhat different expenses than those which Burckhardt and Seetzen incurred, when they set out wrapped up in sheepskins, and staffs in their hands. As Consul, in order to satisfy the imagination of the Arabs, I was obliged to travel in the most costly way, with numerous servants, the custom of the country requiring that I should present a silk dress to all who gave me shelter or any protection whatever. Thus I could easily calculate, that during the fifty days of my journey, I should want at least eighty dresses, and I therefore reflected from year to year, until the circumstance that my family is now living in Berlin, and myself comparatively more independent, induced me to render a service to science, which probably no other man could so easily accomplish. On the 2d of April (1858), I obtained from the Royal Embassy at Constantinople the desired leave; on the 3d I transferred the management of the consulate to the Consul of Great Britain; and on the 4th I was riding from Damascus toward the village of Sekka, three hours eastward from the city. Here the Bedouins, destined for my escort, had been waiting for me a whole week. These were the sheikh Gerbu, cousin of the chief sheikh of the Gejat, a powerful tribe in the land of the Ruhbe, which, as they say, can command over a thousand rifles. Besides these were the sheikhs Chalaf and Humejid, two chiefs of the Staje, a tribe closely allied to the Gejat. To these two independent tribes the whole eastern portion of Damascus is tributary. Under the Chuwwe, they extort from the villagers yearly double, nay three times the amount of taxes which the Government collects.

"No one dares to resist them, and where a community neglects the payment, or, as they call it, becomes refractory, their flocks are driven away, or a few of their men, while engaged in ploughing or irrigating the fields, are killed; or the torch, on a stormy day, applied to their crops.

"Beside the three Bedouins, who were accompanied by a few men of their tribe, my companions consisted of the following—A prominent man from Damascus, Muhammed Effendi Kumus, my friend and companion on all excursions. He incurred the wrath of Ibrahim Pasha at the time of Egyptian domination in Syria, on account of his not sufficiently concealed sympathy for the Turks. His numerous estates were confiscated, and he fled into the desert. Thence he came to Bagdad, where he enjoyed a small pension from the Turkish Government. After Ibrahim's retreat from Syria, Muhammed returned, and

was reinstated in his previous circumstances. This man, so intimately acquainted with the Bedouins, accompanied me now in this land of formalities, for the purpose of receiving and reciprocating visits, and filling my place in the divan mornings and evenings, so that I might pursue undisturbed the objects of my journey. He was also entrusted with the care for our nightly shelter, and had to give notice and information of contemplated visits. For the same object I have attached the surgeon and public story-teller, Dervish-Regeb. As surgeon, he had to keep away from me the multitude, which sees in every European a doctor, and in the evening he recited stories, while I was engaged in writing my diary. Besides these, I was accompanied by two *Kawwases*, 'gens d'armes,' of the royal consulate, the Arab Sakus, the Kurde Zemberkegi, and my cook. Two mule-drivers had to take care of the tents and the baggage. From Sekka I took the huntsman Hagg-Ali, a native Affghan, and excellent marksman; then two peasants, Insuf Beama and Abu Chalid, who had had much intercourse, and enjoyed a good reputation among the Bedouins. The latter had been often employed by the Turkish Government on important missions to the Bedouins, who call him, on account of his sagacity and eloquence, the tongue of the Mergland (*Lisan el Merg*).

"The 5th of April, being a rainy day, was spent distributing over 25,000 vines among the settlers of Gassule, a village which I had newly laid out; and on the 6th, after the Bedouins had received their dresses of red cloth and red satin, we started for the estates of the Sultan, in Gedeide, from whom I received an invitation through the sheikh of the village. We left Gedeide at half-past seven in the evening, and arrived at half-past eight o'clock on the high isthmus, between the lakes of Damascus, called the *Road of Robbers*, 'Derb el Gazawat.' This passage is only six hours wide and twenty-four hours long, towards the east, covered with volcanoes, and daily the scene of robberies committed by bands roaming from the north to the south of Syria, and *vice versa*. A dark night favoured us. From this moment not a word had to be spoken, and cloaks and turbans of a white colour had to be hidden. A Bedouin on horseback rode ahead as sentinel, another led the caravan, which had to keep close together, and a third one followed in the rear to prevent the loss of any one. Thus we hurried along in a south-easterly direction, and so quietly, that I often deemed myself alone. We stopped four or five times upon the undulating territory, and always at

such points where another caravan, at a distance of one hundred rods, might not have perceived us. The Bedouins are masters in night marches. The chief commands merely by the sound of a whistle akin to the chirp of a bird, which it seemed to me for a long while. After ten o'clock at night we arrived at last in the *War*, that is, the trachytic range of the volcanoes. After advancing for about an hour by a most wretched road, the Bedouins declared us now out of danger. Soon were gathered a few herbs, the only fuel in the desert, and we quickly congregated around a cheerful fire. As we preferred to keep the baggage close together, and not to put up any tents, each of us tried to protect himself in the lava rocks against the cold air and the dampness of the ground in the best possible manner, and shortly after we were sound asleep.

"Thus I began a journey which, in spite of its short duration of forty-four days, is rich in interesting specialities, and may be called extremely favourable in its collective results. I have laid them down in a diary containing 880 octavo pages, not counting about thirty Bedouin songs, which I have copied with particular care. If it be remembered that a large portion of my time was consumed in the examination of more than one hundred ruins and inscriptions, and when are added to it the many interruptions which incessantly occur in such journeys, the amount of my annotations will seem impossible; but I wrote on horseback, and during nights. The good humour caused by the favourable results, kept my pencil almost in perpetual motion. The results of this journey embrace several branches of the sciences, as Geognosy, Geography, and Archæology. My ethnological notices upon still unknown tribes, or such whose ignorance of the daily necessities reminds us of the earliest condition of humanity, I regard as valuable; and my poetry of the desert displays an Arabic which is not understood in Damascus, and very little known even in Europe. Almost for each line of the songs I was obliged to seek an explanation from the inhabitants.

1. *Geology of the Hauran.*

"I shall begin my report with the geological portion, but must remark that I am no expert in this science, and hope that my observations will be viewed accordingly. Of particular importance for our physical knowledge, seems to me the discovery of a vast and hitherto unknown volcanic region, whose extent and grandeur may not be surpassed by any other on the face of the globe. I do not mean the Hauran, although half of it,

unexplored, seemed, from the description of Seetzen, Burckhardt, and others, to be altogether and exclusively a volcanic formation. I am speaking now of a country lying eastward from the meadow lakes of Damascus and of the Hauran. Its centre is not far from the spot where the fifty-fifth degree of longitude and the thirty-third degree of latitude cross. Southward it is sloping toward the thirty-second degree, and northward toward the thirty-fourth degree. Its breadth may average two-thirds of its length. It is bounded on the east and south by the Hamad, or the great Syrian desert; on the west by the Hauran, the Ledja, and the meadow-lakes; and on the north by the spurs of the anti-Lebanon leading towards Palmyra. The northern part of this volcanic region is distinguished by several more or less connecting lava-plateaus, each of which has in its centre one or more active craters. The southern part, called Harra, is covered with loose volcanic stones, with now and then a solitary cone. On a closer examination, it is found that these are surrounded by smaller lava-plateaus. The activity of these volcanoes has ceased before history began, and certainly took place simultaneously with the eruptions of the volcanoes of the Hauran, although the appearance of the lava would warrant a later origin. I can explain this difference in the lava by its composition, as the lava of the Hauran produces a brown, and that of the east a yellow earth.

"The centre of this eastern portion forms the *Safa*, a country so often mentioned by the Syrian people, yet entirely unknown. Usually it is imagined to be a gigantic earthwork, provided with gates leading to still more secure places, which might be the strongest fortresses on the globe if supplied with water. Burckhardt, also, was not able to obtain any further information. In his '*Syrian Travels*' (page 170) he says that *Safa* is a stony desert like the *Ledja*, with higher rocks, and is the refuge of the Arabs when pursued by the pasha of Damascus. There is no gate or pass; nevertheless it is probably the most remarkable spot in Syria. Its formation is allied to our ideas of the infernal, with an aspect both thrilling and awful. The *Safa* is a mountain range seven hours long and equally wide. The mass of lava pouring from the craters rose by the aid of each succeeding wave, until the centre formed a hill. With its straight lines and dull shining surface of black rocks, the *Safa* looks as if made of cast iron.

"No human being can exist upon the *Safa*, and the proverb of the Damascus people—

'He has taken refuge in the Safa,' will be explained in the description of Tenije. The Safa has not a drop of water, and not a particle of vegetation. Hence the name of empty, naked mountain. Only in the ravines and breaks of the lava, where, during the rainy season, water accumulates into pools, a scanty vegetation is perceptible. The Safa is still as on the day of its creation; the black, dull-shining stream of lava which, as it poured from the craters upon the plateau and its slopes, formed innumerable arches.

"For three days have I contemplated with increasing curiosity the Safa and its cones. I could imagine that these were the pipes through which the towering waves ran, but I desired to look with my own eyes into the interior of the crater. On the evening of the third day we arrived as guests in the tent of our fellow-traveller Humejid, directly on the edge of the Safa, and here I wanted to show my courage to the Bedouins, who thought that the ascent of the Safa was an impossibility. Humejid, as host, seemed bound to accompany me; but he excused himself, that the Safa belongs to the Gejat, and that he had therefore no right to be my guide. This explanation was satisfactory. I now appealed to Gerbu, of the Gejati. But he also declined, saying that only danger of life could drive a man into the Safa. Thereupon I took from my trunk a silk dress, and said to the assembled Gejat, that he who would accompany me should receive the dress. All admired it, with covetous looks; but none was willing to earn the same, even after I had added to it an English sovereign in gold. This greatly astonished me, and finally I resolved to touch their pride. Turning to Gerbu, and placing my right hand on my chin, I asked him if he would not accompany me for the sake of my beard? The man, rising immediately, exclaimed, 'Oh, yes, most cheerfully.' The next morning, before sunrise, we started. I could not help feeling a peculiar emotion, as I walked in company with Gerbu and Ali, the marksman who carried the instruments, over the ringing surface of jet black waves, wide-stretched bridges, and precipices, to ascend one of the highest volcanoes. At about nine o'clock we reached the high plateau, when Gerbu exclaimed, 'This is the beginning of Gefagif,' (plural of Gefgefe, the 'Crater'). It was the first crater, and I looked with horror into the yawning abyss.

"Craters I always imagined to be the tops of mountains: my astonishment was therefore great in finding them on a high plain.

Within a short distance there were eighteen. When I began to ascertain the diameter of one, Gerbu said to me, smilingly, 'If you want to measure each *Gefgefe*, 'crater,' in our country, it will take you many weeks.' 'Is your country the infernal regions?' said I. 'Yes, indeed,' replied Gerbu: 'there was once a poet in our land who states in one of his *Kasides*, that the Safa is a portion of hell, and the *Ruhbe* a part of Paradise.' After a few minutes I was standing on the edge of another crater, equally awful in appearance, and in this manner quietly examined eighteen. When we came to the twelfth we found a round precipice, fifteen yards deep and ten yards wide, with steep walls, in whose crevices pigeons had nestled. (Jerem. xlvi. 28.)

"On the edge of the eighteenth crater is the haunted *Snetaa*, the skeleton of a volcano, covered with a red, shiny substance. It is also *the Gibbet of the Safa*, '*Masnaket es Safa*,' on account of the iron ring on the inside, by which a former potentate is said to have hanged his criminals. I was not able, however, to discover it, and believe that it exists only in the imagination of the Arabs. The volcanoes of the Safa have nearly all a similar appearance in form and colour, which is light brown and violet. The high plateau is probably two hours and a half long, and, on an average, of half the width. On the north, the Safa borders on the *Gele* country, and the small space between these two volcanic territories is called the *Key of the Gele*, '*Miftah el Gele*.' The plateau on the east side is probably 400 feet higher than the Safa, and its sloping sides appeared to me like a solidified black stream. On the west side the slopes seemed peculiarly formed, and are called *Tenije*. This word signifies a territory overflowed by lava, containing numerous places like islands untouched by it, called *Kas*. These *Kas* are from fifty to one hundred paces wide, and have a great variety of forms. In most cases they appear as streets, and extend sometimes over a quarter of an hour in length. In the *Tenije* are thousands of solitary volcanic elevations, from fifty to one hundred feet high, and with sunken tops, looking like gigantic structures of human origin. In the *Kas* the water accumulates in the winter season in pools, which, in the spring, abound with aromatic herbs. In the month of March the majority of the tribes of the *Gejat*, *Staje*, and *El Hassan*, pitch their tents in these *Kas*. Once we stayed over night in such a *Kas* of the *Tenije*. I shall never forget the beautiful picture of a peaceful home, presented by the returning flocks

of sheep, goats, and white camels, obedient to the well-known call of their shepherds.

"The Tenije is the fortress of the Gejat, Staje, El Hassan, Surafat, Atamat, and other tribes of the eastern Hauran. The proverb of the Syrian people, 'that he has fled into the War of the Safa,' will now be better understood. It is not necessary to suppose that a fugitive should seek refuge in the Tenije. All the surrounding country, including the stone-fields of the Harra, are the protecting War, i.e. the place of refuge. In Isaiah, xxi. 13-17, the Prophet announces to the wandering tribes of Kedar that they also will be visited by the sword. On the burden upon Arabia he speaks thus—'Ye will seek refuge in the ya'ar (War*) of Arabia,' that is, 'the desert or open steppe will afford you no protection, so that you must hide yourselves in the War.' This explanation will be disputed, nevertheless it is correct. The word 'War' in Hebrew is pronounced Ya'ar, and has evidently two distinct significations. First, it means 'honey-comb,' deriving that signification probably from the porous construction of the lava, which constitutes the geological formation of that country. Secondly, in the Lexica, also, we find that it means 'Forest.' Should the word, in the aforesaid scriptural quotation, have the last interpretation, viz. 'forest,' then the tribes of Kedar were to fly from the steppes or desert into the forest, which would look more like a promise than a threat.

"In the forest, the Bedouin finds shade and pasture, and fuel for his hospitable home. He does not want more. The shade of a tree is the sweetest dream of a Bedouin, because the desert is without trees.

"Lohf (or Lohof) is the name given to the external edge of the lava around a volcano. The black waves, covering one another, formed a wall of eight, sometimes twelve and fifteen yards in height. Thus the Safa possesses a sharply defined Lohf, likewise the Gele and all the portions bordering on it. The highest Lohf is that of the Tenije. In some cases it is over twenty yards high.

"On my journey to Nemara, which is six hours distant from Ruhba, I obtained the first view of the Harra.

"It is an undulating plain, covered with volcanic stones, extending over about half the space of this volcanic region, and surrounds the lava plateaus on the south and on the east. If the stone floor of the Harra is of volcanic origin, it will be necessary to

make a closer examination. Besides the Safa, only the Gurab, the Karin, and the Um el Idn in the east, and the Sudej and Dub in the south, seem to be of any importance. The greatest activity seems to have been displayed by the Sudej, and it must be highly interesting for the student of nature to behold these chimneys, which served to cover a space of many hundred square miles with stones. It is a singular fact that the stone-fields in the Harra are of a great variety. Some stones are of a bright glossy lustre; some are brown, others of a porous character; some are already in a state of dissolution; others, however, are covered with a sort of volcanic enamel, by which they have been preserved for thousands of years. Geologists will undoubtedly give their reasons for such phenomena, but let me state that I have found on my journey from Tenije to Rigm el Mara stones of various sizes arranged into fields of forty to eighty paces in diameter, and never have I found one stone upon another, although they were closely packed. This circumstance was also observed by my companions. I dismounted several times for the purpose of examining the ground under the stones, thinking that there were more of them. But this was not the case, and the stones were only on the surface. Now and then are to be found, but rarely, places free from stones, called likewise Ka. These have nothing in common with the Tenije except the name.

"This volcanic region is rich in peculiar formations. In the summer season the heat is so great that the black stones burst with a loud report. The Harra never was cultivated, and perhaps never will be, on account of the scorching heat. With the single exception of the Roman colony of Nemara, the whole Harra has no trace of previously being inhabited. In Jer. xvii. 5 and 6, it is said, 'Then saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places (*Harrerim*) in the wilderness, in a salt land and not inhabited.' *Harrerim* appears to be the Hebrew word for Harra, as the meaning of the whole verse seems to indicate. I should like to ask the attention of biblical students to this circumstance. The plural form has nothing remarkable, as the Harra is divided by water-sheds into several parts.

"I have never been before in volcanic regions, but the contemplation of the Safa, where the fire but recently seemed to have

† The Ya'ar of the Hebrew and the "War" of the Syrian people, seem to be synonymous, according to Consul Wetzstein's Report.

ceased, opened my eyes, and I was enabled to distinguish clearly between volcanic and that which was not volcanic. From the centre of the Harra I could observe before me the mountains of the Hauran, thirteen hours distant, and I saw immediately that the whole range was of volcanic origin. Thereupon I resolved to visit the place the next day from Nemara. We arrived in Tema about nine o'clock in the evening. Joyfully I welcomed the lights with which we were met by the inhabitants. They were apprised of our arrival by a Bedouin sent in advance. Not having quenched my thirst with the muddy waters of Wady-el-Garz, I was ready to exclaim, in my feeble state on entering the room, with Isaiah xxi. 14, 'The inhabitants of the land of Tema brought water to him that was thirsty.' But astonishment silenced my lips: it was as if I had entered the houses of the Rephaim. The mighty arches, such as I have never seen before, and the long stone slabs scattered upon the ground, made a deep impression, for they looked the same as they did a thousand years ago.*

"I passed at Tema one of the pleasantest days, for the Druses of the Hauran evince the greatest care for the comfort of their guests. In the pure fresh mountain breeze I forgot the heat of the Harra, and the horrible Safa. The ten nights' rest upon bare ground, with muddy water from the Kas, was well exchanged for a beverage, and the uneasy faces of the Geja and Staje, who evidently disliked my surveys and writing. Here I dismissed my Bedouin with a rich present, and selected from the thirty horsemen with whom the gallant sheikh of the Druses, Abbas el Kalaani, arrived from the city of Sakka, ten strong and well-armed men to accompany me into the 'land of the ruined cities.'

"The following morning I visited the ruins of Um Dubeb. It is as if burrowed by Troglodytes† of bygone times. Its exterior con-

* "In one of the copious explanatory notes of the report, Dr. Wetzstein remarks, when a guest of the hospitable Sheikh Hamud, of the tribe Hasan, the extraordinary statement was made that the roofs of the houses in the village Hube-rije, in the Harra, were each covered by a single stone. These are said to be from five to six yards square, and about six inches thick. Dr. Wetzstein himself saw something similar when visiting the habitations of the children of Israel, (Dur beni Israel,) around the edge of the Lohf Gele. He justly exclaims, 'What a race of Titans must these people have been, to make a roof of a house with a single stone!'"

† "Dwellers in subterranean caves, applied by the ancients to certain tribes living up the Nile."
—E. R. S.

sists of a brick-coloured volcanic mass. Here I saw a hill about one hour and a half distant, whose extreme regularity reminded me of the volcanoes of the Safa. It is called Tel el Hiss. I ascended the slopes, and soon found myself on the edge of a crater. Half an hour distant from it is the Berekat, likewise with a crater. Two hours westward is the Wady Luwa; and close to its source is situated Umm Usdud, the most beautiful and perfect specimen of a volcano in the Hauran. The crater is 773 paces in circumference, and reaches to the bottom of the valley, where a large mulberry-tree is in full vigour. The Umm Usdud did not throw up stones, but only lava, which retained its undulating form, particularly in the channel of the Luwa, where it looks as if still in motion, along with the waters of the Wady. The exterior of the mountain consists of a bronze-coloured substance resembling dross.

"I can say that I found the entire mountain range of the Hauran of volcanic origin. Interesting geological localities are to be found on the east of the mountain. For example, the Habis, near Radeime, has a large crater that caused immense destruction; then the twin-hill Sibikke, with a troglodyte city; the high cone, Saf, with a troglodyte city; and the Chitm el Hoje, with a large troglodyte village. Near the latter, and one and a quarter hour eastward from the charming and well-watered city of Sala, the volcanic element has produced chaotic formations. Undoubtedly of scientific interest is the high solitary cone, Chidr Imtan, upon whose steep summit is placed the extensive edifice of pilgrimage for Chidr. The exterior mountain consists of a red volcanic mass, which is not porous, like the rest of the cones in the trans-Hauran country. This is of solid stone, intermingled with olivin and small pieces of a metal-like and violet-coloured substance.

"The castle at Salchat is built upon a volcano. The edge of its crater forms the moat, while its bottom is the cistern of the castle. The city of Enak is the last point in the Eastern Hauran which I reached. From its towers the keen eye of my Bedouin could easily discern the palm forest of Ezrak.

"The city of Enak is the last city on the borders of the Hauran, and is entirely built of black stone. The same is the case with Ezrak, where this formation suddenly ceases.

"At the western boundary of this volcanic formation I recognised the mountain range Zumle. It ends on the north near Derat, and runs in a westerly direction, until it

reaches the river Awag, and finally the lake of Atebe.

Hot springs.

"The observation of geologists in regard to the existence of hot springs in the vicinity of volcanic formations will be confirmed in this instance. At present the boundary on the south, east, and north, is yet unknown; but the existence of numerous hot springs on the west has been ascertained. They are situated in the channel of the river Seriat el Mandur, to the number of about ten, upon a territory of two and a half hours' extent. One less known is the River of Sulphur "*Naher el Mukebret*." It arises six hours north-east from Damascus, in the village of Ruhebe, where it comes to the surface in smoke, and, furnishing water-power to several mills, runs in a southerly direction along the ruins of the city Maksura, and after three hours falls into the lake Atebe.

A lava plateau.

"A very interesting phenomenon, between Sasa and Kiswe, is the War of Zakie, an extensive lava plateau of three hours in length and two hours and a half in breadth. This War appeared to me the more interesting from the fact that it is not connected with any other mountain. I supposed, therefore, that it was formed through small craters scattered upon the plateau, although I saw no elevations whatever. Subsequently, however, I have ascertained that the War of Zakie was not the product of small craters, but had an analogous origin with the Ledja, Safa, and Gele formations. Between the Ledja and Mani rises a small isolated mountain, which is divided into two parts by a Wady half an hour in breadth. Upon the smaller portion of it, toward the east, is situated the village Um el Kusur. The western portion of this mountain is of a very peculiar formation, stretching three almost perpendicular arms towards the south. Upon the highest and central one stands the village Eljessa, a celebrated place for pilgrims, from whose summit a delightful view can be obtained of Hermije, Ledja, the Hauran mountains, Gedur, Galan, and Nukra. This mountain range is called Gebel el Abaje. On the west of it rises *Subbet Firon*, 'The grain pile of Pharaoh.' The Subbe is a volcano, and stands opposite the Lohf of Zakie. This volcano derives its peculiar name from a yellowish mass of volcanic dross, which looks not unlike a heap or mass of grain covering all the slopes. It resembles perfectly the volcanoes of the Safa and Garara, which likewise owe

their names to such figurative expressions. Garara signifies a heap of grain holding about eighty mudd (a measure for grain). Tradition says that Pharaoh, when he forcibly collected grain in the Hauran for the workmen of his aqueduct, piled it up into the Subbe and both Gararas. One day, when he had sent a large camel for its transportation, God changed both the camel and the three heaps of grain into stone and rubbish.

"What I said in regard to the origin of the War of Zakie as a supposition, the same I can relate about the Ledja as an eye witness. I penetrated near Dur, where it is necessary to climb over several volcanic terraces, which are separated about half an hour from each other. From Negran I visited the city of Dama. This is also often called Damet-el-Alija, because it is situated on the highest point of the Ledja. Here I made the interesting geographical observation, that the plain of the Ledja is an emanation of the craters of the Hauran. This is a fact so evident that there cannot be the slightest doubt. It may be questioned why other travellers have not observed this before. It must be borne in mind, however, that none have had such opportunities as myself for examining in detail the interior of the volcanoes of the Safa.

A gigantic volcano.

"On my journey from Rimet el Lohf, I was enabled to examine one of the most gigantic volcanoes of the Ledja, called Sirhan.

"It is over 1200 feet high, of an oval form, and its crater is more than 2000 paces in circumference. All its slopes are covered with volcanic rubbish, and entirely bare of vegetation. On the summit of the mountain stands the tomb of a Bedouin, Weli Sihan, from whom the mountain is said to have derived its name. Very likely the reverse is the case, for the mountain was probably so called at the time when the Amorite King Sihan reigned.

"To us it may seem incomprehensible how any one could wish to be buried upon a barren mountain, whose ascent, on account of its steepness and mass of rubbish, is so very difficult. Nevertheless it is a fact that the Bedouins have the greatest predilection for being thus buried. I have seen everywhere on my journey the tops of the mountains covered with tombs. To be thus buried is often the last wish of the dying Bedouin. They really seem to believe that they continue their connexion with their tribe and the contemplation of their tents after death. The idea is certainly poetical."

BRIEF NOTICE OF THE MAHARAJAH LIBEL CASE, BOMBAY.

IN the beginning of 1862 a singular trial occurred at Bombay, one in which the parties were both natives, the plaintiff being Jadunathjee Brizrattanjee Maharajah; and the defendants, Karsandas Mooljee, editor and proprietor, and Nanabhai Rustamji Ranina, printer of the newspaper "Satya Prakash," the cause of complaint being a libel alleged to have been published in that paper in 1860.

In the plaint set forth by the plaintiff there appeared the following assertions and admissions—"The great antiquity of the religion of the Hindus, the division of its professors into various castes and classes, amongst which pre-eminence is claimed for the class called Brahamins and the persons called Maharajahs, being their present chiefs and heads, amongst whom the plaintiff had always been a Brahamin, and a Maharajah, and a Hindu high-priest of high caste and of good name, credit, and reputation, having deservedly obtained the goodwill of the Hindus and other inhabitants of Bombay, and having never been suspected of holding heterodox opinions in matters of religion, or of offences or improper conduct, until the printing and circulation in the Guzeratee language of the libel complained of." What were the charges brought against the plaintiff the plaint avoided stating: they were to be found only in the libel as appended, and it suffices to say that they were such, so numerous, and of such gross and unrestrained immorality, that we could not defile our pages with the mention of them.

But in the pleas set forth by the defendants, and the evidence brought forward, many remarkable things have come out.

The Hindu literature has undergone great changes of religious belief and practice, and these positively for the worse, as admitted by the Hindus themselves. Amongst the many innovators was Vallabha, who flourished from the end of the fifteenth to the beginning of the sixteenth century. He taught that privation formed no part of sanctity, and that it was the duty of the teacher and his disciples to worship their deity, not in nudity and hunger, but in apparel and choice food; not in solitude and mortification, but in the pleasures of society and the enjoyment of the world. The gosains, or teachers, are almost always family men, as was the founder Vallabha; for after he had taken off the restriction of the monastic order, to which he originally belonged, he married, by the particular order, it is said, of his new god. The

gosains are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence, part of the connexion between the guru and disciple being the three-fold samarpan, or consignment of *tan, man,* and *dhan,* body, mind, and wealth, to the spiritual guide.

It is to be remembered that this consignment of all that the man has to the service of the gosains is a homage paid to their descent, not to their sanctity or individual accomplishments. The Hindus, generally, do not believe in any incarnations which have taken place between the time of Buddha and the present day: the Vallabhacharyas, on the contrary, hold that Vallabh and his descendants are the incarnations of Krishna.

The worship of the Maharajah at Bombay prevails amongst the Bhattias, a caste of Sindh origin, of whom there are about 10,000 in that island, all of them looking upon the Maharajah as their spiritual guide. They are the most numerous and amongst the most wealthy merchants of the country, and all they have is at the disposal of the Maharajah, who was charged in the libel with using this influence for the vilest purposes.

The defendant met the plaint by several pleas, and, amongst others, the truth of the statements he had made, and that he was prepared to verify them.

"Soon after the above pleas were put in by the defendants, Parbhoodass, the manager of the Maharajah's case, obtained a copy of them, and visited several Bhattias, and informed them, that if the pleas put in by the defendants were proved, Jadunathjee Maharajah would lose the case. In consequence of this, several Bhattias held three or four private meetings, in the last of which it was resolved that the whole Bhattia caste should be invited to subscribe their signatures to a document intended to frustrate the intentions of the defendants. In pursuance of this resolution, a general meeting of the Bhattia community was held in the Mahjan oart, close to the Elphinstone Institution, on 6th September 1861. In this meeting it was resolved that whoever gave evidence against the Maharajah should be called to account according to the rules of the caste. As this resolution was illegal, the editor of the 'Satya Prakash' charged nine Bhattias, who took a leading part in effecting the above resolution, with conspiracy. The preliminary examination of this charge commenced

on the 11th September 1861, in the Fort Police Court, before W. Crawford, Esq., Senior Magistrate, and terminated on the 16th November 1861, after being heard for nine days. The Magistrate committed the case to the Sessions," and the trial commenced, before Sir Joseph Arnould. The essence of conspiracy, combination for an unlawful purpose, and, in this particular instance, to defeat public justice, was proved, and the accused found guilty, and sentenced to pay fines, the two leading men of 1000 rupees each, and the other seven of 500 rupees each.

This being disposed of, the Maharajah libel case came on for hearing on January 25th, 1862, the defendant taking his stand on his seventh plea, the horrible character of the plaintiff, and his being prepared to offer substantive justification. We should be sorry to conduct our readers through the evidence. Various witnesses were produced, chiefly of the Bhattia caste, and, amongst others, the Maharajah himself. He appeared very reluctant to be sworn on a sacred book, asserting that there existed no necessity for such a proceeding, inasmuch as he had never spoken any thing but truth. He was obliged, however, to submit, and, in his evidence, desired every charge which had been made against him; but there was enough in his own admissions to place beyond doubt his true character and practices.

The finding of the judges was in favour of the defendants, the Chief Justice expressing his conviction that the essential points of the libel had been sufficiently covered by the proof adduced in support of the plea of justification; and that, inasmuch as he and his colleagues had been obliged to disbelieve the plaintiff on his oath, and the greater number of the witnesses produced to corroborate him, the verdict would be entered without costs.

Sir Joseph Arnould delivered his judgment in words of which the following constitute a part—

"I think the defendant, from his position and *status*, not only had an interest and acted on a right, but also fulfilled a moral and social duty, in denouncing a great iniquity. I think he took reasonably sufficient care to inform himself of the facts before he published, and that what he published he, at the time, *bona fide* believed to be the truth. I think that, in addressing himself to the public, he appealed to the right, and, under the circumstances, to the only available tribunal. He appealed to those who, in relation to the subject-matter of the alleged libel, had an interest and a duty corresponding to his own. I think that, in giving the plaintiff

the prominence he has done in his article, he was actuated by no malice, but simply dealt with the plaintiff as he found him, the representative and champion of his class. I think that, in the language of the article itself, there is no evidence of personal malice or malignity, but strong evidence of a public-spirited desire to denounce and put down a crying scandal and wickedness, which was a stain upon the credit of the writer's caste, on the name of his nation, on the dignity and honour of human nature itself.

"For all these reasons I am of opinion that the article complained of is no libel, and therefore that, on the first issue, the verdict ought to be for the defendant.

"The other great issue—for on the minor points, on which I entirely agree with the Chief Justice, I shall add nothing to the reasons he has adduced in disposing of them—the other great issue in this case is on the plea of justification. On this issue I am of opinion that every material averment—every averment which in any way relates to the nature of the Vallabacharyan sect, the character and position of the Maharajah, in general, and of the plaintiff in particular, is substantially proved."

The conclusion was expressed in the following paragraph—

"This trial has been spoken of as having involved a great waste of the public time. I cannot quite agree with that opinion. No doubt much time has been spent in hearing this cause, but I would fain hope it has not been all time wasted. It seems impossible that this matter should have been discussed thus openly before a population so intelligent as that of the natives of Western India without producing its results. It has probably taught some to think; it must have led many to inquire. It is not a question of theology that has been before us: it is a question of morality. The principle for which the defendant and his witnesses have been contending is simply this, that what is morally wrong cannot be theologically right; that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right, are established in the name and under the sanction of religion, they ought, for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed. They have denounced—they have exposed them. At a risk and to a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face,

and proclaim before the world of their votaries that their evil is not good, that their lie is not the truth. In thus doing they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain; that the seed they have sown will bear its fruit; that their courage and consistency will be rewarded by a steady increase in the number of those whom their words and their examples have quickened into thought and animated to resistance, whose homes they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage."

The effect produced on the native community at Bombay is very clearly manifested in the proceedings of a meeting held in that town, in the early part of last year, for the purpose of presenting a testimonial to Mr. Karsandas Mooljee—

"A very interesting meeting was held at Girgaum in the bungalow of Rao Bahadur Ramchandra Balkrishnaji, to express to Mr. Karsandas Mooljee, on the eve of his departure for England, the sense of the community, especially of the enlightened portion of it, and the esteem in which he is held for the courage shown by him in exposing the evil practices of the Maharajahs. Nearly all classes of the community were represented at the meeting, and Europeans, Parsees, Baniyas, Bhattias, Mahrathas, &c., united to do honour to this earnest reformer." Our limits will not allow us to give even an outline of the proceedings, but from the speeches, we select just one or two extracts—

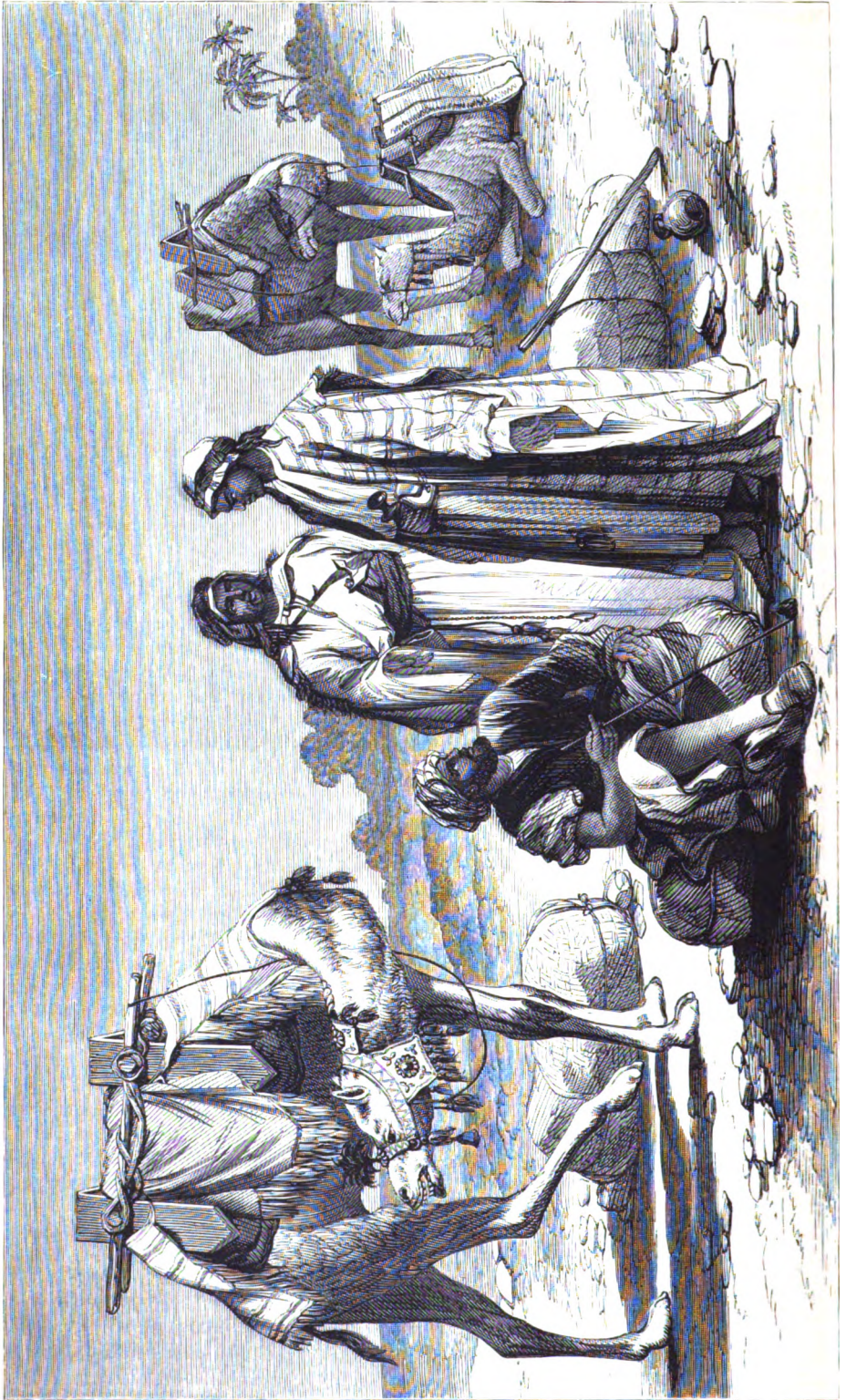
"The Rev. Dr. Wilson addressed the assembly. After remarking the importance of the case, he proceeded to say—'It was impossible to overlook the claims to public gratitude of the meritorious party to whom this result, under God, was chiefly owing. A social meeting had been already held, at which the congratulations of both natives and Europeans had been freely and warmly tendered to him. His native friends, too, had generously come forward to discharge the whole of the expenses incurred by him since the first adoption of legal proceedings against him—expenses amounting to eleven thousand rupees; only, however, about a fourth part of those incurred by the opposing and defeated party. Only one thing remained to be done on behalf of Mr. Karsandas by the friends of reform in Bombay, and that was to present him with a substantial and permanent token of their approbation, esteem, and gratitude—such a token as would aid him in maintaining the position

which he had so courageously assumed, and which would show to the natives least inclined, and least able to appreciate the voice of enlightened approbation, the earnestness of the reformers and their friends in the support and advancement of truth and morality. Dr. Wilson concluded by noticing the present state of the subscription to the testimonial of Mr. Karsandas, amounting to about rs. 5000, and by expressing the hope that, through the liberality of the public, it would soon reach a higher figure.

"Mr. Hormasji Dadabhaisaid—"From the first Mr. Karsandas has acted up to his convictions. The prosecutor in the libel case looked upon him in the light of a heretic, who infused poison into the minds of his devotees. His instinct declared to him that his power for evil must melt away in process of time under the steady fire and caustic energy of Mr. Karsandas's writings. He therefore sought to persecute, to impoverish, and to ruin him, and thus expose him to the cruel scorn of the thoughtless multitude. Mark the providence of God! The Maharajah went into a court of justice, there to expose his own vices to the gaze of mankind, and got a judicial decree, so to speak, passed against the religion which encouraged his immoral practices, as it supported his unholy pretensions. The outraged saint discovered his mistake; but, alas for him! he discovered it when the means of retreat were cut off from beneath his feet. Not all the Shastras, not all your Smritis, not all the commentaries of priest or laymen, could convince the English student of theology that what is morally wrong can be theologically right. The very enunciation of the proposition carries with it its own refutation. Absurd and self-contradictory as the proposition may appear to us who have been blessed with an English education, it forms an article of faith with thousands of Hindus."

"Mr. Sorabji Shapurji Bengalee said he had been authorized to announce the intention of a Parsee gentleman, who had been for years a true friend of progress, but whose name he was sorry to be prevented from mentioning to the Meeting, to found a scholarship in Mr. Karsandas's name in Dr. Bhau Daji girls' school, and to present him with a piece of plate, for the execution of which an order has been sent to the firm of Messrs. Dadabhāi Nowroji and Co., of Liverpool."

"Mr. Karsandas Mooljee returned thanks in a few words, and nosegays, rosewater, &c., being distributed to the visitors, they dispersed."



GROUP OF BEDOUINS.

HOW TO DO MORE WORK WITH THE SAME MEANS.

THE Missionary labours of the last half century have not been fruitless : they have been productive of results, and those of sufficient importance. These are to be found in the groups of converts from heathenism gathered together at a great variety of points, and growing alike in numbers and stability. Had they been limited to any one portion of the extensive field of labour, confined to any one race of people, we should have been disposed to attribute their existence to some local peculiarity ; but this is not the case : they are wide spread. Modern Missionary action has aimed at universalism, and sought to be as diffusive as the miseries of man. Diverse Societies have been organized for the wider propagation of Christianity, and each of these has selected its own sphere of labour. Some have looked northward ; others to the south. Some have sent forth their Missionaries to tropical lands ; others to the frozen coasts of Greenland and Labrador, or the Himalayan uplands of Kullu. In the lonely isles of the Pacific, across the deserts and on the tablelands of Africa, the standard of the cross has been uplifted. To the rude barbarian, in his habits scarcely raised above the level of the beasts around him ; to the polished Asiatic ; to the slave in his bonds ; and the Tartar, amidst the wild independence of his native steppes, the same message has been addressed ; and everywhere, if that message has been faithfully delivered and affectionately persevered in, it has prevailed to the accomplishment of the same results. Men have been brought to feel the same need and to accept the same remedy, and in languages of widely different structure—in the monosyllabic Chinese and in the agglutinative Cree—the same confessions have been made and the same mercy supplicated.

Like phenomena, produced under circumstances so dissimilar, are in the highest degree interesting. They are demonstrative of the divine origin of the remedy employed, and of the homogeneity of the material on which it is designed to act, although presented under so great a diversity of aspect. If the Gospel were not the wisdom of God and the power of God ; if it were not framed by his wisdom and applied by his power ; if He who knows the secrets of the human heart, and the necessities of our nature, had not marvellously adapted the Gospel to those necessities ; if his own power did not render it effectual, persuading the sinner to accept its mercy, and yield himself to its renovating

influence, there could have been no conversions. One instance of true conversion, one soul brought back from its rebellion and estrangement to reconciliation with God, to love and grateful service, proves the Gospel to be the power of God. How much more the same result so multiplied, and amidst so many kindreds and people and tribes and nations ? while the great fact, that man, however differing from his fellow in other respects, whenever he becomes a recipient of the Gospel, is acted upon precisely in the same way, experiences the same emotions, and yields the same fruits, demonstrates the truth of the divine declaration—"God that made the world, and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Missionary action, in the results of which it is productive, controverts the sceptic, when he would assault either the divine origin of Christianity, or the homogeneity of man.

These infantile churches are thus precious phenomena. They have cost much in the way of labour. Many valuable men have expended their lives in laying their foundations, and raising them above the surface. They ought to be valued for the sake of those heroic men, whose names are indelibly inscribed on the foundations they have laid. They ought to be valued, because, if rightly and scripturally dealt with, they will increase to an incalculable extent our weight and influence in the Mission field ; and should the home churches grow cold and wearied of the work, and, shrinking back from the responsibilities on which they have entered, withhold the needful supplies of men and means, these products of a first love, if wisely led on to their maturity, can more than compensate for this dereliction.

But to this attention needs to be specially directed that they be *bonâ fide* Missionary churches, reproducing the element in which they have themselves originated. It is only as they aggress on heathenism that they can maintain their spirituality in the presence of the heathen. They are surrounded by antagonistic influences, and it is only as they are diffusive of healthful influences that they can repel those of an opposite character. They should be trained to this from their very first formation, and taught that they have their Christianity, not only that it may be beneficial to themselves, but for the benefit of others also. Thus habituated to Missionary action, they should learn to regard it as

their true vocation. There is no need, in their case, of elaborate organization, of great expenses to be met, and corresponding collections to be made: they are in proximity to heathenism: it lies around them on every side. The native Christians have near relatives and friends still in darkness. Heathenism meets them so soon as they pass the threshold of their own door; they encounter it by the way-side; they are surrounded with it in the market-place. The poorest may be useful, if only right-minded, and the least gifted speak a word in season. The Missionary in the midst of the congregation should seek to urge his people to usefulness. In mixed bodies of nominal and real Christians, such as the choicest congregations are at present, he cannot expect to be throughout successful; but he will succeed so far as his people are spiritually-minded, and this very effort will help to increase the number of those that are such.

We are disposed to look abroad over the field of Missions and see in what direction we can find movements of this character; in what instances the Missionary, who is detained in charge of a native church, is resolved not to be deprived of his evangelistic character, but makes his people subserve this great object, and thus using them as his instruments, multiplies his efforts a thousandfold. We can see where it has not been done, and where the consequences of this neglect have been most disastrous. The Maori churches, when their own island had become professedly Christian, might have been led forth to Missionary enterprise amongst the isles of the Pacific. What was decided to have been done, ought to have been done through the medium of the native church. The energies of the Maori would thus have found employment, and have been diverted from concentrating themselves with a morbid sensitiveness on land questions and race jealousies. What the American Missionaries are doing with the Sandwich-Island Christians, might have been done with the Maoris, and many of those who are now struggling in unequal conflict with British soldiers might have been engaged in far different occupations.

The Missionary efforts of the Sandwich-Island churches have now assumed a regular organization. A Hawaiian Evangelical Association has been formed, to which the American Board has transferred the immediate superintendence of the Mission in Micronesia. The deliberations of this Association are to be conducted in the Hawaiian language, and the records of the proceedings

are to be kept both in Hawaiian and in English. Moreover, the Missionary work in Micronesia is to be carried on chiefly by means of Hawaiian Missionaries, to be visited periodically by agents of the Hawaiian Board. How is it that no such movement as this has been attempted in connexion with the Maori Christians? They are an enterprising people, many of them, until these recent disturbances, owners of vessels, or otherwise engaged on shipboard, and in trading at colonial ports; their language is classified by Williams as the eighth dialect of Eastern Polynesia. It differs from the Hervey or Rarotonga in the retention of the *h*, which the Rarotongans reject, the Hervey dialect being spoken not only throughout that group, but at the Maniki group, and by the Pautotus, even as far as Gambier's islands. The Rarotongan and Samoan Christians have entered the western groups as evangelists, and having overcome the difficulty arising from difference of language, have introduced the Gospel into many of the islands. Why were not the Maoris used for a like purpose?

But let us examine where an opposite and more healthful course has been pursued; and with this view we recur to such papers and periodicals as happen to be lying on the table before us. Let the point to be investigated be kept distinctly before our minds, so as not to be confused with kindred subjects. We are sufficiently familiar with Missionary despatches which detail the labours of Missionaries among Christian converts, and the admirable way in which their persevering efforts are supplemented by the native catechists. "Each of these men," observes the Rev. A. Dibb, of Mengnanapuram, "has plenty of work, and that not of the easiest kind when properly attended to. He has to feed the flock of God already gathered, and he has to seek for the lost sheep of it still wandering. He is expected to teach lessons as well as to preach sermons to the Christians, and to give two days a week especially to the heathen. He has to report his work to me once a month, when all the catechists meet, and when any needful changes of location are made, accounts of church building, repairs, &c., attended to, or any cases calling for discipline or inquiry disposed of. He is required also to give attendance to reading, and to endeavour, not only to keep up the stock of information and the course of mental discipline he attained at the seminary, but to make constant efforts to improve his mind, and to study that he may wax riper and stronger in his ministry. And now,

after this statement of what a catechist has to attend to, I need say nothing more in their favour than this, that, as a body, they discharge their duties very creditably. When cholera prevails, too, and when many bolt their doors and fear to have any intercourse with their neighbours, the faithful catechist is seen going from house to house among the sufferers seeking to alleviate their pains, and to point them to Him who Himself took our infirmities and bare our sicknesses."

The European Missionary has to superintend all this confirmatory work, and yet not forget the heathen that are without. We perceive the strain which this double action puts upon our agents, and admire the admirable way in which, in their own persons, they endeavour to discharge both duties. But the Christian flocks themselves, what are they doing—the numbers which have been gathered in from heathenism to a profession of Christianity; of whom a considerable portion are communicants, and amongst whom, therefore, while we make deductions on the score of mere nominal Christianity, there must be many with whom the truth as it is in Jesus is a matter of experience; who have tried the divinely-appointed remedy, and proved its efficacy? We desire to see these Christian masses not only receiving but communicating. It is not satisfactory to find any congregation, whether at home or abroad, always absorbing, and never imparting of its abundance. If the fleece be full of dew, let it be wrung out, so that not only on the fleece, but upon all the ground, there may be dew. If the blessing be there, let it be shared with others. It will not be diminished by such action, because, from the storehouses of blessing, more dew will come, so that the fleece may imbibe the more, the more that it imparts. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." We wish to see this done, not merely by those whose business it is to evangelize, and who are formally and officially engaged in it, but by the spontaneous action of the native Christians themselves, engaging in this great duty of their own free will, the love of Christ constraining them. We find, that in the Hindu festivals there is general action: each family prepares, each individual is interested. "We were out till about noon," says one of our Missionaries in Travancore, when detailing the work of last September, "and had many opportunities of preaching Christ, and declaring the message of salvation. The Onaum festival being near, the people are all preparing for it. In

front of some of their houses in the compound was a patch of ground smeared over with cow-dung, and on it a flower or some leaves of a plant. At this Onaum time they suppose a former Rajah, Mabeli, now deified, travels about, and, when he visits their compounds, comes on this patch and blesses it." There is one who observes his people, whether they be active in improving such opportunities as present themselves of doing him service; and where He sees good and faithful servants He leaves a blessing. Shall nothing be done to prepare the way for Him, who says, "Behold, I come quickly."

We can glean out some encouraging instances, and we trust, as the question is stirred, we shall have many more; for surely they who have been themselves redeemed from the degradation of heathenism are bound to speciality of effort on behalf of their own countrymen.

We notice with thankfulness the Pannivelei district of Tinnevely, under the charge of the Rev. J. T. Tucker. To the congregations of that district were added, in the year 1860, one thousand new converts, and this through the action of the Christian body itself. From this our Missionary very justly draws the following conclusion—"The satisfactory state of the older congregations may be gathered from the fact, that in thirty villages out of forty there has been a greater or smaller increase of Christians, and this effected, under God, by the zeal and teaching of the older Christians. This has been remarkably the case in the hamlets round and in the neighbourhood of Pannivelei. In seven of these hamlets, in 1850, there were more than 400 heathen, besides Christians: now, with the exception of four families, all are professedly disciples of Christ, and appear determined to remain so;" and so they have been enabled to do, as appears from a later testimony of Mr. Tucker's, introduced into the last Annual Report—"It is with much gratitude to God that I am permitted also to record that the converts of 1860 have, with few exceptions, shown, by their subsequent conduct, that they really intend to be Christians. The majority of these were won over by the exertions and zeal of Christians of the district; and wherever there has been persecution, or a tendency in any individual to backslide, old experienced native Christians have come to the aid of their afflicted brethren, and given good advice to those who appeared unstable in their ways."

We now find a further movement amongst these congregations for the extension of the

Gospel of Christ, referred to in a letter from Mr. Tucker, dated August of last year:—

“You will be pleased, perhaps, to hear, that in consequence of my giving an account of the wants of the Madura Mission to our people and catechists, two of my catechists have volunteered—and our people will pay their expenses—to the Madura Mission for a month, to preach the Gospel to the heathen in that province, accompanying two of the Missionaries in their Missionary tours. This I consider a nice mark of our desire to work together in unity for the spread of the glorious Gospel of our common Master. It originated at a meeting we attended on the hills. The American brethren were complaining much of the want of help in their native catechists, and I then said, that if a catechist would volunteer from my district, our native Christians would send him up for a month. Accordingly I called for a volunteer at the first Missionary meeting after my return, and two offered themselves. We arranged, therefore, to send the two, as they would be company for each other on the road, and help one another in case of sickness. The two men that are gone are of the right metal, and, I trust, will be faithful in preaching the Gospel to those whom they meet.”

The right feeling thus in action is strengthened by meetings similar to those which, for a like purpose, are maintained at home.

“*July 22*—The Anniversary Meeting of the Panevilei Missionary Society was held to-day at twelve o'clock noon, in the large church. The Rev. Messrs. Simeon, Mutthusamy, and Isaac, assisted on the occasion. Two headmen, Gnanamuttu, the English schoolmaster, and other friends, spoke, each one taking a different subject, viz. Direct Missionary work among the Heathen, Building of Churches and Schools, Native Clergy, Endowment Fund, Necessity of providing for their own Teachers, &c. The speeches were good, and to the purpose. The meeting was not so large as usual this year, because it has been determined to hold a meeting in every large Christian village in the district. The people of the Panevilei village therefore were the chief attendants. It was also arranged that at the centre meeting only the catechists, schoolmasters, and inhabitants of the Mission compound, should give their offerings, which, at the conclusion, amounted to Rs. 325.12.7. On the previous Friday a meeting of the chief men took place, in which a kind of Committee of management of the affairs of the Panevilei district was

established, to be called the Panevilei Christian Dharmakartharkal. This evening a second Missionary meeting was held in the village of Panevilei for the members of that congregation only, when several good speeches were made, and a collection amounting to Rs. 61.3.0.

July 28—“Rode in the afternoon to Pandaravilei, where a temporary pandal had been erected by the people for a Missionary meeting. All assembled at seven o'clock P.M. Mr. Isaac and a few others addressed the meeting. Vedhanayagam, a headman, especially spoke well and with much zeal. We were obliged to assemble under the temporary pandal, because the church is being rebuilt. The collection afterwards amounted to Rs. 33.6.6. I had invited the new people of Kalisettivilei to attend this meeting; but the headman of that village came and begged me to hold a meeting also there, which I promised to do on the following Friday.

“*July 29*—I went in the evening to Manariandittu for the purpose of attending a Missionary meeting. On my arrival there the headman, Yesuvadian, amused me with rehearsing with much zeal his speech which he was about to make at the meeting. We assembled in the church at seven o'clock P.M. The speakers were Abraham, headman of Pandaravilei; Yesuvadian, headman of the village; Suvissahemuttu, catechist; and the inspecting catechist. The church was full of people, and the speeches good, but long.* Old Abraham, of Pandaravilei, is a thorough Christian man. Although the people of this place are rather better off in this world than those of Pandaravilei, yet the offerings on this occasion only amounted to Rs. 19.6.1. It is, however, to be recollected that these people are very much poorer than those in the country villages of England. One pound eighteen shillings and ten pence is a very common collection in some of the country places in England, and then perhaps the 1*l*, or at least 10*s*. of the collection is given by the clergyman; whereas at this meeting the offerings were made by the people only. They also give annual subscriptions to this Society, and money to the Missionary-box Society, &c.

Aug. 1—I attended an open-air Missionary meeting at Kalisettivilei, where there are a few old Christians, and about sixty or seventy new people. Yovan Nadan and Rasantthram, catechist, spoke. The latter's speech was

* A fault not peculiar to Tinnevely speakers, and not unfrequently marring the good effect of a Missionary meeting in England.

just suited for the people he addressed. I expected to get about five rupees for the collection, and was agreeably surprised to find that it amounted to Rs. 15.13.2.

"*Aug. 5*—A Missionary meeting was held at Severly, in the church, when all the Christians were present. Anandham Pillay gave us a good speech. The tone of all the speeches was sound, and I think it was one of our best meetings. The collection amounted to Rs. 24.10.9.

"*Aug. 6*: Adeikalapuram—Here the best Missionary meeting that I have attended for the season was held to-day, in the church, after breakfast. When I say the best, I refer to the zeal and real enthusiasm with which the people, both men and women, and even little children, made their offerings to the Lord. They gave (considering their poverty) very liberally, and with all their hearts. Last year about five rupees was collected, but to-day the offerings amounted to Rs. 34.8.0. It is indeed encouraging to see our people offering so freely to the Lord. Some of the women declared that they were quite sure that they shall lose nothing by giving liberally to the Lord's work.

"*Aug. 8*—I rode in the afternoon to Kannandivilei for the purpose of holding a Missionary meeting. Two of the headmen spoke. One of them, Visuvasam, entered fully into the subject. He pointed out the many benefits that they had received under God from the Church Missionary Society, and that they must expect the time to come when the Church Missionary Society would withdraw its aid, and therefore they must themselves be prepared to support their own pastors and teachers, &c. Yesuvadian, the other headman, spoke also very nicely. He related the fact that he himself had partly been the means of leading thirty persons to give up idolatry and place themselves under Christian instruction, by embracing the opportunity of speaking to them when travelling. Samuel, catechist, and Aseervathem, schoolmaster, also addressed the meeting. At the conclusion, the offerings amounted to Rs. 31.0.0, which was very good, but not to be compared with Adeikalapuram, because the Kannandevilei people are richer.

"*Aug. 10*: *Lord's-day*—Services as usual. Having finished the series of Missionary meetings connected with the immediate neighbourhood of Paneivilei, I addressed the large congregation at noon on the great motives for Missionary work, taking for my text Rom. x. 13—17.

"*Aug. 15*: Manakary—I came here last night from Paneivilei. This being a central

place for the small congregations around, I arranged to hold a Missionary meeting here for the people of Katkulam, Andhanambikuritchy, Odiarkulam, and the Manakary. Accordingly there were a goodly number of people assembled at eleven o'clock. The meeting was opened with singing and prayer, after which I addressed the congregation, showing first, from the promises of God, that the time must come when the knowledge of God shall cover the earth as the waters cover the sea; secondly, that pious people in every land have for many years sent Missionaries to make known the Gospel to the heathen of this land, but it cannot be supposed that they would do so for ever; thirdly, it was therefore the duty of the native Christians to support their own teachers, build their own churches, &c., and that they must begin to do so at once. Swamidasan, Sarkunen, and Abraham, catechists, also a good Christian man of the congregation, addressed the audience. As usual a collection was made, and the offerings amounted to Rs. 21.7.6.

"*Aug. 18*—A Missionary meeting was held at Kongaranyakuritchy, and very well attended by the people. Surkunen, catechist, and the schoolmaster of the village, spoke. The latter commenced in rather a trembling tone, but, as he proceeded, gained courage, and at last gave us a very eloquent speech. I also addressed the meeting, giving them an account of the zeal and love to souls of the pious people of England. The congregation were unusually attentive, and afterwards manifested a proof that they thoroughly entered into the feelings of the speakers, by giving offerings amounting to Rs. 60.13.9. This is very good indeed for such poor people as I know them to be.

"*Aug. 26*—I rode eight miles, early in the morning, to Kolisagaranattam, for the purpose of holding a Missionary meeting there for that small congregation, and the neighbouring congregations of Alvar Tope, Mallangudy, Kylasapuram, and Timpuliangudy. All the people assembled for the meeting in the church at noon. I explained to them the mode of concluding religious meetings in England, and how pious persons give of their substance for the propagation of the Gospel in all parts of the world. Abraham, a zealous young man of the congregation, and also Darmakannu and David, catechists, addressed the meeting. David gave them an interesting account of the Sierra-Leone and New-Zealand Missions. The offerings made on this occasion amounted to Rs. 31.1.1.

"*Nov. 14*: Streevigundam—A Missionary

meeting was held here at noon. Surkuman, catechist, and David, catechist, spoke on the occasion, and two Christian peons likewise said a few words, exhorting the Christians to use all means in their power to make known the Gospel to the heathen around them, and to contribute of their substance for the purpose of sending forth catechists and teachers to preach and teach the true religion. The collection amounted to Rs. 30.0.0."

We feel assured that these meetings, held so as to embrace the whole district will, by the blessing of God, leaven the Christians increasingly with the true Missionary spirit, and put them upon working, each in his own sphere, and according to the measure of his opportunities, for the promotion of Christianity and the salvation of souls.

Every instance in which we can trace out the working of the Missionary spirit in individual action is deeply interesting. The growth of the tree is most perceptible in the extension of the branches, and it is there, in the tender extremities, that the principle of vitality pushes itself forward. So in relation to the Missionary spirit by which a Christian congregation is pervaded: it is in the minute points of individual effort that it works most effectively. Of necessity there is much—by far, indeed, the greater part of this—that we cannot see, and simply because from its very nature it acts quietly, unobtrusively; a word spoken in the ear in closets; a passing sentence by the wayside; a cup of the cool water of life given to some thirsty soul casually met with; a morsel of bread broken to some poor wanderer amidst the wilderness of this world; but wherever we can trace this working, it is beautiful and encouraging. Let us take one such specimen, still from Mr. Tucker's district—

"July 21—I heard an interesting account of a young man, by name Vedhamuttu, who, years ago, had been educated in the Paneivilei boarding-school. He is now in the Island of Bourbon, acting as an inspector on a sugar estate. He evidently endeavours to make known the Gospel to the heathen coolies there, for a man has just returned from the Isle of Bourbon to Odiarkulam, in this district, which he left years ago as a heathen, but through the teaching of Gnana-muttu in that island, joined the Christian religion, and can now read the New Testament in Tamil."

In Travancore we shall find much that bears on this important subject, and especially in connexion with the Mission work amongst the slaves, of whom there are in

Travancore and Cochin some 189,000. Dealt with as polluting outcasts, and excluded from contact with other classes of society, they have at least, in their degradation, obtained one advantage, that they have not been brought under the enslavement of Brahminism, and, being nearly ignorant of it, have remained, to a great extent, a distinct people. On these the Gospel has laid hold, and is spreading amongst them rapidly; and to what is this to be attributed? One of our native ministers, the Rev. J. Matthan, answers the question.

"The increase in the number of converts is attributable more to the zeal and diligence of the slaves themselves than to the endeavours on our part. They in general show a praiseworthy anxiety to communicate the inestimable treasure they have freely got to others of their own class, and thus afford an evidence of the sincerity of their profession, the purity of their motives, and the love they have for their fellow-creatures. In this respect they form a remarkable contrast to the Anglo-Syrians, who, either retaining the old habits formed in the Jacobite church of apathy for the spiritual welfare of the heathen around, or dispirited by frequent disappointments in their benevolent efforts, do not, as a body, manifest any zeal for the propagation of the Gospel, and use hardly any efforts to communicate the knowledge of the truth to those with whom they have intercourse.

"During the past year another class, also, of slaves were brought for the first time under the influence of the Gospel. They are known by the name of Eastern Pulayyas, while the class which had already embraced Christianity are denominated Western Pulayyas. They are equally enslaved and oppressed as the other, and are considered more degraded and polluting. They are, therefore, literally the lowest of the low in this country. Contact with them is as polluting to a Western Pulaya, or a Pariah, as theirs would be to a Nair or a Brahmin. But, strange to say, the Gospel was first made known to them by one of the Western Pulayyas, a man named Xavier. This person, being compelled to run away from his master at Champakkuru, and having taken refuge here, was led to place himself under Christian instruction, and was at last baptized by me towards the year 1859. Deeply feeling the importance of the truths he had himself received, he was anxious to impart a knowledge of them to the Eastern Pulayyas, whom he could now regard as his brethren in the Lord. For this purpose he made frequent journeys

to their abodes by night, for he was afraid he would be beaten to death by his master if he was seen by him; and the glad tidings of salvation which he declared were eagerly received by the Eastern Pulayas as water to a thirsty soul. After some time he brought some of them here, and applied to me to provide them with the means of Christian instruction."

Let us glance at another portion of the Missions in India, where the same healthful outgoings of interest and efforts from the native Christians, on behalf of their heathen countrymen, may be traced, so that preparation is made for a large increase of the native church through the spontaneous action of the existing members.

The Madura Collectorate, in South India, contains an area of about 10,000 square miles, and a population of 1,800,000. In the midst of this mass of heathen, through the instrumentality of American Missionaries, village congregations have been raised up. Of these there are 178, in twenty-six of which there are 1144 communicants; and in connexion with the remaining 149, 6289 attendants. From amongst them have been raised up six native pastors, besides nearly 200 catechists, readers, and teachers. In connexion with the Madura station there are nineteen of these congregations, comprising 592 members, or an average of about thirty-one persons for each. Could all the members of these congregations be collected in two or three villages, they could be cared for by fewer agents, and thus expense be saved; a very important consideration at a time when, in the presence of a growing work, there is no corresponding growth in the disposable means, and the limitation in this respect threatens to restrict that which would otherwise break forth on the right hand and on the left. But this apparent advantage would be obtained at a great sacrifice. "We should then," observes one of the Missionaries, "lose their influence in their respective neighbourhoods. The influence of our congregations upon the heathen I estimate very highly. Light penetrates the darkness of the mass around, prejudice is gradually disarmed, and the way is opened for direct and constant efforts, by the Missionary and catechist, in the application of Gospel truth."

The condition of all Missionary organizations appears to be in this respect identical: there is no great increase in the funds placed at their disposal for evangelizing purposes. The question which now presses itself upon the attention of all Missionary Societies at

the present moment is, *How to do more work with the same means*; and the only true answer to that question is, to bring forward the native churches into more decided Missionary action, and that in the way of spontaneous freewill endeavours on their part: thus we may obtain *increased native help with no increase of means*.

And this, too, for the sake of the Christians themselves. Else they will sink down into such a state as is described in the following report of a Missionary on the borders of the Punjab—

"*Native Christians*.—As to the spiritual growth of the members, we can say but little that is encouraging. The same weakness of character that is observed generally in the heathen natives, clings, to some extent, to the native Christians. They are easily provoked, have little strength to forbear, and some of them yield readily to evil influences. When inquirers, they solemnly declare that no worldly motive induces them to embrace the Gospel; but frequently, and often soon after they are received into the church, they begin to show restlessness and dissatisfaction in reference to their worldly prospects. Their expectations of preferment are not realized, and their disappointment becomes the first indication of their real disposition. The temptation to evil-speaking is not always resisted by the women, and this becomes sometimes the cause of contention amongst them. We would most earnestly entreat the prayers and sympathy of God's people on behalf of the native Christians. The more these increase in number, the more powerful will be their influence upon the surrounding heathen, either for good or for evil. Nothing but an outpouring of the Spirit of God can prevent our native-Christian community from becoming a stumbling-block to their heathen countrymen."

Unless this state of things be corrected, a native church can never rise to beauty and usefulness, but must eventually die out and come to nothing.

"Many persons," observes the late Archbishop Whateley, in his 'Annotations on Bacon's Essays,' "know that every butterfly (the Greek name for which, it is remarkable, is the same that signifies also the soul—Psyche) come from a grub, or caterpillar, in the language of naturalists called a larva. The last name (which signifies literally a mask) was introduced by Linnæus, because the caterpillar is a kind of outward covering, or disguise, of the future butterfly within. For it has been ascertained by curious microscopic examination, that a dis-

tinct butterfly, only undeveloped, and not full grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, &c., suitable to its larva-life, quite distinct from, and independent of, the future butterfly which it encloses. When the proper period arrives, and the life of the insect, in this its first stage, is to close, it becomes what is called a pupa, enclosed in a *crysalis*, or cocoon (often composed of silk, as is that of the silk-worm, which supplies us with that important article), and lies torpid for a while within this its natural coffin, from which it issues, at a proper period, as a perfect butterfly.

“But sometimes this process is marred. There is a numerous tribe of insects, well known to naturalists, called *ichneumonflies*, which, in their larva state, are parasitical; that is, inhabit and feed on other larvæ. The *ichneumon-fly*, being provided with a long sharp sting, which is, in fact, an *ovipositor* (egg-layer), pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed as grubs (*larvæ*) on the inward parts of their victim. A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked, goes on feeding, and, apparently, thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the *ichneumon* grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. And consequently it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot, such as the walls of a summer-house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.”

Our congregations and groups of Christians gathered from amongst the heathen, on their first formation, are in the grub or caterpillar state. They are few, ignoble, despised. Nevertheless, if the transition-process be not marred, they will in due time put off this larva state, and come forth living agencies, endued with beauty and active powers. But let us beware. There is one who is in-

tent on mischief, and, like the *ichneumon-fly*, he is armed with the capability of inflicting it. He also has his *ovipositor*, whereby, if due care be not taken, he deposits the seeds of destructive evils deep in the very vitals of the new-formed community. The eggs of various evil habits are soon hatched—selfishness, indolence, hypocrisy. The external form may be preserved, and ordinances continue to be attended, and the show of religion be kept up, while a destructive process is going on within—“Beware ye of the leaven of the Pharisees, which is hypocrisy”—until at length, the time having come when the congregation, long watched over, and maintained at a large expenditure of time and means, because regarded as an infantile state, is expected to emerge into usefulness, there is found nothing but an empty skin, all that was once hopeful and promising having been consumed by the vices which were permitted to prey upon the system. “Nothing,” observes the Missionary, to whom we have last referred, “can prevent our native-Christian community from becoming a stumbling-block to their heathen countrymen, but an outpouring of the Spirit of God.” Undoubtedly, “except the Lord build the house, they labour in vain that build it;” but in order to that help our own sedulity is required. They who are engaged in laying the foundations of native churches need to be wise master-builders, workmen that need not be ashamed, and they must be careful not to introduce into the foundation the seeds of future evil, disappointment, and destruction.

“The great desideratum in foreign Missions now is, that every convert should feel that, as a Christian, he is bound to declare the great salvation to his neighbours.” Centralization is not that form of a Mission which is best calculated to facilitate that attainment. And yet the first tendencies of a Mission are in that direction. The Missionary’s district embraces numerous villages. His place of abode, or his “station,” is the central point. The schools, congregations, native helpers, tend towards this centre. A commodious church is built; a native village is formed; the converts brought together from their own homes must have temporal aid: factitious means are resorted to for the accomplishment of this; the Missionary becomes burdened with secularities; the Mission, artificially dealt with, loses the power of natural growth, and the converts become sickly exotics. The village system of Tinnevely and Madura is the converse of the station, or centralizing system, and is

far more healthy and expansive. The leaven is more effectual because pervading the lump.

The Mahratha Mission, like that at Madura, has been so modified during its progress, as to transfer it from the concentrated to the more diffusive mode of action, so that 588 Christians are distributed throughout 109 different villages. At a time when, in consequence of the civil war in America, the finances of the Mission had become greatly straitened, the people, although the great body of them are in abject poverty, have nevertheless so given, that "their deep poverty abounded unto the riches of their liberality." They had done so in 1861. In the report for 1862 the Missionaries state—

"No efforts were made at the anniversary to induce the native brethren to make their offerings to the Lord as in the previous year. It was thought not best to do so, inasmuch as many had been reduced to great distress in consequence of the scarcity of rain during the last rainy season, and the dearness of provisions which followed it. Nevertheless, many Christians were unwilling to be denied the privilege of presenting their thank-offerings to God for mercies received, and these were presented very quietly, but evidently with hearts of gratitude, on the last day of the anniversary. A watch, a woman's outer garment of fine texture, ornaments of various kinds, and rupees, half-rupees, and quarters, were brought forward and placed upon the table. About 100 or 150 rupees in money and valuable articles were given and subscribed. The whole showed that the benevolent spirit of the native Christians was not an evanescent feeling. May it become a more permanent and abiding disposition with all!"

But besides these direct contributions, some of the congregations have raised considerable sums which have been expended in sending catechists unconnected with the Mission into districts outside of the regular Mission field.

Similar movements may be traced in Syria, amongst the Missions of which Beyroot is the centre. One of the Missionaries states the encouragement and help they are receiving from the spontaneous efforts of the native Christians to spread the Gospel—

"In weakness we are made strong, by the various encouraging facts which have come to our knowledge within the past few weeks. There is a 'sound of going in the tops of the mulberry-trees' on Lebanon, in Galilee of the Gentiles, and at 'the entering in of Hamath.' Whatever may be the results of cer-

tain movements now in progress, it cannot be doubted that the work of the Lord is going forward in Syria, in a manner never witnessed before in the history of this Mission. There is an interesting movement among the Protestants themselves, and a movement towards Protestantism in Homs, in Cana, and in the vicinity of Damascus. The harvest is whitening, but, alas! the labourers are few.

"The movement among the native Protestants is the formation of Native Evangelical Missionary Societies at all the stations of our Mission. The native brethren and sisters, and the Sabbath-school children, enter into the plan most zealously. Societies have already been formed in Beyroot, Sidon, El Kheiyam, and Deir Mimas; and others are about to be formed in Abeih, the Suk, and other places. The officers are all natives, and the Societies have for their object the spread of the Gospel in this and other lands. The plan for collecting money is that known as the 'systematic benevolence' plan. The offerings of the members are to be made every week, and to be gathered by the collector, who has the list of members, with the amount, however small, which each one pledges himself to contribute. When the plan was first proposed, a few objected to it as something new, but now it seems to meet with universal approbation. Some of the brethren, in expressing their interest in it, have said to me, 'Truly the Lord has prepared our hearts for this.' 'There is a great preparation for this among the people.' 'It will be good to feel that we are giving to the Lord, and helping others as the Lord has helped us.' I suggested to one of the young men that we ought to have a new hymn, appropriate to this new benevolent movement. 'That is just what I was thinking,' said he; and he promised to prepare one if possible. The next morning he brought me a beautiful hymn, a gem of Arabic sacred poetry.

"This hymn was sung with great delight, by the crowded congregation, on the night of the organization of the Society. Remarks were made by several of the native young men, and the meeting was one of much interest. The native brethren express great satisfaction in having thus begun the work of supporting Missionary operations in Syria among themselves. Said one of them, 'We may soon unite all our Societies into one, and who can tell but that we shall yet send Missionaries to foreign lands?'

"Simultaneously with this internal movement, in the way of active benevolence among the Protestants themselves, and, as it were,

in concurrence with it, a loud Macedonian cry has just come from Homs for religious instruction. We had heard indirectly of a new and extended Protestant movement there; and our native brethren in Tripoli urged the case so strongly that we sent word to the Sidon station to send us immediately a young man, named Sulleba Jerwan, to go at once to Homs. Sulleba lived for two years in that place with Mr. Wilson, and is well acquainted with the people. He arrived here from Sidon on the evening of the 19th, *en route* for Homs; and the same evening the mail from Tripoli brought new and interesting news from there. We received a petition, signed by thirty-six men, pleading most earnestly for a religious teacher, and stating that the number of enlightened persons is very great. They declare themselves ready to bear persecution for Christ's sake, and to remain steadfast adherents to the truth. The Greek priests, having exhausted all their own means of persecution, had had recourse to the Moslems of the baser sort, telling them that these Protestants are free-masons, or worshippers of the sun, who deny the existence of God; hoping thus to stir up persecution against them among the fanatical.

"The Native Missionary Society, on hearing of this movement, at once decided to assume the support of the native brother who was going there; and before his departure for Tripoli they had an interview with him, at which it was decided that he should be their first Missionary. The good work of native support of native helpers is thus inaugurated in Syria, with a cordiality and earnestness on the part of the brethren which promises to be productive of good fruit in the future.

"There is also news from Sidon, by the last mail, that from 100 to 300 persons in Cana have joined the little Protestant community there. We have new and pressing petitions from Mount Lebanon, from Shweir, Zahleh, and Aitaneet, for religious instruction; and our brethren of the Damascus Mission write us that three villages in that vicinity are begging for Protestant preaching and for schools."

The native effort continues to make progress, as we learn from more recent communications.

"The Native Missionary Society was organized in March, and has continued to flourish throughout the year, with a zeal, activity, and success, which afford the best kind of evidence that native churches and Protestant communities may, ere long, be able and willing to assume, not only the

management and support of their own religious institutions, but also the great work of propagating the Gospel among their fellow-countrymen. The number of members is about 200, including forty Hasbeiyan widows, and twenty-five orphans. The weekly contributions have averaged about six dollars; but the sum total, for the first ten months, is 6544 piasters, or 262 dollars. Could the curtain be drawn aside, and the little acts of self-denial be revealed, by which many of these widows and orphans have been enabled to contribute so much out of their deep poverty, the facts would be not a little encouraging to the hearts of God's people everywhere. The collector of the Society states, that during the first part of the year he was ashamed to go to the poor homeless widows, to ask their weekly contributions, but that now it is the pleasantest part of his work to receive their cheerful gifts, offered with smiling faces and happy hearts.

"The labour secured by this Society, with the 262 dollars received, is interesting, as showing how much can be done by the native brethren in such ways—

"The report notices the support, by the Society, of a Missionary in Homs, who "has been blessed in his labours," and manifests a very commendable spirit of self-sacrificing devotion to his work; of a colporteur in Beyroot, for six months; of regular Sabbath services at Kefr Shima, maintained by "a number of young men;" and also, in part, of a new book magazine and colporteurs' rendezvous. It is added—

"A monthly paper in Arabic has been issued for the Society, containing Missionary intelligence from all parts of the world, and copies of it have been sent regularly to Aleppo, Damascus, Homs, Tripoli, Latakia, various parts of Lebanon, Sidon, Nazareth, Jerusalem, Alexandria, and Cairo. The meetings of the Society have been well attended, and the brethren connected with it are resolved that it shall be more useful for the year to come than during the past."

The movements among the native Christians, and that in so many different directions; the increasing sense of obligation, as they have freely received so freely to give, and the exertions which are made to give light to the surrounding heathen, are full of encouragement. Hard pressed as we find ourselves to be, they afford to us the hope of powerful reinforcements being available, at no distant period, for our relief. We need them all. There is no other way in which due expansion can be given to the work.

As opportunities enlarge, and the heathen,

their first prejudices broken down, become willing to hear, the necessity arises for an enlarged agency. This need has been progressively increasing. First, the European Missionaries were found to be numerically unequal to the work: it far outstripped them. They were compelled to bring in the natives to assist, and native catechists were trained and introduced into the Mission work in considerable numbers. They proved invaluable. Congregations multiplied, and there arose the further necessity for native pastors; and this promotion of the native to the ministry is now a recognised necessity, and is largely acted upon. But the circle of operation still enlarges, and far more evangelistic effort must be put forth. "When I look over this field," says the American Missionary at Prome, "east, west, north, and south, for only sixty miles distant, and recollect that in more than 200 villages the Gospel has never yet been preached, my prayer is, O Lord, raise up labourers, men fitted by grace to preach Christ to these perishing thousands."

Needful, indeed, it is that the Missionaries in that region should be on the alert, for new tribes are crossing the frontier, leaving the oppression of the Burmese, and coming under the protection of British rule.

"*The Shan Emigration.*—Authentic information has been received in town of a large emigration of Shans into British territory. They have come, it is said, from one of the adjacent states, which was nominally subject to the government of Burmah. For some reason, it appears, a Burmese force was sent against these people, probably to enforce the payment of revenue, when they attempted to resist; and, coercion being employed, they abandoned their houses and lands, and fled for protection into Pegu. They are reported to number some 10,000 souls of all ages. A Tsaubwa, or hereditary chief, is in company with them. A deputation from these interesting people reached Toungoo during the visit of the Chief Commissioner to that station. They made known their complaints against the Burmese authorities, and asked for permission to form a settlement a short distance from the civil station of Toungoo.

"Encouragement has been extended to them to settle there; land has been assigned them for that purpose, and they have been assured of the protection of the British Government from the attacks of all enemies. This large body of refugees will prove a valuable accession to the population of that district. In their own country they are usually a most peaceable and industrious class of people. Like all other Asiatic races,

who have made some advancement toward civilization, they follow agricultural pursuits, raise ponies and cattle for export, manufacture the celebrated lacquered ware, and many of them annually make trading visits to exchange their goods, either in Pegu or Tenasserim.

"The Shans are supposed to be a branch of the Siamese family. They seem to have a striking resemblance to that people. Many of their customs and national peculiarities bear a close affinity to those of their Siamese neighbours. They have a written language, which is different from all other races found in the country. The Buddhist religion is the religion of the Shans. Many of these people undertake long journeys into Burmah, to visit some of the most venerated pagodas. Of those who have been thus drawn to Rangoon, quite a large number have remained and settled in that district."

Had these people remained in their own country, it would have been almost impossible to reach them, on account of their scattered condition, the distance from water communication, and the inconvenience of travelling by land. But now they have been brought to the very door of the Missionary.

How are these new demands to be met? There is one answer—

"We must call into action all the sanctified native talent we have, and encourage every man and woman to labour for Christ, and teach them how to win souls. Some of these will give evidence that they are called of God to give themselves to the ministry; and we may hope, ere long, to see mighty men raised up—men whose faith overleaps all obstacles. We must make the native teachers feel that we trust them, and we must encourage them to be strong in Christ, and to expect the aid of the Holy Spirit. May that Spirit so influence the native Christians as to lead them forth to spontaneous Missionary effort, wherever they are to be found!

"There is appropriate work in the vineyard of the Lord for every Christian, whatever may be his capacity; and while it will be the duty of the great body of converts to remain as witnesses for Christ in their own villages, and to abide in the same calling wherein they are called, adorning the doctrine which they profess by a godly life, having their conversation honest among the Gentiles, some will be found, whom circumstances and the providence of God will point out, as teachers, catechists, and pastors: but we would recommend that the number of classes be restricted, and that the number of paid agents in each be limited,

so far as is compatible with the true interests of the church and the advancement of Christianity among the heathen; while the principle of individual responsibility and duty is distinctly and earnestly pressed upon every church-member, and the doctrine taught to every Christian, "whatsoever thy hand findeth to do," for the advancement of the great cause—the cause of Christ—"do it with all thy might."*

We conclude this article by an extract from a recent charge to his clergy by the Bishop of Calcutta, delivered in October last—

The native Christians.

"I feel, brethren, that in what I said, I have, after all, only noticed a few detached fragments of the work before us, and I desire, in quitting the subject, to gather them up into one general lesson. When we regard the enormous extent and variety of this work, it is plain that no foreign nation, not England with all her wealth, and power, and Christian devotion; nay not three foreign nations, Great Britain, Germany, and America together, though all are rendering efficient help, can possibly supply the vast resources which are needed for bringing this land into subjection to the Lord Jesus Christ. The character of the Christian converts, and their efforts in behalf of their countrymen, are becoming every day of increasing importance; and there are no questions which more urgently require our anxious thoughts and earnest prayers than those which concern the relation in which the European clergy and pious laity of this country should stand towards their brethren in Christ of native birth. Some points have been settled by painful experience: we have learned that it is almost our first duty to teach the poorer converts independence and self-respect, to prevent them from connecting Christianity in any way with secular gain. We are bound, no doubt, to help them as brethren, to put them in the way of obtaining fit employment, to provide efficient schools for their children at such charges as they can fairly meet, to raise them by all legitimate means in the estimation of their countrymen. But we discard any system which involves an unhealthy hot-house culture. Native Christians must not trust to Missionaries when they ought to be capable of providing for themselves. But, more than this, they should not only refrain from burthening the church,

but should actively help it in Bengal, as they do in Madras. A church fund should be formed in every Christian settlement, to which each member of the church should contribute according to his means. In spite of the urgent need of an indigenous ministry, and the probable fitness of more than one candidate for ordination, the Church Missionary Society has wisely resolved not to present to me any candidate for the native pastorate, until those to whom he is to minister have promised to contribute a certain portion of his income. And yet more we must look to our native Christians for active and aggressive warfare against heathenism. A convert's very first duty is to show forth the praises of Him who hath called him out of darkness into his marvellous light, and the way to do this is to impart of this light to his friends and kinsfolk. I do not mean that he must necessarily become an ordained pastor. God may have assigned to him a position in life inconsistent with the direct ministry of the word. But he must desire to make others partakers of the treasure which he himself has found; he must be a Missionary in spirit, though not in name; he must preach the Gospel by persuasion and influence, though not openly in the church and bazaar. I thankfully acknowledge that there are among the native Christians men who try worthily to fulfil these responsibilities; but we all long for their number to increase, and their influence to become more open and decided. We wish them to feel that the duty of making their countrymen Christian falls, humanly speaking, essentially on them; that this fair land of India is their native country, and not ours; that the time should be near when these episcopal sees, multiplied twentyfold, shall be occupied by Indian prelates; that we English bishops are only the foreign Augustines and Theodores, to be followed, I trust, by a goodly succession of native Stigands and Langtons. We desire, in a word, that every convert, in his own sphere and neighbourhood, should be conscious in some degree of that irrepressible longing which filled the whole mind of St. Paul—'Brethren, my heart's desire and prayer to God for India is that they might be saved. Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel. I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, to whom, no less than to Israel of old, and to Europe and America now, pertaineth the adoption, and the covenant, and the promises.'"

* Report of the American Deputation to India.

NORTH-WEST FRONTIER OF THE PUNJAB.

THE old peculiarity of our Indian history appears to be still in action, namely, that we are obliged, against our inclination, to engage in warfare with the tribes lying immediately beyond our borders, and at length, as the only way in which peace can be obtained, to annex new territories, and thus enlarge our dominions. Our settled resolution was to regard the Suleiman mountains as our extreme frontier to the west, and we had no wish whatever to interfere with the savage independence of the wild tribes of Pathan and Beloochee origin, which occupy their recesses, provided they could be prevailed upon not to molest us. This, however, is precisely the condition which cannot be obtained. An unceasing irritation is kept up upon the borders; malcontents are harboured; sudden raids are made upon the plain country; commercial travellers and others, quietly pursuing industrial pursuits, are plundered, perhaps murdered; it becomes necessary, by an act of severity, to restrain them, and a military expedition is fitted out, which, after a measure of resistance more or less determined, effects its object, and retires; and for a time there is quietude, but only for a time. After a few years they forget the chastisement, and, with unaltered daring, adventure themselves upon the old and hostile course; until at length, after some humiliation more complete than that which they had previously experienced, annexation becomes necessary.

Something of this nature is now going forward in the north-west angle of our Punjab province. It is desirable that we should explain to our readers the precise locale of this frontier war, and the more so, as wherever war precedes, Missionary effort should follow as rapidly as possible, in order to heal, by the sovereign balm which it dispenses, the wounds which have been inflicted. We shall avail ourselves for this purpose of a sketch map of the north-west frontier of the Punjab, printed at Calcutta some eight years back, and of information respecting the frontier tribes embodied in the official Report which it was intended to illustrate.

The tribes engaged in the present warfare are partly independent and partly consist of those who, living within the frontier, have been regarded as British subjects. Of the independent tribes dwelling along the outer face of the North-west Punjab frontier, and inhabiting hills, are the Hussunzyes, Judoons, Bunoowals, Swatees, &c.; while of the tribes

within the frontier, regarded as British subjects, and inhabiting partly hills and partly plains, are the Eusufzyes.

At the point where the Trunk road from Lahore to Peshawur first enters the plain of Huzara, a branch is thrown off to the right, which, running through the principal central valley of Huzara, is, in fact, the great high road to Cashmere. This road, sending off a branch to Moozuffurabad, preserves its course up the valley, until it enters Khagan, a narrow glen, stretching upwards from the northernmost point of the Huzara district for a distance of nearly ninety miles, and separating the ruler of Cashmere's territory from the independent mountaineers.

Khagar and Huzara are cis-Indus states, and between them and the Indus is interposed a strip of rugged and mountainous country, inhabited by the Hussunzyes, a powerful tribe, as well as by some Kohistanees and Swatees. The principal hill in the Hussunzye country is known as the Black Mountain, from its dark and gloomy aspect. In December 1851, two civilians, connected with the salt excise, while in the country of Jehandad Khan, an independent chief, whose territory stretches along the Indus, from the British town of Torbeila to the Hussunzye border, were seized by a band of Hussunzye marauders, and murdered in cold blood. To punish this crime, and restrain this wild people from such misdeeds for the future, the late Lieutenant-Colonel Mackeson assailed them in their strongholds, and despoiled them of their boast that their mountain sides had never been scaled by an enemy.

Crossing the Indus, let us survey the population on its right bank. And first, immediately north of the Cabul river, and with their territory stretching along the Indus, are the Eusufzyes; beyond these, on the north-east, and still along the Indus, are the Judoons; and further still to the north-east, and still along the river, is Boonere.

Boonere is a rugged country, extending from the lower range of the Hindu Coosh, downwards to hills which command the Chumla valley and the central plain of Eusufzye. On its western frontier lies the Swat territory. The Boonere people are strong, and are on good terms with their neighbours the Swatees. They have on previous occasions, acting in concert, made raids in the direction of Eusufzye, compelling the border people to seek protection in the British villages.

South-west of Boonere are the Indoors, their territory ranging opposite the British town of Torbeila and Hazara. In this tract the most notable place is Mount Muhabun, of classical celebrity.

"Near the base of Muhabun, and on the bank of the Indus, is the fanatic colony of Sitana. The Syuds of this place are the remnant of the followers of that extraordinary adventurer, Syud Ahmed, who, gathering the handful of Ghazees (warlike devotees) from various parts of India, raised a formidable rebellion in Peshawur. After winning and losing Peshawur and Eusufzye, the Syud was eventually slain at the mouth of the Kaghan glen by Sheer Sing, the son of Maharajah Runjeet Sing. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana. These Sitana people are evil-intentioned and ill-conditioned, but their power of mischief has as yet proved insignificant. They endeavour to rouse the bigotry of the surrounding Mohammedan tribes, and especially the Swatees. The King of Swat, indeed, was elected to his present position from among these very people. They endeavour to intrigue with Wuhabees and such like fanatic religionists among the Mohammedan population in various parts of India. More than once correspondence relating to them has been intercepted, but nothing tangible has been elicited. In 1852, they co-operated with the Hussunzyes against Jehandad, and actually seized a small fort belonging to that chief, but evacuated it on the approach of a British force with Colonel Mackeson. They harbour murderers and bad characters of all kinds. Some of their number have been apprehended in the commission of crimes in the British territory, and have been hanged. In 1854, a band of reformed Thugs were working on the road near Peshawur, and fled to Sitana. The ferry over the Indus close to Sitana is frequently harassed by the fanatics."*

Before we enter Swat, it may be well to state the circumstances which led to the military occupation of Eusufzye.

"Lieut.-Colonel Mackeson, C.B., the Commissioner of Peshawur, was assassinated in September 1853. He was an officer of well-known ability and reputation. The wound he received proved mortal on the fourth day.

"Ameer Dost Mahomed, of Cabul, Saadut Khan, chief of Lalpoora, and the Akhoonzada, or religious leader of Swat, were all

severally accused of having instigated this foul deed. But though plausible arguments might be adduced for suspecting all or any of these chiefs, no evidence worthy of credence was forthcoming against them. The assassin was an inhabitant of Koner, a fief of the Cabul Government, west of the Khyber. He was a shoemaker by trade, but had studied the Korán, and appeared to have worked himself up into a state of religious frenzy, zealous for the destruction of infidels. When first apprehended, he denied having had any instigators or associates, and repeated the denial on the scaffold.

"It was finally resolved to canton the Guide corps, as a permanent arrangement, at Hoti-Murdan, a central position in Eusufzye. A fortified cantonment, capable of being defended by a small detachment of troops, was sanctioned and completed."

Beyond Bonere, on the north-west, is Swat.

"The Swat country consists of a long valley, running downwards generally in a south-westerly direction, but turning half round from east to west as it nears the British frontier, from which it is separated by a lofty range. It is difficult of access to a force moving from British territory. The Lundy, or Swat river, flows right through and fertilizes the valley, and then, debouching through a gorge in the hills, enters the Peshawur valley, and joins the Cabul river near Charsudda. The Swat valley is fertile, chiefly growing rice: it contains 300 villages and upwards, and its inhabitants may number 100,000 souls, of whom 20,000 might be fighting-men. As soldiers, the Swatees rank below several of the most martial tribes. Politically, the Swatees consist of various clans, united under a loose federal Government, at the head of which is an elective chief, styled Padshah, or king. The present king is a Syud, named Akbur, from the fanatic colony of Sitana. The high-priest is called the 'Akhoond' (equivalent to the term doctor or reader), and is held in great veneration. The king and the priest are sometimes said to be well-disposed persons. However this may be, they have never restrained their people from mischief.

"Towards its lower extremity, a formidable range of hills bounding the valley runs for many miles from east to west, nearly parallel to the British frontier; and at the eastern extremity of this range stands the Mora mountain. Between this range and the frontier, however, intervene two tracts, named Ranezye and Lower Osmankeyl, both quasi dependencies of Swat. The best

* All the quotations in this article are from the official "Selections from the Records of the Indian Government," printed in Calcutta, 1854.

of the passes leading into Swat is one named Mullakund, which opens from Raneezye. A little further to the eastward of Raneezye, also, there are some passes, leading into the Loondkhor valley, which belongs to British Eusufzye.

"The sub-divisions of the Peshawur district adjoining the tribes above described are Loondkhor, or north-west corner of Eusufzye, and then Hushtnuggur."

The Swatees have uniformly proved bad neighbours to the British, and the present is not the first time that they have forced themselves into collision with us.

"They seem to have regarded the plains of Peshawur, and especially the Hushtnuggur tract, as a hunter does his hunting-grounds. Plunderers and marauders, sometimes in bands, sometimes in twos and threes, sometimes on foot, and sometimes mounted, issued forth from Swat, passed through Raneezye, and proceeded to the plains of Hushtnuggur or Eusufzye. They would not usually make regular raids, and they would refrain from molesting Puthans, their fellow-clansmen; but they would attack persons of all other classes, cultivators, petty traders, cattle-grazers, wayfarers, and the like. They would carry off Hindus in particular for the purpose of putting them to ransom. Again, the Swatees harboured renegades, refugee criminals, internal malcontents, and external enemies, the names of whom might be specified were not the list too long. For years the valley was a rendezvous for any and every person hostile to the British Government; and among them were several persons who had been dismissed from British service; and one man, named Mokurram Khan, formerly a police officer in the Peshawur district, in particular, who was received with great favour, and enjoyed a large landed grant in Swat. Not only did Swat receive and support enemies of the British, but it encouraged them to commit depredations in British territory. Further, the Swatees took every opportunity of inciting British villages to set authority at naught. They invited their fellow Puthans to throw off British yoke, and acknowledge a nominal allegiance to Swat. For this purpose they would not only assemble troops in Raneezye or Osmankheyl, but they would even send horsemen into British villages, partly as emissaries, and partly as representatives of authority. Immediately after annexation in the autumn of 1849, they incited the Loondkhor people to refuse payment of revenue. When an expedition under Colonel Bradshaw marched into that valley, the Swatees appeared in

arms against our troops. Towards the end of 1851 they moved bodies of troops, several thousands strong, to the foot of the Mora mountain and into Raneezye, for the purpose of creating disaffection on our border.

"On the night of the 6th March 1852, a party of 180 horsemen, under the leadership of Mokurram Khan, assailed a detachment consisting of forty-three men of the Guide corps, stationed at the British village of Googur Gurhee, in Eusufzye as a personal guard to a party of the Great Trigonometrical Survey. The detachment gallantly repelled their assailants, and suffered but slight loss themselves. This outrage being clearly traced to the Raneezye people, a fine of 5000 rupees (a sum about equal to one year's revenue had Raneezye been a British tract, and therefore not more than the offending tribe could pay) was imposed upon them, and a force under Sir Colin Campbell was despatched into the valley. The spring harvest was standing ripe for the sickle: the crops and villages were, however, spared. Some Swat troops presented themselves before our troops, but speedily disappeared. The Raneezye chiefs seemed overawed and tendered submission, undertook the payment of the fine, and gave hostages as security. The force then withdrew across the frontier. A conciliatory message was sent to the Swat Governor, but no reply was received. This affair was so far concluded by the end of March.

"On the night of the 20th April, the native tahsildar, or revenue collector of the British tract of Hushtnuggur, resident at Charsudda, was murdered in his bed: two of his subordinate *employés* and one servant were also killed. The attack was made by a party of 400 men, without meeting any opposition from the people of Charsudda, a circumstance which argued disaffection on their part; and it soon became apparent that a bad feeling had been excited throughout Hushtnuggur. Inquiry brought the murder home to a chief named Arjoon Khan, who belonged to Toongee in Hushtnuggur, and had fled into the Swat territories, and on this occasion had emerged from Osmankheyl. It was ascertained that this man was well received by the Swats, and had been presented with a fief; and in short that the Swat Government, if it had not instigated him to the deed, had encouraged and abetted him after its commission. He took up his quarters at Prangurh and Nowadund, Osmankheyl villages, and placed himself in an attitude of overt hostility. A force accordingly, under Sir C. Campbell,

moved into Osmankhey], and destroyed Prangurh and Nowadund. On this occasion some letters, believed to be genuine, were taken, which proved the complicity of Swat. One letter, from the king to Arjoon, authorised him to destroy all Europeans and Hindus in the Peshawur valley and all Mohammedans in the British service; but enjoined him to spare all other Mohammedans!

"In the mean time the Raneeyze people withheld payment of their fine. They repudiated the hostages and expelled their families from the territory. They declared their reliance on support from Swat. Coercion, therefore, became necessary. On the 18th of May, a force under Sir Colin Campbell marched against Ishk-ka-kote, one of the largest villages in Raneeyze, and found themselves opposed to about 4000 infantry and 500 cavalry, all from Swat, in addition to the armed villagers. The king and the Akhoond had stationed themselves on the crest of the Mullakund Pass, overlooking the valley, to view the fight. After a slight resistance, the Swat troops broke and fled in a dastardly manner, leaving about 100 of their number dead on the field. The village and its granaries were then destroyed. On the 20th some eleven more villages were destroyed, the enemy offering little or no resistance. On the 22nd, the last and strongest place in Raneeyze was destroyed: the troops then withdrew.

"During the following month (June) the Raneeyze people, finding themselves houseless and unable to re-settle in, or to re-build their dismantled villages, made overtures for peace. Shortly afterwards they tendered unconditional submission, offered to pay revenue to the British, and to suffer a fortified post to be erected in their valley. The Supreme Government declined to accept any tribute or revenue from them: they were only required to behave as friendly and peaceable neighbours. They were accordingly excused from payment of the original fine, and they bound themselves to permit no marauders from Swat or elsewhere to pass through their lands across the British frontier, and to live at amity with neighbouring British villages, Loondkhor and others. These arrangements were completed in September 1852.

"That Swat had been the head and front of all this offending is evident: we had never interfered with them, but they chose to make war upon us. Our chief fault in their eyes was, that we were infidels by religion, and that we were the lords of a fair and fertile valley within reach of plunder."

It remains now, so far as the fragmentary documents at our disposal enable us to do, to state the circumstances in which the present complications have originated.

In 1857, some of the mutineer Sepoys who had escaped the vigilance of the Punjab authorities, sought and found refuge at Sitana, the focus of fanaticism at the base of Mount Muhabun, and these restless spirits caused such irritation and annoyance, that the frontier was generally blockaded.

"In April 1858, Sir Sydney Cotton, accompanied by Colonel Edwardes, led against them a force not much less than that which is now in their country, or 779 Europeans and 4908 natives. With great ease this little army burned down the villages of Punjtara, whose chief had roused the fanatics against us, ascended Mount Muhabun, where English foot had never before rested, destroyed its fort, and completed their work by razing to the ground the Sitana villages, slaying several of the fanatics, and making their country over to two friendly tribes. The Hindustanees, balked in their attempt to establish a Mohammedan empire, of which the Peshawur valley should be the centre, sought an asylum at Mulkah; but the Judoon and Oothmanzaie clans forgot their engagements, and invited the fanatics to return to Sitana next year, when they began their old work at kidnapping Hindu traders, and killing Sikh peasants."

The destruction of Mulkah, the sanctuary of these fugitive Hindustanees, and the seat of intrigue and sanguinary outbreaks, and the re-establishment of quiet on the frontier, was the object of the present expedition. On the advance of the British troops, Sir Neville Chamberlain found that he had to contend not merely with Indoors, but that all the tribes referred to, Booneere people, Swatees, and Eusufzyes, had all risen against us, in a formidable combination. We are happy to find that it has been broken, although at much loss of valuable lives, which have placed in mourning several families, and that Mulkah, having been destroyed, and hostages taken from the Indoor and Oshmankeyl tribes, the expedition has returned to the plains.

But let it be observed how our knowledge of these countries is increasing, and races, of which a few years ago we knew nothing, coming forward prominently into view; and, as they do so, we find them afflicted with the same deep necessities which oppress other men, and for which there is one only remedy, the Gospel. We must be aware how rapidly and extensively the field of Missionary labour is increasing, while

the means at our disposal remain pretty much stationary. What is to be done under the circumstances, and how are these new opportunities, which present themselves in various directions, to be occupied? From whence are men and means to be obtained? These are se-

rious questions which may well cause us many thoughts, and send us to the throne of grace for guidance and direction. It is evident that Peshawur is a great centre, a door of entrance to new regions, and that a strong Missionary force must be maintained there,

VISIT OF THE REV. J. ZELLER TO BEDOUIN CHIEFS.

June 23, 1863—I went to pay a visit to Agyle Agah. His camp was on Jebel el Sich, a hill a little northwest of Mount Tabor, with the finest air, the finest scenery, and the finest view in Galilee. The view from there, though not so grand as from Mount Tabor, has its particular charms, for it commands nearly the whole of Galilee, and especially the fruitful plain of Battauf, with its many villages, as Foran, Mishked, Kefr Kana, Sephoris, &c., and affords not only a glimpse of the lake of Tiberias, but also a full view of the bay of Acca, which latter cannot be seen from Mount Tabor. This hill is covered with oak-trees, and produces in spring the most luxuriant pasturage. It is therefore the favourite haunt of Agyle Agah, who, possessing a good breed of horses, is very particular in selecting suitable places for his encampment.

We had scarcely seated ourselves and drank a cup of coffee, when suddenly an immensely tall negro appeared with the Agah's smallest son in his arms, endeavouring to grasp the feet of the chief, whilst Agyle struggled to push him away with kicks and blows, till the negro at last equally suddenly made his escape. All were surprised at this singular duel, and I soon learned that the negro who had committed a crime, appeared as "dacheel" before Agyle, entreating his mercy and protection, which, according to Arabic custom, cannot be refused if the suppliant has succeeded to enter the room of the women of the man whose mercy he solicits. In this case, however, Agyle was inexorable, for he had sworn to inflict capital punishment on him, and therefore bade him to flee for his life. Not long afterwards Agyle disappeared, and as the Bedouins showed signs of great uneasiness, I went outside to see what he was going to do. There I saw him already on his fleetest mare, receiving a spear from the hands of his son. Evidently there was no joking; the moments of the negro's life were counted. I therefore hastened to Agyle, and begged him to spare the negro; but he said, with the greatest composure and politeness, I should not dis-

comfort myself as he would be back in an instant. But now I took hold of the spear and said, "For my sake, alight and let him escape: you know you cannot refuse my request, as I am to-day your guest." This had the desired effect; and I am sure we both enjoyed our meal afterwards uncommonly well.

The hostilities between the Turkish Government and the Bedouins were just then beginning; and when I asked Agyle's opinion about these affairs, he answered laconically, "El Bedawi Iblis : ma tahoto fi Ris," ("The Bedouin is a devil: you cannot put him into a sack"); which shows that the Bedouins are fully conscious of their own not very gracious qualities.

At the beginning of July I heard that my Bedouin friend from Hauran, Abdallah Ahmedy, the Sheikh of the Beni Sacher, had come with his tribe into the valley of the Jordan; I therefore resolved at once not to lose the opportunity of seeing them, for it is rare that this tribe comes so near Nazareth. On July the 12th, in the afternoon, I started, accompanied by Messrs. Huber and Vartan. We descended the plain of Jezreel, and crossed the northern branch of the same from Eksal to Endor, at the eastern extremity of the little Hermon, and once the abode of the famous witch. A ride of a mile and a half more brought us to Tumra, on the top of the hill, the border between the plain of Esdraelon and the country east of the same, called Belad Harety. This latter district, between the Wady Jelud on the south, and the Wady Sherrar, or Birch, on the north, about sixteen miles long and broad, is justly celebrated for its great fertility, and the production of the finest specimen of wheat grown in Palestine. Yet in spite of that, the inhabitants seem to be the poorest of all: their habitations are the minimum of a shelter for human beings deserving that name, put so wretchedly together of unhewn stones without cement, that it seems a dangerous thing to enter them. This state of things is caused by the circumstance, that the district is in the hands of a Bedouin tribe called the Sakku; and though the peasants pay

taxes to the Turkish Government, they are utterly at the mercy of these Bedouins, who take care not to leave them too large a share of their produce. Yet the fertility is so great, that cultivators have not been quite driven away by these worst of all landowners.

The Turkish Government has lately made an abortive attempt to recover this district from the Bedouins, about which I purpose to speak farther on.

By sunset we arrived at Tajibeh, where I was received by my friends the old Sheikhs, Mohammed and Moustafa, in true Arabic style, with embraces and kisses. Late in the night, after I was sufficiently tired by talking, the dinner appeared, of which half the village partook. Then we left the house and spread our carpets outside the village on the threshing floor, under the starry canopy of heaven, where we enjoyed an excellent sleep, though our blankets were soaked with dew as much as Gideon's fleece. At the first glimpse of day-break the sleepers rose from the threshing-floor, and the whole village began to move. The flocks gathered from their different folds, and left in long lines for their pasture, and soon afterwards the herds of cattle followed them. The Sheikhs and elders, however, gathered round us for conversation, and amongst them was the schoolmaster, a reputed scholar and fanatic from Egypt. In order to introduce religious subjects, I gave them a Pentateuch, which he forthwith opened, and began to read the first chapter of Genesis. But the learned man was greatly shocked at the passage that God had created man "in his own image." "This," he said, "shows to you all the false religion of the Christians. God created man in his own image; that would clearly infer the horrible idea that God has a body like man, with a head, and arms, and legs: no wonder that the Christians are idolaters, and worship all sorts of pictures, as their holy books on the first page teach them such blasphemous doctrines." I answered that I was surprised that he, as a learned man, spoke such nonsense, and asked him the question, "According to what likeness, then, was man made? whether man was like an animal, like a horse, or a cow, or a donkey, or, perhaps, like a tree, or a stone, or any other created thing? The passage," I said, "does not refer to the body, but to the immortal soul and the intellectual capacities of man; and this is explained in the second chapter, where it is said, 'God formed the body of man from the dust of the ground, but breathed into his nostrils the breath of life, and thus man became a living soul.' Thus the soul of man, this 'breath of life

from God,' with its conscience and powers of reason, is the 'image of God,' who is a spirit, omnipotent, omniscient, and omnipresent, without a body. Nothing similar is related about the creation of other creatures. If man had not received his reasonable mind and his conscience, the image of God himself, he would be but a beast, and die like a beast; and thus it would be over with his existence. God would not then demand from man but that he should eat and drink: the whole world would then be created to no purpose, and there would be neither resurrection nor judgment."

At the words of the second chapter, "And on the seventh day God ended his work, which He had made, and rested on the seventh day from all the work which He had made," one of the Mohammedans observed, "It seems that God was very tired after his six days' work, according to your book." Upon which I answered, that this was a most unbecoming remark in a Mohammedan, for the Korán also says, "God created the world in six days, and on the seventh He sat on his throne." He might be pleased to tell me what God had done then, according to the Korán, on the seventh day?

However, the Chateeb (schoolmaster) returned the book with disdain, and I had a discussion with the Sheikhs about the authenticity of the Pentateuch. They acknowledged the truth of all historical facts contained therein, for their belief is firm in the history of the Patriarchs and Jews; yet the Chateeb came back to the former subject, citing numbers of passages denouncing the Kafereen (unbelievers). However, the other Mohammedans seemed struck with the injustice and arrogance of his fanaticism, and Sheikh Mohammed said, "I should leave the foolish Chateeb alone." He wanted the book of Moses the prophet himself, that his son might read it to him.

After this we took our departure in a very friendly way, and rode towards Beisan. At the village Murussus the people urged us to take breakfast, which we accepted, and several men received medical advice from Mr. Vartan. From the top of the hill we had a splendid view over the broad valley of Beisan and the valley of the Jordan. As far as the eye could reach we saw the country dotted with black tents of the Beni Sacher, and covered with innumerable herds of camels. On our way to Beisan we met endless trains of Bedouins on the move towards the west. First came light dromedaries, each mounted by two men with long guns, who led their fine steeds, of purest breed, empty at their sides; then followed the

women, seated or lying on long saddles on the top of the camel, which looked like a small gondola placed across the back of the camel. These saddles afforded room for a whole family, and were covered by a kind of baldachin of green stuff, which well protected them against the rays of the sun. Some of the women were engaged in spinning while thus travelling, others were sleeping, others rode like men.

Little remains of Beisan (Scythiopolis), yet a bridge over the river, many prostrated and some erect columns, and the foundations of a castle and other buildings, testify to the ancient extent and splendour of this place. It was difficult to learn from the Bedouins how far the tent of the Sheikh Abdallah Ahmedy was distant. When I asked whether it was still one, two, or three hours towards the east, they asked me the question, whether the day consisted of two hours. Thus we had patiently to ride on in search of him, and found his tent at the steep bank of the beautiful Jordan. Neither he nor his elder sons were at home; but they at once despatched messengers to them, and towards evening the Sheikh Abdallah arrived, and also his son Sultan. They were very much pleased to see me again, and treated me with their accustomed hospitality. Also here I was struck with the beauty of the valley. A high terrace separates the same from the deep bed of the river, whose shores are covered with a kind of fir-tree, with willows, oleanders, and the most luxuriant grass, affording pasture for some permanently-settled Bedouin tribes, who derive their livelihood by rearing cattle. They have no tents, but live in picturesque-looking huts, built of reeds. The beauty of the climate in winter, and the sandy nature of the soil, which never becomes muddy from the rain, makes the Jordan valley most delicious winter-quarters for all the surrounding Bedouin tribes. The Jordan is, even in the middle of summer, a very considerable river, of at least sixty feet breadth, and can only be crossed at a few places, and then even not without difficulty, on account of the current and the depth of the water. After supper the Arabs gathered before the tent, and we began to speak of Bedouin life and politics. The Sheikh had much to complain about the chicanery of the Turkish Government. They thought they had a right to claim a kind of feudal authority over the country east of the Jordan, and its villages round Irbid, from which place they were accustomed to provide themselves with their stock of grain and oil for their winter-quar-

ters in the desert. Now they had been driven away from there by the Turkish soldiers; and lately, after they had crossed the Jordan, the Pasha of Acca had taken from them their flocks of sheep and goats. They professed to submit to any conditions the Government would impose upon them, and to guarantee perfect safety to the property of the peasants, if they would be allowed to feed their flocks during the summer on the uncultivated plains of Syria, and buy their provisions; for during the summer months it is impossible for them to remain in the Arabian desert, where there is neither a blade of grass nor a drop of water. They laughed at the idea of leading a peaceable life together with other Arab tribes. "How shall a Bedouin get his livelihood," they said, "without his spear and sword? We have old enemies among the other tribes: if they have taken away our camels, we must, somehow or other, regain them, or die from hunger." Their relation towards agriculturists and the word of Scripture, "His hand shall be against every one," they strikingly illustrated by the following story—"Our father, Adam," they said, "had three sons. One was a hunter, the other a farmer, and the third a Bedouin, who had received from Adam the camel, to live by it. However, the camel died, and the Bedouin came to father Adam, and said, 'My camel died; what shall I do now? on what shall I live?' 'Go,' answered father Adam, 'and live by what you can get from your brethren.' Another characteristic story is affirmed to have lately really happened. A Christian farmer, in the plain of Jezreel, had engaged a Bedouin to guard his field of durra (Indian corn), and exhorted him to take care of the same, as he had sown it in the sweat of his brow. But when the corn was ripe, the Bedouin carried it all off, leaving nothing to the peasant. The latter remonstrated, but the Bedouin answered, 'Is it not written in the book, 'In the sweat of thy face thou shalt eat thy bread?' See the perspiration upon me and my horse from endeavouring to gain a bit of bread." And when the peasant answered that God wants that we should eat our own bread in a rightful way, the other said, "This is an addition of your own, which is not contained in that passage of Scripture."

In October the Beni Sacher enter the desert south of the Belka, and travel southwards towards the Ghof and Hejat, where they provide themselves with dates, coffee, and butter from the flocks of goats which they possess there. The winter rains collected among the rocks, and in the cisterns

of the desert, supply them during that time with water, and the shrubs of the desert are the food of their camels: the berries of these shrubs are cooked and eaten, and are, together with camels' milk, nearly their only food. A particular tribe of Bedouins, called Ferrarad, eat locusts. Richer Bedouins carry a quantity of flour with them, as well as barley for their horses. The privations they have to undergo during their war expeditions in the desert are incredible: last year the son of the Sheikh had been on such an excursion, from which, after having spent their provisions, they had to make back their way for fifteen days without any other food than the flesh of the dromedaries which they were obliged to kill.

Justice is administered among the Bedouins in a very simple way. Every larger tribe possesses a family, celebrated from ancient times for its wisdom and equity, who decides disputes. The oath is kept sacred, and settles many doubtful questions. Once I witnessed such a case. A Bedouin was brought before Agyle Agah, being accused of having stolen an ox, but he flatly denied the theft, and there were no witnesses. Yet when Agyle said, "Swear by my life (the life of Abn Moosa)," the man said, "I have the ox," and restored it immediately.

About religious things they do not trouble themselves, and none of them is able to read, or possess a book. The Sheikh says his prayers for the whole of his tribe, and for the prescribed ablutions they use the desert sand instead of water. I spoke to them of the ten commandments, and the wrath of God against those who sinned against Him, which would follow them even to another world if they would not be reconciled to God.

Our conversation was interrupted by some Bedouins, who informed us that a woman had just been dangerously wounded by a serpent, upon which Mr. Vartan hastened to apply the necessary remedies. Next morning, after a bath in the Jordan, and a treat of fresh camels' milk, we took our departure. On the road we met Fendy el Faiz, the second chief of the Beni Sacher, who had just come to pay a visit to our host, Abdallah Ahmedy. Towards noon we alighted at a tent of one of the Sheikhs in the valley of Beisan, who hastened to bid us welcome, and to spread carpets and cushions for us. Soon afterwards he appeared in full costume, in a red mantle (abâ), with gold embroidery, and girt with a sword of immense length and breadth. He also showed us a Persian mail-coat of steel rings, which he wears in war. The weight of

this piece of armour is such, that in trying it on we were vividly reminded of David with Saul's weapons (1 Sam. xvii. 38, 39). This iron shirt is certainly an excellent protection against spear and sword, but not always against bullets, and is besides a great incumbrance to the rider, especially on hot days. Yet all Bedouin Sheikhs wear it when fighting, and are provided with long mail-coats down to their ankles. Helmets, however, are not much in use. They call these coats drooa Daudy (armour of David). Several Bedouins brought their sick children to us, and we especially pitied a poor boy with an abscess in the knee, who could scarcely move with the help of crutches, and must suffer exceedingly by their wandering life. The Bedouin children under ten years of age seem on the whole greatly to suffer from their mode of life, for most of them looked very emaciated.

Farther up the valley, on my way back to Nazareth, I called on another Bedouin acquaintance, the son of the Sheikh of the Sakker, whose father, Rabtah, fell in a fight on the plain of Jezreel.

A week after, I received a visit from the sons of Abdallah Ahmedy, with a number of their retainers, and I was much pleased with the quiet and intelligent behaviour of these wild sons of the desert; but they took their departure very suddenly when they received the tidings that a quarrel had broken out in their tribes, in which one of their men had been killed.

Meanwhile the intentions of the Turks against the Bedouins had become more evident, and had not only raised their suspicions, but provoked their greatest indignation; for already, on my very journey to the Hauran, I had occasion to observe the tactics of the Turks. Whilst the Sheikhs of the Bedouins were negotiating with the Turks about the terms of peace, and were quietly encamped on their usual grounds, the Turkish soldiers fell upon them in the night, fired into the tents, and took away their flocks. This was done in Jebel Ajlaa, against the Beni Hassaa, and near Bozrah, against the Ruwalla of Feisal. Yet the Bedouins had hitherto suffered these treacherous attacks, and, though protesting against the injustice of the same, had perfectly abstained from any revenge. Thus the Turks seem to have conceived the idea that their proceedings had intimidated the Bedouins, and were the right way of subjugating them. Hassan Effendi, the Pasha of Acca, wished, therefore, to adopt the same noble system of warfare against the Bedouins on the west of the Jordan. At the same time the Turks hoped

to be able to seize the person of Agyle Agah, the above-mentioned Bedouin chief, who is, however, in the pay of the Government, and who, by his influence with the Bedouins, had hitherto faithfully done his duty in protecting the country. Him the Pasha endeavoured to use as his tool in his nightly attacks upon the Beni Sacher in the Jordan valley, whose flocks of sheep and goats the Pasha had, however, already taken. But Agyle frustrated the designs of the Pasha against his own person and against the Beni Sacher, by keeping with his horsemen at a respectable distance from the Turkish soldiers, in the middle between them and the Bedouins. This caused an open rupture between him and the Pasha. Agyle therefore tendered his resignation as chief of the Pasha Bozuku, which was accepted, and then he quietly retired to the south of Palestine, near Gaza.

A few days before Agyle's departure, I visited him in his camp, where he was surrounded by deputies from all the Bedouins of the country. I saw there Beni Sacher, Jardich, Ibeh, Ghawazieh, Shur el Ghor, Sakker, Abad, and other Bedouins, together with Fellahin. He called the Fellahin and all the world to witness whether he had not done his best to protect the country from any encroachments of the Bedouins, though he had never been aided by the Turkish Government. He reminded me, that in the year 1860 he had protected Galilee from the plundering hordes of Metawalis and Druses, and the ill-will of Mohammedans, so that no harm befel any of the Christians. Tears stood in his eyes when he spoke of the kindness shown to him last year by the Prince of Wales. He said he had tried, by his conduct, to gain the esteem of the Europeans, especially the English, but the consequence was that he had become an object of suspicion to the Turks, and these now kicked him out of the land like a dog. Nobody with a conscience and fear of God could serve this false and treacherous Government, and he preferred to retire into the desert, rather than to receive all possible honours in the service of the Turks.

Formerly it had been the policy of the Turks to weaken the Bedouins by fostering their wars among themselves; for instance, between Sheikh Mohammed el Duchy Eben Smer and Sheikh Feisal, of the Ruwalla. Now the indiscriminate attacks of the Turks upon them had the effect, that they suspended their hostilities among themselves, and these large tribes of the Walad Ali and the Ruwalla entered into a league with one another and the Beni Sacher to defend themselves against

the Turks. And the small Bedouin tribes on the west of the Jordan, harrassed by the Turkish soldiers by nightly attacks and plunders, are fast following their example.

In the first week of August, Agyle left the country: all the Arabs were roused. The safety of Galilee, and the responsibility for the same, rested with the Pasha; for a successor to Agyle, as everybody knew, could not be found, and half a regiment of Turkish infantry have more reason to take care of themselves than of others. Thus it came, that since then robberies and murders were of daily occurrence. One of the first of these crimes much concerned myself.

On Saturday, the 8th of August, I accompanied my brother-in-law, the Rev. S. B. Gobat and Mrs. Gobat, on their way from Khaiffa to Nazareth. The muleteer with our luggage, accompanied by a Franciscan monk, preceded us by about half an hour. It was already after sunset, and fast getting dark, when we passed up a deep valley enclosed by steep hills covered with brushwood, which leads from the western branch of the plain of Jezreel up to the hills of Nazareth. At the top of the valley, only a mile's distance from the town, is a fountain surrounded by fig-trees. To my astonishment I recognised here the empty horses of the monk and the muleteer. Nobody answered to my calls, and, when I approached, I found the muleteer apparently dead in a pool of blood, and not far from him the monk, nearly without clothes, covered with blood, and with his hands tied together with a rope, who, with faint voice, called for help. The boxes, broken open and empty, lay on the ground, as well as some of the articles they contained. The robbers had evidently just finished their deed, and fled or hidden themselves at our approach. From the neighbouring vineyards I got immediate help for the wounded men, who, I am thankful to say, are now, by the mercy of God, recovering from the dangerous injuries they received, and thus narrowly escaped an untimely and cruel death. None of the robbers who committed the deed have been caught. The Pasha of Acca, the same who had made the false accusations against me, told, a few days afterwards, to Her Majesty's Vice-Consul in Khaiffa, that the representative of the Protestant congregation at Nazareth was complicated in this robbery, though this man had been with us on the road.

Many similar stories might I relate which occurred in our neighbourhood, but it is too sad to describe such horrible things. The Pasha, however, awoke not from his infatuation. Soon afterwards, the cattle belongin

to the Latin convent were driven away close to Nazareth. When the Pasha was informed of it, he summoned the elders of the town, and threatened to punish them if they allowed (to spread) such false reports; and in like manner he threatened others who complained to him about the loss of their property. The only arrangement he deemed necessary for the safety of the country was, that he forbade the Fellahin to wear the Kef-jieh (the head-dress of the Bedouins). The Pasha would not see the dark clouds gathering over Galilee, clearly indicating an approaching furious storm. He tried for some time to conciliate some of the nearest Bedouin tribes, and gave their Sheikhs presents of mantles and swords; but when his forces had been strengthened by another regiment of Turkish infantry sent from Beyrout, he changed his tactics, and marched, for some reason or other, against the Bedouins of the Sakker, near Ain Jelud. These, having but a few days previously received the presents of the Pasha, and his assurance of friendship, thought the Pasha was coming to pay them a friendly visit, and went to meet him in order to invite him to their tents, when the soldiers fired into the midst of them, and took away 2000 to 3000 sheep and goats, and plundered their tents. This was certainly enough to rouse the most peaceful Bedouin. The Sakker despatched now three men on the fleetest dromedaries to Gaza, to Agyle Agah, who appeared before him with the rags from their torn tents round their necks, and summoned him to war; and similar messengers hastened silently in all directions to the black tents.

On Tuesday, the 22nd of September, 600 Bedouins gathered from different tribes with Saleh Agah, the brother of Agyle Agah, at their head, appeared suddenly on the plateau north-east of Mount Tabor, and, after having put to flight and slain seventy horsemen of the Pasha's, mostly Algerians, they drove away the cattle of all the surrounding villages, Saroone, Haditi, Kefr Sabt, &c. The people of Olam defended themselves, but having only a few rifles and very little ammunition, their village was soon stormed. Four of the inhabitants were killed, many were wounded, and every article of moveable property was taken. The evening of the same day the Bedouins appeared before Da-boorish and Eksal, whose inhabitants de-

fended themselves, and sent to Nazareth for succour. In the middle of the night the war-cry was consequently raised here, and a number of men, including several of the Protestant community, were despatched to assist these villages, but found that the Bedouins had disappeared. The day afterwards the villages Jebata and Zebdi, to the west of Nazareth, in the plain of Megiddo, were pillaged; also several villages in the valley of the Jordan. The Fellahin brought their cattle and moveables to Nazareth: all roads were stopped, even the way to Kaiffa and Acca, and all traffic was suspended. In two days, more has been lost than years of prosperity can restore.

Such consequences of the Turkish policy have been predicted by every clear-sighted man in the country, but European Consuls are not to interfere in the internal affairs of the Government, and rayahs are treated as traitors if they protest against the acts of the Turks, and comment upon their proceedings.

A week has now elapsed since these devastations by the Bedouins have occurred. What has the Turkish Government done since then to punish the insurgents, and to secure the safety of the country? The answer is, Nothing. Cabouli Pasha, the Moushir of Beyrout, as well as Rashid Pasha, the Seraskier from Damascus, were in Galilee, but they had not soldiers enough to hazard an attack upon the Bedouins, and therefore the Turks submitted to offer now peace to the Bedouins of the Sakker.

With the beginning of the winter the soldiers will return to their winter-quarters, and the country will then be perfectly at the mercy of the Bedouins, for the Turkish Government cannot protect the same. There remains now no other shift for the Turkish Government but to recall Agyle Agah, and it is not improbable that they will be obliged to submit to this last expedient.

Thus the efforts made by the Turks to strengthen or regain their authority in Syria have produced very disastrous results, and served only to show more clearly the great inherent weakness of their Government. All the refractory districts of Syria, as the Ledja, Jebel-el-Druzes, Hauran, Jebel Ajlun, and even some parts south of Jerusalem, are, at present, more than ever in a state of fermentation.

THE BEDOUINS.

A PAPER drawn up by our Missionary at Nazareth, the Rev. J. Zeller, and introduced immediately above, will show that he has succeeded in opening friendly communications with a tribe of the nomadic Arabs, the Bedouins.

It is remarkable how to this day these people sustain the characteristics of their progenitor Ishmael—"And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." All around them kingdoms have changed, and dynasties been overthrown; but these tribes have retained their wild independence, and the tented Arab, in his present appearance and habits, has preserved through lengthened generations the same type. One great change, however, he has experienced. Embracing the tenets of Mohammedanism, and prompted by all those motives which that system so craftily applies to the natural tendencies of the corrupt heart of man,—actuated by ambition, the love of conquest, spoil and sensual gratification,—they broke forth from the recesses of their desert homes, and, like clouds of locusts, spreading themselves over the cultivated regions which bordered on the Mediterranean, laid all waste before them; nor has northern Africa to this day recovered from the blight which then came upon it. And now throughout the vast extent of the great desert tracts extending throughout Northern Africa, a part of Egypt, Arabia, Persia, into Beloochistan, the Bedouin finds a safe retreat, from whence, as opportunity presents itself, he visits and molests the fertile and settled countries which intervene between the sandy interior and the sea.

These wild Arabs are subdivided into innumerable tribes. Burckhardt attempts a classification of them, and any of our readers who desire information on this subject can consult his notes on the Bedouins and Wahabys; but to attempt to follow him would be as though we should prepare to penetrate the Dahana, or desert plains of Arabia. We should find it a dry and interminable subject, with little to vary its monotony or excite interest. Amongst these tribes endless feuds exist, and these animosities, the weakness of the Arab race, have been the conservation of the marginal and cultivated districts. Once only have their mutual animosities been forgotten, and the Arabs moved to

united action, when Mohammed raised among them the standard of a new faith, and, as a race, they yielded to the influence of a powerful fanaticism, like the waves of the sea when agitated and swept onward by the force of some furious tempest.

They are, however, always ready to encroach, wherever there is an opportunity of doing so, and such an opportunity is afforded in the increasing impotency of the Turkish rule in Syria; and there the Bedouins are becoming more bold, setting at defiance the authorities, and levying black-mail on the cultivators.

Some brief notice of the leading peculiarities of these nomades may be acceptable to our readers, and we cannot do better than avail ourselves of Burckhardt's notes, which, from the characteristic of unchangeableness which attaches to this people, and the tenacity with which they adhere to old customs, are as graphically descriptive of them now as they were thirty years ago.

The Bedouin tribes that inhabit the Syrian desert may be divided into those who remain the whole year in the vicinity of the cultivated tracts, and those who, quitting them towards the winter, retire into the deep recesses of the desert. The former never venture to the great eastern desert, and have therefore more horses and fewer camels in proportion to their tents. The true nomades of Syria, those who alternate between the desert and the more settled tracts, are the Aenezes. Their summer-quarters are near the Syrian desert, and in the winter they move into the heart of the desert or towards the Euphrates.

"The encampments vary in number of tents, from ten to eight hundred: when the tents are but few, they are pitched in a circle; but more considerable numbers in a straight line, or a row of single tents, especially along a rivulet, sometimes three or four behind as many others. In winter, when water and pasture never fail, the mode of encamping is different. The whole tribe then spreads itself over the plain in parties of three or four tents each, with an interval of half an hour's distance between each party.

"When I was returning from Tadmor towards Damascus, I met, on the same day, two strong encampments moving slowly over the sandy plain in search of water and pasture: their order of march was as follows—A

party of five or six horsemen preceded the tribe about four miles, as a reconnoitring detachment: the main body occupied a line of at least three miles in front. First came some armed horsemen and camel-riders, at a hundred or a hundred and fifty paces from each other, extending along the whole front; then followed the she-camels with their young ones, grazing in wide ranks during their march upon the wild herbage; behind walked the camels loaded with the tents and provisions; and the last were the women and children, mounted on camels having saddles made in the shape of a cradle, with curtains to screen them from the sun. The men indiscriminately rode along and amidst the whole body, but most of them in front of the line; some led horses by their halters: in depth, their wandering bodies extended about two miles and a half. I had seen them encamped when on my way to Tadmor, and then estimated one at about 200, and the other at 250 tents: the latter had above 3000 camels. Of all the Arabs, I did not see one on foot, except a few shepherds, who drove the sheep and goats, about a mile behind the main body.

“The tent is denominated *beit*, or house, never *khetme*, which is the common Syrian term. The covering of a tent consists of pieces of stuff made of black goats' hair, about three-quarters of a yard in breadth, its length being equal to that of the tent: according to the depth of the tent, ten or more of these pieces are stitched together: this goats' hair covering keeps off the heaviest rain. The tent-poles are called *anúd*, or columns. It is usual to have nine poles or posts, three in the middle and an equal number on each side of the tent. That these poles may be more firm when stuck into the covering of the tent, pieces of old *abbas*, or woollen cloaks, are stitched to the eight corners where the poles are to be fastened: these pieces are called *koum el beit*. The lower end of them is twisted about a short stick, to both extremities of which a leather string is tied, called *kheroub*: each post has its *kheroub*, except the middle one (or *wáset*); and to these strings are fastened the ropes which secure the covering of the tent. The short sticks, to which the other ends of these ropes are fastened, are driven into the ground at three or four paces distant from the tent.

“The tent is divided into two parts, the men's apartment and the women's; the men's

on the left of one entering the tent, the women's on the right; yet among the Arabs of Djebel Hauran I have seen the men's on the right and the women's on the left. These apartments are separated by a white woollen carpet of Damascus manufacture; this partition is drawn across the tent, and fastened to the three middle posts. In the men's apartment the ground is generally covered with a good Persian or Bagdad carpet; the wheat-sacks and camel-bags piled up round the middle post, and this pyramid often reaches almost to the top. The women's apartment is the receptacle for all the rubbish of the tent, the cooking utensils, the butter and water-skins, &c.: all these things are laid down near the pole called *hadhera*, where the slave sits and the dog sleeps during the day. The corner end of the tent-covering always advances a little on that side over the *kheroub* of the *hadhera*, and hangs down floating in the wind: this corner is called *roffe*. Upon the ground under this no man of good reputation would readily seat himself; and from the prejudice attending it is derived the expression, ‘Your sitting-place is the *roffe*,’ denoting a mean despicable character. On the fore-post of the men's apartment hangs, likewise, a corner of the tent-covering or *roffe*, which serves as a towel for wiping hands before or after dinner.

“The Aeneze tents are always of black goats' hair. Among the Ledja Arabs in Hauran I saw several tents covered with goats' hair stuff striped white and black.

“The furniture of the tent consists of the camel's pack-saddle (*hedúje*). The man's camel-saddle (*shedád*). The ladies' camel-saddle consists of a heap of carpets and *abbas*, rising about eighteen inches over the pack-saddle, so as to afford a commodious seat: this is used by the more settled tribes. These Aeneze ladies ride in the *makszar*, a kind of cradle, which they cover with the *gharfe*, or red-tanned camel-skin: if the *gharfe* is of the smaller size, it is called *aybe*. The sheikh's ladies ride in the *ketteb*, a saddle much resembling the *makszar* in shape, but all over stuffed with red camel leather, and covered with similar skins of a large size, floating in the wind. Various-coloured cloth cuttings are sometimes hung round the *ketteb*.”*

* Burckhardt.

(To be continued.)



BEDOUIN PILGRIMS ON THEIR WAY TO MECCA.

THE MISSION FIELD OF THE NATIVE CHURCH IN SIERRA LEONE.

We have received from one of our Sierra-Leone Missionaries the narrative of an exploratory journey made by him to Boompeh and Tacongo, large inland towns in the Mende country, situated to the south-east of Sierra Leone, and distant five days' journey, or 100 miles, the object being that of seeking out a new sphere of Missionary labour for the agents of the Church Missionary Society.

Let us first say something of this effort, irrespective of the country, to which attention has been directed. It is one in which we heartily rejoice. Sierra Leone is no longer a Missionary field. Out of a population, in 1860, of nearly 42,000, only 3351 were pagans. A Christian church has been raised up on this once barbarous shore, to a considerable extent self-ministering and self-supporting. It is time for the European Missionaries to break new ground, and, leaving the fragment of heathenism in the colony to be evangelized by the native Christians, to go forth beyond its boundaries, where there is to be found abundant opportunity of prosecuting that special work which they were sent out to do?

In thus moving onward we trust that they will carry with them associates and helps from the native church, and use the Christianity of Sierra Leone as the basis of their operations in the interior.

The native population of Sierra Leone is an heterogeneous mass, strangely brought together from many different African countries. On this point we recommend our readers to consult Dr. Koelle's "Polyglotta Africana." They will there see how widely the "one hundred distinct African languages," spoken in Sierra Leone, are dispersed over the extent of that great continent. Looking on Sierra Leone in this its peculiarity of relationship to other African countries, far and near, we might imagine for the instant the realities of the case to have been reversed—that Sierra Leone was the Babel where the tongues of the children of Ham had become confused, until, breaking up into diverse groups, they had gone forth east and north and south, to find a home as circumstances might decide them. But it is otherwise. These waifs and strays of Africa's population have been strangely drifted on the tide of human affairs, until they have been cast on the shores of Sierra Leone; and it may be truly said that this concentration of so many tribal specimens in that peninsula, where men, who would otherwise have remained unapproachable, have been brought within the reach and under the instruction of European

Missionaries, is as interesting a phenomenon as any of those which have presented themselves in the eventful history of man. The national masses from whence these fragments have been broken off lie deep within the interior of Africa.

We have now before us Dr. Koelle's map, showing the approximate localities of the languages collected by him in Sierra Leone, and it is astonishing how wide is the area of distribution. It extends to nearly 20° north and south latitude, and, spanning the breadth of the continent, nears, at the Mozambique channel, the eastern shore. They cluster most thickly in Senegambia and Soudan, and thence, more sparsely scattered, extend into the very heart of Africa.

In Senegambia and Upper Guinea we find four groups or families of languages—the north-west Atlantic, the north-western High Soudan or Mandenga, the Upper Guinea, and the Pulo.

In the Gold Coast, Dahomey, Yoruba, and Benin districts, there are found the north-eastern or High Soudan, the Upper Guinea, and the Niger-Tshadda families.

Eastward of the Niger, are distributed the Niger-delta, the Niger-Tshadda, the Central African, the Atam, and the Moko languages. The furthest north is the Kandin, an unclassified Central African language, whose *locale* is on the borders of the great desert.

The languages which extend furthest into the great centre, lying north of the Equator, are of the Moka family. That lying nearest the Equator is Bayon. The representatives of this distant tribe in Sierra Leone, ten years ago, were eleven in number. They represented Pati as the Bayon capital, a town so large that it cannot be traversed from end to end in one day. "It is about one day's journey from the river Nen, which comes from the Mburon country in the west, and goes to the Lufum country, four weeks' journey east of Pati, where it joins the large lake Lfba, whose end no man can see." Individuals from Mbe, to the north-west of Bayon, also speak of a river distant half a day's journey, which reaches in the dry season to the waist. South of the Equator are the Kongq-Ngoia languages; and around the south extremity of the Nyanza Sea, the south-eastern languages have their home.

Thus, from various points, far and near, have the negroes of Sierra Leone been brought together, a few saved out of a great mass, which, in various ways, has perished beneath the action of the slave-trade. Many are the

hardships through which these people have passed. Param lies south of the Tshadda, opposite Doma. From thence was kidnapped Nyamsi, or Andrew Wilhelm, then in his nineteenth year. He described Befot as the capital of his country, an hour's journey from the "river Nen, coming from the Kob country in the east, where very fine blue baft and good bread is made, and whence they get mirrors, and flowing down to Penyin in the west. Its width in some places is such that the opposite banks cannot be seen; and where it is narrowest, it is so wide that a man on the opposite side appears as a child. It is in some places twenty fathoms deep, in others only four, inundating large tracts of land in the rainy season, and containing abundance of fish, alligators, and other large monsters, called nizamze (water animal)" — the hippopotamus probably.

The invasion of his country by the Tebale was the immediate occasion of his captivity. The atrocities committed by these Mohammedan horsemen were of the most fearful description: they caught 400 children of the king's family and of the families of other great men, made a large fire, and burnt them alive.

From the accounts which these people give of their past history, conclusions may be drawn as to the intensity of the tribulation through which they have to pass, so much so, that the wonder is, not that so many have perished beneath the action of the slave-trade, but that any of them have outlived them. Each liberated African has had a tale to tell as dark as his complexion; yet in considerable numbers have they been preserved alive, and brought to Sierra Leone; and it is remarkable how these heterogeneous elements of population are gradually fusing and blending together, so as to form one people. To this the Report of 1860, addressed by the Governor to the Colonial Office, bears ample testimony. "Accustomed to separation, as factious and jealous tribes, they now seek whatever may be deemed advantageous in combination as a community. Acknowledging the shelter of our protecting power, rapidly learning the general customs of civilized society, engaging in commercial transactions with surprising intelligence and avidity, they submit themselves to the various necessary imposts on the one hand, while, on the other, they gladly reap the benefits of enlarged communication, and in many instances amass wealth, so as to enable them to vie with European enterprise." One of the American Missionaries from the Sherbro country, having recently visited Sierra Leone, thus

speaks of the impressions he received — "Since I came to this country I have become more and more surprised at the low depths of ignorance, superstition, and barbarism from which the black man can be raised, and to what eminence in civilization and Christianity he is capable of reaching. Whoever visits Freetown, in Sierra Leone, may see, at every few steps he takes, representatives of the lowest stratum of degradation, and others who have ascended high in the scale of civilization. And what is true of Sierra Leone is true of a great portion of West Africa. It is cheering to see the beaming rays of the Sun of Righteousness falling upon this benighted people. Schools and churches are exerting a potent influence, not only in the colony of Sierra Leone, but upon a great portion of West Africa. At many places educated ministers and teachers are sent from the colony to lighten up the dark places.

"Trade is also doing much as a civilizing institution for West Africa, and it increases yearly."

An analysis of the population shows that the liberated Africans are nearly 16,000, and the colony-born 22,500; that many of them are employed in Government offices, or are merchants or merchants' clerks, for there were, three years ago, only 131 Europeans in the colony, and yet there were 274 Government officers and 411 merchants and merchants' clerks. There were also upwards of 2000 petty traders, while husbandry gave employment to between 13,000 and 14,000 people, as farmers and farm labourers, &c. The mechanics were in number 1792.

The increase of trade and industrial occupation had been such that a new market-house has been erected, a substantial stone building, roofed with slate, and having an extensive skylight for ventilation; its length 240 feet, with a breadth of 60 feet. Here is daily presented a varied display of indigenous fruits and native productions, alike attractive and useful. And yet, although the building be so commodious, it has been found insufficient for the multitude of people resorting to it, and therefore another market-house, for the sale of corn and grain exclusively, has been erected, conveniently situated near that part of the shore to which native traders' canoes resort.

It might be difficult to understand how this union of men of different races, speaking different languages, had been accomplished, did we not remember the perseverance with which Christianity has been introduced among them, until it has leavened the lump

to such an extent, that of the 41,624 of which the population consisted three years back, no less than 36,530 were Christians, and 36,470 of that number Protestant Christians, there being only 60 Romanists in the colony.

Heathenism has been continually receiving new accessions; and but for this it would have long since died out. There has been an oft-recurring influx of liberated Africans, just freed from the iron grasp of slavery, and set free at Freetown, strangers alike to true religion and civilization. Yet such has been the vigorous action of Christianity, that, meeting them on their first arrival, it first neutralizes their influence for evil, and then, by degrees, assimilates them to itself.

The Missionary work of the Church Missionary Society has grown up into a native church, with its native pastors and congregations, numbering 13,000 souls. Nine native pastors, settled in assigned districts, are maintained by their own people, who willingly contribute to the Native Church Fund, as well as to the support of the schools.

Thus, after years of deep trial, and yet patient continuance in well-doing, a beacon-light has been erected on this western coast of Africa. Let its light, then, spread far and wide; and from this, as from a centre, let evangelists go forth into the dark interior, to those lands from whence they have come, either themselves or their parents, and which, lying yet in thick darkness, have a claim on them for pity and speedy help. The Missions on the Niger show what Christian natives, of very moderate attainments, yet zealous and devoted, are capable of effecting. Let others imitate their example. The area of responsibility connected with Sierra Leone is as wide as the distribution of the languages which are spoken there; and to every representative of a distant race, who, in that colony, has been, in a twofold sense, liberated, there comes a voice from the deep interior, the voice of the suffering tribe and nation to which he belongs, saying, "Come over, and help us."

With thankfulness indeed we acknowledge that this has been done to some extent, and that native Christianity has not remained altogether isolated and unproductive on the mountains of Sierra Leone. Egbas have gone back to Abbeokuta; Yorubas to the towns of that upper province; Ibos to the Delta; Nupes and Bassas to the men of the Confluence. And yet it is remarkable that the countries which have been thus apprehended are at a distance, while others lying in immediate proximity to the colony have hitherto been almost entirely neglected. It is only within these few years that the long-suspended

Mission amongst the Bulloms has been resumed. The Timmanees have occupied a more prominent place in our Missionary records; but the efforts put forth on their behalf have been interrupted and desultory, chiefly because the agents employed were unacclimatized men, who were soon disabled by sickness. South of the Timmanees lies Mende, now for the first time entered by evangelists from Sierra Leone; and yet the Mende is a member of an important family of languages—the Mandenga,* or High Soudan—which stretches from the coast across the continent to the Joliba, or Niger.

The languages enumerated by Koelle as included in this group are enormous. On the coast are the Vei and the Landoro. The Vei, some years back, were brought before our notice in connexion with an alphabet invented by them for writing their own language, a remarkable achievement, and enough for ever to silence those who still speak contemptuously of the intellectual endowments of the African. The characters of this system are all new, and were invented by the people themselves within the last thirty years. The idea of communicating thoughts in writing was probably suggested by the use of Arabic amongst the Mandengas, and from the practice of white men who visit their country occasionally for the purpose of trade. But it is evident that they borrowed none of their written characters, nor did they, it is believed, receive any assistance whatever from either of these sources. The Veis occupy all the country along the seaboard from Galinas to Cape Mount.

Behind Liberia, but separated from that territory by mountains, are found several languages of the Mandenga group—the Gbandi, Toma, Gbese, Mano, and Gio. These tribes might claim light and improvement from the Liberian churches; but, with the exception of the Veis, who, as lying on the coast, have been incorporated with the Liberian territory, they have not been touched. The hills and mountains occur at a distance of from ten to sixty miles from the coast; and from thence they increase in number and elevation, some of them rising to several thousand feet. "Between this mountain chain and the sea, the people, in their main features of language and physical appearance,

* "Mandenga has been hitherto figuring on the maps as Mandingo; but this mode of spelling is incorrect. . . . The 'i' is also incorrect, as the natives plainly say 'mande' and 'mandenga,' and not 'mandi' and 'mandingo.'"—
KOELLE.

manner of life, and government, are much alike; and there is generally intercourse between them from the coast to the mountains; but in no case do the coast people, or indeed any others south of the range, except some, perhaps, near Bassa Cove, have intercourse beyond the mountains.*

The Mende country lies south-east of Sierra Leone and south of the Timmanees, the Timmanees belonging to the north-west Atlantic family of languages, the Mende people to the Mandenga group. In the maritime lowlands, through which run the Jong and the Boom rivers, the American Missionary Association has had stations since 1842. The position of their work at the present time may be ascertained from the following paragraph—

“It may not be known to all how urgent are the claims of this particular field, and how pressing are the wants of this Mission. There is a large and increasing population of Sierra-Leone people settled in the Sherbro—many of whom have been communicants in the different churches of Sierra Leone—who are now mainly destitute of a preached Gospel and of the means of educating their children.

“Within the limits of British Sherbro there are numerous healthy locations, away from the mangrove swamps, and in the midst of a numerous heathen population, where Missionaries might labour under the protection of a stable government. Outside of the colony, on the Bargaroo, Jong, Boom, and Kittam rivers, there is a large and easily accessible field where Missionaries would be gladly received by the people.

“In all this region there are but three Mission stations occupied by the Mende Mission, and one Mission school under the patronage of the Church Missionary Society.

“On the Boom river, one of our stations—Salem Hill—has been unoccupied for a year and a half; and Boom Falls station will soon have to be temporarily relinquished.

“The Boom river has been the field of Missionary labour for the last ten years, and much labour and some precious lives have been given to this work. Much good has been accomplished; but if this work has to be abandoned, or even if it is temporarily suspended, much of this labour and sacrifice will be lost. Our present Missionary force is wholly inadequate to occupy these stations, and they must be given up unless the Mission is speedily reinforced.

“In view of these facts, we make an urgent appeal for a reinforcement of this Mission.

Shall our Mission property be lost, and our labours on the Boom be abandoned for want of a little timely help?”

Ascending the Jong some thirty or forty miles, the highlands are reached at Wela; or following the line of the Boom, on entering the Boomph country. This is properly the Mende country, to which reference is made in the Missionary narrative which we propose to publish in our next Number.

East of Mende lies Kono, and north-east of this is Solima, with Falaba as its capital. The language here is a dialect of the Soosoo, one of the Mandenga family. This language is also spoken in Kisakise, to the north of the Bullom country, which interposes between it and Sierra Leone. It was among this people that the Church Missionary Society commenced its Missionary operations on the western coast of Africa. “In 1804, two German and Lutheran Missionaries sailed for Africa. After three years’ delay they were settled among the Soosoo tribes, on the banks of the Rio Pongas, about 100 miles north of Sierra Leone. In 1806, 1809, and 1811, other Missionaries, also Germans, followed. These Missions were suffered to continue only eleven years. Fifteen Missionaries laboured in them. Seven of their number lie buried in their early graves. They had received encouragement. Two churches had been built, and schools erected; but, at the instigation of the slave-dealers, the Mission establishments were destroyed by fire, and the surviving Missionaries compelled to take refuge in the British colony.” On the 21st May 1818, Renner and his wife, accompanied by sixty children, arrived at Sierra Leone, “and thus,” observed the Missionary, “ended a Mission established above ten years in the very place where Satan dwells. He has laboured unweariedly to keep his subjects under his dominion, and with how much success events plainly show. But the Soosocs shall not be his for ever.”

The Mission did not, however, end without preparing the way for future usefulness.

Leopold Butscher was one of the many Missionaries who, after a zealous and blameless course of service, laid down their lives for their Lord’s sake on the coast of Africa. For nearly eleven years he laboured with faithfulness and judgment amidst the formidable perils of African climate and manners, first among the Soosocs, until the Mission was broken up, and then in Sierra Leone, at the head of the Institution on Leicester Mountain. He died in July 1817, and his last words were remarkable. “I know that

* “Day-lawn in Africa.” New York.

the work here is quite unfinished; but I believe that God is able from the dust to raise up some one to finish it." Let us see how these words have had a remarkable fulfilment.

When employed in the Soosoo Mission, he had more especially under his charge the boys' school, which he carried on upon the industrial principle, manual and mental labour being intermingled. When Butscher was returning on a visit to Europe, he brought with him one of these boys, Richard Wilkinson, and both were presented to the friends of the Society at the annual meeting, held 19th of May 1812. In the latter end of the same year he set sail for Africa, accompanied by several lay brethren, and by Richard Wilkinson. On the fifth of January 1813, the vessel struck on a reef of rocks about twenty miles south of the river Gambia. Here they were in danger, not merely from the breakers, but from the hostility of the natives on the shore. As these showed a determination to possess themselves of the vessel, Richard Wilkinson was sent in the long-boat to remonstrate with them. He addressed them in the Soosoo, Bagu, and Solima languages, without being understood, until he found that they were Mandengas. But although he pleaded with them in that tongue, it was to no purpose, and, during Butscher's absence, who had gone to Goree for help, they plundered the vessel, having first slain the captain and one of the passengers. All these perils Richard Wilkinson shared with Butscher, and he appeared to be much attached to him. Yet afterwards he disappointed his friends. When opposition was raised up against the Missionaries, because their presence interfered with the gainful prosecution of the slave-trade, and a palaver was held at Lissa, Mongè Backe's town, in 1816, to settle the business, Richard Wilkinson spoke, not, as might be expected, in favour of, but in a way that was calculated to excite the people against the Missionaries.* A few months more and the Mission was reluctantly given up.

Nearly forty years had passed over, and the name of Richard Wilkinson had passed away from recollection. He had gone back to heathenism, and in that forlorn condition it was probable that he had died. In the November of 1855, the Rev. H. J. Leacock came in sight of Sierra Leone. A movement had taken place in the West-India islands in favour of a direct Mission to the coast of Africa, and Mr. Leacock, a West-India clergyman, then upwards of sixty years

of age, offered himself as the first Missionary. He was warmly received by Governor Hill and Bishop Weeks, and much consideration was given by them as to the best site for the commencement of the new Mission. At length the Rio Pongas was suggested by a Sierra-Leone merchant. The steamer "Myrmidon" was placed at his disposal, and the bar of the Rio Pongas was reached on December 11th. The king was willing to receive the Missionaries; Tintima, on the little Pongas, was selected as the spot where the station was to be formed, and there, amidst discomforts and annoyances, the work commenced.

But an unexpected encouragement broke in. On December 21 a boat was seen descending the Little Pongas, and approaching Tintima. A young black man, leaping from it, proceeded to the miserable porch occupied by Mr. Leacock and his assistant, Duport. "I am," he said, "the son of a Mr. Wilkinson, chief of Fallangia, and my father, who is aware of your being here, by letters received from Sierra Leone, being himself sick, has sent me to invite you to his place." That evening Mr. Leacock accompanied him. "The old man," says Mr. Leacock, "met me, and, taking my hand in both of his, pressed it cordially, and, before releasing it, said, 'Welcome, dear Sir, thou servant of the Most High; you are welcome to this humble roof.' I attempted to apologize for having come that evening. He said, 'No apology, Sir: if you will be satisfied with my humble board, you are welcome;' and he ordered supper immediately. He seemed greatly agitated, and, a few moments after, rising from his chair, broke forth with that incomparable song of praise, the 'Te Deum laudamus,' repeating it with great solemnity and accuracy. At the conclusion, after a short silence, he said, 'Sir, this requires explanation. In my youth I was sent to your country, and placed under the tuition of a respectable clergyman, and through him I imbibed the first principles of Christianity. I returned to my native country in 1813, and fell into many of its ungodly practices. In this state I continued till 1835, when it pleased God to visit me with severe illness, from which I with difficulty recovered. From that time I resolved that 'I and my house would serve the Lord;' and I earnestly prayed that God would send a Missionary to this Pongas country, whom I might see before I died. I have written to Sierra Leone for a Missionary, but could get no answer; and now the Lord has sent me an answer. You are, Sir, an answer to my prayers for twenty years. You are the first minister of the

* Walker's Western Africa, p. 424.

Gospel I have beheld since 1835. And now I know that God hears prayer, and that a blessing is come to my house. Here you are welcome. I know the misery you must have endured at Tintina, left to the mercy of those creatures. It is the most unfit place for a stranger in the Pongas; and if you resolve on remaining there during the wet season, you are a dead man. As you have come to our country, I will find plenty of work for you. The king of this country is Jelloram Fernandez: I am his cousin; and my son is married to one of his daughters. I know all the chiefs; and I will go with you to visit them as soon as I am able. There are in Fallangia over thirty children, which will be the beginning of a school for you. You can use my house; and next fall I will assist you in putting up a house for you to reside in, and a place of worship. In the mean time I will divide my house with you, and not charge you house-rent. You can have a private table, if you prefer it; and if you should be sick, I will help to nurse you."*

Thus one soweth and another reapeth; and Butcher's words have been verified—"I know that God is able from the dust to raise up some to finish the work."

Besides this, preliminary books in the Soosoo language, a grammar, vocabulary, dictionary, various catechisms and tracts, were prepared by the early Missionaries in the Soosoo language, and much preparatory work done. This is the more important when it is remembered that the Soosoo language is in general use amongst other natives besides the one in which it is vernacular. It is spoken throughout the extensive region called Jallonkadoo, which is watered by branches of the Niger, Senegal, and Gambia rivers, and is understood by a great part of the Foulah and Mandenga people, so that it is not too large a calculation to suppose it to be spoken over a space of 800 or 1000 miles square.

Old Wilkinson, in one of his conversations with Mr. Leacock, gave on this point important information.

"While seated in a corner of the piazza, examining Arrowsmith's map of the western coast of Africa, the old man came in, and, looking at the map, said, 'I wonder that so little is known of our country; for the slave-trade has made it notorious enough; and I see countries laid down in which the Soosoo language is spoken as well as in this country.' I may here observe that Mr. Wilkinson has, for many years, been trading with the people of these countries, and that he is still trading

with them. Many of them come from a great distance, probably as great as that travelled by the Magi in search of the birth-place of the King of the Jews. Mr. Wilkinson can speak the Soosoo and Mandenga languages as fluently as the English, in which he is not at all deficient in common conversation, or in any subject with which he is acquainted; and he speaks the Foulah language sufficiently to enable him to trade with the people of Futa Jallon (the Foulah being their vernacular tongue).

"I immediately replied, 'What countries?' And to my surprise and delight, he answered, without looking at the map, 'From Cape Verga to the river Scarcies, and beyond it, north-east, all the country of Tlonkadú, Baléga, Sulimána, Timásse, and Tombrichi, the Soosoo is the native language. Go further south, and in the Timing, North and South Bullom, and in the Sherbro countries, the Soosoo language is spoken. In Sierra Leone, too, it is spoken, though in none of these south countries is it the native language.'

"Now this gives us an extent of country, which, if not so large as the famed Ashantee, is larger than Dahomey, with this advantage, that Missionaries need learn but one language, the Soosoo, to have access to them all."*

Amidst so vast a field there is abundant opportunity for additional efforts, without interfering with those which originate with the "West-Indian Association for the Furtherance of the Gospel in Western Africa," and in which Mr. Leacock led the way. Let, then, the native church in Sierra Leone arise to her proper vocation, and enter at once with zeal on this work. There is a necessity for prompt and earnest effort on behalf of the Soosoos. Mohammedanism is making progress amongst them. Many of them now profess it, although without laying aside any of the essential characteristics of paganism. But "all the tribes in the vicinity of Sierra Leone will soon be brought under the influence of Mohammedanism, if more vigorous efforts are not made to impart to them the light of the Gospel." Thus, for instance, Tene, to the north of Soosoo or Kisekise, is more Mohammedan than pagan.

Again, east and north-east of Tene lies the Futa-Dsalu territory, with Timbo as its capital, a territory said to be one month's journey in breadth, and three in length. The Dsalu or Dsalunga, its original inhabitants, have been subjugated by the Foulahs, and now the exclusive religion of the country is Mohammedanism. In parts of the territory, on its

* Leacock's Memoir, pp. 156, 157.

* Leacock's Memoir, pp. 184, 185.

borders, the Soosoo is spoken. This will facilitate the proselytism of the Soosoo to Mohammedanism until the energetic action of Christianity interfere.

Eastward of Futa-Dsalu are the Mandenga countries of Mande or Mandanga, Kankanka, and Toron. Toron is said to be half Mohammedan, half pagan; and Mande almost entirely pagan. Mande is the *nidus* of the Mandengas. Being more intelligent and enterprising than other people of Western Africa, they have spread into Bambouk on the north, Bambarra on the north-east, and have also extended themselves in groups between Jallonkadoo and the sea.

It was at Segou, in Bambarra, that Mungo Park first saw the Niger. "I saw," he says, "with infinite pleasure, the great object of my mission, the long-sought-for, majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." It was here, also, that he was so slighted: none would ferry him over the river, that he might reach the city where the king resided, and when he turned aside into a village to lodge for the night, none would receive him into their house. It was then that his desolate condition touched the heart of an African woman, and brought out that most beautiful expression of human sympathy, which is recorded in the following passage—

"I was regarded with astonishment and fear, and was obliged to sit all day, without victuals, in the shade of a tree; and the night threatened to be very uncomfortable, for the wind rose, and there was great appearance of a heavy rain; and the wild beasts are so very numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation, which I briefly explained to her, whereupon, with looks of great compassion, she took up my saddle and bridles, and told me to follow her. Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she said she would procure me something to eat. She accordingly went out, and returned in a short time with a very fine fish, which, having caused to be half-broiled upon some embers, she gave me for supper. The rites of hospitality

being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves a great part of the night. They lightened their labour by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these—"The wind moaned, and the rain fell. The poor white man, faint and weary, came and sat down under our tree. He has no mother to bring him milk, no wife to grind his corn." Chorus, 'Let us pity the white man, no mother has he, &c. &c.' Trifling as this recital may appear to the reader, to a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such kindness, and sleep fled from my eyes. In the morning I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat, the only recompense I could make her."

Did they so feel for him in his loneliness, and shall there be none to commiserate the spiritual destitution of these Africans? They gave him shelter; they shared with him the food they had; they soothed him with unexpected kindness: shall we not share with these poor wanderers the bread of life, and lead them to Him who is as the shadow of a great rock in a weary land?

Some eight years ago, Bambarra, with other countries of Senegambia, was visited by M. Rappeneil, on a special mission from the Imperial Government of France. From the description which he gives of this people we gather that they are divided into Mohammedans and pagans, but that those who are professed believers in the new faith which the Moors have introduced among them are little more so than in name. They do not observe the Ramadan fast, and the Beiram is unto them rather a civil than a religious festival. In their prayers they do not turn to the east, and practice no ablutions, but they offer sacrifices. They believe in the existence of a supreme God, whom they call Nallah, the creator of the world and of men, who, by his thunderbolts, crushes the wicked, and who views with satisfaction and rewards after death such as do good. He it is who dispenses personal blessings, makes the earth fertile, and multiplies animals for the use of

men. They believe also in the existence of an inferior deity, of whose history, attributes, and functions, M. Rappeneel furnishes no information.

Amongst other fragments which they have learned from the Mussulman, is the following version of Noah's curse on Ham and his posterity—"They who descend from you shall be banished into a land barren and without shade. There the hot sun shall so burn them that they shall become black as the feathers of the raven, and they shall be for ever under the yoke of other men."

The prayers which they offer refer exclusively to the good things connected with this present life—health, strength, favourable seasons, abundant harvests, victory over their enemies, &c.

The people of Bambarra have amongst them the rudiments of arts and manufactures. They work with the precious metals, and make gold bracelets, rings, and earrings, from the gold of their country. They

weave cotton cloth, and form it into garments.

But we must break off: we have roughly sketched a portion of the vast heathenism by which Sierra Leone is surrounded. The native church there is indeed a city set on an hill: whatever be its future character, it cannot be hid. May great grace be poured forth upon it, that it may shine brightly! May the Missionary spirit, in which it had its origin, beat so strongly in its veins, that it may arise and work for the evangelization of Africa! May many from amongst its sons and daughters go forth to make straight in the desert a highway for their God, and the feet of these messengers publishing glad tidings be beautiful on the mountains! Let the pure Christianity which, through the good hand of our God, has taken root in Sierra Leone, shed forth its seed on the right hand and the left, and, through the instrumentality of Christian natives, the great promise be fulfilled, "Ethiopia shall stretch out her hands unto God."

THE LUCKNOW MEMORIAL.

THE foundation-stone of the Lucknow memorial was laid on the 2nd Jan. 1864. It is designed to commemorate the defence which, for several months, a small body of British officers, civilians, and soldiers, assisted by a few faithful natives, were enabled to offer to hosts of fierce assailants, with nothing to shelter them from the perpetual firing which was kept up than the hastily constructed fortifications of the Residency. About the middle of June 1857, when the horizon was becoming overcast, and it was evident that the storm would soon descend, the engineers began to fortify that position, an elevated plateau of land, irregular in surface, the highest point being occupied by the Residency. The works were, however, incomplete when the place was invested: in some parts, indeed, they were not more than breast high, so that there was, in fact, nothing to prevent the enemy coming in, had he possessed courage to face the heavy fire.

After the disastrous fight at Chinhut the enemy closed in on every side, and the siege commenced; and amongst the first who fell was Sir Henry Lawrence. He occupied a room more than any exposed to the enemy's fire, and had been requested to remove from it, but in vain. On July 2nd, the fragment of a shell struck him. It was a mortal wound, and his anxious friends crowded around the bed where he lay. He met the

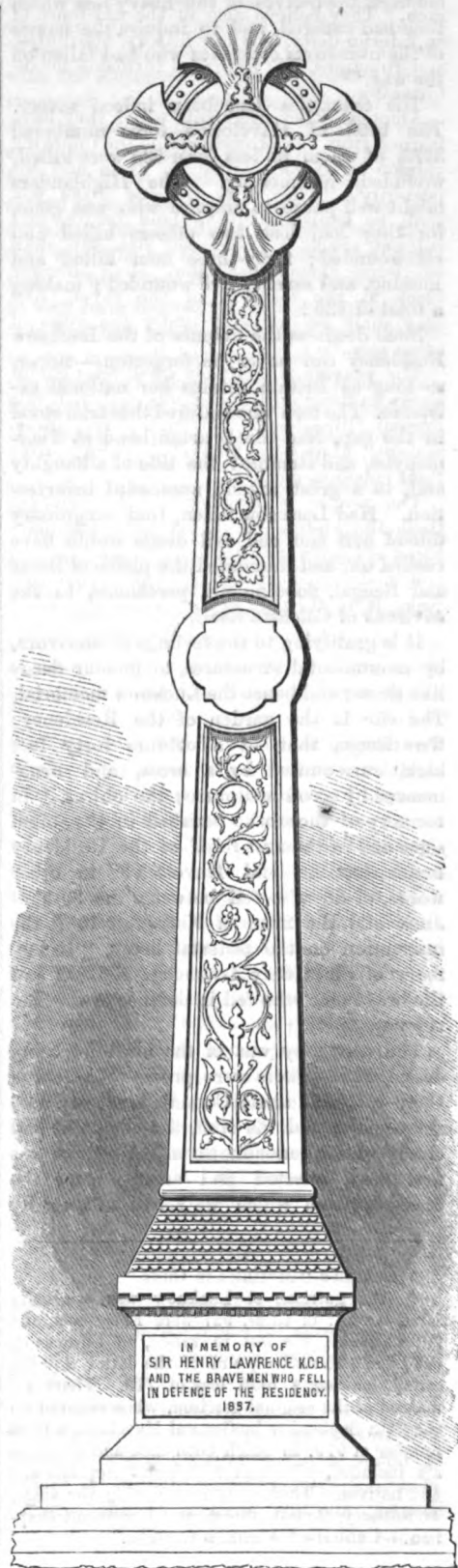
solemn moment with the faith of a Christian, and triumphed over it. Having nominated his successor, "he earnestly pointed out the worthlessness of all human distinction, recommending all to fix their thoughts upon a better world. He referred to his own success in life, and asked what it was worth then." He was taken away from the evil to come, and was spared the pain of witnessing, without the power to alleviate, the intensity of that trial through which the survivors had to pass.

The casualties, day by day, became increasingly numerous. The position was surrounded by numbers of native buildings; and these were soon loop-holed, and filled with the enemy's sharpshooters. Civilians, as well as military men, nay, even ladies, were shot down. Soon sickness broke out amidst the pent-up garrison, and cholera, fever, and small-pox were added to the bullets of the enemy. As the defenders became thinned, and the defences shattered, the enemy grew more bold, and poured their strength upon the posts in general assaults, each quarter being assailed simultaneously, but on each occasion they were repulsed; their mines were met by counter-mines, and their storming-parties repulsed by men who, however they might die, were resolved never to yield. So passed July, August, September. Relief had been promised, but it came not;

and with their rapidly diminishing numbers, how could they hold out? At length, on the 26th of September, the sound of artillery, in the direction of Cawnpore, was distinctly heard—the next day again, and the next—until at length the enemy, which had so long hemmed them in, were seen betaking themselves to flight—sepoys, matchlockmen, and irregular cavalry troopers—some crossing the river by the bridge, others throwing themselves into the water, and swimming across.

As the day advanced, the smoke of the guns of the relieving force was seen; then was heard the rattle of musketry. At length, European officers and men could be discerned in movement; and the 78th Highlanders approached in column the battered Residency. "Then all doubts and fears were ended, and the garrison's long pent-up feelings of anxiety and suspense burst forth in deafening cheers. From every pit, trench, and battery—from behind the sand-bags piled on shattered houses—from every post still held by a few gallant spirits, rose cheer on cheer—even from the hospital: many of the wounded crawled forth to join in that glad shout of welcome to those who had so bravely come to our assistance. It was a moment never to be forgotten.

"The Bailey guardgate, then riddled with balls and broken, was barricaded, and a bank of earth having been thrown up on the inside, it could not be opened for some minutes, until the earth was cleared away. Generals Outram and Havelock, and their staff, and many of the soldiers, entered by the embrasure. Ere long, however, the gates were thrown open, and the stream of soldiers entered, heated, worn, and dusty; yet they looked robust and healthy, contrasted with the forms and faces within. Nothing could exceed their enthusiasm. The Highlanders stopped every one they met, and, with repeated questions and exclamations of, "Are you one of them? 'God bless you!' 'We thought to have found only your bones,' bore them back towards Dr. Fayrer's house, into which the general had entered. Here a scene of thrilling interest presented itself. The ladies of that garrison, with their children, had assembled, in the most intense anxiety and excitement, under the porch outside, when the Highlanders approached. Rushing forward, the rough and bearded warriors shook the ladies by the hand amidst loud and repeated gratulations. They took the children up in their arms, and, fondly caressing them, passed them from one to another to be caressed in turn; and then, when the first burst of enthusiasm and excitement was over, they mournfully turned to speak



amongst themselves of the heavy loss which they had suffered, and to inquire the names of the numerous comrades who had fallen on the way.*

The casualties had been indeed severe. The total of Havelock's force numbered 3179, of whom no less than 535 were killed, wounded, or missing. The Highlanders might well pause to inquire who was gone, for they had lost two officers killed and six wounded; forty-three men killed and missing, and seventy-five wounded; making a total of 126!

Such deeds as the defence of the Lucknow Residency can never be forgotten—never, so long as Britain retains her national existence. The men who endured that trial stood in the gap, like the Spartan band at Thermopylæ, and stemmed the tide of a haughty and, to a great extent, successful insurrection. Had Lucknow fallen, that sanguinary tide of evil men and evil deeds would have rushed on, and inundated the plains of Berar and Bengal, flooding up, perchance, to the environs of Calcutta itself.

It is gratifying to the feelings of survivors, by monumental structures, to honour deeds like these; and hence the Lucknow memorial. The site is the garden of the Residency; the design, that of a column forty feet high, surmounted by a cross, and ornamented by scroll sculpture; the object, "in memory of those who perished in the actual siege and in the first relief of the Residency under Outram and Havelock:" in other words, of all who fell between the 30th of June and the 22nd of November 1857, the inscription on the pedestal being, "In memory of Sir Henry Lawrence, K. C. B., and the brave men who fell in defence of the Residency, 1857."†

The ceremony was of the most imposing description. There were present Sir George Couper, C. B., Judicial Commissioner of Oude, the General and his staff, the chaplains and clergy of all denominations. A service was first read, selected and arranged for the occasion, from which we select, as specially

appropriate, the following psalm, taken from the form of prayer to be used at sea—

"If the Lord had not been on our side, now may we say: if the Lord Himself had not been on our side, when men rose up against us,

"They had swallowed us up quick, when they were wrathfully displeased at us.

"Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

"But praised be the Lord, who hath not given us over as a prey unto them.

"The Lord hath wrought a mighty salvation for us. We gat not this by our own sword, neither was it our own arm that saved us; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto us.

"The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battle.

"The Lord hath appeared for us; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

"Therefore, not unto us, O Lord, not unto us, but unto Thy name be given the glory.

"The Lord hath done great things, for which we rejoice.

"Our help standeth in the name of the Lord, who made heaven and earth."

"Glory be to the Father, and to the Son, and to the Holy Ghost.

"As it was in the beginning, is now, and ever shall be, world without end. Amen.

After this followed a prayer, which again very beautifully concluded with the following paragraph from the prayer for the church militant in our communion service—

"We most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who, through the loss of these Thy servants, are in trouble, sorrow, need, sickness, or any adversity. And we also bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good example, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

The foundation-stone having been duly laid, the Judicial Commissioner delivered an address, in which he delicately reverted to the past—the time when the Residency was undisturbed—when, in the time of peace, he had, in that very garden, walked with Lawrence, with Outram, with Inglis, and with Banks. Then came thoughts of the siege—the fire which raged around those walls, "so

* Gubbin's "Mutinies in Oude."

† The garrison of Lucknow was originally 1692 strong: of these, 927 were Europeans, and 765 natives. We lost in killed, of Europeans, 350, and 133 natives, and of the latter 230 deserted, making a total loss of 713. There remained of the original garrison, when relieved on the 25th September by General Havelock, a total number of 979, in which both sick and wounded are included, of whom 577 were Europeans and 402 natives. There were lost, during the siege, 41 military, 2 civil officers, and 1 assistant-chaplain.—Gubbin's "Mutinies in Oude."

close and searching, that the very birds which chanced to be within the precincts fell perforated from the trees; the ceaseless round of the soldiers by night and by day; the labours in the mines and on fatigue duties; the indomitable courage of the troops of all arms, although their comrades fell beside them day by day and hour by hour; the round shot crashing into the defenceless hospital, and the painful intelligence of another woman or child killed or maimed;” and yet, in the midst of all this, “the heroic constancy and self-denial displayed by the women—their eyes big with hunger and sparkling with that light which hunger only can kindle—while listening with compressed lips, which stifle the emotions of a bursting heart, to the wailing of their little ones for that bread which they had not to give;” until at length, “after the sickness of hope deferred, while waiting for the oft-promised, but long-delayed relief, the gates were opened, amidst wild rejoicing, to admit the wearied and wounded Outram and his gallant and devoted followers.”

“I have already,” observed Sir George Couper in conclusion, “referred to the revered and lamented name of Henry Lawrence, to whose far-seeing wisdom, and self-sacrificing zeal, and chivalrous devotion, every surviving member of the Lucknow garrison owes the fact that he is not also sleeping in a bloody grave. Many of those whom I now see around me can bear profound testimony to the heroism and kindliness of heart of Outram, and to the soldierly qualifications of Havelock, of Inglis, and of Neill. They can tell of the bravery displayed by Banks, by Ratcliffe, by Hardinge, by Case, by McCabe, by Bryson, by Simons, by Francis, and by Hughes. They could confirm all I might say of the skill and genius of Anderson and Fulton, of the gentle virtues of Polehampton, and of the self-devotion of Thornhill. But it is not for me to dwell upon this subject, for the names and actions of the more distinguished among the illustrious dead have already been recorded in the annals of contemporary history, while the names of the rest, who bore a humbler, though, each in his own sphere, perhaps a not less noble part, will be saved from oblivion, from which no words of mine could save them, by being inscribed at the base of the column, the foundation of which we are now placing in the ground.”

And yet there is the promise of something more imperishable than the granite column, a superstructure of surpassing dignity and grandeur, the foundation-stone of which was laid when, by the good help of God, the un-

finching resistance of the besieged prevailed over the infuriated assaults of their enemies. When the Mohammedans of Oude closed with the European in deadly conflict, they struggled for the supremacy of their faith and the downfall of Christianity. They were sanguine they should be victorious, for they believed their religion to be true. They staked their faith on the success of the undertaking, and it failed. They trusted that God would be for them and against the Christian. They found it to be the reverse, for, as they have themselves since acknowledged, “If God had not been for you and against us, you must all have perished.” And now the prestige of Islam is gone, and Oude, once the most bigoted and prejudiced portion of Hindostan, is perhaps, of all the provinces of North India, the most willing to hear, and the most open to the Christian Missionary.

The following is our proof: it is a letter from our Missionary, Reuther, dated Partabgurrh, Oude, January 15, 1864—

“I have been out itinerating for upwards of two months, and intend to be out for two months more. For this reason, I am much engaged in going into villages, preaching the Gospel in bazaars, conversing with visitors at my tent, distributing books, &c., and there remains scarcely any time for writing letters. I am making rather a long tour—Dalanow, Roy Bareilly, Partabgurrh, Sultanpore, Jayes, Inhanna, and then back again to Lucknow. It is a tour of more than 250 miles. I am making it partly in order to find out facilities for Mission work in the province of Oude, and the ways that lie open for making known the Gospel. I am alone, having no native helper with me. This is a matter to be regretted, for I find the province better adapted for itinerating operations than any other province I have hitherto seen. Oude is thickly peopled: it is well furnished with roads in every direction; the inhabitants are eager to read our books, and to hear God’s message of glad tidings to sinners. There ought to be ten labourers where now there is only one.

“When I compare this country with what it was twenty years ago, I cannot help exclaiming, ‘What hath God wrought!’

“When I first arrived in Hindostan, Missionary work was far from being interesting. The proud Brahmin at Benares looked upon the Missionary with something like disgust. When we addressed him, he would keep aloof, from fear of being defiled by our nearness. When we gave him a tract, we had to put it on the ground, and from the ground

he would take it up, it being sanctified by the touch of it. In his house we had to take care, lest his cooking-vessels should be defiled by our clothes coming in contact with them. In the bazaar he was noisy, and opposed the Missionary in a most determined manner. There is scarcely an old Missionary in the country who has not been insulted by his hearers in days gone by. I was one day standing at a ghât, below the minarets at Benares, and addressed a number of Mah-ratta Brahmins. The place is called by some 'the devil's foot;' and I do believe the devil was not far off that morning. The worshippers were most fierce: they began to tease me in every way possible. Some threw water upon me; others wanted to push me into the Ganges. Some were of opinion that I was too unclean a being to be sent into the holy river Ganges, and it was perhaps owing to this opinion that they made me escape, not by water, but by land. One day I was brick-batted in another place of sacred Benares, and reached my home wounded and bleeding. Were the Hindus in those days troublesome? then the Mohammedans were even more so. At Ghazepore they used to follow me in the bazaar from street to street, abusing and blaspheming. Alluding to the sacrament of the Lord's Supper, they would say, 'This man is a cannibal: he drinks the blood and eats the flesh of his prophet: he is a pig-eater and a wine-bibber, not fit to be listened to.'

"Now this state of things has entirely passed away. The Missionary is respected, and welcomed as a friend, wherever he goes. A charpoy is brought, a blanket spread, food or pân is offered, and many say, 'This day my house has been sanctified by your visit.' For hours they listen to the story of man's salvation by faith in the Lord Jesus Christ; the story of his atonement and death for them touches their hearts; they have nothing like it in their own religious systems. They admire this doctrine, and Christ becomes precious to them: they desire to know more about Him. Many say, 'We shall soon become Christians.' Others desire us to remain with them, and to teach them the Lord's way to heaven. Many wish to have books, in order to read these things at home. One man, the other day, came late in the evening to hear something of that story of the love of God to sinners, which he had not time to hear in the day. Others have come several miles across the country for books and information. The force of Scripture is being felt in the country. The large amount of light that has been spread by education comes

in to assist. Christ is becoming great and glorious in the land. Hinduism totters; Islam begins to tremble; the field looks most hopeful, and there is a harvest great and glorious coming on, which will make us shout for joy. The Hindus feel that they must become Christians, and they are reconciled to this idea, for, according to their books, caste is in this iron age to be abolished, and all people are to be one. The Mohammedans, too, expect their prophet Mihdea, together with Christ, and if Christ introduces a new reign, then they will be ready to follow Him. Such are their present feelings, widely spread amongst them.

"Some people say that our preaching is not appreciated by the natives; but this is a great mistake. The large and attentive congregations that flock around the Missionaries more than disprove the doubt. We have been making known the Gospel day after day in the bazaars of Lucknow all the year round. Our hearers have been very numerous; their attention and interest on the subject have never slackened. Our Scriptures are diligently being read by the greatest Moulwees at Lucknow; friendly discussions on religious matters have repeatedly been held. Altogether an amount of interest has been shewn that inspires us with the brightest hopes.

"The other day I attended a mela at Dalamow. It was visited by many people. I was the only Missionary among them. I went all over the bathing-ground, making known the Gospel in every direction. When I went home a large crowd followed me to the tent. This crowd was followed by others. At the tent I placed myself upon a warba (sort of stool), and began to preach again. The chaplain of Roy Bareilly stood at my side. Thus I was engrossed from morning till two o'clock in the afternoon, till I was covered with dust, and so tired that I had reluctantly to leave the people. The chaplain was delighted to see how eager they were to listen to the story of God's love to sinful man. Several said they had seen me in the bazaar at Lucknow. On being asked what they had heard there, they replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I remember one day standing on the bridge of Juanpore, explaining the parable of the King's marriage-feast (Matt. xxii.). Having ended my address, I asked the hearers as to whether this story was not worthy of all acceptance. One of them replied it was. But he knew another story from our books, which was equally interesting. He then related the parable of

the Prodigal Son with so much feeling and accuracy that I could not have done it better. On inquiry, it came out that he had heard this parable at Bombay, from the lips of a Missionary preaching in the bazaar. Juanpore is far away from Bombay, months had passed away, but he had not forgotten this text. It followed him from place to place, and, by simply relating it, he became himself a preacher.

"Whilst I am writing these lines, the inhabitants of Partabgurh, a neighbouring village, are constantly coming for books and conversation, and I have actually to send them away for a more convenient time, otherwise not a single line would be written.

"The work is most encouraging, and I fully believe that the Lord has spoken to

this great country, 'Let there be light, and there shall be light.'"

We look forward, then, to a more glorious superstructure which shall arise throughout India, and in erection of which, perhaps, Oude shall take a leading part—the abandonment of those false religions which have degraded the native race, and the elevation in its stead of a Christian profession which shall overspread the land. On that shall be inscribed the names of those who toiled and travailed, whatever might be their rank and sphere, for the evangelization of India; and in that glorious record many of the brave defenders of the Lucknow Residency shall have their place; for they were men who feared God, conscientiously served Him, as reconciled in Christ, and sought his glory.

MISSIONARY AND RELIGIOUS PROGRESS IN RUSSIA.

In this periodical, various articles have been written on Central Asia and on Missionary operations in Kashmir, Thibet, Peshawur, and other countries which have an increasing connexion with Central Asia. The future of Central Asia is closely identified with Russia, whose political and geographical position give her a strong hold over that region. Any information, therefore, that throws light on the tendencies of Russia towards religious and social reform, must be acceptable to all those who venture to entertain the hope that the Slavonic race may yet act an important part in Central Asia in reclaiming to civilization and the Gospel these now moral wastes, and particularly since Russia has set out as the champion of peasant rights and of an open Bible. We give on this subject some extracts from letters, addressed from Russia by the Rev. J. Long to the Secretaries of the Church Missionary Society, during a tour he made in that country last year. They indicate that though dark has been the condition of the Russian church, yet streams of light appear on the horizon, indicating the approach of a bright dawn.

Missionary spirit in Russia.

"At St. Petersburg I addressed three meetings in private houses, on the subject of Indian Missions; the deepest interest was shown, as evinced by the various questions asked me after the address. At one meeting the audience was chiefly German, and a Russian naval officer translated my address into German; after the meeting, a Russian Gene-

ral came up to me, and proposed many inquiries on the opium question, and on education in India; he himself has long laboured here in the cause of education. This meeting was held at the house of a Pole, a thoroughly Christian man; and here all were in harmony, whilst Poles and Russians elsewhere were fighting. A strong interest is taken in Petersburg in the Berlin and Leipzig Missions, and I found various Missionary periodicals in circulation.

"At the close of every meeting, and in private conversation, I have been pressing one subject especially—I do not the time come when evangelical men in Russia should form a Russian Missionary Society, having a Committee at St. Petersburg, which should send out agents to the Russian frontiers, to the Mongolians, Buddhists, Thibetans, and Tartars. There is an increasing number of good men in the Russian service, who, like our Indian officials, would give local aid to Missionary objects; besides the Germans in Petersburg subscribe about 1200*l.* annually for Missions which goes now to Germany. The people of Finland lately organized a Missionary Society, and sent their first year's subscription to Leipzig, stating they would discontinue as soon as they could get Russian agents to carry on a Mission from Russia itself. I have pressed on the Russians this point, that, from their geographical and political position, they can act on Central Asia for Christian objects, in a way that no other nation can; and, as the head of the great Slavonic race, it is their duty so to do, parti-

cularly as religious toleration is now enjoyed to a considerable extent in Russia—on his last birthday the Czar announced to a deputation of Roskolnski, *i.e.* Dissenters, that he would allow no man to molest them:—his father would have imprisoned them.

“I am invited, on my return to Petersburg from the interior, to a meeting of German pastors, to discuss with them the subject of having a Russian Missionary Society organized. May the Lord answer my prayers for this great object!. After another meeting I held, a Russian noble, a member of the Council of State, was much interested in the proposal of a Russian Missionary Society, and wished to introduce me to the Emperor’s physician, a pious man, who takes a deep interest in Missions. Accordingly, the next day he took me to the Emperor’s palace of Tserko Selo, twenty miles from St. Petersburg, where we had an interview with the physician, and he has promised to speak to the Emperor and members of the imperial family, so as to remove obstacles, &c.

The Russian Priesthood.

“I spent an evening lately in Petersburg at the house of the Professor of Ecclesiastical History in the Academy for training priests for the Russian church: he is well acquainted with our English divinity. He asked me how Dr. Colenso could have been made Bishop, evincing, as his writings show, such ignorance of the Bible. He took me to see the Academy in which 100 priests are trained for the Russian church in towns: they have a three years’ preparatory instruction at a seminary, and four at this academy, two of which are devoted to philosophy and two to theology. There is a gradual and hopeful improvement in the morals and education of the clergy of the Russian church.

Bible circulation in Russia.

“Bible circulation is increasing in Russia, and the holy synod of the Greek Russian church has itself put in circulation a new and improved version of the Gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people, and, though apathetic, put no bar in the way. I spent some time lately in the company of Kasim Beg, Professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me he had translated the New Testament into the Tartar language, at the express request and with the aid of the Archbishop of Kazan, whom he describes as

a man ready for every good work and word: he, in common with others, spoke to me of various elements of good at work in the Russian church.

“At Nijni Novogorod there was an immense assemblage at the fair, probably about 200,000 people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni for the sale of Bibles, but before he got half-way there was such a demand that he sold all his stock and had to write back to St. Petersburg to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The Emperor came to Nijni, and it was quite surprising to witness the intense enthusiasm that prevailed towards him among the peasants. I went to service to the cathedral at Nijni: he was present, and the shouts of the peasants as he ascended the steps were quite deafening. He has had the hatred of the nobles, but the goodwill of the people. I have had ample opportunities of seeing the working of the emancipation of the serfs: it is literally the waking up of a nation. Schools are multiplying among the peasantry: already there are more than 150,000 children in them, and in consequence, the circulation of the Bible is rapidly increasing. A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about 400 copies of the Gospels. One of the most hopeful signs of the Greek church is, she has never interdicted the Scriptures. I have never found among Russians a suspicion of God’s word. The Holy Synod are now publishing an edition of 80,000 copies of the Testament, which will be sold at 15 copeks a copy, or about 6d.

Missionaries in the Russian Church.

“I was introduced lately to the Bishop of Viborg, who is head of the Russian Academy at Petersburg for training priests. He informed me that the Russian church has about 100 Missionaries and Missionary agents at work in Siberia and the adjacent districts. I spent an evening in company with a Prince Yususoff, one of the Chamberlains of the Imperial Court, who is deeply interested in a plan they have for a Missionary seminary at Novogorod, and, on my return to St. Petersburg, he wishes to see me about it, and to procure any information I can give him as to the best mode of carrying out this plan into practice. Were a Missionary spirit infused into members of the Russian church, it might contribute powerfully to a reform in the Russian church itself, and might serve as a nucleus for God’s people who are in it, who,

notwithstanding doctrinal errors, may be more numerous than is commonly thought.

Peasant education.

"I was invited to spend an evening with the Minister of Public Instruction, and we had an interesting conversation on popular education in Russia and India. He told me they felt in Russia the danger of confining education to the higher classes, and of excluding the masses from knowledge. Since emancipation, education is making great strides among the peasantry; their social improvement is creating the desire for knowledge, justifying the views of those who regard the social elevation of the peasantry of every country as inseparably connected with their moral and religious welfare. All accounts I hear of the results of serf emancipation are most encouraging in this respect: the hand of God is in the matter, and He can create a nation in a day.

Nil Durpan.

"I was surprised to find that the 'Nil Durpan' case was known to many in St. Petersburg, and I was asked about it in various quarters. Full information about it had been given in the German Missionary periodicals, which had inserted the whole proceedings at full length. I saw one of them at St. Petersburg which devoted forty octavo pages to the subject. I was asked lately to the house of a Russian gentleman, member of the Council of State: he invited to meet me some of the leading Russian nobles, who had been appointed by the Emperor to frame the laws for serf emancipation. We had a long and interesting conversation on the comparative state of the peasants in India and Russia. I was surprised, at the end of it, to have a question put to me by one of these gentlemen, who said, 'Were you not imprisoned for taking the part of the peasants in Bengal?' I was obliged, then, to give an account of the 'Nil Durpan' case. When I had finished, they said the condition of the Bengal peasants was in various cases almost as bad as that of the Russian serfs.

The Grand Duchess Helena.

"I received an invitation, last week to spend an evening with the Grand Duchess Helena, aunt to the Emperor. I went, at nine o'clock, to the palace of Michaliosky, a magnificent building, and though she was surrounded with all the pomp of royalty, I found her to be an affable and earnest Christian, who devotes her whole time and princely fortune to doing good. She told me how she had established an institution for

training nurses, though her nephew the Czar at first thought she could not succeed; but it has, and she has lately induced the holy synod to send a circular through the Russian empire to encourage the plan.* She talked much with me on peasantry and female education in India, and is most anxious for the circulation of the Scriptures in Russia, and for reforms in the Russian church. Her influence is of great value in this at the present time.

Russian Ecclesiastics.

"I have visited three out of the four Russian academies for the training of the clergy, and I have found great progress is being made in a high and liberal course of study, comprising four years in the academy and six years in the seminary. None of the clergy come from the Universities, but they receive an equally liberal training. These academies, however, are only for a select body of the clergy: the majority of the parish priests are educated at seminaries, where the education is poor indeed. I spent four days at the Moscow Academy, and had much conversation with the Rector on the subject of Missions and Missionary training. He asked me to send him some books on Church of England Missions for their library, which I will try and procure when I get to England. I met there a Missionary from the Caucasus, and spent some time with a very intelligent monk, who was entering on a course of study for three years, in order to go out as a Missionary to the Caucasus. I left with him an English Bible, and found his mind was awakening to spiritual things. I had much conversation on Missions with Professor S—, who has lately returned, after spending a year in England, and he thinks a great reform is gradually taking place with the Russian clergy. I was invited to dine in the convent of Troitza at the feast of St. Sergius, in company with

* The Grand Duchess emancipated her own serfs before a law was made to that effect: her influence has been constantly exercised in that direction; and she encouraged the Czar very much in his emancipation efforts. At the period of the Crimean war, she established an order of Nursing Sisters, who rendered the most eminent services during the siege, when "cries of pain and terror—sights the most hideous and revolting—delirium, despair, and death, were their familiar life." More than a hundred of them ministered in and near Sebastopol, and in hospitals "where the steam of the gore, which was an inch deep under foot, mingled with the fumes of chloroform." I know several Russian princesses who are treading in the steps of the Grand Duchess: one of them has appropriated all her private property to founding an institution for the training of Nursing Sisters.

the archbishop and the monks. We sat down 300 to dinner: grace was chanted, and the life of St. Sergius was being read while we dined, but little of it was heard amid the clatter of knives and forks. I was amused with a monk who sat next to me, who, on hearing I was an English clergyman, asked me, as a most important question, how many fingers the English used in making the sign of the cross.—Yet light is spreading.

“At Moscow I had two interviews with Bishop Leontides. He speaks English, and is the only bishop of the Russian church who has not been brought up a monk: he served formerly as an officer in the Russian navy. He is a man of enlightened views, anxious for reform, as is Philaret, the Archbishop of Moscow, who reminded me, by his manner and tone of mind, very much of Bishop Wilson: he has done much good to the Russian church, but the old school have still great influence.

“There is evidently a tide setting in in favour of reform: everywhere I found, among the Russian laity, a wish to know more of the English church, and to follow England in her religious as well as her political development. The admiration of English institutions is intense in Russia among the upper classes: many Russians, travelling on the Continent, are seen in English churches, and have attended the services with pleasure; they have seen so much of Romish intrigue in Poland, that it disposes them in favour of a church which combines apostolical order with evangelical doctrine. Were there more intercourse between religious people in England and Russia, the effects on Russia might be very beneficial.

The Tartars.

I spent four days at Kazan, and had much intercourse there with the Professors of the Universities and the Professors of the Russian Academy for priests. There is a Professor of the Tartar language: a descendant of Genghis Khan is living in Kazan.

“Accompanied by a Russian gentleman, I spent an evening with a Tartar merchant. I find the Tartars here are advancing in influence and knowledge, but nothing has been of late done for them in a religious way. Some time ago a Russian gentleman wrote an able pamphlet against Mohammedanism. As the Russian censorship prohibits any work being published against Christianity, these Tartar merchants could not reply to it; they therefore bought up all the copies of the work, and burnt them. I had the pleasure here of meeting the daughter of a Mollah

at Orenburgh, the wife of a Tartar merchant, who came out unveiled. She spoke French and Russian, and asked me many questions about females in India. The Tartars are not allowed by the Russian Government to marry their girls before sixteen, and their boys before eighteen. The sisters of this lady read Arabic and Persian: this is a rare case, as the Tartar ladies are generally secluded and ignorant. I called on another Tartar gentleman, but could not see the ladies as they were confined. There are six mosques at Kazan, and a boarding-school for Tartar children, founded by a merchant.

Headmen for villages.

“The excellent letter recently sent, by the Church Missionary Committee, to India, recommending that native churches should have the principle of self-government among themselves, by appointing headmen, would receive ample illustration in Russia. I have been present frequently at the places where the Russian peasantry regulate their own affairs, and settle their disputes by judges elected by themselves, and I am told it works satisfactorily. The commune, or village municipal system, is the basis of the Serf Emancipation Act. Every village elects its own head for the management of its own affairs, and the heads of a number of villages form the council for the district. Surely what has succeeded in Russia may succeed in India, particularly as the old municipal or village system of India is similar to that of Russia; and sure I am that, in India, Christianity will have a deeper root among native Christians when they enter more on the management of their own affairs: with responsibility thrown on them, they will be more willing to contribute to the expenses of public worship.

Missionaries from Russia.

“A Russian nobleman, a member of the Council of State, whom I had met some months ago at a Missionary meeting I held in St. Petersburg, wished me to call on him on my return from the interior. I did so a week ago. He told me he had thought much over what I had proposed, viz. that evangelical Russians should do something themselves in sending out Missionaries from Russia to Central Asia and Northern China, but there was one obstacle to it, the Russian law required all converts to be members of the Greek church. He wished me to see on this subject General Ignatief, who is at the head of the Foreign Department for Asiatic matters, and who had expressed himself favourable

to removing all obstacles to Missionary exertions. He fixed a day for me to see him on the subject, but I was out of town on that day and the General has left St. Petersburg for a month. This Russian gentleman urged me very much to visit Finland, where a Missionary spirit has lately been awakened: the people have collected within the last few years 30,000 roubles, or 5000*l.*, for Missions. They have begun a seminary for training Missionaries, and are most anxious to enter on work; they are Lutherans, and are imbued with an evangelical spirit: the Lutherans at St. Petersburg are also anxious to do something in the same cause.

"I preached in the English church in St. Petersburg lately, on the subject of Missions to India. There are about 4000 English in St. Petersburg.

"I spent an evening recently in company with a Russian noble, who is one of the Emperor's chamberlains, and takes an interest in Missions. He gave me much information on what the Russian church is doing for the Missionary cause: they have Missionaries located in the Altai mountains, at Kamakata, and the Caucasus, near Lake Baikul, and have also a number who labour among the Buriats, who are Buddhists. He has promised to procure me a translation of some of their proceedings from the Russian into the English language, and wished me to procure for him the publications of the Missionary Societies of the English church, which I promised to do. The Russians intend shortly to found a Missionary seminary, to be located either at Kazan or Irkutsk, as St. Petersburg is unsuited for it, and they wish to have it in a place where the Oriental languages can be taught to the students, as also to write an address on the duty of Russians with respect to Missions in Central Asia, giving them suggestions drawn from the history of our India Missions, which he would translate into Russian, and print in all the leading journals and magazines of Russia; and may the Lord send his blessing with it! I spoke with him also on the importance of enlisting the services of Russian ladies as Missionary collectors: he is determined to do something in this respect. I feel very strongly that Russia, from her geographical and political position as respects Central Asia, must be the basis for Missionary operation in these countries, while Russian Missionaries, as semi-Orientals, would have, in this respect, a great advantage over Anglo-Saxons, whose natural temperament alienates them from the Asiatic.

Religious toleration.

"I was introduced lately to Lord Napier, the English ambassador. We had a long conversation on the subject of India and of serf emancipation in Russia: he feels a very deep interest in the last question, and thinks that a bright future awaits Russia, which is now entering on a career of noble and permanent reforms. I told him I wished to see the Russian Minister of the Interior, in order to procure certain returns respecting the Russian vernacular press. Lord Napier said he would be very glad to introduce me. I went with him accordingly, and the minister promised to furnish me with the returns. Lord Napier said he would send them to me in London, through the Embassy. I spoke with the minister, also, on the subject of the law requiring heathen converts to be baptized into the Russian church. He expressed himself as favourable to the repeal of such a law, and was glad that I brought it to his notice.

Missionary meeting among the English.

"On last Wednesday evening I had a Missionary conversation at Peterhoff, about sixteen miles from St. Petersburg. A number of English families reside here in the summer. The meeting was held at the house of the English doctor of the station, who invited about thirty persons, all English, to meet me to hear an account about India. I gave them an account of India, its peoples, religion, and the progress of Christianity. After speaking about half an hour, I invited any of the company to ask questions on the subject I had been speaking on. The result was, a brisk fire of questions and answers was kept up, and the meeting lasted from nine till eleven. After the meeting, various parties came up to express to me the gratification they had found in the meeting—the first, I believe, of a Missionary kind held here. I have seen elsewhere, at Dresden, Paris, &c., that, for creating interest, a Missionary conversation has the decided advantage over a public meeting.

"A week ago I attended a religious meeting at a Russian General's house, who took much interest in Missionary subjects. He had been a long time in the Caucasus. I preached yesterday a sermon on Indian Missions in the English church at Cronstadt. The chaplain is brother-in-law to the Bishop of Columbia. It is, I believe, the first time that the Missionary question was brought into the pulpit here."

"I spent lately ten days with Prince Cheratsky, on his estates, 120 miles from

Moscow. He and his wife are two of the most enlightened persons I have ever met with; both read English books, and admire English institutions. The Princess has translated Hannah More's life into Russian; she visits schools, the poor, &c. I had some interesting conversation with her on religion. I spent subsequently four weeks in Moscow, and met there various good people, of whom I shall retain a most pleasing recollection; among the rest, the Princess Lieven and her daughter: they were very much interested in Indian Missions, and in the condition of the Indian people. A relative of hers was President of the Bible Society in Russia, and her brother-in-law was Ambassador at the Court of London for many years.

"I spent several days at the monastery of Troitzza, near Moscow, in company with a Greek monk, who is going out as a Missionary to the Caucasus, where the Russian church is prosecuting its Missions vigour-

ously in Siberia and Eastern Asia. The Principal of the Russian Academy at Moscow gave me an interesting work on the 'History of the Missions of the Russian Church.'

"I feel very gratified, on my departure from Russia, to have met so many things to encourage. There are the germs of a slow but sure reformation in the Russian church, an important consideration, when one views the increasing influence Russia is destined to exercise on Asia. As the head of the Slavonic race, and a great semi-Oriental empire, she holds an important position as a bridge between Europe and Asia: while her struggles in the cause of moral and social reform deserve the sympathies of the friends of religion in England, and, above all, of the friends of the ryot in India, who see in Russia the advocate of the principle of a peasant proprietary, which is beginning to operate now so much in the promotion of education and Bible circulation.

ORDINATION AT HONG KONG OF THE NATIVE CATECHIST, LO SAM YUEN.

THE Bishop of Victoria, in the annexed letter, communicates to the Church Missionary Society the ordination of their native catechist, Lo Sam Yuen.

This interesting event has been already noticed in the report of the last February monthly meeting of the Gospel Propagation Society, published in their "Mission Field," or monthly record for March, in the following passage—

"On December 21st I ordained Lo Sam Yuen a deacon, in our beautiful cathedral, at a most interesting Chinese service, with nearly 200 worshippers joining in the responses of our Liturgy, and blending their voices with the rich pealing tones of our fine organ, to the well-known words and air of our sacred hymns. Two native deacons ordained, and sixty Chinese confirmed, are among the encouraging occurrences of the year passed. At an holy communion in the cathedral, on Christmas-day, one-third of the communicants—that is, twenty-five out of seventy-five—were Chinese converts."

The following is the letter of the Bishop of Victoria to the Church Missionary Society, informing them of the ordination of their catechist—

"Jan. 1, 1864—I write with much satisfaction and thankfulness to inform you that I have now admitted your excellent native catechist Lo sam yuen, to deacons' orders. More than thirteen years' intimate knowledge

of his character and usefulness here, and at the Australian gold-fields in Melbourne diocese, seemed to me fully to justify my course in admitting him to the ministry of our church.

"The ordination took place in our cathedral last week, viz. on Monday, December 21st, amid a large concourse of Chinese worshippers, filling a considerable space in the nave of our beautiful structure, and joining aloud in the responses of the Liturgy. About 200 Chinese were present, representing various classes among the more influential portion of the native population of the colony, together with about forty English residents; among whom I noticed with much pleasure the ladies of His Excellency the Acting Governor, the Attorney-General, and other leading persons in the British community. The pupils of St. Paul's College, and the girls in our newly-established diocesan native female school, together with several native interpreters and writers in the public offices, and formerly inmates of our college, gave to our little assemblage a more than ordinary personal interest in my mind.

"The service was commenced by singing a Chinese version of the hymn—

"Before Jehovah's awful throne,
Ye nations bow with sacred joy."

to the tune of the Old Hundredth Psalm, the Chinese voices mingling most sweetly with

those of our English friends present, as the fine pealing tones of the organ resounded throughout the building with the well-known words and air.

"The native candidate then approached the open space before the communion-rail, and the Ordination Service was at once commenced by your Missionary, the Rev. T. Stringer presenting him to me in the usual form. The whole service was conducted in Chinese, I reading the Litany and Mr. Stringer the Ante-Communion Service in the local Cantonese dialect. The Rev. J. R. Wolfe, your Missionary from Fuhchau, whom I had ordained priest on the preceding day, and who, after his recent dangerous and, for a time, hopeless attack of dysentery, had arrived among us in much bodily weakness, was able to read the special collect and epistle in the Mandarin dialect. There was a breathless silence and most marked interest in the whole congregation as I proceeded to put the solemn questions to the candidate contained in the Ordination Service, and as he, in a clear audible voice and modest reverential tone, replied to those grave inquiries, 'Do you trust that you are inwardly moved by the Holy Ghost?' &c.

"After the imposition of hands, he read the Gospel, turning himself to the congregation, and the Nicene Creed was, as usual, read. A second hymn was then sung, to the tune of 'Bedford,' a Chinese version of the words—

"Come let us join our cheerful songs
With angels round the throne."

The English metre was preserved in the translation, so that English and Chinese hearts and voices (each in their own language) melted together in one joyous melody, the whole scene affecting and almost overpowering me by its impressiveness and solemnity.

"Immediately after, I addressed the English portion of the congregation for a few minutes, in their own language, giving a sketch of Lo sam yuen's past course, requesting their prayers on his behalf, and delivering also some words of admonition and encouragement to the newly-ordained native minister, reminding him of his increased responsibilities; of the many eyes which would watch him and wait for his halting; of the many hearts which would be gladdened by the occurrence of that day; and of my earnest hope and prayer, that by his humility, zeal, and holy circumspection he would

be kept, through God's grace, from any thing which would make us hereafter view with regret and grief the services of his ordination.

"Lo sam yuen himself then delivered an address in Chinese to his own countrymen present, and the service was concluded by the few remaining collects and the benediction.

"All of us felt that it was an occasion of unusual interest; and the whole scene was one long to be remembered. On the following evening I invited a large party of Chinese friends to a public tea in our college dining-room. Including a few English friends, we sat down fifty two in number. Addresses were made by myself, by Lo sam yuen, and by the Revs. Messrs. Wylde, Stringer, and Wolfe, explanatory of the new official relation in which the native ministry stood to the native church, and assuring them of the cordial interest of foreign Christians in their present and eternal welfare; after which a hymn and prayer closed our very pleasant and profitable *réunion*.

"On Christmas-day I preached a sermon to the English congregation in the cathedral, on behalf of the Church Missionary Society's local Mission at Hong Kong, and more especially for the support of the recently-ordained native minister. An offertory collection was made, and nearly 400 dollars (equivalent to 90*l.* sterling) were collected, including a few small donations sent afterwards.

"Lo sam yuen was present with the other officiating clergymen in his surplice, and assisted in administering the elements in their own language to the Chinese portion of the communicants. Out of seventy-five persons who partook of the Lord's Supper on the occasion, twenty-five, *i. e.* exactly one-third of the whole number of communicants in the cathedral on Christmas-day were Chinese converts.

"Thus in the twentieth year of my connexion with Missionary labour in this land, and after having been often deeply humbled before God under a sense of my unprofitableness, I am in mercy permitted to see some streaks of hope lighting up the dark horizon.

"Two native deacons, ordained by me at Shanghai and Hong Kong, and sixty Chinese converts confirmed at Hong Kong, Shanghai, and Ningpo, have been among the happy events which I am privileged to associate with the year just closed, 1863.

"To God be all the glory!"

THE BEDOUINS.

As our Missionaries in Palestine are approaching the long-neglected Bedouin tribes, we are anxious to place before our readers some details respecting them, and we have selected Burckhardt's testimony as the fullest and most reliable. Mr. Cyril Graham, who penetrated into the Hauran, the El Ledga, and the desert to the east, in 1857, bears very remarkable testimony to his accuracy.

"Burckhardt left us a very detailed account of his travels. No work I have yet met with gives so accurate an idea of the Arabs and their customs. He was so thoroughly acquainted with the Arabic dialects, and the habits of the people, that he could frequently pass for a native. His accuracy can almost always be relied on. The only error which is now and then found is in the name of a place; but otherwise the traveller who follows in his footsteps will never have to complain of blunders and inaccuracies. It is wonderful, considering the difficulties he encountered, and the secret and hurried way in which his notes were necessarily taken down, that so few errors should have been made."

The Anazeh, or Aenezes, are the most powerful Bedouin nation in the vicinity of Syria, and we therefore select them for more special consideration.

Mr. J. L. Porter, whose researches in the Hauran in 1863 were presented to the public, in the work, entitled "Five Years in Damascus," following Burckhardt, divides the Aeneze into four great divisions, the Walad Aly, the Heseneh, the Raul, and the El Beshar. The two first migrate in the beginning of autumn to the Euphrates; the Raul generally occupy the desert from Djebel Shammar towards the southern border of the Hauran, while the Beshar roam towards the south-east of the desert of Sinai.

Besides these sub-divisions of the Aeneze, there are the Njed Arabs, allied indeed to the Aenezes, and now scarcely recognised as belonging to the tribe. These touch the kingdom of the Wahabites on the great central plateau of Arabia, concerning which such interesting details were given by Mr. Gifford Palgrave, before a recent meeting of the Royal Geographical Society. He and his party set out from Gaza, "in Southern Syria, crossing North Central Arabia, in a nearly diagonal line, to El Khatif, on the Persian Gulf (passing by the capital of the Wahabite monarchy), and thence to

the little-known kingdom of Oman, at the extreme eastern corner of Arabia. The paper read by Mr. Gifford Palgrave itself contained little beyond the skeleton, as its accomplished author termed it, of what had been actually achieved; but even in this crude form it treated of scenes and countries, respecting which so little is known, and that little almost uniformly erroneous, that it deserves particular notice. Disguises had to be prepared at Gaza, as, so great is the jealousy of the Arabs, both nomad and stationary, of all Europeans, even including the Turks, that instances are by no means uncommon of such travellers having been put to death. Mr. Palgrave travelled as a wandering doctor; in other words, he was viewed by many of those he encountered as a quack, who had committed some civil crime in his native Damascus, and had fled into Arabia. This character, which he took no pains to disclaim, united with a certain amount of real medical knowledge, proved of great service to him, as it not only brought him in contact with all classes of society, but attracted to his ministration for physical ailments numbers of persons who resided eight, ten, and even twelve days' journey distant, and from these he derived valuable information as to the route he should adopt to avoid political embroilments, rising in some localities to the dignity of revolution. Mr. Palgrave apologized for his having become unfamiliar with his mother tongue (though no one would have remarked it, save, perhaps, in his accent), having been eighteen years absent from England, and accustomed for many years past to converse in nothing but Arabic. On leaving Gaza the desert is at once encountered, and the frontier of the kingdom of Djebel-Schonur, the most northerly division of Arabia, is reached at Maan. Hence they pushed eastward over another desert seven days' journey, with but one well, and in the midst of which they had nearly perished in a simoom. They had now reached the Jauf, a centre of some trade, lying in the jaws of the Wady Serhan, down which their route had lain, the road being commanded by an old fort. They next proceeded southward to Hail, the capital of Djebel-Schonur, a city of 20,000 inhabitants, near the southern frontier of the kingdom. They had now reached the great central plateau of Arabia, and entered the renowned kingdom of the Wahabites. The title usually adopted by the

monarch, at present represented by Ibn Sa'ud, is Sultan of the Nedjed. At Riadh (the modern capital, the better known Derayah, half a day's journey distant, having been destroyed by Ibrahim Pasha) the party remained seven weeks, when they found it advisable to effect their escape in secret, and, after some little trouble and danger, reached El Khatif. Here Mr. Palgrave's companion was detached to Bagdad, lest the valuable results obtained by their joint labours might be lost in the event of both facing the still greater perils of a journey to the piratical coast of Oman. This latter adventure Mr. Palgrave achieved alone, narrowly escaping from death in a shipwreck, where, out of a party of twenty-one, but nine survived. He was kindly treated by the potentate known to us by the title of Imaum of Muscat, which Mr. Palgrave assures us is an entire misnomer, his title being Sultan of Oman, and his capital Shohar, a little to the north-west of Muscat, the latter being merely the chief trading emporium of the country. From this point, after three months of solitary travel, he rejoined his companion at Bagdad, no word of his movements having reached any of his friends for eleven months."*

As the Aeneze are Wahabites, we shall take occasion in a future paper to sketch the history of this Mussulman puritanism.

But for the present we proceed to complete, from Burckhardt, that description of Aeneze character and customs which we commenced in our last Number, premising them by the following passage from Mr. Graham's explorations—

"I fell in with the great Arab chief, Mohammed ed-Dúhi, who was on the move. The procession strongly reminded me of that which was formed when Jacob was going to meet his brother Esau. The goats and the sheep went first, then came some of the camels, then the horses and the mares, and the wives and the children, and in the most central and safe position of all was a gaily decked dromedary, with a little pavilion on his back, in which was placed the favourite wife of the Sheikh. The procession was closed in the same manner, a large body of horsemen bringing up the rear.

"This is the general order in which a great tribe crosses the desert. When all is safe, they cover an immense space of ground, it being sometimes several hours' ride from one end to the other of the strolling mass. But when danger threatens, of which they have early notice from their light cavalry, the caravan is rapidly concentrated, and

before very long they are arranged in battle."

"In summer," says Burckhardt, "the men wear a coarse cotton shirt, over which the wealthy put a *kombar*, or long gown, as it is worn in Turkish towns, of silk or cotton stuff. Most of them, however, do not wear the *kombar*, but simply wear over their shirt a woollen mantle. There are different sorts of mantles, one very thin, light, and white woollen, manufactured at Bagdad, and called *mesoumy*. A coarser and heavier kind, striped white and brown, (worn over the *mesoumy*,) is called *abba*. The Bagdad *abba*s are most esteemed: those made at Hamah, with short wide sleeves, are called *boush*. (In the northern parts of Syria every kind of woollen mantle, whether white, black, or striped white and brown, or white and blue, are called *meshlakh*.) I have not seen any black *abba*s among the Aenezes but frequently among the sheikhs of Ahl el Shemál, sometimes interwoven with gold, and worth as much as 10*l.* sterling. The Aenezes do not wear drawers: they walk and ride usually barefooted, even the richest of them, although they greatly esteem yellow boots and red shoes. All the Bedouins wear on the head, instead of the red Turkish cap, a turban, or square kerchief of cotton, or cotton and silk mixed: the turban is called *keffie*: this they fold above the head, so that one corner falls backwards, and two other corners hang over the fore-part of the shoulders: with these two corners they cover their faces, to protect them from the sun's rays, or hot wind, or rain, or to conceal their features, if they wish to be unknown. The *keffie* is yellow, or yellow mixed with green. Over the *keffie*, the Aenezes tie, instead of a turban, a cord round the head: this cord is of camels' hair, and called *ahál*. Some tie a handkerchief about the head, and it is then called *shutfe*. A few rich sheikhs wear shawls on their heads, of Damascus or Bagdad manufacture, striped red and white: they sometimes also use red caps, or *tákíe* (called in Syria *tarboush*), and under those they wear a smaller cap of camels' hair, called *maaraká* (in Syria *arkye*, where it is generally made of fine cotton stuff.)

"The Aenezes are distinguished at first sight from all the Syrian Bedouins by the long tresses of their hair. They never shave their black hair, but cherish it from infancy, till they can twist it in tresses that hang over the cheeks down to the breast: these tresses are called *keroun*.

"In winter the Bedouins wear over the shirt a pelisse made of several sheep-skins stitched together; many wear these skins even in summer, because experience has

* "Times" Newspaper Feb. 25, 1864.

taught them, that the more warmly a person is clothed the less he suffers from the sun. The Arabs endure the inclemency of the rainy season in a wonderful manner. While every thing around them suffers from the cold, they sleep barefooted in an open tent, where the fire is not kept up beyond midnight. Yet in the middle of the summer an Arab sleeps wrapt in his mantle upon the burning sand, and exposed to the rays of an intensely hot sun.

“The ladies’ dress is a wide cotton gown of a dark colour, blue, brown, or black: on their heads they wear a kerchief, the young females having it of a red colour, the old, black. Silver rings are much worn by the Aeneze ladies, both in the ears and noses. All the women puncture their lips and dye them blue: this kind of tattooing they call *bertoum*, and apply it likewise in spotting their temples and foreheads. The women of some tribes puncture their cheeks, breasts, and arms, and others their ankles. Several men also adorn their arms in the same manner. The Bedouin ladies half cover their faces with a dark-coloured veil called *nehye*, which is so tied as to conceal the chin and mouth. Round their wrists the Aeneze ladies wear glass bracelets of various colours, the rich also have silver bracelets, and some wear silver chains about the neck: both in summer and winter the men and women go barefooted.

“The Aenezes are easily distinguished from the Shemál Arabs by their diminutive size, few of them being above five feet two or three inches in height: their features are good, their noses often aquiline, their persons well formed, and not so meagre or slight as some travellers have reported; their deep-set dark eyes sparkle from under their bushy black eye-brows, with a fire unknown in our northern climes; their beard is short and thin, but the black hair of all abundantly thick. The females seem taller in proportion than the men: their features in general are handsome, and their deportment very graceful. In complexion, the Arabs are very tawny.”

The diet of the Bedouins consists of various kinds of paste, made sometimes of flour and water unleavened, or of flour and sour camels’ milk, or of rice and flour boiled with sweet camels’ milk; or of bread, butter, and dates. Their bread is of two sorts, both unleavened; it is baked in round cakes upon a plate of iron, or by spreading out in a circle a great number of small stones, over which a brisk fire is kindled. When the stones are sufficiently heated and swept clean, the paste is spread over them and covered

with hot ashes until baked. Wheat boiled with leaven and dried, and then, after a year’s keeping, boiled with butter and oil, is a common dish throughout Syria. This is called *burgoul*.

“For a common guest, bread is baked, and served up: if the guest is of some consideration, coffee is prepared for him, and *behatta* or *flita*, or bread with melted butter. For a man of rank, a kid or lamb is killed. When this occurs, they boil the lamb with *burgoul* and camels’ milk, and serve it up in a large wooden dish, round the edge of which the meat is placed. A wooden bowl, containing the melted grease of the animal, is put and pressed down in the midst of the *burgoul*, and every morsel is dipped into the grease before it is swallowed. If a camel should be killed (which rarely happens), it is cut into large pieces: some part is boiled, and its grease mixed with *burgoul*; part is roasted, and, like the boiled, put upon the dish of *burgoul*. The whole tribe then partakes of the delicious feast. Camels’ flesh is more esteemed in winter than in summer; and the she-camel more than the male. The grease of the camel is kept in goat-skins, and used like butter.

“The Arabs are rather slovenly in their manner of eating: they thrust the whole hand into the dish before them, shape the *burgoul* into balls as large as a hen’s egg, and thus swallow it. They wash their hands just before dinner, but seldom after, being content to lick the grease off their fingers, and rub their hands upon the leather scabbards of their swords, or clean them with the *roffe* of the tent, as above mentioned. The common hour of breakfast is about ten o’clock: dinner or supper is served at sunset. If there is plenty of pasture, camels’ milk is handed round after dinner. The Arabs eat heartily, and with much eagerness. The boiled dish set before them being always very hot, it requires some practice to avoid burning one’s fingers, and yet to keep pace with the voracious company.

“The women eat in the *meharrem* what is left of the men’s dinner: they seldom have the good fortune to taste any meat, except the head, feet, and liver of the lambs.

“Of the arts but little is known among the Aenezes: two or three blacksmiths to shoe the horses, and some saddlers to mend the leather-work, are the only artists found even in the most numerous tribes. These workmen are called *sazona*: they are never of Aeneze origin, because their occupations are regarded as degrading to a free-born Aeneze. Most of them are from the villages of Djof, which are wholly peopled by workmen, some

of whom, in spring, disperse themselves among the Bedouins, and return in winter to their families. An Aeneze never marries his daughter to a szona, or any descendant of a szona family: the latter intermarry among themselves, or take the daughters of the Aeneze slaves. The arts of tanning and of weaving are practised by the Aenezes themselves; the former by men, the latter by women. Their method of dying and tanning is this—To render the camel's-skin yellow, (no other skin is ever dyed,) they cover it with salt, which is left upon it for two or three days; they then steep it in a liquid paste, made of barley-meal mixed with water, where it remains for seven days; then they wash the skin in fresh water, and clear it easily of the hair. Next they take the peels of dry pomegranates, pound them, and mix them with water: they let the skins remain in that mixture three or four days: the operation is thus completed, the skin having acquired a yellow tint. They then wash and grease the leather with camels'-fat, to render it smooth. If pomegranates cannot be obtained, they use the roots of a desert herb called *oerk*: this is about three spans long, and as thick as a man's finger: the outer skin serves as a substitute for the pomegranate-peel, and dyes the leather red.

"Among all the Bedouin tribes goats' hair constitutes the material of the coverings of tents, and of camel and provision-bags. The tent-covers are chiefly worked in Hauran and the mountains of Heish and Belkaa, where goats abound more than among the Aenezes; who, on the other hand, fabricate of wool, wheat and barley-sacks, camel-bags, *rouâhs*, (or hind-parts of tents), &c.

"An Arab's property consists almost wholly in his horses and camels. The profits arising from his butter enable him to procure the necessary provisions of wheat and barley, and occasionally a new suit of clothes for his wife and daughters. No Arab family can exist without one camel at least: a man who has but ten is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses sixty is rich. I once inquired of an Arab in easy circumstances what was the amount of his yearly expenditure, and he said that in ordinary years he consumed—

Four camel-loads of wheat, piastres	200
Barley for his mare	100
Clothing for his women and children,	200
Luxuries, as coffee, <i>hammerdin</i> , <i>debs</i> , tobacco, and half a dozen lambs,	200
	700

about 3*l*. or 4*l*. sterling.

"Wealth, however, among the Arabs is extremely precarious, and the most rapid changes of fortune are daily experienced. The bold incursions of robbers, and sudden attacks of hostile parties, reduce, in a few days, the richest man to a state of beggary; and we may venture to say that there are not many fathers of families who have escaped such disasters."

The hospitality of the Bedouin is proverbial. "To be a Bedouin, is to be hospitable: his condition is so intimately connected with hospitality that no circumstances, however urgent and embarrassing, can ever palliate his neglect of that social virtue. The hospitality of Bedouins extends to all classes, and is combined with a spirit of charity that eminently distinguishes those Arabs from their neighbours the Turks: it is also better suited to the morals of a religion which they are taught to curse, than to the religion which they acknowledge.

"The influx of foreign manners, by which no nation has ever benefited, seems to be pernicious in its effect upon the Bedouins, for they have lost much of their excellent qualities in those parts where they are exposed to the continual passage of strangers. Thus, on the pilgrim road, both of the Syrian and Egyptian caravan, little mercy is ever shown to *hadjys* in distress. The hospitality or assistance of the Bedouins in those places can only be purchased by foreigners with money; and the stories related by pilgrims, even if not exaggerated, would be sufficient to make the most impartial judge form a very bad opinion of Bedouins in general. This is also the case in Hedjaz, and principally between Mecca and Medina, where the caravan-travellers have as little chance of obtaining any thing from the hospitality of the Bedouins on the road, as if they were among the treacherous inhabitants of the Nubian desert.

"Yet, even in those places, a helpless solitary traveller is sure of finding relief; and the immense distance of space between Mecca and Damascus is often traversed by a poor single Syrian, who trusts altogether to Bedouin hospitality for the means of subsistence during his journey. Among such poor people as Bedouins generally are, no stronger proof of hospitality can be given than to state, that, with very few exceptions, a hungry Bedouin will always divide his scanty meal with a still more hungry stranger, although he may not himself have the means of procuring a supply; nor will he ever let the stranger know how much he has sacrificed to his necessities.

“Among the Aenezes a guest is regarded as sacred; his person is protected, and a violation of hospitality, by the betraying of a guest, has not occurred within the memory of man. He who has a single protector in any one tribe, becomes the friend of all the tribes connected in amity with that. Life and property may with perfect security be entrusted to an Aeneze; and wherever he goes, one may follow him; but his enemies become the enemies of the man whom he protects.

“An inordinate love of gain and money forms a principal feature in the Levantine character: it pervades all classes, from the Pasha to the wandering Arab, and there are few individuals who, to acquire wealth, would not practise the meanest or most illegal act. Thus with the Bedouin, the constant object of his mind is gain; interest the motive of all his actions; and the account of their judicial institutions will have shown that this spirit is promoted by their laws. Lying, cheating, intriguing, and other vices arising from this source, are as prevalent in the desert as in the market-towns of Syria; and on the common occasions of buying and selling (where his *dakheil* is not required), the word of an Arab is not entitled to more credit than the oath of a broker in the bazaar of Aleppo. The Arab displays his manly character when he defends his guest at the peril of his own life, and submits to the reverses of fortune, to disappointment, and distress, with the most patient resignation. He is, besides, distinguished from a Turk by the virtues of pity and of gratitude, which the Turk seldom possesses. The Turk is cruel, the Arab of a more kind temper: he pities and supports the wretched, and never forgets the generosity shown to him, even by an enemy.

“In his tent, the Arab is most indolent and lazy: his only occupation is feeding the horse, or milking the camels in the evening, and he now and then goes to hunt with his hawk. A man, hired for the purpose, takes care of the herds and flocks, while the wife and daughters perform all the domestic business. They grind wheat in the handmill, or pound it in the mortar; they prepare the breakfast and dinner; knead and bake the bread; make butter, fetch water, work at the loom, mend the tent-covering, and are, it must be owned, indefatigable; while the husband or brother sits before the tent smoking his pipe, or, perceiving that a stranger has arrived in the camp, by the extraordinary volume of smoke issuing from the *moharrem* (or women’s apartment) of the tent, where the stranger has been received as a guest, to

that tent he goes, salutes the stranger, and expects an invitation to dine and drink coffee with him.

“The Arabs salute a stranger with the ‘*salam aleyk!*’ (peace be with you!) this they address even to Christians: if the stranger is an old acquaintance, they embrace him; if a great man, they kiss his beard. When the stranger has seated himself upon a carpet (which the host always spreads out for him on his arrival), it is reckoned a tribute of politeness due to the whole company that he should ask each individual how he does. The conversation then becomes animated: they ask the stranger for news of his tribe and his neighbours, and the politics of the desert are discussed.”

In matters of religion the Bedouins are lax Mohammedans. That peculiar form of Islamism which was originated in the latter end of the 12th century by Abd el Wahab, sought to extend its influence over them. This may be described as a Mohammedan puritanism, incorporated with a Bedouin government, in which the great chiefs stand forth as political and religious leaders. This system reckoned among its followers some of the Bedouin tribes, who attached themselves to it with a view to the promotion of their own temporal interests. But when its power was broken by Mohammed Ali Pasha they forsook it, and lapsed into greater irregularities than before. They are described by Burckhardt as “the most tolerant of Eastern nations; yet it would be erroneous to suppose that an avowed Christian going among them would be well treated, without some powerful means of commanding their services. They class Christians with the foreign race of Turks, whom they despise most heartily. Both Christians and Turks are treated in a manner equally unkind, because their skins are fair, and their beards long, and because their customs seem extraordinary: they are also reckoned effeminate, and much less hardy than the tawny Bedouin.

“Those Bedouin sheikhs who are connected with the government towns in the vicinity of their tribes, keep up the practice of prayer whenever they repair to a town, in order to make themselves respected there. But the inferior Arabs will not even take that trouble, and very seldom pray either in or out of town.”

What an interesting result it would, be if, through the labours of our Missionaries, one of these wandering tribes were brought to believe in Jesus. Why should it be deemed impossible?



RIPON FALLS, LAKE NYANZA.

THOUGHTS IN RELATION TO THE APPROACHING ANNIVERSARY.

THE approach of the Society's Anniversary Meeting seems to demand some information as to our position at the present moment. How fares the Society in this the sixty-fifth year of its existence? What is the aspect of the Missionary work? Is it encouraging or otherwise? And as every season brings with it its peculiar lesson, what is the key-note that needs to be sounded forth in the ears of the friends and supporters of the old Church Missionary work, as something to guide them in their efforts throughout the coming year.

Never in the history of those Missions, which have emanated from the Protestant church, did a more glorious opportunity for enlarged exertion present itself than at the present moment. Great difficulties have been overcome; results have been secured which encourage us to go forward to fresh enterprises; and He who has so abundantly blessed the labours of the past, in this assures us, that if, instead of resting satisfied with these attainments, as though we had done all that could be required of us, we use them as starting-points for new and fresh efforts, we shall in due time reap still more abundantly.

In proof of this, two great fields of labour, which the title, "Church Missionary Society for Africa and the East," indicates to be in a special manner the objects of the Society's interest and attention, may be referred to.

Africa, from the inhumanity wherewith its inhabitants had been dealt with by white men, claimed the first place in the compassion of the Church Missionary Society; but from the fierce antagonism of the slave-dealers, and the unhealthiness of the climate, it was nearly inaccessible to the European Missionary. From the violence of man the colony of Sierra Leone offered a shelter, and there, under the protection of the British flag, the evangelist was free to pursue his labours; but it afforded no protection from the destructive malaria and the prostrating fever.

But these difficulties have been in a great measure overcome: the power of the slave-trade is broken, and although it still lives, yet, like a venomous serpent which has received a mortal injury, it is in its death-throes. The insalubrity of climate no longer presents the same hindrance that it used to do to the progress of Missions, and that because the European Missionary is no longer alone in the work. A native church has been raised up on the peninsula of Sierra Leone, with its well-ordered congregations, and its native ministers effectively discharg-

ing the high responsibilities reposed in them. This native church, in a great measure self-supporting and self-ministering, is now girding itself up to enter upon its duties as a Missionary church, and send forth its evangelists into the heathen and Mohammedan countries which lie around it. Already the African Christian has been tried in this service. He has shown himself not only capable of understanding and receiving the truth of Christianity, but of communicating it to his fellow-countrymen. On him the African climate exercises no malign influence; to him the languages of Africa present no impediment. Although few in number, when compared with the multitudinous inhabitants of that great continent, yet are the first-fruits of Africa to Christianity in a remarkable degree multilingual; and thus the services of a large proportion of the tongues of Africa are already placed at the disposal, and are ready to be engaged in the service of Christianity.

The native evangelist has been, tried and found to be reliable. We, at the first, doubted him, and feared to use him; but providential circumstances compelled us to bring him forward, and the very unhealthiness of climate, which crippled our European force, and prevented it from attaining the numerical strength which we desired for it, coerced us into the employment of the native Christian, for otherwise the work must have been left undone. He has been tried alone on the banks of the Niger. No white brother has stood by him there to counsel and direct him. He has been thrown on his own resources, and, through the grace of God, they have not failed. He has been placed in circumstances of great difficulty, and has so conducted himself as to win the respect of chiefs and people who had been at first opposed to him. Withdrawn from European superintendence, he has realized the presence of God, and walked conscientiously and in the fear of the Lord. He has proved himself an able minister of the New Testament, for he has won souls to Christ; and native congregations, raised up at Onitsha and Gbebe, testify to the effectiveness of his teaching.

The opportune moment thus appears to have arrived when the native church should be still further empowered to go forth, and, with a holy freedom, do the Lord's work in Africa, and, as the native Christian has been raised to the ministry, so the native ministry be permitted to culminate into a native Episcopate. The question is, can one amongst

the African clergymen be found to whom so great a responsibility can with safety be entrusted; and this question the Church Missionary Society has ventured to answer in the affirmative. Nearly twenty-one years have elapsed since the Rev. Samuel Crowther was ordained a deacon by the late Bishop of London. The Lord has given him grace, during the period which has since elapsed, to continue humble, consistent, and useful. He has made full proof of his ministry. The new Missions on the Niger imperatively require episcopal superintendence. They are so remote from the Bishop of Sierra Leone as to be placed entirely beyond his reach. The native catechists, who have been instrumental in raising up congregations at Onitaha and Gbebe, require prompt admission to holy orders, that they may duly minister to their flocks, and, as well by the teaching of God's word, as by the due administration of the sacraments, promote their growth. Our Christians on the banks of the Niger need to be, as quickly as possible, brought forward into activity, and be utilized for Missionary efforts among their countrymen. To delay any longer the native Episcopate would be unduly to retard the development of the native church. Mr. Crowther has therefore been brought to England with a view to such an appointment. The Archbishop of Canterbury has approved of the proposal, and we entertain the hope that all matters connected with it will, by God's blessing, be so satisfactorily arranged, that, by the next autumn, the first Native Bishop of the church in Sudan will be found on the banks of the Niger, taking wise and energetic measures for the extension of Christianity amongst its populations.

And if, on the west coast of Africa, the Lord's work, advancing step by step, has at length reached a maturity which fills with earnest hope every friend of Africa, the progress of geographical discovery has brought to light new and interesting nations on the banks of the Nyanza lake, for whom, hitherto, we could feel no sympathy, because we knew not of their existence; and the narratives of the East-African explorers, Speke and Grant, summon the Church Missionary Society to prepare itself for an advance into the interior from its old base of operations in the Wanika country.

Let us look to the other grand field of operation—India. Here, when the Society first arose to assist in the discharge of the great Missionary obligation, serious obstructions prohibited its entrance. It was closed against Missionaries by the enactments of the East-India Company. When, on the re-

newal of the Charter in 1793, Wilberforce attempted to introduce a clause to the effect, that, "with a view to the moral and religious improvement of the people of India, Missionaries and schoolmasters ought to be encouraged," it was, with the utmost vehemence, condemned by the Court of Directors, and cast out. In 1797 Charles Grant printed the first treatise that had yet appeared "on the intellectual, moral, and religious improvement of the natives of India;" but it excited among the Directors so much angry resistance, that he was fain to withdraw it from observation, and it was consigned to obscurity in the East-India House until the year 1813, when, by order of Parliament, being disinterred, and printed among other Indian documents, it contributed in no small degree to break down the anti-Missionary barriers. It was well, in those dark days, that the little Danish town of Serampore afforded a place of retreat for the Missionary who, within the limits of the East-India Company's jurisdiction, was permitted to find no resting-place.

At length came the memorable era of 1813, when, amongst the various resolutions proposed by Lord Castlereagh as the groundwork of the Bill for the new Charter, there was one which provided that persons desirous of residing in India with the object of promoting the religious and moral improvement of the native inhabitants of that country, should be afforded by law sufficient facilities for the accomplishment of such benevolent designs.

The passing of this resolution by a majority of fifty-three—the respective numbers for and against it being eighty-nine and thirty-six—decided the question; and the door being opened for the commencement of Missionary effort in India, Rhenius and Schnarré, the first Missionaries of the Society to that country, sailed for Tranquebar in January 1814.

But even after the right of Christian men to go out to India, and teach and instruct the natives in the truths of the Gospel, had been established, very serious obstructions remained to be overcome.

The administration of the Company was unfavourable to the interests and progress of Christianity. The idea still prevailed, that attempts to convert the natives imperilled the stability of the Indian empire. To avert such a catastrophe by conciliating the natives, idolatry was patronized, and the Government connected itself with the various idolatrous shrines throughout India, and especially with Juggernaut. They took the proceeds of the temple and paid the expenses

of it; while the natives regarded all this as a homage rendered to the divinity of their religion, and "pointed to the gaudy cars, the active Government officers and Government badges on their servants, as proofs that Government honoured the idol." Thus it seemed to be thought that the free action of the Gospel was incompatible with English interests in India, and our position with respect to Christianity was compromised. Its slightest approach to the native army filled men in office with apprehension. Did a sepoy become a Christian, his removal from the ranks of the native army was concluded to be indispensable, and the process of elimination was forthwith carried out. But the mutiny of 1857-58 broke down all this. Amidst the perils of the period, Englishmen learned that this reticence on the subject of Christianity, instead of winning the confidence of the natives, only made them distrustful of our motives and intentions, and that a frank avowal of our convictions of its excellency would have been better understood, and induced more confidence. It is now all but universally felt, that while it is wrong to coerce the conscience of a native, and compel him to the profession of a religion which he does not believe, it is equally wrong and unfair to the man to withhold from him those opportunities of light and instruction which might overcome his incredulity, and win him to the faith.

The Queen's proclamation on the assumption of the Government of India coincided remarkably with the experiences the mutiny had yielded: while it protected every man's conscience from coercion, it assured to all the full liberty to profess and follow that religion which they conscientiously believed to be true. "That proclamation," observes Dr. Mullens, in his "Review of Ten years' Missionary labour in India," has inaugurated a system of great measures, which have given an entirely new spirit and tone to the operations of the Government; have broken down the exclusiveness in the governing classes; have conciliated the affections of the native population; and largely secured the confidence and co-operation of Europeans."

But also another great advantage has been gained—the character of the native Christian has been vindicated. He had been despised, and decried as worthless. But events have proved how unfounded this prejudice was. Amidst all the treachery and sanguinary acts attendant on the mutiny, when fear was on every side, the native Christian was found to be uniformly reliable; and men's judgments are convinced that if this class of men had been

more numerous, there would have been no mutiny. We give an extract from Dr. Mullens' new work, "Review of Ten years' Missionary labour in India," a book which we take this opportunity of introducing to the attention of our readers as containing, within a brief space, a large amount of important Missionary information.

"No less than twenty Missionary stations were involved in the calamities attendant on the mutiny, some to a greater, some to a less extent.

"At these twenty stations more than two thousand native converts were involved in these perils, and a very large number were compelled to flee for their lives. Some of them suffered greatly from want; others were beaten and plundered by their boasting enemies; and it is known that eleven of them, with four children, were put to death. Amongst the latter, Wilayut Ali, the well-known preacher at Delhi; Solomon, the catechist at Cawnpore; and Dhokue Persad, the excellent catechist at Futtegurh, stand conspicuous. Joseph, the catechist at Meerut, was beaten and left for dead on the ground. Raphael and his fellow-Christians at Gorruckpore were for three months beaten, plundered, and abused, had their bullocks and other property stolen from them, were driven about the country, and yet, with a single exception, remained firm in their adherence to the Gospel. The converts at Allahabad and Futtegurh were driven from their homes, and, in some cases, were much oppressed and tempted by the rebels around them. Perhaps none suffered more than the converts at Ranchi. Amongst the enemies whom their conversion had raised up, and who had given them much trouble in the days of peace, there was one who, on the mutiny of the battalion, rose up with all his strength in rebellion against the Government. For a time the Christians were only threatened, beaten, and plundered. In village after village their chapels were pulled to pieces and the woodwork stolen; their houses were forcibly entered, and their large rice-baskets, stores of wood and grain, their clothes and brass vessels, were all carried away. They were compelled to flee from home; and yet, when they sought to descend into the plains, they found the passes guarded and the roads all closed. At length, as they would not apostatize, it was resolved by the rebel leaders that they should all be put to death. At this juncture the English troops marched from Hazareebagh, restored peace to the province, and saved their lives. Their bitterest persecutors were hanged.

“The behaviour of all the converts involved in the mutiny throughout the provinces excited the esteem and admiration even of many who had viewed them with indifference. Among their friends, judging from the apparent weakness of their character, some had doubted whether, in the day of trial, they would stand firm. But the grace of God was all-sufficient, and in the time of need they exhibited a submission, a patience, a constancy, that threw honour upon their profession. Wherever they were joined with the English they not only sided heart and soul with the Government, but offered a willing service, both in public and private, of the most valuable kind. In several cases they served as artillerymen and as police. In the fort of Agra, when the house-servants deserted the English families to which they belonged, the native Christians supplied their places, and proved a real and sufficient help. Everywhere their character received a new impulse, and everywhere they rose in general esteem. Of the two thousand involved in these troubles, not more than six apostatized, and even they returned when the trouble ceased.”

There is one more proof of progress, a ground of encouragement to new efforts, to which we shall refer, “which experienced Missionaries contemplate with peculiar pleasure, and to which wise and far-seeing men will look, as containing far greater promise of a triumphant future than any success realized hitherto. This proof is found in the deep, radical change of views and life, which is slowly, but most steadily, coming over all native society, in relation both to the old religions they profess and the new religion which they are invited to receive. And this change is of such vital importance—it has so close, yet so powerful a bearing upon the immediate future, still more on the future yet distant—that if we had had no direct success, had founded no churches, and won no converts hitherto, this change by itself would be sufficient to redeem Missionary labours in India from all reproach of failure. The words of Christ to his apostles may well cheer the heart of every Indian Missionary, who, in the influence he is exercising on his own portion of the field, can appreciate their hidden depths of meaning—‘Other men laboured, and ye are entered into their labours.’ ‘Herein is that saying true, One soweth and another reapeth.’ The successes of the Apostolic age sprang from the special outpouring of the Spirit on fields that had been prepared by centuries of culture on the part of men, prophets and teachers, and holy men, whose

names are almost unknown. So will it probably be in India. It cannot be said that in India the fields are white unto harvest. In some localities the seed sown in good ground, sown in prepared hearts, in hearts unprejudiced by strong attachment to an ancient faith, has grown up vigorously, has ripened early, and the harvest is being rapidly gathered in. But over the larger portion of our scattered provinces it is still the time of ploughing and sowing. In many districts newly opened to Missionary labours, knowledge and impression are but small and feeble; but in older stations, where such labour has been long sustained, that knowledge has been spread widely, impressions are year by year growing more deep: the earth has not only been sown, but the blade is appearing, and in how many, many minds the tender ear begins to bud forth. Missionaries have often spoken of this change going on in the minds of the people at large, especially in localities and districts where the Gospel has been preached for the longest time, or where efficient labour has been most concentrated. But never have they spoken more clearly than they speak now; and at no period has sound knowledge spread more widely, and impressions been made so wide and so deep, as during the past ten years. A Christian man, knowing what it imports, may well stand speechless in wonder and gratitude, as he contemplates the vast change which has passed through Hindu society in relation to idolatry; the great spread of Christian truth; the decay of confidence in the old gods and priests; and the increasing expectation on every side, that Christianity will entirely supplant the ancient faiths. Evidence of this change may be gathered in abundance from the letters and writings of Missionaries.”

In proof of this statement, Dr. Mullens cites the expressed opinions of many Missionaries, of various denominations, and in various parts of India. From each one of these witnesses which he has brought before us, we shall quote a few pithy sentences, our limited space not permitting more.

“Mr. Scott, of South Ceylon, says—‘The tendency of the educated natives is undoubtedly towards the Christian religion.’

“Mr. Pargiter, of Jaffna, writes—‘There has been a marked change in the feelings and confidence of the people with reference to idolatry within the last ten years, as education has made progress. Idolatry may be said to be almost effete so far as regards the confidence of the people in it as a system of religion.’

“Dr. Caldwell observes—‘Heathens gene-

rally appear to be acquiring a better idea of the real nature of Christianity as a spiritual religion, and the spirituality of its aims and claims.

“A movement towards Christianity has recently commenced amongst the higher castes and classes in Palamootah, the metropolis of the province.”

“Of the same province Mr. Clark thus writes—‘The heathen are to a great extent convinced of the folly of idolatry, and some of them have left off the observance of its rites.’

“Their opinion of Christianity in the abstract is generally favourable. Some make objections to its doctrines, and some to the strictness of its precepts; but all acknowledge its purity and excellence.”

“The Rev. D. Fenn says—‘To my own mind it seems clear that the attention paid to our preaching is greater than it was three or four years ago; and that there is more readiness on the part of our hearers to contemplate the possibility of themselves becoming Christians.’

“Of the Madura province, Mr. Tracy speaks as follows—‘A great change in the attitude of the people towards Christianity is very manifest, and we cannot but hope that the Lord will shortly bring many of them cordially to embrace the truth.’

“Mr. Sewell, of Bangalore, thus speaks of native opinion in the province of the Mysore—‘We believe that the prevalent idolatry has lost much of its power over the minds of the natives around us, and that a great work of enlightenment and conviction has long been, and still is, preparing the way for a widespread apostasy from the popular faith.’

“The movement of large masses is difficult to begin, but, when once commenced, it steadily acquires increasing force, until no ordinary obstacles can impede their onward progress. The movement of the great mass of Hindu society has certainly commenced from Hinduism to Christianity. Slowly, as yet, the ponderous mass advances; but it is quickening its pace, and, in due time, our faith and patience will be abundantly rewarded.”

“Of the same province the Wesleyan Mission bears similar testimony—‘Look, then, at what has been done. 1. Idolatry has, to a great extent, declined. 2. Knowledge is increased, and is being widely circulated. The evidences of this are neither few nor uncertain. We met with many cases that cheered our hearts.’

“The Rev. P. Jagannadham, of Chicacole, says—‘The number of those who are con-

vinced of the truth and excellency of Christianity is gradually increasing, not only in the town, but also in the country; but the Spirit of the living God must be poured out upon them that they may be enabled to follow the Redeemer.’

“The Orissa Missionaries state—‘A vast preparatory work has been done. The confidence of thousands in their lying refuges has been shaken or destroyed. The blessing of the Brahmin is less desired and his curse less dreaded by many. The Scripture has been fulfilled, which says that “they shall be greatly ashamed that trust in graven images.” The character of the only true God has been understood by thousands. Prejudices have been diminished; and many have been convinced that Christ is the only Saviour.’

“On the subject of general progress, Mr. Williamson, one of the oldest Missionaries in Bengal, thus speaks—‘The Gospel seems to be gradually turning the people around us. Increase of Christian knowledge and diminution of prejudice against Christianity are becoming more and more apparent. The preachers of the Gospel are not now disliked and opposed as they formerly were; but are generally welcomed, courteously treated, and sometimes invited to repeat their visits. Idolatry is evidently declining. The religious festivals are not crowded as they once were; and the modern school have practically renounced them.’

“Mr. Lawrence, long resident at Monghyr, thus speaks of the province of Behar—‘But from all I have heard I should judge that a certain amount of knowledge regarding Christianity has been more widely diffused than formerly; and that a more correct and favourable impression now exists in the minds of the people generally than was the case ten years ago.’

“Mr. Sternberg, also long resident in the province, gives his testimony as follows—

“‘There are other fruits of preaching, which, if less conspicuous, are nevertheless full of encouragement. The mere fact that there is no want of hearers, nor of those who take our tracts, and that both hearers and readers seem to be more in earnest of late than formerly, is an encouragement to continue. Besides, one meets constantly with such remarks and observations on the part of the natives as show that a change is going on in their mind, which, sooner or later, must break forth. “Give me,” said a respectable young man who came from Patna, “give me a book which contains much about Jesus Christ: that our gods are false I know already.” Another man asked what he should

do to get through the present distress. He was told to call on his gods. "Ah," said he, with a smile, "the gismat of our gods has now-a-days gone down." A Zemindar observed to our catechist, in a very confidential tone, "Your religion will soon prevail." "How do you know that?" "I know it from the fact, that our Brahmins, when they are among us, boast very much how they will refute you and your padres, but when they come in front of you a panic seizes them, so that they cannot utter a word in defence of our religion. Thus, although we give them their fees as formerly, yet we do it not from the heart." A Brahmin was talked to for a considerable time, and when asked, "Why do you not reply?" said, "What shall I reply: the sun is up, who wants a candle?" Such and similar expressions form no mean source of encouragement to us, and strengthen us in the belief that we shall reap in due time if we faint not.

"The brethren of the Tirhoot Mission thus describe, in one of their late reports, a fact which illustrates in a striking manner the feelings of the people respecting idolatry—

"Our brother Dodt made a short tour in November last in our neighbourhood, on which he met with the following incident—"On a Sunday afternoon," he says, "I went to a village to visit the market held there in a tope. No sooner had I arrived than the people surrounded me, and enabled me to commence speaking to them. And surprising it was that in an instant about sixty or seventy persons forgot all their business, and kept listening quietly to my words. After I had spoken for half an hour, I just touched on the futility of worshipping idols, especially the idol Juggernaut, when one in the crowd, a Brahmin (and there were about twelve or fifteen Brahmins standing close to me), called out, but in a very friendly manner, "You are the lords of the country; why, then, do you keep Juggernaut? Does not your rule extend to Puri? Then knock him down, and none will raise him up again!" I replied, "Shall we indeed overthrow your idols? Will you not rise up against us?" "Nahin, nahin," he replied, and others joined him; "we shall be glad at it: and when he is once down none will worship him any more." I continued, "You know we do not make Christians by force, as you have also heard in the late proclamation of our Queen." Again they replied, "Sir, to make Christians is one thing, and to ease people of their burden is another thing: Juggernaut is to all of us a great burden!" "It is not our way

to pull down your gods: you must do it yourselves, and I trust that you will soon do it; that your temples will be forsaken, and that your idols will rot."'

"The report of the Mirzapore Mission speaks as follows—

"There can be no doubt that the influence of these varied labours upon the people is very considerable. Not that the people have arrived at such a state of earnest conviction that multitudes are ready to avow themselves Christians; but nevertheless they are continually becoming better acquainted with Christian truth, and with the errors of their own creeds, and therefore there is a strong reason to hope that they are likewise continually becoming more prepared for the renunciation of the one and the acceptance of the other. It is a general belief among themselves that they are all about to become Christians.'

"I think,' says Mr. Scott, of Futteghurb, 'that idolatry is fast losing its hold of the people. I almost think I can see a change from year to year. The people generally admit that their idols are nothing, and thousands of them confess that Christianity is good, and will soon prevail. Very few of the educated natives seem to take any interest in the matter.'

"The most noticeable indication,' says Mr. Fairbank, 'that Hinduism is waning, is, that gosains, and other religious mendicants, decrease yearly. Their trade will not support them here, and so they are gone to other parts of the country, or to other occupations. As soon as the limits of the districts where Christians live are passed, swarms of these beggars again appear.'

"More emphatic than that of any Missionary is the testimony of a native professor at Bombay, who, while anxious to defend the system of his fathers, feels compelled to say, 'Hinduism is sick unto death. I am fully persuaded that it must fall. Still, while life remains, let us minister to it as we best can.'"

Thus in Africa and in India, the two great seats of the Society's labours, the Lord has placed before us an open door: ought not a juncture so favourable to call forth all the energies of the church at home? They who had persevered so unflinchingly when all was dark, shall they not rise up with fresh enthusiasm to improve the prosperous moment, and so strive as that the labours of the past shall culminate in a glorious victory? Other men, in weariness and painfulness,

* Mullens' "Ten Years' Missionary Labour in India." Nisbet, 1868.

sowed the seed, and shall we refuse, now that the seed has sprung, to arise and reap in the harvest? They who preceded us in this work, and who toiled so indefatigably when they had so little in the aspect of the present to encourage them, how would they not rejoicingly hail the advent of a time like this, when so many difficulties, like the mountains which environ some fair country, and forbid access to it, have been overcome, and the land lies wide before us, that we may go forward and possess it?

But it is just at such a moment that the church at home pauses, and appears reluctant to pass on. The candidates for Missionary work do not increase in numbers, and they who do offer themselves are not more than enough to fill up the vacancies made by sickness and death in the force which is on the field. The pecuniary means placed at the disposal of the Society for the prosecution of the work do not increase, and Associations think they have done well if the contributions of the present year do not fall below those of the preceding one. How is this to be accounted for? The late Rev. William Jowett, in an address to Missionaries delivered by him in October 1848, introduced the following very solemn, because truthful observation—"There is a natural tendency in all things, even the best institutions, to degenerate; and it has often been noticed,

that in a period of thirty years the spirit of declension is apt to come over churches and congregations, which for a time did run well."

Is this indeed so? Has the old evangelical standard been lowered? Have sons declined from the principles of their fathers? and if Romaine and Newton, Venn and Scott, were to re-ascend their old pulpits, would they find the old truths unacceptable to the new congregations? The Church Missionary Society has not changed its principles. They are the same which they have ever been since the days of its foundation. It holds by evangelical truth, as taught in the Bible, and exhibited in the Articles of the Church of England. It selects men for her Missionaries who are resolved to teach a full Gospel, because she believes that none but such can be effective Missionaries. Its principle is "Spiritual men for spiritual work." Shall the Church Missionary Society, because of this, be the less valued? Nay, we will not think so. May the anniversary season of 1864 prove to be one of revival and refreshment; so that, if it be indeed true that the great Head of the church has had cause to say to any of us, "Nevertheless, I have somewhat against thee, because thou hast lost thy first love," such may remember from whence they have fallen, and repent and do their first works.

GEOGRAPHICAL RESEARCH THE PIONEER TO MISSIONARY ENTERPRISE.

THIS is a proposition so obvious, that to demonstrate it appears to be as unnecessary as to prove that light shining on a man's path makes it clear, and shows him in what direction his steps should tend. Nor should we think of using so trite a remark as the heading to a paper, but that this self-evident proposition opens the way to the consideration of a question with which this periodical is very intimately concerned.

And therefore, indisputable as our thesis is, yet, in order that we may the more readily use it as a foundation for a superstructure which we propose to raise upon it, it may be desirable to refer to some few of the many instances in which geographical research has proved to be the pioneer to Missionary enterprise.

In the year 1767 Captain Wallis, commander of H. M. S. "Dolphin," when crossing the comparatively untraversed waters of the Southern Pacific Ocean, discovered the splen-

did island of Tahiti, which has since occupied so prominent a place in the annals of Missionary enterprise. One or two years after, Cook reached its shores. His objects were purely scientific; yet, in prosecuting these, important geographical discoveries were made: "a new world was opened to the view of all Europe; for, beside New Holland and New Guinea, almost innumerable islands were found to exist, bestudding the bosom of the vast Pacific with their beauties."

Some twenty-eight years after, the London Missionary Society was formed, and its members began forthwith to agitate the question, "In what part of the world shall we commence our work of mercy?" The Rev. Dr. Haweis, in a memorial on the subject, delivered at Surrey Chapel, declared—"The field before us is immense! Oh that we could enter at a thousand gates—that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound! When so con-

siderable a part of the habitable globe on every side calls for our efforts, and, like the man of Macedonia, cries, 'Come over, and help us,' it is not a little difficult to decide at what part to begin." He then reviewed the different heathen countries which needed help, and to which attention might be advantageously directed, and, after "a comparison between their climates, means of support, government, language, and religion, concluded, that of all the dark places of the earth, the South-Sea Islands presented the fewest difficulties and the fairest prospects of success."

Recent discoveries had brought them prominently forward, and invested them with a special interest. "The mind of the late excellent Countess of Huntingdon was deeply affected by the account of the inhabitants of these interesting islands, and she was anxiously desirous that the Gospel, with all its attendant blessings, might be conveyed to them. Her dying charge to her chaplain, Dr. Haweis, was, never to lose sight of this object." Thus geographical research in this instance pioneered the way for Missionary enterprise. "While we respect," observes the late Rev. John Williams, "the enterprising spirit of the philosophers at whose instigation the voyages were undertaken, as well as admire the daring and adventurous energy and skill of those individuals by whom they were performed, we recognise the hand of One, who is wonderful in council and excellent in working; the movements of whose providence have ever been subservient to the triumphs of his Gospel; and who, by all this work of preparation, just at this particular time, was showing clearly to his people that it was his intention that those far-distant islanders should be visited by his Gospel; that there the interesting experiment of its power to ameliorate the condition of an ignorant, barbarous, and demoralized race should be tried."

Again, geographical researches in the direction of the Niger expedited the entrance of Missionary effort into the countries of Soudan. Park led the way, and, on his disappearance, Clapperton went in search of him, and Lander, Clapperton's servant, discovered, in 1830, the mouth of the Niger. Immediately expeditions commenced to explore the river, with the object of rendering this great water-route available for the introduction of Christianity and the extension of commerce. Mr. Macgregor Laird sent out his steamers as far as the confluence of the Quorra and the Tshadda, and these were followed, in 1841, by the Niger expedition,

having on board the Rev. J. F. Schön and the native catechist, Mr. S. Crowther, deputed by the Church Missionary Society to collect such information during the progress of the expedition as might enable the Committee to decide on the practicability and expediency of forming a Mission up the Niger. The information obtained on that occasion was of great value. Nor was any portion of it more important than the conviction forced upon the minds of all who survived the expedition, and which was thus expressed by Mr. Crowther, in a letter to the Committee, "that very little could be done by European Missionaries, except such as have, before ascending the river, become inured to the climate of Africa;" while collaterally with this was perceived the desirableness of employing African Missionaries. At Cape-Coast Castle Mr. Crowther's attention had been drawn to a monumental inscription in memory of the Rev. Philip Quaque, a native of the country, who, having received holy orders in 1765, and dying in 1816, had been employed on the coast upwards of fifty years as a Missionary from the Society for the Propagation of the Gospel, and as chaplain to the Cape-Coast Factory; and he adds, "When I saw this I could not but think how many African Missionaries, whose constitution is suited to the climate, might now be employed in this part of the Lord's vineyard."

That wish has now been, to a very great extent, realized, and the admission of the Rev. S. Crowther to the episcopate, and the presence of the ordaining power on the banks of the Niger, will, we trust, promote still further its realization.

Indeed, in this quarter of our world, geographical research is as yet considerably in advance of Missionary effort, and has long been calling upon its more tardy companion to accelerate its footsteps; for they aid each other. Geographical research opens the pathway through the jungle, and discovers some interesting sphere of action: Missionary effort, coming up, wins the hearts of some natives, establishes a home, and forms an advanced basis of operations; and from this, as a starting-point, geographical discovery, with its staff in its hand, goes forth to encounter new perils.

For instance, let our readers take up "Crowther's Journal of an Expedition up the Niger and Tshadda Rivers," undertaken by Macgregor Laird, Esq., in connexion with the British Government, in 1854.* That

* May be had at the Church Missionary House.

expedition penetrated up the Tahadda until it reached the advanced posts of the Phula power thrown out from Sokatu the centre, laying open in its progress to the eye of Europe many interesting regions not yet entered by Missionaries. But Missionary enterprise is hastening up, and that with the promise of great usefulness. It has reached as far as the Confluence, and is there engaged in the formation of a great centre and basis of operations for the regions in advance. We refer to our Volume for 1855, pp. 147—162, such of our readers as desire to refresh their remembrances of the Tshadda expedition.

The explorations made from the east coast of Africa compete in interest and importance with those which have so remarkably opened up the regions of the west; and there also, in connexion with the recent discoveries as to the great lake Nyanza and the sources of the Nile, we doubt not it will be found that geographical research has pioneered the way for Missionary effort.

Great was the delight of the intrepid traveller, Speke, when he first struck the Nile high up in the equatorial regions of Africa—“At last I stood on the brink of the Nile: most beautiful was the scene; nothing could surpass it. It was the very perfection of the kind of effect aimed at in a highly-kept park: with a magnificent stream from 600 to 700 yards wide, dotted with islets and rocks, the former occupied by fishermen’s huts, the latter by sterns and crocodiles basking in the sun,—flowing between high grassy banks, with rich trees and plantains in the background, where herds of the nsunnu and hartebest could be seen grazing, while the hippopotami were snorting in the water, and sorikan and guinea-fowl rising at our feet;” and still more intense was his gratification when Ripon Falls were reached, about twelve feet deep, and 400 to 500 feet broad, and the mysterious sources of the Nile were at length laid open to view, the river, with a roar of thunder, emerging from the parent lake, and hastening to enter upon that course of 2300 miles which at length would introduce it to the sea.

But to the mind whose great desire it is to see the stream of Gospel truth introduced into the vast ocean of humanity, that the waters may be cleansed, there is something in Captain Speke’s book more interesting than the sources of the Nile; his ethnographical discoveries, the new nations that he introduces to our notice—the Wanyamzei, or inhabitants of the Country of the Moon; the aristocratic Wahuma, of Galla extraction,

mingling with the Wazinza in Uzinza, the Wanyambo in Karague, the Waganda in Uganda, and the Wanyoro in Uuyoro. In the description given of their habits and customs, enough of evidence is afforded that these newly-discovered regions are among “the dark places of the earth which are full of the habitations of cruelty.” “I have now,” writes Captain Speke, “been for some time within the court precincts (Uganda), and have consequently had an opportunity of witnessing court customs. Among these, nearly every day since I have changed my residence, incredible as it may appear to be, I have seen one, two, or three of the wretched palace women led away to execution, tied by the hand, and dragged along by one of the body-guard, crying out, as she went to premature death, “Hai Minangé (O my Lord), Kbakka! (my King), Hai N’yawo! (my mother), at the top of her voice, in the intensest despair and lamentation; and yet there was not a soul who dared lift hand to save any of them.”

Certainly, where the traveller has gone before, the Missionary must needs desire to follow after, if indeed he has not been, as has been often the case, himself the explorer and discoverer. For if it be worth while, in order to solve a geographical problem, to exile oneself from home, to endure fatigues and privations, to imperil life, surely the Gospel of Christ may well claim at our hands at least equal sacrifices; and if the church be duly alive to her responsibilities, the grass will not have grown over the traveller’s pathway through the jungle before the Missionary follows in his step, intent on higher objects—the salvation of sinners, and the advancement of that kingdom which is “righteousness, and peace, and joy in the Holy Ghost.”

It is needless to pursue further this part of the subject. Other instances might be cited—Livingstone’s discoveries in connexion with the Zambesi and its tributaries, and the interest excited thereby issuing in Missionary enterprises, which, although at present under discouragement, will no doubt be followed up by more experienced, and eventually successful efforts; but we prefer to pass on to the next step of our subject.

If geographical research is to conduce to Missionary effort, people must be made acquainted with the results which have been obtained: especially must those results be introduced to the Missionary mind of the country. Individuals cannot be expected to feel interested in that of which they know little or nothing. If Christian men and

women in England knew more of the cruel reign of sin in distant and unevangelized lands, they would pity the state of those suffering millions, and put forth more prayer and effort for their deliverance. Subjects of this kind were largely dealt with at the commencement of Missionary effort, but latterly they have been comparatively withdrawn from observation. Little spots have been reclaimed from the wilderness; little gardens fenced in; Missionary efforts have proved so far successful; and they who have been engaged in this husbandry like to introduce their visitors to these oases in the desert, and, referring to what they were of old, show, by the comparison, how the wilderness and solitary place has become glad, and the desert rejoices, and blossoms as the rose. These specimens of Missionary effort serve to show how the Lord, according to his promise, has opened "rivers in high places, and fountains in the midst of the valleys;" how He has made "the wilderness a pool of water, and the dry land springs of water;" how He has planted in the wilderness the cedar, the shittah-tree, and the myrtle, and the oak-tree;" how He has "set in the desert the fir-tree, and the pine, and the box-tree together, that they may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Missionary Reports are disposed to dwell upon what has been done, and this is intelligible; because in this there is evidence that Christianity, when faithfully taught and ministered by the Spirit, has power to change the savage heart. But, after all, these results are very limited, and beyond the fence lies the repulsive desert; and there is danger lest the church occupy itself too much in the "orchards of pomegranates, with pleasant fruits," while beyond extend the parched regions where no well of life has as yet been opened. After all, our successes are designed by God to be the encouragements and stepping-stones to further efforts; and if we relax those efforts, and content ourselves with the little that has been done, our very successes will have proved a snare to us. Did the Hebrew husbandman of old content himself with the sheaf of the first-fruits, and forget the harvest which was yet untouched? When he waved it before the Lord, did he lay down his sickle, or did he not rather then gird himself for the great labour of which this was only the commencement?

And so with Missionary labour: we have had of results enough to encourage us to go to work, and no more. It is still early in

the day; the shades of evening have not fallen yet upon this harvest-field of a lost humanity; and we must up and be doing. Christians at home must be made to know how wretched, calamitously wretched, man is without the Gospel; they must be led to consider and be ashamed that, in the presence of so great misery, there has been so little effort. But the facts must be made tangible: the Lazarus that lies at our gate must be disrobed of the veil which modern fastidiousness would throw around him, that thus, where he is at our very doors, we may see how true it is that he is full of sores. Christians in England must be made to understand and feel that there are men, women, and children, of the same nature with themselves, the same yearnings, the same deep necessities, who are devoid of all those remedies, all those unspeakable alleviations, which Christian truth is so capable of affording; who are not only sad, but comfortless; degraded, but hopeless; ignorant, yet without an instructor; friendless, and yet not without a friend, if indeed they only knew of Him who is able and willing to befriend them; but they are debarred from that knowledge through the slow action of the church, which seems to think they can afford to wait, and appears to forget that time is passing, and that souls are perishing.

But the information afforded must be pointed and pithy, for in these busy days there are many earnest men who have not time to read much. Travellers publish their narratives, but the book is often voluminous: there are many hundred pages: throughout them there is much that is valuable, but it is in a dispersed state, what is pertinent and telling mixed up with many trivialities and minute points, which are not of such interest as to command attention. An earnest man, taking up a book of this kind when he has only a brief time to bestow upon it, and no more, finds himself lost in a mass of materials. If he had time he could glean out of it what he wants; but, as it is, he lays it down in hopelessness. Moreover, it often happens that when attention is directed, by the explorations of an enterprising traveller, to some new country, and some hitherto unknown or little known portion of the human family, an interest is excited, which lasts a certain brief period, and then subsides; and if, while it lasts, this interest cannot be moulded into some effort to reach and to relieve these new claimants to our sympathy, then, with the decline of interest, they pass out of view, and, being forgotten, are con-signed to as complete obscurity as though

they had never come within the sphere of geographical discovery.

It is for this reason, and with this object, that the articles in the pages of this periodical have so often assumed a geographical character and aspect. As travellers have searched out countries, this periodical has searched out their books. Analogous points have been brought together, condensation attempted, the leading points of many pages condensed into a few, in the hope that those who have time may be induced to go to the original publications and learn more, and that those who have not, might acquire, in a short time, so much information as to impress them with the fact, that there are outlying portions of humanity which claim an interest in our pity, and a remembrance in our prayers; and thus, by the blessing of God, be excited to solemn thought and consideration as to whether something cannot be done for their relief. Thus the countries, the homes, the habits of destitute portions of our race, have been searched out, imperfectly indeed; but still the object aimed at has been so to present them as that they should become to the reader, what in fact they are, a reality. Would that our pen had the quickness and power of the sun-pencil, that so we might photograph these distant scenes of destitution, where generations of men have lived and died, forgotten as completely as though they were not inhabitants of the same earth with ourselves. We think it due to our readers to offer to them this explanation. Geographical researches have been instituted in our pages, but it has been in the hope that they would pioneer the way to Missionary enterprise. We have described countries, but these have been only the subordinate features of the picture, and they have been used to put forth more prominently, and to give more effect to that which has ever been intended to be the leading figure—man. We have dissected countries, not for the sake of the inanimate peculiarities of those countries, but for the sake of man, the inhabitant.

We would desire to place our readers in the position of Paul, when "a vision appeared to him by night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." That was an earnest cry. It was the cry of a man who felt that he was in imminent peril, and had not an instant to lose; and who craved, with tears, prompt and energetic efforts on his behalf. And with us it is no vision: it is a stern reality. The wail of thousands is heard in our ears. It comes from the east, from the west, from the north, from the south. It

is the cry of men in need; shipwrecked, and the billows breaking over them; and they are being swept off one by one; and the cry is to England—England, the rich, the prosperous, the favoured—England, the great Gospel-centre of our world; and the help they crave we can give, if only indeed we be disposed to do so. We have the Gospel to send, and the means to send it; and if only their great need were felt by us, there would be many, who, casting aside their indifference, would haste to do for others what the Lord has done for us—"Seek and save that which is lost."

The "Church Missionary Intelligencer" has been thus engaged on a mission of philanthropy. Its field is the world. Wherever man is to be found it is under an obligation to explore, and to communicate the intelligence that it acquires. It is thus that we have written in humble connexion with a principle as wide and comprehensive as that humanity, which, in such numberless fragments and variety of details, is dispersed over the face of our earth; and that principle is the one which the Saviour himself enunciated—"Go ye into all the world, and preach the Gospel to every creature." The operations of the Church Missionary Society are extensive and varied; they have been remarkably owned and blessed of God; but they are not as wide as "all the world," and therefore, wide as the circle of its efforts undoubtedly is, the range of its sympathy must needs be wider still. Wherever it cannot give help, it will at least afford consideration, and commend to the assistance of others the sufferers whom its own limited resources will not permit it to assist; and thus its periodical, the "Church Missionary Intelligencer," after an humble fashion, has endeavoured to aid in discharge of this duty, and to excite sympathy on behalf of all who are suffering under the greatest of all privations to which man can be subjected, ignorance of the Gospel of Christ.

We have, therefore, often transferred our readers to countries which lie, not only beyond the circle of Church Missionary effort, but even beyond the range of all Missionary effort whatever.

And if we have thought ourselves justified in allowing such lands a place in our pages, and thus affording them an opportunity of putting in their claim to be remembered, still more is it obvious that those countries into which Missionary effort has been already introduced, or into which it is on the eve of entering, should be mapped out, and, as much as possible, investigated. When our Missionaries enter a country, it is necessary

that we should carefully acquaint ourselves with it, and that this knowledge should not be confined to the Committee, but diffused amongst the members at large, that thus the movement may be sustained by the united sympathy of the Society. Thus in March 1850, when applications were made from Bhagulpur, Delhi, Deyrah, Assam, Penang, the Punjab, and Sindh, that they might be included within the circle of the Society's operations, these localities were taken up for special consideration in our pages, and such information respecting them—geographical, ethnographical, and otherwise—as could be obtained, was afforded. Of these, four—Bhagulpur, Deyrah, the Punjab, and Sindh—were adopted by the Society, and the Missionary work has continued to be actively and successfully prosecuted. Assam, Sindh, and the Punjab had lengthened articles assigned to them, and were historically dealt with, the peculiarities of each country and climate, and the condition of its inhabitants, morally and physically, being carefully reviewed. Upon the same principle, in recent Numbers, the Central Provinces of India have been dealt with, a vast territory, in the midst of which we have one station, Jubbulpore, but where our work needs to be greatly expanded. And, still more recently, the long-neglected Bedouin tribes, just touched for the first time by our Missionary at Nazareth, have been brought forward into notice, and investigations instituted respecting them, which we have not yet concluded.

And there is yet much to be done in this direction. Our own India is, after all, but little known. Kingdoms, nations, dissimilar in language and other incidental circumstances, are all massed together, in the popular apprehension, as India. They require to be distinguished, classified, examined. It is only as this is done that British Christians can have any just view of the magnitude of the work which lies before them in connexion with the evangelization of India. The friends of the Church Missionary Society congratulate themselves that they have 151 ordained Missionaries in the Indian field, of which 35 are natives; but we forget that these efforts, however extensive, are as yet identified with ten only out of the eighteen languages of India, and that vast dependencies, such as Rajpootana and the Central Provinces, have each only three Missionaries of all denominations within their respective limits. Of these, Rajpootana still remains to be dwelt with in the pages of the "Intelligencer."

But it may be asked, and with great propriety, Have these researches of a geographi-

cal character ever borne any of the fruit which has been expected? have they ever elicited any new Missionary effort?

One such instance we think can be mentioned. In our volume for 1856, p. 166, will be found an article on Vancouver's Island, at that time untouched by Missionary effort. The opening paragraph of that brief article coincides so very remarkably with the remarks which have just been penned, that it may be appropriately introduced—

"Wherever man exists in isolation from Missionary effort, there our attention needs to be directed. Our Divine Master came to seek and save that which was lost. His example is for our imitation. There are neglected portions of the human race for whose evangelization no exertions have yet been initiated. While others are taken up, they appear to be strangely passed over, and are buried in obscurity and forgetfulness. Nor can this omission be always traced to their inaccessibility, or the existence of other extraordinary difficulties; for nations more remote, and presenting inferior facilities for communication, have been visited. The coasts of Labrador have been reached, the fiords of Greenland penetrated, by Missionary enterprise. The heats of the tropics, as well as the rigour of the arctic regions, have been endured, in the earnest desire to communicate that Gospel which alone can minister help, if the help to be afforded is to be commensurate with the necessities of man."

As one, therefore, of the remote and neglected corners, Vancouver's Island, not then known as bearing an important relation to the great gold-producing territory of British Columbia, was set forth prominently in our pages.

In the "Church Missionary Record" for March 1857, p. 88 of the yearly volume, appears the following entry—"Two Friends, for Vancouver's Island, 500*l*." That liberal donation was elicited by the article in the "Church Missionary Intelligencer." The "friends" read it, and were moved. It placed before them briefly, yet pointedly, the circumstances of that British dependency, and the spiritual destitution of the native race, and they laid down this sum as a foundation for the new Mission. Captain Prevost, who drew up the memorandum embodied in that article, was appointed, in the beginning of 1857, to the command of the "Satellite," about to proceed to the Pacific station, and, availing himself of the opportunity, offered a free passage to Vancouver's Island to any Missionary whom the Committee might be willing to send. Mr. Duncan was selected, and the Mission commenced,

and carried on with what results will be found by a reference to the "Church Missionary Intelligencer" for 1863, p. 195, &c.

In conclusion, we are of opinion that no Missionary Society will ever enlarge its home bases of operations except it brings to its aid, not only the results which have been attained, but the vast amount of spiritual destitution which prevails on every side, and

then summons the church to action by exhortations such as this—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works?"

EXPLORATORY EXPEDITION TO THE MENDE COUNTRY, SOUTH-EAST OF SIERRA LEONE, UNDERTAKEN WITH THE VIEW OF SEEKING A NEW SPHERE OF MISSIONARY LABOUR FOR THE AGENTS OF THE CHURCH MISSIONARY SOCIETY.

In presenting these notes of my last and most interesting tour amongst the heathen in Africa, I wish, first, to state what circumstances induced me to turn my attention toward the Mende country and people, in preference to the Timneh; what providential hindrances occurred to prevent my undertaking the trip when it would probably have proved of little service; and then the journal itself will show how the way was at last opened, every obstacle removed, my desire and purpose fulfilled in so happy and easy a way, that I could not help seeing and acknowledging the Lord's hand in directing and aiding the undertaking from first to last. In the latter part of 1862, whilst engaged in more particular efforts to instruct my people at Wilberforce, I was deeply impressed, not only with the great ignorance of the liberated portion of the congregation, but with my own inability to make myself understood in the simplest English words I could command. Language seemed to present an almost impenetrable barrier to any intelligent intercourse with them. I longed to communicate the saving truths of the Gospel, but the means were wanting. This circumstance made me wish to be master of their native tongue, and to be able to think as they thought, that I might convey the truth to their untutored mind in the most effectual manner. But to attempt this at Wilberforce was out of the question. I would have had to acquire not one, but many languages; my congregation was so mixed, and the attainment of even one would have cost more time and labour than the duties of the station, or my own health, would admit of. What was to be done? Under the circumstances, I did what I could, but my thoughts turned involuntarily to the heathen, and I wished I had begun my Missionary career amongst a people speaking a language which I had already acquired, and

could use with effect. These thoughts were working in my mind when I passed through Charlotte, in November 1862, on my way to join Mr. Hamilton in a tour through the Quiah country, and there I met Mr. Brooks, a Missionary of the American Mission, who was then stationed at Motappan, a hundred miles from Good Hope, at the mouth of the Sherbro river, and situate amongst the Mende people. His representations of the surrounding country and people, with the assurance he gave of the willingness everywhere manifested to receive Missionaries, impressed me much at the time, and induced me to promise him a visit as soon as I could find a favourable opportunity. The unsettled state of the Quiah country, combined with other unpleasant circumstances, prevented the proposed trip there, and I returned to Wilberforce with the determination of at once visiting the Mende country, in company with Mr. Hamilton, who also wished to go. The arrangements for this trip were, however, immediately overthrown by an attack of fever, which laid me low for nine days, and afterwards rendered it necessary for me to go to Bananas island for change of air. At the end of three weeks, another attempt to reach the Mende also failed, on account of Mr. Hamilton falling sick just as every arrangement had been made. Again the Lord seemed to say, "My time is not yet." This took place in the month of January, while the Quiah war was at its height. In the month of March 1862, I was ordered to Waterloo, and the more heavy duties of that station prevented my going far away. But by the recent termination of hostilities with the Timnehs an opportunity was afforded of at once visiting the Quiah, of which I availed myself. The experience of this tour led me to conclude that a Mission to the Timnehs was not likely to be acceptable just then, on account of the

bitter and vindictive feelings which the late war had aroused against our Government: the wide-spreading influence of the Mohammedan religion, too, seemed to present another obstacle in the way of success. Turning away my thoughts, therefore, from these to the Mende people, the following facts seemed a providential indication of the country to be chosen. The Kossus, or Mende race, had formerly been the weaker of the two, and were oppressed by the Timnehs. In the late war, however, these people had not only shown themselves friendly to our Government, but had proved too strong for their oppressors. They had fought their way down to the colony, and driven the Timnehs back, and it was understood they wished to open a direct communication with the colony, for the purposes of trade. They were, too, a heathen people: the Timnehs are chiefly Mohammedan. I was informed, by Mr. Davies and others, that in Mr. Frey's days the Waterloo congregation was almost entirely composed of Mende people; besides great numbers of their children had been instructed in the Mission schools. But what had become of them all now? It was generally supposed that many of them had returned to their own country, as they still clung to many of their country customs and mode of life. It seemed, therefore, not at all unlikely that in this way some account of the Gospel, however confused, might have reached the Mende people, and that I should find them anxious to have Christian teachers among them. I heard, quite accidentally, of Tecongo, from a constable whom I met while travelling in the Quiah country, and he urged me to visit it, offering, at the same time, to be my guide. In the month of January 1863 I again unexpectedly met this man, and made further inquiries concerning the present condition of the Mende people, and the best way to reach their country, reminding him, at the same time, of his former promise to take me to Tecongo. His answers to my questions again revived my desire to visit that interesting people before returning to England. Every arrangement was therefore made as soon as possible, and although I was unable to procure a companion, I was determined this time to go alone, rather than give up the undertaking altogether. Just about this time, too, a Missionary of the Methodist Missionary Society came to Waterloo, and, on hearing of my intention to go by sea, as the nearer way, kindly offered me the use of his boat for the occasion, which was a much larger one than my own, and further engaged to secure the requisite number of

hands at York to accompany me to Tecongo. By this unlooked-for kindness a considerable expense was saved, and accommodation secured which enabled me to travel with much less risk to my health and safety. The Lord was thus making my way plain and easy. The country, also, which formerly had been too unsettled for any one to travel securely, was now reported quiet, and thus another obstacle to the intended tour was removed. The Governor kindly gave the constable permission to accompany me, although, for certain reasons, I afterwards decided to leave him behind. The inland route was abandoned for want of sufficient time, as I had only three weeks at my disposal.

The long-wished-for period at length arrived, and, leaving Waterloo, I prepared to start for Freetown immediately after the arrival of the February mail from England. The following notes will present some idea of the trip, and its results—

Feb. 16, 1863: Bananas, nine o'clock A.M.—Every thing is on board, and all in good health and spirits for the expected sail to Bendoo. Took leave of Mr. and Mrs. Worboys, who were returning in my boat to York. Pulled out to sea, and then made sail, putting out our lines as before. The fair wind freshened, the Bananas gradually faded from view, and the Plantain Islands loomed through the haze in the distance. Passed a shoal of mackerel, and caught twelve in about ten minutes. The boatmen, having nothing to do, began to clean and salt the greater number, and made preparations for cooking the remainder. The fire was lighted on a basket filled with gravel, upon which were placed three large stones, to support the pot. This simple arrangement answered all the purpose of a kitchen range. The fresh fish and yams were quickly cooked, of which all partook with a keen sea appetite. The Plantains were reached by two o'clock. The group consists of three principal islands, the largest of which was formerly the stronghold of a chief named Coker, but the place is now without inhabitants, and in ruins. They lie very low, and are covered with rank African bush, with here and there a large cotton-tree towering to the skies. The captain pointed out the remains of a small fort which Coker had built for the better protection of his island home. He was, however, at last overpowered by superior numbers, and narrowly escaped himself, his town being reduced to ashes. This is the sad ending of all savage warfare. Those that are captured are either cruelly tortured and killed, or sold into foreign bondage: those that escape lose every thing.

Shinghi, one of the American Mission stations in the Sherbro country, at present occupied by Mr. Bulamer, looks well from the sea: we passed close by it. The estimated distance between the Bananas and Plantains is about fifty miles. In clear weather the high land of the Banana islands may be distinctly seen from the Plantains. We sailed rapidly on towards Sherbro river, in sight of land to leeward. In the evening entered the river, and towards midnight anchored off Bunt, having sailed 100 miles since morning.

Feb. 17—Got under weigh early this morning, and rowed past Bunt, a pretty-looking settlement on the left bank of the river, occupied by merchants and Sierra-Leone people. Good-Hope Station, the head-quarters of the American Mission, is the most important and attractive spot. Farther up the river you may see the Victoria Station, where the troops are quartered. Crossed over to Bendo about half-past seven A.M., and learnt, with regret, that Mr. Brookes had gone to Freetown. Mrs. Miles, the wife of a former agent of the Mission, however, received me most kindly. Here I rested, breakfasted, and obtained from Mrs. Miles not only much useful information, which proved of great service, but also supplies of cloth and rice, with a letter of introduction to Mr. Clafin, the Missionary then at Motappan, whither I was bound. I was told to beware of the war parties that would probably meet and endeavour to rob me, and it was added, by way of encouragement, that Mr. Clafin had lately been robbed of nearly every thing he had in his boat, on his way to Motappan. From a map which Mrs. Miles showed me, I took down the names of all the towns on each side of the river. Gbass, Barmoni, and Toma were mentioned as generally inhabited by bands of warriors that would most likely molest us; but Mrs. Miles advised me to be firm, and not yield to their exorbitant demands. She kindly gave me two Mende boys to act as guides and interpreters, for which I was most thankful. My crew are occupied bartering for provisions, and making sundry inquiries for their own information. Proceeded up the river at half-past nine P.M. Closed the day with prayer: the silent stillness of the night is broken by the music of our evening hymn of praise. How strange it sounded in a heathen land, praise rising up out of the darkness! Spread the awning, and lay down for the night, terribly tormented by mosquitos.

Feb. 18—Rose at daybreak, awakened the boatmen, and, after morning prayer, began to move slowly up the river. About mid-day came in sight of Barmoni, the second fenced

town of importance, beautifully placed on the right bank, facing quite a grove of magnificent cotton-trees on the other side, covered with a multitude of large storks and pelicans. The Barmoni people called to us to land, but we refused, and passed on, but almost immediately afterwards grounded on a bank, and had hard work to pull the boat through the sand. Had the men of the town pursued us in canoes, we could not have escaped. But they were mercifully restrained, though doubtless purposing to catch us on our return. Having got over the bank, the wind drove us rapidly on. Steering, however, began to get difficult, as the channel was continually changing from one side of the river to the other. I stood at the bow, acting as pilot, with an umbrella over my head. The banks here indicated a rise of at least twenty feet in the river during the rains. After passing through a deep curve, running in a westerly direction, the much-dreaded Toma came in sight. This fenced town was supposed to contain warriors peculiarly hostile. Under two sails, our boat shot past the town, and immediately men came running along the sand, making vehement signs to us to stop. This was not easy for us to do in such a strong wind, so, finding we did not obey, they manned a canoe, and pursued us. We now shortened sail, and awaited their coming, in the hope of easily satisfying their demands. The canoe came alongside, followed soon after by another. One of the men in this last canoe, who spoke English very well, brought a message from the chief, advising us to return, and promising protection. Our boat was now turned towards the crowd collected on the sands, and I shall not easily forget the scene that immediately followed. We were quickly surrounded by about thirty armed men, who came close to the boat, and the chief, a fierce and determined man, got inside, and sat down, declaring he would not move until we gave him what he asked for. The friendly chief of Toma, who spoke English well, mediated, and tried hard to pacify the warrior, but was for a long time unsuccessful. He demanded cloth, rum, and tobacco, and because it was refused, he purposed taking all we had. He eyed my box so hard, that, fearing it might suddenly be carried off, I got up and sat upon it, while the crowd pressed more eagerly round the boat. Matters began to look very dark, and my crew became uneasy. Far away in a strange land, surrounded by a savage people, they thought only of the probability of being made prisoners, and killed or sold, I remembered that God was our

refuge and strength, and lifted up my heart in prayer for deliverance. The warrior captain then made a final and more moderate demand, which I thought it prudent to grant, upon which he immediately quitted his seat, and we were once more free. Glad to escape, the men seize their oars, the boat swings round, the sails catch the wind, and Toma, with its war party, are speedily out of sight. As night closes, we anchor, cook, draw the awning, and, after commending ourselves to God in prayer, lie down for the night, taking the precaution to set a watch.

Feb. 20—Early prayers at six, and enjoyed a bath in the river, the water as warm as though heated by fire. Proceeded gently on, hoping to reach Motappan in a couple of hours. Hitherto we had been hindered only by sand-banks; now, however, rocks began to show themselves, and the distant roar of the rapids just above Motappan was distinctly heard. Bend after bend in the river brought us nearer and nearer, until the last turn was taken, and we were at last in sight of the haven of rest. I had never before seen any thing in Africa which reminded me so forcibly of home scenery as the beautiful prospect which now lay before me. In front were the foaming rapids, beyond which the river is not navigable, and on either side a small heathen town, half hidden amongst the tall trees and luxuriant underwood, women washing on the stones, dark-skinned children playing on the sand, with canoes crossing and re-crossing, all seen in the bright morning sun, completed a picture which told of ease and quietness, if not of true happiness. My eye lighted on the neat English-looking Mission house, the dwelling of a messenger of the Prince of Peace, and I rejoiced and gave thanks to God that the light of his blessed Gospel had shined so far. We came to anchor at Motappan, having been three days coming from Good Hope, or about 100 miles. I delivered my letter to Mr. Clafin, the Missionary of the station, who received me as a brother, and prepared to rest with him awhile. Their house is built chiefly of wood, small, but neat and compact. They live in great simplicity, and suffer much from the want of fresh provisions. Motappan has been their home for three years, and, during that period, Mr. Clafin tells me they have enjoyed pretty good health. They have three native children as boarders, the eldest, a lad of sixteen, very intelligent and tractable. He is chiefly occupied in studying English, translating, interpreting, and assisting Mrs. Clafin with domestic duties. The two younger, a boy and girl about nine years old, are bright

active children. Mrs. Clafin teaches these three, with a few other children of Sierra-Leone traders living in the village. This is all the school. Mr. Clafin, unlike his predecessors, has wisely turned his attention chiefly to the attainment of the Mende language, and has just printed a small Mende primer for the use of the children. The station is not considered a desirable one for Missionary operations. The village is very small, and inhabited chiefly by Sierra-Leone traders. It has no settled native population, and is too far from any towns of importance. At certain seasons of the year, however, it is visited by great numbers of chiefs and others on their way from the interior to the coast. At such times they invariably visit the Missionary, and he has an opportunity of speaking a few words of Christian truth. Motappan is healthy, well and prettily situated on the banks of the river, which rise to some considerable height on either side. Opposite is Mabungo, a small town, owned by a Mohamedan Mende chief of considerable influence in the surrounding country: he speaks English, and is favourable to Missions from worldly motives. Both these places are about thirty-five miles from Boompeh, and the same distance from Tecongo. I found that Mr. Clafin had just made an engagement to visit Tecongo with Mabungo, to conclude a peace between the Boompeh and Tecongo people, who had been at war about twenty years. Had I attempted to enter the country the previous year, I should most likely have been prevented. Now, however, the way was open, and Mr. Clafin was to be my companion. Was not this the hand of the Lord? Mr. Brooke, with another Missionary, had visited that part of the country about ten years before.

Feb. 22: Lord's-day—Took service for Mr. Clafin. The chapel very small, and in bad repair: congregation about twenty persons in all, one or two natives, and the rest Sierra-Leone traders, women, and children. At afternoon Sunday school only seven present. I took four, viz. Henry, Mrs. Clafin's boy, the two guides, and a stranger. Mr. Clafin had his two younger children and a stranger. There is only one service held in the chapel. In the morning Mr. Clafin usually goes to a small heathen town, close by, and preaches through an interpreter.

"*Feb. 23*—We are making preparations to start for Boompeh. I select three of the most able and willing of the boatmen, with John my servant, to carry one box, which contained every thing we wanted, and a bundle with bedding. Our party consisted

of thirteen persons in all, viz. Mr. Clafin and three attendants, myself and four, the chief Mabungo, his two female servants and little boy. We started after breakfast, in good spirits. I felt quite well and strong: Mr. Clafin was weak, but free from fever. We took a very winding road, leading through the bush in a northerly direction. All African bush roads are alike. They are no wider than sheep-paths, and enclosed on all sides by impenetrable jungle. At short distances you meet the trunks of large trees lying right across the path, which no one feels it his duty to remove, so you must either jump over them or go round; but more frequently there is no such option, as the thick bush admits of no bye-path. This continual jumping makes travelling very tiring. The shade afforded by the leaves, however, is one advantage, rendering the journey easy by day. Called at Tassanua for a minute in passing; proceeded on to Mafuge, where we rested, waiting for Mabungo and his party. This was a wretchedly cramped and crowded town, with a war-fence enclosing it. The people were gathered for a palaver as we entered. Gave a small present of cloth, and conversed with the headman of the town, lying lazily in a hammock, about the peace. He was glad to hear of the objects of our journey, and heartily wished us success. Walked five miles further to Mokpende. Our arrival there created quite a sensation. The noisy prime-minister came forward to meet us, and in a few moments we were followed to the bareh by a crowd of wondering women and children. The people brought mats and stools, and we rested for twenty minutes. During this time the ceremony of speaking was got over, the women occasionally clapping their hands, in token of approval or joy. They brought out a large elephant's trunk, which had been found in the bush, weighing about thirty pounds. We received a small donation of rice. The population of this town is about 200. Continued our journey through the bush, seeing nothing uncommon, but meeting small parties of travellers like ourselves. About five o'clock reached Mokoba, a town of some size and importance, very tired and hungry, having walked fifteen miles since breakfast. We were presented to the chief in the usual way: gave him a present of cloth and writing-paper, which was received and carefully examined, after which we were conducted to our quarters, a small native hut, with one room, containing no furniture of any kind, but two raised places at either side, covered with a country mat: these were our beds, and, though hard as the ground, I

never slept better; indeed, I was so tired and stiff that I could have rested on a couch of stones. They gave us a fowl and some rice, which we ate in the presence of a multitude of big and little children gaping with wonder. Our repast finished, we sent for the old chief, and conversed with him for nearly an hour. Mr. Clafin made him to understand the object of his journey, and then I told him mine. We were assured of his interest in our mission of peace. He said the Boompeh people were heartily tired of war, and would make peace if the Tecongo people would agree. When the old man had gone, we took a candle, and went out to witness a native dance in a distant part of the town. A man with a drum kept up a deafening din, and a circle of men, women, and children moved slowly round him, keeping time with their feet and hands, while every now and then one darted out of the circle, and ran towards the drummer, making grotesque grimaces and a few awkward steps. This was all the dance, and a more senseless performance I never beheld. Returned, and summoned the attendants for evening prayer; sang a hymn, read a portion of Scripture, and united in prayer for protection and a blessing on our journey.

Feb. 24—After a hot and fatiguing walk we have arrived at Boompeh. Thirsty and tired, we had to wait some considerable time before they would admit us. At length, however, the door was opened, and we entered within the walls. It was a large square town, enclosed by three walls, one within the other, composed of mud and logs of cork-wood. The entrances were very narrow and low: only one man could enter the town at a time. Inside, the houses are built almost touching one another, with here and there an open space, with a bareh in the centre. In the event of a fire nothing could survive, as the roofs of the houses touch one another. It not unfrequently happens that a war party will surround a town during the night, and fire it: thus all perish miserably. We were conducted to where the old chief waited to receive us. Our present was handed to him by his minister. The chief in most towns does not himself take a gift from the person presenting it. His minister receives and hands it to him. In the same manner his wishes and thanks are conveyed. We had walked since daylight a distance of twenty miles, in a north easterly direction, and were glad to be conducted to the quarters assigned us. Travellers are always considered as the king's guests, and are under his protection as soon as they have shaken his hand, which

salutation presupposes a gift, and they are treated according to the value of the gift. Our accommodations were not very comfortable; but the party was numerous, and we were prepared to receive any shelter thankfully. The people brought us eggs and vegetables, which they exchanged for needles and fish-hooks. Being very tired, we took some refreshment as soon as it could be prepared, and retired for the night. I was very much disturbed by the constant drumming, and by men who seemed to act as sentinels, crying out some watchword, and making strange noises through a hollow cane. The Mende people are worshippers of Purra, a devil who is supposed to possess great power for good or evil.

Feb. 25—To-day we rest at Boompeh being much too fatigued to proceed further. Had a long conversation with the chiefs, and received from them similar assurances of a welcome for Missionaries. They promised to give the necessary premises and protection. I inquired the distance to Sierra Leone, and learnt with surprise that it was by land a distance of four or five days. They were in the habit of carrying their goods to Freetown by that route, and were well acquainted with Waterloo. During the rains the Sierra-Leone mountains could be seen in the distance. Had I known this before, I might have made arrangements to return that way. The Boompeh headman professed to desire peace, and blamed the Tecongos as the originators of the war. I observed here the practice of painting the face, and sometimes the whole body, with clay of different colours. It gave them a singular and debased appearance. The women are occupied in spinning and cooking. They also clean the rice, which they do remarkably well. The men remain in the town during the day, and do nothing but sleep; and there are crowds of naked children of all ages. At first they were quite afraid of us, and ran away; but by degrees they made friends. While sitting in the hut in the morning, I heard the most disconsolate mourning—an old man weeping, as though without hope, for a child thought to be dying. It was a sad sight and sad sound, and made one think of the hope which the believer has by the resurrection of Jesus Christ from the dead. These have no such hope. The town, I should think, contains nearly 3000 inhabitants. It is built on the banks of a fine stream of water, which falls into the Boom, five or six miles further down.

Feb. 26—After breakfast we were called to a tedious palaver in the bareh. Speeches were

made by several of the headmen, and replied to by Mabungo, and Mr. Clafin, while I held my peace, not wishing to add to the multitude of words. They gave us a bushel of rice and a goat for soup, as they said. Then we assembled our party, and shook hands with the old chief, and many more besides, in their very peculiar way, which had cost me an effort to learn. A large party followed us to the gates, and we bade farewell to the Boompehs, who had treated us all the time with great hospitality. Travelled through a thick forest all day: not a creature could we see, though we continually came across the track of elephants and other large animals. Silence reigned around. We came to a spot where the hunters had left the remains of a small elephant, and I managed to secure one of the teeth. Towards evening we passed the ruins of former towns that had been destroyed by the Boompeh and Tecongo warriors. Passed from the forest, and entered upon ground covered with low bush, and shortly after reached Sogbañ, a small village five miles from Tecongo, and the same distance from Barahung. But, small as the place was, our coming made even more sensation than at any former town. We entered the bareh, preceded by Mabungo's drummer, and followed by nearly all the people of the place, shouting, laughing, and clapping their hands for joy. It was a remarkable and pleasing scene; but my pleasure was always checked by the reflection, that would make itself felt—"These people are perishing for lack of knowledge." Rested for a quarter of an hour, and then started again, passing over a rough farm road to Barahung, which could be plainly seen in the distance. Our party kept well together, and a little before sunset we arrived at the end of our journey, a distance of twenty-five miles. At the gate we were met by a Sierra-Leone trader, who introduced us to Cotsabu, the chief. He was a pitiable object, both blind and crippled in hands and feet. He was, however, we found, uncommonly intelligent, and a man of great influence in all that part of the country: his word was law. We were soon comfortably settled in a fine, large, airy building. A woman brought water for our feet from a stream close at hand. The water here is not so abundant as at Boompeh. John soon brought our dinner, and, after this refreshment, we spread our mats and country cloths, and lay down for the night.

Feb. 27—We were up at daybreak this morning, and, after taking some tea, set off for Tecongo, a distance of five miles. The road was good in some places, quite a sandy

soil. We arrived there before the sun got hot, and were at once received with the greatest attention. There was no chief of Tecongo, the late king having died; so we gave only a small present, and told them the big present was to be given at the gathering of the chiefs at Barahung. The chief's apartment was greatly crowded with many a curious face, whilst we sat resting, conversing, and breakfasting. In Tecongo there is a Mandingo Mohammedan, who is greatly feared, and exercises considerable influence over the people by means of Arabic charms. We walked through the town after breakfast, and saw two men weaving country cloth, but multitudes idle, and, as usual, crowds of children, of all ages, following close behind, and turning to run whenever we turned round, or even looked hard at them. Within the walls was the stump of an immense tree, with large, spreading roots, and between them pieces of broken plate, with offerings of rice, palm-oil, &c. It was a sad sight, and awakened many painful reflections. The population of Tecongo must exceed that of Boompeh; but the situation is not so desirable. There was some rising ground just behind the town, where Missionary premises might be built. The Tecongos were certainly more friendly than the Boompehs, and received us with less suspicion. They told me I might reach Waterloo overland in four or five days. Traders were continually going to Sierra Leone. The mountains can be seen afar off. On our return to Barahung we were detained until Monday morning, and, during the interval, had a long rest, and ample time and opportunity for conversation and observation. We witnessed the dance of the Purra devil—a man dressed in a leopard skin, with a singular head-dress, and accompanied by two boys, also dressed and painted with clay. The dancing was carried on in an open place within the town, for about two hours, accompanied by a din of savage music. The dust rose in clouds. The men and women stood round in a circle, clapping their hands, and joining in the monotonous song. This Purra dance was considered a sign of returning peace, and the rejoicing was great and general.

Feb. 28 was the great reception-day. All Tecongo's great men assembled to receive us and talk the palaver. It was a tedious business, and lasted half the day. We were compelled to listen to a long account of the war, from its very beginning, and Mr. Clafin was asked to write it. They laid the burden on the Boompehs, but expressed a desire to accept conditions of peace. It was arranged

that the two tribes should meet at a town mid-way between Boompeh and Tecongo, and swear according to the fashion of the country. Mr. Clafin thought it would probably be lasting. We were sorry we could not wait to witness the ceremony.

Feb. 29: Lord's-day—Mr. Clafin preached on the Law, and ended by pointing to Christianity. Henry translated the sermon. The majority were present. At the conclusion, he invited them to pray, and all knelt with him. The prayer was repeated in Mende, but the whole was such a novel proceeding to these poor heathen people that many were laughing, and others talking loudly, and repeating the name of Jesus, which they had never heard before. We spent the day quietly, but it was difficult to realize that it was the Sabbath-day, every thing around us was so thoroughly heathen. In the cool of the evening the people were again assembled, and I held a short service, commencing with singing. My sermon was a brief outline of the creation, illustrative of God's power and goodness, and finished by an account of the love of Christ in dying for our sins. I concluded with the benediction. We conversed with Cokabu in the evening, sitting in the moonlight. He pretended to be able to prevent me from raising my leg from the ground, and I allowed him to try. The failure was of course complete, and brought down upon him a shout of derision from the people round; but he quickly excused himself, as Africans always do, by saying it was because I was a white man. We afterwards saw some young girls sitting round a fire, strangely convulsed, said to be caused by a fish they hold in their hands. We had our doubts. Our family prayer at night was disturbed by crowds outside eager to see us.

Feb. 30—The journey home was resumed this morning at six o'clock, and steadily pursued until half-past six in the evening, walking a distance of twenty-eight miles. We washed, breakfasted, and rested at Hegema, and passed through six other small towns. We were everywhere received kindly, and treated most hospitably by the Mende people; and though glad once more to get back to Motappan, we felt that our tour had not been in vain. I ascertained from Mabungo that there are at least twelve large districts where the Mende language is spoken. Of these we had visited three during the week, walking in all about eighty miles. This will give some idea of the extent of the Mende country. I did not discover any spontaneous desire to receive Missionaries for the sake of their teaching, but a white man among them is

considered an omen for good, and they fully appreciate any pecuniary considerations. I believe Missionary operations might be begun with advantage among this interesting people at once, either at Boempoh or Tecongo, both of which are near enough to Waterloo to allow of a Missionary gradually settling. At all events I would recommend an overland tour, to find out if it be practicable, and some more towns of equal importance lying nearer the colony would be found. On Tuesday after-

noon I again commenced moving. We descended the river, meeting only one hostile party at Barmoni, but we managed to escape them by rowing hard. They pursued us in two canoes, but were obliged to turn back. It was an exciting race by bright moonlight, and, fortunately, in deep water. Early on the following Monday I reached Wilberforce, and found all well, thanks be to God. I, too, throughout the whole three weeks, was never in better health.

A. MENZIES.

EXTENSION OF THE EAST-AFRICA MISSION.

WE have stated, in a previous article, that the discoveries in East Africa in connexion with the Nyanza lake and the sources of the Nile, summon the Church Missionary Society to prepare itself for an advance into the interior. That such a conviction is abroad amongst the friends of the Society will appear from the following letter, addressed to the Parent Committee by the Rev. William Knight, late Secretary of the Parent Society, and now rector of High Ham, Somersetshire.

“I know that I only echo the wishes of many friends and supporters of the Church Missionary Society, in expressing the hope that the Committee may be led to take immediate steps for a wide and vigorous extension of their East-Africa Mission. My attention has been forcibly directed to the subject in connexion with Captain Spoke's recent expedition. Dr. Krapf, in the conclusion of the Preface to his *Ki-Suaheli* grammar (p. 18) says—‘May all at home and abroad, who have hitherto felt interested in the Church Missionary Society's Mission in East Africa, increase their Christian sympathy, prayer, and other assistance for the effectual prosecution of its operations, until a solid Mission-chain has united the east and west of this degraded continent; and may they rest assured that all other secondary objects—the discovery and civilization of the interior—will follow in the immediate train of Christianization, but of Christianization alone.’ These latter words, dated so far back as November 1, 1850, sound now almost strangely prophetic. Scientific Societies have been led up to the true solution of the problem of the source of the Nile by the labours and researches of the Missionaries of our old Mediterranean Mission. It used to be pleaded for that Mission, that if it had no other result, at least it had proved the doubtful success of Missions to fallen churches, and

had, by the Missionary interest it created in lands of scriptural and classical renown, buoyed up the Society in its earlier years, when as yet it had no Sierra Leone or Tinnelly to point to. But it has done far more than this. We need only to wait, in order to learn that prayerful labour is never lost. And now we have this vast opening into Equatorial Africa as the great practical outcome of those earlier undertakings. Jowett (the first Cambridge Graduate in the noble army of the Society's evangelists), and afterwards Hartley (from Oxford), prepared the way for Gobat's access to Egypt and Abyssinia; and Gobat's mantle fell on Krapf, who penetrated into Shoa, and came into contact with the heathen races still further in the interior. Even the “*Edinburgh Review*” (No. 241) cannot but concede the claims of our Missionaries, as pioneers of the recent discoveries, though attributing Krapf's settlement at Mombas to ‘religious caprice.’ How very far this is from being true, you well know. There never was plainer indication of providential guidance than in the successive steps which led our brethren there. Expelled from Shoa, that southern province of Abyssinia where the Doctor's deep sympathy had been awakened on behalf of the Gallas, to whose noble and winning character Captain Spoke concurs in bearing witness, Krapf sought how he might reach this dominant tribe of East Africa from another quarter, and, after careful inquiry, established himself under the succour of the Mohammedan Imam of Muscat, whose heart was so remarkably turned to favour him, at the Isle of Mombas, as the high land of the continent appeared to approximate thereabouts most nearly to the coast, desiring it to form the first link of that chain of Missions, of which he speaks, from Eastern Africa to West.

“This was in 1844, just twenty years ago. Those who have so long taken an interest in

Missionary labours have a vivid recollection of the zest with which they followed from month to month the narrative of Dr. Krapf's proceedings, which gave to the pages of the earlier numbers of the 'Church Missionary Intelligencer' more than the charm of a romance. And yet for twenty years has the cry, 'Come over, and help us,' been sounding from the Suaheli coast, and has hardly been heeded even now. Surely the Society owes a deep debt to East Africa, if only from gratitude for the lively interest which the Missionary explorers there created on its behalf, not only in England, but on the Continent also. You remember how the tidings reached the ears of the late Prince Consort, and how he favoured his Missionary countryman with a personal interview, and commissioned him to convey valuable presents to the Imam, as tokens of his special favour. Captain Speke has laid before the public the brief outline of a scheme for Christian Missions to Karagué and its neighbourhood, but his plan requires far more explanation and discussion before a decided opinion can be formed on it. And, moreover, though I have learnt from our Committee not to look coldly on any evangelistic scheme properly and prayerfully matured, it is impossible not to deprecate the formation of any new Societies, as being both wasteful and indiscreet. Moreover, the Church Missionary Society, under God, opened the country to the knowledge even of modern Europe, and has a right, if it can, to occupy it. And surely it *can* occupy it. The mean temperature of these regions is only 68°, six degrees less than that of the Singhalese highlands about Kandy, while that of the Yoruba country is 81° (Petermann). Captain Speke tells us that he traversed the whole distance on foot in woollen clothes. The elevation of the plateau makes it remarkably salubrious for the tropics, and the false notions of the extreme heat of this portion of intertropical Africa, dispelled by Captain Grant's valuable table of the climate of the countries bordering on the Lake Nyanza, deduced from a year's daily observations, are no less at variance with reality than many theories about the source of the Nile. The distance from Mombas and the northern shore of the Nyanza is much less than the distance from Calcutta to Peshawur. Our Missionaries have commenced translating 'God's word written' into the Kinika and Kisuaheli, and of the latter language, which (according to Speke) will carry a traveller to the Equator, we possess a careful grammar, by Krapf. The balance-sheets of past years show how cheap a Mission this may be; and whilst it will require men of education, tact, and knowledge

of life, to lead it, there will be ample scope for the employment of pious handicraftsmen, a class almost of necessity superseded in other fields. Six stations, with two or three men at each, resting on the basis of a sea-coast dépôt, such as Mombas, and under the auspices of the British Consul at Zanzibar, would carry the Gospel into the heart of the Karagué country.

"I hear of weekly Missionary prayer-meetings at Cambridge, where from forty to sixty members assemble. May the God of Missions lay this call on their heart, and Ethiopia—the literal Ethiopia of Herodotus and Ptolemy—shall soon stretch out her hands unto God."

Mr. Knight, in this letter to the Parent Committee, introduces a quotation from Dr. Krapf's preface to his Ki-Suaheli grammar, in which the idea of a Mission chain, uniting the east and west of Africa, is introduced.

In connexion with this, the following letter from Dr. Krapf, dated Kornthal, near Stuttgart, Nov. 18th, 1863, will be interesting, as showing that natives of West Africa are to be found located in the east of the continent towards the north-western frontier of Abyssinia; and thus—should the evangelistic efforts which it is proposed to commence amongst these emigrants take effect—through their instrumentality, the formation of intermediate stations between east and west may be facilitated.

"You will kindly excuse my writing you a few lines in reference to a subject with which, no doubt, you have already been acquainted. Our Missionaries stationed at Matamma, on the north-western frontier of Abyssinia, have become acquainted with emigrants from the principal nations of Western Africa. There are natives from Darfur, Wadai, Begermi, Bornu, Hausa, and other countries, who have left their homes and formed settlements on the banks of the noble river Atbara, which rises in Abyssinia, and empties itself into the Nile. They are chiefly pilgrims, who, having gone to Mecca, do not return to their respective countries, but prefer settling down on the Egyptian territory, near the Atbara, where they enjoy safety and security, and other advantages of which they are destitute at home. Our brethren were informed that at least 3000 persons were annually arriving at the vicinity of Matamma. I myself came in contact with many of the Tagrúris (this is the general name of the emigrants) in 1855, when I passed through Matamma, on my way to Sennar and Chartum.

Now this appears to me a very providential opening for the spread of the Gospel toward

Western Africa, and this precious opportunity should not be lost sight of by the Missionaries. Being the Secretary for the so-called Apostles' Road, between Jerusalem and Abyssinia, I have already instructed our brethren at Matamma to use every effort of coming in close contact with these emigrants, especially with the Hausa people, who have formed a considerable settlement on Mount Djedani, situated in the east of the river Atbara. As four Missionaries will shortly be occupying the station Matamma, I have proposed to our Committee to station one of them, either permanently or temporarily, at the Hausa, or any other settlement consisting of natives from Western Africa, with a view of preparing some natives who would be willing to disseminate Arabic Bibles westward, and thus pave the way for European Missionaries.

"As the Hausa language is that which is most extensively spoken by the Western nations, I wish that our brethren should study it, so as to be able to converse with these

emigrants by a better medium than the Arabic, which all of them seem to understand in a corrupted dialect.

"You would oblige the Pilgrim Mission very much if you would supply us with a few grammars, vocabularies, and with whatever else you have printed in this beautiful language. We must by all means avail ourselves of this astounding opening which is thus presented for the spread of the Gospel among the Mohammedan nations in Central West Africa. The Missionaries of the Apostles' Road will bear a heavy responsibility if they do not use their best endeavours to follow up this golden opportunity. As we shall have a station at Chartum, where the Austrian Consul has sold his house, &c., to the Pilgrim Mission, we have the inlet into the nations situated west, south, and east.

"The Lord is wonderfully preparing his advent by manifestations of love and mercy, as well as of judgments. The bridegroom appears to come soon; may we trim our lamps and have oil in our vessels!"

SIERRA-LEONE AUXILIARY CHURCH MISSIONARY SOCIETY.

THE Sierra-Leone Auxiliary Church Missionary Society held its *forty-seventh annual meeting* on the 30th of September last year, His Excellency the Governor presiding. The proceedings were opened by the singing of a hymn and prayer, which was offered by the Secretary, the Rev. James Quaker (native clergyman).

There were four Resolutions, and the speakers, who moved and seconded these Resolutions, were not exclusively members of the Church of England. Ministers of other denominations came forward to assist in holding up the standard of that Gospel which is the common heritage of all true Christians. Thus, with church ministers, European and native, we find associated a Wesleyan minister, one of the Countess of Huntingdon's connexion, and one of the United American Methodist connexion. It is a good omen when the saving truths of the Gospel are more powerful to unite, than minor differences to separate, and when good men can remember, that although, in matters of church form and government, they do not agree, yet that in all that is needful to the salvation of the soul of man they do agree; and it is a great stumbling-block to men of the world when they see those who acknowledge the same evangelical standard, in their relation towards each other, either coldly distant or acrimoniously contentious.

Of the Resolutions, the first referred to the Sierra-Leone church, now happily provided with its own native ministry, as an evidence of the blessing bestowed on the Missionary operations which had been so perseveringly carried on in that colony. The second referred to the obligations under which the native church was placed to act out that Missionary principle in which it had itself originated. The Bullom Shore, British Quiah, and Sherbro, the chief seats of the Sierra-Leone trade, were specially referred to as presenting at the present moment encouraging openings.

The third Resolution referred to the paucity of native agents of all denominations in the colony, viewed in comparison with the urgent demand for labourers in the Lord's vineyard, and the need there was in connexion with this want of sympathy and assistance from Christian families in the colony.

The Report read at the meeting is also forwarded to us. It is exceedingly gratifying to find how entirely, in its tone, it agrees with the article published in our last Number on the "Missionary field of the Sierra-Leone Church." It needed not to enlarge upon the duty of Missionary effort, as though our African brethren in Sierra Leone were not sensible of it; but we may be permitted to use the language of Peter—"I will not be negligent to put you always in remembrance of

these things, though ye know them, and be established in this present truth." How strongly the native church feels on this subject, and how resolved, with the help of God, freely to give as she has received, will appear from the document itself, which we introduce.

"The Committee have the satisfaction to state that the subscriptions, donations, and contributions to the Society, during the year just ended, have exceeded those of the past by the sum of 55*l.* 14*s.* 5*d.*: in fact, the present income is the highest amount that has ever been realized by this Auxiliary; but they would desire to view this not as a ground for boasting, or for any relaxation in effort, as if the work of Christian Missions were already complete, but as an incentive to still further zeal for the service of God in time to come. What proportion can the contributions of any individual, or of a whole nation, bear to the boundless obligations under which redeeming love has placed every one that is born of a woman?

"The richest gifts would appear but as the small dust of the balance, if they be only viewed in reference to what the Saviour has done for man.

"Encouraging openings are now presenting themselves everywhere for Missionary enterprise in this vast continent, and why may not the love and liberality of the church be found commensurate with the demands?

"Passing over the Yoruba and Niger Missions—which are not under the direction of this Association, though they be offshoots of this Mission, and consequently have a large share of claims upon our sympathy—your Committee would invite the earnest and prayerful attention of all true Christians in Sierra Leone to the spiritual destitution of the inhabitants of those portions of the Quiah and Sherbro countries which of late have been ceded to this Government.

"The very fact of those countries being now reckoned as a part of the jurisdiction of the Governor of Sierra Leone urges a claim upon you. As British Quiah and British Sherbro, they must be raised; the morally degraded state and condition of the people must be improved, and the Gospel implanted, as that alone which 'can illuminate all dark regions where superstition and idolatry hold their debasing sway, and fling the light of faith and hope around.'

"Many families in this city have become wealthy by the importation of produce from those countries, and the whole colony has subsisted on the fat of those lands. But

what in return has been given to them? Your Committee, thank God, are able to report that they have not been altogether neglected.

"Already have four Mission stations been formed by this Society alone (not to mention what our brethren the Wesleyans are doing), viz. one at the Sherbro, and three at the Quiah, besides that at the Bullom Shore resumed two years ago, after its abandonment by Mr. Nyländer in 1818, in consequence of the pernicious influence of the slave-trade. Of the Mission at the Bullom, Mr. Henry Boston, the catechist in charge, speaks in hopeful terms, especially in reference to the change for the better that is now taking place at Yongro, where he resides, in the observance of the Lord's-day by both natives and the Sierra-Leone traders.

"In the Sherbro, the Church Mission School, under Mr. John R. Mason, a native catechist, has already numbered thirty day scholars, mostly children of the natives; and the attendance at public worship on the Lord's-day averages from 100 to 150 natives and strangers.

"Of the Mission stations in British Quiah, viz. Ma Songo, Ma Dunkè, and Grassfields, Messrs. Reffele, Fyne, and Williams, the respective catechists, speak in encouraging terms, especially of Ma Dunkè. In those three stations temporary buildings have been put up for divine worship, which will be opened (D. V.) in January next, by the Rev. G. R. Caiger, the Superintendent. These are indeed small beginnings, but they are not to be despised, inasmuch as, from such beginnings in Sierra Leone, God has been graciously pleased to produce the wonderful effects that are now presented before you.

"The Committee have heard with much pleasure of the praiseworthy deeds that are now being done by the younger members of the church at Waterloo, in forming amongst themselves a Charity Society, by which clothing has been provided to enable the poor children at British Quiah to attend school. Their example, to the praise of the English lady in charge be it said, has been imitated by the girls and young ladies in connexion with the Female Institution at Kissy Road, who, the Committee have been informed, would be thankful for any piece of baft, or similar stuff, that our merchants and traders might feel disposed to give in lieu of money, for those heathen children. Young women of Freetown, go ye and do likewise! Missionary Societies have done enough for Sierra Leone, and the time is now come when she must take a lively interest in the welfare of others. If you ask for a specimen of the

divine power in this colony, the Committee would direct your attention not to the heights above nor to the depths beneath: they would not point out to you the chain of hills around, with Leicester Mountain and the towering Sugar Loaf in the rear, and remind you of the strength of that arm which 'could weigh those mountains in scales and the hills in a balance;' but would at once present before you the present advanced state of the colony, containing sixteen native ministers and pastors, 4000 communicants, and about 4500 scholars, the results of the labours of one single Society, the Church Missionary Society.

"And that you may be better able to see in its proper light the wonderful change which God has effected here, the Committee would remind you, by way of contrast, of a time when devils' houses met the eye of the beholder everywhere amongst the liberated Africans; when all specimens of gree-grees had the most implicit confidence of the people, and gross superstitions tyrannized over their minds;—it is shameful to observe that there are many professed Christians here who are still clinging to the gree-gree pot and country fashions;—moreover a time when the colonists had no desire for improvement, 'being greatly prejudiced against one another, and living in a state of continual hostility; when some lived in woods, apart from society, others subsisted by theft and plunder, and not a few of them preferred any kind of refuse meat to the rations which were served out to them by order of the Government.' Surely the establishment of an indigenous ministry in the midst of a race of men once so debased in their social and spiritual condition, is a sight that Wilberforce, Henry Thornton, Clarkson, Granville Sharp, and Buxton—great friends of Africa—would fain have lived to see.

"But it is the earnest wish of the Parent Society that the native church in Sierra Leone, the first self-supporting church established in connexion with the Society, should prove its vitality by 'branching out;' that, possessing the power of self-action, being 'self-ministering,' and 'self-supporting,' it might also become, under God, a 'self-propagating' church, diffusing the genuine and ameliorating influence of Christianity amongst the dense masses of heathen tribes around, in the midst of which she is placed as a light that shineth in darkness. Hence, whilst your Committee thank God for the success which has already been obtained in the colony, they cannot but point out the 'need of more strenuous exertions, of larger

sacrifices, and, above all, of more prayer to God' for the due supply, on the part of the Christian public, of men and means for the 'regions beyond.'

"The consolidation of the native church in the colony, and the propagation of the Gospel in heathen lands, demand of you the support of the educational establishments."

"The Female Institution, at Kissy Road, contains at present only forty-five scholars, and most of them are daily pupils. The income is consequently small, being about 160*l.*, and cannot support the Institution.

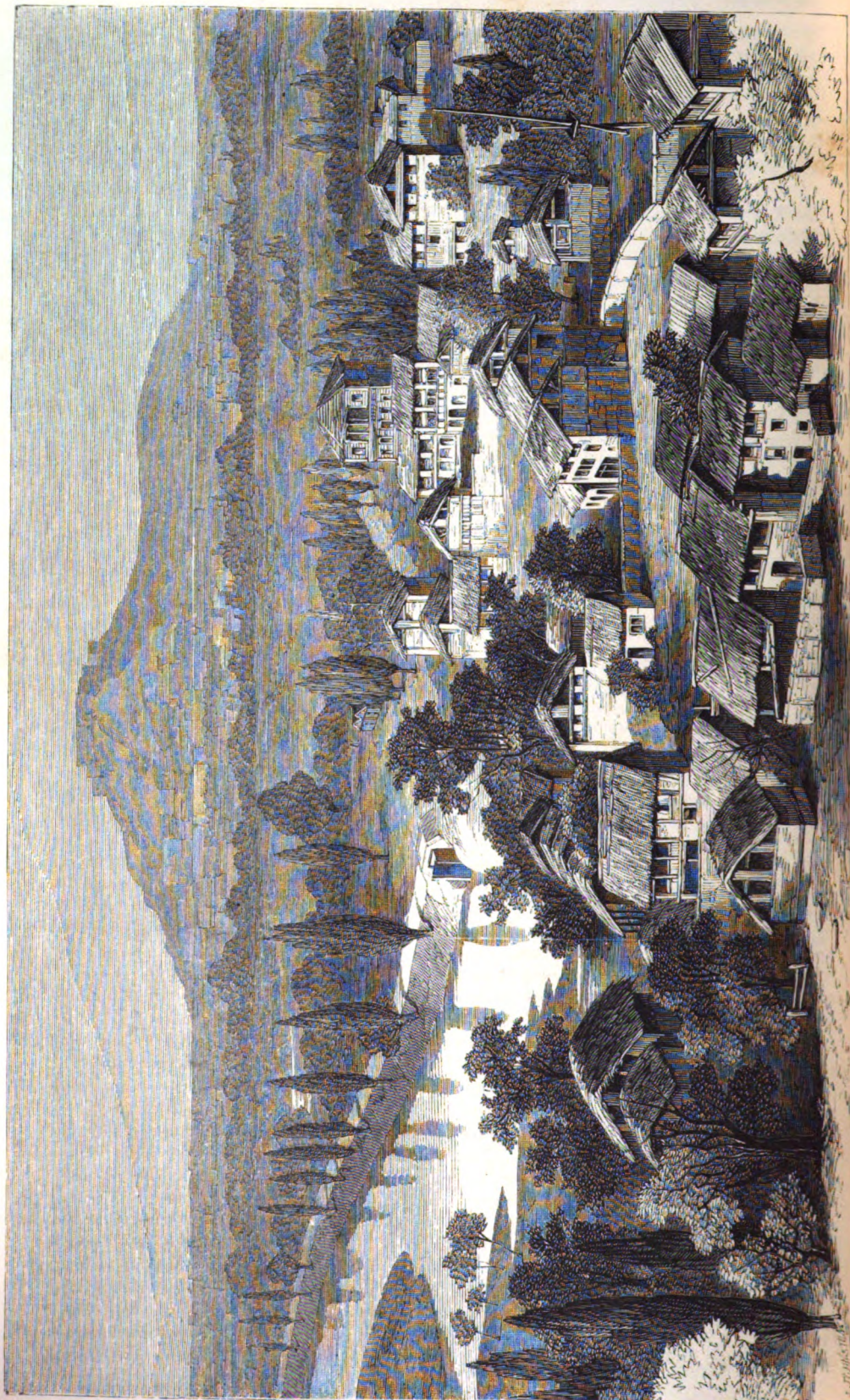
"The Committee need not inform you how highly necessary it is that the education of your daughters be one of the first objects of your attention, as it is a well-known fact that no community will ever rise wherein the mothers are left without education and in ignorance. Certainly, ignorant girls could never become helps 'meet' for the native evangelists, whose lips, as the ministers of God, 'should keep knowledge.'

"Again, the Parent Committee are about to re-open the Missionary College at Fourah Bay, which has long been kept in abeyance for want of a suitable Principal, and they want men.

"Spiritual agents alone can rightly perform spiritual duties. The men wanted are men of God, truly converted in heart and holy in life—men of one idea, one aim, and one object, like the great apostle of the Gentiles, "counting all things but loss for the excellency of the knowledge of Christ," determined "not to know any thing save Jesus and Him crucified."

"It is not the 'Missionary boys' only that must become Missionaries. Those, too, whose schooling has been paid for by their parents, should offer themselves: Christians in Sierra Leone should dedicate their sons and daughters to the work of God as those in Britain and Germany have done. It is high time that the eyes of our young men be opened to see that the Missionary work is an honourable occupation. Has the Cross no attraction?

"There is no neutral position—to use the sentiment of Lord Shaftesbury—in the church of Christ. Every one must either believe or disbelieve. If any one disbelieves, he is an infidel, and can have nothing to do with Missionary operations; but all who believe in the truths of the Gospel are bound, by every consideration of heaven or of earth, with all the powers of their mind and body, to labour, in a legitimate way, that 'the word of the Lord may have free course and be glorified,' not only here, in Africa but throughout this habitable globe."



ATTACK ON ABBEOKUTA, AND DEFEAT OF THE DAHOMIAN ARMY.

VERY unexpectedly, the tidings have reached us of an attack, by the Dahomians, on the city of Abbeokuta, and of their complete discomfiture.

The particulars will be found in the following extracts from the Abbeokuta newspaper, the "Iwe Irohin" of March 22—

"We have had, as it is the custom, various rumours of the Dahomians, and happily those rumours were so far believed as to render the chiefs watchful: they made all needful preparations: the walls were repaired and raised, and the ditches cleaned out; a new wall was erected on the river-side to avoid the necessity of guarding so long a line on the opposite side of the river; stores of shot and gunpowder were laid in; and the people commanded to bring in all their farm produce, especially on the route likely to be taken by the Dahomian army. From time to time reports were brought of the approach of the enemy, of which various opinions were entertained. It was generally believed they were not far off, on some expedition, but doubts were entertained whether they intended to attack Abbeokuta. Many thought they would be wise enough to avoid a second defeat. On Sunday the town-crier was sent to warn the inhabitants, information having been received of a reliable character. Watch had been kept for some days before, the Bashorun himself having taken up his residence close to the wall. On Tuesday morning, March 15, the report of the gun at Aro gate, several times fired, alarmed the people, and information was speedily circulated that the Dahomians were in sight at Aro. At about seven o'clock at once was heard such a discharge of muskets as Abbeokuta never before heard. The morning mist prevented objects being seen at any great distance: our glasses were useless at Ake for some time. On every side groups of men were seen hastening to the wall at the point attacked: there was no backwardness, no need of any effort to call men to go: our difficulty was to keep any one at home. Servants cleared off without asking permission, or once thinking it necessary. The Rev. A. Maser, at the first alarm, assembled the women in the schoolroom for prayer: after this, another meeting was held by the women themselves in the same place. The fight had been going on some time when a wounded man passed; a short time after another: he was in a state of great excitement, but giving the welcome news that the enemy had been beaten back from the wall. A short

time after, another came, with his eyes injured with gunpowder; then another, with a shot in his shoulder; then another, borne on a litter, with a shot in his thigh. Dr. Harrison, assisted by Mr. Maser, attended the wounded that wanted help. After the mist had cleared away we were able to see something of the battle-field: the Egbas were then scattered over the open ground in front of their wall: the firing had become comparatively little, and appeared to be going on in the hollow and broken ground towards Aro. The number of Egbas on the field and behind the wall was at least three times more numerous than when the Dahomians came in 1851: they appeared to be pressing on their enemy, but the want of uniform dress rendered it almost impossible to distinguish them from the Dahomians at our distance, except by the direction in which they were looking and firing. Our first sight of the battle, however, imperfect as it was, convinced us that the Dahomians were retiring from the field. Our next information was that the Dahomians were in full retreat. On looking on the ground through a glass, we saw the retreating army far up the hill towards Ibara, their place of encampment last year: they raised such a cloud of dust as covered them from our view, but the dust showed their position. One division was far in advance: they were unopposed, having got the start of the Egbas. The second division kept firing on their pursuers when too much pressed: the reports of their guns could not be heard, but the smoke of their fire could be seen in the cloud of dust they raised. The division first in retreat was supposed to have the king in their midst. As the Egbas pursued, prisoners fell into their hands, and many wounded in the previous fight dropped by the way. Many refused to surrender, and were killed. The Dahomians were not permitted to rest, but they made a stand at various places, and drove back their pursuers, to be driven back again by fresh bodies of the Egbas, or cut off by some that had got round them by other roads. The various paths leading to the retreating Dahomians we saw crowded by Egbas.

"At Ibara the Dahomians sought to make a stand, but could not, and many sought safety under cover of the thick bush there. They were greatly distressed for water, all the water-courses being dried up: the dust and heat of a midday sun, with a forced retreat, soon disorganized them, and they

were no longer met in very large bodies. Beyond Ibara they gave up one of their brass field-pieces; a little beyond, they left the other. At Owivi (a small stream) they eagerly sought for water, but this was dry also. Here they again attempted to make a stand, and a great many were slain and many caught. By nightfall some Egbas were at Jiga, a place beyond Ishagga, a large number of Dahomians having been scattered and left behind them in their eager pursuit. Here a native Christian received a shot wound in his head in the twilight. His companion stayed by him during the night, and obtained assistance the next day, by which means the wounded man was brought home. Ishagga is regarded as fifteen miles from Abbeokuta, and Jiga three or four beyond it: thus the Dahomians were defeated, and driven nineteen or twenty miles by nightfall. The pursuit was continued until they reached the river Yewa.

“The number of captives no one can tell, brought in as they were at various gates, at all times of the day and night; and many were not brought into the town, but conveyed to their farm villages. Up to two o'clock P.M. of Tuesday, the 15th, upwards of 200 were counted to have passed at the Aro gate, from which time we have no data. This we know, that the captives were brought in after two o'clock much faster than before, and the next day at an increasing rate. The number of slain in the moat, where the attack was made, was not less than seventy. They were not scattered, but lay together in two places: four or five only were seen apart. Some counted them, and made them to be seventy-five. Together with those on the plain, within reach of the musket-shots from the wall, and three or four within the wall, there were 130 bodies of men and women, all Dahomians. Their attack was made in three divisions—the lines of dead show this—one at Aro gate and two at the left. The centre attack appears to have been the severest, for there were fifty dead bodies in the moat and twenty-two in a line off from it. The distance at which dead bodies lay from the wall showed how far off the Egba guns took effect—not nearly so far as it might have been had they a better notion of loading their guns: they used many small iron shot in one charge. The brass gun at the Aro gate, from being badly placed, was dismounted from its own recoil just after the fight commenced: it was replaced, but then the Egbas were in the open in front, and it was thought not prudent to fire over their heads, as they are not accustomed to it. The num-

ber of persons who lodged themselves in the moat, at the first attack, with the view of taking the wall by surprise, caused those inside much trouble; for those inside could not look over the wall to fire down upon them, as the Dahomian shot, passing over the wall, made it too dangerous. The Egbas were bathed in perspiration from exertion and anxiety. One who reached the spot, just after the battle commenced, described the scene to me. They were soon relieved, however, by the multitudes that rushed to the point attacked. No Dahomian reached the moat after the first attack: they made several attempts without success. They were soon outflanked, which made it necessary for them to retire. Their plan is to spring on their enemy like a wild beast, but, on being foiled in this, they have but little power. These attacks were intended to be a surprise. They fought less well in this battle than in that of 1851: the comparatively few slain before the wall shows it. Then they fought from twelve o'clock till night, and were then driven but a mile from the wall; they reached Ishagga under cover of the night, having first rested at Aro, and fought a second battle with the Egbas there. Now they fought their battle, and were pursued far beyond Ishagga before nightfall. The Bashorun led a large party in the pursuit. The battle-field in 1851 was much more extensive than now: then we supposed that the extreme points of their attack were a mile apart; now it occupied a space that one can walk over in two or three minutes, marked by the dead on the field; then they attacked on both sides of the river; now on this side only, they having crossed it at Aro. The effect produced on the inhabitants in 1851 and now was very different: then ten thousand persons ran away; they passed our house in one unbroken stream of people passing out towards Oshielle; now none whatever did so: then our compound was occupied, crowded by frightened women; now we were left with scarcely any one but children: then the white men were suspected to be in league with the Dahomians, and so now: then they, after the fight, ascribed much of their success to the white people, and now the white people have the like praise. In the afternoon of Tuesday, as we passed through the streets, people everywhere ascribed praise to God for their deliverance and the whole people. The chiefs sent their messengers to thank us, stating that our fidelity to them, and the falsehood of those who had maligned us, had been clearly shown. Three brass guns on carriages were taken, apparently six pounds:

one was burst at the muzzle, another has the part through which the touch-hole passed taken out: the one I saw was of Spanish make. The number of killed and wounded is nothing to be compared to those in 1851: then cries of mourning for the dead were heard in every direction.

"The Dahomians have no cause whatever to make war upon the Egbas: it is done to satisfy their thirst for human blood, and to obtain wealth by the sale of captives. They are far lower in the scale of humanity than their neighbours, for although all will wage war and make captives, these alone do so to obtain human victims to sacrifice to their gods, and these alone train armed women as soldiers. Before the attack on Tuesday, spirits were served out to them: some say they were half intoxicated. They were sorely distressed for food: hard beans and the palm-nut were found on some. Some of the prisoners say they had nothing but a little cassada for twenty-four hours before the battle. These things will account for their speedy defeat, and immense loss in the flight. "God is the Lord," the heathen have repeatedly said since the battle, and it is to Him all praise is due; He has confounded the devices of the proud and cruel man who sought our destruction. He destroyed Ishagga and other towns first, that he thought would see and reveal his approach, and so he had to pass through a deserted country, and his army came to the attack weakened by the want of food. One came in on the night of Tuesday, and surrendered himself to a Christian, who was resting on his mat at Ishagga, and begged a little water, and then food. To our God be all praise for the deliverance wrought out for us. The Bashorun and chiefs of Abbeokuta are to be much commended for their watchfulness and good management for the preservation of their town."

Another account gives the following version—

"It was on the 15th inst., when, before six o'clock in the morning, the cannon at Aro gate fired a signal, informing the inhabitants of Abbeokuta of the approach of the Dahomian army. The weather was dull and foggy, but the enemy could be seen at Aro, taking refreshment before commencing their horrible work. Two more signals, in quick succession, told the excited population that the enemy was rapidly approaching. Thousands of warriors were ready at the walls to give the Dahomians a warm reception, whilst thousands more ran to the walls to have their share in the defeat of the enemy. Every preparation had been made for the defence of the town.

The Bashorun (commander in-chief) had, during the last few weeks, sent out his spies, who found out the encampment of the enemy: a runaway told him also that the Dahomians would surely attack Abbeokuta, but it was disbelieved by many. He had provided each township with plenty of ammunition, of which there was no lack, although no powder was allowed to be exported from Lagos for many months past. The enemy had two field-pieces, which were placed in position, and began to play, but only one ball reached the town wall, without doing any injury. A column of about 3000 advancing to within about fifty yards, suddenly displayed their flags, extended their lines, and advanced rapidly towards the wall. The wall being high, the enemy could not see the defenders of Abbeokuta behind it, and they felt almost sure the town would be in a short time in their possession. No sooner had they approached the trench within a few yards, than the Egbas poured suddenly such a tremendous volley from thousands of muskets into the close lines of the enemy, that the progress of the latter was at once arrested. It was nearly seven o'clock when the battle commenced. The attacking column numbered many Amazons, who fought most desperately. A sharp fire was kept up on both sides for nearly an hour. In two places the enemy toiled to scale the walls with a determination which would have done credit to the best of European troops. Some of the Amazons climbed up, but as soon as they reached the top of the wall with their hands, the Egbas dragged them over, and killed them instantly. One of these ferocious women had already had one of her hands cut off in endeavouring to get over the wall, when she discharged her musket with the other hand, and killed an Egba; but at the same moment she received a severe cut with the sword, so that she fell back into the trench. Only three or four townships—Ijeun, Kemta, Itoku, and Oba—were engaged in the battle; the others kept to their posts, as it had been reported that the enemy would attack three different places. This fierce struggle lasted about an hour, when the enemy retired a short distance, being unable to stand the fire of the Egbas any longer. Already seventy Dahomians lay in the trench, and as many on the battle-field before it. The wounded were numerous, and were removed by the enemy, but many of them afterwards died. The work of destruction among the Dahomians during this hour was frightful, while the Egbas had only two or three dead, and about a dozen wounded. The battle was by this time

pretty well decided, and Abbeokuta saved. As soon as the enemy retired from the walls, the Egbas rushed out and renewed the battle in the open field. The Egbas fought nobly : they knew what they were fighting for. All depended on this day. If defeated, they have no friends near : they fought for their homes, their wives and children, their country, their liberty, and their lives. For many years past the Dahomians had carried destruction and slaughter into the Egba territory, and they came now to make an end to the Egba tribe. The Egbas were exasperated, and each wanted to do his duty on this day. The men fought in good order though they had only a few leaders : the women were singing and dancing, being sure of victory. They carried plenty of water and agidis to the camp to refresh the fighting men : many of them armed themselves with swords, and kept near the walls in case their assistance should be required.

"A sharp fire was kept up for about two hours near Aro, the enemy gradually retreating, and leaving great numbers of dead behind them. They retired towards Ibara, which town they had destroyed last year : there they were attacked in the flank by another party of Egbas, and lost many of their carriers, one of their cannon, and several hundreds of muskets, many of which were quite new. Some miles beyond Ibara they had their encampment, which was evacuated : here the pursuing Egbas captured the king's horse, and many other things belonging to him. Great numbers of prisoners, men and women, were taken all along the road ; and in this encampment the second cannon was captured. Beyond Ishagga, a town which they destroyed two years ago, (also on the 15th of March,) the Dahomians stood once more to check the Egbas in pursuing them. A severe encounter took place, in which several Egbas were killed and wounded, but the Dahomians had heavier losses, and were driven from the field, the Egbas still pursuing them closely, killing and catching many of them. It appears that the Dahomians had never before experienced such a total defeat. It is difficult to give the exact number of dead and of prisoners. From Abbeokuta to Ishagga, a distance of about fifteen miles, above 1000 dead were counted, whilst beyond that it is said that the number of dead was still greater. The prisoners cannot be fewer than 1000 or 1200, some say above 2000.

"The Dahomians were probably above 10,000, but one captive states that their number was 16,000. Thus the Lord has

frustrated the diabolical plan of the Dahomians to capture Abbeokuta, and many of the heathen recognise the hand of God in this complete defeat of their enemies. The people rejoice greatly, and congratulate each other on their escape. The Lord God of Hosts said, "Hitherto shalt thou come, but no further ; and here shall thy proud waves be stayed."

The same paper, at a somewhat later date, gives some further particulars—

"The day before the attack the Dahomians were encamped at the Owivi, some twelve miles off, between Ibara and Ishagga. During the night they marched from thence to Aro by moonlight. They were first seen in the morning by one of the Christians, who had gone to bathe in the river Ogun. As the Dahomians advanced, their courage was rather damped by hearing the women singing, and seeing the young men throwing their muskets in the air, to catch them again, without any signs of fearing their attack. The ascent of the wall from the ditch is difficult without any incumbrance. Under the wall, in several places, the Egbas had made little tunnels, through which they themselves could easily creep, either to retire from or to pursue the enemy, but through which no enemy would dare creep, with the certainty of having his neck cut directly it was exposed on the other side. The iron store of the West-African Company lies at a short distance from the wall, behind the place where the cannon was mounted: this store was pierced through both sides by shots from the Dahomians. The Dahomians retreated, or rather fled, quickly. It could scarcely have been two o'clock when the main body of them passed Ishagga, for many of those who pursued them as far as Ishagga were back the same night, some of them by six o'clock, and the distance is fifteen or sixteen miles. The Dahomians were fighting at Aro till ten. Four hours for an army of 10,000 men to flee fifteen miles is very little anywhere, and especially so along African paths, which only admit one at a time : many must have gone on the sides of the path, at a considerable risk of hurting their feet. It is no wonder that many of the Dahomians were unable to keep up, and were killed, taken captive, and even left behind in the pursuit. Many of the Dahomians must have walked more than thirty miles during the twenty-four hours, and this in addition to the fighting at Abbeokuta. Many of the prisoners say that they had very little food left. The food chiefly found upon them was roasted palm-nuts and a small bean : others had cassada meal, parched rice, and

onions. Though the only four Dahomians who entered the town were women, the great proportion, both of killed and captives, are men. In the afternoon of Tuesday, the Bashorun started with a party prepared for pursuit: he himself returned the next day, but the party, under the leadership of a son of the late chief Anaba, pursued them as far as the river Yewa. This is a narrow, but deep river, and the Dahomians had made a wooden bridge over it on their advance. At the Yewa they found a number of Dahomians, said to be 400 or 500, quite exhausted: as they could not be brought back, they were all killed. This party of Egbas returned to Abbeokuta on Friday. There is some discussion as to the composition of the medicine served out to the Dahomians before the attack, some of the captives insisting that it was medicine, and not spirits: it is not improbable that it was a mixture of rum and gunpowder, which is esteemed of great virtue for producing fighting qualities.

“The condition of the Dahomian kingdom seems to be utterly rotten. The shedding of innocent blood, as the Dahomians do in their human sacrifices, must always be a source of weakness to a kingdom; and we are not surprised to hear the accounts of the deserted condition of the country, and the smallness even of the chief town, Abomey. Notwithstanding the desolation they have made, it does not seem that they can collect more than 10,000 or 12,000 fighting-men for an expedition like this, and of these scarcely one-half are true Dahomians, and some are forced to come against their will. To any objection the answer was easy, ‘Then we must kill you at once.’ Of four prisoners in one house, only one was a true Dahomian: one was from Refurefu, a town on this route destroyed many years ago by Dahomey; another was from Majan, the country they attacked unsuccessfully last year; and the fourth was the Egba, Joseph Madarikan, a captive taken from the Dahomians, an account of whom we now give.

“This captive, taken by the Egbas from the Dahomians, by the name of Joseph Madarikan, is one of the late Ogubonna’s boys. He was sent by Messrs. Townsend and Crowther to Sierra Leone, to learn carpentry. He stayed there for several years, during which time he was baptized by the Rev. T. Peyton. Afterwards, he returned to Abbeokuta, where he worked as carpenter for several years; but fearing he might be made a slave of by his relatives after Ogubonna’s death, he ran to the coast. In Ado he was caught, and sold to Porto Novo, and thence to Whydah

(Creve), where the Evogan caught him. He stayed there for several years, during which time a Wesleyan Missionary, who had come on a visit to Mr. Bernasko, asked the Evogan to let him be redeemed; but he refused, and sent him to Abomey, to King Gezo. The King of Dahomey employed him as a labourer about his premises. Madarikan said the Dahomians were afraid to sell him, because he spoke English.

“The name of the present chief is Tenge. He says *Moses Oshoko, a convert of Ishagga, was crucified by the Dahomians, and not William Doherty*. He estimates the whole force which Tenge brought against Abbeokuta to have been 14,000, including carriers; it was divided into four battalions under Migen (the Otun), Mewu (the Osin), Ajawo and Topo.

“These chiefs bear each a stool, a flag, and an umbrella, as signs of dignity. The army seems to have left Abomey on the 24th of February. The first halting-place was Chotonu: there they stayed four days; the next resting-place was Kurugba; the third Aisunu; the fourth Wonu; the fifth Zirigbonu; the sixth Ajasochogun. Between this and the seventh halting-place, Isume, the Opara river, the boundary-line between the Dahomeys and Yorubas, was crossed. The eighth station was Refurefu, after which place they passed the Yewa river, and slept at the ninth place, Beshe. The tenth station was Jiga, where they stayed again four days. From this place they marched to the river Owiji, twelve miles to the west of Abbeokuta, where they rested for a short time, and then went, in the night, towards Abbeokuta. After having refreshed themselves by an early bath in the river Ogun, they attacked the town about 6.45 in the morning. The time of actual travel was from six A.M. to two P.M., during twelve days. The time of rest at Chotonu and Jiga was eight days, which, together with the twelve days travelling, makes up the time between the 24th of February and the 15th of March.

“The guns carried by the Dahomians were heavier than those commonly used here, many of them being Tower muskets. In their flight some 600 were thrown away at Ibara: many of them, never used, were made up in bundles of five each, as loads. The powder was carried in a belt, containing sixteen wooden boxes, each about the size of a lucifer box. The loads of coral, velvet, and other things, carried by the carriers, must have fallen into the hands of the Egbas. Two of the cannon were drawn on wheels; the third was smaller. The king’s horse was captured

at Owiwi: there is also a pair of sandals, ornamented with a cross of yellow metal, which must have belonged to the king: these had been worn, but not used for walking. Amongst the spoils are some gigantic razors, used, it is said, for cutting off people's heads after they were killed by hanging.

"Madarikan was kept near the king during the attack. The king had crossed the Ogun himself, and was not far from the wall of the town. Fearing to be attacked in his rear by the Bashorun, he had left a force behind him on the way to Ibara. Madarikan was caught during the flight of the Dahomians at Beshe, thirty six miles to the west of Abbeokuta: he said he could not manage to come away earlier, as the Dahomians killed those instantly who attempted to run away."

The following account of the Dahomian defeat by one who took part in the battle will be read with interest.

"On the morning of Tuesday, the 15th of March, at about half-past six A.M., the inhabitants were alarmed by the report of the cannon at Aro gate in quick succession. Intelligence of the Dahomian army having reached Aro was spread like wild fire. The men who had been watching at the walls all the night immediately occupied their position for defence: some, who had returned home early, hastened to the wall, which was nearly covered in about fifteen minutes from the firing of the first cannon. About four hundred of the most daring Egbas went out from various positions to challenge the enemy to an immediate engagement, as they were plainly seen from the Owu walls sitting down (we afterwards learnt were drinking spirits). The Egbas that sallied out were scarcely half way ere the enemy were advancing in a regular order. There was no occasion for the challenge, as they marched right on: the Egbas, however, fired a volley, which was not returned by the enemy. The Egbas retired within the walls, in order, through the several excavations made previously underneath the wall. The cannon was fired again at this critical moment. Unfortunately it dismounted by its own recoil, but it had the effect of turning the advancing party of the enemy to another direction on their right, where the wall, being a little higher than the other parts, the defenders could not be seen by the enemy. At this juncture they displayed an extraordinary number of white banners, of about a yard long, with various distinguishing marks, such as letters of the alphabet, the letters J, O, N, and P, being plainly seen: others had sketches

of elephants, and other native animals, on them respectively. A Portuguese ensign was distinguished among them. The enemy could not be less than 10,000 strong. They advanced in a dense body and fine style to within 200 yards of the wall, and extending right and left in a line of about 700 yards long, marched up to about 120 yards from the wall. It was exactly seven o'clock A.M. when they opened a sharp fire on the wall (the signal for which was given by a tall and stout-looking person, dressed in a blue toga, evidently the chief war captain). The Egbas returned the fire sharply, and in such quick succession, that it was impossible to distinguish the report of the Dahomians' muskets from the Egbas', which were deafening. This was kept up for about twenty minutes, when the Egbas were ordered to fire from the loopholes on the walls. Some of the most daring Dahomians advanced to within fifty yards of the wall to fire, and, with few exceptions, they were shot down. Some of the desperate Amazons rushed to the wall (on the part defended by the Christian converts and the people of Ijeun) with ferocious resolution, plunging into the trench, and endeavouring to scale the wall: others, attempting to enter the town by the excavations under the wall, were shot down in the trench, or cut down in their mad attempt to scale the wall. Some Amazons gave the defenders a little annoyance; for, when in the trench, they threw large stones over the wall on the Egbas, and snatched away about six muskets from the hands of the Egbas in the act of firing. By an equal determination on the part of the Egbas, they were killed every one in the trench: no fewer than seventy-two dead Dahomians were counted afterwards in the trench at this point. On the Owu side of the walls, three ferocious Amazons actually planted their banners along the wall, but were instantaneously cut down, their heads and hands stuck on poles, and exhibited over the wall, with a general shout as of victory from the Egbas. It was fully an hour from the commencement of the battle when the enemy retired about 200 yards further back, leaving their dead, and a portion sat down, whilst the remainder kept up a hopeless fire. The Egbas were ordered to keep their position, viewing the enemy's move as a mere feint. By this time the loss on our side was from ten to fifteen killed, and about forty wounded. The young men would not be kept inside the walls: they rushed out in swarms, determined not to allow the enemy rest, and fired on them, which had the effect of rousing them to another engagement in the open field, the

Egbas falling back ; but reinforcements from the wall pouring out, the Egbas pressed on the enemy, who fought bravely, the Egbas outflanking them on the right and left, and shouting victory. Then the Dahomians retreated in earnest, having vainly attempted to stand twice. Over the river's course at Aro they made a stand, and repulsed the Egbas, capturing three men, when a party of Egbas, who had left their position from the Ikija gate to join in the pursuit, came up, and opened fire on the rear of the Dahomian army, which made them retreat in full speed over the field, leaving the direct road : the three Egba men were re-captured. The Egbas followed the Dahomians in hot pursuit. When near Ibara, the Dahomians fired their two cannon to check their pursuers (having previously fired them twice before the wall of Abbeokuta, doing no injury at all to the wall or men). The Egbas still pursuing the enemy beyond Ibara, the two cannons were captured : the vent-holes of both were broken. A considerable number of captives and stores were taken, the Dahomian king's attendants, wives, and his own things, were captured. The attack near the walls lasted no longer than one hour and a half : only one of the three divisions of the Egbas engaged with the enemy, the other two divisions having apprehended a respective attack from the enemy, as they were led to believe by a Dahomian deserter who was caught on the 13th of March. Our loss in the whole is about forty killed and about one hundred wounded. The Oyinbos were not compelled to go to the walls. The Egbas that engaged the enemy fought bravely, and were cheered on by the women, who were very assiduous in their attention to satisfy the thirst of the men with agidi, corn, beer, and spirits. The losses on the enemy's side could not be less than 1000 killed, 3000 captives, two cannons, and, in short, fully one-half of the Dahomian army is lost. Thus ended the long-threatened invasion of the Dahomian tyrant on Abbeokuta. He failed in proving himself the greatest king of the blacks. To God be all the praise, who, in his tender mercy, hath not forsaken Abbeokuta in her time of need, when forsaken by earthly friends ! Truly God regardeth the prayer of his people."

These events explain to us the retreat of the King of Dahomey from the walls of Abbeokuta last year. It was a *ruse*, designed to throw the townspeople off their guard, and thus afford him an opportunity of taking them by surprise. This, as the above accounts show us, he has attempted to do, but unsuccessfully ; bringing on himself and his people

a fearful retribution. Unjust invasions of countries and people who desire to be at peace, although for a season they may do much mischief, must eventually recoil on the heads of the perpetrators. It is a cause for thankfulness that the Dahomians were so successfully resisted, for otherwise who can imagine fully what would have ensued, if this large city, with its vast population, and, amongst them the Missionaries and their flocks, had been placed in the power of this Tenge and his ferocious soldiery, of whom the Amazons appear to be the most blood-thirsty. And yet, who can read of these cruel conflicts, this struggle of man with man, this destruction of human life, even although in self-defence, without the deepest pain. How grievously this world of ours is at this moment disfigured by war ; war in the West, and war in the East ; war in Europe, Asia, and America ; war between civilized nations and between barbarous nations ; war between heathen nations and professedly Christian nations ; nay, what is the most painful consideration of all, war between Protestant nations. What a troubled scene the world presents in the German and the Dane ; the American Unionist and Secessionist ; the Taeping and the Chinese Imperialist ; the Colonist and the Maori ; The Dahomian and the Egbas ; the Egbas and the people of Ibadan ! how disturbed the nations ! and yet how calm the position of Great Britain ! How thankful the people of the United Kingdom should be for the peace which they enjoy ; their quiet homes ; no triumphant invader imposing heavy war-contributions and filling the land with violence. Let that thankfulness exhibit itself in efforts to promote peace : that shall best be done by widening and strengthening the action of the Gospel ; and thus mitigating to some extent the evils which prevail, until He who is King of kings and Lord of lords shall rebuke these boisterous elements, and there shall be a great calm.

We have received letters from our Missionaries, Messrs. Townsend, Bühler, and Wood : they are the letters of men who had just experienced a great deliverance, and we think it better to print them as they are. Many points already dealt with in the "Iwe Irohin" will be found again referred to ; but there will also be gleaned from them much of supplementary intelligence, and light be thrown on points concerning which our readers will desire to know all they can, and more especially respecting our native catechist Doherty, supposed to have been crucified by Tenge, at Abomey, after the destruction of Ishagga, two years ago.

Mr. Buhler's letter enters most into the details of the conflict, and we place it first. It is dated March 30th.

"This mail will bring you the very important news of an attack of the Dahomians on Abbeokuta, and their total defeat. I need not give any of the particulars, as the 'Iwe Irohin' gives a full account of the battle and its issue. Although we had heard that the King of Dahomey had started an expedition in a direction towards Abbeokuta, we could hardly persuade ourselves to believe that he would venture to fight against this town after his retreat last year. The Bashorun, however, knew his enemy better, and did all in his power to keep the people on their guard. Quite suddenly, the enemy appeared before Abbeokuta at an early hour in the morning of the 15th inst. He had marched in the night, and at daylight he was observed from the walls of Abbeokuta. A few signals from the cannon at the Aro gate called the men to their posts. Everybody was surprised, but not afraid. Thousands of warriors hastened to the walls: the young men wanted to be foremost, and outstripped the elderly warriors on their march. The women were in great excitement, or, I should rather say, in indignation against their enemy: great numbers went about encouraging the warriors whilst marching along; others made ready provisions and water for the fighting men; others were passing my house, saying to-day they would call upon God (Olorun) to help them; whilst not a few of the warriors, when passing me, said, 'White man, sit down quietly; to-day we will show you that we can protect our white men; to-day you will see what we can do.' Others I overheard saying '*Olorun dide*,' i.e. 'Oh God arise!' I saw thousands pass my house towards the seat of war, but I did not see any one betray the slightest fear. Suddenly there commenced a firing of musketry, such as I had never heard any thing like before. At the same moment a tremendous shout was heard all over the town. We had scarcely time to think what would be the issue of the battle. It was dreadful to think that in a moment we might hear the enemy in the town, and then what frightful scenes would ensue! what dreadful massacre! what misery! what a triumph of Satan! What shall become of the church of Christ? What shall become of us, our congregations, our children? But this was only a momentary reflection. When I remembered the many prayers which had ascended to the most high God for so many years, and especially during the last year, and the many prayers offered up in

this town daily, and particularly the earnest prayers when the battle commenced, then I felt confident that to-day the Lord would show that He is God indeed.

"The battle raged furiously for an hour; then, to our great joy, a messenger passed my house, calling out, 'The enemy is retreating.' This one hour's fight decided the battle. Christians and heathen could hardly believe that such a formidable enemy should be defeated in so short a time. But it was the hand of God, and this is acknowledged by thousands of heathen. It appeared to everybody like a dream. When, at ten o'clock in the morning, hundreds returned from the walls, and fetched provisions to pursue the enemy, the King of Dahomey, the terror of so many thousands, the man who had destroyed scores of towns, had slaughtered thousands of innocent people, and sold tens of thousands into slavery—the man who, in his pride, said, 'Where is that God that will deliver out of my hand'—the man who had made such mighty preparations, had hired other tribes with great sums of money to help him to take Abbeokuta—the man who had, according to the statement of captives, cleared a piece of land where he would execute the Missionaries whom he should catch in Abbeokuta—the man who wanted to destroy the church which the Lord of Hosts had planted, and favoured, and protected till now—that man suffered such a defeat as has no parallel in the history of Western Africa. The King of Dahomey had, in former years, destroyed most of the smaller towns on his way from Abomy to Abbeokuta, and the few villages which were still in existence were found empty on the approach of the enemy; so that the Dahomians met, according to the statement of captives, not a single soul. Their march to Abbeokuta took them twenty-two days. They had to pass through a country which they themselves had converted into a wilderness; the brooks were dried up, and provisions became very scarce; and how could he have passed Ishagga without remembering how much innocent blood he had shed there, and how he had defied the God of the Christians? He was apparently not aware that his hour was come, and that the Lord would pour out his wrath upon him. His troops marched in the night; they were tired when they approached Abbeokuta; they had already suffered severely from want of water; many of the prisoners stated they had not eaten any thing for the last twenty-four hours.

"The Lord had smitten him with blindness and had confounded his plans. He tried to inspire his troops with savage courage, in

consideration that, within a few hours, they would be amply repaid for all their exertions, and would have plenty of food and water, and treasure inexhaustible. Man proposes, but God disposes. The king was the first who fled to save his life. The fleeing army was soon broken up, and many of their leaders being killed, great confusion ensued. Again and again they endeavoured to check the pursuing Egbas, but this gave the latter only opportunity to make an attack in the flank, and the slaughter was otherwise frightful. Hundreds of Dahomians died from exhaustion: they had no rest, no food, no water, and thus perished miserably. The number of captives brought in for seven or eight days was immense, and cannot be much below 3000, whilst the number of killed was very great. They could not take their wounded with them: all of these perished on the way. The Egba young men pursued the Dahomians closely day and night until they had crossed the river Yewa. The villagers on the way did apparently what they could in catching and killing Dahomians. What a frightful judgment! the innocent blood of so many thousands came upon their heads.

"The King of Dahomey had his warnings from the Lord, but he would not listen. Two years ago an earthquake in the midst of his horrible 'customs' might have taught him better things. He had heard from Commodore Wilnot how much grieved all Europe was for his slaughtering so many people, and, among them, Christians: he had been specially requested not to go against Abbeokuta. Captives state that Consul Burton begged him not to attack Abbeokuta, and that the king promised not to go there; but it is evident that he hardened his heart, and hastened on his own destruction.

"Praise, and honour, and glory be to our gracious God, who has delivered our lives from destruction, and has answered us with mercy and loving-kindness! But I cannot conclude without expressing, in my own name and in the name of thousands of Christians and heathen, our deepest gratitude towards all those who have offered up their constant, earnest prayers at home on our behalf. May the Lord grant unto all everlasting blessings! It is remarkable that so many of the heathen, and especially the chiefs, in their public meetings, have publicly acknowledged that they owe this great victory to the prayers of the Christians. We told them last year how prayers were offered up at home day and night for this town, and now they acknowledge it openly. There is no boasting heard among the people, but a

comparatively quiet and happy rejoicing. The Bashorun said in a public meeting to the people, 'They had seen how their white men had kept to them, and how much they had the welfare of the town at heart;' and then added, "Let nobody say one word any more against them." Oh that it might please the Lord to turn their hearts towards Him, that they might acknowledge Him, in word and deed, to be the Lord. The war with Ibadan is a great trouble to them: they wish for peace to pursue trade and agriculture. As the Governor of Lagos is expected the beginning of next month, possibly something may be done towards restoring peace. Oh that it may please the Lord to hear the many prayers which are offered up for this land. Surely the Lord will do it in his own good time. It is a great comfort to us to know that we, and our flocks, and this country, are daily remembered at home before the throne of grace. We are still much in need of the prayers of God's people. Such a long war necessarily demoralizes the people; but our trust is in the Lord our God."

Mr. Townsend's letter comes next in order, the more interesting when it is remembered that he and Mrs. Townsend are the only two white people that were in Abbeokuta at the time of the first Dahomian battle; and on this occasion he says—"Up to the half hour before the fight began I did not expect to see them this year."

"*March 30*—I am sure you will rejoice to hear of the most entire defeat of the Dahomians here on the 15th inst., just two years after their taking Ishagga. Our 'Iwe Irohin' will put you in possession of the leading facts connected with it. Our best thanks are due to our gracious God, who preserves us amidst all these dangers: the very heathen acknowledged the Lord's mercy again and again. The Bashorun took me to see his prisoners to-day, that is, those taken by his personal retainers. He told me he has taken none from the people. Among the prisoners was a woman, I suppose forty-five or fifty years old. She represented herself to have been one of the wives of the late King Gezo, and seemed much depressed. The Dahomian prisoners are a very rough-looking people; not a people calculated to excite sympathy. Among the prisoners was Joseph Madarika, one of Ogubonna's boys who was sent to Sierra Leone for education in an early period of our Mission. He ran away, and at last fell into Dahomian hands, where he has been ever since, hiding the fact of his being an Egba. His return caused me great trouble. The natives looked upon him as a traitor to his country,

and endeavoured to get possession of him to put him to death. They endeavoured to seize him in the evening of Sunday week, after leaving our compound; but he escaped them, and fled back to us. The Bashorun sent and demanded him from me. I refused to give him up. He sent four times. I appealed to the Elders, and they managed to smooth things down. I delivered him up to them to take to the Bashorun, on their solemn promise to protect him. That he was in the Dahomian army was his misfortune. It appears he was only a carrier there, and gave himself up willingly to the man who took him. I should not have troubled myself greatly about him; but when they talked of killing him, I was roused to seek to save him. It has cost me already more than his value in the market as a slave, and I fear it will cost me more. I sought to deliver the man from death, and the town from the dishonour of such an act. He has been restored to me again. The Bashorun has given me an instrument, used in decapitation among the Dahomians, for the Society. Madarikan tells me they are chiefly hung and then beheaded. I have forgotten the name of the instrument. The spoil was very great; but what is really valuable they endeavour to hide, as their chiefs are too ready to claim the lion's share. Dr. Harrison and Mr. Maser have been very active among the wounded. A communicant of my church was mortally wounded in the pursuit by a shot that struck him above the left temple. He came home alive, in fact, walked a good part of the way; but he never spoke after he was struck. He was immensely tall. He was a constant attendant on the means of grace and at Sunday school. The members of the Ake church suffered more than the other Christians. Their post was one of great danger—the right of Aro gate, about the premises of the West-African Company, where was also the brass gun. The iron house there was much damaged by shot, which passed completely through it: the iron would have been but a poor protection to any one. The Egbas pursued them to the river Iyewa, but met with no organized body after passing the Owivi, between Ibara and Ishagga. *Madarikan said he did not know Doherty, and that the man crucified was one called Moses. Another captive reports that Doherty is alive, and working as a slave on a farm.* I heard it from Mr. Wood, who will doubtless tell you what he has heard. Madarikan did not want to be recognised, for had he been known to be an Egba, connected with one of the chiefs, he would have been killed."

Mr. Wood's letter enters more into the feelings of the people now that the conflict is over, and the results which are likely to be produced. They have experienced a great deliverance. We should like to see, as the effect of this, a disposedness to terminate the war with Ibadan, and to make peace. Then might the Gospel of Christ go forth on its mission of peace over the land, and great conquests be achieved. We are the more anxious on this point, as Mr. Townsend, in his letter, states that the Bashorun was going to the Ibadan war, the people being indisposed to go, unless induced by their highest chief's example.

The other point on which we are solicitous is to see the circle of Christian influence extending among the people of Abbeokuta. They acknowledge, both chiefs and people, that they owe their preservation to God: let them, then, both chiefs and people, show their gratitude by receiving his message of mercy, addressed to them in the Gospel of his Son. The time is come when, as a people, they should do homage to the cross of Christ, and, the first of the African nations to embrace Christianity, honour it by a national profession. We do not read that, in the hour of danger, they called on their idols: practically, they seemed to be disregarded, as though the people knew there was no help in them; but we do find that they called on the one God, and said, "O God, arise!" and He did arise, and gave them deliverance. Now, then, let them, as a nation, arise and do Him honour. We hope the "Iwe Irohin" will translate these words, and print them in its native columns, that the people of Abbeokuta may know what their friends, the Christians of England, think they ought to do at a time like this.

Let us now see what Mr. Wood thinks as to the feelings of the people on subjects such as these. He writes, April 5th—

"This mail will bring you intelligence of the great things God has done for us since you last heard from hence. Truly He has given us great cause to bless and praise Him. As the particulars of the attack and defeat of the Dahomians appear in the 'Iwe Irohin,' I will pass them by. You will naturally ask how the victory over the Dahomians is viewed by the Egbas in general. I will give you a brief answer. They regard it as from God, and not of themselves: they say that He interposed and gave them the victory; that He brought confusion upon, and scattered their enemies. They praise the white men much, and the Christians with them, and say that now they are sure

that both are their firm friends. I hope this feeling may continue to prevail, and may induce them to attend to good counsel; but I do not trust it much. I have seen this people so often carried from one extreme to another, that now I value mere expressions on their part very little. Still, if I were unwilling, which I am not, to think that great good may be the result, I believe I should be mistaken. He who has bestowed so great a blessing upon the tens of thousands in this town to deliver us from so cruel an enemy, can—oh may He—grant deliverance to the souls of these thousands from a far worse enemy, who now holds them in a slavery of a far worse kind—the slavery of darkness or indifference.

“I see no greater disposition to make peace with Ibadan; but, on the contrary, the people boast rather that now they will go to Ijebu and drive the Ibadans home. Many are going there at present, but I have no idea that they can move the Ibadans from the place where they are. The Egbas are flushed with victory, and think themselves stronger than they are. Pride goeth before a fall. I am afraid they will meet with reverses in Ijebu. The Egbas who are in Iperu are calling for help: they are afraid that the Ibadans will take Iperu unless they are strengthened soon. The Egbas are in no humour at present to listen to good common-sense advice.

“A strange and unexpected report has reached me, viz. that *Doherty, our agent at Ishagga, for whom we have mourned as one dead, is still alive.*

“I will state all that I have been enabled to gather concerning him.

“Amongst the captives taken was a man named Joseph Madarikan, formerly a slave of Ogubonna's. He was led by circumstances, which do not require to be related, to leave his master, and to go to Ake, where he was kidnapped, and got into the hands of the Dahomians. During the time he was in Dahomey he was nearly the whole time in the town with the chiefs and king, by whom, as he himself says, he was much trusted and valued. He states that it was not Doherty who was crucified: he did not know Doherty, but he knew the man who was crucified: his name was Moses Osoko, formerly a member of the Ake congregation, and an Egba man. He built a home for himself in Ishagga, and he was in that town when it was taken by the Dahomians. Shortly after hearing Madarikan's report, I heard of a captive from amongst the Dahomians who was in a farm near to the farm of one of the members of

the Ikija church. This Christian man asked the captive if he knew the Christian teacher whom the Dahomians had crucified, or if he had witnessed the crucifixion. This led to a conversation in which the Christian was led to believe that Doherty was still alive. He came home and told what he had heard. In order to try what truth there might be in what the man said, I sent Doherty's son, who is assistant schoolmaster in this station, to see the man, and try to find out what he knew. Young Doherty's report of what the man said all but convinced me that Doherty was still alive. I next sent for the man, that I might hear for myself what he had to say. I also took him to Ake, that the brethren there might hear him also. He says that about the third day after the Ishagga captives reached Abomey, his master, whose official name is Imewa, delivered into his care a man whom all knew by the name of 'Daddy.' This man afterwards, when they were in the farm, gave his keeper some account of himself. He told him that, nine days before the Dahomians took Ishagga, he had returned from Abbeokuta. I have made particular inquiry, and am told that Doherty did leave Abbeokuta so many days before Ishagga was attacked. Two other Ishagga people were committed to the care of the same keeper: their names are Ogunjobi and Odo. The two men told the keeper that the man 'Daddy' was white man's man, and for him white man had built the house in Ishagga. Ogunjobi, one of the persons just mentioned, was a Sierra-Leone man, and the second person, Ado, was his slave, both well known in Ishagga. Both of these men attended the services at the church in Ishagga.

“The official name of the chief—for such he was who owned Doherty—was Imewu: he is third to the king, but more powerful than the second to the king. He is an old man. It is his duty to crown the king when a new one is made. He had charge of the king's property. Every white man who goes to visit the king is received by this chief, and by him introduced to the king.

“This chief did not come with the late expedition, as an expression in the 'Iwe Irohin' would lead one to suppose: he is too old; but nine of his sons were in it.

“When Doherty arrived in Abomey he was one chosen to be offered as a human sacrifice: the Imewu interfered to prevent this. He told the king it would be very wrong to offer Doherty as a sacrifice, because there was no doubt he (Doherty) was a British subject, and it might bring ill-feeling between the king and the English; that

Doherty ought to be kept till asked for, even though twenty years should pass first.

"The man who gave us this information belongs to the Ijebu country, from whence he was kidnapped many years since by the Ibadans, and sold into Dahomey, where he has been ever since. He speaks the Yoruba language, so we had no difficulty in holding communication with him. That Doherty was alive when the Dahomians left to come here I believe none of us doubt.

"It seems clear that the English power is respected in Dahomey, and this is a powerful lever with which to work.

"It is somewhat questionable whether it would be well to use means at once to obtain Doherty's release. The Dahomians may be so exasperated by their recent defeat here as not to listen to reason. I have given the foregoing particulars in case you might wish to apply to the Home Government, for the

Home Government generally carries on its communications with Dahomey by means of commissioners independently of Lagos. I feel that what I have been able to give leaves something to be desired, but I have not been able to obtain such information as leaves no room for doubt whatever. May the Lord bless the means used, whatever they may be, to bring about a happy issue! Doherty was a good man, and a valuable agent of the Society."

May the good Lord give Christianity the victory in these lands, so that, from Abbeokuta as a centre, it may go forth to conquer Dahomey on the west and Ibadan on the north-east. Then "shall they beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

MISSIONARY WORK IN INDIA.

In our last Number we stated that there never existed a more favourable juncture for the prosecution in India of Missionary effort than the present moment.

When the general who has long been engaged in the siege of a strong fortress, at length finds that an impression has been made, and that at a certain point the defences have become weak, then is the time to press forward the assault, and crown the protracted effort with a decisive victory. That is our position in India. The Brahminical system of idolatry has been one of those strongholds which the god of this world has caused to be raised up, that he might the more easily prolong his sway over millions of captive souls. The Church of God, in obedience to the divine command, has laid siege to it, with weapons not indeed carnal, but mighty through God to the pulling down of strongholds. An admirable concrete, built with consummate skill, it has long set our utmost efforts at defiance. But it exhibits at this present time symptoms of weakness, enough to show, that, like many systems of darkness and superstition which Satan has raised to defend his kingdom against the advancing rule of the rightful Lord, it shall give way, and be levelled with the dust—"the lofty city, He layeth it low; He layeth low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy."

Now, then, is the moment for increased activity. To slacken our efforts will be to prove ourselves the unworthy successors of those who have gone before us. Nobly did they acquit themselves when they were few in number, when the defences of the enemy stood forth in the pride and fulness of their strength; yet although the world scorned, they went forward fearlessly, encouraging one another as they advanced, and resolving, "In the name of our God we will set up our banners." These brave soldiers, having fulfilled their warfare, have entered into rest: they did so before they saw the glorious consummation of such labours; and they have left the unfinished warfare to us. Other men have laboured: are we qualified to enter into their labours? This was with Elisha the great subject of anxiety. He knew that his master was about to be taken from him, and that he was to succeed him in his high office; but unless he carried into Elijah's office, Elijah's power, how could he supply his place? It was this that he aspired to—all, and more than all of divine power than Elijah had possessed—"I pray thee let a double portion of thy spirit rest upon me." And so with ourselves. Would we desire suitably and successfully to follow up the labours of our predecessors? then let us, like Elisha, be convinced what need we have to be endued with power from on high. Let us not be content to have less than they had. Let us aspire to have more. He who qualified

them for the work they had to do, can enable us for the arduous responsibilities of our day. Let us seek at the Lord's hands that which we need, and which He can give—more grace, more unction; then shall we be enabled to take up the mantle of those who have gone before us, and, going forward in the face of difficulties, overcome them in the spirit of him, who, when he smote the waters, said, "Where is the Lord God of Elijah?"

But if the time be come when more is to be done for India than has been attempted yet, then let us survey the amount of the Missionary force at the present moment in occupation of that country.

In doing so, we avail ourselves of the help afforded by the valuable publications, "Murdock's Indian Year-Book for India," and Dr. Mullens' "Review of Ten Years' Missionary Labour in India;" and it appears, that at the end of 1861 there were in that country, engaged in evangelizing operations, no less than 25 Missionary Societies connected with the Protestant Churches of Europe and America, represented by 541 British and Foreign Missionaries, and expending in efforts of various kinds a yearly income of 250,000*l.*

The apportionment of these Missionaries in relation to the different Presidencies, &c. is as follows:—

Presidency, &c.	Population.	Missionaries.
Madras	23,301,697	... 194
North-west Provinces,	30,250,000	... 83
Bengal	40,852,397	... 113
Bombay	12,038,113	... 40
Oude	7,000,000	... 9
Central Provinces.....	6,000,000	... 3
Punjab	15,467,821	... 24
Ceylon	1,876,467	... 37
British Burmah.....	1,205,250	... 22

Besides these British provinces, there are the protected states, containing an aggregate population of 48,664,033. The distribution here is very unequal—some being entirely destitute, others with a very few Missionaries, and one or two, comparatively speaking, well provided for. Thus, Travancore and Cochin, with a population of 1,073,569, have located within them no less than sixteen Missionaries, nearly double the number which we find amongst the 7,000,000 of Oude; and more than five times the number labouring amongst the 6,000,000 of the Central Provinces. Rajpootana strongly contrasts with Travancore, having, for a population of 7,412,426, only five Missionaries. Where there are, however, even a few, there is at least the commencement of effort. Some wells have been opened in the desert, the preparation for a

more extended work of irrigation. There is a proof at least that the necessities of such localities is remembered; that the sympathy of the Church is awakened respecting them; but there are other and vast territories consigned to utter destitution, for whose improvement nothing has been attempted. Such are Scindia's dominions, with a population of 3,228,512; Holkar's dominions, with a population of 815,164; Bhopal, with a population of 652,872; moreover, the Nizam's dominions, a population of 10,666,080, are unoccupied, with the exception of two points, Secunderabad, and the Aurungabad district, in each of which there is one European Missionary; thus there are altogether upwards of 15,000,000 left to live and die in heathenism, with scarcely one hand being stretched out to help them.

European Missionaries are only the initiative agency. Their duty is to introduce the leaven of Christianity into the lump, that, permeating the masses, it may manifest itself in native results. To expect that it should be possible to establish any such proportion between the initiative agency and the heathen masses amongst whom they enter, as is found to exist between the settled ministry of a christianized country and the flocks committed to its charge, is simply absurd. Not only is it impossible to do so, but, if it could be done, it would be unnecessary and hurtful. It never was intended that foreign agents should become the pastors of a newly-evangelized country; nay, even, in the case of great populations like India, all that they can do is to give the first impulse, and generate that movement in favour of Christianity, which, as it gathers strength, will raise up from the midst of the natives its own evangelists. But where there is the introduction of no foreign agency, *there* there can be no initiative, and human affairs must continue, as they were before, immersed in all the stagnation of unbroken heathenism. It is this which causes such feelings of deep commiseration, when vast districts like the Nizam's, Scindia's, and Holkar's dominions are regarded: how are native churches to be raised up here, when there is no one to commence the work?

But let us consider next what native results have been gathered in from the measure of effort which has been put forth, and what hope is there that India's own sons, converted in sufficient numbers to Christianity, shall come in as powerful auxiliaries, to help us in the great work of persuading India to the obedience of Christ.

Including Ceylon and Burmah, which are

distinct fields, and require to be dealt with severally, let us confine ourselves to India proper, and we find that, at the close of 1861, there were to be found in wide dispersion over the different fields of labour a total of 213,182 native Christians. This, amongst the 200,000,000 of India's population, seems to be but a fragment indeed. Yet, if genuine, is it of primary importance. They are the first-fruits; the first of the captives which have escaped from Satan's thralldom; the first we have been instrumental in rescuing from his grasp. He would never have resigned them could he have retained them. If the process has been slow, so that the gain of fifty years has amounted to little more than 200,000, it only shows that the conflict has been a severe one, and that the resistance offered to their emancipation has been intense; but it has been ineffectual, otherwise they would not have been freed. The usurper who has long tyrannized over the prostrate millions of India has felt the irresistible strokes of one stronger than himself, and has been compelled to let go his prey. Assuredly, then, if some have escaped, others will not fail to follow. If in his power, he would have resigned none. But he has not been able to retain all, and now it is only a question of time as to how soon he shall be compelled to resign all.

These, then, are the first-fruits of a coming harvest, and, if genuine, they are invaluable. It is for this reason the process has been slow, in order, so far as can be accomplished in this imperfect state of things, to make sure of reliable results. But for the anxious pains taken in connexion with this point, our professed converts in India might have been more numerous. But our Missionaries knew they were employed in laying the foundation of a glorious superstructure, and they were content to progress slowly, if so be the work which they did might be sure and sound. They have been blamed because they have detained inquirers so long under instruction before they admitted them to baptism; because they still further tested the baptized before they admitted them to the communion: but they well knew the injury done by one instance of relapse; and although it was impossible to avoid occasional delinquencies of this kind, yet they could, by holy caution, guard against their being otherwise than the exception. They were contented to bear with the impatience of friends at home. They might have got up an ephemeral work, and have sent home rose-tinted accounts of the rapid progress they were making; but they were conscientious labourers, and they

dreaded nothing so much as becoming like unto the foolish man which built his house upon the sand. They preferred to build upon the rock, although they expended the whole of their Missionary life in digging deep that they might find it. They were contented to be spoken of as unsuccessful Missionaries, if so be they might succeed in laying that foundation on which others were to build. The foundation work is peculiarly that which makes no show: they were satisfied to be unnoticed, to be nothing, if so be they might be useful.

That this foundation work wrought in India is such as we have described it, genuine and reliable, may be exemplified in various ways. The proportion of communicants is interesting, being more than one-fifth of the entire number, viz. 49,688 out of an aggregate of 213,182. Again, if we conclude two-thirds of these communicants to be men, then, of these, nearly one in every fifteen of the number is a catechist, directly employed in evangelistic labour, while there are 183 others who have been ordained, and are employed in pastoral or Missionary work amongst their countrymen. Thus the 540 foreign Missionaries in the field are already supplemented by an auxiliary native force of 183 ordained natives, and 1776 native catechists, backed up by a Christian body of more than 120,000 souls.

Has it cost these men nothing to come out into this Christian status before their countrymen? By-and-by, when Christians in India have grown more numerous, and people become familiarized with instances of conversion from heathenism to Christianity, such changes may be made with comparative safety. But these first converts have had to pass through a fiery ordeal. In casting off idolatry they have had to break the strongest social ties, and have often escaped with the loss of all most dear to them. Often have they left behind in heathenism, the husband his wife, the wife her husband, the son his parents: they have felt the bitterness of seeing the affections to which they had been a support and stay, so that, like climbing plants, they had clustered around them, and beautified them by their luxuriance, relaxing their hold in aversion and disgust, and either falling, blighted and withered, at their feet, or transferring themselves to some other object. All this they have to experience and endure. It is true that even now, in their Christian state, we can often trace the injuries done to their moral nature by the degrading system of idolatry to which they were so long subjected; but that they should be enabled so

far to rise out of these old influences as to exhibit, in the main, a Christian character, proves how powerfully they have felt the regenerating power of their new faith. In the eyes of their countrymen the change wrought in them is more remarkable than it appears to us; and that because we compare the measure of their attainments with the height of that Christian standard to which they have to grow; whereas they compare them with the depth of that heathen depravity from whence they have emerged; and in their view the difference between what they were and what they have come to be is so great, that they shut their mouths in mute astonishment. They know the power of heathen vices, and the difficulty of disentangling themselves from these bonds. It is with them, in fact, not a difficulty: it is an impossibility. They often feel they are in a dark, loathsome pit, but the depth is so great, and the sides so precipitous, as to forbid all hope of an escape, until the Christian Missionary comes, and, like the good Kbed-melech, lets down within their reach the ropes on which they may lay hold, and so be lifted up.

Christianity in India is no longer an abstraction: embodied in numerous instances of native conversions, it stands forth an undeniable, well-defined reality. Nor does it lose any thing of its influence by reason of the fact that its converts are not concentrated in any given place, but are dispersed amongst the provinces and languages of India.

There is a table in Dr. Mullens' review which bears on this subject.* It is interesting in many points, as showing the dispersed condition of the native Christianity of India. It exhibits, also, the smallness of the Christian element when compared with the immensity of the heathen element in the midst of which it is placed. But we again repeat, that, provided the leaven be genuine, it matters not that it be limited in quantity, so much so as to be hid in the larger element which it is intended to influence and assimilate to itself. That there is evangelizing power and virtue in these groups of native Christians, if only they be wisely dealt with and moved into action, cannot now be doubted. The table is as follows—

Provinces.	Population.	Foreign Missionaries.	Native Christians.
Bengal, Behar, Orissa, and Assam	40,850,000	113	20,774
North-west Provinces	28,045,000	60	3638
Oude about	6,000,000	9	225
The Punjab, Delhi, &c.	14,776,000	42	1226
Native States under the Punjab	7,154,000	..	..
Bombay	11,845,000	38	1916
Native States under Bombay	3,438,000	2	315
Central Provinces, Nagpore, &c.	6,500,000	3	212
Hyderabad State	10,600,000	..	..
Madras Presidency and Native States . .	28,650,000	210	110,237
Ceylon	1,846,000	37	15,273
Pegu and Tennasserim	1,436,000	22	59,366
	161,140,000	536	213,182
Rajpootana, Scindia and Holkar's Territories, Bundelkund, &c., &c.	18,000,000	5	..

The first point that arrests attention is the vast ranges of territory in which nothing whatever has been done, the table being thus confirmatory of all that we have already advanced on this subject. There are the territories of Scindia and Holkar, Rajpootana and Bundelkund, &c., with a population of 18,000,000, and amongst them not one native Christian! There is the Hyderabad State,

with a population of 10,000,000, and amongst them not one native Christian! There are the native states under the Punjab, with a population of 7,154,000, and amongst them not one native Christian!

Then again, where something has been done it is as yet so small, a seed sown in the midst of a vast desert—Oude, with its 6,000,000, and of these, 225 only native Christians; the Central Provinces, &c., with a population of 6,500,000, and amongst them only 212 native Christians; the native states under Bombay, with a population of 3,438,000, and amongst them not more than 315 native

* The apportionments of population given in this table differ in some respects from those on a previous page. The former are taken from Mr. Murdock's book; the latter from that of Dr. Mullens.

Christians. In the Punjab government they are more numerous—1226; but they are in the presence of 14,776,000 heathen and Musulmans. In the Bombay Presidency the disproportion is something less; 1916 native Christians to 11,845,000 of the unevangelized. In the North-west Provinces there is again a slight improvement, viz. 3638 native Christians to 28,045,000 of the unevangelized.

And now we come to those fields which, if estimated by the amount of visible results, appear to be most promising. In Bengal, &c., 20,774 native Christians to 40,850,000 of the unevangelized; in the Madras Presidency, 110,237 native Christians to 28,650,000 of the unevangelized; in Ceylon, 15,273 to 1,846,000; and in Pegu, 59,366 to 1,436,000.

The disproportion, even under the most favourable circumstances, is indeed great; yet let us be thankful that so much has been done; that in so many parts of heathenism the vast expanse of heathen waters has been interrupted and relieved by some appearance of Christian work, and that there is a spot to be found on which the eye may rest with somewhat of thankfulness and satisfaction.

Let us consider, also, how wisely it has been ordered that these results have been dispersed over the face of India, instead of being concentrated in any one locality. When the Christians at Jerusalem were of one tongue only, they were permitted to remain together; but when, on the outpouring of the Spirit, they became multilingual, they were scattered abroad, that each, in the place where the new tongue given him was spoken, might find a suitable sphere of labour. So these Christians of Hindustan are of many tongues, and, dispersed abroad throughout the provinces of India by the workings of God's providence, are precisely in the same advantageous position into which the Christians of the New Testament were supernaturally brought.

Thus, with the exception of two, the Cashmiri and Nepalee, all the great languages of India have been gained to the service of Christianity, and may be used to give utterance to its truths. We have native Christians, more or less numerous, in all these languages, the Nepalee and Cashmiri alone excepted, although even in the latter a commencement has been made. They are indeed, in some cases, very few: thus, in Sindhee, with its dialects, there are only six native Protestant Christians, but they are all communicants; and we have the promise that the "little one shall become a thousand, and the small one

a strong nation." Again, in the Pushtoo or Affghanee, only ten. Then they increase—

Punjabee, or Sikh	...	...	83*
Guzerathee	...	...	105
Assamese	...	...	119
Mahrathi	...	...	539
Ooriya	...	...	906
Hindi	...	...	2031
Canarese	...	...	2612
Gond, Koi, &c.	...	...	3300
Telugu	...	...	3664
Malayalim	...	...	8958
Singhalese	...	...	11,373
Bengalee	...	...	13,321
Tamil	...	...	79,583

Again, the results of translational labours in connexion with the Holy Scriptures are interesting and important.

"It appears that within the bounds of the Indian empire there are published fourteen entire versions of the word of God in separate languages, the principal tongues of the empire; that the whole New Testament is published in five others; and twenty separate books of the Old or New Testament in seven more. Thus the word of God, in whole or part, has been put into no less than twenty-five living languages in India. It appears, also, that with the exception of the Burman, Sgau-Karen, and Ooriya, all the complete versions have been revised and improved, either in whole or part; that the Bengali, Urdu, Mahrathi, Guzerathee, Canarese, Tamil, and Telugu Missionaries, have given the whole Bible to the people in an improved form; that the Singhalese, Malayalim, Hindu, and Assamese, have published revised New Testaments; that several new versions have been commenced in Sindhee, Pushtu, and Punjabee; that others have been completed in Tulu and Pwo-Karen; and that other languages now contain various books of the Bible, published for the first time. It appears, also, that careful and successful attempts have been made to fill up various defects which lay just outside Mission work, and to fit current versions to the people more exactly by editions of Scriptures in the mixed tongues of Mussulman-Bengalee, Parsi-Guzerathee, and Dakhina-Hindustanee; and in the mixed characters of tongues of Hindi-Kaithee, Sanskrit-Bengalee, and Sanskrit-Ooriya. All these things exhibit earnestness of purpose, activity of intelligence, and enormous labour, and place the labour of those Missionaries who have devoted time, scholarship,

* These numbers are taken from the Table, "Languages of British India and its Dependencies," in the Church Missionary Atlas, 1862.

and toil to this important task in the strongest light. Difficulties have been met, deficiencies have been supplied, losses have been repaired; and whatever causes of dissatisfaction may be found in the application of the Bible to India, those causes will scarcely be sought or found in these efforts to supply in every language of the empire a faithful version of the word of God."

Thus great preliminary labours in connexion with that most necessary work, the translation of the Scriptures of God into the languages of India, have been accomplished, and accumulations of valuable weapons have been laid up against the time when the people of India shall be in a position to make use of them. This, however, is not the case yet, the appalling fact remaining, "that of these multitudes of people, in rural districts, only two or three per cent. can read, and that, scattered over those districts, there are thousands of villages in which not one person can read or write."

The work of living conversion has, however, begun. Not only have the Scriptures been translated, but we have seen, there are some, in almost every language, upon the fleshy tables of whose hearts the truth of God is written. Let us pray that on such the Spirit of the living God may be largely poured out, that thus they may become witnesses for Him, and declare, each in his own tongue, the wonderful works of God.

Such, then, are the results which thus far have crowned our labours: they would have been more had we done more; but they are enough to show that our labour is not in vain in the Lord.

But it may be regarded in some quarters as something much to be regretted, that the great Missionary work in India has been accomplished, not by *one church*, but by the representatives of so many sections and denominations, and thus that the Missionary results which they are instrumental in producing will not be uniform. We object *in limine* to statements such as these. The labours we are speaking of are those which are being prosecuted by *one church*, the Protestant church, and by diverse sections of that church, in many subordinate points, indeed, holding different views, but, in all that is vital and essential to the soul, having one faith. The Missionaries we speak of preach Christ crucified. It is with the sword of the Spirit that, being armed, they have gone down into the battle-field, and have so far prevailed in their arduous enterprise.

So far from regarding it as a regretful matter that they are not all of one section,

we consider that a great advantage has been obtained by this. It is by the reflex action of this arrangement, that we hope for the correction of a great evil which exists at home. The beauty and usefulness of our home Christianity has been grievously marred by sectarian bitterness. Points, not accurately defined in Scripture, and which, therefore, are the more difficult to decide, but which have been so dealt with, because unimportant when compared with those grand truths which are vital to salvation, have split the church of the Reformation into numerous sections, which, forgetful of their common Christianity, have too frequently assailed one another with sectarian bitterness. It is true that explicit directions have been given as to the conduct of Christian men under such circumstances. They are to be found in the following passage of Scripture—"Let us therefore, as many as be perfect, be thus minded; and if in any thing 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." (Phil. iii. 15, 16.) This, however, has been neglected and put aside. The agreement on the great foundation truths has been regarded as of no sufficient weight to prevent hostility and preserve concord; while the lesser points, which have been purposely left to exercise the charity of Christians, have been magnified into undue importance; and the churches of Europe have not hesitated to bite and devour, until they have been almost destroyed one of another. Thus, on the great platform of Europe, Protestantism, as contradistinguished from the corrupt Christianity of Rome, has been grievously injured, and its usefulness impeded. In our country the effect on the national mind has been calamitous, and men of the world, looking down into the arena of religious controversy, where personalities too frequently abound, have come to the conclusion that a religion which cannot prevent such unseemly exhibitions, can have no real power; and so, becoming confirmed in their disinclination, have turned away from it altogether.

But in India, Missionaries, the representatives on that great battle-field of the various Protestant churches, find themselves in the presence of a common foe, a rampant heathenism of vast dimensions. It is this that they have to assail; and on its battlements they propose to raise the standard of the cross. But with so momentous an undertaking before them they must needs act in concert. Even then they are but as Jonathan and his

armour-bearer in presence of the garrison of the Philistines. How, then, must it be, if, carrying into the field of conflict their home prejudices, they resolve each to ignore his fellows, and, instead of combining against the common enemy, waste their time in mutual jealousies and recriminations? But if they be in earnest, this cannot be. The common work, the participation in the same dangers and difficulties, cannot fail to produce sympathy. They find that of necessity they do strengthen one another's hands, and that the efforts put forth in one part of the field facilitate operations in other quarters. Thus brotherly feelings are strengthened. They find, also, that the points of exasperation at home, and which seemed of such paramount importance, that, for the sake of them, unity was broken, in the conflict with heathenism are of no value. But that which is found to be of value is that common Christianity, which, amidst sectarian differences at home, has been so much lost sight of, and so sadly misrepresented. It is from this armoury their weapons must be taken. The grand truths, in which they agree, to these heathenism is vulnerable, and to nothing else. In the preaching of Christ crucified, they find themselves strong; for by this the Spirit works. The Gospel, if faithfully preached, is still "the power of God unto salvation to every one that believeth." But it matters not by whom preached, whether by Episcopalian, Congregationalist, Baptist, or Wesleyan, if it be Christ "able to save to the uttermost all that come to God by Him," the results are the same. Each man rejoices in that which he has been enabled to effect; but, as he counts his spoils, he is conscious that they have been gained, not by the peculiarities of his denomination, but by those truths which are common to all true Christians. In the midst of such experiences, Missionaries learn to think more of the common faith, and less of denominational differences; that in which they agree becomes, to their perception, of more importance; and that in which they disagree is reduced to its proper position, as that which, whatever it be, or however firm their convictions respecting it, must not be suffered so to obtrude itself as to interfere with the cause of Christ or the advancement of his Gospel. Thus there is amongst Missionaries in India, of all sections of the Reformed Church, a strong brotherhood. They can meet together in conference; they can consult together on matters connected with the interests of their common work; they can do so, not only without asperity, but in brotherly love, and commence and terminate

their proceedings without a jar. So it has been in the great Punjab conference, in those of the Missionaries of Bengal and of South-India. Nay, more, occasions have been, when ministers and members of different churches have partaken together in the holy communion; and this in the presence of the heathen is of vast importance, for it shows them, that although, in the modes of action, there is much diversity, although each section works separately, and in the occupation of its own special field of labour, yet, the faith is one, the religion one, and that it is the one Christianity, which, by these varied procedures, Missionaries are labouring to promote.

The churches which are springing up from the labours of these men will have corresponding characteristics. There will be amongst them, not uniformity, but there will be what is infinitely better—union. Amongst ourselves, the attempt to carry out a rigid uniformity has produced disunion; and the disunion has become so strong, that it has burst the bonds of a common ritualism, and destroyed its homogeneousness; so that the variations which prevail in practice render it like one of those distorted strata, the continuity of which has been broken by upheaving forces: and now the attempt is being made to remedy this state of things, and keep together the discordant elements, by giving such a lax interpretation to articles and formularies as to admit or retain men who, because of their extreme opinions, would in former days have been dealt with as heretics; so that thus there may be in appearance "one church," although there is no longer "one faith."

The Missionary churches of India will be ordered on other principles. Standing on the one rocky platform of divine truth, they will find that their union lies there; and, convinced of this, they can afford to be less scrupulous as to sameness in the details of Church government and modes of worship. In the works of God there is a beautiful variety, and yet an essential oneness, and such will be their development.

And as these churches multiply, which we think they will now do rapidly, and go forward to their maturity, and as, with their advancement, these their distinctive features become more and more perceptible, there will be a beneficial reaction on the churches at home, so as to shame them out of their sectarianism.

Let, then, the Missionaries, and the native churches which they have been instrumental in raising up, press onward, adopting, as they do so, that mode of procedure which

they conscientiously believe to be best adapted to the circumstances in which they find themselves, and the people amongst whom they may be placed. Diverse modes of action are no more a hindrance to the general work, than the diversity of denominations.

Let us consider the actual circumstances of the people of India, and we shall at once perceive that they are so varied as not only to afford opportunity for diverse modes of action, but such as to render their employment imperative. In opening out this part of our subject, we shall avail ourselves of some portion of Dr. Duff's able letter on Missions in India, which was read by Dr. Candlish at the Free-Church Conference on Foreign Missions held at Edinburgh on Nov. 1861. It is true his remarks apply to Bengal; but still that constitutes so important a part of our great oriental dependency, that we gladly use it in illustration of our subject.

"Looking at Bengal, with its forty millions, we divide society roughly into three classes—the upper, the middle, and the lower.

"The upper consist of Brahmins, Kayasthas (next to them), who are mainly zemindars, bankers, merchants, and other men of wealth. These may roughly be taken at about half a million. These all have, or wish to have, education, and especially English education. We have not created the demand for it. God, by the overrulings of his providence, in connexion with the presence and the power of the British Government, has done it. But there it is, strong, and, over Bengal, universal. For the sake of it, numbers are willing to receive at our hands any Bible instruction which we choose to give them. Shall we neglect this opportunity, refuse to enter in at this providentially opened door? I pray you, consider the awful responsibility of such refusal, when it is absolutely certain that, if we refuse, we have no other way of access at present to these powerful classes that sway and influence the destinies of the tens of millions under them.

"The middle classes consist of shopkeepers, master tradesmen, or artisans with some small capital, small ryot proprietors, account-keepers, and writers in the villages, &c. These may be roughly taken at three millions, who are accessible partly through Anglo-vernacular and partly through purely vernacular education, since a little knowledge of reading, writing, and accounts is needful for them. For the sake of education

given, whether Anglo-vernacular or purely vernacular, numbers of these, too, are ready to receive at our hands any Bible instruction we choose to offer. Shall we then decline to grant the precious boon? It is true, that of these middle classes many are more accessible to other means, such as vernacular preaching, than the upper; but it is equally true that numbers of them are not a whit more accessible to such means than the others.

"The lower classes, constituting the great masses, and consisting of the ordinary ryots or cultivators of the soil, the common artisans and day-labourers, the menial servants, &c., may be roughly taken at about thirty-seven millions. These, with rare exceptions, are immersed in ignorance, sensuousness, and superstition: they have no education, either Anglo-vernacular or purely vernacular; they do not even desire to have any, and, for the most part, cannot, as yet, be stimulated to desire it, even if offered gratuitously. Of course, as a rule, these cannot be reached by schools of any kind. If reached at all, it can only be by open-air vernacular preaching. But on this subject I shall say something under another head."*

So diversified a soil requires diverse modes of cultivation. There are, for instance, the educational Missions; not that they are such exclusively, but that education constitutes a leading, if not indeed the leading, feature of their operations. They are to be found in the great Presidency cities, where are concentrated the first of the classes enumerated by Dr. Duff; natives who desire education, because they perceive that to know and speak the English language, and to be in some measure conversant with English literature, is to qualify themselves for promotion to honourable and lucrative positions. To such, therefore, these Missions offer the educational advantages they desire, provided they be willing to accept them on a Christian basis.

Then, again, there are the rural Missions, where the population consists mainly of the third class referred to by Dr. Duff—the 32,000,000 of ryots, artisans, and menial servants, "immersed in ignorance, sensuousness, and superstition." In such districts educational efforts would be useless as an initiative. The parents have never felt the want of education themselves, and they do not desire it for their children. Vernacular preaching is the more suitable form in which Missionary enterprise may be clothed—the

* Edinburgh Free-Church "Conference of Foreign Missions," pp. 74, 75.

sowing of the Gospel seed over a wide district, after the manner of our Tinnevely itinerant Mission. Dr. Duff has drawn a graphic picture of the discouragements connected with such efforts; such, for instance, as the difficulty which foreigners, after they have reached the years of maturity, and their organs of speech are formed and stiffened, experience in learning languages so different in sound and idiom as those of India; the obstacles arising "from the extreme peculiarities connected with the habitudes of thought and feeling among the people—habitudes, the deposit of whole centuries of the action of divine shastras, sacred legends about the gods and heroes, hereditary maxims and traditions, as well as of peculiar religious, social, and political institutions, on the minds and hearts of the multitude. Nor is the difficulty lessened by the necessity of 'employing terms in their administrations which, from their already existing heathenish applications, convey to the people very different ideas from those intended.'" The contemptuous light in which "the ignorant masses of pure Hindus, who have not yet imbibed European views and feelings, are necessitated, by their ancestral faith, to look on all foreigners in a contemptuous and unfavourable light as *mlechhas*, or persons belonging to an impure race, on a par with their own lowest and most degraded classes;"

the obstructive influence of caste; the degraded condition of the females, so that their influence over the men has hitherto been used to the obstruction of Christianity; the debilitating and demoralizing power of their religious institutions; the deadening round of formalism, so that "the conscience is relieved from fear by ceremonies which relieve not the heart from sin;" all this, and more than this, might be summed up, and yet, in despite of these, vernacular preaching has produced, and is producing, great results: witness the Missions amongst the Coles, which, having commenced eighteen years ago, now numbers no less than 3400 baptized Christians; the well-known Missions amongst the Shanars, with their 60,000 native Christians; the Missions amongst the Karens, and amongst the slaves of Travancore, &c.

Again, there are the Missions combining both of these modes of operation, with their Anglo-vernacular seminaries and schools, their bazaar-preaching, and itinerancies in the country districts; such as are to be found in Benares, Agra, the Telugu country, and which embrace the middle classes, the shopkeepers, master-tradesmen, &c.: these also have their special usefulness.

Only whatever be the mode of operation, let it be prayerfully and vigorously prosecuted, and whatever our hands find to do, let us do it with all our might.

CASHMERE.

OUR readers are already aware of the memorial addressed by the British residents in the Punjab to the Church Missionary Society, expressive of their earnest desire that a Christian Mission should be commenced in Cashmere. That they should have done so is precisely what might have been expected. Wherever man is to be found without the Gospel, there the Christian, who knows what that Gospel is, how powerful and renovating in its influence on the human heart and character, must earnestly desire its introduction. But in no portion of our world is the necessity for this more evident than in Cashmere. We have heard of the beauty of that exquisite and isolated valley, and the reality exceeds all the descriptions which have been given of it. The human family, by which it is inhabited is comely and well-favoured. The features of both men and women are often striking, many of them being as fair as Europeans. Indeed the beauty of the Cashmere women is prover-

bial. But all this material comeliness brings out more powerfully, by the contrast, the loathsomeness of sin, which throughout this valley reigns supreme, for hitherto Christianity has not been present to counteract its influence. The people are degraded by ignorance, sensuality, and superstition.

Residing in close proximity to this benighted land, aware of the injurious example set by many of their own countrymen, who resort to Cashmere during the summer months—not to enjoy the scenery, but to indulge, unrestrained, their evil passions—the British Christians in the Punjab felt themselves constrained to an immediate effort, and they accordingly invited one of our most experienced Missionaries in North India, the Rev. W. Smith, of Benares, whose health required a change, to spend in Cashmere the summer of 1863. He reached Shrinagur on May the 16th. He was joined by the Rev. R. Clark, from Peshawur, in the latter end of August, and they laboured

together until the middle of October, when, having fulfilled his engagement, Mr. Smith left for Benares. Compassionating the condition of the people, and feeling the importance of continued labour, Mr. Clark wished, if possible, to remain throughout the winter. To the execution of this project there existed, however, a very serious difficulty, an order having been issued, in 1854, by the Governor-General, Lord Dalhousie, at the request of the then Maharajah, Goolab Singh, forbidding European visitors to remain in Cashmere during the winter. Under these circumstances, Mr. Clark addressed the following letter—

“To the Right Hon. the Earl of Elgin, Viceroy and Governor-General, &c. &c.

“MY LORD,—I have been appointed by the Church Missionary Society to be a Missionary in Cashmere, and I have been engaged by the Committee of the Cashmere Mission, and by many of the subscribers, to endeavour to remain in the country during the cold season, a proposal which has met with the approval and sanction of our General Committee in Calcutta. But I am informed that a regulation was passed some years ago by Lord Dalhousie, at the request of Maharajah Goolab Singh, to the effect, that no European should be allowed to remain in this country during the winter.

“I cannot ask a Hindu prince to be permitted to preach the Gospel of our Saviour in his dominions; but I do humbly ask, my Lord, that our Christian Government will not recall me, should I otherwise be enabled to remain. I will obey the laws of this country, and show all respect to the authorities in it. I will not involve our own Government in any way. I will act entirely on my own responsibility, and be content to bear all obloquy and opposition from either native Government or people, which I may meet with in my endeavour to remain. I merely ask for the same liberty which is continually granted by other foreign Governments under similar circumstances—the liberty which has ever been willingly given by the Indian Government to so many travellers along its frontier states in the present time, as well as in the years gone by—the liberty which is already allowed in Cashmere itself to every Sikh and Affghan, Persian, and Tartar, Thibetian and Hindu. I ask for no help, but simply that I may not be turned back by our Government. If the Cashmere Government obliges me to leave, I will be content to do so.

“I will not attempt to dwell on the present state of the Cashmerees; but it is evident

that, *spiritually* at least, they need our deepest sympathy. Very many people, in both India and England, are desirous to impart their sympathy and help, as has been shown by the remarkable manner in which this Mission has been commenced. I am sure, my Lord, that the endeavour to give to the Cashmerees the Gospel of Christ will be attended with the greatest blessing, both to them and to ourselves. There are some reasons which render the acknowledgment of our religion peculiarly important in a country where much evil exists, and which is yearly visited by so many countrymen of our own. But independently of these, we know that the favour of God ever rests upon the people from whom such efforts emanated, and on their Government too.

“I trust, my Lord, that the vast importance of this subject will be accepted as my apology for writing this letter; and that your Lordship will give a favourable consideration to the very earnest request which it contains. It is simply this, that our own Government will not require me to relinquish, for a part of the year, the work which I have been sent by our own countrymen to perform. Should the native Government enforce it, I will, after using such means as I am able, retire quietly into our own territories for the summer months.”

This letter was written on October 7th, 1863, and it received the following answer, dated Lahore, January 14th, 1864—

“REV. SIR—With reference to your letter of the 7th of October last, to the Supreme Government, soliciting permission to remain in Cashmere during the winter, I am directed to say, that the Government will not insist on your leaving the country, although no officers in the service of Government are allowed to remain there after the departure of the political officer deputed for the season as the Government representative. The Lieutenant-Governor, however, understands that you agree to depart at once, should the Maharajah require you to do so.

“At the same time, I am to state, that if you remain in the valley, it must be entirely at your own risk.

(Signed) “T. H. DAVIES,

“Sec. to Government of Punjab.”

This answer, however, did not arrive soon enough to relieve Mr. Clark of the difficulty in which he found himself. The month of November had arrived. Inquirers had come to him; but strong opposition had manifested itself, and they had been imprisoned. All this might have been lived down; but to remain in the absence of an express permis-

sion from his own Government appeared to be inexpedient. The Cashmere Committee, also, having reconsidered the subject under the new light thrown upon it, recommended his return to Peshawur for the winter season. Accordingly, Mr. Clark, on November 16th, left Shrinagur.

We have Mr. Smith's account of the events connected with his summer's residence in Cashmere; and also a manuscript of a like character from Mr. Clark. From the former of these documents we publish a few extracts: the latter is to be reserved for separate publication.

"We left Rawul Pindee to proceed over the mountains to Cashmere on the 25th of April, and, after about a week's stay at the beautiful station of Murree, reached Shrinagur, the capital of Cashmere, on Saturday the 16th of May. The magnificent scenery between Murree, or rather between Trait and Shrinagur has often been described. I will only observe that, coming along in the early morning with such works of my God before me, and his word in my hand, and his Spirit, I trust, in my heart, oh! it was glorious.

"We declared the Lord's message at various places on the road. At Chikar and Baramula large assemblies heard it. I was informed that the dialect changes every twelve kos. The people understood us, *i. e.* Suleiman the catechist and me, quite well.

"In coming up the river from Baramula I had the pleasure of meeting and dining with Sir Robert Montgomery and his party; and was much encouraged by the Christian Missionary spirit which prevailed.

"Being now settled for the time in Shrinagur, in a comfortable house, as houses go here, kindly kept for us by Captain Smyly, the Resident, I began to look about me, and see what was to be done, and how to go about it. In the first place, I had the English service on my hand for a month, when I was glad to welcome a chaplain, who took it up. In the second place, I had before me the city and the valley, which latter, as is well known, is about one hundred miles in length, and at the broadest parts some fifty in breadth, with, it is guessed, upwards of four hundred thousand inhabitants, of whom the city, for there is only one city, Shrinagur, is said to have between one and two lacks. It is computed that nine-tenths of the population are Mussulmans of the Sunni sect.

"Our great difficulty was that the people would not hear. They used to run away, or be driven away from us, exactly as if we had the plague, and as if standing near us, or listening to a word we had to say, would be

instant contagion and death. And this was not the least. Shocking abuse and manifestations of anger and enmity and hatred, quite Satanic, almost everywhere awaited us. I must, however, exempt our own countrymen, as I have been in the habit of terming the Punjabee and Hindustanee men; of whom we have met great numbers, many having come up to attend the Amarnath mela. It has been again and again quite a relief, on turning away from the frowning, forbidding Cashmere, to go among them. *Ap aiyē; ham to hap log ki raiyat hain*, ('Come in Sir; we are your subjects,') or words to this effect, almost uniformly greeted us. No doubt a great deal of this is mere flattery; but still they look upon it as a matter of course that, being under our rule, they should listen to our religion. While, on the other hand, the Cashmerees, as they have repeatedly shown themselves, are impatient and indignant that, although we have not the rule of their country, we should, nevertheless, come and seek to impose our religion upon them. Otherwise they would be equally complaisant with the people of the plains.

"Another difficulty is the extreme vice and ignorance in which the people are sunk. The people in the plains, no doubt, are generally lamentably degraded in these respects; but the Cashmerees seem far to exceed them. The awfully filthy language, and lying, and taking of God's name in vain, which universally abound, are something incredible. Cases which were brought into the Judges' Court while catechist Suleiman was there, and which he related to me, were of such a nature that I could not possibly hint at them here. They were such as to make one shudder, to stigmatize this city as a very Sodom. Their ignorance, too, even of their own religions, is astonishing. Though the Mussulmans acknowledge Mohammed as their prophet, in practice they have entirely superseded him, by the multitude of *Pirs* (saints) whom they worship, or a single hair even of one of them. At Islamabad they showed me a Pir's temple, which, alas! had been shorn of its glory, and was now neglected, because the holy relic, *a hair of the Pir*, had been stolen. They told me that the thief had come to a miserable end, but had previously concealed the hair in some mountain, whence they might be able to obtain it if they had only money sufficient. The Hindus are equally ignorant, worshipping the Mohammedan Pirs along with their own dewtas, &c.

"I must add, with shame and grief, that the misconduct of some of our countrymen visiting the valley adds enormously to the

difficulties of prosecuting Missionary operations in it. This painful fact is cast in our teeth almost every time that we go among the people. A Government official recently told one of my assistants that he concluded that a certain sin was commanded in our religion, because we practised it openly, while Mussulmans and Hindus, though also guilty of it, yet committed it secretly..

“Notwithstanding these and other difficulties, which it would be tedious to enumerate, God has graciously helped me, and those with me, to proclaim ‘the glorious Gospel.’ I have been well supplied with associates in the work. Suleiman is a Cashmere by birth, and speaks the language like a native, while to Maulavi Yahia and his nephew Abdul Jawad (Kandahar men) Persian is as their mother tongue, so that I have been well off, as far as language is concerned. I have gone daily among the people, and sometimes twice a day. We have visited various towns and villages of the country too, such as Islamabad, Shahabad, Virnag Achibal, Mathan, Bij Bahar, Pampur, Manus Bal, Bapam Rishi, &c. &c. The people generally heard with attention, and showed much less prejudice than the people in the city. In the city, too, a change for the better seemed to come over the people from about the middle of July, so that for the last two or three months we have had comparatively very little disturbance or interruption in our work, while the word has been listened to, often by large numbers, with quietness and attention. We have also two or three individuals in the character of inquirers and candidates for baptism. But it is yet too early to state any thing decidedly regarding them.

“In July I wrote to Edinburgh for a medical Missionary, and Mr. Clark has done the same; so that we indulge the hope that by the beginning of next year one may be out. Under present circumstances, I consider a medical Missionary—a man, of course, of a truly Missionary spirit—and a good Missionary school, as important for this country, as a directly preaching Missionary.

“If asked my opinion of the expediency of establishing a Mission here at present I should reply with hesitation. I should hesitate, because so many of our old Missions are painfully weak, and so many parts of our own territories, where there is no let or hindrance outwardly to conversion, are entirely unoccupied. At the same time, considering how little seems effected even in the best worked Missions in our own provinces, I could not dare to condemn those who vote for establishing one, notwithstanding the de-

cidéd opposition of the Government here, and the sufferings to which, in all probability, converts will be subjected. The thought has often occurred to me while I have been here, that if a Mission can possibly be carried on—and for this the continued residence of a Missionary through the year is, of course, a *sine qua non*—its peculiar trials and difficulties may possibly tend, under God, to the production of more healthy and vigorous results than are generally witnessed under more favourable circumstances. It should be remembered, too, that the Cashmeres, who, I ought to have observed before, are a deeply-interesting people, and in many respects manifest, it strikes me, above others, the latent nobility and high origin of our race, are also, in their way, a religious people. This, after what I have stated of their vices, may sound odd to all who do not know orientals, and do not know that they are fully developed Antinomians. But such is the case. One cannot go into a village, of even a dozen houses, without finding a mosque and a saint’s temple; and these by far the best buildings in the place. What a painful contrast to many so-called Christian villages! It has also occurred to me that their deep sensitiveness on the subject of religion may possibly, in part at least, arise from a feeling, though in their ignorance, unrecognised by themselves, of the weakness and unsatisfactory nature of their religion. If such is the case, when better information can be conveyed into their minds they will, sooner than many, it may be supposed, through God’s grace, cast away the shadow and embrace the substance. Moreover, the yoke of caste sits lightly here; the Cashmeres, both Hindus and Mussulmans, are one family, one class, and invite each other to their feasts, &c., so that an impression made on one party would most likely act on the other too. The present Government, too, with the Mussulmans at least, is very unpopular. As the less of two evils they would infinitely prefer ours. And last, not least, as seeming to favour and call for the establishing of a Mission here, the minds of many intelligent, praying, Christian men of our own country have been stirred up and impressed with the duty of endeavouring to plant Christianity in Cashmere, and, as evidence of their earnestness, have subscribed largely to the object.

“From these and other considerations, readily occurring to every Christian mind, it may easily be concluded that a permanent Mission ought by all means to be attempted. May it please the Lord graciously to grant his direction and blessing!”

EDUCATION IN BENGAL.

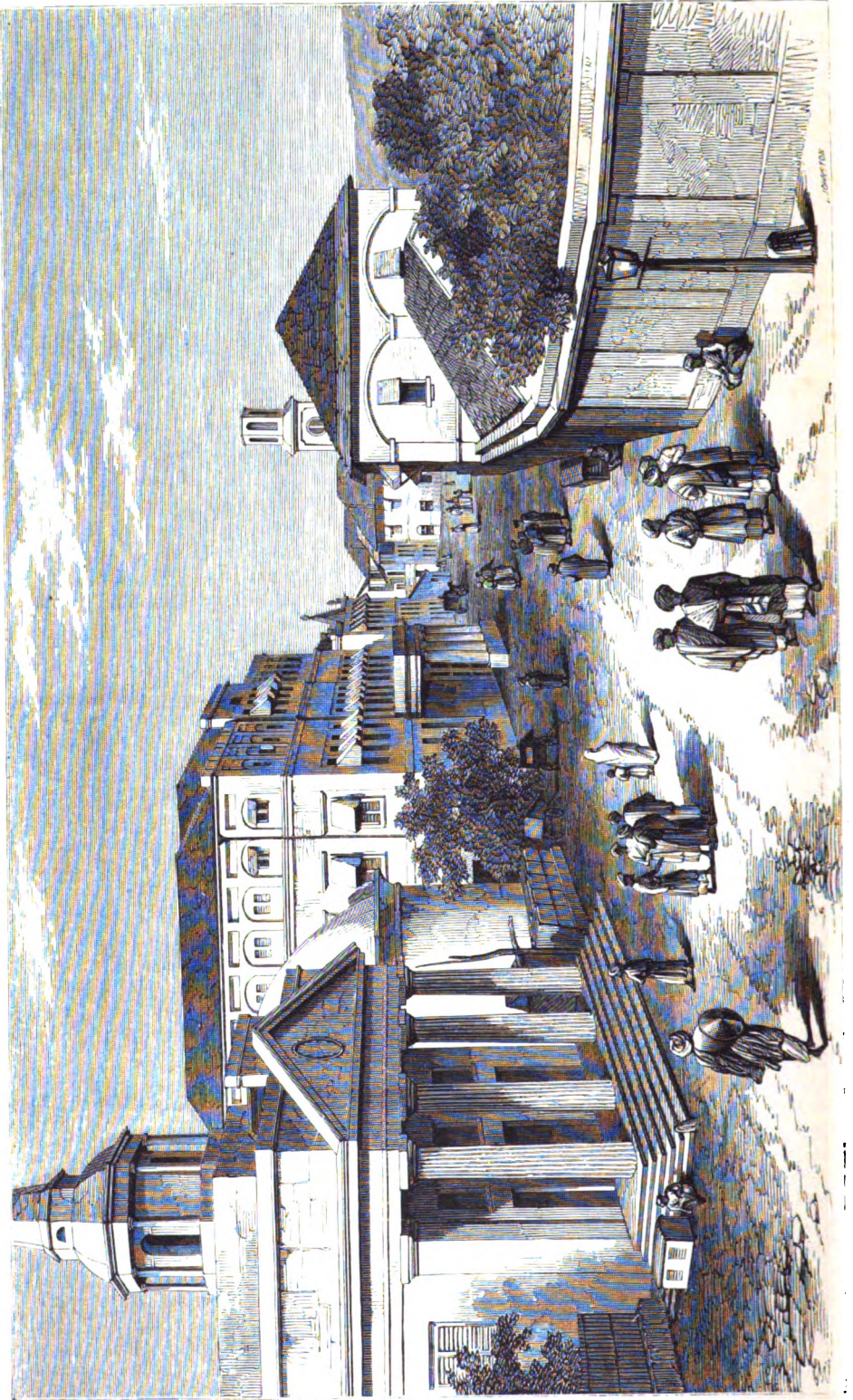
(From the Friend of India.)

A BULKY volume contains the reports of the Director of Public Instruction, and of the various officers in that department, concerning the progress which has been made during the past year in the educational work in Bengal. That it is really a report of progress, almost from beginning to end, may be inferred from this simple statement : in 1863 there was an increase in the number of schools of 262, and in the number of scholars of 12,388. The greater part of this increase was in vernacular schools, and yet large as it unquestionably is, the proportion of schools to population is only about one to 32,600, while out of 576 boys only one is receiving instruction. The sum spent in the work is very large: last year it amounted to more than ten lakhs of rupees. It must, at the same time, be stated, that three lakhs of this were received from fees, owing to the increase in the rates of the colleges. Mr. Atkinson tells us that the results of the University examinations are very satisfactory, and that upwards of eleven hundred candidates entered themselves for the preliminary examination last year—a larger number than has been known before.

To come more closely to details, we learn that a new college has been established at Patna, with a collegiate school attached. The growth of the school seems to have given satisfaction to the authorities, and if they are successful in the efforts they are making to erect a suitable college building, their progress will no doubt realize all their expectations. An effort has also been made to extend the usefulness of the Calcutta Mudrussah by widening “the course of study in the Anglo-Persian department, in order to enable students who have passed the entrance examination to carry on their general English studies further, while pursuing an advanced course of Oriental studies in the class rooms of the Arabic professors.” In connexion with this subject we have a letter in the general report from Mr. Atkinson to the Bengal Government, in which he says that the “authorities of the University have now under consideration a proposal for giving much greater prominence to the classical languages of the East than has hitherto been secured to them in the University system; and in the event of the proposal being adopted by the Senate, as I trust may be the case, it will at once become necessary to make fresh arrangements for the study of Arabic and Persian in connexion with the University.” These proposals were received in a very favourable spirit by the Bengal

Government. In other respects, there is every reason to be contented with what has been done by the department. The increase in girls' schools has been great, as may be judged from these statements :—“On the 30th of April 1862, only fifteen such schools were in existence, and the number of scholars was reported at 530. At the same date in 1863, the number of schools had risen to 35, and the number of scholars to 1183. Both schools and scholars have more than doubled within a period of twelve months.”

Mr. Woodrow, the Inspector of Schools in the Central Division, gives a very good account of the institutions over which he has authority, but he states that more money is needed to carry on with greater efficiency the task of educating females. The pupils do not get on very fast. “Month after month intelligent girls remain reading the first few pages of some elementary primer.” The managers are said to be satisfied with this, and “seem to think that progress is not to be expected from girls.” Mr. Martin, inspector of the south-eastern division, reports more favourably on this point : in some of his schools there are pupils whose ages range from twelve to forty years; and after they are married many of them still come to receive their accustomed instruction. In the Dacca school there were twenty married women, and one widow. The Pubna female school is conducted by an educated Brahmin lady, and it is attended by sixty-one pupils. Mr. Medlicott's account of the girls' schools in the south-west division is worth transcribing :—“They all have a strangely exotic, or rather unnatural appearance : a master, not a mistress, presides, and I have never seen needle-work of any kind practised. In many cases, the managers have expressed their wish to secure the services of a woman capable of teaching the children to sew, and otherwise employ their fingers usefully. In the case of one school, where the Secretary engaged to guarantee a salary of twenty rupees a month. I failed to find any person in any of the Orissa Mission schools who could be tempted to accept the post.” Mr. Robinson, of the north-east division, says that the girls were making “very satisfactory progress.” This is the general tendency of the reports; and another impression which an examination of them leaves upon the mind is this, that Mr. Atkinson and his colleagues are doing their work conscientiously and well, and that the friends of education have reason to be grateful for what has already been accomplished.



A STREET IN BOMBAY. (From a Photograph.)

PASTORAL LETTERS OF THE INDIAN BISHOPS.

Two documents have just reached us from India, alike interesting and important, and the more so, because they are the only documents of the kind which have ever been put into circulation in our great Indian dependency. They are two Pastoral Letters from the Indian bishops—the one to the Clergy of the Church of England in India, and the other to Members of the Church of England.

Certainly the position of both clergy and congregations, in the presence of the vast heathenism of India, is one of great responsibility. It is with them especially—by their example—to commend Christianity to the acceptance of the heathen, and to show that the particular form of it which they profess in no wise obstructs its full energy of action, but, on the contrary, is favourable to its development. India is beginning to waken up, and to inquire after a better faith; for the old ones have proved themselves a fallacy, and are rapidly sinking in popular estimation. There are many inquiring minds, who, in their hearts, have utterly renounced the legends of the Hindu gods, but who, as to a positive faith, are yet at sea, and are in the unsatisfactory condition of Deists. Hinduism at least professed to fill up the distance between man and Him who is supreme, but that system having been cast out from their belief, there is an immense void, which must be filled up. The question with this class of natives, at the present moment, is simply whether Christianity be true, and worthy, therefore, of being adopted and professed. Many of them are intellectually convinced; but more than this is wanted. Conscience needs to be aroused, so that they shall be made to feel, that to refrain from acting according to those convictions is a serious culpability. But their coming to a right determination on a subject of such importance in a great measure depends on the life and conduct of those who already are professedly Christians. If it be such as to adorn the doctrine of Christ, it will powerfully facilitate their conviction of its truth, and their avowal of this conviction; or, if it be the contrary, seriously retard this. At a crisis, therefore, of such importance, these pastorals are well-timed; and in issuing them the Indian bishops have done well, desiring, as has evidently been their purpose, to write in the spirit, and adopt the language of the Apostle Peter, "Wherefore I will not be negligent to put you always in remembrance

of these things, though ye know them and be established in the present truth;" and we doubt not that both clergy and people will gladly suffer the word of exhortation.

These pastorals are truthful, earnest, and affectionate, and they come with the more force because they are the joint production of the three bishops—Calcutta, Madras, and Bombay. They thus show a healthful state of the Episcopate; and that, on the part of those who are charged with such high functions, there is oneness of mind.

Such a step, also, on their part, declares the strong conviction they feel, that a crisis has been reached in India which demands prompt and energetic action in order to its improvement. It is a time, indeed, in which all Christian churches and denominations are called upon to come forward to the help of the Lord; but more especially is this incumbent on the Church of England. In this work of faith and labour of love the foremost place ought to be hers.

We shall first introduce the pastoral letter to the clergy. In terms of affectionate earnestness it points out how they who are called to so high an office should be an example to believers. The inconsistency of the private Christian is bad; but in him who occupies the important position of a minister it is an evil multiplied indefinitely.

Specific points of duty are also referred to, which it will be well our readers should mark; such, for instance, as the cultivation of kindly relations with the native Christians, as well ministers as people.

The whole pastoral may be perused with much benefit by ourselves at home, and more particularly by such of us as are clergy. The position of the clergy at home and in India is not so dissimilar as to render it impossible that a letter addressed to the one should possess much of applicability to the duties and circumstances of the other. Each clergyman is a centre: he exercises an influence, and his character does not fail to reproduce itself in those that are around him. How serious, then, if it be detrimental to the cause of Christianity, that cause which he is especially pledged to promote. It is difficult to say which inflicts the greatest injury—sound doctrine, taught by a man of inconsistent life and practice; or unsound doctrine, taught by one of blameless conduct, and regarded as pious and sincere. But each is a centre from whence malign influences emanate. The one, by his character, commends

error to the acceptance of his hearers; the other, by his character, prejudices them against the reception of truth. How inexpressibly serious the responsibilities of a clergyman! how blessed if, indeed, he prove a good and faithful servant! but, if otherwise, how overwhelming his condemnation! To those who are in a position to do so much good or evil, to bring upon themselves a woe, or give and receive a blessing, a word spoken in season, how good is it.

The following is one of those passages, in which counsel addressed to the clergy in India will be applicable to the clergy at home. The bishops say, "Every clergyman in England who is in earnest considers his parochial arrangements incomplete until he has provided an annual Missionary sermon, and meeting more or less frequent, according to circumstances, whereby to interest the members of his flock in the work of the Lord in the regions far from home, and give them an opportunity of helping forward that work by intercessory prayer and exhortation." We fear, then, that there are a great many parishes at home whose parochial arrangements are incomplete, destitute as they are of any such arrangements for Missionary purposes as the bishops refer to. There are no sermons, no meeting, either on behalf of the Church Missionary Society or Propagation of the Gospel Society.

Let it be observed, that, as regards that venerable Society, the Church Missionary Society entertains no feelings of unholy jealousy or rivalry, and in her action declines all competition. The constitutions of these Societies, and their modes of action are, in many points, dissimilar, and as distinct Societies they must continue. But we heartily wish the sister Institution "good luck in the name of the Lord;" nor in the sanctioned proceedings and publications of the Church Missionary Society is any place permitted to sentiments of an opposite character. All feelings of rivalry may well be deferred until all the parishes in England have been occupied by one or other of them, and all the fallow-ground brought under cultivation. Certainly this limit is yet far distant, for there are many parishes in which nothing is being done, either for one or other Society; and where this is the case,—then what do the Indian bishops intimate in their pastoral? This unquestionably—that if a parish be destitute of a Missionary organization, there the clergyman is *not in earnest*. This is the conviction expressed by the bishops in India. It has come to us all the way from that

distant land. Let us trust that it has gathered force upon its way; that, written as it has been from a far-off country, where the conflict between Christianity and heathenism is in progress, and from those who are placed in the forefront of the battle, it will come to us with proportionable weight, and arouse clergymen to the fact, that there must be a grievous defectiveness in that ministry which ignores the Missionary work of the church in distant lands.

But there is another point which stands in immediate relationship to this important subject of parochial Missionary organization. The Indian bishops say to their clergy, "Acquaint yourselves with the details of Missionary work, that you may supply others with information about it." Such an exhortation we believe just as necessary at home as abroad. Congregations are to be found at home which know nothing of what is being done to make known the Gospel to the heathen; but this, after all, is the ignorance of the minister which is reflected on the flock. He whose business it is to teach and to premonish has never turned aside to examine into the details of Missionary effort; and Missionary work, whether carried on by the Gospel-Propagation or the Church Missionary Society, is to him a *terra incognita*, into which he has never penetrated. We are well aware of the pressure of duty which rests upon the town clergy, and especially such as are metropolitan; yet we do not find that it is the men which have most to do who are ignorant of Missionary details. There are many of such men who, amidst their multiplied details, are enabled to keep pace with the progress of information. They have laid in their own minds the good foundation of a thorough acquaintance with the past history of Missions, and on this they build new facts as they accrue; and such men know that this is not lost time, for when they reproduce such facts to their people, they find that thereby the direct preaching of the Gospel is powerfully supplemented. "Some hearts, which sermons have failed to reach, are arrested by narratives of what the Lord is doing in other lands, and among the ignorant and illiterate; and they realize, what they realized on no other occasion, however often told to them, the simple truths of God's love and grace in his dear Son Jesus Christ our Lord."

But there are many clergymen of our church who are very differently circumstanced. They are not in charge of crowded town congregations, but of rural parishes, with a limited population of perhaps 500

souls. The danger here is of stagnation. Paradoxical as it may seem, it is nevertheless true, that often the least is done where there is the least to do. The usual routine of duty is indeed attended to—Sunday services, perhaps a week-day service, schools, the sick, pastoral visiting. But when all this has been done, there is time to spare. To what purpose could it be so well applied as the examination of Missionary history and progress? Let this be done; the annual report, let it be examined, and other details, as they come out month by month. We venture to say, that, if the clergyman does this, the parish will not be long without a Missionary Association. As he becomes conversant with facts, the whole subject will grow in interest, his heart will be stirred, and he will gather his people together, and with all the freshness of one new born to this field of thought, he will relate to them what he knows. The warmth of his own heart will communicate itself to them, and the Missionary meeting will become one of the most lively and heart-stirring features of the parochial working. It has always been so. It is the Lord's gracious appointment, "Give, and it shall be given to you again." Missionary efforts put forth by a church come back to her in refreshing influences. They are like the clouds, which restore to the earth the moisture which, by various processes, has been drawn from it. But the clergyman who has no Missionary organization intercepts the blessing from his people, and drives it away.

We shall now withdraw ourselves within the shadow of the Indian bishops' pastoral letter to their clergy, and yield to it the prominence which is its due—

"A PASTORAL LETTER TO THE REVEREND THE CLERGY OF THE CHURCH OF ENGLAND IN HER MAJESTY'S EAST-INDIAN POSSESSIONS.

"Bombay, Advent 1863.

"REVEREND AND DEAR BRETHREN,—

"It has pleased Almighty God, in his good providence, to allow us, the chief pastors of your flocks, to meet together as none of our predecessors were ever permitted to do. You will believe that such a meeting has served powerfully to quicken our sense of interest in our office, and to draw out our thoughts toward you, our brethren in the faith of Christ and in the ministry of his church. And we have felt that if we could offer to you on this occasion some assurance of our heartfelt sympathy, and some expression of our common sentiments on one or two points affecting yourselves and the people of your charge, you would be willing to accept them

as tokens of our regard and care alike for you and for them.

"2. We are not unmindful, brethren, of the trials which are incident to your position. We know how much you must often feel its isolation; by which we mean, not only that many of you are far away from any brother clergyman, but that your duties are entirely different from those of the friends and neighbours by whom you are surrounded. They, with scarcely an exception, have persons of the same service with themselves, or of like occupations, with whom to take counsel on matters of mutual concern. Your number is too limited to admit of this to any extent, except in the Presidency cities and other large stations, and, in consequence, you stand a good deal alone, few of those with whom you daily come in contact being able to enter into your feelings, or, at all times, to understand and appreciate your principles of action. This is no light burden to bear. But do not yield, we pray you, to discouragement on this account. He who has set you where you are, knows every thing concerning you, and his grace is sufficient for you. His own life on earth was, infinitely more than yours can be, a life of isolation. For who could sympathize with Him? who share his solitudes? who comprehend the workings of his mind? Eminently did He walk in solitude through this world; and therefore, in that He himself hath suffered, being tried in this particular way, He knows, from his own experience, what are your feelings and necessities. Cast yourselves day by day upon Him. Rely upon his sympathy. And, while you do so, strive to copy more closely his example. Make it your primary aim to please your Father who is in heaven. What He would have you to do in the ministry to which He has vouchsafed to call you can seldom be a doubtful question. Give yourselves to the word of God and to prayer; and in your measure it shall be yours to say, even as your Master said, 'I am not alone, because the Father is with me.'

"3. And yet while we write thus we are by no means prepared to admit that you are without sympathy from those around you, using the word in its wider sense of interest and regard. We are sure that a good and diligent pastor awakens toward himself far more of kind feeling than he is generally conscious of. It happens to us sometimes to know this from the terms in which one or another among you is spoken of to us, though little may have been said to the clergyman himself, whose commendations we listen to with the deepest satisfaction. Nor is it at

all an unfrequent thing for men to be deriving a solid benefit from the ministrations of a faithful clergyman long before they make him aware of it. Only let him preach simply and lovingly the Lord Jesus Christ, and, by his life and conversation, adorn the doctrine of God his Saviour, and God will draw the hearts of his people toward him in the best of bonds.

"4. But in order that hearts may be thus drawn together, it is needful that all should be united in love to their common Saviour, and in the faithful performance of his most holy will. And this reminds us that, after all, our main duty is to urge upon you the supreme importance of maintaining in your own hearts, in your households, and in your congregations, a really high standard of Christian feeling and practice. Remember that the ministers of the church are, to a great extent, responsible for the tone which prevails among its members. Is then their tone, their standard, their sense of duty to God and to their brethren, such as becomes those whom Christ has redeemed, not with corruptible things, but with his precious blood, who have been brought by God's mercy to the knowledge of that redemption, and of whom many enjoy singular advantages of education, temporal prosperity, wealth, position in society, and opportunities for usefulness?

"5. Now, if we compare the present moral and religious state of the English in India with the accounts which have been handed down to us from former generations, we have undoubtedly reason to be thankful for the general improvement. But we have no right to draw a self-complacent contrast with former generations. The Apostle has said, that 'those who measure themselves by themselves, and compare themselves among themselves, are not wise;' and our Lord has placed before his followers one standard only, 'Be ye perfect, even as your Father in heaven is perfect.' It is not well to recall from the records of the past, stories to illustrate irreligious and immoral habits which prevailed among our predecessors in this country. To do so would only create in ourselves feelings of self-righteousness, and would be unkind and unprofitable to those who had to encounter greater temptations, with fewer advantages, than we possess. No one is disposed to deny that in India, as in England, the general tone of society has improved. Doubtless there is still much to be deplored even in the outward morality of residents in India. Every now and then some grave scandal is revealed, which shows that we must never fail to rea-

son with nominal Christians of righteousness, temperance, and judgment to come, and that the corrupt human heart produces now, as of old, the bitter fruits of perverse folly and ungodly selfishness. But it is still true that evil is now far less flagrant and unblushing than it was; that there is diffused among us at least a considerable respect for holy things, and an increasing outward decorum; that clergy and churches and church-goers have been multiplied; that Christian ordinances are more valued, Missionary labours more encouraged; that whereas of old religious zeal was often denounced as fanatical and methodical, it is now respected; that a Christian minister, who earnestly and faithfully does his duty, meets with sympathy and encouragement; and that a careless or wordly clergyman is almost universally disliked and condemned.

"6. For all this we are deeply thankful to God, from whom all good things do come, and who, by his Holy Spirit, has so far awakened fallen man to a sense of the beauty and glory of Christian holiness. But the great question remains, whether this stream of religious feeling is deep as well as wide; whether the standard of Christian attainment in individuals is high or low; whether the Gospel of Christ really and actively stirs their hearts, or only avails, in common with other less holy influences, to regulate, to a certain extent, their outward conduct; whether, in short, there exists commonly in English society in India a true and evangelical standard of consistent personal piety.

"7. We entreat you, reverend brethren, to give to this subject your most earnest consideration. Let each look into his own congregation, and (which is still more important for him) into his own heart, and see how Christ is there regarded. Let us remember that integrity of conduct, attendance on religious ordinances, the support of charitable institutions, and external decorum, are fruits which have been produced by human nature in its unregenerate and unconverted state. Christ has not called us unto respectability, but unto holiness. He divested himself of his Father's glory, and took our nature upon Him, and came down from heaven for us men and for our salvation, and lived, and taught, and died, not that He might improve the outward aspect of human society (though doubtless this has been one blessed result of his Gospel), but that He might purify unto Himself a peculiar people, zealous of good works, and that we might know the love of Christ which passeth knowledge, and be filled with all the fulness of God. Are these, then,

the fruits which result from our preaching of Christ crucified in India? Can we recognise in ourselves, and in those to whom we minister, the appointed signs of true Christianity, the spirit of self-sacrifice, active exertion for Christ's sake, a steady growth in holiness, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Or again, to quote the signs of the Christian life given by another apostle, are we Christians in India adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherlykindness, and to brotherlykindness charity? Let us bear in mind that the gradual development of such a character as is here described, and not the mere observance of an external rite of decorum, is the proof that a man is yielding up his heart to the teaching of God's Spirit.

"8. Such then, brethren, is the moral and spiritual standard which we must aim at establishing, through God's grace, by our teaching, our preaching, our administration of Christian ordinances, our example, and all our influence. We certainly fear that the tone of personal godliness among us is not so high as it ought to be. We do not merely mean that our practice is not what it should be: it would be a mere truism to confess this. But we are afraid that in the general respect entertained for outward morality, (which, we need hardly say, cannot be too earnestly maintained), men may regard it as equivalent to Christian holiness, that abstinence from evil may be accepted as our ultimate aim instead of growth in piety, that the duty of self-denial, the view of the Christian life as a struggle against sin, the promises made to him that overcometh, that is faithful unto death, that keepeth Christ's works unto the end, that is penitent, watchful, and zealous, may be forgotten. To take one obvious example. We think that though many good and benevolent enterprises are promoted and supported in India, it cannot be said that we entertain generally an adequate sense of the duty of alms-giving. There are many Societies and Institutions, either for relieving want, or teaching the young, or supplying the ministrations of the Church to Christians scattered over the country, or preaching the Gospel to the heathen, which are often seriously crippled for want of funds. Now it is doubtful whether Christians generally conform even to the Jewish standard of charity, and devote one-tenth of their incomes to religious and benevolent objects. If they did, considering the wealth

of many official and non-official persons in this country, such a tithe would undoubtedly yield a larger sum than is now available for works of charity and for the extension and building up of Christ's kingdom. And if they do not, then they are not standing fast in the liberty wherewith Christ has made us free: they have only passed from the bondage of the law into the far more grievous bondage of selfishness. Indeed, considering the amount of commercial enterprise now developed in this country, we must not shut our eyes to the fact, that in spite of the general improvement, which we thankfully acknowledge, the members of Christ's church are exposed, no less than the heathen, to many moral dangers; and that the love of accumulating wealth, and the eager desire of earthly prosperity, are only too likely to make professing Christians hard-hearted and regardless of their brethren, and forgetful of that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God. And this tendency should be watched the more carefully, because it is easy to point to instances of rich men who, even without the knowledge of Christ, have been roused by a mere sense of duty and public spirit to acts of princely munificence.

"9. And here, brethren, we would remind you that you should stir up your flocks to such good deeds. The laity often wait for their pastor's invitation to co-operate with him in his plans of useful charity, and, without it, are afraid of seeming to intrude. He on his part is perhaps also waiting, not knowing what they would be willing to do. This is to be regretted, because there are few places in which the temporal or spiritual wants of Europeans, Eurasians, or natives do not offer scope for philanthropic or Christian effort, none in which the congregation should not help to support the institutions common to the whole diocese. And by a partnership in these deeds of benevolence the connexion of the clergy with their flocks will surely be cemented with peculiar advantages to both.

"10. In this portion of our letter, too, we desire to address a special word to our Missionary brethren. If it is most important, for the maintenance and propagation of the truth, that the church should everywhere show forth the power of God's Spirit through the conduct of its members, this, in the case of our native fellow-Christians, is a matter of life and death. For we regard them as the probable agents through whom the Lord will be pleased to bring over India to Himself,

and therefore we cannot over-estimate the need of raising the standard of their practice, their appreciation of duty, holiness, and activity in Christ's cause. To watch over the most hopeful among them, to train them up in all needful knowledge, and in Christian holiness, to help them to gain intellectual, moral, and spiritual strength, to pray for them and with them, to keep ever before them the imperative obligation of serving their country and labouring to make it Christian, should be among your chief employments. Remember, too, that you cannot teach them to follow Christ's example merely by rebuke, remonstrance, and direct exhortation: you must win them to yourselves by genuine brotherly kindness, and by showing that you heartily desire in all things their improvement and happiness. And hence, while you teach them to cultivate the Christian graces of humility and meekness, they must always be regarded as your brethren in Christ Jesus, who has broken down the middle wall of partition between all races of men, and in whom is neither Jew nor Greek, bond nor free, European nor Asiatic. Remember especially that those who have been already selected from the native Christians, and thought worthy of ordination, are, in all respects, your brother clergymen; and that the church recognises no distinction among its ministers except those of due order and subordination. Doubtless, wherever a native pastor remains in the third rank of the ministry, or where, by the appointment of the bishop or other lawful authority, such as the Society under which he labours, he is placed under the general direction and control of another clergyman, he will show his forgetfulness of self, and sense of Christian obligation, by fully and heartily accepting the position and work which are assigned to him, and taking care that there shall be no schism in the body of Christ, in which God has set the various members as it has pleased Him. But with the exception of such regulations as these, obviously necessary for the due organization of any Society, religious or secular, and pre-eminently necessary in the church of Christ, where every one must forget himself and his personal claims, in comparison with the holy cause for which he is privileged to labour, our clergy, whether English, or German, or Indian, should regard each other as brethren and equals in the Lord, and therefore should act towards each other with such love, and courtesy, and forbearance, as will prove to all around them that they are given wholly to the service of a Saviour, who has taught them, as the first

and holiest of all Christian obligations, to love one another.

"11. But there is another distinction among the clergy of our dioceses in addition to that which separates the European from the Asiatic. Besides this national difference, there is the difference which arises from the two distinct fields of labour which you occupy. Some of you are pastors of European churches, others are either evangelists to the heathen, or employed in building up in God's faith and fear the infant congregations of native Christians. Now it is most needful that both these classes of ministers, and the churches which they serve, should be united together by Christian ties. Clergymen and congregations alike should extend their sympathies beyond their own immediate sphere; those who occupy one position in the church should have fellowship with those in another; and the needs of the one—especially such as are spiritual—should be helped by the abundance of the other.

"12. We are very thankful for all that we have seen and heard of such sympathy and co-operation among you; for the readiness with which, on the one hand, Missionaries who are placed near an English-speaking community, which would otherwise seldom or never enjoy the ministrations of a clergyman, supply the deficiency, and hold services as far as they are able to do so without neglecting their own special duties; while on the other, the clergy of European stations endeavour to strengthen the Missionaries' hands in various ways, especially by bringing the great subject of the Missions before their flock.

"13. We would not, indeed, say a word which might encourage in Missionaries a desire to minister to Europeans, or to forget, in the excitement and self-gratification which often attends English preaching, the great object for which they came to India, and which cannot be accomplished without the entire devotion of time and strength to the service of the natives, not only by directly evangelistic and educational work, but by the study of Indian languages, literature, and religious systems. But there are cases in which they seem compelled to minister to Europeans, since otherwise the Christian residents of their stations would be neglected altogether. And if any one complains of this necessity, we regard the complaint with sympathy as a sign of a true Missionary spirit, but we would console him by reminding him how exceedingly important it is for the extension of Christ's kingdom in this country that all professors of his Gospel should be

watched over and warned, lest they dishonour his holy name before the heathen who judge of Christianity by the conduct of Christians, and especially by the conduct of those Christians who belong to that race, to which God, in his wise providence, has entrusted the destinies of India.

“14. To the chaplains and other clergymen of English congregations we would address this word of exhortation. Let your co-operation with your Missionary brethren abound yet more and more. Endeavour to impress your people deeply with the conviction that God has given to England this great Indian empire, in order that we may communicate to India the glorious blessings of the everlasting Gospel. Seek to convince them, too, that every careless European Christian is a hindrance to the progress of that Gospel, and that every pious and consistent European is a promoter of it. Acquaint yourselves with the details of Missionary work, that you may supply others with information about it. Endeavour, by study and observation, to take an intelligent interest in the languages, the history, the antiquities, the various races, and natural resources of India, that you may feel how grand a country it is, and therefore care for it more, and be more anxious that it should be brought to the crowning glory of a place in the Redeemer's kingdom. Remember that the great chaplains of old—Martyn and Thomson and Brown and Buchanan—and others who might easily be named, were distinguished for their knowledge of all subjects connected with India, and therefore really loved it, and felt an interest in it, and exercised an influence over it, which is impossible for any one who merely regards himself as sent here for a few years to minister to Europeans. Teach your flocks by your preaching, your studies, and your example, that no Englishman in India is a true soldier of the Lord Jesus Christ, unless he is honestly labouring to benefit the noble land in which his lot is cast, and therefore not only helping forward the work of Missions as carried on by others, but also, according to his powers and opportunities, endeavouring to lead his Hindu and Mohammedan neighbours and servants to that godliness which is profitable unto all things, and has promise of the life that now is, and of that which is to come.

“15. Every clergyman in India who is in earnest, considers his parochial arrangements incomplete, until he has provided an annual Missionary sermon, and meetings more or less frequent according to circumstances, whereby to interest the members of his flock

in the work of the Lord in the regions far from home, and give them an opportunity of helping forward that work by intercessory prayer and by gifts. A double blessing attends those occasions of instruction and exhortation. Not only is help obtained for carrying the glad message of salvation to the heathen, but piety is extended and deepened at home. Some hearts, which sermons may have failed to reach, are arrested by narratives of what the Lord is doing in other lands, and among the ignorant and illiterate; and they realize what they realized on no other occasion, however often told to them, the simple truths of God's love and grace in his dear Son, Jesus Christ our Lord. Others are quickened in their piety, and strengthened in their faith and spiritual graces by the exercise of sympathy for souls that are without the knowledge of God, by intercessory prayer on their behalf, and by self-denial for the purpose of making them rich in Christ. Secure this benefit for your flocks, reverend brethren, and let them withal be reminded, that if Christians in England are right in praying for and aiding the work of Missions, much more are we bound to do so, who live in the midst of Mohammedans and Hindus, and who see every day grievous marks of the iron bondage wherewith the god of this world oppresses and defiles their souls.

“16. Especially we would say to you, Help on the work of your Missionary brethren, by calling on your people to pray. Do we pray as we ought to pray for the salvation of perishing souls? for the enlightening of the ignorant around us? for the sanctifying of the unholy? for the removal of prejudices? for the breaking down of the huge barriers, the overthrowing of the mountains, which baffle all the efforts of human strength and human argument? When we look at what we would fain subdue, there stand before us enemies like the Anakim of old, and strongholds like the cities walled up to heaven: custom, and prejudice, and pride, and the fear of man, and the bondage of sin; and no human might that we possess can overcome them. But with God nothing is impossible. He can remove prejudices; He can soften hard hearts; He can destroy the powers of the oppressor; and He willeth not that any should perish, but that all should come to repentance. We may pray Him to put forth his great power, and He will hear us. This is our strength, our chiefest strength. When we compare our difficulties with the littleness of our own power, this is our encouragement, ‘Not by might, nor by power, but by

my Spirit, saith the Lord of hosts.' Call upon your people to pray that doors of utterance may be opened to Christian Missionaries; that many more men—faithful, wise, zealous, persevering men—men whose own hearts have received the truth of Christ, and are become temples indeed of the Holy Ghost—men endued with such gifts as are required for the work—men whose prayers God will hear and whose labours He will bless,—may be raised up and sent forth in sufficient numbers to enter every opened door; that antichristian powers may be cast down; and that multitudes may receive the message of salvation, not as their fellow-creature's word, but, as it is in truth, the word of God. If the voice of earnest prayer for the spread of the Gospel among the heathen and for their conversion and salvation went up oftener to the ear of the Holy One from all the European stations in India, and from all the individual Christians in those stations, surely we should see greater and more numerous signs of God's presence than we do, more preachers sent forth, more opportunities afforded, and more souls saved.

"17. And one word more, brethren, we would address to all of you. It shall be the same exhortation with which the Apostle Paul often ends his epistles. 'Be at peace among yourselves.' Let there be no jealousies, or suspicions, or unworthy rivalries between clergymen resident at the same station and engaged in the same work; no quarrels, if they can possibly be avoided, between a pastor and any of his flock. 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.' In that wonderful chapter, in which St. Paul dwells on the glory of charity or brotherly love, he represents it as the very end and object of the whole Christian dispensation, the result without which orthodoxy of belief, power of preaching, and the faith which can remove mountains, alike are nothing. The mutual alienation of brethren has often marred the work of the Gospel. It even hindered the labours of those illustrious Danish Missionaries who first laid the foundations of a Protestant church in India.* Remember how trifling is often the subject of a quarrel. Bear in mind old Bishop Hall's most true and Christian maxim, 'Better doth it beseeem us to win with love, than to sway with power.'

"18. We shall all soon pass away; and another generation will be occupying our

places. Let us not leave the work of Christ where we found it. Indeed this cannot be. It must be either fostered by our labours, or retarded by our indifference and self-seeking. Let each clergyman be able to thank God, when life is drawing to its close, that He has enabled him, amidst many and bitterly regretted failings and sins, to be a faithful minister of the Gospel, and to promote true godliness in this land; that by his example and efforts and exhortations the congregations to which he has ministered have helped forward by their conduct and conversation, and, as far as their means would admit, by their offerings, and, not least, by their earnest prayers, the conversion of the nations to God, the saving of many souls, and the glorifying of Him who was lifted up to draw all men to Himself, the King of kings, and Lord of lords.

"We remain,

"Your faithful friends and brethren in
Christ Jesus,

"G. E. L. CALCUTTA.

"F. MADRAS.

"J. BOMBAY."

The Pastoral to Members of the Church of England, to which we now turn, contains an admirable *resumé* of Missionary work, and the precise point of progress which it appears to have attained in that country. In this respect it deals with many points referred to in recent articles of this publication; but we may not, therefore, attempt to abbreviate it, for, in doing so, we should destroy its force, and deprive the Missionary cause of the weight which attaches to the united judgment of the Indian bishops. It will be seen that their convictions are the same with our own. The letter refers to what has been done; it points out, in connexion with this, what remains to be done, and summons the church to new efforts. It calls for an increase of Missionary agents; and it is this part of it which we regard as especially important and especially applicable to ourselves at home. It is the appeal of the Indian bishops to the church at home for more men—their appeal to the Universities of Oxford, Cambridge, Dublin—to the theological schools and training colleges. Shall not these good men, so conscious of their high responsibilities, so anxious to elicit sympathy for India, so intent on the evangelization of its millions—these great men, who, amid the pressure of multiplied duties, have found time thoroughly to acquaint themselves with the position of Missionary work in India,—shall they not be heard? There are Missiona-

* See the recently translated "History of the Tranquebar Mission," by J. F. Fenger.

ries, schoolmasters, wanting for the unevangelized masses; there are itinerant clergymen wanting for the scattered Europeans. Nothing can be more affecting than the picture which the bishops draw of the condition of such persons—"Some of them living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor; some of them often in grievous distress from sickness and other physical evils; some, it is to be feared, fallen into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence." Shall clergy and congregations at home be indifferent to such appeals, and thus expose themselves to the severe reproach, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost?" Shall "the Lord's flock become a prey, and his flock become meat to every beast of the field, because there was no shepherd?" There are numbers amongst us, who, for Missionary service, or for any other department of the Lord's work in India, or elsewhere in foreign lands, have all the needful qualifications except the willing mind. And if all else be ready, and this be wanting, is not the want of it a sin? Are there not many staying at home, who, if they had followed their conscientious convictions would have gone abroad? and must not this avoidance of a duty in some way or other injuriously affect them? We cannot think it to be according to the Lord's mind that there should be such hanging back from Missionary service, and that, from amongst the many thousands of ministers and candidates for the ministry, so few should be found willing to go forth as evangelists to the heathen. Was it so in those early days when the church came forth fresh from the Pentecostal blessing? and if there were amongst ourselves the same divine energy, would not there be the same expression of it? May the pastoral which we now introduce cause much searching of heart!

A PASTORAL LETTER FROM THE BISHOPS OF CALCUTTA, MADRAS, AND BOMBAY, TO ALL MEMBERS OF THE CHURCH OF ENGLAND WHO ARE INTERESTED IN THE WELFARE OF INDIA.

"Bombay, Advent 1863.

"DEAR BRETHREN—

"We are sure that you will not think it strange, if on this, the first occasion on which the three Dioceses of India have ever been

permitted, in the course of God's providence, to meet together, our thoughts should turn to many friends, both at home and in this country, with a desire to interest them more deeply in what lies nearest to our own hearts. And if appeals on behalf of India have of late become somewhat familiar to you, still you will count it pardonable on our parts to indulge the hope that a representation made by us conjointly will not fail of kind acceptance and serious consideration.

"2. We are not insensible that much is already done for the land in which God has called us to minister in holy things. Especially since the memorable years of 1857 and 1858 the munificence of British Christians has risen to fresh and noble efforts. Nevertheless we are convinced that the claims of India need to be pressed again and again, and to be placed in different lights, in order that a just appreciation may be formed of the weight of obligation by which England is bound to seek the moral and religious welfare of this portion of her empire.

"3. It occurs to us that the present is, on many accounts, a suitable time for reminding you of the obligation, even at the risk of appearing importunate. The great increase of Indian commerce has enriched many Englishmen, and the material advantages of the political connexion between the countries are no longer confined to official persons, drawing salaries or pensions for work done in the service of the Government, but have been extended to the numerous classes who are more or less connected with mercantile transactions, and who derive from them means of comfort, enjoyment, or luxury. This plea, though in one sense the lowest that can be urged, is yet, in another sense, almost the most forcible; for if England has reaped from India of her worldly things, she is bound to give back the richer treasures of her own spiritual things as her best requital. But there are other reflections to which recent circumstances have given considerable prominence, and which will naturally occur to yourselves, if you will patiently listen to our statement, first of the Missionary wants of the country, and next of the need of increased spiritual watchfulness over the large Christian population gradually settling within its boundaries.

"4. First, then, in calling attention to the need of increased earnestness in Missionary work, we would thankfully acknowledge that God has, in many ways, and in sundry places greatly blessed the efforts which have been already made. It is a complete mistake to suppose, as some friends in England do, that

the state of Indian Missions is such as to afford reason for despondency. Many aspects of it are in the highest degree encouraging. In Tinnevely the native members of the English church are numbered by tens of thousands, and a regular ecclesiastical system, with districts duly assigned and separated, churches, parsonages, schools, prayer-houses in the remoter hamlets, Bible classes, and, above all, four efficient training colleges for catechists, masters, and mistresses, which will, by God's blessing, insure the continuance of the work, has been duly organized. So, too, a larger amount of success, though inferior to this, has attended the efforts of our Missionaries in North Travancore. A considerable population profess our own form of Christianity, both in the Zillah Kishnagurh, and in the districts south of Calcutta. In very many of the large cities of India, congregations of natives, varying in number, but generally amounting to some hundreds, are in communion with the Church of England. If we turn to the labours of other Protestant bodies, whose self-denying zeal and successful work we heartily recognise, we find that the work of the Congregationalists in South Travancore has received almost as large a blessing as our own in the adjoining province of Tinnevely; that Chota Nagpore is being gradually christianized by the Lutherans of Prussia; and that the Karens of Burmah have been won to Christ, almost as a nation, by Dr. Judson and his American successors. These are the most prominent samples of many thoughtful and devoted efforts in the same cause. We have no time to speak of the Missionary schools and colleges, in which thousands of the native youth have been brought at least to the outward knowledge, and some to the open confession of the Gospel, and in which the Free Church of Scotland has hitherto taken the most conspicuous share (an example which we greatly desire that our own church should imitate); nor of the vernacular Christian literature which is gradually coming into existence, and the translations of the Scriptures* and of standard works on theology and practical religion which have been made. Nor can we do more than allude to the numerous converts of the educated classes, some belonging to our own church, some to other Christian communities, who are faith-

fully striving to love and obey their Saviour, and of whom some have composed defences of their faith and refutations of the Hindu philosophical sects, which are acknowledged by eminent English scholars to be works of great ability and extensive learning, while some are ordained ministers of the Gospel. Besides these visible and undeniable signs of progress, we believe that the mind of India is gradually changing through contact with Missionaries and other Christian influences. In many native cities, especially Bombay, female education is not only gladly accepted when undertaken by benevolent Christian women, either in schools or in the Zenanas themselves, but is even actively promoted by Hindus and Parsees. In Calcutta a powerful and increasing sect has learned, chiefly through the influence of Government education, to denounce idolatry and other heathen abominations; and although it is at present unhappily contented with a deistical worship (in which it is, we fear, strengthened and encouraged by the present aspect of theological controversy at home), yet we desire to speak of it with all kindness and hopefulness, believing, as we do, that its members cannot possibly remain long in the position which they have now taken up. All these signs of life and of God's presence among us should make us far more eager than we are to fulfil our Saviour's command, 'Go ye into all the world, and preach the Gospel to every creature.' If we have taken away from a large class of the natives of India their ancestral creeds by the mere force of scientific truth, and have left them nothing on which the human mind can rest, surely it is our duty to go further, and to build up as well as to destroy. For we see that the extinction of error is not necessarily the establishment of truth. The first may be the result of ordinary secular education, such as the state is competent to give unaided by the church: to effect the latter we must appeal to the Christian conscience of England, and we entreat that India may not be abandoned to deistical unbelief, and so fall short of the blessing contained in our Lord's most solemn and emphatic words, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.'

"5. But besides the special case of these educated Hindus, who are now, as it were, helplessly stretching out their hands to God, and trying to fashion for themselves a new faith based on the shifting foundations, first of the Vedas, purified, as it was hoped, from modern additions; then, when these failed

* "There are fourteen entire versions of the Bible in separate languages or dialects of British India; the New Testament alone has been published in five others; and particular books of the Old and New Testament in seven more."

them, on Paley's 'Natural Theology,' now on Theodore Parker's principal of intuition, to be superseded to-morrow, as we fear, by Pantheism or the Positive philosophy; we must not forget that there are also amongst us millions of idolaters and Mohammedans, less advanced, no doubt, than these in mental culture, but yet possessing many natural gifts, and many graces of character, which should be sanctified to the Redeemer's glory. It is no nation of unlettered barbarians for which we plead, but a nation which has shown in times past its own cultivation and intellectual power, by its noble literature, subtle philosophy, and magnificent architecture, though now, through the hateful influence of idolatry and caste, it has been degraded, enslaved, and demoralized. And thus we may well turn to more general arguments. We would remind you, brethren, of the responsibility which rests upon the Church of England to impart the knowledge of Jesus Christ to those whom God has placed under the rule of our English Queen; of the wide door which is thus thrown open, in his good providence, for the entrance of the Gospel; of the iron bondage of traditional prejudice under which the natives of this land are exceedingly fast bound; of the great debt under which we lie to the Saviour who loved us and redeemed us with his own blood; of the honour of working as a Missionary in the Lord's service; of the happiness and thankfulness of those who have gone forth at his invitation; and of the unspeakable benefits which both individuals at home and the English church at large have received from the varied influences of Missionary operations in distant lands.

"6. Some conception of the extent of the field still unoccupied may be gathered from a few facts collected from Mr. Murdoch's 'Indian Year-Book for 1862,' and the 'Brief Review of Ten Years' Missionary Labour in India,' by the Rev. Dr. Mullens. The number of Protestant Christians of all denominations in India, Burmah, and Ceylon is 213,182, perhaps about one in a thousand of the population. The number of European Missionaries is 541, say 1 to 360,000. To these must be added 186 ordained natives, making 741 Protestant Missionary ministers. This of course does not include the Government chaplains of the English and Scotch churches, and others who are specially appointed to minister to their European and Eurasian fellow-Christians, and of whom we shall speak presently.

"7. With regard to native education, in spite of all the efforts recently made, and, by

God's blessing, now increasing, yet Dr. Duff has shown, that in Bengal and Behar there are but seven and three-quarters of the 'teachable and school-going juvenile population' under instruction, leaving ninety-two and a quarter out of every hundred children wholly destitute of any kind or degree of education whatever. Mr. Bowen, of Bombay, states, that in that Presidency the number who can read amounts to two and a half per cent of the population, and in Nagpore to only one per cent. And Mr. Reid, the late able Director of Public Instruction in the North-west Provinces, in his report for 1859-60, tells us, that where, according to the proportion to which we are accustomed in England, 100 boys ought to have been at school, there were but six, and that of girls, instead of more than 2,000,000, there were but 1800 receiving instruction. These numbers of course include every kind of education; but the boys and girls in Mission schools, that is, receiving Christian instruction, are but 96,574 in all India, Burmah, and Ceylon. It is plain that there is ample cause for increased exertions here. And one fact which may well stir up the zeal of Christian England in this matter is this, that, of all parts of the Indian empire, the province in which the largest proportion of the male population can read is Pegu, on account of the exertions of the *poongyes*, or Buddhist priests. It is true that their functions are almost limited to that of giving a simple vernacular education, but still what they undertake to do they certainly do not neglect. At all events the Christian church will scarcely be contented to be of less use to the Burmese nation than a heathen priesthood.*

"8. Although Missions and Mission schools are far more widely diffused throughout India than they were ten years ago, yet many large districts are wholly unoccupied. 'The most destitute provinces,' says Dr. Mullens, 'are those which cross the empire from Orissa to the Indus, and lie between Upper India and the Presidency of Bombay.' Some Mission fields of peculiar promise are still untilled. There are now great openings for addressing the Gonds of the Central Provinces, and the aboriginal tribes of Assam and Chittagong. The successes in Burmah have been almost entire among the Karens. The Society for the Propagation of the Gospel is in urgent need for men and money for carrying on the operations which it has wisely and hopefully begun among the

* "For these educational statistics, see Mullens, p. 139."

Burmese themselves. There may be difficulties in introducing Missionaries into some of the native states, but in others, as Travancore and Kappurthala, they have been welcomed, and there are many in which no attempt at Mission work has yet been made. We entreat you, then, to consider how great is the field which thus lies before us in India. Look also in thought, as we have actually looked, on temple after temple, large and strong, constructed in ages so remote that it is not known in what generation they were built, or else standing on the spots where temples have stood from time immemorial, costly with elaborate though often impure figures of uncouth and monstrous deities, telling, by no ambiguous tokens, that for generation after generation, for century after century, the people around have been buried in darkness, led captive by Satan, and estranged from the Holy One who created them, who loved them, and who waits to do them good.

“9. We appeal to you whether the church at home ought not to supply a much larger number than she has hitherto done of Missionary labourers, and we would especially urge upon young men who desire to give their hearts and lives to Christ to ponder this matter. There are positions enough for superior abilities, and positions for ordinary powers also. Here is work for men who can master the intricacies of Hindu philosophy, and defend the truths of Christianity by arguments to which Brahmin acuteness must bow; and men who can grapple with the ablest defenders of Mohammedanism. Here is work for men who can attract and guide the intellectual youth of India, as Dr. Duff has done by his quicksighted watchfulness of the course of native thought, by his learning and intelligence, and by his Christian love for the souls of those to whom he came to do good. We want men who can survey and wisely help to improve the great systems of education now doing much, but not incapable, if improved, of doing more. We want men who can master languages and keep pace with the ablest and most intelligent of the natives in knowledge and reasoning, and turn all their acquirements to the advancement of the Saviour's glory, and the victories of his everlasting Gospel.

“10. But we want a far larger number of men whom God has endowed with more ordinary gifts. First-rate talents are required here and there; but it is the glory of the Gospel that it is preached to the poor. And the poor and the illiterate exceed in number beyond all comparison the learned and rich.

Hundreds of clergymen and schoolmasters, endowed with ordinary talents, would find abundance of occupation here. It is true that not every man is qualified for this work. There are certain qualifications which are indispensable. The first requirement of all in a man who would be useful here is that the true love of Christ should reign in his heart. Then he must have a fair aptitude for acquiring a language. Possessed of these, and having ordinary endowments in other respects, with a fair constitution and good habits, he need not hesitate to offer himself to one of our Missionary Societies for employment in India.

“We call, then, once more upon our fellow-Christians, both in India and England, to give us more help. We call in the name of 180 millions of Hindus and Mohammedans. We call on the young in the schools of England, especially in the public schools; for the time will soon come when they must determine on their future, and consider what use they will make of the talents which the Lord has entrusted to their keeping, and which, at his coming, He will expect to receive again with usury. We call on the students in training colleges and theological colleges, that not a few should come out as Missionary masters. We call on Oxford, and Cambridge, and Dublin, and on the other Universities and colleges, to send us more men for Missionary work. We ask for women as helpers, as well as men for teachers and trainers, in girls' schools. We entreat the great Missionary Societies, we entreat all the masters of schools and colleges, and the professors and tutors of our Universities, to turn their thoughts and their influence towards the work of teaching those truths to which they themselves look for comfort in life and hope in death, to those millions whom God in his providence has constituted our fellow-subjects.

“12. When we ask for Christian masters from home, we press our request at the present time with peculiar urgency. The number of young persons who ought to be under education in India is not less than thirty millions. At present about half a million are actually receiving any such education as can deserve the name; and less than one hundred thousand a Christian education. Government has of late wisely shown itself most desirous to avail itself of Missionary zeal and love in educating its subjects. The system of grants-in-aid will henceforth be carried out on a far more liberal scale than heretofore. And those who would see the blessings of Christian education extended far and wide

throughout India cannot think too highly of the importance of large funds being raised at the present time, and a large supply of Christian masters coming out without delay. Whatever sums the church produces in this great cause of education will, as we fully expect and believe, be nearly doubled by the state.

“13. When teachers come to us from Great Britain, there will generally be first a language to be learnt; then they will take the charge of, or a mastership in, an Anglo-vernacular or training school. And, by God’s blessing, if the natives who come to be trained are taught the truths which He has revealed to us in his word, if their memories are stored with Scripture, and if their secular knowledge is made to rest on a true foundation, so that they imbibe those highest principles of piety and morality which are only learned in the Gospel of Christ, we may expect most blessed results, both to themselves and to those whom they are sent to teach, and, beyond these, to after generations. But if Christian young men do not come out from England to carry on this work, sound and religious education will advance very slowly indeed; and the rising generation of thirty millions will be all but entirely left to slumber on in gross darkness, as former generations have done; whilst the more active minds among Mohammedans, Parsees, and Hindus will promote an education which will exclude the knowledge of the Saviour, and therefore exclude also the essential principles of true morality, to the vast injury of the growing generation, and the eternal ruin of immortal souls.

“14. Candidates for civil employment are numerous enough; but persons who are ready for Missionary work have to be searched for, and are scarcely found. Is this right? Is there not a want of love to Christ, when these things are so? Should not rather the sight of so many hastening after the more lucrative secular appointments kindle to a flame in some true hearts the desire and resolution to give up all for Christ, to come to this land whose inhabitants are gone so far astray, and to lead them in the right path by preaching the Lord Jesus Christ, or to train the youth of the country, whose minds are still tender and impressible, in the good way of holiness and of life? We would fain hope that some members of the church at home may be led to realize in their own hearts the motives which constrained the great Apostle, when he exulted that ‘the Gentiles were fellow-heirs and of the same body, and partakers of God’s promise in Christ by the Gospel;

whereof he was made a minister, according to the gift of the grace of God given unto him by the effectual working of his power.’ Remember the triumphant tone in which he continues to rejoice in a calling, despised by men, but in his own sight the most glorious that imagination could conceive. ‘Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.’ By the church this manifold wisdom was to be made known to angels and to men, and we, the present generation of the church, are now entrusted with this great commission.

“15. But the promotion of Missionary enterprise is not the only work for which we, the chief pastors of the English church in India, urgently require help from home. Besides labouring for the conversion of the heathen, we have to care for all those who profess and call themselves Christians. It is evident that if this branch of our duties is neglected, the other can hardly be expected to succeed. The sight of ungodliness and ignorance prevalent among those who, at least outwardly, belong to Christ, is the most effective of all arguments against the truth of his Gospel, the greatest of all hindrances to its extension. Perhaps if the churches of Egypt and Syria in the seventh century had not been corrupt and degraded, Mohammed might have been the Christian Patriarch of Arabia, the honoured agent through whose energy and devotion its wild tribes would have been won to the knowledge of Christ, so that half the work which is now before us in this country would have been already accomplished. We must take heed that no similar hindrance is placed in the way of the conversion of Hindus and Mohammedans by the church of India. If that church truly fulfilled its idea, it would attract to itself all those who are now seeking the Lord, if haply they may find Him, and are tossed to and fro by every wind of doctrine, while searching for some rest for their intellects and their souls. Now the number of Europeans and Eurasians scattered over the country has far outgrown the powers of the ecclesiastical establishment which is supported by Government. The chaplains of that establishment are scarcely sufficient for the want of those classes for whom the state may be properly

expected to provide. These are its own servants in the principal civil stations, the vast number of Christians, comparatively poor, who are gathered at the seats of Government, and, above all, the great European army, which has been largely increased since the mutiny. But all over India there are groups of Christians, some in Government employ, others engaged in plantations of tea, coffee, indigo, and other agricultural occupations, or sent out by railway and irrigation companies, or otherwise occupied in developing the resources of India, and so adding to the wealth and greatness of England. The moral and spiritual want of this scattered community can only be supplied by voluntary efforts made by themselves and their fellow-Christians in India and at home. Some of them are living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor; some of them are often in grievous distress from sickness and other physical evils; some, it is to be feared, fall into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence. Painful facts have frequently been brought to our notice by correspondents from different parts of India, and by our own observation during our visitation tours through our dioceses. Sometimes we come to districts in which young unmarried Englishmen are placed at intervals of about fifteen miles from one another, each having authority over a large number of natives, and living, perhaps, close to a large native village practically dependent upon him. We need not dwell on the strength and variety of his temptations. One of us found an Englishman dying in a hospital, who said, that having been employed in constructing a portion of a railway, he had been compelled to occupy a hastily-built bungalow in an unhealthy jungle, far removed from all Europeans, where it was impossible for him to get a sufficient supply of wholesome food, and that, in consequence, his constitution had been utterly unable to bear up against the climate, and he knew that he could not recover from the disease under which he was suffering. He died soon after this visit. Another man, in the same hospital, attributed the drunken habits into which he had fallen since he came to India, and for which he had been dismissed from the railway on which he was employed, to similar isolation and neglect. Again, small communities have arisen in different places along the lines of railway actually in operation, for which it is essential that some religious provision should

be made. In one of these, to quote a letter recently received, "it is impossible that the people should meet together for a service to be conducted by one of their number, as is done in some places, for they are rarely sober on Saturday and Sunday, and card-playing and drinking are the occupations of the day of rest." It is our firm belief, that besides the actual loss and suffering which falls on those who are thus neglected, the great name of England must be injured in the eyes of the natives of India, if they see Englishmen degraded by intemperance and other shameful vices. Therefore, brethren, both on religious and political grounds, we ask your help: neither as patriots nor as Christians can you safely neglect the urgent wants which we bring before you. You would, we are sure, forgive our urgency, if you could realize the greatness of the need, and the unhappy consequences which have followed, and must follow, if Englishmen in India are left without Christian ordinances and Christian friendship, and if the hopes and promises and duties of the Gospel are never brought to their remembrance. We want pastors to be scattered over the country, who shall travel along the lines of railway, or from one isolated household to another, and bring with them words of consolation and remonstrance: we desire to secure the regular administration, throughout India, of the two sacraments and other Christian ordinances. We want schools for the children of those who are constantly brought to this country through the influence of English capital and enterprise. We desire not only to extend the church of Christ by Missionary labour, but to hold that fast which we have, and to strengthen those things which remain and are ready to die. We require both money and men for work among professing Christians, no less than for work among Mohammedans and Hindus. For the first, besides our general appeal to all our fellow-countrymen, we would specially seek help from those who are, or ought to be, interested in India, either from their personal knowledge of the country, or because they derive some temporal benefit from it. Among these we venture particularly to mention shareholders in Indian railways, and persons concerned with the commerce of the country. We are told that there are difficulties in the way of grants from the general revenues of a railway for the spiritual and moral benefit of its servants in India, but there can be no reason why individual shareholders should not agree to devote a small portion of their dividends to this good purpose, and thus

avoid the sin of neglecting their fellow-Christians, from whose labour in a foreign and heathen land their own wealth is derived. This course has, we believe, been adopted in more than one of our English railway companies. For men who may be employed in this pastoral work, no less than for Missionaries, we must look first to our Universities and other places of education, but we shall also welcome labourers from all ranks of society, who may be found duly qualified for the ministry of the Church of England, and whom God's Spirit may move to work for Christ in this neglected portion of his vineyard. So, too, we are gradually needing more and more help from trained schoolmasters and mistresses, and others who are able to superintend or take part in the education of Christian children.

"16. There are many channels through which contributions may be sent, and through which men may offer themselves for these great objects. In India itself, if any one desires to help by his money any special work, or to offer himself either as a minister of the Gospel, or a teacher of the young, and is in doubt as to the steps which he should take, his best course will be to consult the chaplain of his station, or any other clergyman in his neighbourhood. Friends in England will scarcely need to be reminded that the Society for the Propagation of the Gospel, and the Church Missionary Society, are the obvious channels through which assistance may be rendered to Indian Missions. And we desire emphatically to express our entire confidence in both of these great Societies, and to assure the people of England, that in our dioceses both are harmoniously working together, with due regard for our authority, and with the one object of preaching Christ crucified to those who are living and dying in ignorance of his salvation. The Propagation Society, besides its own immediate object of sending out and supporting Missionaries, undertakes to transmit to any colonial or Indian bishop sums which may be appropriated at his discretion to diocesan purposes. Thus any one who desires directly to help any one of our dioceses, may do so through this obvious and convenient channel. For supplying the spiritual and educational wants of our European and East-Indian populations, special agencies have been instituted in India itself, and certain friends at home, whose names are mentioned at the foot of the page,* have

kindly undertaken to receive contributions in money, and also to communicate with those who are willing to come over and help us by their own personal exertions in India. The Calcutta Diocesan Additional Clergy Society, which provides pastors for small and secluded communities of Christians, is now principally in want of men; for it is ready at once to support six more clergymen than it is actually employing; but it also needs an increase of funds, for then it could augment the number of its ministers almost indefinitely. A branch of the Colonial and Continental Church Society occupies the same place in the diocese of Madras, which the Additional Clergy Society fills in that of Calcutta, while in Bombay a plan has just been started for the special purpose of supplying clergymen to visit the neglected railway stations. Boards of education have been instituted to assist local efforts in founding schools for Christian children in the dioceses of Calcutta and Madras, and a Committee of the Society for Promoting Christian Knowledge is doing the like good work in Bombay.

"17. Thus we have indicated the nature of the help which we need, the channels through which we may receive it, and some particular objects which may have a special interest for various persons desirous of promoting the welfare of this country. We

diocese of Calcutta: the Rev. G. Burn Vicar of Hatfield Broad Oak, Essex, and Commissary in England to the Bishop of Calcutta; and H. R. Tomkinson, Esq., 7 Lower Seymour Street, Portman Square, London.

For the Dioceses of Calcutta and Madras: the Rev. E. Parry, Vicar of Acton, near London, and Chaplain to the Bishop of London.

For the Diocese of Bombay: the Rev. T. Harding, Vicar of Bexley, Kent.

For all three Dioceses: J. Hassard, Esq., Fulham Palace, Private Secretary to the Bishop of London.

The Calcutta Additional Clergy Society has requested the following gentlemen to judge of the fitness of candidates for pastoral employment in its stations in India—

The Rev. G. Burn and the Rev. E. Parry, as above.

E. Currie, Esq., late Member of the Legislative Council of India

The Rev. A. M. W. Christopher, Oxford.

The Rev. Professor Lightfoot, Trinity College, Cambridge.

The Rev. Dr. Carson, Trinity College, Dublin.

The Rev. H. Palmer, Vicar of Sullington, Sussex.

To any one of these referees application may be made, and each separately is authorized to send out to India either clergymen, or candidates for orders on the Society's title.

* For all the subjects connected with the

trust that our fellow-Christians will remember that India is the most magnificent dependency of the British crown, and that the high privilege of its possession involves a corresponding responsibility. If we believe in the providence of a merciful and righteous God, who loves all men as his children, and desires their highest good, we cannot suppose that He gave India to England merely that commerce might be developed, wealth increased, and that Englishmen might gain power and dignity, and the means of earthly enjoyment. Still less can we imagine, that in aiming after these results, it is lawful for us to sacrifice both the natives of India and our own countrymen. Yet in our moral relations to each other, to neglect our brethren is to sacrifice them. We cannot be neutral; for the character neither of an individual nor of a nation can be stationary: if men do not improve, they must deteriorate: if they are uncared for, they are necessarily injured. But we believe that In-

dia has been given to us for the very different purpose of rescuing a great nation, or, rather, collection of nations, from the degradation of centuries, and to furnish employment, not merely for the commercial, but far more for the Christian energy of Englishmen. We pray that God the Holy Spirit may so engrave these truths on our hearts, that we may all labour together heartily for this great and glorious object, and that, in the day when Christ makes up his jewels, many souls may be found among his elect who have been gathered into the bosom of his church from all the races and nations, and languages which his providence, in the long ages of history, has brought together upon Indian soil.

“We remain,
“Your brethren in the Lord,
“G. E. L. CALCUTTA.
“F. MADRAS.
“J. BOMBAY.”

MISSIONARY SUCCESS—A MISSIONARY'S EXPERIENCE.

BY THE REV. J. T. TUCKER, OF TINNEVELLY.

WANT of success in Missions is no criterion to judge as to our duty. The question is, Did the Lord Jesus Christ command his apostles to go and teach all nations? I believe He did give such a gracious commandment; and, more than this, I believe that it was my special duty, as one who had received mercy and pardon through faith in Christ Jesus, to leave my countrymen, who had every opportunity of hearing and knowing the Gospel, to make known to the heathen nations that glorious hope of eternal life through the merits and sufferings of a crucified Saviour. On making this resolution, my expectations of success were small. I imagined that it was possible that I might become the instrument of winning *one* heathen to Christ. Considering the force of habit, the utter deceitfulness of the human heart, and the great power permitted to be used by Satan to oppose the truth, I did not expect much success; but I enjoyed faith enough to believe, that if, in God's providence, I was permitted to go forth to teach the nations, the Lord Jesus would fulfil his precious promise of being with me to the end.

With these expectations I sailed, with my dear wife, from Portsmouth, on June 10, 1842; and here we both are, through God's

gracious providence, February 4, 1864, enjoying tolerable health, and in the midst of hundreds of native Christians, who were ignorant heathen in 1842. My uncle, an old Indian, told me, before we sailed, that he knew full well that it was no use to attempt the conversion of the Hindus. My answer to him was something like this—He might know more about India than I did, but he could not know the power of God to convert any whom he chose, if he maintained the opinion that it was useless to attempt the conversion of the Hindu. However, upwards of twenty years' experience has since convinced me that my uncle, the old Indian, probably took no interest in Missions; knew nothing of the Indian languages; never, during his residence in India, took the trouble to visit a Missionary station; and knew about as much of what was going on regarding the conversion of the natives around him as worldly men know of the real state of religion in their own neighbourhoods in England. For instance, what does squire so and so, a thorough worldly gentleman, know of the pious people in a parish twenty-five miles from his residence?

I can imagine a good-meaning sort of man living at the military station of this province (Palamcotta) for many years,

enjoying good health, taking his morning and evening rides, perhaps every day past the Mission church and bungalows, exchanging calls with the Missionary of the station, and yet be perfectly ignorant of the number of native Christians that worship God in Tamil in the same church wherein he himself worships God in the English language. Should he, however, have heard of the number of native Christians who frequent the same church as himself, and even read the statistics (which any one in England can do) of the number of native Christians in the same province of which he is collector or judge, yet he may never have conversed with those Christians, never seen one in a hundred of them, and is altogether as ignorant of their character as if he had lived all his life on the bank of the Thames. He never visits the country Missionary stations; in fact, he especially avoids them; and yet if we heard him talk among his friends we should hear him say that he knows all about Mission operations in India. It is true that an occasional native Christian comes before him officially as witness, or plaintiff, or defendant; but in the majority of such cases they are only persons who have recently placed themselves under Christian instruction, and have been so long in the habit, as heathen, of telling and maintaining all kinds of falsehood, that it would indeed be a miracle if they were free from the deeply-rooted practice of deceiving and falsifying. The baptized and more advanced Christians he seldom finds at his catchery; and, in short, the really spiritual-minded Christians scarcely ever come before his cognizance. How is it possible, then, that such an old Indian can know the extent of the success of a Missionary or the Mission, even in the very province in which he is judge or collector? As to military gentlemen, unless they themselves visit the Missionary stations and the Christian villages, it is quite out of the question that they can know any thing about the matter. Friends at home are as ignorant of the value of such old Indians' testimony as those very old Indians are of the Mission operations and success in India.

There are, however, pious gentlemen who have not been afraid of visiting a Missionary at his station, or inquiring about and conversing with native Christians. The testimony of such is most valuable, and, with the exception of Missionaries themselves, the only testimony that is really worth credit among Europeans in India.

I invite European gentlemen to come, and see, and hear, and examine for them-

selves the extent and nature of Mission success at Panneivilei. Let them not listen to the smooth-tongue, respectable-looking heathen officials of their cutcheries, those hostile gentlemen (Hindus), who know that Missionary instruction is always against their receiving bribes by thousands of rupees (as it is well known they do), and therefore, when opportunities occur, they hesitate not, in a most subtle manner, to make all sorts of false statements regarding Missionaries and their converts.

With regard to the duty of a Missionary, actual success in his work is no rule of action. It may be that he is called simply to be a witness for Christ, and bear his testimony in sackcloth and ashes (Rev. xi. 3.), or to preach the Gospel as a witness to the nations (Matt. xxiv. 14.); or it may be that he is made an instrument of saving many souls. Whatever be his position in the church of God, his duty is one—to preach and teach the Gospel. And if it be the Missionary's duty, it is also the church's duty to send and provide for him. In my own mind, at the time of leaving England to enter upon the Mission work, I had come to the conclusion that if, after a life of toil, and perhaps of persecution, I at last was so far successful as to be the instrument, in God's hands, of the conversion of one heathen to Christ, I should be more than amply rewarded for all weariness, patience, and trouble in the Lord's service. But fortunately actual success has greatly raised my expectations for the future. In order to let old Indians know that Missionaries are sometimes, through God's sovereign grace, the means of bringing heathen from their superstitions to the profession of Christianity, I give the following statistics of the Panneivilei district—

In 1844 I entered upon the charge of the Paneikullam and Panneivilei districts. At that date there were in the Paneikullam district 400 native Christians, and in the Panneivilei district 800 native Christians. In 1853 I delivered over the Paneikullam district to Mr. Witchurch, with about 1500 Christians, and now there are 2800 in the Panneivilei district. By these statistics it will be seen, that during my residence in India I have received from heathenism and Romanism 3100 souls.

“Heathen in various parts of the district have been persuaded to destroy upwards of forty devil temples, and all the idols in them. I have been permitted, at different times, to establish sixty schools for the instruction of Christian, heathen, or Mohammedan chil-

dren, and I have built sixty-six churches, of various dimensions, during my residence in India.

I have thus given the Committee the statistics of my success (outwardly), because so much has been written lately in newspapers about the want of Mission success. Moreover, here I am, and in this district are to be found the native Christians according to the numbers above mentioned.

It is with much gratitude to Almighty God that I record the fact, that my dear wife and I have been spared another year to prosecute our design of making known the Gospel to the people around us.

I wish, in giving a report of the past year, to mention some of the discouragements.

Only a few persons from heathenism have joined us during the year 1863. At the early part of the year my expectations of success were rather great, but I was afterwards disappointed in finding many, who then appeared to be about to renounce their idols, still cling to them. The high-caste people of one large village offered to place themselves under Christian instruction if I would accept them without their wives and daughters; but I refused to receive them on that condition. Another discouragement is the sad fact that intoxication and cock-fighting are creeping in among the Christians. These two evils have been, in a great measure, the cause of some of the native Christians forsaking us. They, not liking Christian discipline, have ceased to attend the means of grace, and, in consequence, I have cut their names out of my list, which accounts for the decrease this last year of native Christians in the district. I am not without hope, however, that these backsliders will come to a better mind, and return to us with resolutions of reform. One good has arisen from the resistance I have made to drunkenness: the women in a heathen village, hearing of it, are trying to persuade their husbands to join Christianity, that they may be induced to give up their habits of intoxication. A sad case of infanticide took place at Panneivilei in July last, which of course caused the heathen to speak evil of Christianity. The investigation of this case brought to my knowledge how prevalent the sin of infanticide is in this country, especially among widows. It is a most common practice among the heathen, and such cases seldom reach the ear of the European magistrate, because the native officials are bribed to conceal the sin.

The quarrels among Christians oblige me to occupy much of my time in examining

into the causes of them, in order that I may become peacemaker. There is a Christian punjayat at Panneivilei, and they settle all trifling cases; but in this country a native will always desire to have his case before a European rather than before his own countrymen. I am therefore obliged to make it a rule, that in all trifling disputes between the native Christians of the district there is no appeal to me from the punjayat. But there are cases, such as accusations of adultery, which require my own investigation.

So small are the native houses that there can be but little doubt that immorality is much more prevalent among the people than appears on the surface of things.

After all, the most prevalent discouragement to our work is the exceeding hardness of the human heart, but this we find in common with all other countries.

It appears, too, that during the past year there has been a revival of heathenism among some of the people. Heathen feasts are better attended; offerings to devils have been more frequent; all this is, I think, in consequence of a story, very widely circulated among the natives, that one demigod, called Vasantha Rayai, is coming to destroy the English Government and restore Hinduism in its integrity. The Government are aware of it; but I think they are not quite aware of the extent of excitement and expectation that it has caused in the native mind. Mr. Sargent has written a tract on the subject, which tells well among the people, and is a great means of bringing before them the Gospel of the Lord Jesus Christ. Thus far the discouragements; but I have, on the other hand, to report encouragements.

Although there has been a revival of heathenism in some places, yet a remarkable change has come over the heathen of late regarding their attention to the subject of Christianity; and in almost every town or village in this neighbourhood a Missionary may at any time collect a congregation of attentive hearers from among the heathen. Moreover, the oftener the Gospel is preached the better attention they give. This I consider a most important encouragement, and is, I believe, a token that the Lord Jesus Christ is with us. There are about 7000 souls of a caste known by the name of Severly Vellalan. Whenever I go among these I obtain a good hearing, and that sometimes for two hours at a time. They are scattered over six or seven villages. I enjoy a good hope that it will not be long before many of them become Christians.

Moreover, there is a general impression

that Christianity will prevail in the end. Surely we may say a great door is opened here for the preaching of the everlasting Gospel. The harvest truly is great, but the labourers are few.

At present, in consequence of an abundant harvest last year, and the great price of cotton, the people of Tinnevely are in a prosperous condition, and this prosperity many of them attribute more or less to Christianity. The absurd story of Vasantha Rayai, that has caused so much excitement among the natives, affords us a good opportunity of speaking of Him whose glorious advent appears to be near. The increasing liberality of the native Christians is perhaps the most encouraging feature in our work. In almost every village where I have held a Missionary meeting there has been a goodly increase in the collections. I just mention one instance. At Seevalapary, last year, I did not venture to call a meeting, because the people were only very recent converts, and I was afraid that I should (if a Missionary meeting was held) frighten them back into heathenism. However, this year I called a meeting, and, to my great surprise and joy, the collection amounted to upwards of eighty rupees. Another congregation (new) last year gave three rupees: this year they gave forty rupees. A third congregation, in 1862, gave twenty rupees: this year (1863) they gave forty rupees. Thus, through God's blessing upon our work, we are teaching the people to support their own teachers, and to make known the glorious Gospel to the thousands of heathen around them.

One interesting circumstance I must mention is, that our native Christians of this district sent two catechists as far as the Madura district or province, to aid for a month our brethren the American Missionaries in making the Gospel known to the heathen of that large province. We have thus shown our desire to unite in Christian love with the Protestant Missionaries of other Societies. The two catechists that were sent are both men of true Christian and Missionary spirit.

The visitation of our Metropolitan the Bishop of Calcutta is not one of the least of our encouragements. The interest in our Mission which his lordship manifested, and the excellent address which he gave to upwards of 1200 native Christians in the Panneivilei church, will, I trust, greatly encourage the people in serving the Lord. Indeed, I felt my own spirit much refreshed by the Bishop's visit.

It has occurred to my mind that the Missionary ought to bear in his memory our

Lord's saying, "The children of this world are wiser in their generation than the children of light;" and, meditating on this, I considered what men of the world and of business did in England to obtain a good sale for their goods. One need not visit many railway stations to find out that tradesmen in England find it pay well to advertise a great deal. I therefore determined to turn advertiser of my trade, and wrote out in Tamil a handbill, containing briefly a call to all nations and languages to seek pardon of all their sins from God through faith in the Lord Jesus Christ. It is written in the form of a summons from the Supreme Court in heaven, making known to all people that they must appear before the above court to give an account of their thoughts, words, and deeds; that a short reprieve only is given to repent and make peace through the death of Christ; that upon a continued refusal to take heed to this summons a warrant angel will come from the heavenly court to seize the offender, and take him, willing or unwilling, before the Judge of all the earth.

The summons also informs the reader that it is written for himself, and warns him to seek pardon of sin through Jesus Christ, through whose name alone it can be obtained. I have had 3000 copies printed in large type, and a great number pasted on trees by the roadside and in all public places in all parts of the district. The catechists inform me that it has been read by a great many people, and that it is a means of helping them to preach the Gospel, especially to the high-caste. In riding about the district I observe a few copies here and there have been plastered over with mud, or torn off. This has no doubt been done by persons who have some idea of the power of the Gospel, but who hate to hear it themselves. I am about to adopt another plan. In imitation of the advertisements carried about on boards fastened before and behind men walking in the London streets, I shall send (D.V.) to the heathen feasts a man carrying a large board, on which there will be written in large letters a few of the principal texts of the Bible. Thus we hope to make known the Gospel, by various means, to every soul around us. One may plant and another water, but it is God alone that can give the increase. May He be pleased to pour down his blessing upon all evangelical Missions in all parts of the world!

With the exception of two cases, the catechists and schoolmasters of the district have manifested much diligence and zeal.

I cannot conclude my letter without

mentioning the great satisfaction I have felt in observing the great zeal and diligence of the Rev. A. Isaac in making known the Gospel unceasingly to both native Christians and heathen. He is indeed a good example, both to myself and catechists, by preaching in season and out of season (to himself) the

unsearchable riches of Christ to perishing sinners. As this appears to be his peculiar talent, I have left him to give his whole time to this most happy work, taking upon myself the whole responsibility of managing the congregations of native Christians throughout the district.

MISSIONARY PROCEEDINGS IN THE BOMBAY PRESIDENCY.

THIS Presidency contains a population of 12,038,113 souls, of various creeds and languages, and dispersed throughout a territory extending from Sindh to the South-Mahratha country, on the borders of the Madras Presidency. But to these 12,000,000 in British territories are to be added the Protected States under the Bombay Presidency, such as Khyrpore, Cutch, Baroda, Petty States in Gujerat, Kattywar, Kolapore, Sawunt Wari, and Mahratha Jaghirdars, having a population of 4,500,000; making in all a total of upwards of 16,500,000 souls in this part of India, worshippers of the unclean gods of Hinduism; or of the false prophet of the Mussulmans; or the fire-god of the Parsees; or of the gloomy demons of the aboriginal tribes, lying thus in darkness and the shadow of death, and claiming help at our hands.

Throughout those wide domains are to be found the Missionaries of seven Protestant Missionary Societies—the Propagation of the Gospel Society, the Church Missionary Society, the Established Church of Scotland, the Free Church of Scotland, the Irish Presbyterian, the Baptist Missionary Society, and the American Board. They are represented by forty foreign Missionaries at twenty-six stations, and that in the following proportions—

Society.	No. of Missionaries.	No. of Stations.
Propagation of Gospel Society	2	1
Church Missionary Society	15	8
Established Church of Scotland	1	1
Free Church of Scotland	6	2
Irish Presbyterian	6	5
Baptist Missionary Society	1	1
American Board	9	8
	40	26

Of the seven Societies five have Missionaries at Bombay, and of two of them—the Gospel Propagation Society and the Established Church of Scotland—this is the only station. The only Society in Sindh is the Church Missionary Society; the only Society in Gu-

jerat is the Irish Presbyterian Society; the Church Missionary Society alone has entered Khandeish; in the Deccan are to be found the Church Missionary Society, the American Board, and the Baptist Missionary Society: in the Ahmednuggur district are to be found the Missionaries of the American Board.

These 40 Missionaries are assisted in their work by 11 ordained natives, the total of native Christians being 2231, of whom 965 are communicants. In connexion with the different Missions there are 62 boys' schools of different grades, containing a total of 4000 pupils, and 32 girls' schools, containing a total of 1426 pupils.

Of the eleven ordained natives, five are in connexion with the American Board; three with the Church Missionary Society; two, the Free Church of Scotland; and one, the Irish Presbyterian Society.

To these statistics we shall add some brief notices of the different fields of labour, so far as we can obtain them.

In Sindh it is as yet the day of small things, the native Christians not numbering so many as fifty. Our Missionaries, however, speak hopefully as to their prospects. Kurrachee, especially, is rapidly becoming, in position and importance, a great commercial emporium, where meet the representatives of many nations. Let our readers peruse the following description of it, as given by one of our Missionaries, the Rev. J. Sheldon—

“The field of our operations in Kurrachee alone is constantly widening. On all sides the town is spreading, while the rapid influx of strangers has raised the population to 70,000. Compared with our great Indian cities this large number is low in the scale; but at the present rate of increase another ten years will give us a population of 200,000. With temporal prosperity, the religious interests of the three great systems prevalent here seem to have been well attended to. The Mohammedans, with the aid of a European pervert, a man of Danish descent, have

restored an old mosque, and built a large and most beautiful new one. The Hindus have been unusually active. Their festivals are more expensively kept up than ever, and their willing support of their religious teachers is but too apparent in the growing numbers of their fakirs, and the residence of a Maharaj amongst them. The third great section, the Sikhs, who are professedly zealous proselytizers, has greatly increased in numbers. Their chief guru lives in the compound adjoining our Mission, and is visited every Sunday by crowds of our most respectable natives. With all these we mingle, by many we are personally known, and by them we are generally respectfully received. Faith bids us hope well of this influence, and we ought to believe that Christian truth, so faithfully and constantly set before them, cannot be ineffectual. In addition to the above, our Parsees form a large and increasingly influential section of our community. They still remember with bitterness their loss of Merwanjee,* and, for the present, seem lost to our influence. It is very sad to see how their increasing temporal prosperity fills them with worldliness. Their first thoughts are about getting money; their second, how to eat, drink, gamble, and be merry, generally, it would seem, in the European style. There are, however, bright exceptions amongst them, benevolent men of large hearts ready to assist the needy whenever they have opportunity. We have a few Jews and Armenians, who occasionally attend our services at the Mission chapel. On the right hand of the Tyaree lies the largest suburb of Kurrachee, inhabited chiefly by Africans and Brahuhs. These are all Mohammedans of the labouring class. They are, almost without exception, grossly ignorant, but seem, especially the Africans, open to Christian influence. I think it is most desirable to have a branch school, with a resident catechist, amongst these people, who now number at least 10,000. In this brief sketch I ought not to omit the pilgrims and traders. During the year, thousands of the former have passed through Kurrachee on their way to a shrine called Hinglaj, the most westerly point of Hinduism. Their halting-place is close by the Mission house, a wide-spreading banyan-tree. Here may be seen Bengalees, Hindustanees, Mahrathis, Madrasses, Guzaratiees, and, occasionally, natives of every province of the peninsula, arranged in groups under their sacred tree.

Here the Missionary often preaches and distributes tracts. Being known to the Mihmandar (the host of the pilgrims), he is always listened to, and respectfully received. Hindu civility here stands out in marked contrast with the rage and bitter invectives of the bigoted Mohammedans. I have never been disrespectfully treated by the Hindus in this their most sacred rendezvous, though I have here met their most learned men in the midst of crowds of their most devoted followers. The traders are Mohammedans, who come with the kafilahs from Cabul and Mekran. These men are far more open to conviction than their co-religionists in Kurrachee. They converse with us eagerly about Hasrat Mesih (Jesus Christ), and frequently accept our tracts.* Can the Committee really know that only one Missionary, and he from necessity a schoolmaster as well, occupies this large and promising Mission field? My two assistants have, however, rendered me efficient help. Merwanjee has most earnestly and prayerfully striven to influence the young men of his acquaintance. Our Scripture-reader, Suleim, a Jew, sent to India from Bokhara by the late Dr. Wolff, and baptized by the Loodiana Missionaries, is a very useful man. He is well acquainted with both the Old and New Testaments; and, in addition to his knowledge of Hebrew, can speak Hindustanee, Persian, and Pushtoo."

A very remarkable testimony is borne respecting the young men who have passed through the Mission school at Kurrachee.

"Everywhere throughout the province our scholars are to be found. They regard us as their friend, and gladly introduce us to their relatives. That Christian truth has been disseminated by this agency is to say the least. We have abundant testimony that some of our young men have been fully convinced of the truth, and, were it not for family obstacles, would gladly embrace it openly. They seem one with us. They attend our services, make us their friends, and, as one of them has remarked, would, on their death-bed, like Verda (an old scholar who died last year), confess Christ. Our English readers must not judge too harshly of these young men. In becoming Christians they have to leave all. One of them has a mother, a sister, and a young wife, wholly dependent upon him. Is it easy to leave them? Can we urge him to act rashly? No, we must labour and wait."

* See "Church Missionary Gleaner" for April and May 1863.

* Our sale and distribution of books has been quite equal to average, though I am unable at this moment to give the statistics.

One hopeful inquirer is thus referred to—

“I have a young Syud, a man well versed in Arabic, who can quote in Arabic the Korán as easily as I can repeat my catechism, and is well instructed in Mohammedan literature. He has been on a pilgrimage to Mecca, and, as a Hajee, is greatly respected by all Mohammedans. He is dissatisfied with the Korán, and has come to us to inquire about Christianity. He has been admitted to the class of candidates for baptism. The reading of the Gospel has led him to compare the character of Christ with that of Mohammed, and he is satisfied that, however well the teacher of Mecca began, he ended an impostor, and is immeasurably inferior to Christ. This man has been first entreated by the Mohammedans to return to his first faith, and afterwards savagely attacked by them, and stoned out of the bazaar. But, by God's grace, he still continues firm, and, notwithstanding his great labour, is daily reading the Gospel, with the simple trust of a child.”

We now return to Gujerat, availing ourselves of the following information respecting it, which we have found in the “Calcutta Christian Observer” for February last. In doing so, we but return to its editors the compliment they have paid us by transferring to their pages in the same Number our article on Coorg.

“The territories comprehended under the name of Gujerat, or Gujashtra, that is, the land of the Gujars, cover an area of more than 41,000 square miles. The country is naturally divided into two parts, the mainland and the peninsula; the latter of which is rather less extensive than the former. The exact population of the whole region has not been satisfactorily ascertained. According to “Thornton's Gazetteer of India,” it is less than 3,000,000; but it is usually raised to a much higher estimate. The Gujarati language is very widely diffused, and is not restricted to the region from which its name is derived. It is largely employed in surrounding districts. It is spoken by a very considerable portion of the inhabitants of Bombay, and prevails, to some extent, on the coast of Malabar. It is also the medium by which mercantile correspondence is generally conducted throughout Western and Central India. Reliable statistics are not here available. In their absence, if I might hazard a calculation, I would incline to the view expressed by some of the most competent computers, that the Gujarati language is spoken by not less than 6,000,000 of people.

“This paper does not afford scope for the

most meagre description of the many and very diverse races that inhabit Gujerat. Of the people, as a whole, it may be affirmed, that, in personal appearance, as well as in character and intelligence, in outward prosperity and social happiness, they will bear comparison with the inhabitants of most districts of India. Indeed, in the points instanced, they are decidedly superior to the great majority of Hindus. Besides Hindus of various classes, there are many Mohammedans in Gujerat; and some thousands of Parsees, refugees from Mohammedan oppression in Persia, who found an asylum in this part of India, and speak its language. The Mohammedans of Gujerat are, for the most part, in a very ignorant, degraded, and impoverished condition. The mass of them are, practically, polytheists, as they render far more devotion to their pirs, or departed saints, than they do to the one God in whom they profess to believe.

“Nearly all the varieties of Hinduism that prevail on the continent of India have their representatives in Gujerat. New sects, also, still influential and spreading, have had their origin in this province. That of Swami Narayan, of whom an interesting account will be found in ‘Bishop Heber's Journal,’ is one of the most modern, and at the same time the most active and popular. The hope which the bishop entertained, that this extraordinary man might be the pioneer of the Gospel, has been sadly disappointed. The Swamy Narayenites are confirmed idolaters, and staunch upholders of caste, and are among the most bitter opponents that Christianity has to contend with in this country.

“The caste system has been carried by the Gujاراتis to an almost intolerable extreme. Thus, of Brahmins alone there are reckoned no less than eighty-four distinct castes. The Vániás, or commercial class, are said to rival the Brahmins in the number of their subdivisions. Below these two grand orders, the people are arranged in an almost interminable series of gradations. In some cases, only intermarriage between these different classes is forbidden, while intercourse in eating or drinking is allowed. But more frequently the latter, also, is interdicted. Let it not be supposed that only the lower castes suffer from such unnatural and oppressive restraints. The high castes, in their haughty exclusiveness and isolation, are exposed to burdens and privations from which their inferiors enjoy a happy exemption.

“Nowhere is the doctrine of the absolute inviolability of life more strongly held

than in Gujarat. The warping influence of this erroneous tenet manifests itself in various ways. Those who hold it, consider a man's holiness to be simply in proportion to the carefulness with which he abstains from destroying life, even vegetable as well as animal. Killing animals is almost the only sin of which account is made. On the other hand, Christianity, which sanctions the use of animal food, is looked upon with detestation and horror. In its practical effects, this superstition cannot be treated as mere harmless folly; while it owes its rise and prevalence to a pantheistic contemplation of the universe.

"Such a sacred regard for human life has not been observed by all classes of Gujaratia. In former times, among the Rajpoots, infanticide prevailed to a fearful extent. In one tribe, not a female child was suffered to live. This horrible crime has been, to a large extent, suppressed. But the unfair proportion which female still bear to male children, as established by statistics, forbids our reckoning this foul and inhuman custom among the things that were, but are now no longer a disgrace to this province.

"Gujarat was formerly equally notorious for the daring freebooters with which it was infested. The Kathis on the peninsula, and Kolis and Bhills on the mainland, occasioned perpetual anxiety and alarm by their incessant raids and depredations. This state of things has, happily, passed away. British dominion has reduced these lawless tribes to order, and given peace and security to the country. The solitary, unarmed Missionary may now ride in all directions with as much confidence as he could do in England.

"A word touching the productiveness of Gujarat. It is called the 'Garden of India.' It is hardly surpassed for fertility. Agriculture, however, is in a very backward state, and the implements of husbandry that are employed are of the rudest kind. Many parts of the country are very finely wooded. The beautiful and luxuriant trees, meeting the eye in such great profusion, impart to much of the scenery the aspect presented by a grand old English park.

"English merchants are now most familiar with Gujarat, from the large quantity of cotton which it supplies. Owing to the American war, a great impulse has been given to the cultivation of this plant. From this cause, and the enhanced price of all kinds of grain, the farmers of the soil have greatly improved their position. Many of our converts, who belong to this class, have participated in the general benefit.

"The unhealthiness of the climate is the great dissuasion with Europeans from a residence in this fine country. 'Gujarat fever' is an object of horror all over Western India. Much exaggeration, however, is prevalent on this subject. Many Englishmen here enjoy remarkably good health; and if we suffer from excessive heat in the summer, we have, as a compensation, a fine bracing cold season, which is not known in the South.

"Railways and tramways are now opening up the country, and affording facilities for the transit of its productions. What a contrast they form to the old tortuous and uneven cart-tracks with which the people managed to shift, so as to spare themselves the trouble of making regular roads. The railway from Surat to Ahmedabad has been completed this year, and the line between Bombay and Surat is in course of construction. In the railway-carriages no distinction of caste is recognised; and it is wonderful to see men, who, on other occasions, would shrink from the contact of a Dher, or outcaste, as polluting, composedly occupy the same seat with him, in order to avail themselves of the convenience and speed of travelling by rail. Some Hindus show their admiration of the steam-engine in a characteristic manner. They place themselves before it, with hands joined in the attitude of devotion, and they have been known to present cocoa-nuts, as propitiatory offerings to this supposed powerful divinity."

Three Missionary Societies attempted a commencement of effort in Gujarat, but, after a time, withdrew—the Baptist Missionary Society, in 1812; the London Missionary Society, in 1815; and the Propagation of the Gospel Society, in 1830.

"The Irish Presbyterian Mission is now alone in Gujarat. It occupies at present four stations—Rajkot, Gogo, Surat, and Borsud—and has six European Missionaries, together with native assistants.

"Arrangements have recently been made for the occupation of Ahmedabad; and, ere this paper can be published, it will no longer be destitute of a Missionary of the Gospel. But the field is very wide, and, feeling our inability to occupy it alone, we most earnestly desire that some other Evangelical Society should unite with us in giving Christianity to the people. There is plenty of room in various directions for other agencies. How we should rejoice to see Christ preached throughout the length and breadth of the country, and the 'Garden of India' becoming the 'Garden of the Lord.'

"The number of baptized native Christians

in connexion with the various stations amounts to two hundred and fifty. Of these, some are 'living epistles of Christ, known and read of all men.' Much carefulness has been observed in receiving persons into the church. But the tares will grow with the wheat.

"For more than a year a very promising movement has been going on among the Dhers in the districts around Borsud. Some hundreds of this class have professed their willingness to be instructed in the truths of the Gospel, and have openly assumed the name of Christians. Means are employed for teaching them the way of the Lord more perfectly. It is not to be concealed that some of these Dhers seem playing with Christianity, in order that they may improve their social position. That they should seek to rise from their present degradation, is not to be imputed to them as a reproach. But we desire higher motives in those who ask admission into the church of Christ. And there are, I am glad to say, those among the Dher inquirers who show that they have a regard to what is unseen and eternal, and long for something better than earthly honour. Meanwhile it is matter of thankfulness that such a multitude hear the word with all readiness, and wait steadily on religious instruction. I trust that we may soon be able, with a good conscience, to admit not a few of these adherents to all the outward privileges of the covenant of grace. Many of them have had to suffer much for the faith which they profess. And it is cause of wonder that catechumens so ignorant and immature should patiently endure losses and persecutions which might well jeopardize the stedfastness of far more advanced professors.

"Among the sect of the Kabir Panthis, also, we have a number of very hopeful inquirers of good caste. One of their gurus, or spiritual guides, is in heart, I believe, a Christian; so are some of his followers, who are very intelligent men. He, the guru, reads the Scriptures to his disciples, and, at much hazard, upholds the truth of Christianity."

The Mahratha districts next demand our attention, and more especially that portion of the work which is connected with our own Society. Bombay is the basis of our operations. Here there is a native congregation under the charge of an ordained East-Indian. The congregation itself, although limited in number, is singularly multi-lingual; so much so, that in ministering to 130 native Christians, the Rev. J. Wilson finds it necessary to conduct Divine Service in three distinct lan-

guages, Mahrathi, Tamil, and Hindustani. Here is also our Robert-Money School, a first-class educational institution, with a total of between 300 and 400 pupils, of strangely mingled races and creeds, Hindus, Mohammedans, Jews, Portuguese Romanists, and Protestants: it is in charge of two European Missionaries. There are also vernacular schools for boys and girls.

North-east from Bombay is the holy city of Nasik, the great centre of Brahmical idolatry in Western India, and, in its vicinity, the Christian village of Sharanpur. Here is a native-Christian congregation, and an industrial institution, designed to afford to the converts the opportunity of earning their own bread, and thus acquiring manliness and independence of character: in connexion with it there is a female orphanage, a poor asylum, and a Mahratha and English school. In the institution are to be found East-African youths, who, having been rescued from Arab slave-vessels by British cruisers, have been transferred to the care of our Missionaries, and are receiving a Christian education, in the hope that, by the blessing of God, some at least of them will become truly converted characters, and be fitted to return as evangelists to their own countrymen.

Seventy miles eastward from Bombay is the town of Junir, in the British district of Poonah, containing a population of 15,000, while at six miles distance is the town of Wattoo, with a population of 12,000. The native Christians are here very few in number, but much preparatory work has been done, the nature of which will appear in a subsequent portion of this article.

In Khandeish we have one Church Missionary station—Malligaum: here there is a little group of native Christians. But the two Missionaries look around on the one million of heathen in this province, amongst whom they are alone, and long for new points to be taken up. They say, "Do not forget Khandeish: we cannot help wishing that the north of Khandeish, especially the banks of the river Tapti, should be occupied by at least one, if not two, fresh European Missionaries."*

It is therefore with much thankfulness that we proceed to mention a new station which has been taken up in their vicinity—Yeolah—about twenty miles distant. But the details respecting this movement in advance we must reserve to our next Number.

* Further accounts of these stations—Bombay, Nasik, Sharanpur, Junir, Malligaum, and Yeolah, will be found in the "Church Missionary Record" for June and July 1864.



VIEW ON MALABAR HILLS, BOMBAY. (From a Photograph.)

NEW-ZEALAND AFFAIRS,

PARLIAMENTARY Papers having been issued relating to New Zealand, bearing date May and June of the present year, it becomes our duty to place before our readers the leading points of intelligence; for if we fall into ignorance of what is going on, how shall sympathy and interest be sustained?

At the close of 1863, several Acts were passed by the General Assembly, having in view the prosecution to a successful issue of the existing war, the punishment of offenders, and the permanent pacification of the island. The first of the series is an Act for the suppression of the rebellion. It provides for the introduction into the disturbed districts of martial law. The second is entitled, "An Act to enable the Governor to establish settlements for colonization in the northern island of New Zealand;" and by this we are to understand such a confiscation of native lands as might suit for the establishment of military settlements, and afford at the same time a surplus, which being sold to immigrants who might wish to settle under the protection of such settlements, would thus furnish the colony with the means of liquidating the expenses of the war.

In the prospect of such a proposal being submitted to the Colonial Legislature, an elaborate paper was drawn up by Sir William Martin, late chief justice of New Zealand, the object of which was to induce a dispassionate consideration of the causes of the present troubles, and dissuade from measures of extreme severity towards the subjugated natives.

This document is published *in extenso* in the Parliamentary Papers to which we have referred, and we regret that its length is such as to preclude its being transferred in its entirety to our pages.

It commences with a preamble, specifying the various ways in which land may accrue to the Crown, viz. from foreign enemies by conquest, or from subjects by the operation of law; and that by one of three modes—*forfeiture upon conviction of treason in a court of law; by act of attainder; by special legislative enactment, the land being needed for national purposes, and compensation being given to the owners.*

The inquiry is then instituted, to which of these processes is the Maori liable? Is he to be regarded as a foreigner or as a subject? And, in order to ascertain this, an investigation is instituted into the principles of colonization.

"There are two modes of colonizing; one,

by which the people of the territory colonized may be locally brought within the dominion of the Crown, yet may remain in nearly every thing else as independent as before; and a second, by which they may be brought (as far as possible) even from the beginning, within the law and political system of the colonizers. By the one system they remain (at least for a time) foreigners; by the other, they become subjects. The former has been exemplified in North America; the latter, here in New Zealand."

On the occupation of New Zealand by Great Britain, with a view to the extension over it of British sovereignty, it was thought necessary and right to obtain, by express compact, the assent of the native population. In August 1839, the following instructions were issued to Captain Hobson—

"Her Majesty Queen Victoria, of the United Kingdom of Great Britain and Ireland, regarding with her royal favour the native chiefs and tribes of New Zealand, and anxious to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it necessary, in consequence of the great number of Her Majesty's subjects who have already settled in New Zealand, and the rapid extension of emigration both from Europe and Australia which is still in progress, to constitute and appoint a functionary, properly authorized, to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands. Her Majesty, therefore, being desirous to establish a settled form of civil government, with a view to avert the evil consequences which must result from the absence of the necessary laws and institutions, alike to the native populations and to her subjects, has been graciously pleased to empower and authorise me, William Hobson, a captain in Her Majesty's Royal Navy, Consul, and Lieutenant-Governor of such parts of New Zealand as may be, or hereafter shall be, ceded to Her Majesty, to invite the confederated and independent chiefs of New Zealand to concur in the following article and conditions, &c."

In conformity with this intention, by the third and concluding articles of the treaty—

"Her Majesty the Queen of England extends to the natives of New Zealand her royal protection, and imparts to them all the rights and privileges of British subjects."

Thus the New-Zealand tribes and the British Crown came into the relation of sub-

ject and ruler; the one ceding sovereignty, the other stipulating protection for life and property.

The measures necessary for affording such protection were but very partially and imperfectly carried out. Such, indeed, is admitted to be the case by the colonial authorities themselves, as appears in the following extract from a memorandum of Governor Browne, dated May 25, 1861—

“Some of the most populous districts, such as Hokianga and Kaipara, have no magistrates resident amongst them; and many such, as at Taupo, the Ngatiruanui, Taranaki, and the country about the East Cape, have never been visited by an officer of the Government. The residents in these districts have never felt that they are the subjects of the Queen of England, and have little reason to think that the Government of the colony cares at all about their welfare.”*

During the latter period of 1858 and the earlier part of 1859 not less than three intertribal wars were going on at one time in one district of this island, the Bay of Plenty, practically, at any rate, unrebuked by the Government; a state of things which at that time was little noticed in the public papers.

While, however, the Queen's sovereignty was defective in its efforts for the suppression of disorder, and the establishment and maintenance of peace among the native tribes, it was diligent in the function of land buying. The power of purchasing land from the natives was exclusively in the hands of the Government. The mode in which they conducted it was to give for the lands the lowest price which the natives would accept, and then to get the greatest price which they could by its sale. No provision was made for the improvement of the natives, and thus they found that the more they sold the more they became impoverished.

In other respects, also, they were placed at a disadvantage. When a constitution was granted to New Zealand, the native, although confessedly a subject, was dealt with as a foreigner. His ownership of land, although acknowledged and guaranteed to him by the British Crown in the original compact, gave him no *locus standi* as to political franchise.

“The native is excluded from the political franchise, even in cases where there is, in fact, a right of individual occupation, on the ground that his right, whatever it might be, is not in the technical sense a ‘tenement.’ Thus the native owner received,

in respect of such lands, from our legal system no protection; from our political system no privilege.”

But besides these, there were other causes of irritation.

“The sellers had stipulated to receive a Crown title for reserved portions, by virtue of which they might let those lands on lease, or otherwise dispose of them as they pleased; and promises were made by the Government to that effect.

“But it happened that in numerous instances such promises remained unfulfilled during the whole period from 1853 to 1862.

“In the single province of Wellington there were not less than twenty-two such cases.

“Mr. Crosbie Ward has condensed into a single sentence enough to account for much of the existing distrust, and of the troubles that spring out of it.

“‘Promises (he says) of hospitals, schools, further payments out of the proceeds of land-sales, and other advantages, which had been made to natives when they ceded their land, were forgotten or disregarded.’

“‘Forgotten or disregarded’ such things might be by us, but were they likely to be so by the natives? Which party is the more apt to forget? That which is confident of its strength, or that which knows itself to be the weaker, and that its only real security is in the good faith of the stronger?

“Can we wonder that when Sir George Grey, shortly after his return to the colony, proceeded to confer with the chiefs of Waikato, and to hold out certain advantages to all who should enter into his plans, he was met by the suggestion, that there was little security for the performance of his promises; that another Governor would come, and then the new promises would be disregarded, just as the old ones had been?”

It was impossible but that the native race must have felt the indifference with which they were treated, until they became convinced, that if their national existence was to continue—if, as a people, they were to escape a process of deterioration, to be terminated at no distant period by their extinction—they must look to themselves, and provide for their own interests. Never has a people come under the sovereignty of Great Britain more disposed to loyalty and hearty attachment than the Maoris. But the unconcernedness with which they were treated gradually changed their feelings towards the British, and made them distrustful of their intentions. This exhibited itself in various ways. They became indisposed to part with any more land, and the reason of

* The extracts in this article are all taken from the latest Parliamentary Papers on New Zealand.

this was explained by the native minister, Mr. F. D. Bell, in the debate before the Assembly on the Native Lands Act, 1862.

"If you had said at the commencement that the Crown would obtain the native land on a plan to secure the advancement of the race, you would have had no distrust or dissatisfaction in the native mind; but by always buying from them on the pretence that you wanted land for the purpose of colonization, without making provision (at least in the North Island) for their own improvement, you have at last brought the natives to believe that your real object is to impoverish and degrade them."

Then commenced the king movement.

"The authors of it 'expressed no dissatisfaction towards the Government, but urged the necessity of maintaining peace, order, and good government in the country; which, they argued, the Governor was unable to do.' 'I want order and laws,' Thompson said: 'a king could give these better than the Governor. The Governor never does any thing, except when a pakeha is killed. We are allowed to fight, and kill each other as we please. A king would end these evils.'"

And such, at first, was the opinion of Governor Browne. Sir W. Martin says—

"In the month of April 1857, Governor Browne visited the Waikato district. On the 9th of May he reported to the Duke of Newcastle the result of his observation of the state of things. 'It was clear that they (the natives) did not understand the term "king" in the sense in which we use it; but although they certainly professed loyalty to the Queen, attachment to myself, and a desire for the amalgamation of the races, they did mean to maintain separate nationality, and desired to have a chief of their own election, who should protect them from every possible encroachment on their rights, and uphold such of their customs as they were disinclined to relinquish. This was impressed upon me everywhere; but only on one occasion at Waiapa did any one presume to speak of their intended king as a sovereign having similar rank and power with Her Majesty; and this speaker I cut short, leaving him in the midst of his oration.'

"The objects of a large section of the natives were distinctly expressed at the great meeting at Paetai on the 23rd April 1857, at which the Governor was present, and at which it was understood by them that His Excellency promised to introduce amongst them institutions of law, founded on the principle of self-government, analogous to British institutions, and presided over by

the British Government. 'I was present,' says the Rev. Mr. Ashwell, referring to that meeting, 'when Le Wharepu, Paihia, with Potatau, asked the Governor for a magistrate, laws, and runanga's, which he assented to; and some of the natives took off their hats, and cried hurrah.' (Report of Waikato Committee, 1860, p. 2.)

"In the proposal then made and accepted lay all that we could desire. It needed only to be heartily and wisely followed up to secure to the Government the guidance and control of the whole movement.

"Nor did the chiefs of Waikato make only general proposals. They invited co-operation also on specific points. Amongst other things they had set themselves vigorously to check drunkenness amongst their people; and with no small success. There was, in fact, a marked and painful contrast in that respect between the state of the central district under its own management, and that of the northern under ours. Fines had been levied to a considerable amount, about 110*l.*, but only, as far as Mr. Gorst could ascertain, from persons who had expressly agreed to be bound by the system. An old man, the treasurer of the fund, brought the money to Auckland, and desired the Government to keep it safe until the use to be made of it should be determined. The chiefs found themselves hampered in their proceedings by the fact that the pakehas resident in the district could not be restrained by them from selling spirits to the natives. In consequence, in July 1859, letters were sent from Waikato to Auckland praying the Government to put a stop to the importation and sale of spirits in Waikato. Amongst the signatures (more than 400) were the names of Thompson, Matutaera, and the leading men of the king party. The native department, the responsible ministers, and the Governor, agreed in thinking that the thing could be lawfully done, under the Native Districts Act, 1858, and that it ought to be done. Accordingly, answers were sent to the effect that the request should be complied with; but nothing further was done. In November 1861, Mr. Gorst, who had been appointed resident magistrate of the district, becoming acquainted with the matter, urged the chiefs to write to the Government, which they declined to do, saying they had been deceived, and that it was useless to write. Upon this, Mr. Gorst, supported by William Thompson, applied to the Government, and the desired Order in Council was made (16th December 1861), but the grace and the political benefit of the co-operation had been lost."

Such, then, was the state of affairs, a split, a divergence which even then, by a change of policy, and the adoption of just and conciliatory measures towards the Maoris might have been healed; but instead of this, there occurred a calamitous affair. For five years a deadly feud about land had been raging in the New-Plymouth district, during which the Government declined to interfere. The consequences to the natives were most disastrous.

"The Ngatiawa tribe had been one of the most industrious and thriving in New Zealand. 'In 1854, William King's tribe possessed 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 20 pairs of harrows, 3 winnowing machines, and 10 wooden houses' (Dr. Thomson, 'New Zealand,' vol. ii. p. 224). In 1858, most of these indications of prosperity had passed away; fragments of threshing-machines were seen lying among the ashes of a burnt pa; oxen lying dead between the hostile encampments, cultivations abandoned, and fences broken down."

Yet in this very district the Government committed itself to the purchase of a piece of land of disputed title, and, when the natives objected to its transfer, referred the dispute which had arisen, not to the law, but to the sword.

And so the Waitara war was prosecuted with much loss of life and property, and that unnecessarily, by the confession of the Government itself, for the block of land which was the matter in dispute was eventually surrendered as that to which the Government had no right whatever.

The resumption of the Government of New Zealand by Sir George Grey was hailed with satisfaction by all the true friends of both races. From his experience of the native character, and his known solicitude for the welfare of the Maoris, the most lively hopes were entertained that peace and prosperity would be restored. These expectations, however, have not been realized. Whether it was that the measures adopted were not commensurate with the magnitude of the crisis, or that the feelings of distrust and disaffection on the part of the native race had grown so strong, that no efforts could have availed to conciliate them, we know not, but the war again broke forth.

Let us consider under what circumstances. In the Waitara land dispute the Government, by their own confession, had been in the wrong. They had trenched on the rights of the native, and, when he had resisted, had endeavoured to overpower him by force. There needed the more circumspection for

the future, especially in all land questions, and every thing practicable should have been done to convince the native that there was no intention of acting unjustly by him. Yet there was again incautionsness. Let us hear Sir William Martin on this point—

"The Queen's power, which had not interfered to save men's lives or their property, did interfere to take possession of a piece of land. When military operations ceased at the Waitara, the Government retained possession of the land which had been occupied by the soldiers outside the disputed block, announcing, at the same time, an intention of restoring it to the native owners, subject to certain regulations. That outside piece has, in the issue, bred even more trouble to the colony and to England than the original block itself. The original block had, at any rate, been occupied under a claim of purchase; but the retention of the land outside of that block, the southern tribes (and other tribes too) appear to have regarded as an indication of the purpose of the pakeha to take land by force. So, out of the English land which they had occupied in the course of hostilities, they retained possession of the portion nearest to them, namely, the Tataraimaka block."

This, then, was the position of the Government and the Maori, each holding that which belonged to the other, but the Maori holding the English block only until his own land was restored to him. We should have thought that this might have been peaceably arranged; but it was not so, for the Government proceeded to resume what the native held, before they had made him aware that they were willing to surrender what they held. "There was," observes Sir William Martin, "no actual outbreak, or (so far as I know) symptoms of an outbreak, until the resumption of our land at Tataraimaka, when Rowi and his section of the Maniapoto determined to renew the war. If I am rightly informed, he came with his followers into central Waikato, and proposed to the tribes there to join him in an attack on the fort at the Ia, as a beginning of the renewed conflict, which they, or at least the majority of them, declined to do. So he was forced to abandon that plan. Shortly after that, our troops, in apprehension of an attack, which was no longer contemplated, crossed the Mangatawhiri into Waikato."

It was now decided by the Government to take military possession of the native districts lying south of Auckland, and a proclamation was issued commanding portions of the Waikato tribes living in these districts to

take the oath of allegiance and give up their arms, or remove beyond the river Waikato to a distance of about forty miles from Auckland. On this point Sir W. Martin says—

“Nor are we yet, so far as I can discover, in a position to impute any traitorous purpose (as is commonly done) to the whole population of the native villages between Auckland and the Waikato, which was ejected under the proclamation of the 9th of July. It should be remembered, that the tendering of an oath of allegiance was coupled with a demand to give up their arms, not a word being said about a future restitution of those arms, or even compensation for them. It should also be remembered that our troops were directing their march across their district towards Waikato at the same time. The summary dispossession of several hundreds of persons in winter time can only be regarded as a military proceeding deemed to have been rendered necessary by the emergency.”

Such an emergency the authorities considered to have arrived. It may have been so. We shall not discuss that point. Nevertheless we are disposed to think that at the very moment when the colonial authorities concluded that they were meditating an attack on Auckland, the Maoris were only apprehending an aggression on their lands by us, and were occupied in making the best preparations they could to defend themselves, by throwing up earthworks, &c. Assuredly our mode of action had been such as to render it quite possible for them to have misunderstood us, and to have attributed to us motives far otherwise than those by which we were actuated; so that when we moved forward to anticipate an attack, they regarded it as that attempt to despoil and overpower them which they had dreaded. As Sir William Martin observes—

“It should be remembered that the proclamation, announcing the purpose of the Government in entering on their land, came after the entry of the troops on their land; and that, even when it came, there was much in the claim it put forth, namely, a claim to take such land as the Government might choose, without any mention of quantity or compensation, which was likely to alarm and excite them.* If those men, after giving the best proof of their intention not to ‘levy war’ against the Queen, yet seeing their territory entered by an armed force, and property destroyed by that force, stood up to

resist; ought we not in fairness to conclude that they resisted, not because they were traitors, but rather because they were New Zealanders, or because they were men?”

Sir G. Grey, in a despatch dated January 6, 1864, alleges that the Maori king chiefs had been arming and drilling their men “preparatory to an attack on Auckland.” Was it not more probable that these were measures adopted by them to defend themselves against a contemplated aggression on our part? In point of fact, Auckland was not attacked, but the British soldiers crossed the Mangatawhiri, and with a military force, as we had done before at Waitara, entered upon the lands of the natives. No doubt these chiefs have considered themselves committed to a defensive war, and if any thing were needed to confirm them in that conviction, it has been the Act passed by the New-Zealand Assembly to confiscate their lands.

It was with a view to moderate the action of the Assembly on this point that the paper to which we have referred was drawn up by Sir W. Martin. The whole object of it is to show that the present unhappy state of affairs has been brought about by our own impolicy, and that in dealing with the native race, on the successful issue of the present conflict, this ought to be remembered.

“What, then, is our true and fitting policy, whereby we may overcome not only our local but our general difficulty? If it be true—and a deliberate review of the whole connexion between the two races forces me to believe it true—that the natives have not fallen short of their part in the original contract more than we (who understood it better) have of ours; that they have not, as a nation, sinned more against us than we, the superior and protecting power, have against them; if this be so, then the course which it becomes us to take is plain.

“After proving the extent of our power, and the folly of resistance on their part, it will be our business to show that we intend to use that power, neither vindictively nor selfishly, but as becomes a great, generous, and Christian nation; a nation which is enlightened enough to see, in the distrust of an intelligent people, an indication rather of its own shortcomings than of their infatuation, and is more willing to reform its administration than to destroy its subjects.

“Every plan which may be proposed for terminating our present troubles must be estimated by its fitness to secure the end, which all alike profess to aim at, or rather, I should say, to open a way by which that end may be reached. For that which all

* In their refusal to assist Rewi. See preceding page.

acknowledge to be the real end, namely, the establishment of law and order throughout this island, the substitution of a willing obedience on the part of the natives in lieu of the present distrust and fear, is obviously one which cannot be reached by war, but only by wise legislation and careful administration after the war. No policy which shall leave behind it the seeds of another civil war, which shall tend to augment instead of removing distrust, can be the true policy for us. Solely by its fitness to secure this great end, and not by any reference to local or limited interests, must every proposed policy be judged.

“Nor must we measure our policy by reference to those natives only who are now in arms in Waikato, but to all who, in all parts of the island, are watching for the issue of this contest, and endeavouring thereby to discern our real motives and purposes. If, at the close of the present conflict, the Government shall retain not only such lands as it shall be judged necessary to hold as military positions, in order to secure the colony against like troubles hereafter (and that upon payment of proper compensation in cases where the right to compensation may not have been legally forfeited), but if we also proceed to seize land for other purposes, and for such purposes oust from their lands persons who have done us no wrong, it is to be apprehended that we shall appear to be breaking our promises as soon as we are strong enough to do so, and to be making the punishment of crime and the establishment of law a pretext for getting land; and, if so, that we shall be sowing the seed of fresh troubles, and shall not be brought by all this burdensome and costly war to the attainment of our great end.

“It is often urged that the natives ought to be made to pay the cost of this civil war. However applicable such a principle may be to the case of an ordinary war between two independent nations, it does not appear to be applicable to the case of the present civil war, or to the peculiar relation subsisting between the Queen and her native subjects. We, before the world, and to the natives themselves, avowed, that in establishing British authority in New Zealand, we had for our object (in part at least) the benefit and advantage of the native race. A great nation voluntarily took upon itself a sort of guardianship over a small and uncivilized nation. Under such circumstances, it appears to me to be for the honour of England to avoid even the appearance of being actuated by self-seeking motives.”

We shall now refer to the New-Zealand

Assembly's Act, enumerating its principal provisions. Our readers will then be enabled to understand how far the pleadings of Sir W. Martin availed. It is entitled, “An Act to enable the Governor to establish settlements for colonization in the Northern Island of New Zealand.”

The preamble enumerates the misdoings of the native race, but omits all reference to the provocations they have received, and then, as the panacea for all the ills with which the land is afflicted, specifies “the introduction of a sufficient number of settlers able to protect themselves, and to preserve the peace of the country.”

For these settlers land must be provided, and the provision, according to the Act, was to be thus obtained—“If any native tribe, or section of a tribe, or considerable number thereof, since January 1, 1863, shall have been engaged in rebellion against Her Majesty's authority, it shall be lawful for the Governor in Council to declare that the district within which any land, being the property or in the possession of such tribe or section, or considerable number thereof, shall be situate, shall be a district within the provisions of this Act, and the boundaries of such district in like manner to define and vary as he shall think fit.”

In such a district the Governor in Council was authorized to set apart any sites which he might esteem to be eligible for colonization, and that, whether the owners had been implicated in acts of rebellion or not, the only difference being, that to the former compensation was to be granted, while from this were to be excluded, not only such as had actually borne arms, but all who had aided, assisted, or comforted such persons, &c., or who should refuse and neglect to deliver up their arms against a certain day, to be specified by proclamation. Thus there might be, in the same district, rebellious natives and those who remained loyal to the Queen; yet however faithfully the latter might have acted, they were liable to be dispossessed of their lands at the option of the Government, and obliged to accept of a sum of money as a compensation for a forcible extrusion of themselves and their families from their old homesteads—a wrong for which there could be no compensation.

Sir William Martin, in his admonitory paper, reminds the legislators of New Zealand of a country in which, of old, was pursued a like policy, the bitter fruits whereof England, for a series of years, has been reaping, in the difficulty of dealing with an alienated population—Ireland.

“The example of Ireland may satisfy us how little is to be effected towards the quieting of a country by the confiscation of private land; how the claim of the dispossessed owner is remembered from generation to generation; and how the brooding sense of wrong breaks out from time to time in fresh disturbance and crime.”

In the fourteenth century, when the Irish chieftains retained some power, they addressed their memorable remonstrance to the Pope. They complained of the efforts made by the English “to appropriate to themselves the sole dominion over the soil. In this design, too, they had so far succeeded, that while all the fairest portion of the island had been gradually usurped by them, the rightful proprietors were driven to the bogs and mountains, and, even there, were compelled to fight for some dreary spot upon which to exist.”* “So great,” they added, “was the pride and lust of governing, on one side, and such the resolution, on the other, to cast off the intolerable yoke, that, as there never yet had been, so never, in this life, would there be, peace or truce between the two nations.”

Now we are constrained to express our conviction that the New-Zealand Settlement Act bears a very strong resemblance to the old penal statutes of Irish history, and must have led to similar results, for it was not intended as a temporary enactment, to meet a present emergency, but to be permanently embodied in the law of New Zealand.

We repeat it—had this Act of the New-Zealand legislature been adopted, without alteration, as the law, it would have caused an eternal alienation between the races. Happily it has been modified by the interference of the Home Government, but whether to such an extent as to avert evil consequences we cannot say.

The despatch of the Right Hon. Edward Cardwell, M.P., to Governor Sir George Grey, bears date April 26, 1864. Some extracts from this document are well worthy of perusal. They show how happy it is that the Home Government has yet the power to intervene between the local legislature and the unrepresented native race.

After referring to the fact that a like scheme of military settlement had been, in August 1863, submitted to the Duke of Newcastle by the New-Zealand ministry, although on a limited scale, and had been adopted by him, although not without a very serious caution as to the danger and delicacy of

carrying out such a measure, he proceeds to say—

“I need scarcely observe that the Act now forwarded, taken in combination with the scheme proposed by your Government, exhibits a rapid expansion of the principles in which the Duke of Newcastle acquiesced with so much reserve.

“The number of settlers, and consequently the immediate amount of confiscation, is quadrupled, the compulsory power of acquiring land within a proclaimed district is, by the terms of the Act, applied alike to the loyal and the disloyal; the right of compensation is jealously limited, and is denied even to the most loyal native if he refuses to surrender his accustomed right of carrying arms, and these powers are not to be exercised exceptionally, and to meet the present emergency, or by regularly constituted courts of justice, but are to be permanently embodied in the law of New Zealand, and to form a standing qualification of the treaty of Waitangi.

“This being the nature of the law, I proceed to consider some very grave objections which may be urged against it. It renders permanently insecure the tenure of native property throughout the islands, and is thus calculated to alarm our friends. It makes no difference between the leaders and contrivers of rebellion and their unwilling agents or allies, and is thus calculated to drive to despair those who are but half our enemies. The proceedings by which unlimited confiscation of property is to take place may be secret, without argument and without appeal; and the provision for compensation is as rigidly confined as the provision for punishment is inflexible and unlimited.”

Mr. Cardwell next refers to the anomalous position which the Maoris occupy, “on the one hand as having acknowledged the Queen’s sovereignty, and thus become liable to the obligations and entitled to the rights of British subjects, and on the other hand as having been allowed to retain their tribal organization and native usages, and as thus occupying, in a great measure, the position of independent communities. Viewed in the former capacity, they have, by levying war against the Queen, rendered themselves punishable by death and confiscation of property. Viewed in the latter capacity, they would be at the mercy of their conquerors.” In the exceptional circumstances therefore of a most anomalous case, the Imperial and Colonial Governments are bound so to adjust their proceedings “to the laws of natural equity, and to the expectations which the

* Moore’s “History of Ireland.”

natives have been encouraged or allowed to form, as to impress the whole Maori race at this critical moment with the conviction that their European rulers are just, as well as severe, and are desirous of using the present opportunity, not for their oppression, but for the permanent well-being of all the inhabitants of New Zealand."

While, therefore, recognising the necessity of inflicting salutary punishments on the guilty portion of the natives, the British minister requires that a distinction be carefully drawn between those who have actively promoted and violently prosecuted the war, and others "who, by circumstances, connexion, or sense of honour, or other natural temptation, have been unwillingly drawn into it, and still more pointedly from those who have, on the whole, adhered to the British cause. Even in the case of the most culpable tribes the punishment should be such as to inflict present humiliation and inconvenience rather than a recurring sense of injury, and should leave them with a conviction that their punishment, if severe, has not exceeded the limits of justice, and also with the assurance that, for the future, they have nothing to fear, but every thing to hope from the Colonial Government. With this view, the punishment, however exemplary, should be inflicted once for all, and those who may have suffered from it should be led to feel that they may engage in the pursuits of industry on the lands which remain to them with the same security from disturbance which is enjoyed by their most favoured fellow-subjects. And I should hold it as a great misfortune if the punishment were so allotted as to destroy those germs of order and prosperity which have been so singularly developed in some of the Waikato tribes.

"I do not dispute the right of the Colonial Government to obtain from the punishment of the insurgent natives some aid in defraying the expenses of the war, or, in other words, of including in the contemplated cession or forfeiture, lands to be disposed of by sale, as well as lauds to be devoted to the purposes of military settlement. But these expenses have been mainly borne by this country, which has, therefore, a right to require that the cession or confiscation of territory shall not be carried further than may be consistent with the permanent pacification of the island, and the honour of the English name."

The decisions of Her Majesty's Government on the important questions submitted to it are embodied in the following instructions to Sir George Grey—

"It is in their opinion very much to be desired that the proposed appropriation of land should take the form of a cession imposed by yourself and General Cameron upon the conquered tribes, and made by them to the representative of the Queen, as a condition on which Her Majesty's clemency is extended to them. The advantages of such a settlement (in which, however, I need hardly say the position of the Maoris as defeated rebels should be unequivocally exhibited), are too manifest to need explanation.

"But if this should be found impossible, you are at liberty, subject to the following reservations, to give your concurrence in bringing the law into operation.

"A measure should be at once submitted to the Legislature to limit the duration of the Act to a definite period, not exceeding, I think, two years from its original enactment, —a period long enough to allow for the necessary inquiries respecting the extent, situation, and justice of the forfeiture, yet short enough to relieve the conquered party from any protracted suspense, and to assure those who have adhered to us that there is no intention of suspending in their case the ordinary principles of law.

"The aggregate extent of the forfeiture should be at once made known, and their exact position, as soon as possible.

"A commission should be constituted for the special purpose of inquiring what lands may properly be forfeited. The members of this commission should not be removable with the ministry, and should be so chosen as to guarantee a fair and careful consideration of the matters brought before them.

"It should be clearly understood that your own concurrence in any forfeiture is not to be considered as a mere ministerial act, but that it will be withheld unless you are personally satisfied that the confiscation is just and moderate.

"And here I must observe, that if, in the settlement of the forfeited districts, all the land which is capable of remunerative cultivation should be assigned to colonists, and the original owner, the Maori, be driven back to the forest and morass, the sense of injustice, combined with the pressure of want, would convert the native population into a desperate banditti, taking refuge in the solitudes of the interior from the pursuit of the police or military, and descending, when opportunity might occur, into the cultivated plain, to destroy the peaceful fruits of industry. I rely on your wisdom and justice to avert a danger so serious in its bearing on

the interests of the European, not less than of the native race.

“Turning to that part of the law which authorizes the dispossession of persons who have not been involved in the recent rebellion, I have to observe, that although Her Majesty’s Government admit with regret that the tribal nature of the native tenure will sometimes render it unavoidable that innocent persons should be deprived of their lands, they consider that land should not be appropriated against the will of the owners merely because it is in the same district with rebel property, and may conveniently be used for purposes of settlement, but only in cases where loyal or neutral natives are unfortunate enough to be joint owners with persons concerned in the rebellion, or because it is absolutely required for some purpose of defence or communication, or on some similar ground of necessity. But every such case of supposed necessity should be examined with the greatest care, and admitted with the greatest caution and reserve.

“The compensation to be given to persons thus dispossessed is properly, by the Act itself, made the subject of inquiry in an open court; but the 5th section of the Act ought to be so modified that the powers of the court may not be limited in any manner which would prevent its doing complete justice to the claims of every innocent person, or extending reasonable consideration to those whose guilt was of a less heinous character, a class which, in the varying temper of the New-Zealand tribes, is probably large. I trust that, in accepting any cession or authorising confirmation of any forfeiture of land, you will retain in your own hands ample power of doing substantial justice to every class of claimant for restitution or compensation.

“Finally, when you have taken all the powers, and received all the cessions which you think necessary for the satisfactory pacification of the islands, you will do well to accompany these measures of justice and severity by the announcement of a general amnesty, from which those only should be excepted who have been concerned in the murders of unoffending settlers, or other like offences of a heinous and strictly exceptional character. In order to mark as much as possible the discriminating character of British justice, the exception from the amnesty should not be couched in general terms, but should recite one by one the specific outrages which remain unpardoned.

“Subject to these cautions and conditions,

and in full confidence that you will act on the general principles which I have before laid down (and in which I anticipate your cordial concurrence), Her Majesty’s Government are prepared to leave in your hands the power with which you have been entrusted by the Legislature of the colony. In the despatch in which you have transmitted to me these measures, you have expressed, in terms with which I entirely agree, your own appreciation of a generous policy, and of its beneficial consequences when adopted on former occasions in New Zealand. You give, at the same time, your reasons, the justice of which I am not prepared to dispute, for determining that the circumstances of the present case justly and necessarily call for measures of severity, such as have not been adopted at the close of former wars; but you accompany these reasons with the expression of your opinion that this severity ought not to be carried too far. I recognise also with satisfaction the statement of your ministers on the occasion of their first submitting to you their views upon forfeiture and military settlement. They said they felt assured, that as this would be the first, so it would also be the last occasion on which any aboriginal inhabitant of New Zealand would be deprived of land against his will.

“I trust that, on their part, there will be no unwillingness to co-operate with you in confining the measures of severity, to which it may be necessary to have recourse, within those just and moderate limits to which I have referred.”

Thus, then, the Act has been allowed, after much modification and a careful elimination of its most objectionable features. Most probably it would have been rejected altogether but for one circumstance, which is thus referred to—

“Considering that the defence of the colony is at present effected by an imperial force, I should perhaps have been justified in recommending the disallowance of an Act couched in such sweeping terms, capable therefore of great abuse, unless its practical operation were restrained by a strong and resolute hand, and calculated, if abused, to frustrate its own objects, and to prolong, instead of terminating, war. But not having received from you any expression of your disapproval, and being most unwilling to take any course which would weaken your hands in the moment of your military success, Her Majesty’s Government have decided that the Act shall for the present remain in operation.”

Meanwhile, the war is not yet concluded.

It is still raging. Valuable life is being expended on its prosecution. The recent telegram communicating the severe losses of gallant officers and men which the 43rd regiment has suffered has brought sorrow home to many families. How long is this contest to go on? On their defeat at Rangiri, when so many prisoners were made, the Waikato chiefs made overtures for peace. Their communication runs thus—

“O friend, O Governor,

“Salutation, *Ngaruawahia*, Nov. 25, 1863.

“This is to say to you, the fight has been fought, and some are dead; some live. Restore to us Waikato;* let it suffice for you the men who are dead. Restore to us those who live. Enough.

“From your friend PENE PUKEWHAU. From all the chiefs of Waikato.

“To Governor Grey.”

and the answer they received was as follows—

“*Auckland*, November 30, 1863.

“O Pene Pukewhau,

“Your letter has arrived here; the subject has been carefully considered. This is the reply to you, and to all the men of Ngaruawahia.

“The Governor can have nothing to say to you while you have arms in your hands; but give up all your guns, your powder, and your arms to the Governor, then a way will be open for you to speak.

“At present nothing.

“Enough the word.

(Signed) “WILLIAM FOX.”

Again, in December, they addressed the Governor—

“O Friend, O Governor,

“Salutation.—We are awaiting the reply of our letter. Can it have reached you, or not? These are the words of that letter. Restore the Waikato men. Suffice for you the dead. Enough.

“From the chiefs of WAIKATO.

“From PENE PUKEWHAU.”

and again the answer was—

Government House, December 6, 1863.

“O all you chiefs of Waikato.

“O Pene Pukewhau.

“Your letter of 2nd December has reached me. Sons, my words to you are these. The General must go uninterrupted to Ngarua-

wahia. The (jack) flag of the Queen must be hoisted there. Then I will talk to you.

(Signed) “G. GREY, Governor.”

Well, Ngaruawahia was occupied without opposition, and the friendly chief Wiremu Nero was sent forward to Maungatautari, to ascertain whether the insurgents were disposed to peace. On that occasion Wi Tamehana (Wm. Thompson) stood up, and said—

“Welcome, friend; welcome; welcome sons. I don't say that peace is made. The gift (Koha) to your fathers and younger brothers is this: Meremere has been given up, and Rangiriri and Paetai and Rauwhitu, and Ngaruawahia and this flowing stream. They are my gift to your fathers and brothers; as for me, I shall remain here. If the Governor follows me here, I shall fight. If not, I shall remain quiet.”

Well, the Governor followed him there, and so the war continues. With what object? Is it to accomplish that against which Mr. Cardwell's despatch so justly and earnestly protests, to take from the Maori all the land which is capable of remunerative cultivation, and drive him back to the forest and the morass? To our minds, the declarations of the chiefs are quite intelligible: “Keep,” they said, “what you have won of the fertile districts of the Waikato and Waipa. We have surrendered to you Ngaruawahia without a struggle. Let that be your boundary; but leave with us the rest of the Waikato; drive us not from this—but if this may not be, then, if we are to die, let us die in the Waikato.” And so they prepared to do.

These men are now fighting for their existence. Their land is their life, and they feel they may as well die as lose that on which their maintenance depends. They are now desperate, and in their desperation they have turned to bay. But why should they be driven to such an extremity? We sympathize with the gallant Danes in their efforts against superior numbers. Is there no pity for the handful of Maoris contending so bravely against 10,000 disciplined troops which have been brought to bear upon them? The British legislature has a right to interfere, for they are British troops which are fighting the battles of the colonists. Let, then, this fiat be issued—“The war must cease, or the British troops must be withdrawn,” and we know what the result must be. There is time for interference, for winter reigns in the antipodes, and campaigning, difficult in New Zealand even in the summer of the year, becomes, in the adverse season, an impracticability.

* The chiefs who had been taken prisoners.

SUPPLEMENTARY ITEMS OF INTELLIGENCE.

It may be well, in order that the situation may be distinctly before our readers, to sketch the progress of the war, subsequently to the occupation of Ngaruawahia. At that point there was a pause. This it appears was caused by the difficulty of getting up supplies. At length, on January 27th, the troops, numbering 2375, with three 12-pounder Armstrong guns, advanced towards Pikopiko, the nearest stronghold of the natives.

It was soon ascertained that Pikopiko was only one of several fortifications designed to support each other. The general having established his base at Te Rore on the Waipa river, found his further advance into the interior barred by these works.

"Pikopiko and Paterangi formed the base of a triangle, distant from each other about three miles, and protected the advance from the Waipa on the interior by either of the two frequented lines of road. They were on the north and south spurs of a low ridge of hills which cross the delta of the Waikato, forming a kind of horseshoe curve from north to westward. The roads from Pikopiko and Paterangi unite at a point eastward along this ridge, and pass the old fortified pa, Te Ngapo, and a little further on the better chosen and more strongly-fortified post, Rangiatea pa, which is the apex of the triangle of which Pikopiko and Paterangi are the base. From Rangiatea the road diverges to the north, along the ridge to Kirikiriroa, on the Horatiu, or Upper Waikato, eleven miles distant, and to Rangiwahia, the capital of Upper Waikato, about four miles distant."

Instead of attempting to carry these works, the general outflanked them, reaching Te Awamutu, and thence pushing on the troops to Rangiwahia, dispersing there a body of natives who opened fire from a belt of bush at the foot of a gully, after a severe skirmish. Several of them took shelter in a whare, refusing to surrender. In overcoming this resistance several casualties occurred. At length "the whare became ignited, and all in it were either shot or burned, as they refused to come out and surrender. The scorched bodies of seven men were discovered amongst the embers, besides the dead body of a private, who was shot and fell inside the door of the whare."

The main body of the Maoris abandoned their strongholds, retreating towards Maungatautari, their mountain fastness. It was found that the "natives had an immense breadth of land under crops here; and we

dare say in the Mokau ranges it will be found that they have large supplies. A visit was paid to Kihikihi, the lowland residence of the redoubted Ngatimaniopoto chief Rewi. His house was burnt, and potatoes, pigs, poultry, and other necessaries of life rewarded the soldiers."

It was now resolved to push on to Kihikihi, the village residence of the chief Rewi, where a flagstaff had been erected. A Colonial newspaper thus describes the fertility of these districts, long coveted by the colonists, and which, by the force of British soldiers, and the expenditure of British life and treasure, they have now grasped—

"Kihikihi is about four miles distant from Te Awamutu, native cultivations extending along the whole line of route, and up the country beyond. Hundreds of acres are laid down in wheat, maize, potatoes, kumeras, peach, and apple groves, &c., the land being of the richest quality, as testified by the surprisingly healthy and full crops found growing. This place (Kihikihi), taken in conjunction with Rangiwahia and neighbouring districts, may truly be called "the garden of New Zealand," from its highly productive character of ground. When the immense tract of country devoted to the growth of wheat, potatoes, and maize is taken into consideration, no wonder can be felt that the rebels have succeeded in keeping up a good commissariat supply, with abundance, so far, to spare. In many places along the line of road traversed the potato plots appeared to have yet remained untouched, while in most of the potatoe holes great quantities of the indispensable tuber were found ready for placing in kits, for transport to other quarters. Independently of the large stores left behind, the Maoris must have carried away a great quantity before retiring, on the approach of the general, who arrived at the settlement without having seen a single rebel. The flagstaff having been set fire to, a large whare opposite, which might be conceived to have been the assembly room of the Maori chieftains, was also ignited. The flagstaff was burned through at the base, and fell with a loud crash to the ground. The soldiers were then ordered to break off for a short time—a very welcome intimation, and which was speedily availed of to gather apples, peaches, and other fruit, and to secure a few souvenirs of the visit to the renowned Rewi's country abode. Before the bugle sounded for the men to fall in for the homeward march, few were seen who had not made good use of

their opportunity, and possessed themselves of pigs or poultry, various useful household articles, clothing, paddles, &c. The troops marched 'at ease' homewards, and, from the strange diversity of articles carried, presented a ludicrous appearance on arrival in camp.

"While the general had been absent with the expedition, a Maori chief, named Toitoti (who visited England on the occasion of the return of the 'Novara' frigate), arrived in camp, bearing a flag of truce. He was said to be an embassy from the rebels, who were anxiously desirous of making peace. They had profited by the lesson afforded, and did not feel solicitous again to meet the soldiers on a field of battle. The general has sent a letter in reply to the ambassador's application, but, of course, its purport has not been made public."*

The last stand made by the natives was at Orakau. The intrepidity of their riflemen at this place greatly raised them in the opinion of Europeans generally, and more particularly of the military, who, after the battle, treated the natives in the most kind and humane manner.

Several of the officers subsequently said—"The stand the natives made at Orakau fortification, and their breaking through the soldiers by whom they were surrounded, was one of the bravest actions on record; when 300 natives, surrounded by 1500 troops, rushing from the pas, broke through the soldiers." One hundred and twenty-nine were killed, and thirty-one made prisoners; the rest escaped.

Their reply to the general, when he sent them a summons to lay down their arms, was—"No! the Maoris will fight for ever and ever. Amen." And again, when he requested them to send away their women and children, the reply was—"No! we will all die together."

Thus the subjugation of the delta of the Waipa and Waikato has been accomplished, the natives, after a gallant defence, having been driven back, and the spoliation of their lands accomplished.

To render this new acquisition as valuable as possible, and to facilitate the introduction of settlers, it became necessary that communications with the sea should be secured, and it was resolved that these should be opened on the west and also on the east coast.

So far as the west coast is concerned, this has been easily accomplished. If our readers will look at the map of New Zealand, they will find Wangaroa harbour lying to the south

of the embouchure of the Waikato. Here lies the English settlement of Raglan, and this is the *point d'appui* on the western coast.

As regards the eastern coast, the mouth of the Thames was already in our possession. But, besides this, it was thought necessary to take possession of Tauranga.

"Having secured the gulf of the Thames," observes the 'Colonist Summary for Australia and Europe,' Feb. 1864, "and taken occupation of the west coast, it only remained to fit out an expedition for the east coast, and occupy Tauranga, one of its finest harbours, with one of the most fertile belts of country in the aptly-named Bay of Plenty. This expedition consisted of 600 men. They disembarked without any opposition, the natives at first greeting them with every demonstration of friendship, and bringing supplies of various kinds for sale. Latterly, however, whether in compliance with injunctions from the king's—the dominant—party, they have held aloof. The troops, in the meanwhile, have established themselves at the abandoned Mission station Te Papa, prepared for any contingency, and with the 'Miranda' at anchor within gun-shot. Rumours are current of musters among the neighbouring rebels, and of an attack to be made by some 1100 or 1200. Should they be rash enough to do so, the result cannot be at all doubtful.

"Tauranga is a noble harbour, a short day's moderate steaming from Auckland. 'The only difficulty' (to sailing ships), writes Captain Drury, 'of entering through the deepest channel is its somewhat tortuous course, and the liability to eddy winds on rounding Mount Manganui, the channel in one place being only half a cable's length wide. When once inside, there is anchorage for a fleet.'

"The total native population of the Tauranga district is estimated at 1000, and large tracts of land are under cultivation."

Let it be remembered that Tauranga was the *locale*, not of the Ngapuhis, as the correspondent of the "Times" (July 14th) conceives, and who lie to the north of Auckland, but of a mixture of tribes; the principal tribe being the Ngatiawa,* Thompson's tribe, who stretch across the country into the Waikato districts; but a large portion of the native inhabitants having no sympathy with the

* The Ngatiawa are a widely-scattered people, being found in the Bay of Plenty, on the banks of the Waitara river near Taranaki, and on both sides of Cook's Strait. It was William King, with a portion of the Ngatiawa, who defended the Waitara block.

* "Daily Southern Cross."

king-party. Well now, we have some collateral information to present with respect to the military occupation of Tauranga.

It is an old Mission station of the Church Missionary Society; and in January of the present year it was occupied by 700 soldiers, supported by a man-of-war, with an additional force of nearly 200. The commanding officer was furnished with instructions directing him to occupy the Mission house, and afterwards to *destroy the crops of the natives on that side of the harbour, and take possession of their horses, cattle, pigs, &c.* Remonstrances were urged as to the adoption of such a course. It was with truth said that it must certainly increase the number of the insurgent party, because the crops of many who had taken no part in the war would necessarily be sacrificed, from the native mode of hapus (villages) planting together. The Civil Commissioner being of this opinion, the matter was represented to the Governor, and the instructions were altered.

But the natives had become alarmed; and, a few days after, the friendly natives on the other, or eastern side of the harbour were seized with a panic, and fled, with their wives and children, to the woods, leaving a large portion of their property behind them, and turning their cows and horses into their standing crops of wheat, &c. The Governor was immediately urged to issue a proclamation, for distribution at Tauranga, to the effect that the property and lives and lands of all the Tauranga natives who had not been engaged in the Waikato war would be held sacred. Such a proclamation, after some delay, was printed and distributed, and many of the natives returned to their homes; but it was but too evident that their confidence was gone, and that distrust and suspicion had taken possession of their minds; nor could they be reassured that they would

not be involved in that act of confiscation to which, undoubtedly, a large portion of Tauranga had been doomed.

In connexion with these items of intelligence, let the account of the military disaster which has occurred at this very place be again perused, and let our readers say can they wonder at it?

But how long shall the blood of our brave soldiers be expended in proceedings such as these? Is it not time for England to interfere? There ought to be on the part of England a national remonstrance, put forth in that form of petition which is the right of Englishmen. May something decisive soon be done to terminate a war that cannot fail to entail a heavy retribution!

One more extract shall speak for itself—a copy of part of a letter from Archdeacon Brown, dated Tauranga, May 4, 1864.

“The casualties on the part of the English amounted to 108. On the natives’ side it was considerably less. On Sunday, by permission of Sir Duncan Cameron, I buried in one large grave near the scene of action all the native bodies which could be found, amounting to twenty; and on Monday I buried at this place the English—twelve officers and twenty-three men. It was a solemn and affecting scene, which I trust will not be lost upon the large body collected together. Kewiti, a ringleader of the king party at Tauranga, was amongst the seven prisoners taken. He is fearfully wounded. I was present, at his request, when one of his legs was amputated, but it is feared he must lose his remaining leg, and, if so, I fear he will not survive. The officers speak in high terms of the gallantry of the natives, and of their whole conduct, abstaining, as they did, from all acts of mutilation against the English whom they killed.”

THE PUNJAB MISSIONARY CONFERENCE.

A MISSIONARY Conference was held at Lahore in December and January 1862-63, and a report of its proceedings has been published under the direction of a Committee of compilation. This document—a closely-printed octavo of nearly 400 pages—we now propose to review, or, more properly, to present to our readers a digest of its contents. It well merits to be analyzed, and that because the questions brought before the Conference were not only many and important, but have been largely and effectively dealt with.

The constituency of the Conference was truly catholic. There were present members of no less than eight sections of the Protestant Church, viz.

Church of England.

American Presbyterian Church.

American Reformed Presbyterian Church.

American United Presbyterian Church.

The Established Church of Scotland.

The American Methodist Episcopal Church.

The Free Church of Scotland.

The English Baptist Church.

The first six of these were represented by clerics in the following proportion—Eleven ministers of the Church of England, nine of them being Missionaries of the Church Missionary Society, and two chaplains; seven Missionaries of the American Presbyterian Church, one being a native; four Missionaries of the American Reformed Presbyterian Church, two of them being natives; two Missionaries and one chaplain of the Church of Scotland; and three Missionaries of the American Methodist Episcopal Church.

But, besides this, the Conference was rendered more interesting and influential by the presence of some thirty laymen, members of the eight Protestant churches already enumerated, many of them holding high official situations, and all anxious that the Gospel, the value of which they had proved themselves, should be so presented to the millions of India that they might have the opportunity of knowing and embracing it. Two native princes—the Rajah of Kapurthala and his brother, Sirdar Bibrama Singh — and several other gentlemen, also took part in the deliberations.

Thus the Conference, in its composition, was weighty and important, and its discussions and deliberations were rendered proportionably so.

The Report opens with a brief preface by Lieut.-Colonel Lake, in which he introduces the Saviour's words, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The reference to this passage is appropriate: it indicates the basis on which the Conference met, the spirit by which its discussions were pervaded, and one grand duty, which, according to the measure of its influence, it fulfilled in the presence of heathen India—the manifestation of Christian unity and love.

Let us consider. In that prayer the Saviour desired that there might be, on the part of his people—his church—such a manifested union as might influence the world to believe in Him. He says—"That they all may be one;" and who are the "all" to whom He refers? This is of importance, for a mistake on this point may affect the meaning of the passage, and lead men to substitute a sectarian narrowness for a catholic communion. The basis of Christian brotherhood is here laid down, and we must be at pains to trace it out carefully, and understand it accurately, so that it may include neither more nor less

than the Lord intends. The Saviour says, "that they all may be one." Who, then, are these? "Them also which shall believe on me through their word." His first prayer is for the germinal church, that which first received the Gospel word, and which, by stereotyping that word in inspired writings, was to transmit it to future generations. That word, the recognised instrumentality by which the Spirit of God works on the understanding and affections of men, in its progress downwards on the stream of time, was to carry with it unimpaired a converting power, and raise up, from generation to generation, a people for the Lord, whose continuity never should be broken. This is the true apostolical succession—men retentive of the apostolical doctrine, and, through its teaching, one in the recognition and heartfelt apprehension of Jesus as their Lord and Saviour. Like a river descending from its mountain source, it might become at one time more contracted, at another more expanded. Now its course lies in the midst of obstructions, and precipitous rocks, rising on the right hand and on the left, confine it to a narrow channel; at another stage of its progress it enters a level champaign, and then becomes a broad and imposing stream; but its current is most powerful where the channel is most contracted; and in the wider parts it is more slow and dignified in its movement, as though it could afford to be less impetuous. So with the Lord's church. When most opposed, and the world's antagonism, like the frowning precipices, have hemmed it in within narrow bounds, its zeal and love have been most ardent, and it has forced its way onward with increased determination, while in times of comparative prosperity it has become more slow and tranquil in its action. Still, under all circumstances, its continuity has remained unbroken; and, since He went up, there have been always those, whether more or less in number, who, through the word, have recognised and believed on Him. The Lord's church, at any given moment, consists of such as, through the word, believe on Him, to whom the word has come, "not in word only, but in power and in the Holy Ghost, and in much assurance," revealing to them their own lost and ruined state by nature and by practice; but also revealing to them Jesus as the all-sufficient Saviour and deliverer; so that they have fled for refuge to lay hold upon the hope set before them in Christ Jesus. This precious faith, the possession of which constitutes a man one of "the spiritual house, the royal priesthood," is to be found dispersed abroad

throughout the world in every variety of circumstance and position, like the gold which men so diligently seek for, and which is found mixed up with elements of little worth, now imbedded in the quartz rock, now hidden in the sand which forms the bed of rivers. But the Lord knows them that are his; and wheresoever He finds that faith which is of his own implanting, it is precious in his eyes. It is found in every rank and condition of human life—amongst the rich and the poor, the distinguished and ignoble, the learned and unlearned. It is found under various ecclesiastical forms and organizations—state churches and dissenting churches, Episcopalians, Presbyterians, Congregationalists, wherever the word has free course. They in whom it has place are the Lord's people, and they stand toward each other in the relation of brethren. Is it not so? Christ has described a circle: it is traced clearly, unmistakably. All who are included within it he recognises as his people. All such, then, stand to one another in the relation of brethren. Is this, in the opinion of some, too wide? What would you propose to do? Would you alter that basis of brotherhood and communion which the Lord himself has laid down? You have peculiarities of doctrine, and will commune with none except such as agree with you. You are a member of a certain communion, and isolate yourself from all, except such as are found within its limits. Alas! herein lies the weakness of the churches of the Reformation. They vindicated essential truth; they recovered it from the rubbish of human inventions and traditions, under which it lay buried; they held it up, in the way of testimony, before the world. There were these great points in which they agreed; but when they came to the consideration of lesser points they disagreed, and resolved themselves into diverse organizations. Still, on the ground of a common Christianity, they might have recognised a mutual relationship; and there might have been union, although there was not uniformity. They might have resolved themselves into a combination as beautiful as our own planetary system, each planet having its own distinct existence, and occupied in describing its own special orbit, yet all moving round the one centre, from whence they receive light and heat, and reflecting on each other kindly and beneficial influences. Has it been so? These visible churches—all of them, even such as are constituted upon the principle of the very closest communion—are mixed bodies. Like Abraham's tent, there is in each of them an Ishmael and an Isaac.

There are those who are born after the flesh, and there are also the children that are by promise. They who are not spiritual have often a zeal for God, but not according to knowledge. It moves not in the direction of saving truth, but occupies itself about points that are subordinate, the absence of which, even although inducing a measure of defectiveness, does not affect the scriptural character of a visible church, as professing and teaching all that is needful to the salvation of the soul. But these points have been unduly magnified, until they have come to be insisted upon as the sure *sine quâ non* of church constitution. Some, because possessed of them, are unduly extolled; others, because devoid of them, are unduly depreciated. Those who are so aggressed upon, consider themselves aggrieved, and retaliate, and thus there has been recrimination and embittered controversy. This, then, has been the weakness of the churches of the Reformation, their tendency to separate and cease from intercommunion because of points which, whatever opinion may be formed on them, interfere not with the exercise of faith in Christ. One in their belief and profession of the Gospel, and in their readiness to bear testimony to its distinctive truths, they seem too frequently to have forgotten that oneness, and, instead of walking in love, have presented before the world the spectacle of a manifested disunion.

Hence the churches of the Reformation have not prevailed over the systems of corrupt Christianity so as to displace them from their position, and reduce them to insignificance. They have been too weak to do so: they have been weak because they have been divided. They promised to do so in the first instance, but the vigour of the early movement has not been sustained. The old systems had time to recover strength, and they still live in the presence of their formidable antagonists; nay, in turn they become the assailants, and perversions from Protestantism to Popery have not been unfrequent in our day. But what is most to be lamented is, that in too many instances good men have been carried away by the strong influences of party-spirit, and have committed themselves to the vicissitudes of sectarian strife; and thus men, who are one in Christ, have become estranged and disunited from each other. They recognise not each other, because, although alike believers, yet one is of an established church and another a dissenter. Thus the dissension that exists amongst visible churches has seriously and injuriously affected the spiritual body itself.

What, then, are good men to do? Are they to forsake the communion in which they have got good, where they learned the distinctiveness and value of Gospel truth, and became converted to the Lord? No! that would be to void an important duty which their Lord expects them to discharge. These visible churches are important organizations, and they are so regarded of the Lord. They are the golden candlesticks, useful to hold up the light of truth, that it may shine forth more widely and expansively on the world. The seven Asiatic churches were not pure communions, consisting exclusively of true believers; they were very mixed; yet were they the golden candlesticks amidst which the Lord walked. Visible churches are like the hewers of wood and stone in the forests and quarries of Lebanon, that were occupied in preparing materials for the house that was in process of erection. Through their instrumentality sinners are raised up out of the deep pit of nature, and, by teaching and discipline, are fitted and prepared until the time comes when, under the direction of the Great Master-builder, they are transferred within the veil, where, as the temple rises to its perfection, there is heard the sound neither of hammer, or axe, or tool of iron, because the living stones are made ready before they are brought in thither. These churches are, then, mixed as their constituency is, of value in the Lord's eyes. It is of importance that they be kept in the best working order possible, and that as much as possible of the energies which they possess be directed to the ends for which the Lord intends them. But this is the office of the Lord's people in these churches. They constitute the moderating influence; and, if mindful of their true position, that, although of diverse visible churches, they are in Christ one, they can accomplish much. They can help to the conservation of truth in its purity in the creed and ministrations of the church to which they respectively belong; they can stimulate to healthful action; when energy, going astray, is being perverted to purposes which are not promotive of the Lord's interests, they can protest and restrain, and at least modify the course of action. As men of faith and prayer, they can uphold the standard of spirituality. They are the salt: if they were abstracted, what would remain behind? What can be conceived more mischievous than the endeavour to persuade good men, that, because there are imperfections and blemishes in the communion to which they belong, they should leave it, and

form themselves into an eclectic body, isolated and by themselves. Nay, if there be free scope for the profession of the Lord's truth—if access to the Lord's person be unobstructed, and opportunity be afforded to make Him known to the ignorant, and persuade men to Christ—then the better rule and the safer for general acceptance is, "Let every man abide in the same calling wherein he is called."

At the same time, let good men step forth betimes beyond the bounds of their respective communions, and come forth to meet on common ground their brethren of other churches. As the great truths of Christianity in which they find pardon, and peace, and strength to work, are common to them all, so the details of service to which, under the influence of these principles, Christian men are led to address themselves, must be, in all cases, pretty much alike. They can meet, therefore, to confer as to the best mode of carrying on these operations; they can meet to strengthen one another's hands by mutual advice and counsel; they can unite in prayer for that blessing, without which all human effort must be vain. This will be so far to manifest union—as far, perhaps, as it is possible to do so now, until better times come—and it will not be without its influence on the world. And if this be desirable at home, in professedly Christian lands, because there is around, under the name and profession of Christianity, an unconverted element, which is keenly observant of those who profess serious Christianity, and quick to detect their inconsistencies; still more is this needful, where, in the midst of a dense heathenism, there are only a few Christians: how necessary that they should by love serve one another! If the Missionaries and their co-operators are not only few in number, but of different denominations, how necessary they should so recognise one another in the presence of the heathen, as to convince them, that although in efforts they be separate, yet are they one in the bonds of a common Christianity. In such union they will find strength, and that just in proportion as disunion causes weakness. The Lord Jesus knew how important it was that his people should not only love one another, but give expression to that love before the world; and therefore he prayed, "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."

"One of the earliest answers to this prayer was given, when, after his ascension, his apostles and disciples all continued with one

accord in prayer and supplication and had all things common." That was indeed a happy time, for there were no divisions among them, and therefore, "breaking bread from house to house, they did eat their bread with gladness and singleness of heart." It was a useful time, too, for their's was a manifested unity, and it told effectively on those around, "so that they had favour with all the people." No abounding of gifts will compensate for the absence of this grace. The Corinthians came "behind in no gift," yet there were among them envying, and strife, and divisions. In so low a state as this, their effectiveness as a Missionary church was in abeyance, and the hope of their co-operating with him in the great work of communicating the Gospel to the unevangelized was deferred by the apostle to a time when their "faith should be increased." (2 Cor. x. 15.) In proportion as there has been the presence and manifestation of this grace, the church, in its work of testimony, has had influence with the world; in proportion as it has been wanting, that testimony has been disregarded. Scriptural Christianity has been grievously hindered in its progress by the fact that so many of its professors have gained it in their lives. But still the greatest injury inflicted has not been by this. The world is keensighted enough to understand that the professing church is as yet, like the product of the flail upon the barn-floor, a mingled mass, in which, while there is much that is worthless, there is much also that is precious, and it is prepared to discriminate between mere professors and those who love and obey the truth: but when it sees the godly at variance, that has been, and, until removed, must continue to be, the great stumbling-block.

This, the Conference, so far as India is concerned, has laboured to remove out of the way, and for this we honour it. Good men, of various denominations, met together, and, in the presence of the heathen, recognised each other as brethren. They showed, that although they lived and laboured apart—that although their forms of Christian worship varied—yet their Christianity was one; and therefore that they were of one heart and of one soul. They met and prayed together; they met and conferred together; they had before them for consideration many subjects of deep interest, and, in dealing with these, they did not always see alike; but when they took different views, they were enabled calmly to place them side by side, and thus the more surely to elucidate the truth; thus light was thrown

upon various subjects, and valuable information obtained; and, finally, before they separated, they gave one consummating proof of their strong conviction that they were "all one in Christ Jesus," by partaking together of the Lord's Supper, and thus uniting to show forth the Lord's death till He come.

Referring to the Report, we find, that "on the 25th December 1862, the public proceedings of the Conference were preceded by a meeting for prayer, conducted by the Rev. John Newton, M.A., which was largely attended by members of the Conference, and in which representatives of different denominations took an active part."

After four sessions, occupying two days, there intervened, on December 28th, a Sunday. In relation to this day we find, on page 127 of the Report, the following notice—

"The Committee of Compilation, with heartfelt pleasure, and with emotions of gratitude to the great Head of the church, desire to record the cheering fact, that a large number of the clerical and lay members of the Conference connected with the churches named below, united with others, on Sunday the 28th, in commemorating, at the Lord's table, the death of their divine Redeemer; thus exhibiting to the world the love, the moderation, and the essential unity of the church, which is the Bride, the Lamb's wife.

"The following are the churches, whose members united together on the occasion—

"The Church of England.

"The American Presbyterian Church.

"The American Reformed Presbyterian Church.

"The Established Church of Scotland.

"The American Methodist Episcopal Church.

"The Free Church of Scotland.

"The English Baptist Church.

"N.B. The order of the above churches has been arranged, with reference to the number of ministers of each church present at the Conference. The last two were represented in the Conference by lay members only."

The proceedings of the Conference were concluded on the afternoon of the 2nd of January, by a public meeting for prayer, conducted by the Rev. John Newton, M.A., at which, as at the preliminary meeting, representatives of different denominations took a leading part, whilst it was largely attended by members of the Conference and the public in general.

Such, then, was this Conference as to its constituent elements, and such was the lesson

which it was fitted to convey to India; and we shall now conclude this our first notice of its proceedings, by some passages of an address delivered by Mr. Newton at the tenth session of the Conference, which admirably sum up all that we have endeavoured to say on this subject.

“Christians are brethren, being alike children of God. They together constitute the mystical body of Christ; and so are members one of another. They have one Lord, one faith, one baptism: there is but one Communion of Saints, and only one Holy Catholic church. This one church, however, is the church invisible; which consists of all who by faith are united with Christ, and are animated by his Spirit. On looking, now, for these children of God, these saints of one communion, these members of one living body, where do we find them? and how are they distinguished? They are known by their fruits,—the fruits of the Spirit dwelling in them; which are ‘love, joy, peace, long-

suffering, gentleness, goodness, faith, meekness, temperance.’ They ‘do justice, love mercy, and walk humbly with God.’ They are not found exclusively in the Church of England, or in the Church of Scotland, or in the Church of Prussia; still less in the Church of Rome. They are not all Episcopalians, nor all Presbyterians, nor all Congregationalists. They are not necessarily Baptists, or Methodists, or Plymouth Brethren, or Quakers. It is not an external organization, or an unbroken succession of officers, or a form of worship, or a system of rites, that distinguishes the church of Christ: it is a living union with the Head; it is a participation in the common Spirit. If the church is a spiritual body, having a spiritual life, then the members are spiritual members, incapable of being severed from the body by any physical accidents. Their connexion, or non-connexion, with any particular ecclesiastical society, cannot affect their spiritual standing.”

MISSIONARY PROCEEDINGS IN THE BOMBAY PRESIDENCY.

In our last Number we commenced a review of Missionary operations in the Bombay Presidency, and having given an outline of the proceedings of the Irish Presbyterian Missionary Society in Guzerat, had proceeded to trace out more in detail the operations of the Church Missionary Society in Sindh, at Bombay, advancing as far as Khandeish, where we were obliged to break off.

Besides Malligaum, we find that another station in Khandeish has been occupied—Yeolah. Here there have been located two native brethren, one of them in holy orders, the Rev. Appaji Bapaji, and his colleague, the catechist Ruttonji. They had been stationed at Sharanpur, but being most anxious to break new ground, and make known the salvation of Jesus where before it had not been heard of, they, with the permission of the Corresponding Committee at Bombay, have given themselves to this new work. Here they were visited in November last by the Rev. T. K. Weatherhead, the Secretary of the Bombay Committee, and his report of this new sphere of labour we introduce.

“Finding that Yeolah was only about twenty miles distant I determined to visit it. Mr. Mengé kindly accompanied me, as did also the catechist Shunkur Nana. We left on Monday the 2nd of November, and reached Yeolah next morning at eight o’clock. Having sent a messenger before us, the two native

brethren, Appaji and Ruttonji, met us in the town.

“They occupied a small room, scarcely seven feet square, and, apart from this, had no other accommodation. They were gaining influence amongst the people. The higher castes respected them because of their attainments, and many visited them in their small room. During the whole day there were natives coming and going, and, amongst the number, several Brahmins. Mr. Mengé spoke to many of them.

“Yeolah contains about 20,000 inhabitants. The chief occupation appears to be silk-spinning and weaving. Some of these places we visited, and were very kindly and civilly received. The weekly bazaar is very large: camels, bullocks, horses, and frequently elephants, are brought to it for sale. It is the largest I have seen in these parts in my short tours. In the evening, just before leaving, we preached in the bazaar, and almost immediately 500 to 600 people collected around us. There was no actual opposition, but a spirit of levity soon began to make fun of all that was said; the preaching, therefore, did not last long.

“As a field of labour I think it has given better promise, which has steadily continued for six months, than I have heard of or met with in other parts of the Deccan or Nasik district. There are, indeed, the usual diffi-

culties to be met with, arising from the religious impressions and prejudices of the people; e.g., there is a good house vacant in the centre of the town, but nothing will induce the owner to let it to Christian teachers. This difficulty in renting a house, or even a part of one, has been a great hindrance, but now they have a few rooms, and have moved their families from Nasik.

“As regards their reception, I have already said it is good. They are the most highly educated natives in the place; and one having been a Brahmin and the other a Parsee, they take a position at once, independent of all other acquisitions. This gives them an entrance to the houses of the rich Soukars, two or three of whom encourage their visits.”

But this is not the only new point of occupation and of interest in Western India. Feeling their way onward, our efforts have passed the boundary of the Bombay Presidency, and entered one of the most destitute portions of India—the Nizam’s dominions, containing a population of 10,000,000 and upwards. With the exception of Secunderabad, where there is a Missionary of the Propagation of the Gospel Society, and another of the Established Church of Scotland, the points which we are now about to introduce to our readers are the only places where any attempt is being made to give light and illumination to these dark millions.

Forty miles east of the city of Aurungabad lies Jaulnah, a military station in the north-west corner of the Nizam’s dominions. The name of this place occurs in the history of the Indian mutiny. “Large bands of Rohilla marauders, expelled from the city of Hyderabad by the Nizam’s troops, stationed themselves in the villages of the Jaulnah district.” To repress these men, “who hoped to establish a link of connexion between the anarchists of Hindustan and those of the Deccan, Colonel Beatson brought his corps of irregular horse to Jaulnah, there to maintain order in the surrounding districts.” These villages are becoming now the *locale* of a very different movement. Men are growing wearied of the yoke of idolatry, which exacts much and bestows no benefit in return, and desire to find a religion which has reality, and can yield, to those who attach themselves to it, light and warmth.

Let us endeavour to describe the locality, where a stirring among the dry bones of Hinduism is perceptible.

To the north-east from Jaulnah, and eighty miles distant from Aurungabad, lies Booldana, the station of the Rev. A. Davidson,

who has formed here an industrial Mission of an agricultural character, having obtained from Government an assignment of land for that purpose. His object is to gather inquirers around him, so as to afford him opportunity of that line-upon-line instruction which they need, enabling them, the meanwhile, to earn their own bread; and then, when they have become confirmed in the faith, to replant them in the villages from whence they came, so that they may be as lights among their countrymen. The plan is at present only tentative and experimental. We trust it will be successful, but there are dangers and difficulties inseparable from undertakings of this kind, which it is difficult to guard against.

The native Christians at Booldana, including children, are thirty-two in number, all Mangs, a class of people to be described presently.

It was to the Rev. A. Davidson that the desire for Christian instruction amongst this people first manifested itself; not, however, in the neighbourhood of Booldana, but nearly 100 miles to the south-west, at a place called Ambehabol, twelve miles south of Aurungabad. In that direction there are several villages in which there is inquiry, and at one of these, Mandwali, the reader Ranji is placed.

Twenty miles east from Aurungabad, and twelve miles west from Jaulnah, is situated another centre, Budnapore, in which and the surrounding villages there is a movement, and here the reader Hanoorauman is placed.

Similar stirrings may be traced as far as Auwela, 100 miles north of Aurungabad.

This district was visited by the Rev. C. F. Schwarz in September last, the Rev. T. K. Weatherhead joining him in November. From both these gentlemen reports have been received, which we shall proceed to place before our readers, assigning to Mr. Weatherhead’s the first place, as being more general, and then introducing the more detailed account of Mr. Schwarz. Mr. Weatherhead says—

“Reaching Munnar on Wednesday morning, I left by the train for Mulkapore, the last station on the line, and the nearest to Booldana, being only twenty-six miles distant. I arrived at Mulkapore at half-past nine o’clock p.m., and next morning, at four o’clock, left for Booldana, where I met Mr. Schwarz at nine.

“In the evening we visited a village within two miles of Booldana. Mr. Schwarz preached: the people listened gladly, and with much attention.

“We left Booldana on Monday morning, to proceed through the district, *via* Jaulnah

and Aurungabad. We rested at a village about ten miles distant, and waited till the evening. The villagers came around us, and Mr. Schwarz conversed with them nearly the whole time. Two or three coolies went away, and came back with some hemp, as though they wished to listen, and, at the same time, not lose time. The spirit was friendly, and free from cavilling. We could not say it was without hope. I should look at it as encouraging. I write thus because there was nothing very marked, such as we met with at other places. Yet they had not seen a Missionary for a year. In the morning Mr. Schwarz and I proceeded to the village of Panwaudi. Here we found a few Christians, and the schoolmistress of Booldana, with her husband. After gathering the village under the shade of a large tree, and declaring to them the Gospel, ten men from an adjoining village came forward, and said they wished to become Christians. This was openly avowed in the presence of all the other people. We spent the whole day with them, and one said there were twelve in his village who were ready to become Christians. All were Mangs. Before leaving, Mr. Schwarz took them apart, and promised, as soon as he had completed his tour with me, to return, and pitch his tent amongst them, and give them further instruction.

"I need not give you each day's journey, but dwell upon the most important places. We proceeded then to Jaulnah, spending the whole of one day in a village chowdry. The Gospel had not been preached in it before. Sunday we were in a traveller's bungalow. Monday we reached Jaulnah. Here we remained two days. The native Christians, who have joined themselves to the Free-Church-of-Scotland Mission, called upon us. The catechist of the Free-Church Mission collected them the following day, and Mr. Schwarz read and prayed with them. They number about seventeen, some of them from villages around. Jaulnah is only twelve miles from Budnapore, where the chief church of the district is founded.

"We pitched our tent in Budnapore on Thursday, and remained amidst the people till the following Monday. There is a Scripture-reader residing here, whose duty it is to visit the near villages where the Christians are, as well as also to seek others. The number of baptized in Budnapore and the surrounding villages is forty, including children. It was truly gratifying to see so much that was cheering and healthy. Some of the men gave great evidence of a spiritual work. The man Jairam is a particularly open man,

very gentle, and ready to help; not loud and boisterous, as the majority are. The Scripture-reader, too, is a quiet man, with a pleasant bearing. A third man, in a village not far from Budnapore, gave great joy to Mr. Schwarz. He took up a book in the tent, and began to read, to Mr. Schwarz's astonishment. When asked where he had learnt, he replied, 'I always take my book with me to the fields, and whilst the bullocks are resting and feeding, I teach myself.' Afterwards he was asked if he prayed. His reply was, 'Yes, every morning and evening with my wife; but this I do not think enough. I bow my soul to God whenever the Spirit so moves me.' Mr. Schwarz may give you this record himself. It was truly wonderful, considering that Mr. Davidson had not been in Budnapore for more than a year.

"We visited the fields, and found them looking tolerably promising. They had more land than they could cultivate with one pair of bullocks. One man had, I think, two yoke. They are all Mangs, and, considering their poverty, I think they have taken a great step. The difficulties that the poor cultivator has to contend with are very great. The Soukars, or money lenders, or grain-lenders, are very oppressive and exacting, and yet to these they are obliged to go for seed, &c.

"After visiting the villages around, we set forward to Aurungabad, distance twenty-eight miles. We reached Aurungabad on Monday night. Next day we made arrangements for collecting the inquirers at a village eighteen miles distant. A Scripture-reader was sent forward, and the following day we met them.

"Whilst at this village there was much that was interesting. Four Mahars came to our tents from a village a few miles distant, having heard of a Padre Sahib. They really listened with more than curiosity, three of them especially. They gave a promise of calling again. They were relatives of some Christians who belong to the American Mission.

"The eighteen arrived in the evening: they had been for some time under instruction. Mr. Schwarz examined them, and was so fully satisfied with their answers, that he appointed their baptism on the Sunday, at the Aurungabad church. Whilst talking over their baptism, we considered whether it was not advisable to baptize native Christians in the river near their own villages, should there be any such river or stream. I thought it would remove in the first place,

wrong impressions as to what baptism is; and, in the second place, would be impressive, and a more open and avowed declaration.

"Taking native candidates for baptism miles from their own villages in order to baptize them is likely to confirm any false ideas that may be entertained. Mr. Schwarz said, that, at Pudmanti, he would baptize the candidates in the river. It will certainly testify powerfully to the villagers.

"We returned the third day to Aurungabad, and on Sunday Mr. Schwarz baptized ten adults and eight children. The majority of these were from a village called Ambehabol. On the Monday I left for Bombay, which I reached on Wednesday the 1st December.

"The conclusion that I have come to, after visiting so much of the district as one month permitted, is, that there is a strong desire amongst the Mangs to know more about Christianity. What motives may be at work is not clear. There is no doubt a belief that Christianity will better their condition. There is, too, I think, equally a belief, or rather, I should say, conviction, that their systems are utterly false. So many doubt the sincerity of these men, because they are the poorest and most despised; and it is said they have every thing to gain by becoming Christians. The first is unfair in its statement, and the second is not altogether true. What have they to gain? Nothing, unless helped by Missionary friends, and this only to give them a start, leaving them to work with their own hands for their daily bread. On the other hand, they have their all to lose as well as any other caste. They have their rights as heathen, which are denied them when becoming Christian. These rights constitute the chief part of their livelihood. Given up, or denied to them, where are these poor Christians? Our answer is found in what Mr. Schwarz told me when I first met him—that his first tour through the district showed him the Christians as struggling to exist. Surely this will put aside the assertion that they have every thing to gain.

"Bear with one more remark. The movement, I have said, is almost confined to the Mangs; I might, indeed, say it is so confined. What then? Why, is it not God's mark? The Brahmin has rejected, and other castes below have rejected; even the outcast Mahar has of late rejected, because he is expected to look upon the Mang as a brother. The Gospel has been rejected by one after the other, till it comes to the most despised; and now, perhaps, we are to have another illus-

tration of God's choosing the weak things of the world to confound the mighty. You know the longings of our heart lead us to lay hold of every hope that is set before us, so convinced are we of a day of grace for India."

Mr. Schwarz's account, entering more into detail, will be found to supply many points of interest.

"I arrived at Aurungabad on the 19th of September. Here it was my first endeavour to learn the exact position of the villages in which people have previously been baptized by the Rev. A. Davidson, and also the localities in which a spirit of inquiry was most prevalent.

"At Aurungabad I stayed only a few days, during which I made an excursion to a village, where I had a meeting with some of our converts of that neighbourhood. After that I went on to Booldana, taking Budnapore on my way. To Booldana I chiefly went to meet Mr. Davidson, and to gather from him as much information as possible about the work and district, and to consult with him on several points of business. During my stay at Booldana I made an excursion to a village twenty miles west of Booldana, to meet a few inquirers, and also to visit some Christians who had been baptized a year ago. I shall say more about these presently, when I notice them again in connexion with another visit. In the vicinity of Booldana I also visited several villages, and preached in them. Meanwhile the Rev. T. K. Weatherhead arrived on the 5th of November, with whom it was agreed that I should accompany him on his visitation tour to take him round to all the villages where our converts live. As Mr. Weatherhead will have given you some account of the work at Booldana I need not say any thing beyond expressing my sincere hope that this outpost in the enemy's territory will in due time become a camp of the Lord's people, and a light shining in the surrounding darkness.

"After the arrival of the Rev. T. K. Weatherhead at Booldana, I accompanied him first to Pudmanti, as the village is called, where I had met inquirers on the occasion before mentioned. They are four men, with their wives and a few children. They are, in fact, one family, as three of the men are the sons of the fourth. The father, and two of his sons, seem to be intelligent and upright men. They showed a deal of interest. Sitting under a big banian-tree outside the village, we were surrounded by a group of villagers, who were mere lookers on; but, in spite of

their presence, they frankly answered our questions, and avowed their desire to become Christians. As we had sent word about our coming a few days previous, the inquirers of Pudmanti sent to another village ten miles off an invitation to one of their relatives, who likewise wished to hear the Gospel. The man was there, and he looked a sincere man. At Pudmanti was a Scripture-reader at the time, who was sent there by Mr. Davidson; him we encouraged to instruct the inquirers to the best of his ability.

Budnapore is the next place to be noticed. This is the nucleus of several other villages, in which Christians live. The number of adults and children together is, I believe, fifty souls in all, of whom about one-half live at Budnapore itself. On Sundays they seem to come in to unite in worship, which is conducted by Scripture-reader Hanoorauman. A great drawback is, that they have nothing of any kind like a place of worship. When I first visited them in September I conducted the services in the open air, and baptized two children. The second time they assembled at my tent. The Rev. Mr. Weatherhead promised to our Christians there a provisionary house of prayer, built of mud and thatch, which promise made them glad and thankful, and I am sure it will be of great benefit to them. The Budnapore church, with her filials, is a post which a native pastor might fill with great advantage, to attend to the spiritual wants of the congregation, and to preach in the neighbouring villages to the heathen, and to collect the Christian children into a school, which he would superintend. There are at present no candidates for baptism thereabout, except one man, who wishes to be baptized, in spite of his wife and two grown-up sons opposing him. I have given special charge to the reader to prepare him for baptism till I come again. The little church at this place is, I hope, a shining light in the midst of darkness, which will, I hope, increase more and more to the glory of God. It is not all brightness, but a work of God is there undoubtedly, which shows itself in some pleasant signs of spiritual life in several individuals, which I will point out afterwards.

“Having arrived at Aurungabad I accompanied Mr. Weatherhead to Moudwah, to meet a number of candidates for baptism, whom reader Ramji there assembled for examination. They were ten adults and seven children, of whom two could also answer simple questions and repeat the Lord's Prayer and the ten commandments. None of the adults stood in connexion with

beating the drum before the village idol: they all seemed to be sincere, and had a good report; and as we did not see any special reason to put them off any longer, we fixed upon the following Sunday as the day of their baptism, and committed them in prayer to the grace of God. On Saturday afternoon they came in to Aurungabad, and on Sunday, the 29th of November, which was the first Sunday in Advent, I baptized them in the church. Before they were baptized I addressed them from Ephesians ii. 1—7, which passage of Scripture is appropriate to such an occasion. A fortnight after (on Sunday the 13th of December) we had another solemn service, which was, I hope, a lasting blessing to those for whom it was especially intended. Having heard that the Bishop of Madras was coming to Aurungabad, to visit this extreme station of his diocese, I thought it desirable to present to him a number of our converts of Budnapore and others as candidates for confirmation. To prepare those at Budnapore I sent my assistant, Bhangwang, and myself went to Ambehabol for the same purpose. On Saturday, the 12th, seventeen candidates, of both sexes, came in from their villages. In the afternoon I had a preparatory meeting with all, and prayer; and some faithful and sincere words of reproof and encouragement were spoken in private, to one especially, who in the course of last year had fallen into a grievous sin, but who was now repenting of the evil, and willing to make the tie between him and his Saviour firmer than it had been before. The confirmation was arranged by his lordship for Sunday evening. I read the Litany and the preface to the Confirmation service; after which I took my place within the rails of the communion-table as the interpreter of the Bishop, who now addressed the candidates seated before him. First the bishop reminded them of their former state, when they were without God in the world, and of the happy change which they had made by coming to a Saviour, to whose kingdom, he hoped, they were now belonging. Then followed a number of questions put to them, which inquired into the hope of their faith, and their knowledge of that faith, upon which his lordship spoke to them at some length very encouragingly and lovingly. And faithful words they were, full of earnestness, telling them to what and for what purpose God had called them out of darkness into his kingdom of light, and urging them to press onward to a holy life, and to be faithful even to the end. After this affecting address, I proceeded with reading the service as far as

to the laying on of hands. The benediction the bishop first pronounced in English, and I repeated it in Mahrathi; so also the prayer which follows after the Lord's Prayer, &c. I trust to God that a lasting blessing will have been derived from this occasion by all who were present.

"After the confirmation was over it was my anxious purpose to fulfil the promise of paying a visit to several inquirers at Anwalu, which place is fifty miles north from Aurungabad. My health was very indifferent at the time I set out on the journey, but on reaching the first stage I became very unwell. A feeling of weakness and exhaustion came upon my whole body, and my head was very weak; so that I thought it unwise to force my way, and preferred to return and stay a few days quiet at Aurungabad. Since, I am happy to say, my health has improved, and before this year closes I hope to be able to proceed on my way.

"I have now taken you round the different patches of the field which we are engaged to cultivate, and have given you an account of what has been doing in it; but I have still to remark on the state and condition of our Christians. You will expect me also to speak of the extent to which a spirit of inquiry is prevalent. And, lastly, I may give a few hints as to the carrying on of the work in future.

"With respect to their outward life, they come all under one description, that of poverty, some less, some more. However, with the exception of a few disabled persons, who live on our charity, none receive support of any kind, but all provide for themselves with their own hands. In spite of the struggle for their material life and existence, our people look cheerful, and they bear up under the pressure which is upon them. With regard to their Christian knowledge, we must take into consideration the very great disadvantages under which they still are, being scattered almost as sheep without a shepherd. Nearly all of them are unlettered, and no school of any kind has yet been established. They know the outlines of their faith, have learned the life, character, and work of the Saviour; but with regard to more detailed knowledge, I believe their Christian life is in advance of it. While there is one unsatisfactory person at a village near Budnapore, whose name, perhaps, we shall have to strike from the list of converts, there are several others in that church who are of an acknowledged good character, and among them I would point out one very promising Christian, who, it can be said, with his wife, is an orna-

ment to the little infant church. I forbear mentioning his name: suffice to say, that since the last three years he has been a Christian, and a hard-working man, now of about twenty-five years of age, the husband of a good-looking young wife, who, by this time, may have become mother for the first time. Both seem to be fond of each other, and living in peace: they work with diligence their field, on which they had, at the time when I saw them, a fine crop standing, as the fruit of their labour. The husband is a rough-looking, strong-bodied man, quite fitted for the plough. In manners he is rather reserved than otherwise, which is by no means a defective quality in a Hindu character, and a certain naïvete is still about him, which drew my attention first towards him. On a Sunday afternoon he sat before my tent waiting for service. He took up a copy of the Mahrathi New Testament, in which he slowly but steadily read aloud to himself, to my great delight, as I was not aware that he knew even so much as the alphabet. I listened for some time from inside my tent, and then went to him, and expressed my satisfaction at his reading, and inquired by whom he had been taught. 'I have learned it in the fields by myself,' was his answer; and further explained that when he rested his bullocks, and had taken his meal, he learned every day a little, and in many days he had learned 'this much,' he said, with evident delight about his acquisition, while indeed it does credit to the man, for it required application and patient perseverance. I then entered into a long conversation with him. I urged him to make it a point of having regular family prayers in his house, and to read daily a portion of Scripture with his wife, for which purpose I presented him with a copy of the New Testament, for hitherto he had none. With child-like simplicity he said, as to prayer, 'he could not do without it, else all would go wrong; and he did not think that once or twice a day was enough of prayer, but he would pray whenever he felt in his heart a calling to pray.' Then he told me a little of temptations, which he had overcome, to yield to old superstitions in times of adversity. The god Bhyroba is believed to be a helper in many, if not in all distresses. His worshipper brings to the idol a meat-offering, and in return receives some holy ashes, which are applied to the forehead of the person or persons for whose benefit the offering is made. Our friend's wife was sometimes seized with sudden pain, which was almost unbearable, and no remedy proved to be of any use. Their neighbours

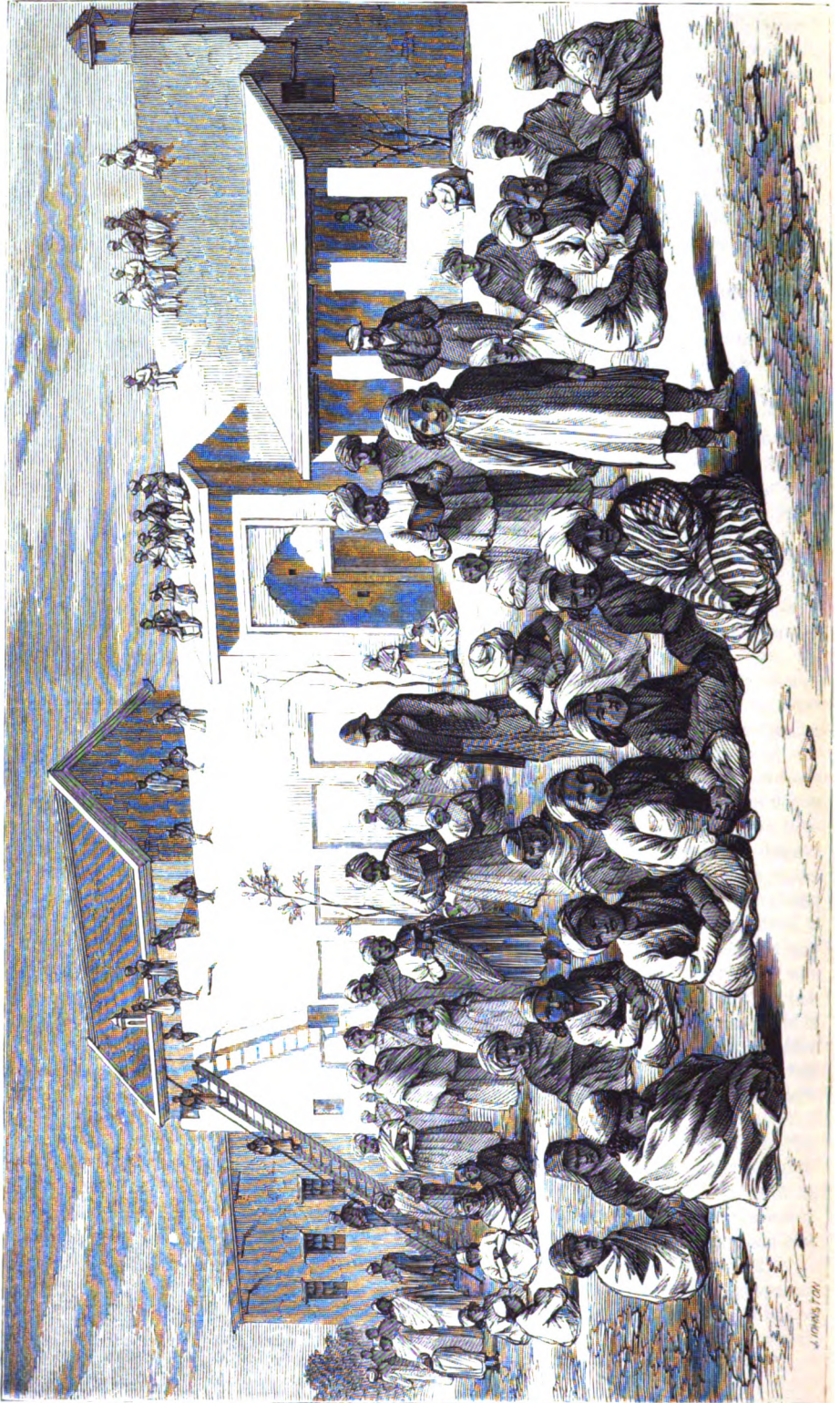
and heathen relatives urged them to resort to the poojah of Bhyrobah. 'But can he help, that block of stones?' he exclaimed. 'Not for a moment will I hear of Bhyroba. I call upon my God, for He can help, and will hear us in his own time. And,' said he, 'He has heard us, and quickly helped my wife, to the astonishment of all, who now confessed that our God was the true God.' This led him to give out another piece of his experience. Once he passed, with his wife, through a village where Khandoba's jatra (pilgrimage) was held. A great multitude of worshippers stood admiring the display of supernatural power of a palailwan (wrestler), who pretended to pull along, in the power of Khandoba, several carts, joined one to another, while the crowd pushed at the carts. The Christian couple, looking on coolly and contemptuously, were asked why they did not shout, as others did; and understanding that they were Christians, and had no regard for Khandoba, the heathen asked them where their God was, at the same time praising and showing them Khandoba, by pointing to the idol. The Christian replied this was no god, 'a block of stone, deaf and dumb and lifeless too; and if you believe that he can do any thing—we both are alone here, who do not worship Khandoba—let him make us to be fixed to this spot, and let him even kill us, if he should be disposed to do so; but know ye that we do not worship him, as you do this day.' This was bearing witness to the truth, which cannot have been in vain, if it was only to the strengthening of them who bare the testimony.

"Of the spirit of inquiry in this district I believe the Committee wish me to speak in this letter in particular. My observation during the last three months, during which I have travelled in this district over more than 300 miles of ground, and in different directions, may enable me to speak on this subject as to the real fact. The general opinion is, I believe, that a spirit of inquiry, and a desire after truth, are general in these regions among all classes of people. This is not the case. The desire for Christian instruction is confined to the Mang caste, which is the lowest of the low. And here, again, it is not universal among these even, but the spirit of inquiry, which at this present time exists, is confined to a few families and relationships, to which nearly all our converts belong, and these are the leaven which has begun to leaven the lump of their own class; and as their relationships are at the same time com-

pact, and still extensive, it is to be expected that, by the blessing of God, the present movement will more and more extend, and that the leaven of the Gospel may eventually work its way from the lowest to the highest of the community. And if the Lord, in his wisdom, will have it so, and chooses 'the base things of the world, and things despised,' it is to confound the wise, the mighty, and self-complaisant, and that no flesh should glory in his presence, save in the knowledge of his name.

"The fact that all our converts belong to this one caste makes the generality of the people regard our preaching as if it was intended for the Mangs alone, and not that all are called to have a share in it. Even at these two places, where most of the Christians live, from the Mahar upwards, all stand aloof, and especially so at Budnapore, where I did not succeed in even conversing with any of the higher castes, which, in nine years in India, has never before been the case.

"If I look from this stand-point back, and review my own field of itineration in the Junir district, and compare it with this, it gives quite a different aspect. There, in the absence of converts, the people, from the highest to the lowest, confessedly know that the Missionary is there for all, and that the word which he preaches is intended for all. Never before did I see the contrast between a district in which preaching has been carried on for years, apparently without fruit, and one fresh taken in hand, so strikingly as I do now see it: the one is like breaking-up ground, the other like a sown field, with here and there rising germs, promising a future harvest. A great point is gained if people look upon the Gospel as being at any rate intended for them; for this shows a certain interest, out of which they talk to one another concerning the new doctrines; and if these are only brought to them in their purity and simplicity, they cannot fail finally to gain the esteem of many, although few only, or, for a time, even none, may break actually through the many difficulties which are in the Hindu's way of giving himself to the full obedience of the faith in Christ. This universal simultaneous working of the Gospel influence in the whole of a district, independent of isolated conversions, is, in my opinion, the chief fruit of systematic preaching of itinerating Missionaries. It is a work which requires time, and therefore perseverance, with faith in God."



THE CHURCH MISSIONARY SOCIETY'S SCHOOL, AT PESHAWUR. (From a Photograph.)

THE EDUCATED NATIVES OF BENGAL.

THE educational policy of our Government in India has passed through many phases. Previously to the administration of Lord Hastings (from 1813 to 1823), the old policy which prevailed was grounded on the idea that the education of the people was calculated to endanger British interests, and hence no instruction was given to the native except in the doctrines of the Korán and the Shasters. This, under his rule, was abandoned, and the education of the people, at whatever cost, decided upon. In 1821, the Sanskrit College, Calcutta, was established. Its object was Native Education, but, unhappily, through the medium of "Hindu sacred literature, including the Poorans and legendary history. The tendency of the institution was to throw the important influence of the literature of the country into the scale of Hinduism." In 1824, during the temporary Governor-Generalship of Mr. Adam, Mr. Holt Mackenzie submitted to the Supreme Council an able minute on education, which resulted in the formation of a Committee of Public Instruction; and, seven months after its institution, "the memorable despatch of February 18th, 1824, drafted by the great historian, James Mill," declared that "with respect to the sciences it was worse than a waste of time to employ persons to teach or learn them, in the state in which they were found in the Oriental books, . . . and that our great end should be, not to teach Hindu learning, but sound learning." Then commenced the great contest between Oriental and European literature, which was not decided until the termination of the charter in 1834, when the English was substituted for the Oriental scheme of education, the Governor-General (Lord William Bentinck) in Council directing that all funds disposable for educational purposes should henceforth be employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language. This change of policy, so far as the proposed system of Anglican education spread, signed the downfall of the Hindu religion; for it was impossible that the native should continue to believe in a creed which was contradicted, and, in numberless instances, proved to be false by the secular education he received.

Hence India is no longer what it was thirty years ago. A marvellous change has taken place. The gloomy pile of Brahminical exclusiveness within which the millions of its people were confined, has lost its integrity.

Under various influences, breaches have been made in its walls, and very many of those who have been immured in it have come forth to think for themselves. The temporal advantages connected with the acquisition of an English education have given the native mind a strong impulse in that direction; while the Government has largely placed before the Hindus the opportunity of gratifying this desire, and educational institutions of various grades have facilitated the acquisition of English language and literature. Hence there has arisen a large class of educated natives, nor has this knowledge been attained without effecting a very serious alteration in their religious status. In this respect they are not such as their forefathers were. To reveal to them the incongruities and absurdities of Hinduism, it was by no means necessary that they should be placed in the full light of the revelation of God. European science was sufficient for that purpose. The dogmas of the system were opposed, not only to the truth of unseen things, but to the facts of terrestrial science, and numbers of them have learnt to despise a system, which taught not only a false theology, but contradicted even those elementary principles of science which are obvious to the perceptions of a schoolboy.

The practical result therefore was, that they were left without any religion; for that which they had originally, being not only untruthful but absurd, was destroyed by being brought into contact with European knowledge. But that knowledge was not permitted to approach them in its integrity. The most valuable portion of it was withheld—the knowledge of Christianity. While the educational process destroyed all belief in what was false, it gave no substitute. For a time it seemed as though these new sons of India would be content to remain without any positive belief. But the void thus caused is too great, too antagonistic to man's original constitution. He cannot divest himself of the conviction that he is under responsibility, and that there is one superior to himself; and thus it is an interesting fact, that the generality of students for entrance or for degrees at the Calcutta University, "when called upon, in accordance with the University regulations, to state in writing the creed which they profess, wish to style themselves Theists. Their religious views they have endeavoured to reduce to a system called Brahmaism, "a system" which, we are informed by Professor Cowell, "is spreading everywhere through-

out North India." It is a system which has not only its dogmas but its forms. Its members meet together periodically for public worship, using a liturgical service, which is followed by a sermon. It has been ushered into existence amidst a flourish of trumpets, and introduced to the nation as a mighty power about to commence "the religious conquest of the world, and to establish itself on the ruins of Christianity." And yet there are many amongst its first votaries who exemplify not its power, but its weakness; for while convinced of the falsehood of idolatry, they yet conform to its rites. Surely, if convinced of the falsehood of idolatry, they should bear their testimony against it, and thus endeavour to emancipate their countrymen from its degrading thralldom; and if they shrink from the discharge of this duty, it is because their new opinions impart no power, and are not deserving of the name of religion.

Let us endeavour to acquaint ourselves with this new school among the Hindus. One of its dogmas is the non-necessity of a written revelation, and the capability of intuition to give us all the requisite knowledge of God and our salvation. And yet if this be so, how is it their ancestors failed to exercise it, for by the acknowledgment of these their descendants they went astray, and in the absence of a written revelation "changed the glory of the uncorruptible God into an image made like to corruptible man," &c.

Advancing from this, Brahmanism, in another and important point—its theory of reconciliation—is in antagonism with the Christian faith. The world is in a disordered state; that is a fact which cannot be disputed. "The whole creation groaneth and travaileth together until now;" "man is born to trouble," &c. And the secret of this is to be found in the vitiated state of man's nature. "God made man upright, but he hath sought out many inventions." He has lost his original uprightness, and, like the woman bowed down with the spirit of infirmity, can in nowise lift up himself. "The great problem of religion," observes the Rev. Lal Behari Day, in his lecture on the "Brahma Theory of Atonement," "is—'Given the disordered state of man, to find a restorative'—'given the diseased state of humanity, to find a remedy.' Brahmanism acknowledges that this is the problem which requires solution. How, then, does Brahmanism solve the problem? What, in other words, is the Brahma theory of atonement? In answering this question I shall, as much as possible, use the words of a Brahma tract, the thirteenth number of the English

series, which is specially devoted to the discussion of this subject.

"Atonement, scientifically considered," says the Brahma tract just alluded to, "is nothing more than a return to God. The word 'atone' simply means to be *at one* with God—to be reconciled to Him.* By the commission of sin we turn astray from Him, we cease to enjoy his company. By atonement we renounce our sin, again draw near to Him, and enjoy the blessings of his company. Hence the turning back to God is the whole philosophy of atonement. Hence our belief that "repentance is atonement," because repentance is the indispensable means of turning away from iniquity, and returning to God."

"Our God," says the writer of the Brahma tract, "is absolute love. His is not the finite, phenomenal love of humanity, but everlasting and abiding love, immutable as his nature. . . . He loveth us always. He changeth not, though we change; our virtues and vices do not modify his nature. . . . The whole change which sin brings on is in ourselves, not in Him; so likewise the change consequent on atonement. Our sin does not stir his vengeance; our entreaties do not dissuade Him from his uniform purpose. . . . Divine forgiveness, far from being, like human forgiveness, cessation of resentment, is simply a restoration of the sinner to the blessings of divine love. Thus the mere fact of eschewing sin and purifying the heart constitutes atonement."

"The God of love," observes the Brahma tract writer, "punishes us not for punishment's sake, not for vengeance sake, but because He loves us, and desires our welfare." Such punishment "acts like the unpalatable drug, painful in its immediate effects, but beneficial in the end. God punishes sinners for their good; all his inflictions are remedial and salutary." "Behold," exclaims the Brahma writer, "behold the harmony between divine justice and goodness. Justice demands that the iniquitous should be visited with

* The Lecturer proceeded to remark "that though atonement, or *at-one-ment*, signifies etymologically, and perhaps also as used in the English translation of the New Testament, reconciliation, or the bringing into one of parties before at variance; yet the word, in Christian theology, means, not so much reconciliation, as that which brings about reconciliation. Theologically, reconciliation is not atonement, it is the fruit of atonement. Atonement, or atonement-money, of the Old Testament, is the price given, whether in the way of recompence or suffering for the healing of a breach."

adequate punishment, goodness demands that their welfare should be promoted. Punishment is inflicted—justice is satisfied: amendment is sought—goodness is satisfied. Thus, in the act of punishment, justice and mercy, instead of running counter to each other, most beautifully harmonize.”

These sentiments, however deeply erroneous, do not read strange to us: they closely resemble certain novelties which a new school has broached amongst ourselves. We seem to have our Brahmaists in England as well as in India. At home, also, we find those who would eliminate from the divine character every thing like anger and displeasure as inconsistent with God's unchangeable love, and who think, with the Hindu reformers, that the sufferings which follow sin are only remedial. That the true result of sin is death, in the sense of eternal banishment from God's presence and favour, and that the adamantine chain by which this cause and effect are bound together can only be broken by a vicarious sacrifice of such excellence as to render the pardon of the sinner consistent with the perfection of the divine character, this they entirely repudiate. And yet, would God be love if sin provoked on his part no displeasure? Sin is a great evil; the calamities in which our race is involved prove that it is so; for whence the sighs and tears, the sicknesses and death, save from the entrance of sin into the world? Sin is a principle of disorder. The original arrangement of the creation was of the most perfect kind. The physical and moral laws were so ordered as best to promote the Creator's glory and the happiness of his creatures. Sin, entering in through the ingratitude of free-will agents, has interfered with those arrangements, and introduced sorrow. Man's nature has undergone a fearful process of deterioration. He has lost that love of God in which he was originally created, and, setting out from this initiative of an estranged heart, he becomes earthy, sensual, devilish. What an altered world this is from what it once was, when "God saw every thing He had made, and beheld it was very good!" Has not sin rested as a heavy blight on our world? Has it not been as the loathsome disease which so disfigures the features which had borne upon them the impress of beauty, that you can no longer recognise them? And shall God regard such deteriorations with indifference, and put forth no effort to arrest the plague? Is this what men call love? nay, might it not be more justly designated cruelty? When the surgeon amputates the mortified limb, which, if permitted to remain, would vitiate

the whole body, who would think of upbraiding him with cruelty? for his procedure, although of severity to the limb, is one of benevolence to the man? An incurably diseased portion of God's intelligent creation has been dismembered and cut off. "He spared not the angels that sinned, but cast them down into hell," &c. : was that vindictiveness or that just severity, without which, when necessity arises, there can be no true benevolence? But, as regards man, a different procedure has been adopted. A means of restoration has been provided. It is one of special excellency, for it combines in itself properties alike remarkable and diverse. It is pervaded by the strongest expression of God's detestation of sin, as opposed to his own essential holiness, and subversive of the happiness of his creation; yet it is also pervaded by the most tender compassion for sinners, and solicitude for their recovery. It is one in the reception of which the sinner shall be saved: it is only in the final rejection of it that He becomes incurable, and must then be dealt with in the way of irreversible excision. The mode which God has provided for the accomplishment of these great ends is one of such unutterable majesty, as to cause even angels to marvel. God's moral law, as originally written on the heart of man at his creation, and re-affirmed at Sinai, is God's testimony against sin and for holiness. This the sinner has degraded and trampled under foot. The Lawgiver Himself has repaired the wrong. The Son of God has taken up the law from under the feet of sinners, where, by acts of sin, they daily trampled upon it, and has Himself obeyed it: He has done so, not only for the sake of the law, that it might be vindicated from the temporary dishonour put upon it, and magnified, and made honourable, but He has done so on behalf and for the sake of man, for He has done it in the nature of man—"God sent forth his Son, made of a woman, made under the law, to redeem us that were under the law, that we might receive the adoption of sons." It was not merely that this law had been neglected and left undone: it had been openly violated. It needed that there should be not only obedience but satisfaction rendered; that there should be the endurance of that which should unmistakably declare that sin cannot be committed with impunity. How shall displeasure be expressed except by the infliction of suffering? It was not vindictiveness, surely, that prompted the infliction, for the penalty was laid, not on the offender, but on One who had never offended, and He who was

bruised was the same of whom it was said, "This is my beloved Son, in whom I am well pleased" It was a judicial act of solemn and yet most merciful character whereby God expressed, in the presence of creation, how intensely He hated sin, when, rather than spare it, He spared it not in the person of his Son. In mercy to his creation He punished it—in mercy to man He punished it—in the person of his Son; that thus all who believe may be saved from punishment.

Objections are made by some to this act of substitution, and that the innocent should thus suffer for the guilty. But there was no constraint upon Him who acted as the substitute. The act was entirely voluntary upon his part—"Then said I, Lo, I come." "No man taketh my life from me. I lay it down of myself" Even a creature is free to act within the limits of righteousness, much more must He be pronounced free to determine his own line of conduct, who is "God over all, blessed for ever." When the late Lord Exmouth, then Edward Pellew, repeatedly endangered his own life to rescue one and another who had fallen into the sea, and who, unlike himself, could not swim, no one questioned his right to do so, nor would he, if he had lost his own life in the effort, been deemed worthy of less than the most honoured remembrance. But in this case it was a temporary surrender of life on the part of one, to save from eternal death an innumerable multitude—"I lay down my life, that I might take it again;" for the temporary sufferings of that one glorious substitute expressed more clearly the divine hatred of sin, and were more satisfactory of the law, than the eternally prolonged sufferings of millions of created beings ever could have been; and that because He who suffered is in Himself not only of more value than the whole race of men, but of more intrinsic worth than the whole creation. How continually, in type and symbol, in prophecy and fact, does not Scripture testify to this act of wondrous substitution! The sacrifices of old, which, although they could not take away sin, yet spoke so expressively of Christ; the Lamb without blemish; its substitution in the place of the sinner by whom it was presented; the confession of sin upon the part of the offerer, and, by the laying on of his hands, those sins transferred from himself to the victim—how significant all this! And then the prophecies of Him who was indeed "the man of sorrows;" and why? because "He hath borne our griefs and carried our sorrows;" because "He was wounded for our transgressions, and bruised for our iniquities;" because "the chas-

tisement of our peace was upon him;" and the Lord "laid on Him the iniquity of us all;"—all these vindicate the great truth of a sacrificial victim, and of an atonement to be made by bloodshedding. The facts of Christ's death are the verification of all the types and prophecies; the types and prophecies, thus substantiated, bear testimony to the objects and intention of his death.

When, on the rebellion of Korah, Dathan, and Abiram, the plague broke out among the Israelites, Moses said unto Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly into the congregation and make an atonement;" "and he stood between the living and the dead, and the plague was stayed." So the plague of sin is stayed; it can spread no farther in creation; it is arrested by the atonement of Christ. It came in with subtlety into this lower creation, and, pretending to be for the advantage of the creature and promotive of his good, deceived and slew him. It is now stripped of that disguise. It can no longer suggest itself as something for the advantage of the creature; forbidden, indeed, of God, yet venial, and either pretermitted or followed by penal consequences of a slight nature. In the cross of Christ it is exhibited before creation in its true enormity, loathed of God, destructive of the creature, and so sure to carry with it tremendous consequences, that even God, manifested in the flesh, when bearing it by imputation, agonized beneath the weight of it; while in the same cross the character of God is vindicated from all the calumnious aspersions which the tempter has cast upon it, for there his love towards sinners is revealed to be such, that, to save them and recover them to holiness and happiness, He spared not his own Son. There, on the cross of Christ, God and sin are marvellously contrasted, and that cross is not only the recovery of the fallen, but the conservation of all who have not known sin. "The angels," we are told, "desire to look into these things." Nor is this surprising, for the Gospel facts are to them full of valuable instruction. There are to be found therein new views of God's character, new exhibitions of his perfection, which elsewhere are not attainable, and they delight to look into the profound depths of the mystery of godliness, that they may understand the more "the manifold wisdom of God."

Atonement, according to the Brahmaist writer, means simply "turning back to God." But how is this to be effected? for, according to his theory, nothing has been provided which can be effective to such a result as

this. There is no such revelation of the evil of sin as to turn the heart from it, or of the love of God as to turn the heart back to Him again. The sacrifice of Christ is the alone connecting instrumentality: eliminate this, and there is nothing left which can avail to bring a sinner to repentance. How different from this vague and powerless theory are the glowing words of Scripture—"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation;" thus, "He hath reconciled us to Himself by Jesus Christ." The message is, "Be ye reconciled;" but the foundation of the message is to be found in this great fact—"He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." It is by virtue of that sacrificial substitution, the "one for all" (2 Cor. v. 14), the one who knew no sin, for the all who have sinned (Rom. iii. 23), that God can "be just and yet the justifier of him that believeth in Jesus." Nay, not only so, but it is this great act of mercy underlying the message that adapts it to the necessities of the sinner, and invests it with power to persuade. It is by this the Holy Spirit so enlightens and affects the sinner's heart as to disperse all those prejudices and doubts which kept him away from God. He now sees that the greatness of his sins need not prevent his return to God, since Christ, on the cross, made satisfaction for the ponderous debt; that the sense of his own unworthiness need not discourage him from drawing near, seeing that on his faith in the great substitute there is not only a transfer of his sins to Christ, but of Christ's righteousness to him, and that as really and effectually in the one case as in the other; for because of the imputation of his sins, Christ was dealt with as a sinner; and because of the imputation of Christ's righteousness, he is accounted and dealt with as a righteous person before God. It is this wondrous provision of grace and love, so full of wisdom, and prepared at such a costly price, that moves and melts the sinner, and turns his heart back unto the Lord again. God, in a wondrous expenditure of love, has sacrificed Himself to win back the creature's love. No one now can dispute that love, for "God commendeth his love towards us in that, while we were yet sinners, Christ died for us," and that love begets love.

That men, placed in the position of the Brahmaists of India, brought under influences which, while powerful enough to expose the incongruities of Hindu superstitions,

fail to place a substitute within their reach, should wander into a labyrinth of cold abstractions, is not surprising; but it is passing strange, that, amidst the light of Christian England, men are to be found who would eliminate the idea of sacrifice from the work of Christ, and leave nothing behind but a bare example—an example which it is impossible for the sinner to follow, because that which can alone raise him out of the ruins of the fall, and capacitate him for Christian service, is taken away.

It is singular that in England and in India there should arise simultaneously a growth of scepticism in many respects identical; each characterized by an aversion to the great truth, that, in order to pardon, there must be bloodshedding, and each anxious to get rid of revelation because its testimony is so full and direct upon this point; the Brahmaist openly rejecting revelation as unnecessary; the innovators at home denying the plenary inspiration of Scripture, thus divesting it of its reliability, and authority to teach, and inverting the true order of things by making the man a judge of its contents, and in a position to decide for himself what is inspired and what is not. A friend, writing from India, and well qualified, from his position, to express an opinion on these subjects, adverts to this remarkable identity in the sceptical processes now going on in India and in England—

"Everywhere Brahmaism, the 'Parker' form of Deism, is spreading, as I fear it is also in England; and if we find that so many literary periodicals are more or less tinged with something of the prevalent spirit at home, we need not wonder that it should be still more prevalent in a country newly awakened from the sleep of ages. The prevalence of this sceptical spirit in England seems to us here a far deeper sin than its prevalence in Bengal. In India it may be but an almost inevitable phase through which a nation's mind must pass as it progresses from false faith to true faith; but in England it must come from our false culture and selfish civilization, which has gradually overlaid the good old principle of 'living plain and thinking high,' and revived the Horatian '*nil admirari*' doctrine into a canon of modern life.

"Our difficulties here are not with Vishnu and Kálf, but Parker and Renan, whose works will doubtless be soon circulated widely enough."

The similarity of these sceptical movements is not difficult to be accounted for. In India it arises from intellectual pride.

The educated mind there has experienced a sudden emancipation. It has escaped from the trammels of Brahminical superstition, and finds itself free to think. Experience has not yet taught it to moderate its action, and distinguish between liberty and licence. And the process at home has been very similar. There has been a great development of science in its various branches, and the human mind, becoming elated, has to some extent lost its due modesty. Men forget that their puerile intellects can only expand and improve as they continue in submission to Him who is infinite. Like the kite in the fable, they forget that they can only rise by that which seems to keep them in check, and so they struggle to break away from revelation, not remembering that their success must be their downfall. And so at the present time evidences are not wanting to show that the mind of man, when it has withdrawn itself from the wholesome restraints of revelation, does not improve, but deteriorates in its action; and thus an ancient skull, of low type, discovered in one of the caves of Gibraltar, and some leg-bones found in the same locality, command, in certain quarters, at the present moment as intense interest as was excited some years back by the announcement that certain astronomers had discovered the existence of a new planet, without having ever seen it themselves. And why this interest? Because the hope is entertained that these old bones will be found to constitute the missing link between Simiæ and men. Assuredly, if in the creature there be such a power of melioration, that from an ape he may become a man, the essay of the frog to develop himself into the bulk of the ox ought not to have been regarded by us in our childish days as so absurd and extravagant a proceeding.

Une grenouille vit un bœuf
 Qui lui sembla de belle taille,
 Elle, qui n'étoit pas grosse en tout comme un œuf,
 Envieuse, s'étend, et s'enfle, et se travaille,
 Pour egaler l'animal en grosseur;
 Disant : Regardez bien, ma sœur,
 Est-ce assez? dites-moi; n'y suis-je point encore?
 Nenni.—M'y voici donc!—Point du tout.—M'y
 voila?
 Vous n'en approchez point. La chretive pecore,
 S'enfla si bien qu'elle creva.
 Le monde est plein de gens qui ne sont pas plus
 sages."

Seriously, is it a proof of greatness of intellect to be sceptical as to the great truths of revelation? Nay, it is the proof, not of intellectual power, but of intellectual pride. Some of the grandest minds have most ex-

emplified that childlike spirit in regard to the revelation of God which is so becoming in finite minds when brought into communication with Him who is infinite. Such was Sir Isaac Newton, a philosopher, and the more truly so, because he was a Christian, who, instead of being elated by discoveries, became more humble, and was content to say, "To myself I seem to have been as a child playing on the seashore, while the immense ocean of truth lay unexplored before me." From amongst many others upon whose hearts was inscribed the divine sentence, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God," let us select one from our own day,—the late Lord Lyndhurst, who, although having reached so advanced an age, retained to the last the vigour of his intellect. To converse with him was to be convinced of this, and deeply interesting it was to find that the Bible and its truths were the great subjects on which he meditated. Three months before his death he drew up the following paper—

"1. Man, as created, was liable to sin. Our first parents committed sin. Their descendants have continued sinful.

"2. God, loving man, whom He had created after his own likeness, resolved to raise him from this sad state, and to take away the sins of the world.

"3. God sent his beloved Son as a sacrifice (and who offered Himself as a willing sacrifice), for the accomplishment of this benevolent purpose.

"4. God has declared that those who sincerely believe in Jesus and in his sufferings for man's redemption, shall inherit everlasting life.

"5. This we cannot fully effect by our unaided efforts, but only by the grace of God, and through the influence of his Holy Spirit.

"6. Through faith so attained we may hope to be counted worthy of the kingdom of God, and shall be led to the performance of good works, and to abstain from sin.

"7. It will give us the assurance of God's love, and of the love of his blessed Son our Saviour, and, as a natural consequence, be followed by man's love of his Maker and his Redeemer.

"8. Thus, through God's grace and favour, is opened to us the blessed hope of everlasting life in its fullness of joy and blessings unspeakable."

We repeat, then, to be sceptical and cautious is no proof of intellectual power. It is no proof of a great mind to be detective of

little discrepancies, and to magnify these until all the preponderating weight of evidence for the authenticity and inspiration of the Scriptures is lost sight of, and set aside as of no value. The candid mind will take both into consideration, and the difficulties which, when viewed apart, seemed to be of consequence, when compared with those irrefragable testimonies to the Bible and its truths, which may be brought together until they rise to an imposing magnitude, sink into mole-hills. He, who in the presence of the mountain, continues to expatiate on the greatness of the mole-hill, shows himself to be suffering from some mental infirmity, which, although it permits him to see what is little and of no consequence, precludes him from the perception of all that is sublime and grand.

These young Hindus, thus struggling out of darkness into light, who have discovered that the congeries of fables and vain superstitions, bound together by a burdensome ritual, which their forefathers transmitted to them as religion, is no religion at all; who thought, at first, as they discarded it, that they could do without religion, and that they needed nothing to supply its place; but who have since discovered that Atheism is un congenial with man; that it is wholly inconsistent with the sense of responsibility, which is planted deep in the very foundations of his nature; and that the adoption of this as the practical principle to which the trials of every-day life are to be reduced, is as if one should attempt to collect the mists and vapours of the mountains and form them into a substance on which he might stand in safety;—these minds, painfully endeavouring to find some way of escape from the dangerous places where they have been lost, may well excite our compassion and claim our kindly interference. Nor have they been left without a hand being stretched out to help them. There is one name which stands prominently forward amongst those who have desired and laboured to bring the educated mind of India to that alone resting-place which Christianity affords. The Bishop of Calcutta, when, in his charge, referring to the duties we owe to this section of India's population, gracefully introduces the name of Alexander Duff, and pays him, on his departure from India, a just tribute of praise.

"I need hardly remind you that such a view of evangelistic work as I am trying to sketch was especially carried out by that illustrious Missionary, whose loss India is now lamenting, and whose name, though it does not adorn the fasti of our own church, yet

may well be honoured in all churches, not only for his devotion to his Master's cause during a long and active service, but for the peculiar position which he took up in India at a most important crisis. It was the special glory of Alexander Duff, that, arriving here in the midst of a great intellectual movement of a completely atheistic character, he at once resolved to make that movement Christian. When the new generation of Bengalees, and too many, alas! of their European friends and teachers, were talking of Christianity as an obsolete superstition, soon to be burnt up in the pyre on which the creeds of the Brahmin, the Buddhist, and the Mohammedan were already perishing, he suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, it was marching forward in the van of civilization, and that the church of Christ was still the light of the world. The effect of his fearless stand against the arrogance of infidelity has lasted to this day, and whether the number whom he has baptized is small or great (some there are among them whom we all know and honour), it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind are faithless to his example."

Nor have the educated natives of India been insensible to the disinterestedness with which he travailed for their welfare. Although well known to them as an uncompromising Christian Missionary, they invited him to occupy the Presidential chair of the Bethune Society, and the large number of Hindus of distinction who united in presenting to him a farewell address, proves how highly they valued him. His answer to that address is deeply interesting; but that which we most admire in it is the faithful testimony which he bears to Christianity, and the earnestness with which he commends it to their acceptance.

"Having now briefly glanced at the special and distinctive objects of the Society, objects of my entire approval, of which I have given the best possible proof in the strenuous earnestness with which I have endeavoured to promote them all, I know you will excuse me—on this, the last occasion on which, alas! I shall ever have the opportunity of addressing you in person—for reminding you that, much as I have delighted in these

objects, it is not solely, or even chiefly for the promotion of these, that I was originally induced to exchange my beloved native Grampians, with their exhilarating breezes, for the humid plains of Bengal, with their red and copper sky and scorching atmosphere. Oh, no! There is on record no instance, so far as I know, of mere literature, mere science, mere philosophy, having had the power to sever any of their votaries from the chosen abodes of cultured and refined society, and to send them forth, not for purposes of discovery or research, but on errands of pure philanthropy, into strange and foreign lands. But what these have failed to do, Christianity has been actually doing in ten thousand instances during the last eighteen hundred years. And why? Because (and remember that I am now only stating my own views and experience on the subject, without committing any one to their adoption)—because, while it seeks to promote man's earthly good in every possible way and in the highest possible degree, its chief aim is of a vastly higher and more transcendental kind. It is this higher, nobler, diviner aim, which supplies the impelling motive to disinterested self-denial in seeking to promote the highest welfare of man. It is the grand end which Christianity professes to have in view, with the marvellous love which prompted it, viz. that of saving, through the incarnation and death of the Son of God, immortal souls from sin, guilt, and pollution, and of raising them up to the heights of celestial blessedness, which has been found potent enough to move numbers to submit to the heaviest sacrifices—to relinquish home and the society of friends, with all their endearing associations and fellowships—to go forth into the heart of the wilderness, and even jeopard their lives in the high places of barbarism. And the strength of the motive thus derived is enhanced by the assurance that the sovereign antidote here provided, in his wisdom and beneficence, by God Himself, for the woes and maladies of fallen humanity, is fraught with peculiar power—'the power of God'—the power of a divine energy accompanying the preaching of the Gospel; a power, therefore, fitted and designed by the Almighty disposer of all influence to operate on the mind of man, in all states and conditions of life, with a far more imperial sway than any other known agency; while this assurance, again, is mightily confirmed by actual historic evidence that there is *that*, in its wondrous tale of unspeakable tenderness and love, in the awful solemnity of its sanctions, in the vitalizing force of its motives, in the

terribleness of its threatenings, in the alluring sweetness of its promises, and in the grandeur and magnificence of its proffered rewards, which has been found divinely adapted to pierce into the darkest heathen intellect, to arouse into action its long-slumbering faculties, to melt into contrition the most obdurate savage heart, and enchain its wild roving desires and restless impulses with a fascination more marvellous and more absolute far than aught that fables yet have feigned or hope conceived.

"Truly blessed, according to the records of history, are the people that know the joyful sound. Designed of heaven to reach and penetrate all ears, to move and affect all hearts, it has already gladdened the homes of multitudes among all kindreds and tribes and peoples and nations. Having an intelligible message of peace and goodwill for every man, in every place, at every time, and under every varying circumstance, it has been wafted by heralds of salvation over every girdling zone of earth. Unrelaxed by temperate warmth, unscathed by torrid heat, unnumbed by arctic cold, it can point to its trophies in every realm of civilization, in every barbarian clime, in every savage island. As a conqueror it has entered the palaces of mightiest monarchs, and raised into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberations of sages, senates, and stilled the uproar of tattooed warriors wielding the ruthless tomahawk. It has caused the yell and whoop of murderous onslaught to be exchanged for the soft cadences of prayer, and the mellow tones of praise and gladness. It has prevailed on the marauding hordes of the wilderness to cast off the habits and customs of a brutish ancestry, and to emulate the improved modes and manners of refined society. It has impelled them to fling aside the bones and the beads, the paint and the feathers, which only rendered nakedness more hideous, and to assume the garb and the vesture befitting the requirements of decency and moral worth. It has successfully invaded the halls of science, and humbled proud philosophy into the docility of childhood. It has wrought its way into the caverns of debasing ignorance, and illumined them with the rays of celestial light. It has gone down into the dens of foulest infamy, and there reared altars of devotion in upright hearts and pure; it has mingled its voice with the ragings of the tempest, and hung the lamp of a glorious immortality over the sinking wreck. It has lighted on the gory battle-field, and poured the balm of consolation into the soul of the

dying hero. It has made the thievish honest, the lying truthful, the churl liberal. It has rendered the slothful industrious, the improvident forecasting, and the careless considerate. It has ensured amplest restitution for former lawless exactions, and thrown bounteous handfuls into the treasury of future beneficence. It has converted extravagance into frugality, unfeeling apathy into generous well-doing, and the discord of frantic revelry into the harmonies of sacred song. It has changed cruelty into sympathy, hatred into love, malice into kindness and goodwill. It has relieved the poor and the needy, comforted the widow, and blessed the fatherless. It has, on errands of mercy, visited the loathsome dungeon, braved the famine, and confronted the plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands round the columns of the temple of peace. And if, in spite of these and other mighty achievements, which have followed as a retinue of splendour in its train, its success may not have been so extensive and complete as the transcendency of its divinity might have led us to expect, Christians never allow themselves to forget that the ages which are past have only witnessed its birth-throes and infantile development in any land; that the time is fast approaching when it will display its giant form, and go forth in the greatness of its strength; when it will thresh the mountains of error and of sin, and scatter them like the dust before the whirlwind on the summer threshing-floor; and when, with every darkening cloud vanished, it will arise and shine with the effulgency of noon-day over an emancipated and renovated earth, wherein dwelleth righteousness.

“But though such be the higher aim and end of Christianity, such the superior impelling motives which it supplies, and such the loftier prospects which it holds out for this world of ours,—believing, as already indicated, that it is the grand instrument of true civilization in the widest and most comprehensive sense of the term, as including the humanities of life with all real, moral, and social improvement; that it is the prolific parent of all such civilization; that it is first in order of sequence, as the originating cause, and first in degree of power as the energizing sustaining efficacy; and that the moment Christian principle begins to bear upon the mind of man, from that moment his condition, as a civilized being, advances;—believing all this myself, and yet, knowing

that Christianity and general civilization may often appear to start on their ameliorating career, without any perceptible interval of time, even as they are subsequently destined to advance, *pari passu*, with mutually beneficial influence, I was ever in the habit of inviting, yea pleading for, the harmonious co-operation of all lawful instrumentalities and agencies, whether of a higher or lower degree.

“‘Let enterprise’—I was ever wont, in substance, to say—‘Let enterprise, with its stirring activities, open up new fields for speculation and research. Let busy commerce, by creating new wants, furnishing new supplies, and summoning into being the dormant resources of all lands, encourage the industry, multiply the comforts, and augment the temporal happiness of the nations. Let secular philanthropy everywhere display its unrelaxing energy in the establishment of schools, hospitals, and other humanizing institutions. Let science and philosophy, in the discharge of their important office, continue to explore the secret recesses of the mental economy, ransack the earth and traverse the visible heavens, calling forth from all their hidden treasures of useful knowledge and practical wisdom. Let British legislation cause all arbitrary, capricious, and barbarous enactments of the olden times to be gradually softened, modified, or removed, by a wholesome and almost insensible infusion of the spirit and principles of civilized jurisprudence. Let revelation, in fulfilment of its lofty mission, scatter with large and bountiful hand all minor blessings in its march and progress towards the attainment of infinitely higher and nobler ends. Let all available human agencies, superior and subordinate, in friendly alliance, co-operate in furthering the mighty renovative process. Let the men of wealth freely and ungrudgingly contribute from their superabounding stores. Let the men of official rank and power lend the prestige of their sanction and the weight of their influence. Let the men, whose talent consists not in wealth, or rank, or power, but in the possession of high character and moral worth, shed around them the brightening radiance of a spotless example. Let the ministers of salvation, in the unwearied exercise of their high and holy calling, be ever found where ignorance and error plead for the importation of knowledge and of truth—cruelty and revenge, for the interposition of meekness and mercy—superstition and its teeming brood, for faith and all the heavenly charities—sin and disease, for the application of the heal-

ing powers of the great Physician. Let the Supreme Government of these realms prove faithful to the God of providence, by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the protector and the guardian;—and the God of providence will smile propitious on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the British sceptre, as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges.’

“And when the time comes, as come it must, for Great Britain to lay down the most potent sceptre ever wielded over these Indian realms, my prayer, as heretofore expressed, has ever been, that she may be enabled to take up the language, not of boastfulness, but of gratitude to the God of providence, for the successful discharge of her delegated trust, and say, ‘I found India one wide and universal scene of anarchy and misrule; I left it one peaceful and consolidated empire;—I found its people ground down by the most frightful oppression, its industry paralyzed, and person and property exposed to the assaults of lawless violence and the invasion of every ruffian plunderer; I left its people exempt from the multitudinous exactions of covetousness and wrong, its industry revived and augmented in productiveness a hundred-fold, person and property secure, from the improvement of individual, domestic and social, moral, and the uniform administration of equitable law;—I found India lying prostrate beneath the yoke of blinding ignorance and brutifying superstition; I left her joyfully recovered from the double yoke, revived by the kindling beams of fairest science, and the revelations of heaven’s own illumining truth;—I found India the chosen habitation of the most horrid cruelties that ever polluted the earth, or disgraced the family of man; I left her as the most favoured domain and dwelling-place of righteousness, benevolence, and peace.’—

“Be these thy trophies, Queen of many Isles!
On these high heaven shall shed indulgent smiles.

First by thy guardian voice to India led,
Shall truth divine her tearless victories spread;
Wide and more wide the heaven-born light shall stream,

New realms from thee shall catch the blissful theme;

Unwonted warmth the softened savage feel,
Strange chiefs admire, and turban’d warriors kneel;

The prostrate East submit her jewell’d pride,
And swarthy kings adore the Crucified.

Yes, it shall come! Ev’n now my eyes behold,
In distant view, the wish’d for age unfold;
Lo, o’er the shadowy days that roll between,
A wandering gleam foretells th’ ascending scene!

Oh, doom’d victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes!

And mark the hour, whose faithful steps for thee,

Through Time’s pressed ranks, bring on the Jubilee!”

The example of Dr. Duff is full of encouragement to those who remain in India to carry on the same work. It shows that the educated natives are accessible to the earnest Missionary, who, bearing upon him the impress of a sterling, life-sanctifying Christianity, in a loving spirit, and with ability and judgment, seeks to do them good. It is full time that men of such a stamp should be introduced into this special and important sphere of Mission work in India, and be furnished with suitable appliances for its prosecution. The development of the Calcutta University may well arrest attention—

“The number of candidates at the entrance examination has increased regularly year by year, from 240 in 1857, to 1500 in 1864. The number of candidates for the B.A. degree was, in 1858, 13; in 1859, 20; and in 1864, 66. A far greater expansion is still to be looked for, as Lower Bengal is at present the only part of North India where the University system has been thoroughly organized. In that province a certificate of having passed the entrance examination is a *sine quâ non* for any appointment worth more than twenty rupees monthly.”

And in connexion with such an increase let that be remembered which we have already stated—“almost all the candidates for entrance or for degrees, when called upon, in accordance with the University regulations, to state in writing the creed which they profess, wish to style themselves Theists.”

This educated, sceptical mind is moreover rising into position. Graduates may be reckoned by scores, and undergraduates by hundreds. “There are,” observes Dr. Duff, “Masters of Arts, with many Licentiates of Law, Medicine, and Civil Engineering, Bachelors of Law, Doctors of Medicine and Masters of Civil Engineering. Education, therefore, has, in the course of a single generation, borne its first ripe fruits. The learned professions have now begun to be supplied by

native practitioners, endowed with the same distinguished scholarly attainments and accomplishments as the members of the learned professions in Europe. But besides those who swell the ranks of the learned professions, there are constantly increasing numbers of highly educated natives who become heads of families, chiefs of departments in Government and other offices, independent men of business on their own account, or managers of their own ancestral property."

Is it not, then, full time that Christianity, in its convincing evidences, and admirable suitability to the necessities of human nature, be effectively introduced to the attention of this rising section of the natives? They have already attained a position of acknowledged importance in the social life of India, and cannot fail to reproduce their opinions, whatever these may be, amongst the people generally.

Moreover, these Theists of India "are certainly a much more hopeful class than the Pundits of the old school. They will attend lectures delivered by Missionaries and others on the doctrines and evidences of Christianity. Thus, for instance, there was lately an audience of 400 young men of this class on Good Friday last, when Dr. Kaye, of Bishop's College, delivered a lecture on the Atonement. There have been several successful courses of lectures of a similar description, and some of them led to interesting controversy, carried on in a friendly spirit.

"Last year Professor Cowell was reading with his students at the Presidency College Abercrombie's 'Mental and Moral Philosophy,' one of the University text-books. This necessarily led to some remarks on Miracles, on the Atonement, and the doctrine of the Messiah. Some discussion that followed Mr. Cowell was compelled to check, inviting, however, those who wished to go further into the matter to meet him out of college hours at the Mirzapore Church Missionary schoolrooms. The class amounted at first to thirty, though it subsequently dwindled down to five. When the subject came round again, in April of this year, the same spirit of inquiry was stirred, and the same results would almost certainly have followed, but that failure of health compelled Professor Cowell to return to England.

"Besides Abercrombie's works, Wayland's 'Moral Philosophy' may be mentioned as another University text-book that is thoroughly saturated with Christianity. The history of the Jews also is one of the subjects of examination for the degree of B.A. In fact,

the result of the University examinations is, that very many boys and young men in Government schools and colleges read the Bible by themselves. Several students, who have come from various parts of India (especially from Dacca) to the Calcutta Presidency College have shown a great wish to know something of Christianity."

We are thankful for every effort which has been put forth in this direction. But there is a necessity that more be done: and in the recent charge of the Bishop of Calcutta the Church of England is reminded of her duty in this respect—

"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; they not only may, but actually do, occupy seats in our councils and on our highest bench of justice; so that in every thing, except Christianity, they are fast becoming European. We do not undervalue these means of enlightenment. Doubtless the tree of knowledge round which they eagerly 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 a 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. Signs are not wanting that the need of something positive is felt by the more thoughtful among them. The worship of the Brahma Samáj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot derive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practise Christian morality man's heart must be animated by Christian faith; nor is it conceivable that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the kingdom of heaven to all believers. We can, therefore, only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel. Meanwhile, its members, and others in a like phase of religious sentiment, have uttered some timely protests in behalf of introducing a moral and spiritual element into education. Some time ago they sent a request to England for help to found schools in which should be taught the principles of pure Theism. In the early part of this year a Government schoolmaster electrified the Bethune Society by a lecture, giving a moral sketch of 'young Bengal,' which recalled the picture of young Athens drawn by Aristophanes in the 'Clouds,' and complaining, that while old-fashioned restraints are utterly set at naught, none of a more binding character are substituted for them; so that the boasted liberty of Bengalee civilization is in danger of sinking into unprincipled license. A Hindu writer, in an interesting pamphlet lately published, after lamenting the growth of intemperate habits and other evils among his countrymen, traces this to the fact that 'boys are taught to learn the higher branches of literature and science, but are not instructed in any book of morals,' and avows his desire that 'the precepts of Jesus should at once be made a class-book in the Government and aided schools.*' Now it is plain that a class of men who hold such convictions as these must at least be extremely im-

pressible. Doubtless they are living in the midst of danger, as well as of hope. They are exposed to all the fatal influences of self-indulgence and sensuality, at once most seductive and deadening to the soul: they are tempted to intellectual arrogance, to self-sufficiency and self-righteousness, and to other forms of the master sin of pride; but, on the other hand, they are conscious of those religious needs and spiritual longings which are God's messengers to all men, and which it is hard even for wickedness altogether to silence: they are emancipated from prejudice and superstition, and they are trained by a wholesome intellectual discipline to the power of approving things that are more excellent. 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. This seems at present our special task in Benga. and Bombay, even more than in the South Presidency. Our friends at home must not be over anxious to exact from us every year a certain tale of baptisms. These are, and for a long time may continue, comparatively few. We are but beleaguering the fortress of unbelief, bringing up our siege train, and digging our trenches. In Madras it is not so: there the outworks at least are carried, and every year some thousands of converts are brought under that bondage which in truth is perfect freedom. But ours is, to a great extent, a humbler and more indirect labour, and one which stands in special need of patient waiting for the Lord's time, of faith that, though the vision tarry, yet it will surely come, and of prayer for that blessing without which no plans of ours can prosper. . . .

"We must take advantage of the present intellectual movement, and bring the truths of the Gospel to bear on the consciences 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. We may bring Christian

* 'Our Wants; or, a Suggestion of Remedies for the Removal of the Moral, Social, Intellectual, and Physical Evils of Bengal.' By Kader-nath Dutt. 1863.

worship directly before the natives, both in English and in their own languages, by building churches, not in Mission compounds, but in the midst of great cities, as has been done at Umritsur (where a considerable number of heathen habitually attend our service), as will soon, I trust, through the munificence of a pious benefactor, be done in one of the suburbs of Calcutta, as I earnestly hope to see done speedily at Delhi, and as ought to be done no less speedily at Benares, if our friends in England and India would listen to the thoughtful advice of one of the oldest, the most experienced, and the most devoted of our Missionaries. Again, we may purify the very fountain-head of society by urging on with fresh earnestness that great movement in which many enlightened Hindus are now deeply interested, the education and moral elevation of their wives and mothers. Here, indeed, our task is, in the first place, to restore the past, and to exchange the miserable state of secluded ignorance to which Hindu women were reduced by the Mohammedan conquest, for the free and honoured life which we find described in such a drama as 'Sakoontala.' Like every other good work in India, this of female education originated with the church of Christ. A Bengalee writer, who earnestly pleads the cause of his countrywomen, acknowledges that the history of Zenana teaching has hitherto been 'an honourable record of Christian charity.*' Let it be our task to carry on the record, till at last it is completed by a picture, no less bright and happy than that which glorifies our English homes, of Hindu children learning at their mother's knees the saving knowledge of God in Christ. 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. I would not embarrass this institution by any connexion with a preparatory school: it should be simply devoted to the higher education of young men who had passed the entrance examination. Our church would then employ Bishop's College (in which I desire, after five years' experience, to express my most hearty and unabated confidence), as a seminary mainly, though by no means exclusively, theological; and it would also use this new college, planted, of course, on the left bank of the Hooghly, as a place

of education open to all comers, Hindu, Mohammedan, Christian alike, in which the appointed course of study in arts, admirably chosen as an intellectual training, would be thoroughly leavened with the Christian spirit. Doubtless such a college must be superintended by a man of high intellectual culture, as well as of earnest Christian faith; but I trust that Oxford or Cambridge will be able to furnish the Indian church with some one who is willing to expend in Christ's service the gifts which his Spirit has bestowed, and to endeavour, for a Missionary stipend and with Missionary zeal, to impart to the education of a people, now beginning to renew its youth and to awake from the sleep of centuries, that positive and spiritual element which is so urgently required, and which can only be given through the revelation of God in Christ. For such a scheme, and for other extensions of Missionary education, the present time is a favourable opportunity, on account of the increasing liberality of Government. The rule which allows University scholarships to be held at any affiliated institution, and not at Government colleges only, was a wise and generous concession. It is a singular and happy coincidence that Sir Charles Trevelyan, who stood in the front of our educational battle thirty years ago, should now be permitted to give a new impulse to his old work, by announcing, as financial member of Council, that Government will devote to education, supplies, practically almost unlimited, from the surplus of the imperial revenue."

Now this important subject has been more than once under the consideration of the Church Missionary Society, and Missionaries have been set apart specially for this work. But "all who have attempted it have seen the need of some basis to rest upon. Something is wanting to introduce them to public attention, and to give them some hold on the minds of those whom they wish to influence." Thus the necessity for some decided action on this point became so obvious that the Calcutta Corresponding Committee of the Church Missionary Society proceeded to draw up a Minute proposing the establishment of a college to be affiliated to the University, and open to all undergraduates. Besides this, the Parent Committee, in June last, had the opportunity of an interview with Professor Cowell, Principal of the Sanskrit College, as well as Professor of Literature in the Presidency College. The educational system of the Sanskrit College, under his superintendence, has been remodelled. In fact, it is no longer a Sanskrit College,

* 'A Lecture on Female Education in Bengal,' by Kumar Harendra Krishna. 1863.

such as we objected to in certain strictures which appeared in our Number for November 1862, but an Anglo-Sanskrit College—English being the great medium of instruction, and Sanskrit being studied as a classical language. Opportunity is thus afforded for the introduction of “Abercrombie’s Mental and Moral Philosophy,” one of the books in the course for the degree of B.A. in the University of Calcutta; and the students have thus instruction afforded suggestive of Christianity, and its claims on them for consideration. Professor Cowell’s experience of eight years in India—an experience, moreover, intimately connected with the educated class, their position and necessities—rendered the opportunity of a conference with him very desirable. He united “with the Calcutta Committee in urging on the Church Missionary Society to follow Dr. Duff’s example, but it is proposed to do so with this difference, that the Church Missionary College should be exclusively for those who have already matriculated. There are many other schools, and some of them Christian schools, where education up to that point can be easily obtained. As no person can be matriculated without a certificate from his father or guardian that he is above sixteen years of age, the proposed college would consist of students able to understand the evidences of Christianity, and there would be no difficulty in ascertaining their age in case any of them

should wish to receive baptism. The supply of students would be almost endless. At the same time there would be no reason why the Principal should confine his labours to his own scholars. His position would make him known to those attending other colleges also and would make them more willing to converse with him privately, or to attend any public lecture he might deliver.”

The Parent Committee, therefore, in its meeting of July 5th, has been led to adopt the following resolution—

“Resolved—That the Calcutta Corresponding Committee be authorised to take measures for the establishment of a Church Missionary Society’s College in Calcutta, to be affiliated with the Calcutta University, on the principles laid down in their Minute, provided that no additional expense or pecuniary responsibility be incurred without the previous consent of this Committee.”

Other developments of the Society’s educational action in North India, so as to meet the exigencies of a new era, are also in contemplation, having reference more especially to the Anglo-vernacular schools of the Society at Calcutta, Kishnagurh, Burdwan, Bhagulpur, Benares, Juanpur, Azimgurh, Gorruckpur, Lucknow, Jubbulpur, Allahabad, Agra, Muttra, Meerut, Umritsur, Kangra, Multan, and Peshawur, but the consideration of these must be deferred to another paper.

THE REACTIONARY MOVEMENT AT CONSTANTINOPLE.

DURING the last month intelligence reached this country, that “on Monday, July 18th, without the slightest warning or indication that a change had taken place in the views of the authorities, a number of the Zaptiehs (police) proceeded to the rooms occupied by the English and American Missionaries, as meeting places and book depositories, including that of the British and Foreign Bible Society, and forcibly closed them, turning out all the persons they found in them, and arresting at the same time a number of native preachers.” It is also to be remarked that this took place on the “day that the Sultan made his annual state visit to the Porte, to hear an official report read by the ministers on the progress made by the empire during the year.”

This must be regarded as an attempt by the reactionary and fanatical party to intimidate the Protestant Missionaries, and stop

their work: nor can we be surprised at it, for the spirit of inquiry, as well amongst Turks as oriental Christians, has recently become of such magnitude as to arrest attention, and induce people to ask, What will be the end of all this? Hitherto Missionary operations among the Greek Christians have been particularly discouraging, but now the stagnation appears to be suddenly and remarkably stirred. About three months ago, the converted Turk, Selim Effendi (Mr. Williams), whilst pursuing his labours amongst his own countrymen, was opposed by a learned Jew, and repeated discussions ensued on the respective claims of Judaism and Christianity. In these the Greeks manifested a most lively interest, coming in large numbers to join in the controversy, many Armenians and Turks also being present; and when the Jews, finding themselves unable to maintain their ground, retired from

the contest, the Greeks continued to come day by day, that they might ascertain, not the differences between Judaism and Christianity, but between Greek and Protestant Christianity.

Not only, however, amongst the Greeks, but amongst the Turks also, there has been a movement, the full extent of which has not yet been ascertained. We know that for several years there have been large and increasing sales of the Turkish Scriptures, and that not only have western Missionaries been at work, but that several converts from Mohammedanism have, notwithstanding their open profession of Christianity, not only remained unmolested in their own persons, but have been actually engaged in promoting a spirit of inquiry amongst their countrymen. These labours have told. The following extract from a letter addressed by a European catechist at Constantinople to his friends at home will enable our readers to understand the very remarkable aspect of affairs at Constantinople some few weeks since—

“Our work here now is most interesting. We have had a long visit from the Bishop of Gibraltar and his family. Many Turks have been confirmed by him, and others, since his arrival, have been baptized. Our work is really growing, and earnest and sincere men come inquiring after truth. Some others, after two or three years' trial and inquiry, are added to the church, while our rooms are crowded with those who are willing to hear the Gospel. You can scarcely realize it when I tell you, that even the Greeks, and a few Jews, flock in to us to learn the words of life from Dr. Pfander's lips and my own. Three weeks ago I preached six days a week to crowded audiences: our room was filled one day ten successive times. I spoke for eight hours and a half to eager crowds. We have not countenanced the Greek movement, because we cannot leave the Turkish work to turn to them; and I think the Society has not contemplated organizing an independent Mission for the Greeks. There is no excitement, only a desire to hear the Gospel, and to ask us questions as to the difference between the Greek church and ours. And although we have not encouraged these crowds, lest the Government might interfere, yet they continue to flock in. Merchants, tradesmen, of a serious mien and respectable standing, as well as their poorer brethren, hasten to hear the Gospel from Protestant lips. They say they never hear nor feel its power from the priests, and often we are fatigued preaching, praying, talking, and answering questions. They don't like to leave. Surely I cannot

help thinking that these are the first drops of the earlier rain now dripping upon the proud and conceited Greek, whose heavens have been like burning brass.”

But besides these more open manifestations, there has been something of a more secret character going forward.

“For several months it has been currently reported among all the nationalities in Constantinople, that 40,000 Mohammedans had become Protestants, and had petitioned the Government to be set off as a separate community, and provided with the Mosque Sultan Baiyazid to worship in. This rumour has caused much excitement, and many Turks have visited the Missionaries to inquire about Protestantism and about this strange report. We have sought in all directions to discover the origin or foundation of it. It is certainly untrue in its current form; but it is said that a number of Mohammedans—perhaps several thousand—have petitioned the Porte for a reformation in the Mohammedan faith. It is understood that they wish to go back to the simplicity of the Korán, which is now practically forgotten by Mohammedans, and displaced by innumerable traditions, the absurd nature of which is well shown in a little book written by Rev. Dr. Pfander, and published by the Church Missionary Society. It is said by some that Faud Pasha, the Grand Vizier, is himself secretly at the head of this movement. But others among the Turks say that the whole affair is only a conspiracy to overthrow the Grand Vizier, by associating his name with an unpopular scheme. It is my impression that the movement itself is genuine, but not extensive, and not countenanced by Faud Pasha, or any other Turkish statesman.

“One of the Turkish converts baptized, named Ismail, was attacked, a few days ago, by a Mohammedan, and barely escaped with his life. This man's rage was first aroused by his discovering a Bible in the house of a friend of Ismail, where they chanced to meet. He spit upon it, and threw it upon the floor. Ismail boldly professed his belief in the Bible and in Christ. He was then attacked with a knife, and stabbed in several places. The police, however, soon interfered, and the man was brought before a Turkish court, and sentenced to three years' imprisonment for attempt to murder. Ismail begged that he might not be punished, and the judge reduced the sentence to one year, and finally to a heavy fine in money, which he forced Ismail to take, to pay the expenses of his illness. This was a remarkable decision for a

Turkish judge to make, in view of all the circumstances, and the conduct of Ismail was worthy of all praise.”*

It is under such circumstances that the authorities at Constantinople have been led to pursue those extreme measures to which we have referred, of closing the rooms of the Protestant Missionaries, and imprisoning their converts. It has been stated that they felt themselves compelled to do so, in order to anticipate and avert an outbreak of popular fanaticism. But there has been nothing to justify such an apprehension: the capital was never more tranquil than at the moment when this sudden seizure was made; nor has there been since any disposition shown to tumultuary proceedings. Our Missionaries remain unmolested, nor in passing through the places of public resort do they encounter the slightest rudeness. Whether, therefore, it has been a panic or a pretext, on the part of those in authority, we know not; but this we know, that in resorting to such measures “they have violated the Hatti-humayoun of 1856, which lays down the principle of religious liberty in the broadest terms, and enforces the right of every man to the fullest and freest expression of his religious views, without interference from the authorities.” That document is a pledge over the due observance of which the Western Powers are under an obligation to watch. After all, the Turkish empire is the great battle-field in which meet and conflict the various systems of Judaism and Mohammedanism, Christianity and its misrepresentations, under the various forms of Greek Christianity, Armenian, Jacobite, &c. Mohammedanism has hitherto occupied a proud ascendancy, and the Jew has been in the other extreme of a miserable prostration: thus the contest for a lengthened period has been confined to the corrupt Christian sects, and, in the absence of more suitable weapons of a spiritual and intellectual character, material weapons and the exercise of force have been resorted to; witness the furious collisions of Greek and Latin pilgrims at Jerusalem, those irregulars of the great politico-religious systems to which they respectively belong. But within the last few years another element has entered the field, one which eschews the carnal weapon, and refuses to avail itself of any other than the sword of the Spirit, which is the word of God; and now Mohammedanism is compelled to come down from its proud isolation, and defend itself, for the penal restrictions which hitherto screened it off from the arena have

been removed, and Mussulmans, as well as other men, are free, if so disposed, to inquire, and, on conviction, to change their faith. Protestantism is on the field with those weapons which are mighty through God to the pulling down of strongholds; and the direct setting forth of Gospel truth, by the press, conversation, &c., from its very nature, acts aggressively upon the errors of Mohammedanism and Judaism on the one hand, and corrupt Christianity on the other. It has been asserted in some quarters that the Missionaries, actuated by an injudicious zeal, have become unduly controversial; and that, instead of lifting up Christ, they have denounced Mohammed. Such would be a very unwise proceeding on their part. The only way to dissuade men from their adherence to the false prophet is to present to them a more worthy object of religious faith. This they have done. It is only when men, beginning to doubt the truthfulness of the superstitions in which they have been brought up, come to have their doubts solved, that controversy, or rather that contrasting of divers systems which shows where one is true and the other false, has been resorted to. As a specimen of the work we introduce the following brief extract, which we have taken hap-hazard from the journals of our Constantinople Missionaries—

“Nov. 26—Visited several places to-day, but unsuccessfully. At last I met my friend of the Jebil, who invited me to his place. Here I enjoyed quite a heavenly time, as I was enabled to preach fully to him Christ crucified for our sins. He received, also, very thankfully, a copy of the New Testament, saying, ‘You do very much for me.’ After reading part of the sixth chapter of Matthew, and speaking about the way in which God wishes to save sinners, I left, promising to call now and then to read the New Testament with him, and expound it.

“Nov. 27—A—Effendi came to my house. I conversed with him about justification by faith, and not by works. He asserted that that was the belief of Mohammedans. I showed to him that it was not so, and read several passages from the Epistle to the Romans and Galatians, showing the Christian doctrine. He believes that we, in following Christ faithfully, can be saved, but he believes that Mohammed also is a prophet. After he left me he went to the Rev. R. H. Weakley, with whom also he had a great deal of conversation.

“Paid a visit to — Effendi, an official of high rank in the civil service. He received me with great respect, and conversed on reli-

* “Evangelical Christendom,” August 1862.

gious topics the whole of the time. He believes that the Old and New Testaments are not at all altered, and desired very much to possess a New Testament, which he said he would keep as a token of my friendship for him and a valuable present, and that he would read it. He told me also that a gentleman in the neighbourhood had a New Testament, and that they sometimes read it together. He was much pleased with my visit, and invited me to visit him often. I promised to bring him a copy of the New Testament. May God bless this sowing of his word!"

But now over this deeply-interesting arena the Western Powers watch, and their duty is to prevent all attempts to settle religious questions by material weapons. So long as the present peace continues, that is their province. The Russian Emperor watches over the Greek church; the French Emperor over the Latin; the English Sovereign and

the American Ambassador over the rising Protestantism of the empire. There must be no violence; and whenever any thing of this kind is attempted, some one on the spot ought to intervene. Thus, so long as the great Powers remain at peace, the fanaticism of the false systems may be controlled, both as regards each other, and also in their bearing toward that which is the common assailant and predestined conqueror of them all—the Christianity of the Bible; and an opportunity be thus afforded for the conversion of some from amongst Moslems and Christians of every hue, so as to form out of these heterogeneous elements a distinct community, which may yet prove to be, if, indeed it is to be saved from shipwreck, the renovator and conservation of the Turkish empire.

Thus it is that this empire is once more prominently brought before us, and we propose to deal with it in a series of brief articles.

THE FIRMAN OF 1856, CONCEDING RELIGIOUS LIBERTY, COMPARED WITH THE RECENT MEASURES OF THE TURKISH GOVERNMENT.

WHEN, in January 1856, Russia gave in her adhesion to the five propositions, which, presented for her acceptance by Austria, with the assent of France and England, were to serve as the preliminaries of peace, and the Conferences, with a view to final arrangements, were about to commence in Paris, the Ambassadors at Constantinople of the allied powers were empowered to demand certain reforms from Turkey, and, more particularly, the concession of certain rights and privileges to the Christian subjects of the Porte, the fourth article of the peace proposals having especial reference to their future status. That article runs as follows—

“The immunities of the Rayah subjects of the Porte will be established without injury to the independence or the dignity of the Sultan’s crown. As deliberations are taking place between Austria, France, Great Britain, and the Sublime Porte, in order to assure the Christian subjects of the Sultan their religious and political rights, Russia shall be invited, on the conclusion of peace, to associate herself with them.”

Conferences took place at Constantinople between the representatives of England, France, and Austria on the one hand, and the Grand Vizier and the Turkish Minister for Foreign Affairs on the other. The former explained in a note the concessions which they desired the Turkish Government

to make. This document, presented to the Porte on January 22, met with a favourable reception.

Monday, February 18, was fixed upon as the day when these concessions were to be publicly announced, and the Imperial firmán, granting equal rights to all the subjects of the Sultan, to be read in the Grand Council Hall. There were present the Grand Vizier, surrounded by the other ministers, all the members of the Council of State, and of the Tanzimat, the Sheik-ul-Islam, the patriarchs, archbishops and bishops of the different religious communities, and a number of the most prominent men among the Mussulman and Christian population of Constantinople. Habat Effendi, the chief of the *Chancellerie* of the Grand Vizier, read the firmán; after which the Sheik-ul-Islam said a prayer appropriate to the occasion, and the Grand Vizier made an address, in which he touched upon the most prominent points of the new state document.

The document itself runs as follows—

“To thee, my Grand Vizier, Mehemet-Emir-Aali-Pasha, &c., may God grant thee dignity, and double thy power.

“My dearest desire has always been to secure the happiness of all the subjects whom Divine Providence has placed under my imperial sceptre, and, since my accession to the throne, I have never ceased to use

every endeavour to achieve this object. Thanks to the Almighty, these incessant efforts have already produced useful and numerous fruits."

"The Sultan then stated, in a long address to the Vizier, that he desired 'the prosperity, happiness, and well-being of all his subjects—all of whom were equal in his eyes, and all equally beloved.' He thus continued—'By the efforts of my subjects and those of my allies, the external relations of my Government have acquired a new force, and I wish now likewise to augment its strength in the interior, and to make all my subjects happy; for, united as they are by their common sacrifices and their patriotism, they are all equal in my eyes: my will is therefore that the following points be rigorously enforced—

"I confirm all the assurances given by the hattî-scherif of Gulhané, as to the security of the lives, the property, and honour of all classes of my subjects, without distinction of rank or religion, and I will that these assurances be minutely observed.

"All the privileges and immunities which have been given to the Christian and other communities which are under my sceptre are again confirmed. A revision will be effected without delay of the privileges and improvements made according to the spirit of the age, and the actual state of society, and with my sovereign sanction. The councils which will be expressly established at the patriarch's, under the inspection of the Sublime Porte, will have to discuss these improvements, and submit them to my Government. The power given to the patriarchs by Mohammed the Conqueror, and my other glorious ancestors, will be combined with this new position created for them by me; and when the mode of election of the patriarch will have been ameliorated, the patriarch will be named by diploma for life.

"According to a method devised by the Sublime Porte, the patriarch, and the chiefs of the Christian and other communities, the patriarchs, archbishops, vicaries, bishops, and rabbis, will have to take an oath of allegiance. All contributions and casual profits levied by the clergy from the communities are forbidden. Fixed revenues will be assigned to the patriarchs, archbishops, vicaries, and bishops, and a sufficient salary apportioned to the lower clergy, according to their rank and functions. The moveable and immoveable goods of the clergy will not be touched. A council, chosen by the clergy and laity of the Christian and other communities, will be entrusted with the direction of the national affairs of the community.

"No objection will be made to repairing the churches, schools, hospitals, and cemeteries in the different towns, villages, and hamlets, according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the patriarch, or the chiefs of the communities, approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open might be made against it.

"If in some places there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in the places inhabited by people belonging to different religions, each may, in its own quarter, adapting itself to the above-mentioned principle, repair its proper churches, schools, hospitals, and cemeteries.

"As to building a new edifice, the patriarch and synod will demand the permission of the Sublime Porte, which will be accorded, if there are no internal political considerations which prevent it. But whatever is done in these matters should be always done in a spirit of charity and tolerance.

"Energetic measures will be taken to insure the freest possible exercise of every religion.

"All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of my imperial chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonouring terms, and the offenders will be punished.

"As all religions can be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion.

"As the choice of those employed depends on my imperial will, all my subjects will be received for offices according to the existing regulations, and according to their capacities; and if they satisfy the conditions demanded by the regulations of the imperial schools, namely, if they are of the proper age, and pass the prescribed examinations—they will be admitted likewise into the military offices. Besides, each community is free to erect schools for arts and sciences. Only the studies followed there, and the choice of teachers, will be subject to the inspection of a mixed commission named by the Sublime Porte.

“All commercial and criminal causes between the members of two different religious communities will be subject to a mixed court, whose sittings will be public. The accuser and accused will be confronted there, and the witnesses will take the oath, according to their religion, to tell the truth. Civil causes in the provinces and sandjaks will be examined in the mixed courts in the presence of the vali and the cadi. The sittings will be likewise public. Causes between two of the same community, or those relating to successions, will, according to the wish of the parties, be brought before the patriarch or Medjlis. A commercial and criminal code, as well as regulations respecting the proceedings of the mixed courts, will be, as soon as possible, completed, and published, after being translated into all the languages which are used in my empire. This will be preceded, with as little delay as possible, in order to combine humanity with justice, by the improvement of the prisons and other places of detention, and regulations made as to the detention of those condemned for smaller crimes. With the exception of the police regulations of the Sublime Porte in this respect, all ill-treatment and corporal punishment or torture are completely abolished, and whoever should dare to inflict them will be severely punished.

“The police in Constantinople, as well as in the provinces, must be so established as to protect most efficiently life and property.

“As equality of taxation will be introduced, it will be justice that the Christian and other subjects should furnish, as well as the Mussulmans, their contingent of troops: they must therefore submit to the decision which has been lately taken in this respect. But in these questions the system will be followed to give an equivalent in money—that is, to give money, and be thereby exempt from active service. Regulations will be made shortly for employing all the subjects in the ranks of the army, independently of the Mussulmans, and, when made, these regulations will be published.

“The Medjlis will be reformed in the provinces, in order to place the election of Mussulmans and non-Mussulmans on a good footing, and to insure the free and true manifestation of opinion; and energetic measures will be taken that the Sublime Porte may know the result of these opinions, and on which side the right is.

“As in commercial affairs, and as regards the possession of landed property, the laws are equal for all my subjects, when the Sublime Porte shall have made an arrange-

ment with the foreign powers, to the effect that foreigners should submit in this respect to the laws of the country, and pay imposts at the same rate as the natives, the right to possess landed property will be conceded to foreigners.

“As the taxes are levied equally on all subjects, one must think of the means to prevent the abuses in the collection of these taxes, especially of the tithes, and to establish, as far as it is possible, a direct system of collection instead of the system of farming the revenue now pursued. In the mean time, any public functionary who should let such revenues at a public auction, or even take a share in it, will be severely punished. The local taxes must, as much as possible, be distributed so as not to do harm to the production and to the development of commerce. Imposts will be levied in the provinces for generally useful purposes, which will be applied for the benefit of those provinces, which will have the advantage of the roads for their communication inland and their connexion with the sea. As the Sublime Porte has lately made a budget of its revenues and expenses, this budget must be followed up and developed. The pay of each public functionary ought to be fixed.

“An *employé* will be appointed for every Christian and other community, in order to take care of the affairs which concern the generality of my subjects, and to assist at the state council. These *employés* are expressly taken from the ministry of the grand vizier; they are named for a year, and have to take an oath before they enter on their functions.

“The members of the State Council will be free to manifest their opinions in the ordinary and extraordinary sittings, and will not be molested for that. The laws against corruption will be executed against all my subjects without distinction, and to whatever class or rank they may belong. The Sublime Porte will do its best to reform the monetary system, establish a good system of credit, and favour all things tending to raise it, as, for instance, a bank, and other public institutions of credit, which must augment the resources of the country. Roads and canals will also be constructed to facilitate communication. Every thing that may impede commerce or agriculture shall be abolished. To obtain the ends above set forth, the spirit and experience of Europe will be called in.

“Such are my orders, such my wishes; and thou, my grand vizier, wilt publish them, according to usage, in my capital and

all parts of my empire; and wilt watch attentively, and take all necessary measures, that all the commands herein written are executed with the most rigorous exactness.'

"ABDUL-MEDJID."

As a corollary to this document, we append the following extracts from a letter of our Missionary, the Rev. Dr. Pfander, July 25—

"In my last communication, of the 20th inst., I informed you that the Turkish Government had violently interfered with our work, shut up—without giving us any notice, or stating any reasons—our office and meeting-rooms in Constantinople, and imprisoned several of the Turkish converts.

"Our rooms are still shut up, with the police guard before them, and the three converts are not only still in prison, but more have been added, so that they number ten or twelve, inclusive of some Turks, who had come to us more regularly for conversation and reading the Scriptures. I therefore yesterday drew up a strong representation of these circumstances, which has been signed by all of us, as also by the Rev. C. G. Curtis, Missionary of the Propagation Society, and, at our request, Archdeacon Philpott also added his name, as member of the Committee. As the Ambassador is not in town, we presented the paper in a body to the Chief Secretary of the Embassy, requesting him to forward it to His Excellency without delay.

"That we had no grounds to expect any tumult or fanatic outbreak has been shown in my former communication; and since, also, we have not been able to observe any signs of such a state of things. Only the day before yesterday I went to Constantinople, walked through the streets and bazaars, where I am well known, and then went, alone into the courts of the police prisons to look after the Christian prisoners, where there is always a crowd of police-soldiers, Turks, &c., but no one showed any rudeness or even unpoliteness, and all was as quiet and orderly as ever. But the present measures of the Government are, if not soon undone again, the very thing to produce commotion, and cause difficulties of a most se-

rious character; for as soon as the fanatical party knows that the Government will countenance them, they will make known their spirit, insult and ill-treat Christians, and then tumults and bloodshed will follow.

"With regard to the movement in favour of Christianity, spoken of in my former letter, I can add, that information since received proves almost to a certainty that there is a large and influential party in the capital who wish for and advocate separation from Islam. But what their actual views and plans are, and whether exclusively religious or political also, we have not been able to ascertain; and though they call themselves Protestant Turks, still the party has no direct connexion with us. It seems, however, that, if not originated through us, still our labours and books have given it strength and extent.

"Our rooms in Constantinople were opened again on Monday afternoon, but all my own and other Turkish books found in them have been confiscated. The Bible Society's stores, too, are open again."

It is evident that the authorities of Constantinople have grossly violated the pledge which, under the sense of recent benefits, was given to the Western Powers. Nor does it appear that due reparation has as yet been made for the wrong which has been done; for, according to advices received at Marseilles from Constantinople to the 3rd inst., the Porte, in consequence of the united protests of the American and English Ambassadors, had indeed authorized the continued circulation of Protestant books in which Christianity and Islamism are examined and compared, but *the Turkish chiefs who had become converts were to be confined at Karpuz*. How, then, does this consist with the language of the firman of 1856—"Energetic measures will be taken to ensure the freest possible exercise of every religion"—"As all religions can be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion?"

We trust that the Ambassadors of England and America will not rest until the binding character of these engagements has been recognised by the release of the converts.

NARRATIVE OF A MISSIONARY ITINERATION IN ASIA MINOR.

At the present moment, when the Turkish Government has shown a disposition to yield to the pressure of the fanatical party, and, evading the obligations it has contracted to

the Western Powers, to obstruct the Missionaries in their work, and harass the native converts, any authentic information respecting that empire, and more especially respect-

ing the condition of the Turkish mind in relation to Christianity, will be interesting to our readers.

The following is the journal of two of our Missionaries, the Rev. R. H. Weakley and the Rev. T. F. Wolters, comprising the incidents of a tour from Smyrna to Cassaba, Sardis, Thyatira, and Magnesia, in the autumn of 1863. The special point of interest in it consists in this, that the Turks were made the special object of attention, and in this respect it differed from previous journeys.

"Oct. 15, 1863—We started this morning at half-past eight o'clock, our party consisting of Mr. Weakley, myself, and our 'surigee,' or guide, an American who formerly used to accompany my father on his Missionary journeys in this country. The heat, which otherwise would have been considerable, was moderated by a pleasant breeze. We soon crossed the plain of Bournabat, and, in about three hours from the time of starting, reached Kavakli-dere (the valley of poplars), a pass in the hills which forms a connecting link between the Tmolus and the Sypilus. Here we had an opportunity for friendly intercourse with the Buluk-bashi, or chief of guard stationed at this place for the protection of travellers; but through backwardness we failed to avail ourselves of it. After a short rest we proceeded on our way, and reached Nif about two o'clock p.m. Nif is a considerable village, pleasantly situated on the side of a hill, and partly in a ravine, which here opens out from the Tmolus range. The country around is beautiful, notwithstanding the visible tokens of approaching winter. Vineyards and fruit-trees (particularly cherries) are in abundance. Water is plentiful. Outside the village, and higher up the hill, are ruins of a Genoese castle; whilst further in among the mountains, at a distance of two hours' ride, is a large figure, cut in bas-relief in the face of a rock, and which is generally attributed to Sesostris. This we did not see.

"Being anxious to know more of the people, and, if possible, to speak a word for our Saviour, we put some tracts in our pockets, and went, in the first place, to see the Mudir, or Governor. We found him sitting in the yard of the Konak—as the Governor's house is always called—which is one of the most miserable houses we saw in the place. Our first business was to ask for a couple of guards, who on the morrow were to conduct us through some unsafe country. During this time the Mudir treated us rudely, not even offering us a seat. He did so, however,

when he saw that we were inclined to enter into conversation with him. We soon found that not much could be said on the subject of religion. Any remark with reference to this was received with indifference, until, with heavy hearts, we walked away, in the hope of seeing some one else to speak to. Meeting a Greek priest, we asked him to show us the church. He did so readily. I tried to enter into conversation with him, but found he was as indifferent as the Turk had been. The only subject which interested him was money. He told me he had to pay 3000 piastres for his appointment to this church, in addition to which he pays 1500 piastres per annum to the bishop of the diocese. Leaving a tract with him, we walked through the bazaar, and were struck with the thriving appearance of the place. We were regarded with so much curiosity, mingled with suspicion, especially by the Turks, for whom it is a strange thing to be spoken to by Europeans, that we returned to our room in the khan with some degree of disappointment.

Oct. 16—It was near nine o'clock before we were ready to start this morning. We were still further delayed at the Konak, where our guards were to join us. Presently they came—one being a black man—and led the way on foot. Our road lay through a country of remarkable fertility: vineyards and olive-trees were abundant. Generally our road was a narrow lane, formed by high hedges of various shrubs. On our right the Tmolus range presented a most picturesque object. Great jagged forms of rock and lofty peaks, clothed with verdure to their very tops, stood out in bold relief against the clear blue sky. On our left lay extended a fertile plain, bounded on the north by the Sypilus. We passed several small villages, and about noon we halted at one more considerable than the rest. The bazaar was crowded with Turks, who, seated on mats, were smoking and sipping coffee. The tithes were being collected by a man who spoke Greek very well, and who complained of the stupidity of the people he had to deal with. Presently the voice of the Muezzin was heard calling the "faithful" to their mid-day prayer, and in a short time the bazaar was almost quite empty. Rather less than an hour's ride brought us to Parsa, a village surrounded by groves of various fruit-trees, among which we saw many pomegranates. Here, too, the coffee-shops were not wanting in visitors, many of whom were seated on mats in the shade of some large trees. The suspicion and stolid indifference

depicted in the countenances of these men as we passed betokened no disposition to receive us in a friendly way. Not having much time to spare, we remounted our horses after a brief rest, and, dismissing our guards after we had passed those parts of the road where danger was apprehended, we reached Cassaba about half-past four P.M., thankful that our heavenly Father had thus far protected us from harm. A good deal is said about a band of robbers who of late have infested this part of the country, but, through mercy, we have been preserved from all danger.

"Oct. 17—Immediately after our arrival last night we went to see Mr. Montesanto, our native agent, who offered us accommodation in his house, which we accepted. This has been, on the whole, a discouraging day. In the morning we visited the Mudir, hoping that we might have an opportunity of laying the truth before him; but in this we were disappointed. Though we found him alone, he was reserved in conversation, though Mr. Montesanto was with us. We then went to see an old Sheikh of Dervishes, who is acquainted with my father, and whom I had seen once before. He is friendly to Christians, and often exhorts the Greeks to become Protestants. Upon this occasion we found that he was away from home. Another Turk, who has read the New Testament, and whom Mr. Montesanto sees from time to time, was also absent. This is the season for the cotton harvest, which explains the absence of several with whom we might have conversed.

"Though there is no spirit of inquiry among the Mussulman population of Cassaba, there are a few individuals who are friendly towards our native agent, and who, if visited frequently, would assist the Missionary in gaining access to others. The accession of the present Sultan appears to have excited the hope of a revival of the old exclusive and fanatical system. The course, however, which events have hitherto taken has rather disappointed the Mussulmans, who, in not a few instances, are beginning to awake to the consciousness that their power is fast on the decrease. We spent some time in the bookshop, in which Mr. Montesanto not unfrequently receives visitors. Occasionally books are inquired after, and several copies of the New Testament in Turkish have been sold.

"Oct. 18: *Lord's-day*—After a short service in Greek, at which Mr. Montesanto and his wife were present, we went out, in the hope of seeing the old Sheik, but were again disappointed: he was not at home.

"The importance of maintaining a native agent at Cassaba is great. Besides being itself a place of considerable size, it lies upon the main road into the interior. Hence the number of strangers is very considerable, who are more easily reached here than in Smyrna. In this way books may be carried into the very heart of Asia Minor, like precious seed, to bear fruit to the glory of our God. The position of our native agent is trying. He is alone in the midst of an ignorant and corrupted people. He needs our prayers that he may have grace to stand steadfast, and to be a burning and a shining light unto all around him.

Oct. 19 — Having left a copy of the 'Mizan-ul-Haqq' and of the 'Miftah-ul-Asrar' for the Mudir, a copy of the 'Mizan' for a Turk of Mr. Montesanto's acquaintance, and a copy of the 'Miftah' for the old Sheik, we were in the saddle a little before seven o'clock, on our way to Sardis and Salikly. On the road we passed numerous detachments of soldiers, returning to their homes at the expiration of their term of service. Some whom I asked told me that their destination was Kalah, while others were bound for Konieh or Isbanta. Some had horses, mules, or donkeys; the greater number were on foot. As our horses travelled faster than they did, and we were anxious to push on, we had no intercourse with them.

"We reached Sardis at noon. Soon after, the soldiers we had passed on the road came up, and, after a short rest, passed on. They were rather rude, and appeared disinclined to talk to us; so, after having taken our meal, and procured a guide, we set out for the ruins, which are at some distance from the coffee-house. These have been so often described, that I will merely say that we were struck with the aspect of complete desolation which was here presented to us. Every thing has been completely destroyed, and much of the marble has probably been used for making lime.

"Leaving Sardis, we reached Salikly a little before sunset. This was a large village at one time, but is now a most miserable ruinous place, and, at this season, very feverish. As it was deemed necessary for us to have a guard on the morrow, on our way towards Thyatira, we called to see the Mudir. He was absent—ill from fever and ague: this, at least, was the information from his representative, who received us kindly enough, but gave us reason to distrust his words. In the course of conversation, Mr. Weakley drew his attention to the desolate aspect of the country, and asked for an explanation.

The constant removal of persons from one place to another, in order to escape their creditors, was assigned as the reason. This, however, can only be a part of the answer. The fact is, that conscription, the oppression of all classes by the Government, besides other moral causes, drain the country of its inhabitants. These thoughts led to some practical remarks, which met with no response on the part of our host. We felt how unsatisfactory such a passing visit is. Before suspicion and prejudice can be removed, the Missionary is obliged to depart, without the prospect, perhaps, of ever meeting again the person he has been speaking to. In this instance the cold, raw atmosphere of the evening drove us to our room in the khan. We had hoped to see a certain Ismail Effendi, whom Mr. Montesanto had recommended to us as being very willing to converse on religious subjects, but he, too, was away from home.

"Oct. 20—When we were ready to start this morning, we sent our surigee (guide) to the Konak, to ask for the guide who had been promised to us yesterday evening. Our guide returned without being able to get one, and we therefore started alone, after having been told that we would be sure to obtain a guard at a chiftlik, or farm, some way on. To reach the farm we had to cross a marshy plain, and passed some Turcoman settlements. At the chiftlik we were detained for an hour, until a guard could be found, who appeared at length in the person of one of the farm servants, mounted on a horse without a saddle. We were unwilling to be thus escorted, but as the country we had to cross was considered unsafe, we deemed it prudent not to go unprotected. Our destination was Mermere, a village on the road to Thyatira. Our road lay through the district known by the name of Ben Tepè (thousand hills). These are the tombs of the Lydian kings. It is a desolate place, this immense burial-ground, which has lasted for centuries, though the cities of the living have long since passed away. Leaving these monuments of departed greatness, we approached the Gygæn lake, an extensive sheet of water. We had a wearisome ride round the head of the lake, over a sandy desert. It was very hot, and we were glad when, turning inland, a cultivated and wooded tract of country betokened our approach to Mermere.

"Our previous experience led us to think that it would be more advantageous not to remain at Mermere, where the shortness of our stay would have prevented our doing much, but to push on for Thyatira as soon as

possible. However, we rested for half an hour at a coffee-house, where Mr. Weakley had some conversation with an old soldier. Not having much time to spare, we were soon in the saddle again, and, after traversing a flat and rather uninteresting country, we arrived at Thyatira some time after sunset.

"Oct. 21—Whilst seeking opportunities for conversation this morning, we found our way to the Greek church. The schools are close by. A priest was teaching some boys under a colonnade. We asked him some questions about the school, &c., when the teacher of ancient Greek made his appearance. We were soon launched into controversy, in which he showed his ignorance of Gospel truth by maintaining that Socrates and Plato are as great authorities in morality as Christ. At last he became rude, and we parted, with pity for the man.

"In the afternoon we sought out Gheorghî, the headman of the Protestant Greeks in Thyatira, who are in connexion with the American Board of Missions. As it was market-day, Gheorghî was busy in his shop, but he came to see us in the evening in our room. The origin of the Protestant movement in this place is rather interesting. A young Armenian from Thyatira spent some time in Southern Russia, and whilst in the neighbourhood of the Caucasus he came in contact with the Protestants. On his return to Thyatira, Gheorghî became acquainted with him, and the two frequently conversed about the abuses prevailing in their respective churches. At first, Gheorghî used to defend his church, and become angry when pressed upon the subject. But by degrees both became more and more dissatisfied with their religious creeds, and, throwing off outward restraints, professed infidelity. At this time one of the American Missionaries, visiting Thyatira, gave a copy of the New Testament to Gheorghî's Armenian friend, whilst Gheorghî procured one for himself from Magnesia. The reading of this brought light to their minds, and the result was that they professed themselves Protestants. Gheorghî is now a sincere Christian. Several families joined the movement at that time, and persecution soon broke out. Some went back, others have remained steadfast; and there are now, I believe, six families who are visited from time to time by the American Missionaries from Smyrna.

Oct. 22—Saw Gheorghî, and had some interesting talk with him. He sometimes has opportunities of conversing with Mussulmans on religion. He spoke of one man who has read the New Testament, and to whom we should have been introduced if he had been

in town. Another instance was mentioned of a Mussulman, now dead, who was called by his co-religionists the Protestant Turk, in consequence of his enlightened ideas derived from the New Testament. Gheorghii expressed himself hopefully as to the prospects of Missionary labour among the Turks, and lamented the apathy, and, indeed, the opposition which the so-called Christian and orthodox Greeks manifest when the claims of evangelical religion are laid before them. There is a certain thoughtfulness and religious feeling in the Turk, especially when uncorrupted, which are favourable to the reception of the truth when prejudice has been overcome. But this the Holy Spirit alone can effectually do.

"Our intercourse with Gheorghii cheered us not a little. We saw him several times, and liked him very much. He took a few books, among others a copy of the 'Miftah,' to lend when he had an opportunity.

"A visit to the Mudir was fruitless, as far as our object was concerned, as business was going on. Later in the day we were visited by the native Protestant preacher, who is in charge of the small flock in Thyatira. He has opened a school, which is visited by thirteen children, the majority of which are the children in communion with the Greek and Armenian churches.

"Oct. 23—We were up early, having a long journey before us to Magnesia. The road is devoid of interest: the greater part of it lies in the plain of the Hermus, which we forded not far from Magnesia. Reached Magnesia at four o'clock P.M.

"Oct. 24—Magnesia has been greatly improved since I last saw it. Some four or five years ago the bazaar was destroyed by fire, and now fine regular streets, and stone-built shops, with iron shutters, have taken the place of narrow dirty streets and shops built of wood. In the upper part of the town is an old Christian church, now used as a mosque. We were not allowed to enter this, but were shown a clock which strikes the hours, and which is remarkable as having been manufactured in Magnesia. It replaces an old Genoese clock, which, in the lapse of time, had worn out. Magnesia boasts also of two large mosques, each with two minarets.

"A rich Protestant Greek—a member of the American congregation—resides here, but we saw only the younger brother, who is also a Protestant. He regretted that his Turkish

friends were out of town at this season, as he would have been pleased to introduce us to them. He was glad to hear of the 'Mizan-ul-Haqq' and the 'Miftah-ul-Asrar,' and appeared anxious to supply his friends with them. Our supply being exhausted, we promised to send him several copies. We were introduced, through him, to a Sheikh of Dervishes, who possesses the reputation of being an eminently holy man. It was getting late, and we had time for a few remarks only. There was no difficulty in getting the Sheikh to talk. When asked by Mr. Weakley whether he had read the New Testament, he replied that he received the books of the Old and New Testaments, but thought that every man is free to interpret the letter according to his own way. This agrees with those principles of mysticism which the better sort of Dervishes profess.

"Oct. 26—Through divine mercy we have returned to our home in safety, and found all whom we had left well. We have had a delightful ride from Magnesia across the Sypilus. We thankfully acknowledge the gracious hand of our God, which watched over us, and defended us from all danger.

"One or two remarks seem to be called for, in order to complete the above sketch.

"1. The journey of which this journal gives an account must be looked upon as a first attempt in a new line. It differs from previous journeys in this, viz. that the Turks were made our special object. The season was not very favourable. At each of the larger places which we visited we found that most of those Turks who would have been likely to hold intercourse with us were absent in their fields, gathering in various crops, particularly cotton.

"2. Whilst we nowhere met with any actual desire among the Mohammedans to learn the truth, the impression left upon our minds was, that a longer stay at each place than we could afford to make upon this occasion, would greatly remove that feeling of distrust with which a complete stranger is regarded, and thus facilitate the introduction of the truth.

"That the few grains of seed which have been prayerfully scattered during this journey may spring up in some heart, and bear fruit to the glory of our Redeemer, this is my earnest desire; this we must look for with humble faith in the promises of God."



CRÈVE CŒUR, AND THE PIETER BOTTE MOUNTAIN, MAURITIUS.

CONSTANTINOPLE.

OUR MISSION THERE, AND ITS CONDITION OF PROGRESS AT THE MOMENT OF THE LATE INTERRUPTION.

In our last Number we published the Hattihumayoun of Feb. 18th, 1856, and referred to the peculiar circumstances under which that important State document was issued. The Western Powers having, at a heavy sacrifice of valuable life and means, interposed to shield Turkey from the grasp of Russia, felt themselves in a position to demand from the Sultan those concessions, with respect to his Christian subjects, which it was just and right should be granted. The Hattihumayoun was the Imperial guarantee that such concessions should be made. It stipulated the free exercise of all religions throughout the Ottoman dominions, so that no one should be molested on account of his religion, and no one forced to change his religion.

Scriptural Christianity has a world-wide mission to discharge—"Go ye into all the world, and preach the Gospel to every creature." Precisely, therefore, as it is in a healthful state will it be observant and enterprising. In the Hattihumayoun of 1856 a new door of usefulness was opened, and it became at once the duty of the church to enter in. Missionaries—having for their object the enlightenment of the dark Christians of the East—had long been labouring within the limits of the Ottoman empire; but the time had now arrived when the Turks themselves might be approached, and, through the medium of the press, and by such other means as might be practicable, have the claims of pure Christianity submitted to their attention.

There was no room for hesitation. If the churches of the Reformation had been indisposed to act, others were prepared to do so. It might have been anticipated, that, on the part of the Church of Rome, there would be no tardiness. And such has proved to be the case. Her Propaganda Societies hastened to occupy the new sphere of labour, and that with such zeal, that, in the effort to aggrandize Rome, and elevate it on the ruins of Mohammedanism, not less than from 20,000*l.* to 25,000*l.* a-year have been expended.

Could the Gospel have been withheld at such a moment, and that from a people who are suffering so grievously from the want of it; whose religion, instead of exercising upon them an ameliorating influence, is as a blight upon the land? Is it a duty to minister to the physical necessities of man, to give bread to the hungry, and medicine to the sick, and shall his religious necessities remain a matter of indifference?

Well, Turkey was opened, and the friends of scriptural Christianity entered in. The Bible Society offered for sale the Turkish Scriptures. Intercourse with the Western nations had softened down the prejudices of many, and they bought and read. The American Board re-adjusted its Missions, so that, in their action, they should be inclusive of Moslems as well as Oriental Christians; and their able Missionary, Dr. Schauffler, prepared for these new objects of their solicitude the Gospels and Acts in Turkish, "written in an idiomatic style, dignified, yet easy of comprehension, and marked by close faithfulness to the sense of the original."

In the autumn of 1858, the Church Missionary Society appointed one of its most experienced Missionaries, the Rev. Dr. Pfander, to occupy Constantinople, with especial reference to the Turks, and he has since been joined by two other Missionaries, the Rev. R. H. Weakley and the Rev. Dr. Koelle. The Gospel-Propagation Society has also a Missionary there, the Rev. C. G. Curtis, with whom are associated two Christian Turks, who have received ordination. Besides these, there is also at Constantinople a Missionary of the American Methodist Episcopal Church.

Through these various agencies an important work has been going on. The Turkish Scriptures have been bought and read; inquiry has been excited; the Missionaries have been sought out, and information has been requested from them; they have been visited at their rooms, and invited to visit private houses. There has been no attempt at street-preaching: all has been done quietly and without publicity. But inquirers have increased; some have been baptized; nor until the present crisis have they met with any molestation.

The first baptism in connexion with our own Mission took place on April 30th, 1862. Husne had been a Dervish, and, at Smyrna, was awakened to inquiry, and became a regular attendant at the Mission chapel. Some fanatical Turks, observing this, accused him to the Pasha, by whom he was arrested; and, although liberated on the prompt interference of the British Consul, was again seized, and deported to Constantinople; and there, after many wanderings to Malta and Smyrna, and back again to Constantinople, he made public profession of his faith in Christ, and was baptized by the name of "Yahya" (John).

As our Missionaries have become acquainted with the actual condition of the Turks, the necessity for such efforts have become increasingly obvious, and that because of the tendency to infidelity among the higher orders. Opportunities of intercourse needed the more to be sought out and improved. The Missionaries, therefore, instead of remaining concentrated at one point, dispersed themselves in different directions throughout the capital. Mr. Weakley, with an efficient native catechist, a converted Armenian, moved to Scutari, on the Asiatic side of the Bosphorus, taking up his abode in the Christian quarter of the town, not far from the Mohammedans. Dr. Koelle took a house in a Mohammedan suburb, on the European side of the water; while Dr. Pfander had his residence in Galata, a Frank quarter, and of easy access to Stamboul Proper. Besides these, Mr. O'Flaherty, who, during the Crimean war, had been a sergeant in the British service, and, from his knowledge of the Turkish language, employed as an interpreter, and who is now acting as a Missionary catechist, supported by friends at home, but, in connexion with our Missionaries, lived in Besiktash, on the Bosphorus, from whence, by means of steamers, he could move easily in any direction.

Such was the position of affairs at the beginning of the present year. The change was certainly marvellous. Christian Missionaries to the Mohammedans were permitted to live unmolested in a city where, formerly, foreign ambassadors were liable to be cast into the dungeons of the Sultan; and there, in the capital of the Ottoman dominions, where, a few years previously, the public profession of Christianity by a born Mohammedan would have been certain death, converts from Mohammedanism were not only unmolested as to their own persons, but were even suffered to do Missionary work among the Mohammedans. Yet Dr. Koelle, at that time, added a word of caution—"It seems to me that the Turkish Government have hitherto abstained from directly interfering with us, not because they approve of our work, or because they wish so far to carry out the principle of religious liberty as to let the Moslems have the opportunity of becoming acquainted with the Protestant religion, in order that they might either accept it or reject it; but because they think that, as yet, they can afford to ignore us, or perhaps, more correctly, because they apprehend that to interfere with us might cause more harm than to let us alone."

We suppose, therefore, that when that extraordinary movement among the Greeks, to

which we referred in our last Number, was followed by a stir amongst the Turks themselves, the authorities concluded that it was no longer safe to ignore the Missionaries and their proceedings. Putting aside, therefore, the Hatti-humayoun, as a document to be respected only so long as it was convenient to do so, without any previous warning or investigation before a legally constituted tribunal, they arrested all the Turkish converts to Christianity whom they could find in Constantinople, except the women and children. But they went even further than this—

"The Rev. Mr. Williams (Selim Agha), who is now in the employ of the English Propagation Society, was arrested about noon, just as he was entering the chapel of that Society at Pera. Two officers seized him suddenly, and dragged him, in the roughest manner, through the whole length of the Grand Rue de Pera to the central police station of that quarter. He reports that he was there insulted and abused by the officers for some two hours, and then suddenly set at liberty, with many apologies for his arrest, and the assurance that it was all a mistake. Why he was thus dismissed is a mystery; but possibly it may have been because he was known to be a regularly ordained clergyman of the English church. The Turks say, however, that it was because he was arrested in Pera, which is regarded as a sort of privileged Christian quarter."

The converts thus summarily dealt with, eight in number, "were brought the same day before the police court, and charged with being renegades and infidels. They boldly declared themselves Christians, and claimed their right to be so under the Hatti-humayoun, which gave religious liberty to the Turkish empire. But this plea was not allowed, and they were thrown into prison."

This occurred on Sunday, July 17th. On the next day the Rev. C. G. Curtis, of the Gospel-Propagation Society, was arrested; and "the large establishment occupied in common by the British and Foreign Bible Society, the American Bible Society, and the American Board of Missions," was closed, notwithstanding the earnest protest of the Missionaries."

Of the utter illegality of such proceedings there can be no doubt. As the "Evangelical Christendom" for September well observes—

"Foreign residents in Turkey are not subject to Turkish laws, neither are they in any way under the control of the Turkish police. This is the fundamental principle which regulates the relations of foreign residents to the Turkish Government. At an annual

expense of many thousand pounds the English Government maintains a system of Consular Courts to administer to English subjects English law, and no Turkish police-officer has any more right to arrest the person or enter the house of an Englishman in Constantinople, than he would have to do the same thing in London. If the Turkish Government has any complaint to make against any English subject, they must do it through the Consular Court. If an arrest is to be made, it must be by an officer with a warrant from that court. These same rights are guaranteed by treaty to all other foreign residents."

The rooms of the Church Missionary Society and of the Gospel-Propagation Society were closed on the same day, and in the same illegal manner.

"Earnest appeals for protection were made on Monday to the English and American Embassies; and the same evening Mr. Brown, the American *chargé d'affaires*, addressed an energetic protest to Ali Pasha in reference to the affair of the Bible-house. He followed it up by a personal visit on Tuesday, which resulted in an offer, on the part of Ali Pasha, to order the immediate opening of the building, and the assurance that the Government were ready to apologize for the illegal manner in which it had been closed. He said, however, that the building had been shut on account of the grossly illegal action of its occupants, who had established secret printing-presses, and had printed and sold their books, containing violent and outrageous attacks upon the faith of the Sultan. Of these facts they said that they had undoubted evidence."

They were at once challenged by the American *chargé d'affaires* to submit this accusation to proof. They had the buildings under seal, and they were requested at once to search them, and discover, if they could, the alleged illegal publications. The search was accordingly made, and the immense stock of Bibles, in some twenty languages, was turned over, without any thing being found to justify these violent measures. The Bible-house was then opened, together with the rooms of the Missionary Societies.

We are happy to find that such outrageous proceedings were not permitted to pass without at least one energetic protest from an English official at Constantinople.

"Sir Edmund Hornby, the Supreme Judge of the Consular Court, pronounces this action of the Turkish Government against the English and American Missionaries to be the most flagrant violation of the established rights of foreign residents which he has ever known. As soon as it came to his knowledge, he addressed a demand for explanation to the Minister of Police, the highest authority with which he can officially communicate, but received no reply."

But matters cannot be permitted to rest here; and it becomes the duty of the British Government, through its ambassador, to obtain from the Ottoman Porte ample security against similar proceedings for the future.

Of the converts under arrest some have been liberated, but others remain in bonds, and, under the pretence of caring for their safety, are threatened with exile.

THE NEW REGULATIONS FOR THE PROSECUTION OF MISSIONARY WORK AT CONSTANTINOPLE, AS ANNOUNCED BY THE TURKISH GOVERNMENT, AND COMMUNICATED BY THE BRITISH AMBASSADOR TO THE MISSIONARIES.

In defence of measures so extreme the Government pretended the difficulty in which they had been placed by the unguarded manner in which religious controversy had been carried on, Mohammedanism having been openly assailed, as well by the Missionaries in their publications as by the native agents in their teaching; and that, in consequence, an amount of religious excitement had been caused, which, at any moment, might have exploded in acts of popular violence. Apprehensive that the storm might be of severity so great, as to place the Missionaries and their converts in danger, from which they might be unable to protect them, they had resolved to anticipate the crisis by an interference such as we have described.

It is singular, surely, if moved by such con-

siderations, that they had not first explained to the Missionaries the principles on which they were acting. Strange, too, that there were no symptoms of the apprehended disturbance, nor had the Missionaries, as they passed to and fro, met with a single expression of unfriendly feeling. Moreover, if, in order to the preservation of the public peace, there needed to be Government interference, with reference to whom ought it to be exercised—whether those who violated the law, or others who had carefully kept within its limits? The Missionaries and their people had been guilty of no transgression of the law, and yet they have been dealt with as though they had been the criminals.

Well, the seal of authority has been removed from the Missionaries' rooms, and the

doors are open, if, indeed, after the late despotic acts, the people have courage to revisit them. Of the converts, some have been released, but not all; while the books which had been seized have not been restored. Nor is this all. It is manifest that unless the British Government, as the protector of Protestant interests in the East, acts with firmness, the continued action of the Missionaries will be permitted only under restrictions. What these proposed restrictions are we are in a position to communicate.

"The Turkish Government will not allow any attempts, public or private, to assail the Mussulman religion."

"They will not allow the Missionaries, or their agents, to speak publicly against Mohammedanism."

"All attempts to convince Mussulmans that their religion is not of God, must be regarded by the Turkish authorities as an insult to the national faith."

"They will not allow the sale or distribution, in public or private, of any controversial works."

It is understood that these demands of the Turkish Government have been assented to by the British Ambassador. The following extract from the "Levant Herald" is said to have been published by his authority, and, if so, is declarative of this fact—

"The 'difficulty' between the Porte and the Protestant Missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equi-

table and satisfactory. The book-stores and offices of the several Societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and private houses, but not in the khans or other public places of Stamboul. The free sale of the Bible in book-stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mohammedanism. The native converts under arrest are, 'for their own protection, and as a measure of precaution against popular excitement,' to be temporarily removed from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence. Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer."

A long official letter, addressed to the Constantinople Branch of the Evangelical Alliance, but which has not yet appeared in print, is said to be corroborative of the above extract, with, however, this important addition, that, "before completing the arrangement, the Ambassador waits for instructions from England."

Should the proposed arrangement be completed, it only remains for the various Societies who, in reliance on the *bond fide* character of the Hatti-humayoun, selected Turkey as a field of operation, to withdraw their Missionaries; for, in the presence of Mohammedanism, to forbid controversy is to reduce them to silence.

MISSIONARY WORK, AS REGARDS MOHAMMEDANS, IMPOSSIBLE, IF CONTROVERSY BE INTERDICTED.

By controversy, let it be remembered, we understand, not acrimonious, irritating re-primations, which, well aware how unbecoming and injurious they are, the Missionaries have always eschewed, but that calm investigation of conflicting religious systems, which is indispensable to the decision of the important question—Which is true and which is false?

Let it be remembered that Mohammedanism is inherently a direct aggression upon Christianity. It regards the Lord Jesus Christ as the forerunner of Mohammed, who, like John the Baptist, in his own case, was to prepare the way for one greater than himself. It recognises the Christian Scriptures solely for the purpose of using them as a foundation on which to exalt itself, and then, angry because it cannot make them as subservient to this end as it would desire, it

pronounces them to have lost their genuineness, and to have become so corrupted as to be no longer reliable. But for the great cardinal truths of Christianity—the Trinity in Unity, the Godhead of Christ, the Atonement, the Holy Ghost, in his divinity and distinctive personality—its full antagonism is reserved; and against these it insolently and furiously rages.

The unity of God is the grand doctrine of Islamism: in this it protests against the gods many and the lords many of the heathen; but by this it means a God of single personality, and thus militates against the glorious truth of Christianity, that in the trinity of the Godhead "there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." Mohammed was a very ignorant man. Before he proceeded to condemn

Christianity, he had not been careful to acquaint himself with its real principles. He first misrepresented, and then condemned it. The Trinity which he warred against was that of God, Jesus Christ, and Mary his mother; and upon this he grounds many blasphemous imputations, such as we might suppose would suggest themselves to a carnal mind. Modern Mohammedans, who have at all looked into the subject, are, in this respect, better informed than their prophet; but the idea of a trinity of persons is as abhorrent to them as it was to the founder of their creed. Hence the Godhead of Christ arouses, in an especial manner, the rancour of Islamism, and causes it to bark furiously. According to the Korán, Jesus Christ is the Son of Mary, and no more. "The Christians say Christ is the Son of God. . . . May God suppress them. How are they infatuated! They take their priests and monks for their lords besides God, and Christ, the Son of Mary, although they are commanded to worship one God only: there is no God but He. The curse be on those whom they associate with Him in his worship."*

Yet, while he thus opposes himself to the Godhead of the Redeemer, Mohammed is careful to concede to him a modified recognition. He is regarded as a divinely-accredited messenger, one "who commenced his office in a cradle" (Sur xix. 29, and iv. 169). The speciality of his birth as of a virgin mother is admitted: he is designated as the Word, the Messiah, so as to imply that "there was something in the person of Christ which no other prophet could claim." But all this was done that Mohammed might be the more exalted, by introducing himself as greater than the greatest of all the prophets which had preceded him. That in which Mohammed could not equal him was denied. Properties and qualifications which, in a superior degree, might be attributed to Mohammed, were admitted; and thus, while conceding honour to Christ, Mohammed was careful to proceed in so guarded a way as never to endanger his own position. For himself the supremacy is reserved. To Mohammed alone "belongs the prerogative of being the greatest of all the divine messengers, since Abraham is said to have prayed for him, and he was prophesied in the Torah and the Gospel."†

Not only is the person of Christ depreciated, but his work of vicarious sacrifice and atonement is set aside. Indeed, according to

Mohammedan ideas, there exists no necessity for it. Islamism recognises no holiness in God, and of sin, as a moral offence against the Divine Majesty, there is no mention. "The Moslem looks upon sin as an external act to be estimated merely by its results. Lying and false-swearing, *e.g.* are not considered in themselves intrinsically evil, but only possibly so in the issue." "Let us do evil that good may come" is the adopted principle of Islamism, and to tell a lie is lawful and obligatory when one of the faithful can be saved thereby from death, imprisonment, or loss. "Since sin is not regarded as sin by Mohammed, he could not admit the crowning act of Christ's sacerdotal office, namely his death upon the cross, by which an atonement was made for the sins of the world."* In order, therefore, the more surely to get rid of the great truth of an atonement, Mohammed denies the crucifixion, and asserts that it was not Christ who suffered on the cross, but another in his stead (Sur. iv. 156, 157; iii. 53; v. 119.)

It is needless to pursue these points further. Islamism, from the moment of its birth, was an aggression upon Christianity, and such it continues to be to this day. Any recognition which it condescends to give is done with a view to its own exaltation, and Christianity is permitted to live only that, as a captive, it may grace the triumph of the Moslem.

When, therefore, Christianity enters upon a Mohammedan field of labour, and bespeaks attention, it finds itself placed under most disadvantageous circumstances. Its case has been prejudged, and on false testimony it has been condemned. A host of prejudices has been excited against it, and men will not hear. It has to vindicate itself from numberless charges, to correct misrepresentations, and explain its real character. But to do this is to be controversial, and this, according to the new dicta of the Turkish Government, the Missionaries of Christianity may not be. It matters not how temperately they may reason, how carefully they may abstain from all that is irritating: their doing so is interdicted. Mohammed depreciates Christ, and recognises Him only as an introductory messenger, whose glory was to be absorbed in his own

* These quotations are from a work which we would desire to recommend to those who wish to have an able yet succinct review of Islamism, its principles and bearings, viz.—"Ishmael; or, a Natural History of Islamism and its Relation to Christianity," by Dr. J. Muehleison Arnold, &c. Rivingtons, &c.

* Sur. ix. 31, 32.

† "Arnold's Ishmael," p. 205.

superior light. But the Christian Missionary is not permitted to place Mohammed side by side with Christ, and, by a wise comparison of their distinctive characteristics, make the truth convincingly apparent: this is to be controversial. A man is rudely assaulted by another, but the laws of the country where he is sojourning are so peculiar that he may not defend himself: to do so will be regarded as a breach of the peace, and, although the aggrieved party, he will be committed to prison, while the aggressor, uninterfered with, remains at liberty. A man's character is grossly calumniated, and he finds himself a sufferer in consequence. The world is prejudiced against him, and unwilling to hold intercourse with him. What course shall he pursue? Shall he proceed to vindicate himself from these unmerited imputations? But again, so peculiar are the laws

of the country, that, if he does so, he will be regarded as aggressing upon the person with whom these charges originated, and, as a slanderer, render himself liable to a criminal procedure.

We shall conclude this part of our subject by one paragraph, in which Dr. Pfander remonstrates against the attempt which is being made to place Missionary effort under restrictions, and interfere with its freedom of action.

“Religion being a most important subject of inquiry to man, and there being different religions, religious discussions cannot be avoided among a thinking people; but if carried on in a right spirit, it is always productive of great good to the community, and will never cause trouble or difficulties to the Government.”

DR. PFANDER'S WORKS.

On the visit of the police to the Missionaries' rooms, several books published by Dr. Pfander in Turkish were confiscated. These works were declared to be controversial, and the Turkish Government has announced, that neither in public or privately will it allow their sale or distribution. Let us briefly consider what they are.

The leading works of Dr. Pfander having reference to the respective claims of Christianity and Mohammedanism are three in number, the *Miftah-ul-Asrar*, the *Tariq-ul-Hayat*, and the *Mizan-ul-Haqq*.

The *Miftah* contains nothing directly against the Korán. It is merely an exposition of the doctrines of the Trinity and Divinity of Christ, with a view to correct the misapprehensions of the Mohammedans on these important truths. Of this work eighteen copies were seized by the police.

The *Tariq* treats of sin and redemption. It has attracted a less measure of attention than the two others, and it does not appear that any copies of this work were seized.

But of the three works, the *Mizan* is the most important, and of this ten copies were seized. It is a mild, temperate, and very able vindication of Christianity from the misrepresentations of Mohammedanism. It is defensive, and, of necessity, controversial, and in a becoming spirit.

Between thirty and forty years ago, when labouring amongst the Mussulmans on the Persian and Russian frontiers, Dr. Pfander felt the need of some work adapted to the Mohammedan mind, and calculated to remove the prejudices against Christianity

with which the Korán had so assiduously preoccupied it. He therefore composed the *Mizan*. The work, written in German, was finished so long back as 1829. Its first translation was into Persian. On Dr. Pfander's removal to the North-west Provinces, as a Missionary of the Church Missionary Society, the *Mizan-ul-Haqq* was translated into Urdu, for the special use of the Mohammedans of those territories, amongst whom it has been widely circulated, and has elicited much inquiry.

Before the Crimean war, a box of the Persian copies of the work, intended for the use of our Missionaries at Smyrna, reached Constantinople, and was retained at the Custom House. Some time after, Dr. Schauffer, of the American Mission, obtained an order for its removal. He obtained the box, but the books were gone; by whom abstracted did not appear. Hitherto the work had not been published in Turkish, but the lists were opened by the Turks themselves, and they appeared as the first controversialists. In the first half-year of 1862 there came forth, not only with the permission of the Ottoman Government, but from the *Government press*, a Turkish book in defence of Mohammedanism, and in refutation of Christianity, by a Mohammedan divine of the old school, entitled the “*Shams-ul-Hagigat*,” or “*Sun of Truth*.” Like the Korán, whose abusive and intolerant spirit it breathes, it is full of misrepresentations of Christianity, against which it sought to arouse the bigotry of the people. The old fable, that Christ Himself was not crucified, but some other

person of like appearance, is re-asserted. As an instance of the unscrupulous way in which the author perverts the little of the Christian Scriptures that he happens to know, we may select the passage—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 48.) This, according to the writer, instructed the disciples that Jerusalem was to be the *Kiblak* of the Christians; that is, the place to which they were to turn in prayer, until Mohammed, the promised Comforter, or prophet, appeared, and then Meoca was to be the *Kiblak*. Again, the Apostle Paul is described as having professed himself a Christian only that he might have the opportunity of inflicting upon Christianity, which he hated to the end, the more deadly injury. Finally, Christians are characterized as "an ignorant set of people, ignorant even in their own ignorance;" "deaf, dumb, blind;" "more stupid and more ignorant than the brute beasts;" so that, "in consequence of their perfect ignorance, perversity, and unbelief, not one particle of spiritual understanding has remained with them."

Thus, as of old, Islamism, in these modern days, appeared as the contumelious assailant of Christianity, and Christianity was again placed on the defensive.

It was not until after the publication of the *Shams-ul-Hagigat* that the *Mizan* in Turkish was put in circulation, and it must be admitted that its appearance was very seasonable.

But the *Shams-ul-Hagigat* having a very extensive sale, and being calculated to exercise an injurious influence on those who were ignorant enough to be led away by its misrepresentations, it was thought desirable that it should have a direct reply, disproving its allegations, so that Christianity might be placed in its true character before the people. Accordingly, Dr. Pfander drew up the *Raf-ul-Shubebet*, in which, avoiding all abusive and irritating language, he was careful to keep within the bounds of legitimate controversy. Of this book ten copies were seized.

Thus the Turkish Government sanctions the publication of a work intolerant in its character and abusive of Christianity, but a calm and temperate reply it will not permit. There must be no controversy: in other words, there may be any amount of irritating aggression on the one side, but not even the most temperate answer will be permitted on the other. Christianity may be assailed, and that most bitterly, but it must not defend itself, for this is to be controversial.

If such, then, be the final resolve; if there be no remonstrance on the part of the British Government, and this reactionary movement be permitted to assume the form of law—then with this abandonment of a tolerant policy perishes the last hope of Turkey's conservation.

Let the condition of that empire be considered. It is in a ruined state, and the causes of that ruin are from within. They are inherent in the system itself. Human nature is diseased. Mohammedanism is as a medicine composed of deleterious ingredients administered to the patient by a quack. This boasted pretender, Mohammed, understood nothing of the human constitution, of the disease under which it suffers, or of the mode in which it ought to be treated. The vile composition which, under the name of religion, he imposed upon the world, instead of mitigating, has aggravated the malady. The very tendencies of our nature, which needed to be controlled, these it has served to nurture and develop, and the effect has been disastrous. "Depopulation and decay are the foot-prints of the religion of the crescent." There are extensive districts and sparse inhabitants. The burial-places are crowded; the villages which fed them have dwindled into insignificance, and appear to be on the eve of extinction. It is more especially on the Mussulman population that the blight is resting. They have hitherto swayed the sceptre, but the once vigorous arm has grown feeble, and becomes increasingly unequal to the responsibility.

There is a medicine of restorative power, compounded by one who knows the secrets of our nature, and the treatment that it needs. It is one, that, when duly received, has never failed to effect a cure. It is the "Gospel of Christ, the power of God to salvation to every one that believeth." Let the Turk embrace scriptural Christianity and he may still rule: let him reject it, and his dethronement is not far distant. The present is a critical moment, for the medicine is brought nigh to him, and offered for his acceptance. The people are disposed to give it a favourable reception: the Government, alarmed, interferes. If it becomes obstructive it decrees its own removal. But how does the British Government propose to act at this crisis, in which are involved questions of the profoundest importance? We hesitate not to say that a prompt and decisive action on the part of the British Ambassador, when first made aware of the coercive and illegal measures to which the Turkish authorities were about to commit

themselves, would have obviated this embroglio. But now that affairs are thrown into such confusion, on what course will the Home Government resolve? Will it sanction the arrangement to which the British

Ambassador has acceded? Then let the friends of religious liberty be on the alert, for Christianity will be compelled, in other places, to wear the chains which have been forged for it at Constantinople.

MAURITIUS, IN ITS BEARINGS ON EAST AFRICA AND MADAGASCAR.

SPECKS upon the ocean—they are nothing more in the midst of the wide waste of waters—yet is there enkindling there a glorious hope, and the light of it is seen afar off across the waves—Mauritius and its kindred isles: Mauritius, the point of influence and centre of operations, moored off the coast of Madagascar, at the comparatively easy distance of 400 miles; the Seychelles Islands, thirty in number, a thousand miles to the north; and then, again, a thousand miles to the east of these, the Coral Islands of the Chagos Archipelago—these, with detached points emerging from the sea between Mauritius and the Seychelles, such as Agalega, Coetivy, Isle Platte, and the coral islets of Amirautes and Providence Island, lying between Seychelles and the Mauritius, form a polynesian diocese in the Indian Ocean, in the midst of which the good Bishop is actively engaged, cherishing every thing that is hopeful, however feeble it may seem, deeming nothing so minute as to be unworthy of his attention, despising not the day of small things, and thus prayerfully and perseveringly laying the foundation of brighter and better things, until the increasing effulgence shall be reflected on the dark shores of Africa and Madagascar.

Sierra Leone has proved to be a Pharos to the nations of Guinea and Soudan; and how was it that it proved so? Because the light of Christianity was kindled up at a point of confluence where had strangely met the representatives of various nations. But the circumstances of the Mauritius, and the work which is going on there, are precisely similar. See how strangely composite is the population of the island. Amongst the 310,000 of its inhabitants are to be found English officials, landholders of French descent, a Creole peasantry, the immigrants which have come to help the cultivation of the sugarcane, from each of the three Presidencies of India, besides an alien population, chiefly of Chinese. Nowhere, within so limited a space, has there been collected a more strangely-diversified population. There, on the quays of St. Louis, amidst the gangs of Coolies or Chinamen, working, without inconvenience, under the scorching sun, are to be met

“Arab, Parsee, Bengalee, or Chinese merchants; traders from Muscat or Bombay, Tranquebar, Pondicherry, Madras, Calcutta, Singapore, Canton; there are Arabian and Indian hawkers, and the Creoles of Africa or Madagascar, carrying on their heads flat baskets of fruit or vegetables.” Accompany the good Bishop on some of his many itinerations into the country districts, and the same admixture presents itself. Take, for instance, the retired district of Morne Brabant, occupying the south-west projection of the island: there, amidst the enchanting scenery, “the white breakers on the reefs, the bright crystal waves under the light of the tropical sun, the line of coast gradually rising into mountains, clothed with trees to the very summits,” are found assembled, for the purpose of Christian instruction, between fifty and sixty persons—Europeans, French, Creoles, Mozambiques, ex-apprentices, and Malagasy Christians. So again at confirmations, the candidates consisted of English, French, Creole, Mozambique, Malagasies, and Indians. So again as to communicants. “There was a goodly number of communicants,” observes the Bishop, on the occasion of a visit to Vacoas; “and it would be difficult to collect a more interesting assembly within the precincts of a Christian church. England, Ireland, Switzerland, Africa, Madagascar, India, China, and Mauritius, were represented, either at the confirmation or at the communion afterwards.” The annual meeting of the “Indian Christian Association” for the relief of widows and orphans, presents the same feature, and the proceedings needed to be clothed in a polyglottal costume. “A hymn was sung in Tamil to a familiar tune; then in Bengalee; next the report was read, first in Tamil, then in Bengalee; after this there were addresses in Tamil, Hindustanee, Bengalee, and Creole, concluded by a hymn, first in Tamil, and then in Bengalee.

The rivers that have their sources in elevated regions do not confine themselves in their descent to one direction. On all sides the rivulets gush forth, and the streams which they combine to form flow down east

and west, and north and south; and thus the plain countries at the base of the elevated districts are all impartially watered, and share alike in the benefits bestowed. In the Mauritius what outlying plains and districts invite irrigation? They are as numerous as the nations which are represented in the island: they will yield, if fairly dealt with, a richer produce than the sugar-cane. From the elevated heights of Christian love and holy duty, let the streams of Christian effort descend in different directions, through the channels of these varied languages, and blessed results shall be produced. This is the heart's desire of the good Bishop, and this is the work in which he is engaged. Let him have our sympathy, our prayers, and liberal support. The plants and trees of the Mauritius are beautiful and varied. There are cocoa-nut trees, aloes, bamboos, the umbrageous bread-fruit tree, the tamarind, with its lofty bright-green foliage, the *millé fleurs*, or *flamboyant*, rising sometimes to the height of forty or fifty feet, in the beginning of the year "presenting, amidst its delicate pea-green pinnated leaves, one vast pyramid of bunches of bright dazzling scarlet flowers." But let the streams of Christian instruction flow liberally forth, and the renovating power of Gospel truth be felt on the hearts of the mingled people that, in the providence of God, have been congregated in this island, and we shall then have trees of righteousness of every variety of type and form—"an orchard of pomegranates with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices." An element capable of a diffusiveness as wide as the shores that bound the great Indian Ocean is here remarkably concentrated. While it lies within the narrow compass let it be thoroughly impregnated with the sweet perfume of Christian truth, and then will it go forth to make glad the nations. These varied specimens of humanity have been brought to the Mauritius that they may get good: let them be leavened with that good, and then will they go forth to do good. That which eventually will become parental, while yet in the growth of immature life ought to be diligently imbued with the knowledge of the truth, that it may be reproductive of good and not of evil. We cannot, therefore, wonder at the prayerful solicitude of the good Bishop, so to increase the places of Christian worship throughout the island, and the number of faithful Missionaries, pastors, catechists, and schoolmasters, in the different languages, as that

they may be fairly proportionate to the necessities of the people. The population in extent is one that may be compassed; it is representative in its character, and therefore of great value; and, through its instrumentality, the divine blessing being vouchsafed to the means which are used, we may hope to reach forth to more extended usefulness.

THE POWDER MILLS ASYLUM.

One of the most interesting of the many efforts put forth in the Mauritius is the Powder Mills Asylum, under the superintendence of our Missionary, the Rev. P. Ansorgé, whose experience in Bengal has specially qualified him for usefulness amongst the immigrants from that part of India. In the institution, however, there are not only Indian children, but others of a different race. It must be remembered that, like Sierra Leone, Mauritius is a home for rescued slaves, whither they are brought by Her Majesty's cruisers, and set on shore as liberated Africans. Some few years back a great revival of the slave-trade having taken place on the eastern coast of Africa, many dhows, with slaves on board, were captured, and between 800 and 900 youths of both sexes were landed at Mauritius. Of these, many were gathered into this asylum, founded by the late excellent Governor, Sir William Stevenson. The industrial pursuits are varied—a carpenter's shop, a blacksmith's forge, tailoring, basket-making, &c. Above all are they instructed in that knowledge which maketh wise unto salvation, and the true foundation is thus laid for future usefulness. The Bishop, in his interesting work, "Mauritius and Madagascar," shows that even now the teachers of these children are not without encouragement. "Yesterday I heard the full particulars of the zeal of a little Indian boy at the asylum, one of the first who had asked to be baptized last year. He requested permission some time back to have half an hour every evening to himself, and he spent it in teaching a heathen how to read and the truth of the Christian religion at the same time. When the heathen applied for baptism, he was found to be thoroughly well taught. "Out of the mouths of babes and sucklings hast thou ordained strength."

This is full promise for the future. Ellis, in his "Visits to Madagascar," describes the traveller's tree. "This tree, *Urania speciosa*, is altogether one of the most remarkable that has been discovered in Madagascar. . . It rises from the ground with a thick succu-

lent stem like that of the plantain, or the larger species of *strelitzia*, to both of which it bears a strong resemblance. It sends out from the centre of the stem long, broad leaves, like those of the plantain, only less fragile, and rising, not round the stalk, but in two lines on opposite sides, so that, as the leaves increase, and the lower ones droop at the end, or extend horizontally, the tree presents the appearance of a large open fan. . . . There are frequently from twenty to twenty-four leaves on a single tree, the stalk of each leaf being six or eight feet long, and the broad leaf itself four or six feet more.

The whole of these twenty-four bright green gigantic leaves, spreading out like a fan at the top of a trunk thirty feet high, presents a spectacle as impressive as it is rare and beautiful. . . ."

But the most remarkable feature in this tree is, that it contains, "even during the most arid season, a large quantity of pure fresh water, supplying to the traveller the place of wells in the desert. . . . There is a kind of natural cavity or cistern, at the base of the stalk of each of the leaves, above its union with the stem, and the water which collects on the broad and ribbed surface of the leaf flows down a groove or spout on the upper side of the stalk into this natural reservoir, whence it supplies nutriment to the tree and refreshment to the traveller."

He who spreads forth prayer like the fan-shaped leaves of this tree, shall catch the dews and rain which fall from heaven. He shall be nourished himself, and kept fresh and green: he shall have to spare for others. Let us hope that many of these young Africans and Indians, converted to God through the means of the Christian instruction which they receive, may become trees of righteousness, and be planted out amidst the heathenism of India and Africa, there to fulfil the functions of the traveller's tree, and to impart the clear waters of life to many a thirsty soul.

THE EAST AFRICANS.

The poor African children, young as they are, have evidently passed through much suffering, and the accounts which some of them give of the way in which they were captured are very pitiful. It is precisely the same with the East-African children brought to Bombay, and placed in our Industrial Institution at Sharunpur: they also have their tale of sorrow. One of the boys there was sold by his own mother, and carried in a slave-ship to the Arab coast. While at

anchor there, African agents in the English service came on board in search of slaves. One of the crew immediately placed the boy in a basket, and carried him on shore to be sold; but being pursued and overtaken, he pretended the basket was full of dates: when opened, however, forth came the slave-boy.* In the Mauritius Institution, when the African children first arrived, until an interpreter could be found, there was great difficulty, for no one knew their language. Their unceasing wail was "Amai, amai." What it meant no one knew. At length it was discovered. Conversing one day with a group of negro men and women, the Bishop mentioned the interpreter at Powder Mills, and said that he was of Macquoas. This they immediately exclaimed was their own language, and that they remembered it quite well. They were then asked, "What is the word for mother?" "Mayaga." "And what, then, is Amai?" "That is mother too." The Bishop adds, "I turned to the *Polyglotta Africana* given me by the Church Missionary Society, and, under the head 'Matatau,' I find that mother is either 'Amai,' or 'Mayaga.' This gave me the clue. I named many other words in their language, to which they gave the equivalent Creole." Again he says, "I approached the gallery where the East Africans were gathered with anxious expectation. The *Polyglotta Africana* was in my hand. I thought I had discovered their language by means of some of our old negroes, to whom I had spoken several of the words, which they readily understood. I began. There was a mass of heavy, inanimate-looking, depressed faces. The moment I pronounced some of these words, it was as if an electric flash had passed over them. The glad smile, the glistening eyes, the white teeth, the wondering attention, made us feel that we had the key to their minds. They gave accurately the distinction between the face and the forehead, and with great glee pulled their hair, pointed to the eye, the nose, the ear, &c., as we named the words given in the vocabulary. Their acting was most expressive. At the word 'I dance,' one of the biggest boys got up and suited the action to the word, to the delight of the whole gallery. At the word for 'a gun,' one of them mimicked the act of firing. But when the word for 'father' was given, it was most touching to see the eager, grateful looks with which they all pointed to Mr. Ansorge;

* See "Church Missionary Record," 1863, pp. 183—186.

and when the word for 'mother' was pronounced, they did the same to Mrs. Ansorgé. That hearty, spontaneous demonstration of gratitude and affection from those poor rescued slaves struck me as one of the very highest rewards that those devoted Missionaries could have for their self-denying labours in the name of Christ. It was amusing to see the air which one of the boys put on when Mr. Marindin pronounced the word for 'king.' He sat up at full height, folded his arms, and put on a look of stern gravity, which seemed to imply, 'See how much I am exalted above those who surround me.' They were well acquainted with words imported into their language from the Portuguese, such as 'Kamisa,' shirt; and they fully understood all about cotton, needles, thread, &c. Mrs. Stevenson was so much pleased with the discovery of the language that she has taken the Polyglotta to extract that vocabulary, and to have it printed on cards. I should have said that when we named various tribes, such as Marawi, Muntu, &c., they pointed to boys from their number belonging to them and Nyassa, which they all knew. Some, of course, were more familiar with their tribal words, but the vocabulary opposite the name 'Matatau' was best understood. What an opening of preparation for work in Eastern Africa this might prove, with God's blessing—the language, and the helpers!*

THE SEYCHELLES.

Nor is it only from the Mauritius that this may be hoped for, but from the Seychelles islands likewise. Here, in times not very remote, when under French dominion, cargoes of slaves supplied to the French proprietors the want of manual labour; and in those islands there are to be found, at this time, in considerable numbers, the descendants of those slaves.

The Seychelles islands are about thirty in number, Mahé, eighteen miles long by five miles in the broadest part, being the largest. The population of the group is about 8000. The first visit of the Bishop was in 1856. "Very beautiful was the appearance of the islands as we drew near—ridges crested with trees running across the length of Mahé, about eighteen miles; the sun setting behind one of the highest hills, and just showing part of his orb like living flame, where the slope gave an opening." The morning scene was equally enchanting, "the islands

in the east, being shut in with each other, presented the appearance of a beautiful cove, the sea in which was of the brightest and lightest green. The shore was the white coral sand, skirted by gentle undulations, richly wooded; and above all rested a few elegant light clouds. It was indeed a scene of surpassing beauty, and elicited the admiration of all who saw it." From the interior ridges the view of the sea, the coast, the islands, was equally interesting. "We ascended to the ridge of the hills, so as to get a view of the sea on the other side. The whole walk was full of interesting objects and incidents. Our track at first was over a *begun* road, at present in a dangerous state from the blasted rocks and excavations on it. Then came a foot-track leading to the top of the hill, nearly, if not quite, three miles off; from which we saw a beautiful valley and plain on the right, and in front down to the sea, and a wider road leading to the mill of what had once been a flourishing sugar-plantation. To the left, along the shore, is a beautiful little bay, barred in from the sharks by a coral reef. Just above the high-water mark is a single line of cocoas, and across a calm blue sea the rugged and mountainous island of Silhouette, and the smaller one, called Ile Nord. The ridge was so far in advance of the mountain-range, or rather of a curve of them on each side, that we had a commanding view of beautiful dells on our right, and of dark green gorges on our left. The vegetation was most luxuriant. On our feet, on both sides, were pine-apples growing wild, the cocoa-palms waving in every direction, and timber-trees filling the gorges and crowning the mountains to their summits, except where the flames, which are but too readily applied, have cleared the ground, leaving scattered and leafless trunks as the only evidence that the forest once stood where the manioc-root is now planted, or the jungle overspreads the soil."

But beautiful as the natural scenery was, there was that which interested the Bishop far more, the results of the earnest labours of the resident chaplain, Dr. Fallet—"We had service soon after four, and a full congregation in the church, which is formed of three rooms of a dwelling-house turned into one, holding about two hundred people. I preached on 'La Paix de Dieu,' and felt very thankful to have such a subject ready. I had great comfort in speaking, and felt it very exhilarating to think of the different places in which the same Gospel is preached. The large majority before me were of African descent."

* "Mauritius and Madagascar," pp. 166—168.

In one of these islands—that of Ile aux

Cerfs—the Bishop discovered a seed which had fallen there from a distant field of Missionary labour. The seeds of plants are sown capriciously. Some fall in the immediate vicinity of the parent plant, others are flung by the winds to a distance; some on gossamer wings float farther still, and form a new centre for themselves; others by various agencies, are borne to places so distant, that nothing less than the testimony of our own senses could convince us of the possibility of this. The present is a restless age: many run to and fro: individuals are found in every quarter of the globe, far distant from the races to which they belong, and the places where they were born. There never was a time more strongly marked by the commingling of races, and in the gold-producing countries they are brought marvellously together; yet this is the time which is deemed most opportune to insist upon the rights of nationalities, and to enforce rigid lines of separation just precisely in those border districts where the populations have become intermingled; a policy which, if persevered in, must introduce inexplicable confusion. In the midst, however, of all these shiftings and changes, Christianity is at work. It has centres where its vitality is strong: from these it reproduces itself; and its seeds, in wonderful ways borne here and there, often fall in isolated spots, where we should never expect to find them.

The seed which had fallen in the Ile aux Cerfs was from the far-off peninsula of India. An Indian approached him, and, eagerly inquiring whether the Bishop was from Mauritius, told him that he had been one of Rhenius's scholars; that he greatly wanted a Bible; and that there were thirty Indians in the island, to whom, if he had them, he could give Tamil books.

During this visit, 153 individuals were confirmed from all ranks and various ages. "The earnest state of mind in which the people seemed to be was most encouraging: crowds listening to the word from their pastor's lips; the schools efficiently worked, as far as the instruction which the teachers can give is concerned; an organization created for raising funds for a church; a tried resistance to Popery, which sent three priests when the former chaplain was gone, and there was some show of reason for the statement that we had given them up; all these circumstances, combined with the lovely scenery, the beautiful weather, and the interesting character of the place and people, and, above all, with the hope that I may be able effectually to help them, makes the remembrance of our sojourn truly delightful."

A second visit to the Seychelles was made in 1859, Agalega and Cectivy having been touched at on the way. At Mahé the three years had wrought changes. Some who had welcomed the Bishop on his previous visit, and whom he had valued for their work's sake, were no more. On the other hand, "the new church on the right hand, and the new school on the left, in coming towards Government House, were very cheering tokens of improvement. Instead of the hired dwelling-house, used as a school in the week and as a church on Sundays, here is a really beautiful edifice for public worship, and a commodious, well-arranged school for the education of the young; and all the plans have been formed, the greater part of the subscriptions raised, and the church and school built, since I was here in October 1856."

The church—St. Paul's—was consecrated, and on the next Sunday there were three services; the first, a French service, at eight o'clock A.M. The text for the sermon was 1 Cor. xi. 26, "Car toutes les fois que vous mangerez de ce pain, and que vous boirez de cette coupe, vous annoncerez la mort du Seigneur jusqu'à ce qu'il vienne." The communicants were 108.

Praslin, an island visited on the previous occasion, was not forgotten. "The lovely views presented on approaching the island were the admiration of every one. Recesses thickly planted with cocoa-nut trees, bays with coral beaches, uplands, hills, and almost mountains behind, caused a variety of combinations of the most enchanting scenery. And here were interesting services: the church was to be consecrated, a confirmation held, the Lord's Supper to be administered, and several children to be baptized. When "the day dawned, it was most interesting to see the people coming in pirogues, or wending their way along the beach, and through the openings in the palm-groves; and by the time the service began, our friends from the ship and the islands on that side had arrived, when the church presented a most animated and encouraging sight."

In October 1862, some time after the Bishop's return from Madagascar, the Seychelles were visited by a severe hurricane. "Those islands are so completely out of the usual track of hurricanes, that in former days, when men-of-war were stationed at Mauritius, they were sent to the Seychelles during the hurricane season. Consequently, when one of those fearful tempests burst upon Mahé, on the 12th of October, many of the houses were unable to resist its violence, and there were no outlets provided for the

torrents which rushed down the water-courses from the hills surrounding the chief town, Port Victoria. The result was, the destruction of many dwellings from the force of the wind, and the carrying away of houses and trees, and many human beings, by the flood."

The Bishop immediately proceeded to visit Mahé, and so soon as the roadstead was reached the destruction that had been caused was painfully visible. Tremendous landslips had taken place, especially to the left of the town. On "the shore the cocoa-nut trees were all blighted; the traveller's trees, with their large leaves broken; and many other trees, a very fine tamarind among them, levelled with the ground." "A very little more destruction in some parts, or less egress for the water in others, might have led to the most disastrous consequences." "A most thrilling account was given by a woman, who had been driven with her children from one refuge to another; and, as all had been blown down or carried away, just managed with help to get through the mud to the church, where several families were gathered, with the corpses of the children near them. After it was dark, and the lamps were lit in the church, they heard the voice of a man shouting 'Sauve moi! sauve moi!' and it gradually diminished in strength, till, as they supposed, he was drowned."

The destruction caused was indeed terrific, and especially in the direction of the cemetery. Where there had been "a very beautiful valley, with houses large and small, and avenues of trees and gardens, and humbler plantations, a wide surface presented itself covered with masses of granite rocks, some of which, at the distance of at least a mile from the first fall of the cliff, had been dislodged from their bed and hurled against the wall with such violence as to knock it down level with the ground, and to make a passage for the flood, which brought the *débris* of a house, which it had demolished outside, right among the graves, and to carry away entirely the building which had been used to receive the coffins, and to shelter the minister and attendants at funerals."

On looking from "Government House towards the sea, the change from former days was very mournful. The whole of the richly-cultivated ground was now covered with grey mud and sand, and detritus of granite, as the waters had flowed round the elevated land on which the Government House stands."

The loss of life and loss of property were very great. One gentleman had lost "his father, two sisters, two nephews, three

nieces—eight in all." Another, a deserving and industrious young man, who had worked hard at a cocoa-nut factory, and was giving material assistance to an aged father and other relatives," had his magazine levelled, thousands of cocoa-nuts ready for crushing spoiled, and a large quantity of oil carried away by the flood. In the church, which had been spared, the Bishop administered words of Christian consolation to as many of the people as could be collected.

On his way home from Aden to Mauritius in March last, the Bishop touched at the Seychelles, having on board Mr. Taylor, designed for Missionary work on the East-African coast, and from thence addressed to the Secretaries of the Church Missionary Society the following letter—

"*March 29*—On our way from Aden hither we found a part of our crew to be East Africans. I went to them with my little knowledge of the language from the Polyglotta, and the effect was rather startling. They jumped up from the place where they were seated, used most vehement gestures, and went off to another part of the deck, leaving me alone. It was clear that they did not want me to talk to them about my religion. However, when they were seated, I quietly went to them again, and they remained quiet, with the exception of laughing immoderately at my knowing some of their words. On reaching the Seychelles we saw the Zanzibar steamer in harbour, and she steamed out next morning. Many East-African youths are around us here, and every thing seemed as favourable as could be expected, when one circumstance made us all feel how dependent we are for any part of the work on Him whose work it is.

"Mr. Taylor suffered exceedingly from sea-sickness for several days after we left the English Channel. In Egypt he seemed better, and was our companion the whole time. But on nearing Aden he again became ill, and, after leaving it, had a sharp attack of Bombay fever. When we landed here I left him with the doctor, whose house is about 150 yards from the landing-place, while we went on more than a mile. I have reason to believe that, with God's blessing, this was the means of saving his life, such have been the medical skill and care bestowed on him. It is most touching to see an East-African youth in attendance on him each morning early when I visit him, and to think that his first experience of East Africa should be one of receiving so much kindness and true hospitality. He commends himself greatly to all who have to do with him.

“*March 31*—Yesterday I went to the opposite side of this island (Mahé), to a place called Belombre, examined a school, and held a service in a place where a few people had met me five years ago, with a view to the establishment of a school and a service. The heat was intense, and the physical exertion most trying, but the encouragement great. On our return, Dr. Fallet and I called at the house of a European, where three East-African children are being prepared for baptism. Their delight, and that of their employers, when I spoke the African language to them, was great. This morning, in going to my early bath in a river a little way off, I overtook two of these East Africans. They were also greatly pleased at hearing their language. ‘Do you know any prayers?’ I said to one of them. ‘No; but *he* does,’ pointing to his companion. ‘Have you learnt any prayers?’ I said to him. ‘Yes,’ he said, ‘and I have been baptized in the Protestant church there.’ I mention these various instances, because they confirm my impression that we are likely to get here, and in Mauritius, a class of East Africans, not only in the hotbed pressure of a school, but in the more normal conditions of life, and therefore more likely to be well known and tested before they are taken by the Missionary to their own country again.

“*April 9*—I returned yesterday from severe work in visiting three places—Praslin, La Digne, and Curieuse. On coming from this last island to Praslin, I landed on the north side, and walked across to the south, over the mountain. On coming to a *caze*, I perceived, from the mark on her upper lip that the aged occupant had been born in Africa. On questioning her, I found she had left Africa very young, and she told me she had quite forgotten her language: her husband said the same. No sooner, however, did I speak the words than they told me the meaning, and their joy was perfectly obstreperous: the old man shook his head vehemently as he said, ‘See, he knows our language! How did he learn it?’ Then, when I told him of the good men who loved God, and were happy in that love, and wished to make others happy in it, and therefore left their homes and went to learn the language, that they might tell the people of the story of peace, and the good way to heaven, the most solemn emotion seemed to come over them both, and they earnestly promised me they would try to profit by the opportunities given to them in the church, which is not far from their residence.

“A schooner has just arrived from Zan-

zibar, full of merchandize for this place. All seems to me increasingly hopeful for East Africa. What I have seen of the freshly-imported natives impresses me very much with the energy of their character; rough to ferocity if not rightly treated, but with much grateful affection and docility where they meet with kindness and firmness.”

THE MALAGASY.

There is one more section of the Mauritius population, the Malagasy, who leave their own island, and, in the pursuit of trade, are to be found there in considerable numbers. In 1862, the Bishop of Mauritius, in a letter dated Sept. 22, urged upon the Church Missionary Society the desirability of commencing Missionary operations on the north-west coast of Madagascar; and, in March 1863, two Missionaries, the Rev. Messrs. Campbell and Maundrell, were sent to the Mauritius, that they might there prepare themselves for their eventual settlement on the Madagascar coast. They have been residing at Crève Cœur, an establishment of the Church Missionary Society at the foot of the Pieter Botte mountain. Here resides the Rev. Stephen Hobbs, our Missionary to the Tamil immigrants; and close beside are schools, where, “in a beautiful valley, under the crags of Pieter Botte, fifty-five children are learning, in three languages—English, French, and Tamil—the way of salvation and peace.” Here our young Missionaries have had the opportunity, under the guidance of a senior brother, of making themselves acquainted with the Malagasy, and learning their language; and thus Mauritius presents itself under another and important aspect, as a base of operations for Madagascar, where Missionaries, coming direct from Europe, may become inured to the climate of the tropics, and learn the language of the people amongst whom they are to labour, and on which Missionaries from Madagascar may fall back when they need rest and time to recruit their health.

Some extracts from the correspondence of our young Missionaries will, we think, prove interesting to our readers. They will understand from thence the advantages of a preparatory residence in the Mauritius. The first letter to which we shall refer is one from Mr. Campbell, dated Dec. 1, 1863—

“Having had several Malagasy meetings since I last wrote, and also a Missionary tour with Mr. Hobbs, I thought I might venture to send you a few lines by this mail. The numbers attending the meetings averaged from ten to twenty, and were conducted in

the same manner as those of which I gave you an account in my last letter.

“By far the most interesting meeting I have had, or expect to have, until my arrival in Madagascar, was held on Wednesday, Oct. 21, in the chapel of the London Missionary Society at Moka. It was the anniversary of the opening of the chapel; and I was informed by my Malagasy friends that there would be many Malagasy Christians present. I took advantage of this opportunity, and attended the meeting. The service was conducted in French by the Rev. Mr. Le Brun. At the conclusion of the service I told Mr. Le Brun that I should like to speak to the Malagasy. He kindly gave me permission, and stood by me throughout. When the French portion of the congregation departed, I had about one hundred Malagasy to listen to me. I gave out a hymn, which was sung in a most spirited manner, and then read the same chapter in Malagasy as Mr. Le Brun had read in French (John x.). Having tried to say a few words on the chapter, I repeated, from memory, the Ten Commandments, and asked their prayers for brother Maundrell and myself. After this, I called upon Symeon, my teacher, to pray; and the earnestness with which he prayed almost moved the congregation to tears. I then concluded with the Lord's Prayer, all the people repeating it after me, and dismissed them with the apostolic benediction. On leaving the chapel, the old people came round me, and shook my hand most warmly, saying, ‘Ho takin Andriamanitra anie hianar tompoko lahy,’ (*May God bless you, Sir.*) When I left this meeting, I wished myself in Madagascar.

“I have had a Missionary tour of eleven days with Mr. Hobbs—from Oct. 24 till Nov. 3—and have seen a little of itinerating work. It is just the thing that I should like in Madagascar. I only hope that it may please my heavenly Father to give me strength and grace to carry out my resolutions.

“While Mr. Hobbs was searching out his Tamil, I was inquiring about my Malagasy friends, but did not find many of them, until I came to a colony of them at a place called the Morne, where the Bishop has built a little church for their use. They are mostly all fishermen, and were engaged at their calling when I arrived, so that I did not see as many as I otherwise might have seen. However, about sixteen men and four women assembled together in a very few minutes. I conversed, as well as I could, on general subjects; told them who and what I was, &c. They seemed very much pleased, and pro-

mised to pray for myself and work. We sang a hymn, after which I read part of a chapter; and then, all kneeling down, I prayed the Lord's Prayer, and dismissed them. They asked me to come again some Sunday, when they would be all together, and take a service in the church. This I promised to do, if it were God's will. I believe there are about fifty Malagasy living in this district.

“I have been very much pleased with my journey, especially with the very cordial reception we received from all the planters, English and French, Protestant and Roman Catholic. They seem to have a profound respect for Mr. Hobbs, and deservedly so; for he is a most faithful, honest, and straightforward Christian man. The planters helped us in our journey by taking us in their carriages from one estate to another, as we had only one horse between us; and I am sure that they felt it an honour to be able to help Mr. Hobbs in any respect. I visited the camps with him, and heard him speak, and although I understood not the words, yet I watched the faces of the people, and interpreted their looks. Itinerating work must ever be a work of faith: the preacher may never see a single fruit of his labour, but that must not dishearten him. God has said, ‘My word shall not return to me void.’ We have seen a practical illustration of this in Tinnevely, and, more recently, in Madagascar.”

We shall now quote from a letter of Mr. Maundrell's, dated Dec. 5, 1863—

“The character of the Malagasy language, which is peculiar, philosophical, and original, makes our study interesting and amusing. It is astonishing, too, that the language of an uneducated and semi-civilized people should possess so many excellencies, and be so full and expressive. Without entering upon the several characteristics of it, I may mention that some of the compounded words cannot but be remembered when once heard and understood—such as *masoandro*, ‘the sun,’ from *maso*, ‘the eye,’ and *andro*, ‘day,’ from ‘the eye of day.’ *Ranomasa*, ‘a tear,’ from *rano*, ‘water,’ and *maso*, ‘the eye.’ *Vana-lombelono*, ‘a witness,’ from *vana*, ‘a mouth,’ *oloma*, ‘man,’ and *belona*, ‘living;’ literally, ‘the mouth of a living man.’

“But the verb is the soul of the Malagasy as of every other language. It is chiefly derived from roots, and formed by affixes and prefixes. Our present knowledge just enables us to converse, but as yet we only use the simple form of the verb. In my opinion our real difficulty remains to be overcome,

viz. to master all the different forms and inflexives of the verb. This must be done before we shall be able to preach with accuracy, ease, and fluency, and it will only be accomplished by much hard study, reading, and daily intercourse with the natives in Madagascar.

“Our chief teacher is a Hova man, by the name of Symeon. He is a good, devoted Christian, and was one of the six Malagasy who visited England in 1839. He was baptized at Walthamstow, near London; afterwards returned to Mauritius, where he has been labouring since as an evangelist at Moka, under Mr. Le Brun. This good and faithful man has now (to use his own words) the great honour and privilege of preparing two Missionaries to go forth to his own native land, to preach, in his own tongue and among his own countrymen, the unsearchable riches of Christ. May they be long spared for this object after he himself may have passed to his heavenly rest, of which he often speaks with delight! The remarks of this man on portions of God’s word are very striking and sublime. As I was reading with him the other day the 14th chapter of Luke, he stopped at the 13th and 14th verses, and exclaimed, ‘Ah! this is the reason that we have believed this word to be the word of God, because no man would have spoken thus.’ He felt this to be as great an argument for the truth of God’s word and its divine origin as any put forth by Paley or Butler. On several occasions, when Mr. Campbell or I have held little meetings for singing and the reading of the Scriptures in Malagasy, he has been with us to acquaint us of any mistakes, either in the formation of sentences or in pronunciation, which we might have made.

“We meet with the greatest kindness from all the Malagasy. They are hospitable, kind, and thoughtful. When in Port Louis some time ago, and I had spent an hour or two with a Malagasy, who is the sexton of the Scotch church, I happened to mention to him that I was hungry and must go for tiffin: he at once provided me with every thing needful; and what greatly amused me, though he had plenty of knives with him, he sent to the bazaar for a new one for me. On another occasion he collected together the Malagasy men near his church. I read a chapter to them in the street, and he expounded it.

“There are many Malagasy in Port Louis, and on Sunday last I commenced a meeting, which I hope to continue as long as I am in Mauritius. I had left Crève Cœur on the day before. On arriving in Port Louis I

sent my servant—a Malagasy—to tell his friends and fellow-countrymen to come together on the morrow. At six o’clock on the Sunday evening fourteen Malagasy—eleven men and three women—were assembled. We commenced by singing a hymn. Then I read a chapter, and repeated from memory the first Psalm. After singing another hymn I endeavoured to speak to them for a minute or two extemporaneously, and concluded by the Lord’s Prayer and the blessing. This meeting (as future ones will be) was held in the house of a Hova officer. Such meetings are very profitable, both for the people and myself. One great advantage gained by such meetings is a knowledge of my own inability as yet in the Malagasy language, which is certainly what I was taught on Sunday evening last.”

One more reference will close this sketch of the Mauritius Mission. It is a letter from our valued brother, the Rev. P. S. Royston, for several years our Corresponding Secretary at Madras, and who has now been transferred to Mauritius, to occupy there the same position, his constitution being no longer equal to the demands of an Indian climate. The date of the communication is July 5, 1864—

“I am very glad to be able to commence my official correspondence from this place with information which will, I am sure, interest you all. During the interval between the last and the present mail, our younger brother, Mr. Taylor, has been ordained deacon, and the Rev. Messrs. Campbell and Maundrell have been advanced to the order of priests. And further, all three are now well on their way to their respective destinations, with, I trust, the prayerful sympathy of the Christian friends with whom they have met in this island.

“The ordination took place on the 11th ult., St. Barnabas’-day, the ninth anniversary of our excellent Bishop’s arrival in this island; and it was held in the new church at Pailles, which may be said to owe its foundation to the service which our Telugu Missionary, Mr. Alexander, commenced in the Bishop’s verandah there (just three years before the 8th ult., when the church was opened), during his visit to Mauritius on sick leave. On the day of ordination, it being known that no less than four Missionaries (including Messrs. Holding and Hey of the Society for Propagating the Gospel) were to be ordained for Madagascar, there were about a dozen Malagasy Christians present at the Bishop’s early French prayers, who came in from various distances to be witnesses of the interesting occasion. There

were also others of African parentage, claiming and feeling a special interest in Mr. Taylor. I had the pleasure of meeting all the candidates for a special devotional exercise before breakfast, while preparations were being made for the business of the day, and afterwards of taking part in the service, and in the imposition of hands. Excepting Mr. Banks, of Maheburg, who was prevented by the distance, and Mr. Vaudin, who had just been bereaved of a child, all the clergy of the island were present, as well as a congregation which quite filled the little church. The Gospel was read by Mr. Hey, one of the Society for the Propagation of the Gospel's candidates, who will soon be leaving with his companion for Tamatave. The Bishop gave us a very interesting and suggestive sermon on the character and work of Barnabas—a subject most appropriate to the work in which we were engaged. May the Lord but add his blessing, and that will prove a memorable, and happy, and consolatory day to many a one in Madagascar and East Africa.

"Mr. Taylor found a very opportune passage direct to Zanzibar, for which he sailed eight days after his ordination; and our

Madagascar brethren also left this island for Vohimare direct the day before yesterday. Thus reinforcements are already on their way to those fields of new and peculiar opportunities.

"With regard to our Madagascar brethren you will be glad to hear that they have made considerable advance in the language, and that they were able to take with them manuscript copies of the Liturgy. We hope soon to receive and forward the printed edition now being prepared in England. The opportunities for direct communication between Mauritius and Vohimare are not only more frequent and better than between Tamatave and that place, but are likely to be increased. It bears the character of being more healthy, but less populous, than Tamatave, and is said to have a Christian Governor. But it is generally considered as at present a merely tentative arrangement. The providence of God may point elsewhere."

May our two Missionaries amongst the Wanika, and our two Missionaries on the coast of Madagascar, have their hands strengthened by native helpers, and that soon and effectively!

BISHOP CROWTHER AT SIERRA LEONE.

We are thankful to find that Bishop Crowther has reached Sierra Leone on his way to the Niger, and the work carried on by native agents along its bank, which will be especially the object of his care. May the great Head of the church enable him to accelerate the advance of the Gospel into the dark interior!

The following account of his reception at Freetown, taken from the "Free Press and Sierra-Leone Weekly Advertiser" of August 16th, will interest our readers—

"The arrival from England of the Right Rev. Samuel A. Crowther, D.D., in this city, on the afternoon of the 10th inst., by the 'Macgregor Laird,' after his appointment and consecration as the Bishop of Niger and other parts of Western Africa beyond the dominion of the British Crown, was an event which, we doubt not, will be memorable in history.

"There was no pomp and magnificence, but there was, without show, a scene grand enough to demonstrate the joy that reigned in the heart of every true son and daughter of Ham in welcoming him to our shores. It was the living mass of congre-

gated hundreds that made the whole affair majestic.

"Long before Dr. Crowther landed with his old friend, Mr. C. Taylor, a great multitude of our respectable citizens and denizens had assembled on the wharf to witness the novelty of an acknowledged prelate in the person of a liberated African—an Aku man.

"That was truly a novel sight, a trophy of Missionary teaching in Sierra Leone, an era which we cannot but regard as one fraught with hope to the church of Christ in reference to down-trodden Africa.

"Long may he be spared to labour in his new and high office for the glory of God, the temporal and spiritual welfare of his country, and the joy and comfort of his family."

"At twelve o'clock at noon, on the 12th inst., in accordance with previous arrangements, nearly all the clergymen, catechists, and schoolmasters, in connexion with the Church Missionary Society, and the pastors of the native church in this colony, were assembled in one of the lecture rooms in the college at Fourah Bay, for the purpose of according their cordial reception, and expressing their most sincere congratulations

to Dr. Crowther on his elevation to the episcopal office.

"There were two congratulatory addresses signed and presented on the occasion; one by the whole body of the Church Missionary agents and the native pastors, and the other by the college. The proceedings having been commenced with singing, and the reading of the second chapter of St. Paul's Epistle to Titus by the Rev. J. Hamilton, an earnest and fervent prayer was offered by the Rev. G. R. Caiger, local Secretary of the Church Missionary Society. This being done, the general address, which of course took the precedence, was first read by the Rev. G. R. Caiger, and a suitable reply given by the excellent Bishop. After that, another hymn was sung, and then the college address was read by the Rev. J. Hamilton, the superintendent, when Dr. Crowther made a plain but very impressive, interesting, and instructive reply, the substance of which will be found in the subjoined addresses.

"To the Right Rev. SAMUEL A. CROWTHER, D.D., Bishop of the Niger—

"RIGHT REV. AND DEAR SIR,—We, the undersigned agents of the Church Missionary Society, and the pastors of the native church established in this colony, desire to approach you with profound respect, and to tender to you our sincere congratulations on your elevation to the episcopal office.

"We regard your consecration as a token of God's favour to the church in Africa, and would unfeignedly rejoice with you in this mark of his distinguishing love, believing it, as we do, to be an earnest of richer blessings which are yet in store.

"In reviewing your whole past career in the colony, and subsequently at Abbeokuta and the Niger, we thank God for the abundant grace bestowed upon you, and for the measure of success granted you in your Missionary work; and we trust that the same grace may be vouchsafed to guide and comfort, to strengthen and support you through all your future course in the high office to which you have been called.

"It will be a source of comfort for you to know that prayer-meetings were held in every district in the colony, on the day of your leaving England, that God would protect you from the dangers of the deep; and you may rest assured that prayer will constantly ascend, that, under your wise and judicious culture, the thorn and thistle may be uprooted, and the Rose of Sharon and Lily of the Valley may be seen along the whole banks of the Niger.

"We cannot forbear alluding to a fact which, we are sure, affords you great joy: we refer to your son being at the Society's college at Islington, preparing for the best and holiest of work; and we trust that, ere long, he may be associated with you in your interesting sphere of labour.

"May the spirit of the Lord rest upon you, the spirit of wisdom and understanding, making you, as a chief pastor of the flock of Christ in Africa, of quick understanding in the fear of the Lord; so that you judge not after the sight of your eyes, nor reprove after the hearing of your ears, but ruling and superintending all things according to truth and love.

"We bid you a hearty welcome once more to Sierra Leone, the land which, through the instrumentality of British and Christian philanthropy, first gave you temporal and spiritual freedom.

"We wish you grace, mercy, and peace, in the name of our common Lord and Master; and pray that his presence and blessing may abide with you and all those over whom the Holy Ghost hath made you overseer.

"We beg to subscribe ourselves as united with you in the closest and holiest of bonds.

G. R. Caiger, Sec.		PASTORS.
J. Hamilton, Acct.	Geo. Nicol, Sec.	
C. Reichard.	T. Maxwell.	
T. Oldham.	J. Wilson.	
C. Brierly.	J. Cole.	
J. Quaker.	J. Campbell.	
J. J. Johnson.	J. J. Thomas.	
G. J. Macauley.	W. Quaker.	
D. J. Williams.	C. Davies.	
S. Mousa.	M. Taylor.	
H. Boston.	J. H. Davies.	
H. Bockstatt.	SCHOOLMASTERS.	
CATECHISTS.		R. Cross.
T. C. Nylander.	J. F. Goode.	
T. C. John.	J. King.	
R. A. Fyne.	W. Macfoy.	
M. Pearce.	J. Macauley.	
H. Johnson.	J. Macormack.	
M. T. Wellington.	W. Coker.	
&c.	&c.	&c."

"MY DEAR BRETHREN,—Accept my thanks for your kind feelings and expressions of respect towards me.

"The present state of the West-African Mission presents to the church of Christ a very encouraging aspect, when we look back to its beginning, compared with the stage to which, through God's blessing, it has now arrived.

"When we look back to the commencement, we find the Mission took its beginning

among a heterogeneous mass of people, brought together, in the providence of God, from many tribes of this part of Africa, out of whom, through the zealous, faithful, and persevering labour of the early Missionaries, arose devout congregations of faithful and sincere Christians; after a time the Mission produced a native ministry; then a self-supporting native pastorate; and latterly, out of the native ministry, an humble step onward was taken in faith, to introduce a native episcopate in Missions beyond Her Majesty's dominions. Here we may pause, and raise our Ebenezer to God's praise. Hitherto the Lord has helped us.

"This onward progress seems to be an indication from God, beckoning to us to come forward, put our shoulders to the wheels, and ease our European brethren of the great work which they have so nobly sustained alone, from their predecessors for fifty years, many of whom had sealed the testimony of their zeal with their lives: their graves at the burial-grounds are existing monuments of their faithful obedience to their Master's command—'Go and teach all nations.'

"Whether called to their rest, or whether beaten back from the fields of their labour through ill health, and forced to retire, or whether still labouring among us, it is our bounden duty, in gratitude, to remember and esteem them highly in love for their works' sake, of which we are the fruits.

"We must exhibit a Missionary spirit ourselves, and encourage it among our congregations, if we are imitators of Missionary enterprisers; if, like as Timothy knew Paul, we also have known their zeal, we should endeavour to preach the Gospel in the regions beyond the colony.

"To extend our line of usefulness, we must seriously impress on our Christian countrymen the necessity of exhibiting the spirit of liberality, after the example of the mother church, whose spirit we should imitate, not only to support their own pastors and school teachers, keeping in good repairs their churches and other buildings made over into their hands, but also contribute, according to the means God has blessed them with, to send the Gospel into countries beyond them which are yet destitute of the blessings of its light.

"But, above all, we must be followers of Christ, the great Shepherd of his flock, and the example of his apostles, in the habit of prayer for help from above. This is the weapon which prevails most in the work of the ministry. When we feel our weakness and insufficiency for the work to which God

has called us, we must constantly go to the throne of grace to ask for divine aid. We are better fitted when we feel our incompetency to change a sinner's heart. This will drive us to apply to the Fountain-head for a quickening spirit from above, which He has promised to all who ask Him: then we shall be encouraged to go on in this our might: has He not sent us?

"SAMUEL A. CROWTHER, Bishop.

"Freetown, August 12th 1864.

"TO DOCTOR SAMUEL A. CROWTHER,
Bishop of the Niger—

"RIGHT REV. AND DEAR SIR,—We, the superintendent, tutors, and students of the Church Missionary Society's College at Fourah Bay, remembering that you were the first student admitted into this Institution thirty-seven years ago, desire to approach you on the occasion of your elevation to the office of a Bishop, with unfeigned thankfulness and hearty congratulations.

"We look upon it as a mark of God's approbation of the Society's work in this colony generally, and in this Institution in particular, that one whom they have been the means of leading on from step to step, should at last have been chosen to receive the dignity conferred upon you, that of being the first chief pastor supplied by the native church.

"We further look upon it as a mark of God's favour towards the native pastorate so recently established in this colony, that He has called one of Africa's sons to preside over a portion of his flock gathered out from amongst the heathen on the banks of the Niger.

"We thank God for the grace bestowed upon you, enabling you to labour so faithfully for the past thirty-five years in his service. This institution at one time enjoyed the benefit of your instructions, but of late years the Yoruba and the Niger Missions have been the fields in which you have laboured. Notwithstanding this, we have not been unmindful of you: your name has been familiar as an 'household word' amongst us, and you have ever been held up as an example to our youth.

"We pray that that same grace which has hitherto preserved and kept you, may now be vouchsafed unto you in richer measure for the sacred duties of your new office: may that 'wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,'

be yours in abundance for the glory of God, and the salvation of your fellow men.

"Occupying, as you now do, so important a position in the church of Christ, may all the necessary gifts and qualities mentioned by St. Paul in his pastoral epistles be bestowed upon you; so that you may ever be 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

"May your life long be spared, that the church may enjoy the benefit of your labours; and, through your instrumentality, may it increase and spread abroad, so that in the day of the Lord Jesus you may rejoice that you have 'not laboured in vain, nor spent your strength for naught.'

"As we have remembered you in our prayers at the throne of grace since we heard of the position you were to fill in the church, so will we continue to do, praying that all grace may abound towards you in all things, to the praise and glory of God in Christ Jesus our Lord.

"(Signed,)

"James Hamilton, *Superintendent.*

Charles Reichardt, }
Daniel G. Williams, } *Tutors..*

Robert Palmer.

David Edwin.

Frederick W. Smart.

Samuel George Hazeley.

James Rawlins.

Peter Cawreh.

"Fourah Bay College, August 12th, 1864.

"In reply to the above address, the Bishop, having risen, as on the previous occasion, preliminarily observed that he would have prepared a separate and formal reply to the address, but was unequal to the task, on account of the pressure of friends calling upon him. However, he believed that in reply a few appropriate words of address adapted to circumstances would suffice.

"He admitted the fact of his having been the first student in the Fourah Bay college in 1827, but stated that that was subsequent to his having been employed as an assistant to Mr. Hænsel at Leicester, where the Institution was first established, and afterwards appointed as a native teacher at Regent. He next alluded to the false opinions that were then in vogue, and which had the lamentable effect of deterring many from offering themselves, viz. that the main object of the Society in admitting students into that college was to send every one of them eventually to labour in the regions beyond the colony; and then,

with his characteristic adroitness, he asked the assembled brethren whether they were ready to go and labour without the colony. He feelingly adverted to the spirit of worldliness which had decimated the sixty students of Messrs. Hænsel and Kissling to scarcely a dozen labourers in the Mission field. He was the only student of Mr. Kissling now in connexion with the glorious work.

"He left the College in 1841, to join the Timmanee Mission, which was then established under the superintendence of Mr. Kissling, but was shortly after detached from that field of labour to join in the Niger expedition. He then entered into a narrative of bitter taunts and ridicule from his friends, some of whom styled him a fool for joining the expedition without any guarantee for a good pay like the Europeans. He told them, in reply, that the Society had promised to supply him with necessaries, and consequently he should not want. He was subsequently connected for ten years with the Yoruba Mission, where he had gathered, under God's blessing, a very promising and much-attached congregation. He dated his connexion with the Niger since 1854, from which period he had been literally moving to and fro. To a friend inquiring at the same time whether he did not mean to rest, he answered, 'I shall only rest when I have no more work to do.' It was his firm conviction, from what he had witnessed in travelling to and fro along the coast, that the difficulties, hardships, and deprivations of Missionaries are nothing in comparison with what many a merchant suffers for a paltry gain. A Missionary should be a jack of all trades—one ready to put his hands to work, and to do, in a legitimate way, any thing that might tend to advance the cause of Christ. In conclusion, he called the attention of the students of the college, who were all present, to the fact, that though they were but six in the reopening, yet that number was greater by two than what they were when the college was first established in 1827. They had all the brethren before them as an encouragement, whereas he and his fellow-students then had none to look up to.

"He trusted he had succeeded in his attempt to deepen their heart in the work, and prayed that every one enlisted under the banner of Christ should never fail to prove himself a good soldier of the cross. The excellent Bishop then recommended in prayer the brethren to the God of Christian Missions, pronounced the Benediction, and the interesting assembly dispersed."

THE NATIVE PASTORATE.

WHEN the great Apostle of the Gentiles went forth on his Mission work over the wide platform of Asia Minor, he addressed himself to the great centres of population, and that not only because the opportunities of doing good were more extensive, and sinners in greater numbers brought under the sound of the Gospel, but because, in more densely populated places, he purposed to raise up Christian churches, which, as he went forward to the places beyond, where Christ's name was as yet unknown, should become pillars of light in their respective localities, and reproduce Christianity in the regions which lay around. It was impossible that Paul could permanize himself in any spot; that was not his mission. Yet it was not enough that, as he passed along, he should produce mere transitory impressions, and that his course should be like that of a vessel in some great river, which leaves the waters in her wake much disturbed, but the agitation soon subsides, and, settling down, they appear just as calm as if no ship had passed that way at all. If he went forward himself, he designed to leave behind him substitutes which should carry on the work, and that in the form of native churches, constructed, so to speak, of the indigenous materials of the place, of some from amongst the men and women of the town or city, who, convinced of the truth of Christianity, and openly professing it, by the establishment of Christian ordinances should provide for the sustentation and increase of its influence and power on their own hearts, and adopt suitable measures for its propagation amongst the unevangelized around.

This, also, is the aim and endeavour of the Church Missionary Society—to raise up Christian churches, which, in their several localities, shall carry on the work, so that the Missionaries by whom it was commenced may be free to go forward, and do the same elsewhere.

One thing is vital to the usefulness of these churches, that they continue in the faith grounded and settled, and that they be not moved away from the truth of the Gospel. If they are to be as beacon lights holding forth the word of life, they must continue such as the Colossians were, of whom Paul, as he looked upon them from an advanced point of labour, was enabled to say, "Though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ." It is for this reason that

the fountain-heads of instruction in the native churches must remain longer than any other part of the organization, under the custody and safe-keeping of the Parent Missionary Society. If these be kept pure, then the streams which flow from them will continue to fertilize the church. As they flow down on their course, poisonous ingredients may be thrown in at one and another point, but the purer influences coming down from above will dissipate them; but if the fountain-heads be tainted, the whole course of teaching and instruction is contaminated. At home, religious error having influence at our Universities, is for this very reason most pernicious and dangerous. Happily for us, the sources of ministerial training and teaching at home are so numerous and varied, that if one well be vitiated, others remain pure; and thus the heresy is gradually overpowered and washed away. But in these native churches the schools for learning, and the places of preparation for the ministry, are few and simple, and therefore they must be the more carefully watched over; and the institutions where candidates for the ministry are trained, and the other leading educational establishments, in which the future catechists and schoolmasters are being taught, must remain in the hands of the Parent Society and its representatives, until the whole church be arrived at such a measure of Christian establishment as that they may be with safety confided to its care.

We have to thank God for the pastors that have hitherto been given to the native churches, and for the Christian character and remarkable effectiveness of those men who have been the first to stand forth from amongst their Christian countrymen to be ministers and teachers of the word. We do not speak of the living: it is not wise or well to do so. Fruits and flowers have their leaves, beneath which they bloom and ripen. It is not well to pluck the leaves away, and expose them too much to publicity. But of those who have entered into their rest we may speak. When the alabaster-box was broken the fragrance of the ointment breathed itself fully forth and filled the house. It is so in their case. The frail vessel of humanity has been broken, after a time to be reconstructed, more beautiful and glorious than it was before; but now we are free to enjoy the good name of these devoted men, which is as ointment poured forth.

One of these instances we would place on record. Of the native ministers of the Tamil

church three have been now removed—Paul Daniel, John Devasagayam, and the one we are about to speak of. John Devasagayam deserves a more lengthened notice: so long has his name been interwoven with the history of Tinnevely Christianity that he may be said to have grown up with it. The papers connected with the history of that venerable minister have been forwarded to the Rev. William Knight, M.A., Rector of High Ham, Somerset, and he is engaged in preparing a biography. When it appears we shall review it, so that John Devasagayam's name may not seem to be forgotten in the pages of the "Church Missionary Intelligencer." He whom we now speak of was a younger man, of the second, if not of the third generation, and will require a less extended notice—the Rev. Paramanandham Simeon, of Alvarneri—

The Rev. E. Sargent, who knew our departed brother well, and loved him for his worth, has kindly furnished us with the following account of his life and death—

"Paramanandham Simeon was born on the 9th April 1821, in a village in the neighbourhood of Kadachapuram. His grandfather was a man of some notoriety, being, for his circumstances, a well-educated man, versed in the mythology and legends of heathen books, and strongly attached to superstitious worship and ceremonies. I may here insert an extract from an article which I contributed to our "Church Missionary Intelligencer" in 1849, on the subject of demon worship, in which the parties referred to were the persons of whom I am now writing.

"Before the animal is sacrificed, sacred ashes are put on the head of the victim, which must immediately shake them off, otherwise it must be rejected as unacceptable to the Pei, and another victim must be brought. Sometimes water is used instead of ashes, and it is a very rare occurrence indeed that the victim does not perform his part of the ceremony.

"A young man now in the Institution, a true servant, I trust, of the true God and Jesus Christ, told me, that when he was a little boy, before embracing Christianity, his grandfather had fixed upon a particular day for offering a sacrifice to his household Pei, and invited several of his near relatives. The ram, which had been bred for the special occasion, was brought in, at the appointed time, and the ashes put upon its head, but it made no movement: again and again they were applied, but still the ram stood unmoved. It was put by for a while, and again brought forward, but still to no effect. Then

they tried water, but this also was unsuccessful: they poured the water so as to let it get into the ear, yet it shook not. The night was now far spent, morning came, and all this while the people had nothing to eat, because the feast must be upon the sacrifice. The children became clamorous for food. Again they made another trial, but with the same effect; when the old man, greatly distressed and agitated, rose up, laid his hand upon the head of the ram, and with a trembling voice said, "Henceforth I renounce such and such a Pei as my household patron; to him I never again offer sacrifice; but I adopt so and so as my household Pei from this day forward." The ram shook its head while this was being said, the sacrifice was speedily completed, and that day saw a new altar raised to a new Pei in the old man's house.

"The influence of the contact of Christianity, which at that time was much felt in all that neighbourhood, gradually operated on this whole family, and in 1835 they forsook their old superstitions and placed themselves under Christian instruction. On the 25th March 1837 they were admitted into the church by baptism, by the late Rev. C. Rhenius, at Anbinagaram. The allusion to this occasion, as noticed in Mr. Rhenius' journal, is as follows—'March 25th, at A— This morning several persons desired to give themselves and their children up to the Lord by baptism. Accordingly, at noon I baptized 23 persons, viz. 5 men, 9 women, and 9 children. It was an encouraging meeting, and I trust they had, in deed and in truth, given themselves up to God in Christ.' The grandfather, father, two sons, and one daughter, were of this party. Paramanandham Simeon, the eldest son, was then sixteen years of age. Mr. Rhenius was pleased with the proficiency he exhibited in reading and other school exercises, and appointed him as monitor in the village school, and to teach the people of the congregation their Scripture lessons. His piety and diligence, so apparent as he grew older, induced the Rev. John Devasagayam to employ him as catechist, and subsequently as inspector of schools, till December 1845, when, at the Rev. Stephen Hobbs' request, he was transferred to the Saththankulam district, and employed as inspecting catechist. Mr. Hobbs highly appreciated Mr. Paramanandham Simeon's services, under the conviction of his true, decided Christian character; and when the Institution was opened in 1847 for the preparation of candidates for holy orders, he recommended him as a candidate to that

Institution. He remained with me as a student till February 1851, when he was admitted to deacons' orders by Dr. Dealtry, the late Bishop of Madras. For a while after this he assisted me in the Preparandi Institution, and in the pastoral duties of the Palamcotta district, till the close of 1852, when he was appointed to the Alvarneri district, which, at that time, contained 602 souls in connexion with the church, and in the schools there were 229 children. Here he was spared to labour for a period of eleven years, the greater part of which time he was in independent charge of the district. The returns, as closed by him only two months ago, show the numbers now to be, within a radius of five miles from Alvarneri, 1323 Christians, located in eighteen villages, and in the schools 341 children. From a memorandum which he kept, it would appear that he had admitted in all 1037 individuals into the church by baptism.

"About three weeks before his death he had gone to Kadachapuram, to condole with the family of the late Rev. John Deva-sagayam in their bereavement, when he preached, it is said, a very edifying sermon in the Meyoor church, from the words in Heb. xii. 7. After that he came in for a day to Palamcotta to talk over some matters with me. He seemed a good deal reduced in appearance, and told me that he felt then well, but that he sometimes suffered from slight attacks of fever.

"On the 11th of March, in the evening, he walked over to one of his congregations, about three miles distant; had prayers with the people, and spent the night there. He returned home early next morning in order to prepare the annual finance abstract for the Committee, which he finished with difficulty, as already a strong fever was upon him, and by night he became delirious. On Sunday the severer symptoms subsided, and native medicines seemed to be doing him good. On Tuesday, however, I heard that there had been a relapse, and at once made preparations for going out to Alvarneri. I reached the place about five o'clock on Wednesday morning, and was encouraged, by the report I then received, to hope that it might please God to restore him to health again, as the feverish symptoms had considerably abated, and he himself said that he felt better. His mind was perfectly clear, and possessed with the full assurance of hope that, come what might, life or death, he was the Lord's. It seemed to me that what he wanted most of all was rest and quiet; and as the only apparent unfavourable symptom was the difficulty of speaking clearly, owing to the state of his

tongue and mouth, I was anxious not to disturb him by too much talk on his part, but asked him simply to listen to what I would say of the great and unchanging love of our divine Master and Saviour. He listened, and signified his assent. Then, as I asked the question, what it was that he was now relying on for comfort in his affliction, he replied, 'It is the same great truth which I have endeavoured for many years past to place before my people and the heathen, that Jesus Christ is an all-sufficient Saviour. His love and righteousness are my only trust. He has been very gracious to me, a poor sinner, and what He has done for me assures me that He will support me and deal with me for my good according to his will.' He had expressed a wish to communicate in the emblems of the Saviour's dying love. We did so. His soul seemed possessed of that calm which arises from a clear apprehension of the satisfaction of Christ and a personal application and interest of the soul in his finished work. I then went into the church, where many of the congregation were assembled for prayer, and took occasion to press upon them the truths which they had been accustomed to hear from one who now was testing them in a trying hour.

"Before leaving Mr. Simeon I prayed with him again; and, when bidding him good bye, I could not but express my hope that he seemed in a fair way of recovery if the present favourable symptoms continued. He took my hand very affectionately, and asked me to remember him in my prayers, that God would strengthen him to submit in all things to his will. I replied that Mrs. Sargent and myself had thought very much about him, and especially in our prayers. At the mention of my dear wife's name he seemed to stir himself up to greater energy of speech. 'Oh! thank her from me for all her kind and profitable conversations with me: there have been times when, in those conversations, I have felt my heart drawn heavenwards. Well, there is one home where we shall all meet again.'

"I left the house with the question in my mind—Shall I see this dear brother again in the flesh? But whatever doubt there might be on this point, I felt sure that there was a soul ripe for glory through the one only cleansing of his precious bloodshedding, who loved us, and gave Himself for us, and that if we do not meet again here, we shall unite around the throne of glory.

"It would be expected, of course, that his people would wish to see him in his sickness, and several were allowed to come to the door. When he saw them he beckoned them to him,

and said, 'I cannot speak to you now as I could wish, but call to mind what I have spoken to you in public, and also in your private houses, and see that you walk as new creatures.' All Wednesday and Thursday he seemed much in the same state, except that he complained very much of thirst. On Friday, however, he became decidedly worse. He felt his end approaching, and called for his father, wife, and all the members of his family to come near; and then, suggesting thoughts for their comfort, told them that he had fully resigned himself to the will of the Lord. Then, addressing his wife and children, he kissed them, and said, 'It is the will of the Lord to call me to his glorious kingdom. Our loving Saviour will care for you: let not your heart be troubled, neither let it be afraid.' By about three o'clock P.M. he gradually sank to rest, a placid smile lighting up the features of the departed saint.

"Having known our dear departed brother intimately for more than seventeen years, and having observed him under every variety of circumstances, I may be considered to have had a fair opportunity of forming an opinion of his character. And the testimony which I would bear of him is one in which I am sure all the Missionary brethren would concur, for the esteem in which he was held as an able and devoted pastor was universal. The one term which I think more fully than any other expresses my opinion of his character and worth is, *solid*. With him there was no mere show, no trifling, no complaints about position, no time-serving way of conducting his duties. He seemed to act so much from principle. He was grave, studious, diligent, generous, and loving in his disposition. His habits were particularly regular. He did every thing that he took in hand in an orderly manner: his accounts, his journals, his private memoranda, were kept with great neatness and precision. He had not had the advantages of an early English education; but so apt was he, that by self-application he obtained sufficient knowledge of English to be able with advantage to consult English commentators and other useful books. As a textuist he was second to no native of my acquaintance. He had a clear, if not a penetrating mind, and a sound judgment on all matters of practical importance. As pastor of a native flock he gained the confidence and esteem of his people by the unaffected concern he showed for their welfare, and the spirit of love in which he dealt with them. He was especially a man of peace. I have been particularly struck with the expression of grief

which the heathen too have shown in reference to his death. The body was brought in here for burial, and, as it passed through a heathen village about half-way, many of the people turned out, and when they heard that it was Mr. Simeon who was being conveyed to Palamcotta for burial, several of them are said to have shed tears. When he was ill, many from other villages called to inquire after him. Some of the higher castes sent their native doctors to go with kind messages from them, and offer advice and assistance. His own people have mourned for him as for a loving parent, and, for myself, I could not have felt the loss more had he been my own brother. But he has entered into his rest, after a life devoted to his Saviour's service. We speak of him as dead, but he still lives, more truly lives, and shall for ever live where we aspire to join him—

'High in salvation and the climes of bliss.'

"Much of the spiritual good that he effected, by God's blessing, is now manifest in the district where he laboured, and more the day will declare.

"In view of all this, we sorrow not as they who have no hope; but furthermore, we can adopt the admirable language of our Communion service, and say, 'We bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good example, that with them we may be partakers of Thy heavenly kingdom.'

"I will add but one incident to the narrative which, with sorrowful pleasure, I have just given you. Mr. Simeon's father, a very worthy Christian man, and catechist in the Kadachapuram district, came in to see his son as soon as he heard of his illness; and one day, before the son died, he also took fever, and, after six days' illness, breathed his last. But here, also, the wonderful power of the grace of God was manifested. He seemed to delight in the idea that he was soon to follow his son to heaven. He spoke of his advanced years, and of the goodness and mercy which had followed him all his life long, and expressed his sure trust, that as to him to live had been Christ, so to die would be gain. These were his last words, and he passed into life almost without a struggle.

"Such was the end of two men, father and son, once worshippers of demons and dumb idols, then renewed and sanctified by the Spirit of Christ, and now, we trust, added to that multitude whom no man can number out of all nations, and kindreds, and people, and tongues, who stand before the throne."



CONSTANTINOPLE, WITH ITS SUBURBS, SCUTARI, &c.

MISSIONARY HISTORY OF THE TURKISH EMPIRE.

Four centuries have passed since the fall of Constantinople. On May 29th, 1453, Mohammed II. passed in triumph through the gate of St. Romanus, attended by his vizirs, bashaws, and guards. At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and, having looked around him, commanded that it should be changed into a mosque. Corrupt Christianity had at length brought down upon itself the stroke of judgment; the predicted horsemen had come, and their first act of power was to cast forth from the building the emblems of superstition. The crosses were broken down, and the walls, which had been covered with images and mosaics, were washed and purified until restored to a state of naked simplicity. Then the muezzin, or crier, ascended the loftiest turret, and proclaimed the *ezan*, or public invitation, in the name of God and his prophet, the imam preached, and Mohammed the Second performed the *namez* of prayer and thanksgiving on the great altar.

Thus Mohammedanism, through the arms of the Turks, established itself in Europe, occupying Constantinople as the great centre, and grasping as its own those rich provinces

in Europe, Asia, and Africa, which, so far as position and material resources are concerned, may be regarded as the navel and centre of the world.

For the last ninety years the empire has been in a condition of decadency; yet although many of its outlying provinces have been wrenched away, its eyalets and dependencies occupy a great extent of territory, as will be seen from the following statistical table—

“The Ottoman empire, and its tributary provinces, embrace portions of three continents and many islands. Its extent is over 37° of latitude (11°48' north), and 41° of longitude (8°49' east). It has a great variety of physical features and climates, and includes the earliest seats of civilization, and the most interesting scenes of sacred and secular history. Turkey in Europe contains 210,000 square miles; Turkey in Asia, 450,000; and the African dependencies, now and formerly belonging to it, more than 900,000.

“No accurate census of the people is taken. Estimates are necessarily indefinite. According to the best authorities the population is about as follows—

IN EUROPE :		
Thrace		1,800,000
Roumelia		2,600,000
Albania		1,000,000
Islands		700,000
Bulgaria		3,000,000
Servia		1,000,000
Bosnia and Herzgovina		1,400,000
Wallachia		2,600,000
Moldavia		1,400,000
		15,500,000
IN ASIA :		
Asia Minor		10,700,000
Syria, Mesopotamia, and Koordistan		4,450,000
Arabia (Mecca, Medina, and Habesh)		900,000
		16,050,000
IN AFRICA :		
Egypt, Nubia, Sennar, etc.,		3,350,000
Tunis, Fezzan, Tripoli		1,700,000
		5,050,000
Total		36,000,000

The number of the subjects of the Porte may be stated as 25,000,000, the remainder being in the tributary provinces, the connexion of which with the empire is very slight.

ACCORDING TO RACES :				
	In Europe.	In Asia.	In Africa.	Total.
Osmanians and Tartars	1,300,000	10,500,000	..	11,800,000
Slavonians	7,150,000	..	..	7,150,000
Roumanians	4,000,000	..	..	4,000,000
Albanians and Arnauts	1,500,000	..	..	1,500,000
Greeks	1,000,000	1,000,000	..	2,000,000
Armenians	400,000	2,100,000	..	2,500,000
Jews	150,000	100,000	50,000	300,000
Arabs and Moors . . . . .	..	900,000	5,000,000	5,900,000

	In Europe.	In Asia.	In Africa.	Total.
Syrians and Chaldeans . . . . .	..	250,000	..	250,000
Druzes . . . . .	..	100,000	..	100,000
Koords . . . . .	..	1,000,000	..	1,000,000
Turkomans . . . . .	..	100,000	..	100,000
	<hr/>	<hr/>	<hr/>	<hr/>
	15,500,000	16,050,000	5,050,000	36,600,000
ACCORDING TO RELIGIONS :				
Mohammedans	4,000,000	11,800,000	5,000,000	20,800,000
Greek Church	10,700,000	1,130,000	..	11,830,000
Armenian Church	373,000	2,030,000	..	2,403,000
Church of Rome	270,000	730,000	..	1,000,000
Protestants	7,000	8,000	..	15,000
Jews	150,000	100,000	50,000	300,000
Druzes and semi Pagans . . . . .	..	252,000	..	252,000
	<hr/>	<hr/>	<hr/>	<hr/>
	15,500,000	16,050,000	5,050,000	36,600,000

Mohammedanism is essentially a politico-religious system. The religious portion of the system has two modes of propagating itself—it appeals to men's passions and to men's fears: to the one it offers spoil and sensual indulgence; to the other it presents the sword. It leans, therefore, on the secular arm for increase and maintenance; and, in return, yields its aid to the temporal power, and helps it to rule and reign. Hence, under Mohammedan rule, before its absolutism was modified by influences from without, to attempt any alteration in religion was regarded as injurious to the Government; and every instance of religious apostacy was punished as a capital crime. Thus Mohammedanism, as a ruling system, is exclusive and intolerant. In Turkey the faithful were the proper subjects of the Sultan; unbelievers were his enemies. On submission, they were spared; but there was no direct recognition of them as subjects. When Mohammed II. took possession of Constantinople he found there a Greek Patriarch, whom he made responsible for the good conduct of his people, investing him, at the same time, with such power as might enable him to the discharge of his office. The Armenians, and other bodies of Christians were similarly dealt with. As the Patriarch was thus constituted, he ranked among the greatest Pashas of the empire. He had a prison within his own precincts for the punishment of offenders; and a note from him to the Porte always sufficed to bring in the supreme power to his aid.

Thus in all points, as well with respect to the Mohammedan as the Christian, the empire was rigidly guarded against the entrance of religious right and inquiry. The Mohammedan was shut up in the faith of the false prophet, for to become a renegade was death; and the Christians, through the jealousy of their ecclesiastics, were as rigidly shut up in their idolatries.

When, therefore, on the commencement of

the great peace in 1815, Missionary action went forth to make known Christianity, as God has given it, to the nations of the earth, Turkey looked like a Bastille, which it was almost useless to approach.

At that time the Church Missionary Society sent out the Rev. William Jowett, the instructions of the Committee having been delivered to him on August 14th, 1815. Those instructions remain on record in the Report of the Society's proceedings for 1816, and are well worthy of perusal. Mr. Jowett was followed by the Rev. James Connor, who, in 1818, made Constantinople his centre; but the outbreak of the Greek revolution in 1821, and the troubles that ensued, rendered his continuance there inexpedient, and he returned to England.

The British and Foreign Bible Society also sent its representatives into the regions of the Mediterranean. Dr. Pinkerton reached Constantinople in 1819, and succeeded in making arrangements for a version of the whole Bible in Modern Greek. The plague was raging at the time of his arrival, and many a dangerous visit he had to the different quarters of the pestilential city and its neighbourhood, in order to find out the persons who were capable of furthering such a work.

Some years previously Dr. Pinkerton had obtained from the University of Leyden a manuscript of the Bible, in the Turkish language, by Hali-Bey. "Hali-Bey was born in Poland in the beginning of the seventeenth century. His real name was Albertus Boobosky. While a youth he was stolen by the Tartars, and sold to the Turks at Constantinople. By them he was educated in the Mohammedan faith, and, when he grew up, became first dragoman, or translator, to Mohammed IV. He understood seventeen languages, and is said to have spoken in French, German, and English, like a native. He was very fond of the English language, and,

at the request of Mr. Boyle, translated the Church of England Catechism into the Turkish. He composed different works himself, several of which have been published. But the chief of Hali-Bey's works was the translation of the whole Bible into the Turkish language. This was undertaken at the instigation, and under the direction of the famous Levin Warner, who was the Dutch Ambassador at the Court of the Grand Sultan at that time; and the translation appears to have been completed about the year 1666, the very year in which Seaman's translation of the New Testament into Tartar-Turkish was printed at Oxford. Hali-Bey's translation, corrected, and ready for the press, was sent to Leyden by Warner, in order to be printed; and there it remained until secured by Dr. Pinkerton for the British and Foreign Bible Society. During the disturbances connected with the Greek revolution, when little of active effort could be put forth, preparation for future usefulness was made by the revision and printing of this version.

A new agency now entered the field. The first Mission of the American Board in the regions of Western Asia was directed to Palestine. There, at Jerusalem, in 1821, some Armenian pilgrims attracted the attention of the Missionaries, and the idea of a special Mission for that people was suggested, which gathered strength from the conversion at Beyrut of three Armenian ecclesiastics. The moment seemed opportune, for that church had begun to be disquieted by a consciousness of prevailing error and unsoundness. A farewell letter, drawn up by one of the American Missionaries, Mr. King, addressed to the Roman Catholics of Syria, having been translated into the Armenian language, came into the hands of some Armenians of distinction in Constantinople, and a meeting having been convened in the Armenian Patriarchal church, the letter was read, and the determination came to that the church needed reform. Constantinople was occupied in 1831 by the Rev. W. Goodell, with a special view to the Armenian people.

The ten years which had elapsed since the departure of Mr. Connor from Constantinople had been full of startling events. While Greece was agonizing to break away from the yoke of Turkey, that country was still further endangered by rebellious movements in the capital.

When Mahmoud II. ascended the throne, he at once perceived, that while the surrounding nations had made progress in civilization and power, Turkey, from her isolation, had been retrograding. He resolved on measures of reform, and, commencing with the mili-

tary department, proceeded to raise a new corps, disciplined upon the European method: the navy was also remodelled; and the exchequer, as well as other departments of the Government machinery, attended to. Such alterations were viewed with displeasure by the more bigoted portion of the Turkish community, and especially by the Janissaries. Previous Sultans had felt their power, and had either fallen beneath their enmity or had bowed their heads to the yoke. But Mahmoud resolved to be free. Already, in an earlier part of his reign, he had come into collision with them; but when they again opposed him in those measures of reform on which his heart was set, he determined to destroy them. They were excommunicated by the Mufti, and on the 14th June 1826, having been gathered, under different pretences, unarmed, to various places of rendezvous, they were attacked and massacred, no less than 20,000 having been slain in Stamboul alone and 60,000 throughout the empire.

Liberated by such means from their tyrannical interference, Mahmoud pressed forward his measures of reform. Women were allowed to appear in the streets; the Christian rayahs had a more extended and better protection afforded them; and the Franks were made, as far as possible, secure of their lives and property. "The turban and flowing robes were laid aside by the Sultan and Pashas, and in their place were substituted the red cap, or 'fez,' of Morocco, and the trowsers and double-breasted surtout of Western Europe."

Meanwhile the Greek revolution was progressing, and the Pasha of Egypt had appeared upon the scene, the Egyptian troops, under Ibrahim Pasha, ravaging the Morea; until, at length, Russia, England, and France, entering into an agreement for the pacification of Greece, their united fleet overcame and destroyed the Turco-Egyptian fleet at the battle of Navarino, October 20, 1827. Next year hostilities were carried on between Russia and Turkey, which were terminated, on the mediation of France and England, by the treaty of Adrianople, August 27, 1829, which recognised and secured the independence of Greece.

Scarcely had the American Missionaries settled themselves in Constantinople when there came upon the empire new calamities, as if it were the divine intention that the wall of exclusiveness within which the various nationalities of Turkey had been immured, should be broken down, and a way be opened for the entrance of the pure Gospel. First came the plague with terrific

violence, scattering dismay and death around. Then broke out the civil war with Egypt.

In the midst of such political disturbances the Missionaries commenced their work. Schools were opened, the press brought into action, and the ecclesiastics of the Greek and Armenian churches approached, in the hope of inducing their co-operation. Although, however, in this latter point the Missionaries were unsuccessful, they had the satisfaction of seeing the number of inquirers increasing. Not only in the city proper, but throughout the suburbs and the villages on the Bosphorus, wherever Armenians were found, there was found a disposition to talk on religious subjects. The Missionaries acted with great caution. They had not felt it to be their duty to attack directly the superstitions of the Armenian church, but to place before them the truth as it is in Jesus, and thus, as the people became instructed in the teachings of the Scripture, they of themselves detected one superstition after another. It was as convictions of this kind gained ground, that the ecclesiastical rulers took the alarm, and, in 1837, persecution commenced. The reigning Patriarch Stefan being a man of mild disposition, and unfitted for the work that was to be done, another ecclesiastic, notorious for his bigotry and sternness, was associated with him. Then the storm broke forth. Two of the reformed Armenians, well known for the active part they had taken in the work of scriptural education, were cast into prison, and subsequently banished to a distance of 400 miles east of Constantinople. The Patriarch Stefan was deposed, and the Greek Patriarch came forth with a Bull, excommunicating all who should buy, sell, or read, the Missionaries' works. The extirpation of the infant reformation from the land was evidently resolved upon. To the adoption of the most extreme measures the sanction of the Sultan had been obtained. Nothing could be more threatening than the aspect of affairs. "It was reported that the Patriarch had a list of 500 persons suspected of heresy, among whom were bishops, priests, and bankers, and that several were to be banished immediately." Several who had made themselves obnoxious by holding friendly intercourse with the Missionaries were arrested and cast into prison—when unexpectedly the hand of the persecutor was stayed. "The serpent" had indeed "cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood;" but "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his

mouth." Ibrahim Pasha was carrying all before him in Syria, and a great effort was needed to be made to save the empire from impending ruin. The Patriarchs, in the midst of their persecuting plans, were startled by a demand from the Sultan that they should each furnish him with several thousand men to recruit his broken army. The reformers were for the moment forgotten. The army was raised, and marched to the field. Estimated at 80,000 men, it encountered the Egyptian forces on the plains of Nezib, near Aleppo, June 24, 1839, and was utterly routed. Six days subsequently—before the tidings of this reverse reached him—the Sultan expired, and scarcely had his son, Abdul Mejzid, been girded with the imperial sword, than tidings reached the capital that the Capedan Pasha had treacherously delivered up the whole Turkish fleet to Mohammed Ali.

At such a critical moment the new Sultan was girded with the sword of Osman. Scarcely had he been on the throne four months, when he granted, unsolicited, a constitution to his people, and a partial emancipation to his Christian subjects.

"It was known that some new regulations were in course of preparation at the Sublime Porte, but nothing had been ascertained as to their nature and object until Sunday, November 3rd, when, at a grand meeting held on the plain of Roses, near to the capital, the important document was proclaimed." Tents and kiosques had been erected, and, at eight o'clock in the morning, there assembled the Vizir, the Ulemas, the Pashas, and other grand officers of state; the Ambassadors of England, France, Russia, and other Christian powers, with their dragomans; the Patriarchs of the Greek and Armenian subjects; the chief Rabbi of the Jews, &c. In their presence was read the firmán of the Sultan. It was a document remarkable for its inconsistency, for it stated that the empire had lost its stability, and had become weak and poor by departing from those glorious laws of the Korán, which, so long as they had been rigidly observed, had given it strength and majesty, and then it proceeded to announce and ordain a principle more entirely and formally at variance with those laws than any which Turkish rulers had ever yet enacted, namely, equal political rights to all classes of the subjects of the Ottoman empire, whether Mussulmans, Christians, Jews, or Pagans; the system of levying taxes to be alike to all, as well as the regulations respecting military service. It announced, moreover, that for the future every man was to be judged in open court, after examination of witnesses,

improvements in the courts of justice being at the same time promised.

It may be asked, What induced so decided a change in the hereditary policy of Turkey? The necessities of that empire had rendered an application for aid to the Western Powers imperative, and Reschid Pasha had been sent by the late Sultan, some months before his death, as Ambassador Extraordinary to the courts of Paris and London. A joint protectorate for the defence of Turkey had been decided upon; but the conditions of the promised aid was perseverance in the path of reform which Mahmoud had commenced, and the introduction of liberalizing institutions; and hence the firmán of November 1839.

In so remarkable a document as this there was much to encourage those who were labouring to introduce into the empire the true element of renovation, the knowledge of pure Christianity. The Missionaries redoubled their efforts, and the spirit of inquiry increased, not only among the Armenians at the capital, but at several of the provincial towns of Asiatic Turkey—Nicomedia, Broosa, Trebizond, Erzerum, &c.—while the completion of the whole Old Testament into Armeno-Turkish, and its publication in the spring of 1842, together with the publication, shortly after, of an edition of the New Testament in Modern Armenian, added new vigour to the fire which had been kindled.

In August 1843, an unexpected event occurred at Constantinople, which, overruled for good, opened more widely the door of usefulness—

“In the latter part of August 1843, a small body of police guard was seen conducting, with hurried steps, through the streets of Constantinople, a young man in the European dress. His arms were pinioned behind him, and his face was pale and anxious. Arrived at a place of public concourse, in the midst of the business quarter of the city, they suddenly halted; the prisoner was made to kneel upon the pavement; an athletic Turk came forward, and, with one blow of the yatagan, severed the head from the body. The ‘superscription of his accusation,’ stuck up near the spot—for such is still the custom of the East—specified that he was ‘taken in the dress of an apostate,’ and that his crime was ‘apostacy from the true faith,’ that is, Mohammedanism. A day or two after the execution, the shopkeepers in the neighbourhood of the place where the headless trunk was lying—three days being the customary period of exposure—petitioned the chief of the police to have it removed on account of the stench. His reply was prophetic. ‘His body cannot offend any one by its odour earlier than three days; but of this man’s body

the worst odour is yet to come.’ For many days afterwards the event excited an unwonted interest among all classes of the community, and it was spoken of with trembling and awe, and in emphatic whispers.

“The history and bearings of the case are briefly these. The young man who suffered was an obscure individual of the Armenian nation and religion. In an hour of temptation, while under the influence of alcohol, it was said he abjured the faith of his fathers, and declared himself a Mohammedan. He had not yet submitted to the rite of circumcision, however, before he repented of his rashness, and began to meditate how he could retrace his steps. The penalty of apostacy was death; and of course he could not remain in his native city, and profess again the Christian religion. He fled to the neighbouring kingdom of Greece; and after an absence of about a-year, in his too great impatience to see once more his widowed mother and his friends, he returned, though in the disguise of a European dress. He was soon recognised by a former Turkish acquaintance, apprehended, imprisoned, and sentenced to decapitation. At this juncture the British Ambassador, Sir Stratford Canning, impelled by motives of humanity, for which he has ever been justly distinguished, made an effort to procure his release. The grand Vizir, after several days’ delay, at length promised that the young man should not be beheaded. Whether he was insincere at the time, or found himself unable to persuade the imperial Divan to keep the pledge, is not known. Certain it is, that both he and his colleagues in power were of the anti-reform party, and were endeavouring, as much as possible, to prevent innovations, and bring back the old order of things in Turkey. The young man was put to death. Sir Stratford now remonstrated in the strongest terms against such proceedings on the part of the Turkish Government, and insisted that no similar act of barbarism and fanaticism should ever be permitted again to occur. In this he was said to be warmly seconded both by the French and Prussian ministers. The grand Vizir, as before, was ready to give a pledge verbally, such as was demanded, but soon a second and still more glaring act of treachery was discovered. A Greek, in the interior of Asia Minor, had declared himself a Mohammedan, and afterwards refused to perform the rites of that religion; and at the very time when the Turkish minister was making fair promises on the subject to the ambassadors, he was preparing the death-warrant for the second renegade, who was immediately put to death! Such repeated and provoking faithlessness on the part of

the Turkish Government could no longer be patiently endured. Sir Stratford Canning now demanded, in very peremptory terms, that a written pledge should be given by the Sultan himself (as his ministers could no longer be trusted), that hereafter no person who had embraced the Mussulman religion, and afterwards returned to Christianity, should, on that account, be put to death; and he soon received the most explicit instructions from home not to recede one step from the ground he had assumed. The French minister and Government were equally decided; and, after some hesitancy, even Russia threw the weight of her influence into the same scale.* The Turks yielded, through necessity, after battling the point for several weeks; the pledge required was given, and on March 21, 1864, the following official declaration was issued—"The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate." So plainly was the finger of God manifest in this whole transaction, that His Excellency Sir Stratford Canning afterwards distinctly acknowledged that God alone had done it, and added, that to him it seemed little less than a miracle."

It is a remarkable fact that the European Powers should thus have united in demanding from the Sublime Porte a pledge by which religious liberty was legally secured. The happy effects of this were soon apparent. In the beginning of 1846 the Patriarch, finding that other means of checking the progress of the reformation had failed, resolved on having recourse to coercive measures. The Protestants were anathematized, and the priests went forth to see that the temporal penalties thus inflicted were strictly executed. Families were visited, and if there happened to be any one suspected of heresy, the other members were compelled to eject him. Keepers of khans and owners of houses were constrained to do the same, and a spirit of wild fanaticism prevailed. The brethren were summoned before the local ecclesiastical authorities, and required to sign a paper of recantation, on pain of being dealt with as outlaws; and when they refused, the Patriarch sent in to the Porte the names of thirteen leading men, requesting their banishment. But in this step he had gone too far. The pledge given three years before that there

should be no more persecution for religious opinion in Turkey was pressed by the English Ambassador on the attention of the ministry; the Patriarch was compelled to desist from his persecuting course; and when the spirit of fanaticism, checked at the capital, went forth to trouble the provinces, a viziral letter, dated June 1846, addressed to the Pasha of Erzeroum, and commanding him to take care that, so long as they remained faithful subjects of the Sultan, the civil rights of Protestants were not infringed, remains on record as the first Imperial document ever issued by the Turkish Government for the protection of its Protestant subjects.

Driven forth by excommunication from the old church, nothing remained for the reformed Armenians to do, except to unite together, as a distinct body, for Christian worship. Although, however, suffered to do this, they remained unrecognised by the Government until the year 1847, when Lord Cowley succeeded in persuading the Porte to grant them a formal organization, which should place them on the same footing with all the Christian communities in the empire.

So far, then, as the Christian rayahs were concerned, toleration was conceded, and amongst the Armenians the work has greatly increased. We find, by the Report of the American Board for 1863, that the whole number registered as Protestants in Western, Central, and Eastern Turkey amounted to no less a number than 9500. Amongst these, there are 46 native churches, with 17 pastors and 31 licensed preachers, &c.

Subsequently, however, in 1855, questions arose as to the precise meaning of the phrase, "to prevent henceforward the execution and putting to death of the Christian who is an apostate." Did they mean only the case of one who, having been originally a Christian, apostatized from the Mohammedan creed after professing it? or did they comprize the case of any one who, having been originally a Mussulman, had apostatized from that faith and professed himself a Christian?

This question required a satisfactory solution, and led to a lengthened and important correspondence between the then British Ambassador, Lord Stratford de Redcliffe, and the Minister of the Porte, which we shall review in another paper.

* Dwight's "Christianity revived in the East."

ITINERATION IN ASIA MINOR.

WE published in a recent Number the narrative of a Missionary tour in Asia Minor, by our Missionaries the Rev. Messrs. Weakley

and Wolters. The following journal of the Rev. R. H. Weakley is descriptive of a second attempt of the same kind, during

which our travellers penetrated as far as Laodicea, Hierapolis, &c.

I have much pleasure in informing you that on the 29th of March last I sailed for Smyrna, to make an attempt, in company with Mr. Wolters, jun., to further the interests of our Master's kingdom in the towns and villages of Asia Minor. The experience of the journey of last autumn showed plainly the necessity of providing some means of diminishing the distance between the exclusive inhabitants of the interior and ourselves, who, as Franks, are regarded with feelings of distrust, and, as Christians, with bigoted contempt. The respect for the English name, although it mitigates, does not do away with these feelings: there has been too little intercourse with Englishmen to disturb very materially the traditional habits of centuries. After consultation with our brethren, who cordially approved of the plan, we decided upon making the experiment of colportage. Our plan was to go professedly and openly as vendors of the sacred Scriptures, at the same time making it clearly understood that there was no motive of gain in the work, but that it was simply a work for the glory of God and the blessing of man, the small price demanded being merely a pledge that the holy books should not be misused or destroyed. In this way we hoped to make our work sufficiently plain; without incurring the *à priori* difficulty of being considered as mere enemies of Islam and the eastern churches. And, besides and above this, we felt that, if possible, it was much better to induce men to read for themselves the word of God, which carries its own evidence with it, than to begin at once an inevitable war of words with ignorant persons. There is also reason to think that where this has been done, in ever so small a degree, a foothold for future and more direct Missionary effort has been gained.

After making all necessary preparations, we started from Smyrna, with two boxes of books, mostly Scriptures, in the various languages which are used in the interior. We took also the Mission servant, as a trial, hoping to turn his zeal to some good account. On the road to Cassaba we stopped at a lone coffee-house to rest ourselves and horses, where I had some conversation with the Albanian guard, who received all that was said with great politeness; indeed, he was too civil to dispute with his guests. He could only read his own language; and we had no books in Albanian. We had also a little talk with a poor diseased negro, and were grieved not to be able to relieve his sufferings. After a very wet and long ride, we arrived safely at

Cassaba, eleven hours from Smyrna. The next day (April 9th) we sent out the servant with a bag of books, and went ourselves to visit the Sheikh, whom we had sought for in vain when last here. He was at home, and received us very cordially. Coffee was presented to us by a green-turbaned dervish, whose every motion betokened the most intense awe and superstitious subjection to the Sheikh, and who, when he retired, slid awkwardly backwards to the door, with banded head, folded hands, and face always towards his superior.

Religious discussion commenced at once, in the course of which the need of a sinless and almighty Mediator; the truth, that men acted consciously and deliberately for the most part, and were thus justly responsible, the decrees of God notwithstanding; salvation by Jesus, who was made lower than the angels for the suffering of death; the deity of Christ, and the doctrine of the Trinity; the reasons why Christians cannot receive the Korán as the word of God, or Mohammed as the prophet of God, as well as the contradictions in fundamental facts between the Korán and the Gospel, were fully entered upon. The old man was several times much embarrassed, read passages out of the Mesnevi, and at last said, "Thus I have been taught, and I know no more." But he received, at our earnest request, a copy of the Miftah, and promised to read it, and was very loth to let us go after more than two hours of lively controversy. We parted with many expressions of friendship, and a warm invitation to visit him again. After the midday meal we went to the little bookshop to talk with Montesanto, and to see any one who might come in. Brother Wolters had a long conversation with a Greek, by which I was forcibly reminded of the proverb concerning the price of wisdom put into the hand of a fool. The man had no heart to it. Cotton was more to him than the pearl of great price. Our servant, some time after, came in with the good news that he had sold eighteen books, and had given five copies of the Sermon on the Mount to Turks, who had received them with great pleasure. One Turk, to whom he gave a copy, ordered a large Bible, which will be supplied from the book-shop. We thankfully and unitedly closed the day with prayer in Greek. Next day being Sunday, Brother Wolters held service morning and evening in Greek; and on Monday (April 11th) we rode on to Salykly, which we reached about four p.m., and immediately sent out the servant with books, and to announce our business. There was soon a little stir in the khan, and several copies of the sacred Scriptures were

bought in a very few minutes. One Turk carried off a copy to the gate, and read aloud some of the words of Jesus to the idlers there, who clustered around to listen. An Albanian, a servant in the khan, came afterwards to beg for a copy of the New Testament in the native type; and a tall, stupid-looking Turk carried off a Sermon on the Mount as a great treasure. In the morning a Turk came for medical advice. We gave the best we could, and sympathized with him in his sufferings and poverty. During a short absence from his shop it had been plundered of every thing, and thus he was reduced, in a few hours, from comfort to indigence, apparently without hope of redress. (There seems to be chronic disorder in the provinces through the inefficiency and corruption of the administration. Gangs of armed robbers are heard of continually; and only two or three days before our arrival at Salykly a man was beheaded in our khan.) We could do no more at Salykly, which is a very small and feverish village; so, on Tuesday (April 12th), we pushed on to Philadelphia—now called Allah Shehr—which we reached about seven P.M. No sooner were we settled in the khan, when, the object of our visit becoming known, the room was besieged by Armenians, Greeks, and a few Turks, wishing to see what we had got. The Christians bought the sacred Scriptures eagerly; indeed we could not supply all they wanted: they bought, also, one or two copies in Turkish for their Mohammedan friends. The chief demand was for Bibles in Turkish with Greek letters. The Turks, however, only took two or three tracts. In the midst of the bustle a tall, well-dressed Turk, with a large turban, came in, took up a book, and sat down to examine its contents. "This will do for Giaours," he said; "but our Ulema will not think it sufficient." I offered him a Greek Testament, remarking that it was printed in Stamboul, by permission of the Government. He took it, and said, "We have both the Old and the New Testaments in the Korán." I replied that it was not so, and that, if he would take and study the holy books he would learn what the truth was. I knew something of the Korán, as well as the Old and New Testaments, and could assure him that the latter were not what he thought they were. "Indeed!" said he; "but what do you say about it? Your great-grandfather's great-grandfathers corrupted the books." I was combatting this assertion, when he opened on the first chapter of Mark, "Jesus Christ, the Son of God." "There, that is enough," he cried, pointing to the verse; and, after a few more words, he said, "I warn you not to press

these books on the Mussulmans, or you will suffer for it." I replied that the Mussulmans were under no constraint to purchase the books if they did not wish to do so. He then went to the door, and sent away two or three Turks who were coming in, saying that our books were corrupted. We were afraid that this man would spoil our work, or perhaps make disturbances: however, he seems to have contented himself with coming to look into our room for his co-religionists once more on the morrow, happily when none were there. Upon inquiry, we learnt afterwards that he was an Imam of some reputation in the place, but, as far as his conduct towards Christians is concerned, quite an exception in Philadelphia, where the Christians, although a minority, enjoy a great deal of influence, and are on very friendly terms with the Turks, a circumstance which we had opportunities of observing with some pleasant surprise. On the second day of our stay here we were visited by a young Arab doctor, who was brought by some Greeks, and who invited us to his shop in the bazaar, where we sat down for some time. Here, while brother Wolters was conversing with the Greeks, I talked with the Arab and a Turk who sat outside, about the pride of man's heart, and the need of receiving the teaching of God's word as little children, quoting two or three passages of Scripture in support of my remarks, which the man outside assented to with so much heartiness that I began to doubt whether he were a Turk or no. Our conversation was frequently interrupted by the coming in of patients and customers, whom the young doctor addressed with such an affectation of learned gravity that it was difficult not to laugh. His father came in shortly after, a most venerable-looking man, who, after inquiring who we were, and what was our business, asked some questions about the ascension and second coming of Christ. When we told him that our Lord was in heaven, he pointed to the Greeks who were sitting by, and said, "These people think that Jesus is still in his grave: they go and worship at it as if he were there." He then saluted us, and went off to mosque; so we invited our new friends to visit us in the evening, and returned to the khan. A softah then visited us, and read a few verses in the New Testament, but he seemed incapable of intelligent conversation, and said he had no wish to take the book. He took a wondering interest, however, in the make of our shoes. (It would not be unjust to say that this man is a fair specimen of the majority of his class, the softahs. The little mental power they have

is stunted and stagnated by the training they pass through, while, at the same time, the faculty of wonder has plenty to keep it awake. One is not astonished that fanaticism is nourished in Islam when nearly all the religious officers and teachers of the people are taken from this class.) In the evening the young doctor and his friend came to see our books. Another Turk from the khan, a soldier, also came in, and, sitting in the middle of the floor, read the New Testament aloud, while the others, and a couple of Greeks, listened. He had opened at Matt. xv. and read on to verse 20, when he stopped as if struck with the truth that defilement was from within, while the others exclaimed, "How good! how beautiful!" It was interesting to remark the unwilling testimony of their consciences against their own religion, the defilements and purifications of which are all external. The reader then inquired, "Do Mohammedans purchase this book at all?" and when assured that many had been sold to them in Stamboul and elsewhere, he took a copy and some other small books with him, saying that he would come again. After he had gone, the others told us that they had the New Testament, and read it, and gave us to understand that they were obliged to keep up an appearance of conformity to the Sheriât (religious law), because of their neighbours. In the course of the evening we saw the soldier sitting in his room, with three or four large-turbaned Turks round him, reading the Gospel to them for a long time. Later, he came and sat with us, and purchased eight copies of the Gospels, and some other books; for his friends in Kulah, a town to the north, in the "burnt country" (*κατακαυμένη χώρα*), which we had intended to visit, but were deterred by the unwillingness of the suri-gee to encounter the present danger and difficulty of the road. In the morning he was again reading his newly-acquired treasure in a coffee-shop in the open street to several listeners, who had gathered to hear him. From Philadelphia we went to Ainégtül, the dazzling white of the snowy mountain-top, conspicuous in the bright rays of the sun, and in strong contrast with the darkly-wooded lower range, furnishing us, as we rode along, with some profitable reflections on Isaiah i. 18, which seemed to derive a new and deeper interest from the association. Ainégtül is a village of about 300 houses, built of sun-dried bricks, with flat mud roofs, and is wholly Mohammedan. Here we sat on a bench in front of the khan, a sort of lounging-place for the villagers, and tried to talk with them, but they were very ignorant and very

stupid. We could not rouse them to think or talk of any thing higher than their poverty. They say that each year they are poorer; their village is too far from the ports to share in the prosperity of the towns we have passed through. The people are chiefly occupied in the cultivation of opium, and the manufacture of earthen jars. We did not think it desirable to offer our books publicly for sale here. In the evening the chief of the guards came to visit us, with two rough attendants. He talked incessantly, but in a dialect and with a pronunciation which we could not understand: however, he promised us guards on the morrow for the pass, which is famous as a resort of robbers, and took his leave, hoping to renew our acquaintance at some future time. The next day (April 15) we passed through the gorge, a wild cleft in the mountain, about an hour and a half long, with a small river running through it. Thanks to our heavenly Father, we saw nothing to excite apprehension, and, at four hours' distance from our starting-place, rested a while at the miserable mud village of Derbend. We then pushed on, with a mounted guard, over the wooded mountain (Mesogis), until we came in full view of the lofty snow-capped range of Cadmus, and the broad valley below, in which lie the ruins of Laodicea and Colosse, and on the north side of which we could clearly distinguish the snow-like deposits of the abundant warm springs of Hierapolis. After riding several hours, we crossed the Meander and put up at a wretched watery place called Serai Keny. Next morning (April 16) the rain poured in torrents, and we were put to the disagreeable alternative of either braving the weather as far as Denizlee, or spending two days and nights in a most uncomfortable lodging, in a place where we could scarce move out, except on horseback, for water and mire. Believing that our health would be less affected by the journey, we started, and, after a laborious ride through mud and water for four hours, we arrived at Denizlee, thankful to have a sound roof over our heads, and a tolerable place to lie down in. While we were getting ready at Serai Keny our servant sold three copies of the sacred Scriptures to Christians; Turks refused to buy. In Denizlee we stayed three days. The day after our arrival was the Lord's-day, which we were thankful to enjoy as a day of entire rest, especially as our servant and myself were suffering from very severe cold, the effect of a sudden change in the temperature in consequence of the rain. We had prayers with our men in Turkish, and by ourselves in English, but did not venture out of the khan. On Monday,

to our surprise, we found the little town quite empty: all had gone out to gather the young locusts, which swarm everywhere; so we rode over to Laodicea and Hierapolis, respectively one hour and two and a half hours distant. Both places are desolate, without inhabitants; the former a ruin of ruins, exceedingly extensive, and bearing traces of great grandeur. We saw aqueducts, a theatre with most of the seats still remaining, a stadium, the remains of one or two large buildings, and many tombs, as we passed through without dismounting. At Hierapolis the ruins are very fine. The remains of a large church, with its Christian inscriptions, lie not far from the theatre, with its bas-reliefs of gladiators, wild beasts, chariots, and horse-races, &c., while all around are masses of masonry and half-destroyed buildings. The natural phenomenon is very interesting, tepid water flowing everywhere, coming up from deep chasms in the centre of the plateau, and covering, wherever it flows, with a white, porous, alkaline deposit. I plunged into a large natural basin paved with fragments of sculpture in different-coloured marble, which have fallen in from time to time, and found much relief from my cold. The only people we saw were a few Turks gathering locusts, that is, sweeping them, with a great deal of bustle, into sheets and carpets, and then stowing them in bags, to be carried off to the Governor's house, where they are weighed. Each man has a certain number of okes to bring. This is by order of the Imperial Government, and has given a great deal of offence to the Turks, who consider it in opposition to the decree of God. At Cassaba we heard say that an old grey-bearded man (meaning Mohammed) followed the gatherers, and re-sowed the locusts like wheat. In Denizlee, a man pretended, by reading the Korán over the fields, to prevent the locusts from doing harm, in fact, to kill them. This was reported to the Caimakam (Vice-Governor), and a few handfuls of dead locusts were laid before him as evidence, but he remarked that the locusts they brought were some of those which were buried last year, and insisted on the order for gathering being carried out. We called, by invitation, at the house of a rich farmer close to Laodicea on our way back, and were received very politely. He told us, in the course of conversation, that the Turks of Denizlee are constantly carrying off the best and finest stones from the ruins to build into their walls and houses, and that a few years hence little would be left worth seeing in Laodicea. I tried to bring about religious conversation by referring to the history of

the cities, and their connexion with the Apostles of our Lord and the New Testament, but he turned from the subject at once. However, he was friendly, and that is a great matter, as it affords the hope of having intercourse with him hereafter. On our return we found that our servant had sold a few copies of the sacred Scriptures to Christians, but no Turkish. He had, however, given away a few copies of the Sermon on the Mount to Turks, and had found two Protestant Armenians who live in this darkness without any public religious privileges. One came this evening, with whom we had conversation and prayers. He told us that both had more than once contemplated quitting Denizlee for some place where they might enjoy intercourse with Christian brethren; but their property and trade being there, they had always found insuperable difficulties in the way. He said, moreover, that although they were despised in a measure, yet if some Missionary agent were to visit the place occasionally, great good might be done among the Christians. With the Turks there was exceedingly little intercourse: they are very exclusive. The next day, Tuesday (19th), the two Protestant brethren came in, with whom we had a long conversation. They knew very little of what was going on in their community, or of the work among the Turks, and were much interested in what was told them. The elder brother, who is an educated man, was anxious to have our controversial books, which we were happy to give him, with the express hope that they would use them for the benefit of their neighbours. So we prayed with them, and they went off. A little while after, a Persian came in, who said that he had read the Mizan in his own language, and had conversed with the author of it. He then entered into some philosophical questions, whither we did not attempt to follow him. To bring the conversation to something tangible, I asked him bluntly whether he was prepared to accept the conclusion of Dr. Pfander's book. To this he made only a round about reply, remarking in the course of it that he was sure the Turks were not capable of answering the book. We then spoke of Christ as being the way, the truth, and the life, and pressed him. He said at last that he received the New Testament as the word of God, and believed heartily in the deity of Christ. I then said, "If that is the case, why do you not publicly profess yourself a Christian?" He replied that he would have to sell all his clothes and beg if he did so. We then had some more talk about the need of personal religion, and the all importance of reconcilia-

tion with God, after which he left us, but without leaving any very clear impression of his sincerity on our minds. The Turks seem very pleased with the Sermon on the Mount. Our servant has distributed several copies more. After a night of earthquake, reminding us painfully of our proximity to Laodicea, we left Denizlee very early (Wednesday 20), feeling that we could do no more for the present, as the town is deserted daily. After riding some time we alighted at a wayside coffee-shop for a rest, and had some talk with the people, who were very civil and very stupid: they evidently did not understand my remarks on religion and Christian truth. We then mounted, and rode on several hours down the valley of the Meander, which is narrower here than elsewhere, and passed by several hot springs, barely above the level of the river, and forming quite a marsh, which emits an offensive sulphurous smell. One of the pools was boiling furiously, and sending up clouds of steam. Below these, we crossed the river, and, climbing some distance up the side of the Mesogis, rested for the night at a mud-built hamlet, called Ortakjikeny, perched like a nest in a hollow. Here we were asked into a hut, which was but one apartment, being a lodging both for man and beast. We soon found that we were guests of the Agha of the village, who sent us a tray of two or three dishes, and some hot cakes. In the evening the Agha's brother came in, ordered a tray to be brought, and then invited us to sit at meat with him, which we did awkwardly enough on the ground, using wooden spoons and fingers. After the meal, cushions were laid down, and a number of people came in, the Agha, the Hoju of the village, and one or two other notables being among them. We were much puzzled by their dialect and pronunciation, and it was with great difficulty that I managed to talk with them a little. After a while, however, our servant brought out one or two copies of the Sermon on the Mount for them to see, and those who could read were exceedingly delighted to accept one each, which they all began to read aloud, and all together, the Agha spelling out with great difficulty, and the Hoju, the oracle of the village, making innumerable and unintelligible blunders. However, what they understood they approved of highly, and I had afterwards the pleasure of giving a New Testament to a grave, grey-bearded Turk, who could read very well, and to whom I took the opportunity of explaining the sources from which our printed text was derived. The next morning we sent a copy, with gilt

edges, to the Agha, as some recognition of the hospitality we had received at his hands. While I was conversing with the Turks, brother Wolters had some controversy with two or three Greeks who live in the village: they wished to purchase the sacred Scriptures, but feared the excommunication which the Bishop of Heliopolis had fulminated against all who should buy the sacred Scriptures in the vulgar tongue. These Greeks seemed to take a very independent stand with regard to the Turks. Next morning we started from Ortakjikeny a little before six, and arrived at Nazlee about three P.M., just in time to escape a heavy storm of rain. The place was all in a bustle with people clearing out from the market which had just concluded. On the morrow (Friday, 22nd) a Greek Catholic came in to show us some coins which were found in the neighbourhood. Brother Wolters had some conversation with him about reading the Holy Scriptures. The man said that it was his habit to do so, and ran off to fetch his Bible to show to us. It was an old Diodati, well thumbed, and much valued by its owner (who knew Italian), "for," said he, "since I have known this book I cannot give much heed to the teaching of the priests." We then walked about the place, and called on a Scotch gentleman who resides in Nazlee, and who received us very kindly. From him we learned that he had often offered the sacred Scriptures to Turks, but without success. We found, also, that the Christians were not at all disposed to buy the New Testaments. A few Turks accepted, with thanks, the Sermon on the Mount. In the evening a Greek priest, the Greek doctor, and another person, came, and, before seeing us, were beginning to demand rudely that our servants should tell them what books we were selling, and to examine his bag; but when they saw us they came in, and conversed friendly for an hour on religious subjects. Next day (Saturday, 23rd) we started early for Aidin, and, after eight hours' journey through a cultivated country, abounding with fig-trees, arrived safely, through our Father's care over us. Shortly after our arrival the Protestant preacher called, and told us that we had come at a critical time. The Turks, by intrigue, and out of enmity to the Christians, had obtained a firmán, authorizing the appointment of Sunday as the market-day, which, for some time past, had been held, at the request of the Christians and some Turks, on Tuesday. The Tuesday market was still retained, but men were sent out on the roads on that day to prevent, by threats and other means, the villagers from coming into the town, so that no market

could be held. The Christians feel the injustice very much, but dare not make complaint to the local Governor, as they know the offenders, and have every thing to fear from them. However, all the Christians—Greeks, Armenians, and Catholics—are united on the subject, and are determined to do no business on the Sunday. Two or three persons who then came in suggested that perhaps the Greek Bishop (of Heliopolis) would like to see us, so we determined to go. The Bishop received us in a very friendly manner, and entered freely into conversation. Brother Wolters discussed with him the question as to whether it was scriptural and right to prohibit the circulation of the holy Scriptures in the vulgar tongue. He defended his own anathema very warmly, but would give little heed to what was said on the other side. In support of his opinion he contended that the Romaic translation was not correct; that the vulgar dialect was inadequate to express the sense of the original Greek; that, according to St. Peter, the ignorant and unlearned would wrest the sacred Scriptures to their own destruction; that the *ἐπιμενεύτης* was a divinely-appointed office in the church, and by making every man a judge of the sacred Scriptures the office of the preacher or interpreter would be destroyed, &c. He then told us about the market-day affair, and said that his people were beginning to understand what the Lord's-day was. We then took our leave as it was late, the Bishop showing us all respect, accompanying us to the door, and begging our forgiveness of any thing offensive which, in the heat of discussion, he might have said. The morrow was the Lord's-day. Two Greeks came, and spent most of the morning with us. At one o'clock we went to the Protestant service, which was held in Turkish by a native agent of the American Mission. There were only four or five persons present, as most of the Protestants had been scattered away from Aidin. With the exception of the preacher and his wife, all were Greeks. After the Turkish service brother Wolters was asked to address them in their own language. We were entreated not to offer books or to seek intercourse with the Turks just now as it would only irritate them exceedingly. Of course this was very disappointing, but we felt that, under the circumstances, it was only right to listen to the advice of our friends. After leaving the house we walked up the hill toward the site of ancient Tralles, and enjoyed the view of the place below exceedingly. Aidin well deserves the name it bears (Guzel), so beautiful, so fertile, so garden-like is it. We

gave copies of our controversial books to an educated Greek, who was well pleased at the prospect of being able to do something for his Mussulman friends. We also gave a number of Greek tracts and pamphlets to our friends. Having no hope of doing any thing in Aidin, on Monday morning (25th) we rode down the Meander plain towards the sea to Sokia. On the road we rested at a little coffee-shop, where we learnt that, two or three days before, a party of robbers had plundered some travellers in the neighbourhood, and that some guards were now hunting them up. At mid-day we alighted for refreshment at a small hamlet, where we conversed with a farmer for a few moments, but had no opportunity of speaking about the Gospel. There are a number of little hamlets in the plain, in which most of the dwellings are made of wickerwork, left open in the summer, but plastered with mud in the winter, when, we were assured, they are very warm. The Meander winds about in a most extraordinary manner: it was several miles away to our left when we started, but after riding some time we lost the road, and suddenly found the river flowing backwards on our right hand.

Most of the Turks here are from the Morea, who were obliged to leave at the time of the Greek revolution, and are very bigoted. One came to our room, and wanted a song-book: it was in vain that he was exhorted to buy the New Testament. On Wednesday we went on our way, refreshed by the kind hospitality of our host, to Scala Nuova (Koosh Adasi), a seaport, nearly opposite the isle of Samos, of which, with Trogyllium, we had a beautiful view from the hill we had to cross. The town is partly surrounded by an old fortification, and a small island in the bay is also fortified. Here we both became very unwell, and perhaps the intense closeness of the place made us worse than we otherwise should have been; so as Smyrna was only a long day's journey off by road and rail, we determined, after an endeavour to sell a few copies of the sacred Scriptures, to hasten on. Two Turks promised to visit us for quiet conversation in the khan, but did not. However, one of them purchased a New Testament, and others gladly accepted the remaining copies of the Sermon on the Mount. Next day we started early for Agia Silook, and had a safe passage over a mountain road, famous for robbers, two Greeks availing themselves of our convoy. We then passed through the desolate ruins of Ephesus to the railway station, and came by train down to Bonjab, where we arrived about half-past six P.M., thankful for many mercies, and hopeful that the little which has been done may not only

be blessed in itself, but become, under the hand of our great Chief Shepherd, a step towards something more extensive hereafter.

To Mussulmans we have sold twenty-five copies, to Christians thirty-two copies, or Scriptures. To Mussulmans we have given away 100 copies of the 5th, 6th, and 7th chapters of St. Matthew's Gospel in the form of a large tract. These are exclusive of the religious books sold and given away.

I left Smyrna by the "Le Caire" French steamer, May 3rd, and arrived, finding my

wife and family safe and well, through great mercy, on the 5th. On the voyage I had some conversation with a Turk, who came on board at Mitylene, and left the vessel at Gallipoli. I gave him the Testament I had used on the journey. He was greatly delighted with his present, and went off to a quiet corner to read it with a green-turbaned softa, his friend. Before he left he came to bid me farewell, and expressed the hope that, although there was little probability of our meeting again, God might yet grant that we should one day resume our conversation.

THE TAMILS.

Amongst the nations which are grouped together within the hither peninsula of India, the Tamil nation stands first in the measure of recognition which it has yielded to the Gospel of Christ. Of this people, now full 60,000 are professing Christians. We shall not pause to inquire how this is to be accounted for: it is with the fact itself that, on the present occasion, we have to do. "The Missions among the Shanars," observes Dr. Mullens, "form one of the most prosperous Missions of India. Their converts are more numerous than those among the Karens, though they have passed over to the Gospel at a slower rate."

In some of the races of India converts to Christianity are very few, but there are few of the races in which there are not some; and if only these first Christians be genuine we look for an increase. A portion of the race has been leavened, and the leaven placed in the mass, and, with God's blessing, it will do its work; for the history of Christianity is replete with exemplifications of the truth, that the grandest results have often originated in the feeblest and, according to the judgment of man, most contemptible beginnings.

But let us now look most carefully on this Tamil people, and consider if there be anything in their character, language, circumstances which might help us to understand why it is that this leading position has been assigned to them, and whether we cannot discover therein new evidences of the wisdom of the divine arrangements; for surely none can permit themselves to imagine that the Missionary movements, which are in progress over the world, are of a hap-hazard character. They have been entered upon in obedience to the Lord's command, and therefore must be regarded as under the special direction of his providence.

The Tamil is one of the Dravidian languages, the word Dravidian being the general appellation given to this family of tongues

by the Sanskrit geographers. "Properly speaking," observes Dr. Caldwell, "the term 'Dravida' denotes the Tamil country alone, including Malayalam, and Tamil Brahmins are usually styled 'Dravida Brahmins.' Dravida means the country of the Dravidas, and a Dravida is defined, in the Sanskrit lexicons, to be 'a man of an outcast tribe, descended from a degraded Kshatriya.' This name was doubtless applied by the Brahminical inhabitants of Northern India to the aborigines of the extreme south prior to the introduction among them of Brahminical civilization, and is an evidence of the low estimate in which they were originally held."

Of this family Caldwell enumerates nine idioms—the Tamil, the Telugu, the Canarese, the Malayalam, the Tulu or Tuluva, the Toda, the Kota, Gond, and Khond or Ku; the proportionate numbers of the races by whom they are spoken being as follows—

- 1. Tamil..... 10,000,000
- 2. Telugu..... 14,000,000
- 3. Canarese..... 5,000,000
- 4. Malayalam..... 2,500,000
- 5. Tulu..... 150,000
- 6. Toda)
- 7. Kota)
- 8. Gond) 500,000
- 9. Ku)

32,150,000

These languages are not derived from the Sanskrit. It is true that they contain a certain proportion of Sanskrit words, but there are "prominent and essential differences" between these languages and the Sanskrit which are irreconcilable with the idea of a common origin." These are described by Dr. Caldwell in his "Dravidian Comparative Grammar," a book well worthy of being consulted by those who feel an interest on these subjects, and they are clearly such as not only to separate them from the Indo-European languages, but to indicate the Scythian

as the family to which they belong. "They are neither derived from the Sanskrit, nor are capable of being affiliated with it; and it cannot have escaped the notice of the student of comparative philology, that in every one of those particulars in which the grammatical structure of the Dravidian languages differs from the Sanskrit, it agrees with the structure of the Scythian languages, or the languages of Central and Northern Asia." They may be regarded as most nearly allied to the Finnish or Ugrian family, with special affinities, as it appears, to the Ostiak.

Of their Scythian relationship evidence has been afforded by "the translation of the Behistun tablets. The inscriptions discovered at Behistun record the political autobiography of Darius Hystaspes in the old Persian, in the Babylonian, and also in the language of the Scythians of the Medo-Persian empire; and the translation of the Scythian portion of those inscriptions has thrown new light on the propriety of giving the Dravidian languages a place in the Scythian group. Between the Dravidian dialects and the language of the tablets, various features of resemblance, of a very marked character, are pointed out by Dr. Caldwell, while at the same time "the language of the tablets has been shown to belong generally to the Scythian group, with a more special relationship to the Ugro-Finnish." "How remarkable it is," observes Dr. Caldwell, "that the closest and most distinct affinities to the speech of the Dravidians of inter-tropical India should be those that are discovered in the languages of the Finns and Lapps of Northern Europe, and of the Ostiaks and other Ugrians of Siberia! and, consequently, that the Pre-Aryan inhabitants of the Dekhan should be proved by their language alone, in the silence of history, in the absence of all ordinary probabilities, to be allied to the tribes that appear to have overspread Europe before the arrival of the Goths and the Pelasgi, and even before the arrival of the Celts! What a confirmation of the statement that 'God hath made of *one* blood all nations of men, to dwell upon the face of the whole earth!'"

Of the Dravidian idioms "the Tamil is the oldest and most highly cultivated, containing the largest proportion of the family property of forms and roots." It is also that into which the least amount of Sanskrit has been introduced. "It would be difficult for the Telugu to dispense with its Sanskrit; more so for the Canarese; and most of all for the Malayalam; these languages having borrowed from the Sanskrit so largely, and being so habituated to look up to it for help,

that it would be scarcely possible for them now to assert their independence. The Tamil, however, the most highly cultivated *ab intra* of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid."

In the other Dravidian languages "the literature has been cultivated chiefly by Brahmins." In Tamil, on the contrary, few Brahmins have written any thing worthy of preservation. The language has been cultivated and developed with immense zeal and success by native Tamilian Sudras, and the highest rank in Tamil literature which has been reached by a Brahmin being that of a commentator. The commentary of Parimelaraagar on the Kural of Tiruvalluvar (a Pariar! but the acknowledged and deified prince of Tamil authors) is the most classical production which has been written in Tamil by a Brahmin."

Prior to the arrival of the Brahmins "the Dravidians were destitute of letters, and unacquainted with the higher arts of life, although they do not appear to have been so barbarous and degraded a people as the Puranic legends represent." This Dr. Caldwell deduces from an analysis of the language; for if the whole of the Sanskrit derivatives be eliminated from the Tamil language, "the primitive Dravidian words which remain will furnish us with a faithful picture of the simple yet not savage life of Un-Aryanized Dravidians."

"They had 'kings,' who dwelt in 'fortified houses,' and ruled over small 'districts of country;' they were without 'books,' and probably ignorant of written alphabetical characters, but they had 'minstrels,' who recited 'songs' at 'festivals;' they were without hereditary 'priests' and 'idols,' and appear to have had no idea of 'heaven' or 'hell,' of the 'soul' or 'sin,' but they acknowledged the existence of God, whom they styled *kó*, or 'king'—a realistic title which is unknown to orthodox Hinduism. They erected to his honour a 'temple,' which they called *Kó-il*, 'God's-house;' but I cannot find any trace of the 'worship' which they offered to him. The chief, if not the only actual worship which they appear to have practised was that of 'devils,' which they worshipped systematically by 'giving to the devil,' i.e. offering bloody sacrifices, and by the performance of frantic 'devil dances.' They were acquainted with all the ordinary metals, with the exception of 'tin' and 'zinc;' with the planets which were ordinarily known to the ancients, with the exception of 'Mercury' and 'Saturn.' They

had numerals up to a 'hundred,' some of them to a 'thousand;' but were ignorant of the higher denominations, a 'lakh' and a 'crore.' They had 'medicines,' but no 'medical science,' and no 'doctors;' 'hamlets' and 'towns,' but no 'cities;' 'canoes,' 'boats,' and even 'ships' (small 'decked' coasting vessels), but no foreign 'commerce;' no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water; and no word expressive of the geographical idea of 'island' or 'continent.' They were well acquainted with 'agriculture,' and delighted in 'war.' All the ordinary or necessary arts of life, including 'cotton weaving' and 'dyeing,' existed among them, but none of the arts of the higher class. They had no acquaintance with 'painting,' 'sculpture,' or 'architecture;' with 'astronomy,' or even 'astrology;' and were ignorant, not only of every branch of 'philosophy,' but even of 'grammar.' Their uncultivated intellectual condition is especially apparent in words that relate to the operations of the mind. Their only words for the 'mind' were the 'diaphragm' (the $\Phi\rho\eta\nu$ of the early Greeks), and 'the inner parts' or 'interior.' They had a word for 'thought;' but no word distinct from this for 'memory,' 'judgment,' or 'conscience,' and no word for 'will.' To express 'the will' they would have been obliged to describe it as, 'that which in the inner parts says, I am going to do so and so.'**

On the arrival of Brahmin colonists from Upper India they brought with them mental culture and a higher civilization; but, it is to be feared, "more than counterbalanced by the fossilizing caste rules, the unpractical, pantheistical philosophy, and the cumbersome routine of inane ceremonies" which they introduced. The commencement of Tamilian civilization and literature is ascribed to the seventh or, at least, sixth century B.C.

But its progress was slow, reached a certain point of advancement, and then declined and died out. Its zenith was attained during the Jaina period, which extended from "the eighth or ninth century A.D. to the twelfth or thirteenth. The distinctive tenets of this sect of Hindus consisted in the denial of the divine authority of the Vedas, and in reducing the gods of the other sects to a subordinate position; the principal place thus vacated being assigned to certain deified saints of their own. The Jainas of Southern India were "animated by a natural and anti-Brahminical feeling; and it is chiefly to them that

Tamil is indebted for its high culture and comparative independence of the Sanskrit."

The best and oldest Tamil work of any extent now in existence is the "Kural" of Tiruvalluvar, a work consisting of 1330 distichs or poetical aphorisms on almost every subject connected with morals and political economy." Its date is concluded to be not later than the ninth century A.D. "For the last hundred and fifty years the Dravidian mind appears to have sunk into a state of lethargy;" but if, as Dr. Caldwell justly observes, "the national mind and heart was stirred to so great a degree a thousand years ago by the diffusion of Jainism, and, some centuries later, by the dissemination of the Saiva and Vaishnava doctrines, it is reasonable to expect still more important results from the grand and soul-stirring truths of Christianity."

A question arises with reference to the lower castes in the Dravidian countries, whether Shanars, Pariars, Pullars, are to be considered as Dravidians, or is the term to be confined to the higher castes alone? A chapter of Dr. Caldwell's grammar is assigned to the examination of this point. "The low-caste inhabitants of Southern India (whether they be slaves like the Pariars; vagrants like the Korawas, or basket-makers; or freemen and proprietors of land, like the Shanars, or palmyra cultivators) are distinguished from the entire circle of the higher castes by clear, unmistakeable marks of social helotry. The title of 'Sudra,' which has been assumed by the higher castes, or which was conferred upon them by the Brahmins, is withheld from the low-caste tribes: they are not allowed to enter within the precincts of the temples of the *Dii majorum gentium*; and wherever old Hindu usages survive unchecked, as in the native protected states of Travancore and Cochin, the women belonging to those castes are prohibited from wearing their 'cloth' over their shoulders, and obliged to leave the entire bust uncovered, in token of servitude."*

Moreover, "the national name of 'Tamilians,' 'Malayalis,' 'Kannadis,' &c., is withheld from them by the *usus loquendi* of the Dravidian languages, and conferred exclusively upon the higher castes. When a person is called a 'Tamiran,' or 'Tamilian,' it is meant that he is neither a Brahmin, nor a member of any of the superior castes, but a Dravidian Sudra." From these and other reasons many have concluded them to be the remnants of some older, ruder race, which

* Such, until recently, has been the case; but under the enlightened administration of the present Dewan, harsh laws and usages are being amended.

** Caldwell's "Comparative Grammar of the Dravidian Languages."

existed prior to the arrival of the Dravidians, and were by them reduced to perpetual servitude.

Dr. Caldwell, however, regards these arguments as inconclusive, and remarks that there are many slaves in various parts of the world who do not differ from their masters in race, though they do in status.

"The Shanars, the highest section of the lowest division of castes, are generally proprietors of the land which they cultivate, and many of them are almost on a level with the Dravidian Sudras. The more wealthy of the Shanars have slaves in their employment, some of whom, called 'Kalla Shanars,' belong to a subdivision of the Shanar caste. These servile Shanars appear to have been slaves from a very early period; and yet they are admitted, even by their masters, to belong to the same race as themselves. There are also servile subdivisions of some of the higher or unquestionably Dravidian castes. Thus, a portion of the Maravars of the southern provinces, are slaves to the Poligars, or Maravar chieftains; and even of the 'Vellalas,' or Tamilian cultivators, there are not a few families who are slaves to the temples."

The inferiority of position assigned to these lower castes may be accounted for by "the genius of Hindu legislation," to punish poverty by civil and social disabilities; and high-caste pride might naturally take the shape of an exclusive appropriation even of the national name. . . .

"There is nothing in the physiology of the Pariars, in their features, or in the colour of their skin, which warrants us to suppose that they belong to a different race from their high-caste neighbours. The comparative blackness of their complexion has led some persons to suppose them to be descended from an imaginary race of Negro aborigines; but this hypothesis is unnecessary, as well as gratuitous. The swarthiness of the complexion, not only of the Pariars, but also of the Puliars of the Malayala country—a still blacker caste—is adequately accounted for by their continual employment for many ages in the open air, exposed to the full force of the vertical sun. If the Fellahs, or labourers, and Bedouins, or wandering shepherds of Egypt, are admitted to be Arabs of pure blood, notwithstanding the deep brown of their complexion, it is unnecessary to suppose the Pariars, who labour in a hotter sun than that of Egypt, to be of a different race from the rest of the Dravidians, in order to account for their complexions being a shade darker.

"Such of the Pariars as have had the good fortune to be placed in more favourable cir-

cumstances, are found to be as fair as the high-castes. When Pariars are risen to a position of competence and comfort, and Sudras have become impoverished, and been obliged to work hard in the sun all day, their mutual difference of complexion is reversed, as well as their social position; and in the second, or at least in the third generation the Sudra becomes dark, the Pariar fair. . . .

"It is also worthy of notice, that though the Pariars and the other servile classes in the plains live in hamlets by themselves, removed to a considerable distance from the villages in which their high-caste masters reside, there is no trace amongst them of any difference in idiom, of peculiar words, or of peculiar forms of speech. The only difference which is apparent consists in their mispronunciation of Sanskrit derivatives, arising from their general want of education; and, in many instances, even this difference is not found to exist."*

Thus from "the essential unity of all Dravidian dialects," Dr. Caldwell argues "the unity of race, inclusive of the lower castes."

If these people of Southern India be a distinct race from the "Brahmins by whom the Aryan civilization was grafted on the ruder Dravidian stock," it is reasonable to suppose that a corresponding distinctiveness would be found between their religious notions and superstitions and those of the Brahmins; and this, although rendered difficult by the assiduity with which the Brahmins laboured to extirpate the old Dravidian system, and establish in its stead their own, can be clearly traced. The whole system was that of demonolatry, identical with "Shamaism, the superstition which prevails amongst the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China, which is still mixed up with the Buddhism of the Mongols, and which was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated amongst them." The distinctive features of Shamaism are these: no regular priesthood; the existence of a supreme God acknowledged; Metempsychosis, the characteristic doctrine of the Indo-European family not traceable as an article of belief; the objects of Shamanite worship, "not gods or heroes, but demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances."

"The demonolatry practised in India by the more primitive Dravidian tribes" embraces all these features, although intermingled

* Caldwell.

with ideas and practices which derived themselves from Brahminical influences.

We now come back to a point which, as connected with the growth of Christianity among the Tamils, and the influence which, through their evangelization, it may eventually exercise, is of great interest—the extent to which the Tamil race and people have spread themselves. Caldwell says—

“The Tamil language is spoken throughout the vast plain of the Carnatic, or country below the Ghauts, from Pulicat to Cape Comorin, and from the Ghauts, or central mountain range of Southern India to the Bay of Bengal. It is also spoken in the southern part of the Travancore country on the western side of the Ghauts, from Cape Comorin to the neighbourhood of Trevandrum; and in the northern and north-western parts of Ceylon, where Tamilians commenced to form settlements prior even to the Christian era, and from whence they have gradually thrust out the Singhalese. All throughout Ceylon the coolies in the coffee-plantation are Tamilians; the majority of the money-making classes, even in Colombo, are Tamilians; and ere long the Tamilians will have excluded the Singhalese from almost every office of profit and trust in their own island. The majority of the domestic servants of Europeans, and of the camp-followers in every part of the Presidency of Madras, being Tamil people, Tamil is the prevailing language in all military cantonments in Southern India, whatever be the vernacular language of the district. Hence, at Cannanore, in the Malaya country, at Bangalore in the Canarese

country, at Bellary in the Telugu country, and at Secunderabad, where Hindustanee may be considered as the vernacular, the language which most frequently meets the ear in the bazaars is the Tamil.

“The majority of the Klings (‘Kalingas’), or Hindus, who are found in Pegu, Penang, Singapore, and other places in the further east, are Tamilians; the coolies, who have emigrated in such numbers to the Mauritius and to the West-Indian colonies, are mostly Tamilians; in short, wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, there swarm the Tamilians, the Greeks or Scotch of the east, the least scrupulous and superstitious, and the most enterprising and persevering race of Hindus.”

Some races are peculiarly concentrative in their habits, and unwilling to leave their old homes; others, on the contrary, are diffusive and enterprising; and amongst these the Tamilians must be classified. They are the more valuable if won over to Christianity, and better fitted to become its agents and propagators. Christianity is now availing itself of the numbers of Tamils who, as coolies, are to be found in Ceylon and the Mauritius, the more rapidly to lay hold of the parent stock, and work its way to national influence and ascendancy. Thus, as well in the heart and home of the race, as in these outskirts, it is zealously and actively engaged. When that position of ascendancy has been won, the diffusive tendencies of the race will be used for the further progress of the Gospel.

THE TAMILS IN CEYLON.

THE northern, north-western, and eastern provinces of Ceylon are occupied by Tamils, to the amount of more than half a million, and in these parts Missionaries from the American Board of Missions, the Church Missionary Society, and the Wesleyan Missionary Society, have been labouring since the years 1814, 1816, and 1818. The progress of the work in these parts has been slow, the characteristic indeed of all Missionary work in Ceylon. The modes of proceeding adopted by the Romish Missionaries in the time of Portuguese ascendancy, and by the Dutch Government subsequently, familiarized the natives with insincerity in the profession of Christianity, so that on the accession of the British to power there were large districts in which to discover an unbaptized Singhalese would have been a difficulty, and in which, nevertheless, the religion of Buddhu was in the most prosperous condition. It has been the labour of many

years so far to rebuke this wide-spread hypocrisy as to find a place for the commencement of a genuine work, which, however small at first, yet, because of its soundness and reality, might eventually become the basis of an influential and communicative church. Yet this has been done; and there are now, throughout the island, amongst both races, some 16,000 Christians, of whom nearly 4000 are communicants, and whose contributions of upwards of 37,000 rupees to religious purposes prove that they value the privileges which have been afforded them.

In the Jaffna district there has been of late much to interest. In September of last year our first Tamil in Ceylon was admitted to holy orders, and there is an increasing earnestness among the people which is full of hope. The work, although circumscribed as to numbers, if once aroused to communicative action, is fitted for much usefulness. The converts are educated men and women.

The individuals who, during the many years of our educational proceedings, have shared in their advantages, are widely dispersed over the island in customs, banks, coffee estates, and Government schools; and many show that they are not ungrateful, by sending subscriptions towards the support of the Missions where they had been educated. But there is need for much prayer, that in those who are convinced that Christianity is true there may be, by the power of the Spirit of God, such an application to the conscience of these admitted truths, that, brought entirely under their influence, such persons may consecrate themselves to Christian action, and labour to arouse their countrymen, whether Tamils or Singhalese, from their religious indifference. "There is yet a great work to be done," observes the American Missionaries; "but one in about four hundred of the people in the field occupied by our Mission is nominally a Christian, and but one in about one hundred and eighty may be reckoned as professedly a Protestant. The fearful prospects of the multitudes yet without a saving knowledge of Christ present a most powerful motive for more earnest and prayerful effort for their salvation. Though idolatry, and many of the heathenish customs of the people, are modified by the diffusion of intelligence, there is much of superstition, there are many heathenish practices yet remaining. As one form of error loses its hold, another creeps in; and without earnest, persevering, and increasing effort to keep before the minds of the people the truth of God's word, we may expect that deism and infidelity will gradually take the place of the grosser forms of idolatry. The final triumph of the Gospel of Christ is made sure by the promises of God. It is for us, to whom the work of making known that Gospel has been committed, to see that there is not, on our part, a lack of faith and persevering effort."

But we must conduct our readers further into the interior of the island, that we may follow up the migrations of the Tamil race.

The rapid extension of coffee cultivation in Ceylon within the last forty years has been very remarkable. "Though the plant was found growing in the island by the Portuguese, and is even supposed by some to be indigenous, yet it was only after the subjugation of the ancient kingdom of Kandy by the English in 1815, and the opening of the roads in the hill country, that it began to be cultivated on a more extensive scale. The first upland plantation was formed about 1825, by Sir Edward Barnes, the energetic Governor to whom the colony is indebted for so many works of public utility; and as a

concurrence of favourable circumstances—and among others the decline of production in the West Indies, and the increasing consumption in England in consequence of remission of duty—rendered the moment propitious, his example was speedily followed by a host of speculators, so that, in an incredibly short time, the mountain-ranges in the centre of the island became covered with plantations, and rows of coffee-trees began to bloom upon the solitary hills around the very base of Adam's Peak."

"The native workmen are singularly expert in felling forest trees preparatory to the cultivation of coffee. Turning to advantage the luxuriance of tropical vegetation, which lashes together whole forests by a maze of interlacing climbers as firm and massy as the cables of a line-of-battle ship, their practice, in steep and mountainous places, is to cut half-way through each stem in succession till an area of some acres in extent is prepared for the final overthrow. They then sever some tall group on the eminence, and allow it in its descent to precipitate itself on those below, when the whole expanse is, in one moment, brought headlong to the ground, the falling timber forcing down those beneath it by its weight, and dragging those behind to which it is harnessed. The crash occasioned by this startling operation is so loud that it is audible for two or three miles in the clear and still atmosphere of the hills."*

Efforts to obtain effective and persevering labourers from amongst either Kandians or Singhalese proved unavailing. The first process of felling the forests they readily engaged in, but beyond that they were useless. The Kandians fell back on their rice-fields; the Singhalese hastened to the coast to spend their earnings in vicious indulgences. "Southern India stepped forward to fill up the vacancy occasioned by the cessation from labour of the sons of the soil, and, as early as 1835, the first Tamil coolies had commenced to immigrate into Ceylon."

Amongst the thousands who thus passed over from South India to Ceylon were many Christian converts from the Tamil Missions; and when the Rev. W. Knight visited Ceylon in 1854, he found that these native Christians were in the habit of forming little parties, electing one of themselves as a kind of catechist, and meeting together from week to week for mutual edification, prayer, and reading the Holy Scriptures; and that their sober and honest demeanour had won for them the good opinion of their employers.

So commenced the Tamil Cooly Mission, an European Missionary, supported by the

* Hartwig's "Tropical World," pp. 192. 195-

Church Missionary Society, being placed in superintendence, with native catechists from the Tamil churches labouring under him, to whose maintenance the coffee planters subscribe, the object being the evangelization of the heathen coolies; a blessing which, wherever conferred, reacts, even in a temporal point of view, on the coffee planters, in the improved character of their workmen, and the superior, because conscientious, labour bestowed on their estates.

Of the present condition of this interesting work we are enabled to place before our readers some information which has just reached us from Ceylon.

One of the early difficulties was the want of native catechists. It seemed as though the Tamil churches required for themselves all the effective men that could be found. But this reluctance has passed away, and views prevail more in consonance with that Christianity which, in distributing to others, finds its own increase.

"The Cooly Mission, with its difficulties and encouragements, has become, year by year, better known to the native Christians in Southern India, and the result is, that our difficulty at this moment is not to be found in the scarcity of the agents, but in the prospective inadequacy of the funds. In addition to the large staff of agents now employed by the Mission, the superintendent is able to speak of the readiness of several good and earnest men to give themselves to this work. This increase in the number of our agents, while it enlarges the operations of the Mission, adds greatly to the responsibility of the management; and the Committee might well shrink from the task before them if they had not a thorough conviction of the willingness of the proprietors and managers of estates to support them, so long as the agents approve themselves true and useful men."

During the past year twelve catechists and one schoolmaster have been employed in the Mission. That they are valuable men may be concluded from the following testimony given by a planter to one of them—

"It may not be out of place here to remark that the catechist alluded to was one of the most earnest and persevering men I ever met with. He stopped here about two days, and I may say he was instant in season and out of season. He delivered two long addresses, the one late at night, when the coolies would have been otherwise at their rice, and the other address was in the morning, very early; the weather happened to be both wet and cold, yet he received the closest attention on both occasions. The rest of the time he spoke to them privately, and left no

little impression. Two of my servants are desiring to be baptized, while some others come asking me for books, and some have begun to learn to read, and are still going on. I shall always be glad to see that man come to my place, and I will give him every facility I can."

The extent of country traversed by these men embraces the whole of the planting districts, from the most remote estates of Mattele to Happootella and Saffragam. Not less than 173,724 are computed as having, throughout the year, heard the Gospel message from the lips of these native catechists.

"On setting out to the estates, month by month, each catechist is furnished with a small supply of tracts and portions of Scripture. At almost every preaching a few will be found who are able to read, and who eagerly receive any book which is given to them. This is especially the case with conductors. The results of such distribution of portions of God's word, or appeals to the conscience, are not frequently known. We have to work in faith. The promise is, 'My word shall not return unto me void, but it shall accomplish that which I please.' We are persuaded that in the great day, when every man's work shall be made manifest, and when every result shall be clearly seen, this part of our labours will be found not unfruitful in the Lord. The superintendent reports the following fact as illustrative of this—One morning he received a visit from a native Christian, who brought with him a contribution for the building of a church in his native village near Trichinopoly. He put down on the table 70*l*. In order to understand this circumstance, it is necessary to give some account of his personal history. Some years ago, A— was a conductor on — estate. In the early days of the Mission one of the catechists visited this estate, preached, and distributed tracts. One of these tracts was received by A—. It was an exposure of the immoralities and follies of Hinduism. The book arrested his attention, and excited inquiry, for which his mind would seem to have been somewhat prepared, by observing the truthfulness and consistency of his employer. On the next visit of the catechist he asked for a Gospel, desiring to know more about these things. It pleased God the Holy Spirit to open the eyes of his understanding, and, by the teaching of the same Spirit, he was made to feel that Jesus Christ alone must be his Saviour. He made a profession of the Gospel, and was baptized. The first great trial of his Christian life was the opposition and dislike manifested by his wife towards every thing connected with Chris-

tianity. She was unwilling to abandon the old superstitions. But the arrows of the King are sharp, and in time her opposition yielded to a better state of mind. She was constrained to profess Christ, and, after a suitable course of instruction, was baptized. Six years elapsed. The worldly circumstances of A—— having much improved, he determined to consecrate a part of his property to the building of the church already referred to. His first donation was 30*l.*, the second 70*l.*; making a total of 100*l.* No motive beyond that of honouring God, of proving to his heathen relatives the sincerity of his profession of the Gospel, and of showing his gratitude to Christ, is discernible in this action. But there are circumstances connected with this incident which carry us a step further, and which show the reproductive power of the Gospel. The superintendent received an application for baptism from four men and two women. The candidates were examined as to their knowledge of the first principles of the Gospel. They repeated the Lord's prayer, the creed, and the ten commandments, and answered simple questions respecting man's sinfulness, and the way of salvation through Jesus Christ. The feelings with which they sought baptism appeared earnest and simple. In answer to the question, 'How have you obtained this knowledge?' and 'How came this desire to receive baptism?' the reply was, 'A—— and his assistant collected us together twice every week, and taught us, and prayed with us.' The encouragement which we derive from a circumstance like this is two-fold. We are enabled to feel that our labour is not in vain. We see, too, that the Gospel we make known possesses a reproductive power. We are the instruments in God's hands of conveying the water of life to this and that immortal soul; but the benefit stops not here. The stream of life flows on, and we see its renovating power in the conversion of others far removed from our immediate influence.

"The superintendent reports another fact connected with the above. A few Sundays ago he observed, during the administration of the Lord's Supper, a face among the communicants less familiar than many others. Upon inquiry, after the close of the service, he was informed that the individual referred to was N——, the wife of M. Naikan. She had walked into Kandy, a distance of six miles, to receive the holy communion. Twelve months ago her only surviving child was dangerously ill. The catechist, in the course of his visit, found her, in this season of trial, surrounded by her heathen friends and neighbours, who were endeavouring to persuade her to perform the customary

heathen ceremonies, in order to save the life of her son. They assured her that if this was not done the child would die, even as her other two children had died. The catechist directed her mind to the sure refuge in the hour of distress; but the subject was not a new one. She had been already instructed and led to believe in Christ through the instrumentality of A——; and she was enabled to cast aside the importunities of her heathen friends, and wait and see what the Lord would do. It pleased God to restore the child to health, and in the spirit of humble thankfulness, according to her knowledge, she had come up to fulfil her vow in the house of God. The feelings of her heart would seem to have been those of the Psalmist—"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render to the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord."

Infant congregations are being gathered together at divers points. Nine of these are enumerated in the report, the numbers respectively ranging from 301, to 59; the aggregate amounting to 919, of whom 57 are baptized, and 90 communicants.

The Missionary now in charge, the Rev. John Pickford, has been for many years engaged in the Mission work amongst the Tamils of South India. His knowledge of the language, and acquaintance with the people in their own country, specially fit him for the Tamil Cooly Mission.

The Committee, consisting of nineteen gentlemen, inclusive of the superintendent Missionary, conclude their report thus—

"There is a great and important work before us, and the Committee feel that painstaking effort and prayer will accomplish much. They ask for the prayers and sympathies of God's people, by whatever name they are called. The object of the Mission is distinct and scriptural: it is the conversion to God and holiness of men who are dead in trespasses and sins. We are assured that every believing man and woman can help forward this work by his and her prayers. Great things are promised in answer to believing prayer. The most remarkable awakening of souls that ever occurred in the church of God stands connected with prayer. It will be so with our work. Without the earnest spirit of prayer our efforts will be powerless and pointless; but, filled with this spirit, our agents will be true men: they will be qualified to declare the Gospel message to perishing souls; and we shall see, on the right and on the left, evidences of God's blessing upon our work."

BISHOP CROWTHER.

A LETTER from the Bishop, dated "At sea, August 27th 1864," speaks not only of his reception at Sierra Leone, but of his further proceedings at Lagos, &c. We therefore publish it. May many prayers accompany him, that he may resume his Mission work on the Niger in the power of the Spirit of God, and be the blessed instrument of widely diffusing among the tribes of Africa the knowledge and blessings of Christianity!

"You will see by the heading of this that I am on the way to the Nun, just in time for the 'Investigator.' Commodore Wilmot kindly accommodated me in his ship as his guest, the 'Investigator' being taken in tow.

"The enclosed copy of a letter to the Bishop of Sierra Leone will inform you what I have done at his request during the short stay at Lagos, where I was received with many expressions of joy and gladness by all the agents of the Church Missionary Society, and by the Christian and intelligent portion of the population, who understand how to appreciate the important steps which the church has taken towards bringing Africa forward. On invitation, I spent an entertaining evening with Governor Glover.

"The reception I received in Sierra Leone was most affectionate. Governor Blackell showed many acts of kind regard and attention, by providing me with conveyances to and fro, which much facilitated my moving about. The Bishop was very glad to see me; the Chief Justice Carr called; many respectable native gentlemen of all denominations, and the people in general, even the Mohammedan population, were not behind in sending deputations to welcome my arrival in the colony in a new capacity.

"The affectionate addresses presented me at a meeting in the hall at the Fourah-Bay College by all the agents of the Church Missionary Society, and by the Principal and students of the college, were couched in words expressive of their concurrence with the Church and the Society, in particular, in the important step they have taken to introduce into their eldest Mission a native episcopate.

"At the Gambia, Governor D'Arcy, and at Cape-Coast Castle, Governor Pine, received me very kindly, and placed their boats at my disposal, to take me safely through the surf which prevails, especially at Cape-Coast Castle.

"The Rev. C. C. Hoffman, of the American Episcopalian Board of Missions, very kindly came on board the mail steamer off Cape Palmas, to invite me on shore to their Mission establishment, where I met five Missionaries from America, halting here on their way to Corisce. Bishop Payne was at Cavalla station, twelve miles leeward of Cape Palmas, so I did not see him. In all the places I landed at during the voyage, they all regretted that time did not permit my longer stay among them.

"Aug. 30—Every thing is ready for our ascent to-morrow, so I must close this evening, because we shall be in a hurry and bustle in putting packages on board in the morning. Samuel and Josiah are with me, and I will take Mr. Coomber up to see the upper stations, and if all be well, and the Atta, the King of Idda, is favourable to my old proposal, to take steps to form an establishment at Idda, and to prepare the ground which Dr. Baikie had secured for me, for another station at Lokoja, four miles above Gbebe station. Dr. Baikie must return to England in the 'Investigator,' and an officer, Mr. Boucher, is appointed to keep up the establishment for twelve months.

"My arrangements are to wait for the 'Thomas Bazley' at Onitsha in October, and not to return to the coast with the 'Investigator;' but if the 'Thomas Bazley' does not come up this year, I must use my judgment what will be best to be done.

"Dorugu is quite well: he begins to pick up the country usages, which his long stay in England seemed to make him forget. Abbeba, who came overland to Lagos, through Illorin and Abbeokuta, is going up with us as interpreter to Mr. Boucher, and I hope, under my observation, he will do well, for he is an enterprising, useful man. I explained his circumstances and situation with Dr. Baikie to Mr. Boucher."

MAURITIUS.

In our last Number we published an article on the Mauritius, and the varied aspect of its Mission-work. A letter just received from the Rev. P. S. Royston, dated September 3rd, supplements in so interesting a manner the intelligence which we then introduced,

that we think our readers will gladly welcome it.

"I am sure you will be interested to learn that the new church for the Bengalee Christian congregation connected with our Society, regarding which I understand our

bishop conferred with you when in England, has been consecrated, and used for divine service. This took place on Saturday last, the 27th ult., and will be an event long stamped in the memory of those who had the happiness of being present on the occasion. The church, now named St. Paul's, is a handsome and substantial stone building in the eastern suburb of Port Louis, in the open space known as Plaine Verte, a neighbourhood very thickly inhabited by the Indian population. It is adapted for a congregation of some 300 Indians; but on the day of consecration, such was the interest excited, there were about 600 persons closely packed within the walls, one-third of whom had to stand during the lengthened service. It was very interesting to notice the different nations represented in that assembly—English, French, Creole, Eurasian, African, Bengalee, Madrassee, Malagasy, and Chinese. I suppose such a mixed population could hardly be met with elsewhere; and it was one which exhibits the diffusive tendency of Missionary operations in this small but important island. The way in which divine service was conducted was consistent with the occasion—the opening of ‘a house of prayer for all nations.’ The commencing consecration service was in English; the Morning Prayer, Psalms, &c., in Bengalee; the Venite, Jubilate, and hymns, in Hindustanee; one lesson in Tamil, the other in Bengalee; the sermon, part in English, part in French, with a Bengalee translation of the greater part; while the elements of the holy communion were administered in all these languages, according to the vernacular of the recipients, who were fifty-seven in number. And the excellent practical address of the bishop from Isaiah lvi. 7 was further calculated to impress upon the mind the joyfulness of such an union in such a service.

“Thus there are now in Port Louis two handsome churches for the special use of the Indian immigrant population, the one Tamil, in connexion with the Society for the Propagation of the Gospel; the other Bengalee, in connexion with our Society. Both of these, however, may be regarded as part of the fixed island establishment, as the nomination to both is vested in the diocesan. Both churches also furnish centres of Christian union, inasmuch as there are additional En-

glish services in the former, and French in the latter, on the Lord's-day.

“I must confess to a feeling of very thankful surprise when I find such noble monuments of Christian Missionary zeal in a colony where, till very recently, the means of grace were most inadequately provided for our European Protestant population. For, as you will remember, Mauritius has not enjoyed the many advantages granted to its agents by the late East-India Company. Almost every effort here depends, in the main, on voluntary and private effort.

“You will like to learn whence funds were obtained for the erection of the new church of St. Paul's. Our valued Missionary, Mr. Ansorgé, collected from Missionary friends here and the native-Christian congregations about 500*l.*, as well as a grant of 250*l.* from the Christian-Knowledge Society. The Colonial Government gave 1000*l.*, and the balance, amounting to, in this very expensive place, some 1300*l.* more, has been paid by our generous Christian friend, Mr. P. A. Wiehe, who also most kindly superintended the erection of the building. Thus you will perceive that not a little is being done here for Missionary purposes by local efforts. And I may add, that the Society for the Propagation of the Gospel Tamil church was erected under very similar circumstances.

“When we consider the different state of things a very few years ago, I think you will agree with me that we should ‘thank God, and take courage.’ And the more so, when we remember to how great an extent the up-bringing of the very many Indian orphans, and now of ‘Juvenile offenders’ also, is entrusted to our Missionary. I may add that the organist (for Mr. Wiehe gives an organ also) is one of these very Indian orphans.

“I must not omit to notice that the Malagasy Ambassadors, who had arrived a few days before from England, as well as the two Society for the Propagation of the Gospel Madagascar Missionaries, went almost from the consecration service on board the ship which was to take them to their destination.

“I had the pleasure of calling, with the bishop, on the former on the previous day, when they promised to do all in their power to further the work and welfare of our Missionaries in Madagascar. There seems no reason to doubt the death of King Radama II.”

NEW-ZEALAND AFFAIRS.

So far as the Waikato and Tauranga tribes are concerned, the war in New Zealand is at an end, and we trust that the pacification will extend itself over the whole of the north island, so as to include even the Ngatiruanui, who, of all the combatants have behaved the worst.

It appears that communications were opened with the Tauranga natives in the middle of July, and on being assured of their personal safety, they came into camp. The "New Zealander" thus details the events of July 25—

"The weather is now more settled, and our harbour becomes lively by the sight of vessels approaching to their anchorage. Canoes were also seen busily approaching the camp from all sides of the harbour; in fact, it looked quite a gala day—a day which will be remembered by those engaged in it so long as time and memory endures. About 150 Maori warriors camp into camp, laid down their arms, and signed a declaration of allegiance to our most gracious Sovereign Queen Victoria. The natives, as they landed, were marched up the lawn in front of Colonel Greer's residence, where the Colonel, Bishop Williams, and the Venerable Archdeacon Brown, Rev. T. S. Grace, and a number of officers of the different regiments, and several of the old residents, were present to receive them. The proclamation having been read over to them, an assent was obtained from all that they understood distinctly the full meaning of the declaration and the conditions offered them through the Government proclamation. The Colonel, being perfectly satisfied in his mind that there was no misconception as to their surrendering, requested Mr. Rice to call each man separately by his name to come forward and tender his arms, &c. Colonel Greer very kindly and condescendingly took each chief warmly by the hand on his coming forward to tender his submission. There were three native teachers, who, on being called upon to surrender their arms, came modestly forward, and, producing their Prayer-books, declared that these were the only weapons which they took with them when they first joined the rebellion, and which they now brought back with them. After the whole of them had surrendered, the Colonel, knowing that the natives had not broken their fast that day, caused some biscuit to be served out to them, observing that, after their repast, he would willingly listen to any remarks that the native chiefs might have to make to him. The Colonel assured them in the kindest language

possible that he was delighted to see them thus nobly surrender and acknowledge the British power: they had been brave and honourable, and it was on this account that he had the more pleasure in receiving them. Enoka, a chief of considerable influence, nephew to Riwiri, who was the leader of the Tauranga rebellion, stood forward and addressed the Colonel in a most powerful and eloquent speech. After the usual salutations of welcome and humble submission he declared in undeniable language his firm determination and that of his tribe for ever to abide under the banner of the British Crown. He earnestly impressed upon the Colonel his anxious desire that His Excellency would pay them a personal visit: he did not wish him to write to them, but to come down, in order that they might receive from his person those kind assurances which he has proclaimed to them. The Colonel, in reply, told him that he would immediately make known to the Governor his anxious request, which gave satisfaction to all present."

The Governor was not long in responding to the desire of the natives. Accompanied by General Cameron, he arrived on Tuesday, August 2—

"They were received on landing by Colonel Greer and the Venerable Archdeacon Brown. In the afternoon of Thursday His Excellency and the General rode out to the Gate pah. The natives were warned to be in camp by eleven A. M. on Friday, which caused considerable commotion among them. The natives, on arrival, were marched in front of Colonel Greer's residence, and were met by His Excellency, the General, and Messrs. Whitaker and Fox. Mr. H. T. Clarke acted as interpreter. Mr. Rice was in charge of the natives. The speakers were Penetaka, Enoka, Te Hoko-koko, and Te Hara Whira. The substance of their addresses was that they had previously handed their guns to the Colonel, and had again come in to give up themselves and their lands to the Governor. They were anxious to know what the Governor's views were. Enoka asked for the prisoners to be returned, and also that all passes for friendly natives might be done away with; that they might have free access to the camp, and the troops would no longer look upon them with jealous feelings."

At a subsequent Conference the Governor thus explained his views—

"At present I am not acquainted with the boundaries or extent of your lands, or with the claims of individuals or tribes. What I

shall therefore do is this—I shall order that settlements shall at once be assigned to you, as far as possible in such localities as you may select, which shall be secured by Crown grants to you and yourselves' children. I will inform you in what manner the residue of your land will be dealt with; but as it is right in some manner to mark our sense of the honourable manner in which you conducted hostilities, neither robbing nor murdering, but respecting the wounded, I promise you that, in the ultimate settlement of your lands, the amount taken shall not exceed one-fourth of the whole land. In order that you may without delay again be placed in a position which will enable you to maintain yourselves, as soon as your future locations have been decided, seed potatoes, and other means of settling on your lands, will be given to you."

We ascribe the happy termination of hostilities to the effect produced by Mr. Cardwell's despatches, and such is the opinion expressed by some of the colonial press. The "Lyttleton Times," in its monthly summary, thus expresses itself—

"The military operations in Waikato and Tauranga, if not worthy the name of conquest, have nevertheless resulted in success. The enemy has suffered defeat at last in being compelled to give way; and at the present time, instead of possessing the cultivations which supported them this time last year, and having sources of supply open to them through the seaports of the Bay of Plenty, the insurrectionary tribes are driven to the interior, upon a poor country, occupied by poverty-stricken and not good-natured neighbours, and are hemmed in there from all easy means of access to external sources of supply.

"Opportunely, while the natives were beginning to feel the pressure of adversity, and had before them the gloomy prospect of a winter and spring to be spent among strangers, in hunger and nakedness, the mail from Europe brought Mr. Cardwell's very important despatch on native affairs, the first that gentleman had penned after succeeding to office as Colonial Secretary. The despatch could not be read otherwise than as expressing a double determination to deal firmly with insurgents in arms, but honourably and justly with all who should submit. It seems that the despatch and the public declarations made by Mr. Cardwell in the House of Commons quickly got abroad amongst the natives and produced a marked effect upon the leaders of the movement, such as William Thompson. We elsewhere publish the accounts given by the 'Northern Press' of

the submission made by a large number of rebel natives near Tauranga; and further accounts more lately received leave little doubt that the eminent Maori statesman and general, whose name we have just mentioned, coupling the present condition of his followers with the prospects held out by the Crown to all who submit, is himself prepared to surrender."

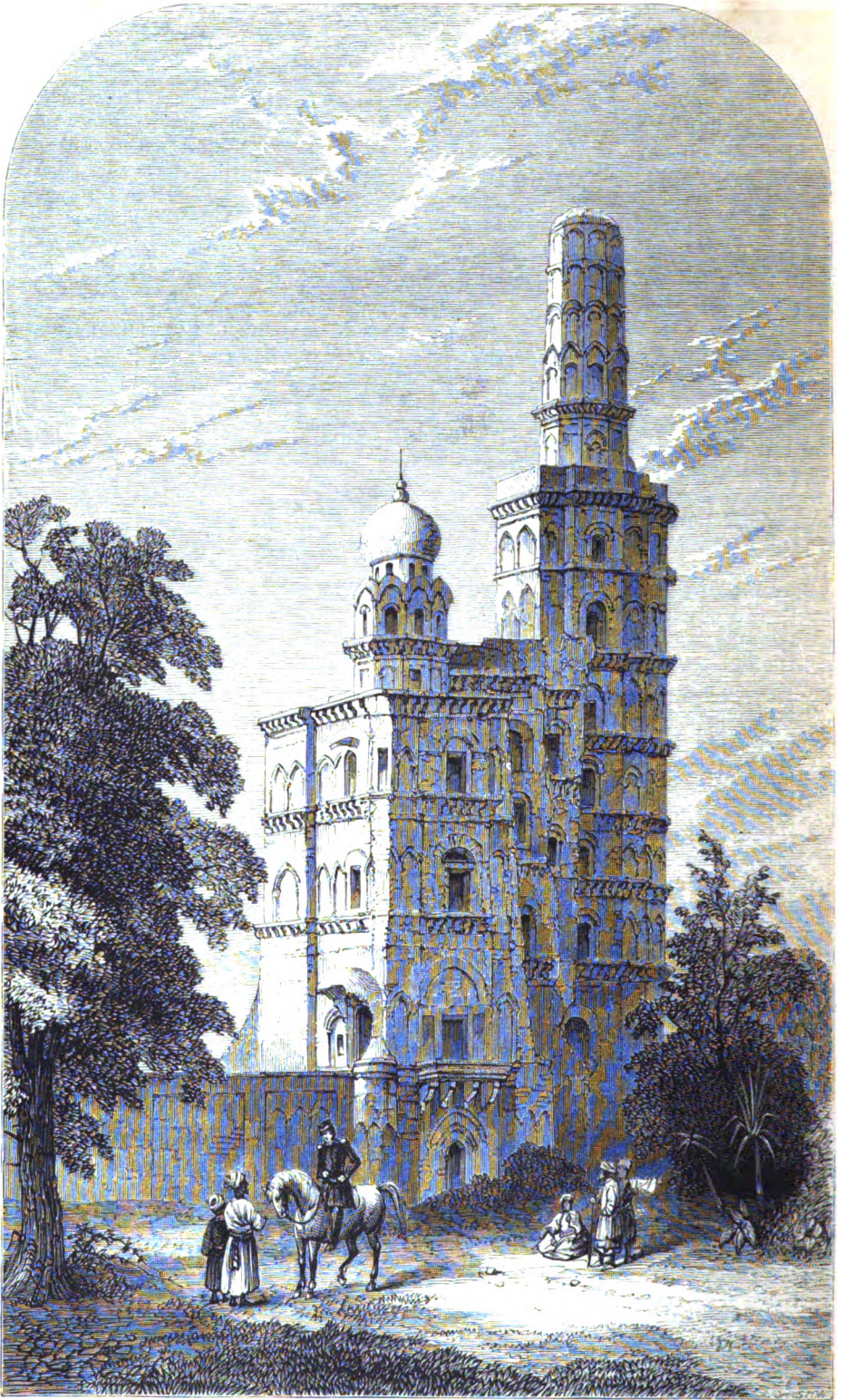
So soon as the natives were assured that they would be mercifully and considerably dealt with, they laid down their arms. They never could have gathered that this would be the case from the Act passed by the Colonial Legislature, "to enable the Governor to establish settlements for colonization," and which caused Sir W. Martin to draw up that able paper of remonstrance which we reviewed in a preceding Number. Nor did the Colonial Secretary, in his reply to Sir W. Martin's observations, disclaim the idea of an absolute and unqualified confiscation. On the contrary, he declared—"If we are to hold the northern island of New Zealand as a British possession—if its colonization is to go on—if the Maori race itself is not to be gradually exterminated by repeated conflicts with a superior power—the proposal of the Government to take the lands of the rebels as an indemnity for the past, and as a material guarantee for the future, must be adopted."

Sir George Grey, in his despatch to the late Duke of Newcastle, dated January 6, 1864, admitted the necessity that lands should be taken from the natives, and an European population located upon them, but he adds "acting upon the principle of the great wisdom of showing a large generosity towards defeated rebel subjects, I would not carry this system too far."

That the Governor and the responsible ministry were not in accord as to the policy to be pursued in relation to the insurgent natives, appears to have been generally known in New Zealand. The "Wellington Independent" of Aug. 13, says—

"There is every reason to believe that, not many weeks ago, the existing relations between the Governor and ministers were of the most unsatisfactory character. Sir George Grey's reputation as a protector of aboriginal races, as well as his political antecedents, rendered it probable that he could not heartily approve the policy being pursued by the ministry."

Mr. Cardwell's despatches strengthened the Governor's hands, and enabled him, in his Proclamation, so to blend justice with mercy as to induce the submission of the natives.



TOWER AT GANAKODA, NEAR SAUGOR —(From a Drawing)

THE GORRUCKPORE MISSION.

THE MUTINY—THE RUIN—THE RESTORATION.

GORRUCKPORE is the chief town of a district, which is called by the same name. It is situated on the left bank of the Raptée, which is there a fine navigable river, at all times containing deep water. The town, which contains a population of some 25,000, of whom one-third are Mussulmans, touches the river with one corner, and, availing itself of the formation of the higher ground, widens as it retires from the bank. The marshes in the vicinity are thus avoided, and with reason, inasmuch as, in the rainy season, the whole country southwards for six miles, as far as the river Ami, is often laid under water. Nor is this peculiar to the neighbourhood of the city. With the exception of some slightly elevated ridges to the east and south-east, the country is flat, and is exposed to floods, from the overflowings of the Gogra, Raptée, Gunduck, and other rivers, by which it is traversed. The surplus waters, taking possession of the hollows, permanize themselves there, and hence the district abounds with jhils, or shallow lakes. The most important of these are the Moti Jhil, or Pearl of Lakes, twelve miles west of the town of Gorruckpore, and the Ramghartal, close to the town on the east.

Across the level country are the mountain ranges to the north. "The blue hills of Nepal appear in great beauty, crowned with the lofty chain of the Himalaya mountains, the summits of which, covered with eternal snow, reflect the rays of the rising sun, and all the wonderful enchantment of the prismatic colours. In favourable weather the magnificent barrier of the Himalaya mountains is observed to stand out in clear, dark blue above the forest, which runs along the line of the horizon; the peaks and icy pinacles, as they catch the morning beams, glittering with a brilliancy and beauty scarcely to be equalled."

The Emperor Akbar seems to have been the first who brought the Rajpoots of Gorruckpore thoroughly under subjection. After his time the district continued "in a more or less flourishing state under the Nawabs of Oude, until their power was shaken by the defeat of Shujah ud Dowlah at Buxar. After that event feuds and outbreaks were perpetually occurring; and up to the time when the country was ceded to the British it seems to have been in a constant state of anarchy. The strongest ruled, and the innocent and industrious cultivator might, upon

a false suspicion, or indeed upon a fit of mere jealousy on the part of his more powerful neighbour, have his fields of standing corn ploughed up in a day, while the guilty went unpunished and the sufferer unredressed. Things are in a different state now, and it is a charming sight to see the extent to which cultivation is carried on. Sugar and indigo are the staple; but besides these, wheat, barley, dāl, dana, and pulse of various kinds, line the road-side without even the protection of hedges, and show the altered state of security in which the Ryots live." "The Mohammedans introduced the manufacture of cotton cloths. The manufacture of sugar gives occupation to a large number of the inhabitants. The small cultivators express the glori, or treacle: this is made into sugar in the mills of the Zemindars; which is then sold to the agents of Calcutta houses, who come here to make their bargains. The people are a tall, manly-looking race; and so far justify their claim to being Rajpoots. All this country was once Buddhist; but no remains of the once dominant system are now to be seen."

Of the Mohammedan rule, which has given way to British power, abundant traces exist. "There are more remains of old musjids and tombs scattered about the country than are to be seen in other parts of the North-west Provinces, except in the neighbourhood of Delhi and Agra, and one or two other places famous as Mohammedan burial-grounds. We have passed one or two dismantled castles, with tombs in memory of fakeers, musjids in ruins, or still used for prayers, several burial-grounds and some small buildings, which the natives say are Imambarahs, though nothing whatever like those at Lucknow, either in form or dimensions."

The population of the Gorruckpore district may be reckoned at two millions and a half. They are in great intellectual and moral degradation, and yet the only Missionary station is the one which we are about to introduce to our readers. There is but the one well to irrigate the moral wilderness around. In the statement showing "the material and moral progress of India for 1859-1860," published by order of Government, we are surprised at the number of wells opened throughout this district by natives, at their own private cost, to afford to the husbandman the means of irrigation. We find thirty-nine

pucka wells, several kutchu wells, and two kutchu tanks, the cost amounting to no less than 3665 rupees.

Would that we could open as abundantly, throughout this territory, the wells of salvation, from which the streams of living water, being led forth, might cause "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose." If the natural water is needed for the soil, surely the Gospel is needed for the nature of man, which otherwise is barren of good, and energetic only in the production of what is evil. Feelings of humanity, or perhaps the idea of acquiring religious merit, and thus making compensation for sins and quieting their consciences, have moved natives of the wealthier class to engage in these works of public utility; and shall not the love of Him who died for us, and by whom we have redemption through his blood, even the forgiveness of our sins, suffice to move us to somewhat more than a minimum of effort on behalf of the heathen of Gorruckpore?

But let us sketch the history of this Mission.

R. M. Bird, Esq., of the Bengal Civil Service, was its founder. Arriving at Gorruckpore in 1820, he opened forthwith communication with the Church Missionary Society, offering, in the name of the residents, to raise 1200 rupees annually towards the support of a Missionary, and, if the Society would send one out, to provide a church and parsonage. That appeal was responded to.

And here we may pause to observe how many of the Missions of our Society in India have had their origin in the efforts of pious laymen, and their deep commiseration for the dark and pitiable state of the natives amongst whom their lot was cast. Captain Stewart founded the Burdwan Mission; Mr. Bird that at Gorruckpore; G. Browne, Esq., the magistrate, that at Juanpore; Captain Sherwood and his wife the Meerut station; the Punjab was occupied in consequence of representations addressed to the Society by British officials in that territory. Looking to other parts of India, the Tolugu Mission had its commencement in the representations of John Goldingham, Esq., then Collector at Guntoor; and, further back still, the Travancore Mission originated in the efforts of the British Residents at the court of Travancore. These are just a few of the instances which come to remembrance. They are deeply interesting. India, in the providence of God, was brought under the ascendancy of England. English administrators went forth to order the affairs of this great

dependency. Many of them were God-fearing men. At home they had enjoyed those high privileges which belong to us as a Protestant nation, and they had been blessed to them. Transferred from the Christian order and civilization of England into the midst of a heathen land, they were moved with compassion towards the multitudes around, whom they saw wandering about as sheep having no shepherd, and rested not until they had the satisfaction of seeing a commencement made for the evangelization of heathen India. These efforts for the amelioration of the natives of India are being multiplied throughout the land; nor will the divine promise fail, "My word shall not return to me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

In 1824 we find the Rev. M. Wilkinson the Missionary at Gorruckpore. In 1825 he was joined by thirty native Christians from Betia, a Romish Mission founded in 1740 by an Italian Missionary, Joseph Maria, who, having won the Rajah's favour by healing his sick daughter, obtained from him a tract of land, and so gathered natives round him. These poor people, according to the system of the Romish church, were taught by pictures presented to the senses, instead of by truth presented to the understanding.

Betia, about twelve miles from Gorruckpore, was visited by Mr. Wilkinson soon after his arrival. He found it to consist of about 300 houses, one part of it being inhabited by Christians, and the other by Hindus, the former consisting of from 700 to 900 men and women, engaged in agricultural pursuits. The Hindu population was much larger, and, as he said, "seemingly the better of the two."

One of the first converts to pure Christianity from among the Betia people was named John Butees. Under scriptural teaching, he soon began to see how lamentably defective the knowledge was which had been communicated to him through pictures, for he had been taught to worship God through other means than the one Mediator, the Lord Jesus Christ. When the day-star had risen on his soul, with joy he exclaimed, "Ah! now I know both Christ and his apostles, and I love both Him and them; not as once I did: the one I now love as my only Redeemer; and the others as his ministers to point sinners to his cross. Peter was saved by Christ, and so I hope shall I be."

In 1826 a church was opened, and a parsonage and schoolhouses erected. In the instruction of the converts Miss Bird took a leading and most useful part. Having

acquired a knowledge of the Urdu, she gathered around her the native females, explaining the Scriptures to about thirty of them on Sunday, and on five days of the week holding meetings successively at different houses in the city, wherever a dozen females could be collected. The remembrance of this Christian lady is pleasant and profitable, for in labours she was abundant. She composed a Commentary on Genesis; a description of England in Urdu and English, and a Tract on the ten commandments in Urdu. Into the same language she translated "Outlines of Ancient History," "Brewster's Astronomy," and was employed on the "History of England," when she was carried off by cholera in May 1834. The following tribute to her character appeared in the "Bombay Oriental Spectator"—

"A weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishment, at the call of the Son of man she came forth to waste her strength, alone, and to labour amidst poverty and ignorance in their most repulsive forms. Hers was pre-eminently an active and cheerful piety: in translating, compiling books, teaching, visiting from house to house, and expounding the word of God, she was indefatigable. Scarcely bestowing on herself the necessaries of life, she gave her time, talents, and money, to her Master: urgently solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and she died in the midst of it."

In 1831 Lord William Bentinck granted for the use of the Gorruckpore Mission 2000 bigahs of unclaimed forest land.

Deeply interested in the improvement of India, and anxious to render its waste lands productive, his attention had been particularly directed to Gorruckpore, which, having once enjoyed a high state of cultivation, had been suffered by the native chieftains to lapse into a wild state, in order that, in the forests, they might find a safe retreat from the aggressions of the Mogul governors. A portion of the ground was cleared, and, at a low rate, rented to the native Christians; a bazaar was erected; and the new village, which received the name of Basharatpore, or the "Town of Joy," was graced, in 1835, by the erection of a pretty gothic church.

The following graphic description of Gorruckpore is from the pen of Archdeacon Pratt—

"The view, when the church first bursts upon you on entering this station, is particu-

larly pretty. On the left is a large serai, lately built by the magistrate for the use of travellers; on the right, the church and two Mission houses meet the eye, all these standing upon one large plot of ground; across the road is the schoolhouse belonging to the Mission; then the Government school; and, further on, the road expands, and becomes an open green, surrounded by the bungalows of the residents, standing in spacious compounds, well planted with trees; and through the openings of the trees you have, on a fine morning, a most beautiful view of the towering heights of the Himalayas in the distance. The effect of the first glimpse of the eternal snow, though it forms but a small element in the wide-spread picture, is most elevating. While the lower parts are frequently lost in the neutral tint of the atmosphere, the higher seem to rise, without support, out of the air itself, and the higher they rise the more clearly are they discernible. This aerial character readily conveys the impression of vast distance, which the mind instinctively receives without effort; while, at the same time, the exquisite delicacy of the tints, the indescribable variety of light and shade, and the minuteness of all the details of the abrupt outline of ascending and descending ridges, fill the imagination with a just conception of the magnificent scale of the objects themselves."

It would be impossible to trace out, step by step, the progress of this Mission. The climate was not favourable to the European: there were many changes of Missionaries, and one of them died at Gorruckpore, whose name may well be interwoven with these reminiscences of former labours—the Rev. Frederick Wybrow. He took charge of the Mission in 1840, on the return of Mr. Wilkinson to England. It was, however, but for a brief period. At the end of six months he was no more.

"In the earlier part of December Mr. Wybrow proceeded to the Christian village and farm, which had lately been established about two or three miles from the station. The neighbourhood was known to be unhealthy, being much overgrown by underwood, and swampy in some parts. He pitched his tent near a large sheet of water. Doubtless he was attracted by the engaging scenery of the spot; and he little imagined that, from the rising miasma, the damp ground might prove injurious. Be that as it may, our dear friend was attacked with jungle fever on this spot, and his overworked frame sunk under the shock. He soon became aware of his dangerous state, and in lucid

moments his soul was much engaged in prayer. He spoke with deep humility of himself; but with his whole heart he relied on his Saviour: his blood and righteousness were his comfort and hope. After ten days he resigned his spirit into the hands of his Redeemer, whom he so ardently loved, and for whom he had joyfully forsaken a dear home and all its beloved inmates.

"Deep and heartfelt was the grief of a large circle of friends, when the afflictive news of his death spread through the country; and some of them, to whom he had much endeared himself, could truly enter into David's funeral song, when he mourned over the beloved friend of his youth, 'I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me. How are the mighty fallen, and the weapons of war perished!'"*

Still the Missionary effort was sustained, and it is remarkable how, amidst the failure of so many human props and pillars, this has been, with scarcely an exception, our experience. Some help has been raised up at critical moments: when things have been at the lowest, some hand has been outstretched; as when the Saviour's body had to be removed from the cross, then was there a Joseph of Arimathea, previously unknown as his disciple, but available for this special occasion; that although, in the circumstances of his death, the Lord was numbered with the transgressors, yet with "the rich man might be his tomb."

Amongst the Gorruckpore friends may be mentioned H. C. Tucker, Esq., the Collector of the district, "who spared no pains in order that the farm might become what it was originally designed to be—a model farm, and a second Hofwyl arising amidst the wilds of nature and the darkness of Hindu superstition."

One of the earlier converts has been referred to. There is another whose nearly forgotten remembrances we shall retrace. Twenty-five years ago the friends, who in their full strength and vigour were wont to advocate the cause of the Church Missionary Society amongst the towns and rural districts of England, loved to refer to this case, there was in it something so touching, so deeply interesting. More recent events have superseded the old facts, which in their day commanded attention. Nevertheless, it may be permitted occasionally, in the pages of this periodical, to rescue the most striking of them from entire oblivion; and the more so,

because a new generation has sprung up of deeply-interested friends of the Society, who require to be made acquainted with the victories gained and the deliverances wrought by the Gospel when they were yet children.

"Sheikh Raji-Oo-Din was a Mohammedan of rank, influence, and education, and sincerely devoted to the false religion which he professed. Hearing that his nephew had, by the ministry of the Rev. M. Wilkinson, become convinced of the truth of Christianity, and was about to be baptized, he proceeded to Gorruckpore, with a full determination to use forcible means to compel his relative to renounce his new creed, and to return to the religion of his ancestors. To the entreaties of his nephew, that he would read the New Testament, and not condemn opinions which he had not examined, he turned a deaf ear; but when Mr. Wilkinson explained to him the peculiarities of the Gospel system, its suitability to the case of fallen sinners, and its power to convey peace and happiness to the mind, he began to listen with more calmness and deference, and at last consented to accept a copy of the New Testament.

"About three months afterwards he returned to Gorruckpore with the same Testament, which he put into Mr. Wilkinson's hands, saying he had read it through and through. How must the heart of that pious Missionary have glowed with thankful joy, on hearing him add, 'When I received this book my heart was full of enmity to Christ as the Son of God, and I came to Gorruckpore resolved, at all hazards, to pluck a lamb out of his arms. But He was too strong, and too gentle for me. I am not only willing for my nephew to embrace the Christian religion, but I am now come to give myself to Christ, and devote myself henceforward to his service.' From that time the Sheikh did indeed become a true follower of Jesus."

Mr. Wilkinson's account of him at that time is as follows—

"He is a respectable Mussulman, and has been some time earnestly inquiring after truth: he is the headman of a village, and has drawn over a great portion of his people, by his conduct, to forbear persecuting him; and I do hope that a good feeling prevails among them. He is anxious to have a church and school erected to Christ in his village. His age I take to be little more than fifty—old for this country. He is quite patriarchal in his appearance, and really so in character; a very reverend, good-looking man; a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation.

* Memoir of the Rev. F. Wybrow.

"He came to me this morning in great distress of mind. He returned to his people on Monday, and was well received by them all; but on Tuesday night a brother-in-law broke in upon their peace, and, being a man of consequence and influence among them, turned their hearts from the dear old man by the most false statements and misrepresentations; such as his having been fed with swines' flesh, &c., every thing that was obnoxious and offensive to the Mussulman's mind: all this was accompanied with threats and violent gestures. I have advised him what to do, and he has now returned to see what can be done towards a reconciliation; but he will have to endure, I fear, a fresh flight of affliction.

"Kader Būsksh and Daniel went this evening to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a law officer of the court, and high priest of the Mussulmans. The disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held. He was, however, blessed be God! firm and unmoved; asserting his determination, in the strength of divine grace, to continue stedfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!"

The next day the plan of attack was, at first, changed. Mr. Wilkinson writes—

"The Mufti sent a second party, not to insult, but to allure him back to their faith. All manner of entreaties were used; and having got all his own people to mourn and lament with them, the trial was very great to him. On finding him stedfast and resolved in his profession, and determined not to renounce his new faith, they set on to abuse and vilify him, and were preparing to practise a vile Mohammedan trick upon him; but the wiser among them desired they would desist, on the old man's remonstrance that they had better let that alone. They left him late at night, and returned to their haunts, like a flock of wolves, greedily, but disappointed of their prey. The Lord stood by, and strengthened his servant. How strikingly do we witness the fulfilment of the promise in such instances, 'Because he hath set his love upon me, therefore will I deliver him!'

"His people had been seduced and taken away by his brother-in-law: the purpose of my visit was to see what step he intended

taking. The parties had taken with them eighty-five rupees, and other valuables to a considerable amount: they were, in consequence, actionable, and he had been advised to proceed against them. On asking him about it, he said, 'No; I have sent to them, to let them know that I am aware of their doings, and have requested that they will acknowledge the possession of the money,' &c.; stating that, as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error."*

When, in 1840, Mr. Wilkinson, in extreme ill health, was obliged to return to England, the Sheikh wrote to him the following letter—

"Holy Father, peace be with you!

"You are going to the land of your fathers. May your health be soon restored, and quickly may you come back to us!

"Our earthly paradise is darkened with the cloud of gloom that hangs over it. The carpet of sin is spread over the face of the earth, and thousands are running over it to the region of eternal woe. Oh when will the cloud be dispersed, and the carpet of life be spread? In the natural heavens the sun on the horizon is the harbinger of a bright and clear day. As he rises in his strength the clouds are rent and retire to their watery bed, and the earth is covered with light as with a garment. Beautiful emblem of Jesus, the Sun of Righteousness, whose rising and whose rest will bring on the glorious day, when, as Isaiah prophesies, 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.' We have seen that sun on the horizon, but its progress is slow towards its full height. What impedes it? We read in the sacred page, that, in the days of King Joshua, God commanded, 'Sun, stand thou still!' And there was a cause; for the Lord fought for Israel. But at whose command stands still the Sun of Righteousness? Was it light sent forth but to mock us? Are the prayers of the faithful wanting? Is the chariot of the Gospel stopped for want of horses and men to draw it? Why shines the sun in its full blaze of brightness on the land whence you came and whither you are going? Oh you who bask in its blaze, to you it is said, 'Arise, shine, for thy light is come.' It is written, 'No man, having lighted a candle, putteth it under a bushel,' &c. To do so is

* Long's "Handbook of Bengal Missions," pp. 151—154.

unwise, as well as ungenerous; because the light may go out, and you yourselves be left in the dark. These are the thoughts of an aged creature of God, who long walked in darkness, but into whose heart the Day-spring from on high has shone, and who daily offers up his fervent cry that light may increase more and more unto the perfect day, as saith the wise King Solomon; and hopes at length to be like the woman in the last revelation of the mystery of God, for ever fixed in the sun.

"The salutation of Sheikh Raji-oo-Din, your own child in Christ Jesus."

Another letter closes with these beautiful words—"There is nothing like love: it is stronger than death: it will live for ever. May love divine fill my soul! may the Holy Spirit evermore dwell in this heart, and make it ready for death, ready to meet the judgment, ready to inherit heaven! Forget not the old man, and pray that the sickle may not do its work till the corn is fully ripe."

"And should this one sheaf be gathered in soon, and be safely deposited, yet forget not the thousands that still remain un-gathered, unripened, uncultivated. Still remember that the harvest is great, few the cultivators, and few the reapers. May many, very many, enter, through your labours, when this now tottering staff shall be broken."

"After the death of Mr. Wybrow he wrote—'Our shepherd, with his staff in his hand and sandals on his feet, has walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness. Blessed be God, the pasture is not quite withered; the rivulets, the streams, and running brooks of living water, are not quite dried up, and we know that the Fountain never fails; so that, while we sorrow for our earthly head, our heavenly Head still lives, and we in Him.'

"When the same sad news reached Benares, Mr. Leupolt went to Gorruckpore, and the first man who came to meet him was Raji-oo-Din. They soon began to converse, and he alluded to Mr. Wybrow.

"'He was young,' said he, 'but we loved him. One day, as we were feeding around him he stooped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stopped, tied on his sandals, and went across the river.

"'We could not blame him, for his Lord stood on the other side, beckoning him to come. He called him away, and has sent us you in his place. If you are called away, He will still send others; and if all earthly shepherds fail, He will never forsake us.'"

In February 1841, Bishop Wilson visited Gorruckpore, and his interview with this interesting Christian is thus described by Archdeacon Pratt—

"We saw a fine old man, a converted Mussulman, at the farm; he is seventy-nine years of age, very deaf, and of a very venerable look, and intelligent countenance. He has been a Christian many years, and a voluntary catechist under Mr. Wilkinson, in the Mission. He seemed to be much gratified at seeing the bishop, and receiving his benediction. The old man has copied out the essay on Hinduism, Mohammedanism, and Christianity. He prizes it highly, and says, 'If I could but go to the King of Delhi, and stand before him, I would show him this book, and he should learn the folly of his own religion, and the wisdom of Christianity.' The good old Christian entertains a most affectionate recollection of Mr. Wilkinson."

Not long after this the old Sheikh "became ill, and Mr. Leupolt brought him to his house to nurse him; but his children knew he had money, and professed much love for him; told him none could take care of him so well as they, and persuaded him to return in a palanquin which they brought.

"One day Mr. Leupolt called, and found him very ill. He had his New Testament open before him, and had, he said, been reading his favourite chapter, the 5th of 2nd Corinthians. He wished to hear it again. Mr. Leupolt took the book and read it aloud, and then conversed with him on the glorious subject of which it treats, and rejoiced with him at the bright prospects it reveals; for he too was ill, and did not know how it might be with himself.

"The Sheikh was evidently in a dying state, but both felt sure of 'a resurrection to eternal life,' and a speedy meeting in glory. They engaged together in prayer, realizing the presence of the Lord, and shook hands in the full assurance of meeting no more on earth.

"Four days after, a note from the old man was delivered to Mr. Leupolt, saying, 'I have embraced Mohammedanism; I have had enough of you Christians, and of Christ. Do not trouble yourself more about me.' He was too ill to visit him, and sent a pious young man in his place; but he was denied admittance, and asked if he had not been told the purport of the letter to Mr. Leupolt.

"When he returned, they followed Hezekiah's example—laid the letter before the Lord, and prayed that He would interpose; for though the writing looked like the Sheikh's in every stroke, it seemed almost

incredible that a dying man could have written so steady a hand.

"Ten anxious days passed, when, one morning, a son of the Sheikh's appeared before Mr. Leupolt in a great passion, saying, 'Sahib, I shall confess the truth: my father did not write that letter, but my uncle, who could imitate his hand, wrote it. When my father's eyes were fixed in death, we held the Koran over him, and begged him to touch it. He pointed towards heaven, shook his cold and withered hand, as if to say, "No, no; Christ is mine, and I shall be his for ever."' The son's confession was made in revenge towards his family, because he was dissatisfied with the share of property assigned to him."*

Many interesting facts might be gleaned from the history of this station; amongst others, that of a native doctor and his family brought into the fold. He had been, in former years, moonshi to Mr. Crawford, the chaplain at Allahabad, from whom he received a New Testament. This he read, and became convinced of the sinfulness of idolatry, so that he ceased to worship the idols. Hearing the Gorruckpore Missionary preaching in the bazaar, he came and visited him, and continued to do so for the space of two years. His knowledge of the Scriptures was remarkable, and he could repeat by heart long portions of the Gospels. He taught what he knew to his mother, his wife, one of his brothers, and also to a servant. The mother died at Benares, trusting in Christ alone for salvation. A younger brother, who subsequently joined, was baptized at Juanpore. At length the two elder brothers, the wife, and the servant, were baptized in 1852, and forthwith commenced to be useful in the Mission.

The Lala died soon. When sinking into death, he was asked whether his trust was in Jesus. Rousing himself to answer, he replied, "Oh, yes; with every breath I breathe, I breathe the holy name of Jesus."

We shall now pass on to 1857, the eventful year of the Indian mutiny. It came with the unexpectedness of an earthquake, and its concussions wrought destruction throughout the land. At Azimghur on June 3rd, at Benares on the 4th, at Juanpore on the 5th, the troops mutinied. Our native catechist at Azimghur had to conceal himself in a dry well, to escape from the mutineers who were searching for him. At Benares there was the fierce struggle on the parade-ground, and Neill, with his 240 Europeans, and a few

fragments of native regiments, contrived to protect the city, the barracks, the mint, and the cantonment. At Juanpore Lieutenant Mara was shot by his own soldiers, the Loodianah Sikhs. Several European gentlemen were close at hand. They had just time to escape into the magistrate's cutcherry and barricade the doors, and there they found themselves not more than nine or ten in number, with the mutineers raging outside. The Treasury, however, and its rupees, proved a superior attraction, and the Europeans, including our Missionary, the Rev. C. Reuther and his family, and the European schoolmaster of the Mission, set out for Benares, a feeble party, without escort, and incapable of rendering any effectual resistance if attacked. On reaching Zufferabad they were advised by the people to press on, as it was not safe for them to stay there. A few regretted their miserable plight, and one or two were affected even to tears. The residents of Zufferabad at that time were chiefly Mohammedans, and some of them very bigoted. A branch school of the Church Missionary Society had been established in this place about twelve or thirteen years; thus many of the inhabitants were known to the Rev. C. Reuther. It may, perhaps, be owing to this friendly feeling on the part of some of the principal Mohammedan residents, that they were permitted to pass through the place without molestation. Attempting to proceed down the Goomtee in a boat, they found the villagers along the banks in such a ferment of hostility, that they must all have been massacred, had not a Lala, named Hingun Lal, a tahsildar in Dehra Dhoon, who, after an absence of twenty-five years, had returned about eight days previously, received them into his house, and protected them until an armed force from Benares was sent to bring them in.

At Gorruckpore the danger was imminent, and the native Christians much alarmed; but the treasure having been removed to Azimghur, and there plundered, Gorruckpore was comparatively neglected by the mutineers, and thus Missionary operations continued uninterrupted until the second week in August, when a circular from the Government informed the residents that British protection was about to be withdrawn from Gorruckpore, and that it was necessary they should retire to Benares, under the protection of some Ghoorkas who had been brought down from Khatmandoo.

This painful necessity is thus referred to by the resident Missionary, the Rev. H. Stern—

* Weitbrecht's "Missionary Sketches."

“No choice, therefore, was left to me, but to pack a few things together, and follow the English flag wherever it may be planted. It was a very sad sight, thus, in one long procession, to leave the station; and I could not help thinking of King David, when he, with his nobles, fled from his son Absalom.

“Here we are then, in camp these two days, within sight of Gorruckpore; and, if the report proves true, we are to march on to-morrow. As to the Mission, I have made such arrangements as I could under the circumstances. The schools were closed the day before we left; and the whole Mission property in Gorruckpore, together with Basharatpore, and every thing belonging to that establishment, were made over by me to the rajah of Gopalpore, one of those rajahs who have hitherto assisted Government in the suppression of disturbances, and to whom the authorities made over the whole station and district. The rajah of Gopalpore has agreed to protect the Mission property, and to afford every assistance and protection to the native Christians residing at Basharatpore; and I have agreed, of course on my own authority, (for there was no time allowed to write to Calcutta,) to make over all the revenue of Basharatpore, for one year, to the rajah. As soon as we return, which I trust may be after a short time, the rajah will make over the property to me, or my successor. All this is written down on paper, and a copy, with my signature and Charles Dass's, is in the rajah's hand, and the copy with the rajah's signature and seal, is in my hands.

“Since the 13th instant, a guard of twelve men has been stationed at Basharatpore. There are left there 162 Christian souls; the rest are partly with me as servants, and have found employment with some gentlemen, and three families proceeded down the river in charge of some property belonging to the judge.

“Yesterday afternoon, I visited the village for the last time. The whole number collected in the catechist's house, where I read the 71st Psalm, and offered up a prayer. When I departed, the whole number broke out in tears, especially the women and children. It was a most affecting scene, and I had great difficulty myself to remain firm. I hope I may see them all again after a short interval. I have made them over to the Lord, who can move the heart of the rajah to remain faithful to his word, and to protect the Christian flock, now in the wilderness without a shepherd. I cannot help feeling most sad at leaving these poor Christians behind. I trust I have acted to the best of

my judgment. Should any evil befall them, which the Lord forbid, may it not be laid to my charge!

“I am also happy to say, that, in the agreement of Government with the rajah, Basharatpore was especially mentioned as a place of which he must take care.”

But when their friends were gone, the poor Christians found themselves as sheep in the midst of wolves.

“For upwards of two months (the station of Gorruckpore was abandoned on the 13th of August) they lived in continual fear and anxiety, being exposed to the spoliation of their goods and to personal ill-treatment. During one dacoity, one of the Christians received a deep swordcut in his back; others were beaten; the women, who usually ran into the jungle, were ill treated; and the catechist in charge, Raphael, seems to have been particularly exposed to the fury of the enemy. The maltreatment which he received very much hastened his death, which happened on the 12th of October. A few days after this, their best bullocks were seized, and seven of the men carried before the *chakladar*, who kept them prisoners for two days. On learning that they were Christians, he ordered them to deny their faith and become Mussulmans. One of the *chakladar*'s men then interfered, and said that these Christians had been neither Hindus nor Mussulmans, but were brought up as orphans in the Christian religion, and therefore would not be received by either of these persuasions.

“Nevertheless the *chakladar* insisted on their becoming Mohammedans, and requested them to look out for a *molwee*. The seven Christians, as they tell me, appeared to consent to this arrangement. Upon this they were allowed to go to their homes. They subsequently left Basharatpore in small parties by stealth, at night, during several successive days, the first party leaving on the 20th of October. After they had agreed to meet at a place called Shahpore, to the east of Gorruckpore, and beyond the boundary of their district, they all took the road through the jungle, and, after three days' travelling, they all reached Shahpore in safety, only one party having been robbed on the road.”

Eventually they found their way to the Chupra district of Kishnagurh, where, after three months' separation, they were rejoined by Mr. Stern.

“I arrived here (Aligung) safely on Thursday last, and found all the native Christians from Gorruckpore well, with the exception of several fever cases. The native Christians,

no less than myself, were very happy to see each other again, after a separation of upwards of three months. Before I came up to them, where they were encamped in a large mango grove, the children came running out to meet me, and to conduct me into the midst of their parents, who surrounded me. Every one now commenced to tell his tale of the late trials and privations, in which all had an equal share. We all then had prayers, to thank the good Lord and Shepherd of our souls for thus having preserved us from many dangers, and for having given us this first token of mercy in permitting us to meet again. To Him be all praise and glory!"

Goruckpore remained in the possession of the rebels throughout the remainder of the year 1857.

But the time of retribution came. The tide of British power, which for a brief period had retired, was now flowing back with more than wonted strength, and rapidly recovering the territories which had been lost. "The Nepaulese leader, Jung Bahadour, with Brigadier MacGregor as the representative of British interests, entered Goruckpore on the sixth of January, thus taking possession of a city which for many months had been almost entirely in the hands of the rebels. The force was Goorkha, the officers were Nepaulese and English." With each Nepaulese officer in command of the respective brigades an English officer was associated, as also in regard to the artillery. Thus, provision being made for advice and even control, if needful, the troops advanced. "They had to effect a passage over a nullah, the bridge of which was broken, and the banks stoutly defended by the enemy: this was done after a short but sharp conflict. The enemy fled from the nullah, through a jungle, towards the city, pursued by the Ghoorkas; but the latter could not equal the Sepoys in running over loose sand, and therefore could not come up with them." Although attacked on both flanks by skirmishing parties, Jung Bahadour advanced steadily towards the city. Then the enemy broke. "Many hundreds rushed into the Raptree with the hope of crossing into Oude, but were shot down or drowned in considerable numbers. Goruckpore was entered and taken possession of in the English name, and the so-called government which had been introduced by Mahomed Hussein, the self-appointed nazim, or chief, was at once put down. Such of his adherents as had clearly been rebellious were quickly tried, and many of them executed. All the convicted

natives who were not sentenced to hanging were made to do sweepers' work within the church, jail, and other buildings, without respect to their caste, creed, or former dignity."

It was not until February 1858 that the native Christians returned to Goruckpore. Sad indeed was the alteration which had taken place. The church and Mission house at Basharatpore were completely destroyed, as well as the village. And yet how marvellous the preservation of the Christians themselves! They had all been brought back in safety, to the number of 241, and, until arrangements could be made, were located in a large confiscated house in the city. "How differently," observes Mr. Stern, "are we circumstanced at the close of the year from what we were at its beginning. The year opened with the most gloomy prospects. The whole Mission was broken up. Wild beasts entered the Lord's vineyard; the native church was dispersed; the congregation as a flock without a shepherd; the church building desecrated; the Mission property destroyed. The servants of God were humbled to the dust, and the enemies of Christ triumphantly said, 'Where is now your God?' Thus sad were the circumstances under which the year now past had opened. But how differently are we circumstanced at its close. The Mission re-established and in working order again; the native church, as we trust, much benefited by its late experiences, preserved and gathered together again under its pastor; the school re-opened and filled with more numerous scholars; the Gospel again proclaimed among the people; the Mission property partly restored; and the whole Mission respected and called welcome, even by many Hindus and Mussulmans. To the Lord be all praise and glory!"

There was much indeed in the retrospect of the past to call forth gratitude. "We would most thankfully acknowledge the material aid we have received from many English residents here and elsewhere, in behalf of the Mission schools, and, in particular, in behalf of the fugitive and distressed native Christians.

"We have also instances of natives having shown great kindness to native Christians during the late disturbances. It was by the timely warning of a man in the service of the rebel chief at Goruckpore that the native Christians of Basharatpore were enabled to make their escape. The Kazi of Chupra placed his house, free of rent, at the disposal of the Missionary and his fugitive flock. A

respectable Darogah, an inhabitant of the town, hid, protected, fed, and clothed the family of a native Christian, who could not get away with the rest, during the whole time this station was in the hands of the rebels, up to the day it was re-occupied by the English authorities.

"The same individual also tried to dissuade the rebels from desecrating the Mission church, but without effect. The new communion-table of Christ Church is made up of wood, presented to the church by a friendly native, whilst the new pulpit is made of wood intended by the rebels for gun-carriages to be used against the Christians. Other instances of friendly feelings, amidst the general disaffection, have also become known. Several teachers managed to hide and save the books of their respective classes. Many schoolboys saved, during the universal loot, many a school-book, among which were many Christian tracts and copies of the Bible. Some boys, to save their books, buried them, but they became a prey to white ants. Others, who were more fortunate, carried them to their friends to other neighbouring villages."

The following letter from Mr. Leupolt, dated June 6, 1864, will bring this article to a suitable conclusion—

"I trust Mr. Stern has sent a report of the re-opening of his church, or the church in the wilderness, as old Wilkinson used to call it.

"I had been rather poorly for some time and was therefore glad to fulfil a promise given to Mr. Stern, to be present at the re-opening of the church at Basharatpore. Eight years had expired since I was last at Gorruckpore, and twenty-three since I first went there. The first time I went to Gorruckpore was in January 1841. Mr. Wybrow had died the month previous, and I went to Gorruckpore to take charge of the Mission there. The last time I visited that station was in 1856, on account of the late Mr. Kreiss. How recollections crowded as I entered Gorruckpore!

"On Easter-day we had service in the morning, and the Lord's Supper, in the station church. From thence we went to Basha-

ratpore. A number of European friends were present. The church was filled: upwards of 250 native Christians attending. Their faces beamed with joy. The service was opened by a beautiful hymn, sung by the children in parts. I then read prayers; and, after another hymn, addressed the congregation. What a sight to see so many Christians together! The enemy thought to annihilate us—to root out the very name of Christ from Hindustan: but here we were! The enemy was permitted to destroy the church in part, but the Lord has enabled his servants to rebuild it, enlarge it, and beautify it; and there it stands as a monument that the Lord is with us. But where are the enemies? They fell on the stone and were broken, and then the stone fell on them and ground them to powder. We felt very happy, for the Lord had put a song of praise into our mouth.

"In the afternoon Stern baptized, and preached a sermon suited to the occasion.

"What changes have taken place in Gorruckpore since I first knew it! The church rebuilt and beautified, the congregation doubled, the old village gone and a new one erected on the most healthy spot of the farm, and the jungle cleared all around the place. The Lord has been indeed with his servants.

"On returning to Gorruckpore from the farm, a kind of home-sick feeling stole over me. The founder of the Mission was—at home, I was going to say—and at rest; but it is as likely that he is very active. Dear, good Wybrow, gone home; the old venerable Sheikh too! The rebels have obliterated the exact spots where the remains of these brethren sleep, along with those of our little Mary. Many of the native Christians also are no more in the land of the living, and I was also here at death's door in 1841. *One*, however, remains unchanged—the Lord; and He is still with his servants!"

It will be seen that this letter is full of references to the past. It suggested this article, as without such an history of the station as we have attempted, to many of our readers it would be divested of half its interest.

BRIGHT POINTS IN THE KANDIAN COUNTRY.

THE town of Kornegalle is situated twenty-six miles north-west of Kandy, and consists of a large population of Singhalese and burghers, besides a few European residents. At this place a church has been built entirely

by subscriptions raised amongst the inhabitants, in which two services are held every Lord's-day by the Missionaries of the Church Missionary Society; the one in the morning in the Singhalese language, with not a very

large attendance; the other in the afternoon, in English, which is well attended. There is also a service at the jail for the benefit of the prisoners, who gladly welcome the Missionaries, showing much attention to their teaching, and much anxiety to obtain books for reading and learning.

A native pastor, Mr. Levera, had been in charge of this station, but a failure of health necessitated his removal to the low country, and thus Kornegalle requiring help, the Rev. John Ireland Jones commenced to reside there in July 1863.

He was by no means a stranger to the place. On his arrival in Kandy, six years before, his attention had been drawn to Kornegalle, which he had been requested to visit monthly; and on the occasion of one of these visits he became acquainted with a man who had been a Buddhist priest, and was regarded as one of the most learned men in the country, but who had thrown off his robes and was reading his Bible with apparent desire of learning the truth. This person, after due instruction, was baptized by the Rev. W. Oakley, and called John Edward, retaining as surname the name of his village, Hunapola.

At the time of these earlier visits Mr. Jones was led to look beyond Kornegalle to the villages in the vicinity. He says—

“Hunapola several times spoke to me about a village called Talampitiya, situated about seven miles from Kornegalle, in which one man, named Ukku Weda, was reading the Bible, and several others had expressed a desire to know something of Christianity. I was a good deal interested by what he told me, and took advantage of the holidays of the Kandy Collegiate School to visit the village in July 1858.

“I at the time knew very little of the language, so was obliged to speak chiefly by interpretation to the people who assembled. Hunapola and the schoolmasters who were with me addressed them, and they paid considerable apparent attention to what was said, yet did not show sufficient interest to lead me to hope for any positive results. I fear I forgot the promise which accompanies the command, ‘Cast thy bread upon the waters.’

“We distributed a good many tracts, and gave to those who seemed most anxious to learn one or two Testaments.

“I caught fever from exposing myself incautiously to the sun, and was laid aside for a time; and five years elapsed before I again visited Talampitiya. The duties of my school prevented my making a stay of more than

one day, when I came down to take the Sunday services, and at other times the distance placed a difficulty in the way.

“In the interval, Mr. Higgins once went to the village, but with that exception I do not think that any Missionary or catechist visited the place until after my arrival here in July last.

“A short time previous to my coming here to reside, I had come down once with Mr. Clowes, and on that occasion Ukku Weda came with Hunapola to see me, and brought with him a relative whom he had been teaching. He seemed delighted to see me, and displayed such knowledge of the truth, and such deep earnestness, as to leave but little doubt on my mind that his heart had really been touched, and that he was a true believer in the Lord Jesus Christ.”

On entering into residence at Kornegalle, Mr. Jones found gathered under Christian instruction 180 natives, of whom ninety-two had been baptized, while of these, twelve were communicants. It was indeed a little flock, but “who hath despised the day of small things,” or who, in the prosecution of the Lord’s work, shall suffer himself to be discouraged, when He, whose work it is, has said, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

Itineration amongst the villages was quickly resumed, and, amongst the rest, Talampitiya was visited.

“Hunapola told me that he had, whenever he went to Talampitiya, tried to show the people the falsity of Buddhism, and to teach them the truth of the Gospel, and that many were inquiring; and on myself going to the village I found proof that both Hunapola and Ukku Weda had laboured diligently in teaching others; and that a similar spirit actuated those who, through them, were brought to a knowledge of the way of salvation. They had not only spoken of Christianity to their neighbours, but had gone to the people of other villages and done what they could in spreading the truth among them.”

In the “Ceylon Church Missionary Record” we find more detailed accounts of these visits, and we introduce some brief extracts, because they show how the work progressed—
“first the blade, then the ear, after that the full corn in the ear.”

“July 29—We had arranged to visit Talampitiya, a village in which are some inquirers, and I was therefore up soon after four o’clock, but those who were to accompany us delayed, and we did not start till six. I had a walk of about five miles, rode

one, and was carried about one more in a palanquin, borrowed, as I heard, from some priests. The paddy-fields were full, and the bearers were frequently up to their knees in mud and water. Could I have walked I should have much preferred it, but there was no choice. I found they had prepared a house for us, hanging it all round with cloths, which, if they had the questionable benefit of hiding mud-walls, had the very unquestionable disadvantage of excluding every breath of air but what came in at the door, near which I stationed myself. After breakfast, which they had most hospitably prepared, I directed the catechist to read aloud a tract, so that those already present might have something to think of till others assembled. Altogether there must have been between sixty and eighty persons present, and a more attentive, intelligent audience I have never had. I spoke at considerable length, pointing out the falsehood of Buddhism, its unfitness to be the religion of sinful men, as providing no Saviour for them, and, on the other hand, the truth of Christianity, and its suitability for all. A few questions were asked, but not in a cavilling manner, and all seemed satisfied with the replies. One asked on what grounds we defended the killing of animals. I said, 'There are some countries in which it is absolutely necessary to kill them for food, and it is not wrong, for they have not immortal souls as man has.' He said that in that respect there was no difference between man and other animals. I replied, that the last time I was at that village, five years since, a mad dog came into the field, and that a Kandian immediately shot it; and asked whether he would have done the same if it had been a mad man; and then pressed home the fact that their consciences bore witness to the difference. The catechist then spoke on the parable of the Prodigal. A young man from a village about five miles distant was present, and as I learned that some in his village were anxious to learn the truth, I gave him a bundle of tracts to distribute. Altogether it was a most encouraging day. Got home about five in the evening. On the way home one man remarked that the priests in the village now refuse to teach them to read, saying, that as they only use their learning in reading Christian books they will not help them.

"*Aug. 3*—Had a long talk on prayer and other important subjects with J. E. Hunapola, the ex-priest. In the evening he came again, bringing with him the young priest I saw when I visited Kornegalle with Mr. Clowes five months since. He has acquired

much confidence since then, and spoke with much more freedom. He seems really sincere in seeking the truth, and Hunapola tells me he spends much of his time in reading the Bible and prayer. May God open his eyes, and both lead him to and keep him in the narrow way! Gave him 'Pilgrim's Progress' and 'Christiani Pragnapti.' Hunapola, in speaking of the priesthood lately, told me that the most abominable crimes are common among them, and looked on as comparatively trivial. If such be the teachers, what can the taught be?

"*Sept. 6*—Visited the jail, and addressed the prisoners. Held the two services. At the Singhalese service seventeen persons from Talampitiya were present. They afterwards came and got catechisms from me, and spoke of the establishment of a school.

"*Sept. 14*—The catechist went on the Kandy road and addressed about forty-five persons. Some people from Handugala, a village about seven miles on the Colombo road, came to speak to me. I questioned one, and got exceedingly correct answers. 'Why do you believe Buddhism to be false?' 'In it there is no Saviour.' 'Is there a Saviour provided in Christianity?' 'Yes, Jesus Christ.' 'Who is Jesus Christ?' 'The Son of God, who dwells in heaven.' 'How did He become our Saviour?' 'He came to this world and died upon the cross as our surety.' 'How can we be saved by Him?' 'By believing in Him.' 'You said Christ died for us: is He now alive?' 'Yes, He rose from the dead the third day, and ascended to heaven.' This man's knowledge he had chiefly obtained from the converted priest, Hunapola, and from books given by him. He afterwards said he had lived for a time with Roman Catholics, but did not like their religion—'it was too like Buddhism.'

"*Oct. 8*—Rose soon after four, and started at daybreak for Talampitiya. Tried in vain to get a cooly to carry our bundle of books and clothes, so did the best we could by carrying it ourselves. We soon met one of the Talampitiya people, Ukku Weda, the most earnest and satisfactory man in the village, who relieved us of our burden. On arriving at the village, had prayers with the schoolmasters and the few who had come early. After breakfast, spent two or three hours in preaching and reading to the people, who, to the number of about thirty, had assembled. Five or six men had come from a village six miles distant, and I promised to make arrangements to visit them. After dinner the candidates for baptism came to be examined in what they had learnt: the

answering was generally very good. I was suffering from a severe headache, and, about nine o'clock, was preparing to lie down, when others came to be examined: of course I could not send them away, and I asked the catechist to examine them. I lay down, listening to what was going on, and occasionally putting in a question; but being quite worn out with pain and fatigue, I at last fell asleep, and was unconscious, till the catechist told me this morning that the conversation was carried on with much earnestness till a very late hour."

At length these promising appearances ripened into substantial fruit. "The result," writes Mr. Jones, in a letter dated last December, "was the enrolment of about thirty-five at Talampitiya, and thirteen at Kudagama, a village distant about three miles from Talampitiya, in which I could discover no trace of any visit of Missionary or catechist previous to my own; and, in addition to this, at another village, Korigammana, about five miles beyond Kudagama (but which has since been occupied by an agent of the Baptist Society), three or four persons had expressed their belief in the truth, and several others were inquiring. Thus at both Kudagama and Korigammana the standard of the cross had been raised, and Buddhism to some extent broken down, under the divine blessing, by the men of Talampitiya.

"Ukku Weda was very anxious to be baptized at once, and his knowledge and earnestness would have fully warranted his immediate reception; but I judged it best to wait till some others were sufficiently instructed to be baptized with him. I opened a school in the village, directing the teachers to devote a little time to the children, and the remainder to the instruction of the adults, and sent a catechist to hold a service on Sundays, and instruct the candidates, and went occasionally myself to encourage and direct.

"About three weeks since I directed the catechist to furnish me with a list of the names of such as he thought prepared; and the twelve whom he selected came to me for further inquiry as to their knowledge and fitness. I examined them separately, devoting about two hours to each, and their answering was in every instance satisfactory—in the case of some remarkably so.

"It was with no slight feeling of thankfulness and pleasure that I heard several of them trace their first inquiries after, and knowledge of, the Gospel, to my visit to their village more than five years since.

"With humble gratitude to God, I appointed last Sunday for their baptism, and received them into the church on that day, in the presence of most of the Europeans of the place, and a large number of Kandians, who had come to witness the same. I never before enjoyed such a truly happy day.

"The thirteenth person baptized was a young man, who, only a few days previously, had thrown off his priest's robes. His knowledge of the truth was derived from Hunapola, against whose arguments he for a long time contended strongly; but he has been frequent, since I came here, in his visits to me and the catechist, till at last he took the final step of throwing off his robes, giving up with them the very considerable income of his office. His knowledge, though fair, was not equal to that of most of the others; and he had shown a good deal of anxiety to make some provision for himself before giving up the income his temple afforded. Still there appeared no ground for doubting his sincerity: the sacrifice he made was by no means a light one. He had, with success, laboured to bring others to Christ, and, in addition, the priests seemed resolved, if possible, to prevent his baptism. I therefore determined on complying with his wish to be at once baptized; and, with the twelve Talampitiya people, he formally dedicated himself to Christ."

Facts of this character cheer the hearts of friends at home and Missionaries abroad. It is our part to work in faith, and although the fruit tarry, to wait for it; to be strong in faith giving glory to God, and being fully persuaded that what He has promised He is able to perform. "The husbandman waiteth long for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." But when the seed springs, and the promise buds into fulfilment, the labourer rejoices, and addresses himself to his work with more diligence, seeing that his labour is not in vain in the Lord. We desire in all respects to sympathize with our Missionaries in their joys and sorrows, in their encouragements and reverses, and we unite with Mr. Jones in his thanksgiving to God, that he has been permitted to gather in this sheaf of thirteen adult Kandians, the first-fruits of his work at Kornegalle. Let it be indeed as the sheaf of the first-fruits, waved before the Lord (Lev. xxiii. 11)—presented in thanksgiving and prayer, and consecrated to Him, that thus it may be the first-fruits of an abundant harvest; for what the Spirit did for these men, He can do for others. He can so apply the

Gospel word as to open the eyes of many, turning them "from darkness to light, and from the power of Satan unto God."

Mr. Jones has forwarded several papers containing questions put to the candidates for baptism at Kornegalle, December 1863, and their answers. There are the answers given by Ukku Weda, baptized by the name of Abraham. He had been seven years an inquirer, and the first thoughts respecting Christianity had been awakened in his mind, first by Mr. Tennykoon and afterwards by Hunapola. "There were," he said, "many religions in the world, but none true save the one given by the one true God, and he firmly believed Christianity to be that one true faith." The distinctive truths of Christianity, "one God the Almighty Creator, one Saviour, his Son Jesus Christ, one Holy Spirit who purifies the heart; the universal sinfulness of men; the necessity that each should believe in Jesus Christ in order to salvation; the effect of justifying faith on the character and life, so that we become dead indeed unto sin, but alive unto God, through Jesus Christ our Lord;" all this was clearly expressed.

Next came the answers of Halugama Walter, baptized Paul. He had been inquiring about five years, having been awakened, first by Ukku Weda, and then helped in his difficulties by Hunapola. In answer to the question, "What proofs are there of God's existence?" he replied, "When we see a fine building we conclude that it was made by some one—that it did not come into existence of itself; and so we feel there must be an Almighty Maker of the world." On the great truths of the Trinity in Unity; the godhead and humanity of Christ—how He came from heaven to this world, and suffered for us scourging, spitting, shame, and finally crucifixion—his present work of intercession in heaven, &c.," his replies were clear and distinct. Paul's answers were followed by those of Æluvelatinne Duraya, baptized Moses. Mr. Jones observes—"These questions and answers were quite independent of the catechisms the candidates had been required to prepare, which contained the ten commandments, Lord's prayer, &c. The candidates had no opportunity of learning on what subject I intended to question them."

We place before our readers these interesting facts: we do so that they may help by prayer. This may be the beginning of a great work. Why should we doubt it? Great movements have often had their commencement in some few simple events such as these. One or two have been awakened;

but they have been earnest men, of whose entire consecration to God there could have been no doubt; and they have been as the little spark by which a great fire has been kindled. Only let Christians at home help in prayer. This is the end we have in view in communicating Missionary intelligence. Facts such as these are for use—that they may be prayed over by God's people at home. We have heard of those who use the "Church Missionary Record" for this purpose: they read that they may know where a blessing is needed, where help is needed, where encouragement has been granted, and they go to thank the Lord for what He has done, and to ask Him that He would do more. This it is that our Missions need—prayer, effectual fervent prayer, like that of Elijah, to bring down the rains upon the parched land.

Some few more facts connected with the Christians at Talampitiya, communicated to us in a letter from Mr. Jones, dated August 23, 1864, will show us to what trials these Christians are exposed, and what need they have of that help which, by our prayers, we may ask and obtain in their behalf.

"I strive continually to set before the Christians their responsibility with regard to those who are around them, and to direct them into more systematic effort for the conversion of their neighbours.

"I spent some days here in the early part of the month, and then appointed two of the most intelligent men, living in different parts of the village, as leaders, as it were, of the others, and then suggested that, in addition to their services on Sunday, for which all assemble at one place, a meeting should be held on some week-day evening, at their houses, for prayer, reading of God's word, forming plans for bringing the Gospel to their neighbours, and for paying in their subscriptions of rice. I directed them to invite inquirers to attend these meetings, as some might perhaps get to them who would object to attend the more stated services on Sundays.

"With one exception, these people all go on well, and have shown an amount of steadfastness beyond what could have been expected. They have also stood a severe trial, for I was obliged to be away from them for about two months: both the catechists who had been labouring in the district were attacked with fever, and obliged to leave; and fever was raging in the valleys, the Christians, with their families, suffering greatly from it. I almost feared I should hear that some had had recourse to the universal remedy in times of trouble and sickness—

devil ceremonies ; but I am thankful to say that, not only was this not the case, but that both baptized and candidates resisted every importunity of their friends on the subject, and endeavoured to prevent their unconverted relatives joining in them.

"One of the Hewadiwela candidates, when urged by his friends to join a devil ceremony, replied, 'No; I will do anything to help you that I lawfully can. I will give you all the grain in my store if you need it; but I will have nothing to do with devil ceremonies.'

"A circumstance occurred in June last which, under God, did much towards strengthening the people of Hewadiwela, and, indeed, of the whole district, in the abandonment of heathenism. The Buddhist priests were naturally alarmed at seeing many leaving them, and determined to make a great effort to regain influence. They took advantage of Hunapola's absence from Hewadiwela, through illness, and one evening fourteen of them presented themselves at the village, the leader having a Bible with him, and, declaring that Hunapola had merely gone away because he feared to meet them in argument, challenged any Christian to come forward and discuss the matter with them.

"The poor people were at first sadly disconcerted, but at length determined to send to Talampitiya for some of the Christians. To their great joy the messengers returned, bringing with them seven of the Talampitiya people, with Hunapola—who had only that day returned from Kornagalle—at their head. His appearance was as unwelcome as it was unexpected by the priests; and the leader wished to decline discussion on the ground that the evening was advanced, and that there was only time for the 'bana' reading. The Buddhists were very indignant at this,

and charged the priests with dishonesty, in first challenging the Christians and then refusing to dispute with them. One of the priests pacified them at last by promising that, in the morning, he would hold the discussion, and the Christians accordingly went to the school, and remained there during the night. In the morning, after prayers, they went to the place where the people were assembled, and it was then found that the greater number of the priests, including their leader, had disappeared during the night, without even waiting for the customary alms; and the few who were left refused to enter into the matter, saying that they had only come to be present at the argument, and they joined with the others in condemning the conduct of the runaway priests.

"As the result of this, several, who up to that time, had done all in their power to keep the people from attending the preaching, were themselves present the next Sunday.

"During the prevailing sickness Abraham's only child was very ill. As usual, heathen friends suggested that a devil ceremony should be performed, but he replied, 'God gave me the child; He can take it from me if He will; but I will seek no help from devils.'

"The wife of one of the others, Paul, was suffering intensely from abscesses in the breast. Paul suggested simple remedies, but, during his absence, a charm was tied on her arm in order to effect a cure. On discovering it, her husband took the infant from her, and took it to another house, saying that his child should not be nursed on charmed milk, nor would he let the mother have the child again until she had promised, with tears, never again to have to do with charms."

BHOPAL AND ITS BEGUM.

"THE Secundra Begum of Bhopal has taken her departure for Judda, *en route* to Mecca. This pilgrimage has been especially undertaken for the benefit of Her Highness's aged mother, the Quidsea Begum. The Secundra Begum and her family have received a right loyal welcome from the Government of Bombay, and all classes of the community have tried to do honour to one who, by her unwavering fidelity and devotion in the hour of our need and peril, has earned for herself a sovereign's guerdon, and a place in the regard of all Englishmen and Englishwomen."

Sospeaks the "Times of India," in one of the

earlier Numbers of the present year. Some of our readers may remember to have seen this notice; to many others probably it is now presented for the first time; and, as they peruse it, many will ask, "Where is Bhopal, and what are the services which are so honourably and gratefully remembered as having been rendered to us by its Begum in the hour of need?"

Bhopal is a native state in the great table-land of Malwa, by a treaty made in 1818 protected and bound to maintain a contingent force. It is bounded on the north by Gwalior, or the possessions of Scindia, and by

the British district of Bairseah, formerly a dependency of Dhar, then overrun by the Pindarries, and finally annexed under the administration of the Marquis of Hastings. On the north-east and south-east of Bhopal lies the Saugor and Nerbudda territory, ceded to the British in 1818, after the conclusion of the second Mahratta war; while on the south-west and north-west are Holkar's and Scindia's dominions. The river Nerbudda constitutes the south-eastern boundary, dividing Bhopal from the Central Provinces. On the south bank of the river stands the British town of Hoshungabad.

The history of this little state, with an area in square miles of 6764, and a population of 663,656, is singular.

"Its founder, Dost Mohammed Khan, was an Affghan adventurer, who, by his prowess and address at the court of Aurungzebe, won the favour of the Emperor, and obtained the government of a district in Malwa. He succeeded, by his force of character, in establishing his authority in the midst of a stiff-necked and unruly Rajpoot and Hindu population.

"On the breaking up of the Mohammedan empire, after the death of Aurungzebe, he fortified the town of Bhopal, and assumed the title of Nawab Dost Mohammed Khan. He early cultivated friendly relations with the British; and history informs us that when Goddard's army marched through Central India, in 1778, the Nawab of Bhopal was the only Indian prince who displayed a friendly spirit towards it. This provoked a strong feeling of hostility toward the Bhopal State on the part of its powerful Hindu neighbours—Scindia, Holkar, and the Rajah of Nagpore; and in 1809, when General Rose appeared in that quarter, the Nawab found it necessary to appeal for British protection, but with little effect. In 1813, Bhopal was besieged by divisions of Scindia's and the Nagpore army. This siege is described by Sir W. Malcolm as one of the most remarkable of late days, and the conduct of the chief, whose garrison, at the commencement, did not exceed eight or ten thousand men, is a theme of praise, and the admiration of the Mohammedans in India. This siege was followed by a movement of Holkar's Mahratta battalions against Bhopal, but the attack was averted through the mediation of the British Government.

"This friendly office led to the conclusion of a treaty in 1818, between the British Government and the Bhopal State, which provides for protection on the one part and subordinate co-operation on the other. A handsome territorial assignment was made

by this treaty to the reigning prince, as a reward for his zeal and fidelity, but he was not spared to enjoy it, having, shortly after the conclusion of the treaty, received his death from a pistol accidentally discharged by a child. His nephew, an infant, was declared successor to the Musnud, and was betrothed to the infant daughter of the deceased prince. A council of regency was appointed to conduct the administration during the minority of the young prince, the widow of the late Nawab being at the head. The other members consisted of a Mohammedan, a Hindu, and a Christian; the last, Belthazzar Bourbowna, being the descendant of a Frenchman, who came to India in the time of Akbar.

"Belthazzar, better known as Shahzad Musseah, was an able and brave soldier, and a member of his family, a Romanist, accompanied the Begum to Bombay. On the young prince attaining his majority in 1827, Quidsea Begum declined to surrender her authority, and refused to sanction his marriage with her daughter, on grounds which appear to have been regarded as valid by the British Government. The rejected heir soon after surrendered his claims in favour of a younger brother, the consort of the Secundra Begum, who found it necessary to assert his authority by force of arms in opposition to the party attached to the Queen-mother; but his reign was brief, and the succession passed, in 1850, to his daughter, Shaë Ichau Begum, then a child in her sixth year. The administration was again entrusted to a regency, under the control of the Secundra Begum."

Various useful reforms were steadily introduced by her Highness. On the outbreak of the mutinies in 1857 her position was one of considerable influence; and from the central position which the little state occupied it was of great importance that the Begum should remain faithful in her engagements to the British Government. She was not without suggestions and temptations to cast in her lot with the disaffected. The King of Delhi forwarded to her an "Istafer," calling upon her, as a true Moslem, to hoist the standard of rebellion, but she evinced no sympathy with the rebel cause; and when the Bhopal contingent, with few exceptions, broke into disorder, and resolved to join the mutineers, she gave timely notice to the officers, and helped their escape across the Nerbudda to Hoshungabad.

The rebellion was around her in every direction. The mine of disaffection so secretly and extensively laid throughout India had

been sprung; and English officials and their families were involved in extreme peril.

In these central parts, Nusseerabad, in Ajmere, first gave way. Two Bengal regiments of infantry, with a battalion of Bengal artillery, mutinied. One Bombay regiment of lancers remained staunch. Thus, although valuable lives were lost, there was no massacre. Neemuch, in Scindia's territory, on the north-west borders of Malwa, caught the infection. Bengal and Gwalior regiments all went, and the Europeans had to fly, very few having horses or vehicles, and all being dependent on the villagers for food, until at length a mud fort afforded them a refuge, where they held their ground until relieved.

Next came Indore, the capital of the possessions of Holkar's family, lying west of Bhopal; and Mhow, a British cantonment thirteen miles south-east of Indore. The British agent, with other Europeans, resided at Indore, having an escort of cavalry and infantry at his disposal.

Holkar's troops rose up against the English without the privity or wish of the Maharajah himself. The troops to whom the protection of the Residency was assigned, instead of fulfilling their duty, brought guns to bear upon it, and the Europeans found themselves unexpectedly under the fire of cannon and musketry. Some, however, of the Bhopal contingent were on duty at the Residency, and a few of these remaining faithful, the European officers, with their families, were enabled to escape. Not so, however, with the civilians: many of the civil servants, and of the clerks in the telegraph department, with their wives and children, were butchered in cold blood. Those who fled did so in great misery. They collected hastily a few ammunition waggons, two or three bullock-carts, an elephant, and some horses. Mhow was no place of refuge. The troops there had mutinied: they had shot down several of their officers. Providentially there was at the cantonment a company of European artillery, and a fort, where the Europeans sheltered themselves; while the Indore fugitives, escorted by a portion of the Bhopal contingent, started for Bhopal, and, kindly received and helped on by the Begum, reached Hoshungabad in safety.

While these events occurred on the west of Bhopal, eastward, in the Saugor and Nerbudda territories, there were like explosions. At Jubbulpore the Residency was fortified, and in this the Europeans were shut up: at Saugor the fort was converted into a place of refuge, and there nearly 300 Europeans were

sheltered. At the end of August British supremacy in these territories hung by a thread. The Calcutta authorities could send no help. The Kamptee column of Madras troops held the country south of the Nerbudda, but the jungles were full of rebels ready for mischief, and they dared not to move north. Numerous Thakoors had risen, and, with their followers, were plundering the villages in every direction, "while on the border all the chiefs of Bundelcund were ready to rise in rebellion at news of any discomfiture of the British." At such a critical time, had the Mahratta chiefs, Holkar and Scindia, and the Begum of Bhopal, yielded to the oft-repeated solicitations addressed to them, and joined the insurrection, how disastrous the results which would have ensued! Providentially they remained faithful, although with much peril to themselves. Nor did the Begum content herself with a neutral position. Throughout this distressing period she continued to give every assistance to European parties arriving in her districts to reach Hoshungabad, rendering to those who sought her protection an active sympathy and kindness which may not be forgotten.

Her services were, with becoming dignity, acknowledged by Lord Canning in the great Durbar held in the Jubbulpore districts in January 1861 in the following words—

"Secundra Begum—Your Highness is very welcome to this Durbar. I have long desired to thank you for the services which you have rendered to the Queen's Government. Your Highness is the ruler of a state conspicuous in Indian history for never having been in arms against the British power; and lately, when that state was beset and threatened by our enemies, you, a woman, guided its affairs with a courage, an ability, and a success that would have done honour to any statesman or soldier. Besides the great services of repressing revolt around you, and of securing the safety of all Englishmen, among whom was the Agent of the Governor-General, you never failed to aid and expedite, to the utmost of your power, all bodies of British troops that came within your reach.

"Such services must not go unrewarded.

"I now place in your hands the grant in sovereignty of the district of Bairseah. The district was formerly a dependency of the State of Dhar; but Dhar has, by rebellion, forfeited all claim to it, and it is now given in perpetuity to Bhopal, for a memorial of loyalty under your wise and brave guidance in time of trial, &c."

Subsequently, the insignia of the order of

the Star of British India was conferred on her Highness by the Queen.

In the presence of such recollections, is it not exceedingly painful to be informed that the Secundra Begum of Bhopal had taken her departure *en route* for Mecca? Yes, unquestionably painful, for no effort has ever been made to bring her and her people to the knowledge of the true faith. She need not have gone so far as Mecca to find help from the true friend and Saviour of sinners. Had she been told of Him, she might have sought and found Him at home. But there has never been a Christian Missionary in Bhopal!

Some, perhaps, are prepared to respond, "We should do no good." Yes, "the slothful man saith, there is a lion in the way." Better be like the women who, as they proceeded towards the tomb to anoint the body of Jesus, asked, "Who shall roll us away the stone from the door of the sepulchre?" They were aware of the difficulty, but turned not back. When the path of duty is plain, let us go forward, and leave results with God.

But are the Bhopal people so Lopeless? We find the following passage in "Missionary Notes and Queries," published at Agra, August 1864—

"A fellow-labourer in the Bombay Presidency, who has asked in a late number for information about books and tracts on the Mohammedan controversy, is anxious to receive all the information and advice which his more experienced brethren in the north can give him with regard to his work amongst the Mussulmans, in which he stands entirely alone. We hope that his *darkhwaist* will not be in vain, and shall be glad to give space in these pages to any remarks on the above subject which may prove to be of general interest and value. The Mussulmans of Bhopal are described in our friend's letter as very 'polite, unprejudiced, and free of access, from the Nawab down to the lowest servant;' very different indeed from most of our north-west Mohammedans, whose enmity towards Christianity, and especially against their Christian rulers, appears to increase every year."

THE HATTI-SCHERIFF OF 1856, AND ITS VIOLATION IN 1864.

We commence this article upon the same principle as the woman who, when about to resume the spinning, which other duties had constrained her to interrupt, begins by uniting the new materials on which she is about to operate with the extreme end of the thread which, as already completed, had been consigned to the spindle. Some of our readers object to articles written in *continuation*; but there are some subjects so wide that it is impossible to compress them into a single paper. They must therefore be either altogether set aside, as unsuited to the pages of this periodical, or else dealt with by sections; and this, in the case of historical reviews, where a lengthened series of events has to be considered, is permissible simply because it is unavoidable; only care must be taken when we resume a subject that the connexion between the portions of the series be carefully preserved.

Now, in our last Number, in tracing out the Missionary history of the Turkish Empire, reference was made to an act of Turkish intolerance perpetrated in 1843—the barbarous decapitation of a young renegade, who, having been surprised, in a moment of intoxication, into a profession of Mohammedanism, was put to death because he

returned to the Greek form of Christianity. This led to remonstrances from the Governments of Great Britain and Russia; and, in reply, the Porte issued the following official declaration, dated March 21, 1844—

"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of a Christian who is a renegade."

These words are ambiguous. They might imply a restriction to the case of one who, having been originally a Christian, had apostatized from the Mohammedan creed after professing it. To determine their meaning, and that in the most favourable sense, as inclusive of those who, having been Mussulmans by birth, might embrace Christianity, Lord Stratford de Redcliffe, when this official declaration was forwarded to him, embraced the opportunity of acknowledging it in the following terms—

"The official declaration communicated by His Excellency the Minister for Foreign Affairs shall be transmitted to the British Government, who will understand with satisfaction that the Sublime Porte, in taking effectual measures to prevent henceforward the execution and putting to death of any Christian, an apostate from Islamism, relin-

quishes for ever a principle inconsistent with its friendly professions."*

He observes—"I had great difficulty in constraining the Ottoman Secretary of State to receive this paper, and I fear it cannot be doubted, that whatever may have been the personal wishes of the Sultan and his ministers, the latter sought to reserve the right of dealing with Mussulman converts to Christianity according to their law, not, I believe, of the Korán, but of its more esteemed commentators."

Eleven years had scarcely elapsed before the whole question came again under consideration. Instances occurred in which individuals, having been from their birth Mohammedans, had become Christians, and had suffered in consequence the extreme penalty of death. Two cases were capable of proof. One had occurred at Aleppo in 1852, the other in 1853; and the Turkish Missions-Aid Society, in bringing these cases before the attention of the Earl of Clarendon, as one of Her Majesty's Secretaries of State, prayed that endeavours might be used to persuade the Ottoman Porte so to respect the religious convictions of all classes of its subjects, that "liberty to adopt another profession of faith should be extended to all, Moslem as well as Christian;" and in a subsequent application they prayed "that, inasmuch as the pledge of March 21, 1844, appears to admit of different interpretations, and as doubts exist respecting its application to the case of Mohammedans by birth, His Highness the Sultan be urged to make it so comprehensive as to exempt from the punishment of death on account of religious offences all classes of His Highness's subjects."

The Memorial of the Turkish Missions-Aid Society was followed by an Address to Queen Victoria, from the Paris Conference of the Friends to Religious Liberty. They prayed Her Majesty "to enter into negotiations with the Government of Turkey for the purpose of inducing that Government to establish, in the countries under its jurisdiction, religious liberty for all the subjects of that vast empire without distinction."

They urged, more especially, the repeal of "the barbarous law which condemns to death those Mohammedans who renounce Islamism and embrace Christianity; a law which, as proved by a recent case, supported by irrefragable testimony, is still rigorously enforced."

* The extracts throughout this article are made from the "Correspondence respecting Christian privileges in Turkey" presented to Parliament 1856.

In communicating with the British Ambassador at Constantinople Lord Clarendon did not lose a day. In a letter dated September 17th, 1855, enclosing the Memorial of the Paris Conference, he thus expressed his views—

"The Memorial to Her Majesty, of which I inclose a copy for your Excellency's information, relates to a subject to which public opinion is now anxiously directed; and it will be necessary to come to an understanding with the Porte respecting the extent to which the law inflicting capital punishment on apostates from Islamism is really repealed.

"The Turkish Government assured your Excellency, some years ago, that the Turkish law which inflicted the severest punishment upon Mussulmans who might become Christians had been repealed. Great doubts are entertained as to the correctness of that assurance; and instances are alleged to have happened since the date of those assurances, the one at Aleppo, the other at Adrianople, in which seceders from Islamism to Christianity were punished by death. Her Majesty's Government are aware that it may be said by the Turkish Government that in these cases the victims suffered death, not for change of religion, but for blasphemy; but such an excuse would be mere evasion, because a departure from Mohammedanism and the profession of Christianity must be accompanied by circumstances which a Turk would easily represent as constituting blasphemy.

"This subject is one which must be pressed on the most serious and immediate attention of the Porte. The Turkish Government cannot expect that the great Christian Powers of Europe, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish empire from ruin and destruction, can permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution towards their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies.

"They are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision."

Assuredly at that time Great Britain was entitled to demand such a concession from

the Turkish Government, for it was the time of the Crimean war, wherein England was freely expending her blood and treasure for the preservation of Turkey. Is she less entitled now? True, the Crimean war is over, but the results remain. For eight years Turkey has been unmolested by the usurping arrogance of Russia. The price which has been paid for this immunity may yet be seen. It may be recognised in the graveyards at Scutari. But it may be thought that the price having been paid, the obligations thus conferred may be forgotten, and feelings of gratitude be buried with the mouldering ashes of the gallant dead. Nay, so far from it, the sense of obligation ought to be as strong and binding as death, nor until the grave has yielded up its dead, can the Turkish Government be regarded in the sight of God or man as absolved from the engagements she has contracted. England and her allies have fulfilled their covenant, at a costly price which cannot be recalled; Turkey has enjoyed the advantages; let her now prove her gratitude by leaving the human conscience free and unfettered in religious matters as she has promised so to do.

Lord Stratford de Redcliffe re-opened communications with the Turkish authorities on this important subject. It is remarkable that the Turkish ministers of that day were the identical persons that are in power now—the *Grand Vizier*, Aali Pasha, and Fuad Pasha. These statesmen are therefore thoroughly conversant with the history of the past, and they appear now resolved, by a forcible and disloyal act, to free the Ottoman Porte from the engagements which, under their ministry, were contracted in 1856.

With these officials he sought an interview. Fuad Pasha assured him "that he had not heard of the executions at Aleppo and Adrianople; that the intentions of his Government were opposed to such acts of mistaken severity; and that, far from yielding to a spirit of religious persecution, or even of religious proselytism, he, and those who thought with him, did all in their power to dissuade Mohammedan converts from carrying out their purpose, and to save apostates, whether originally Mohammedans or not, from punishment."

The Vizier was not so satisfactory. He also indeed professed "ignorance of the religious executions alleged to have taken place at Aleppo and Adrianople: he said that the penal laws were still unaltered, but that, in practice, the Government took care to prevent their application in cases of apostacy on the part of Christians. He was not disposed

to favour conversions to Islamism, but, on the contrary, he had ever done his best, as occasions offered, to discourage individuals who professed a change of creed. He intimated, nevertheless, that the law was stubborn, if not unalterable; and that, considering the ignorance and fanaticism which still prevailed in parts of this empire, it was more prudent, and perhaps, in the end, it would prove more effectual, to let the law become obsolete, as sometimes occurred even in England, than to shock the national prejudices by repealing it at once."

Some six weeks after this interview information reached our Ambassador, which he hastened to communicate to Lord Clarendon—

"It has come round to me that the Turkish Ministers are very little disposed to meet the demands of Her Majesty's Government on the subject of religious persecution; that they pretend to entertain apprehensions of popular discontent among the Mussulmans, if they were to give way; and that they are preparing to make representations to your Lordship, through M. Musurus, in order to obtain the transmission of other instructions to me than those under which I am now authorised to act upon that important subject.

"What I am instructed to require is nothing more, in reality, than a frank and entire confirmation, in practice, of the promises virtually made to me ten years ago, as well by the Sultan himself as by the Porte, before there was any question of the present war, its alliance, and its sacrifices. With respect to danger from popular discontent among the Mussulman population, I do not believe that, even supposing its existence, it would extend beyond some insulated examples in the provinces, easily repressed, and unlikely to be attended with serious consequences."

Various conferences now ensued, and eventually the Ambassadors of the Western Powers drew up a joint memorandum as to those improvements which they conceived ought to emanate from the Sultan's Government; and amongst others relating to the more general administration of the empire, we find this important stipulation introduced—

"No subject of His Majesty the Sultan, to whatever sect he belongs, shall be insulted or molested, still less persecuted or punished, on account of his religious opinions."

Thus the old question was again agitated, and the Porte requested to grant religious freedom to the Mussulman as well as to the non-Mussulman portion of its subjects; and again there was the same unwillingness and hesitation. The Turkish ministers were

startled by the difficulties proceeding from their colleagues in the council, and hesitated as to the acceptance of the propositions given in by the three representatives; the one having reference to religious persecutions being one of those from which they were most inclined to recede.

The Ambassador, feeling the responsibility of his position, addressed to the Porte a memorandum, into which he introduces the forcible passages already referred to in Lord Clarendon's despatch of September 17th.

"England and France, as every one knows, are making gigantic efforts, and submitting to enormous sacrifices, in support of the Sultan's empire. Though many glorious successes have marked the progress of their arms, they have still a wide field of exertion before them, and Providence alone can determine the final issue.

"Such are the circumstances under which the undersigned is instructed by his Government to press this subject most earnestly on the attention of the Ottoman Porte. He is ordered to observe that the great European Powers can never consent to perpetuate, by the triumphs of their fleets and armies, the enforcement in Turkey of a law which is not only a standing insult to them, but a source of cruel persecution to their fellow-Christians. They are entitled to demand, and the British Government distinctly demands, that the Mohammedan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mohammedan faith. It stands to reason that, in all such cases, the human conscience being left free, the temporal arm must abstain from interfering to coerce its spiritual convictions.

"The undersigned entertains a firm hope that the Sultan's ministers, enlightened by experience, and duly attentive to the exigencies of time and circumstance, will not only do justice to the motives of this demand, but recognise the necessity of redressing a grievance which stands in such painful contrast with the services rendered to Turkey by Christian Powers.

"It rests with the Porte to determine in what manner this just and indispensable reform may be most satisfactorily completed. The undersigned cannot for a moment doubt that the Turkish Government, in doing away with the last remnant of sanguinary fanaticism, and clearing its antecedent pledges from every shade of uncertainty, will maintain an inviolable protection over all its subjects, of whatever creed, who, following the dictates of conscience in religious matters,

may exercise its rights without seeking to disturb the peace of society."

On this note being read to him, the Grand Vizier desired the Ambassador to be informed that there was a very delicate question raised in it, which he was unable to answer without the consent of his colleagues; that as the Ministerial Council was to meet that evening, it should at once be submitted to their attention, but that he did not think it would be favourably received.

The conclusion which was arrived at, after repeated conferences, is thus stated by Lord Stratford de Redcliffe to the Earl of Clarendon, in a despatch dated January 30th, 1856—

"The Porte, as its ministers allege, is resolved that there shall be *no more religious persecution in Turkey*—no further effusion of blood in execution of judgment on account of religious opinions; but it is thought impossible for the Sultan either to abrogate the Mussulman law, or to make any public declaration equivalent to its abolition in that respect. The ministers assure me that they are sincerely willing to meet our wishes to the utmost of their power; but they entreat our forbearance, and urge that time, and the progress of opinion, will not fail to consummate the work of humanity. I found myself under the necessity of either modifying my demand, or delaying indefinitely the completion of the fourth point, relative to the rights and privileges of the non-Mussulman subjects of the Sultan. I preferred the former course, as being the least inconvenient, and likely in the end to be attended with the smallest sacrifice. I therefore accepted the Porte's version of the clause relating to religious liberty, slightly amended, with the reserve of obtaining a separate answer to my official note on that subject, which should incorporate the version previously adopted and amended by the three representatives. Both these versions are inclosed herewith for your lordship's information, the former marked A., the latter B."

The original clause (A) ran thus—"No subject of His Majesty the Sultan, to whatever faith he may belong, shall be unsettled or molested, much less persecuted or punished, on account of his religious opinions." For this was substituted clause B—"As all forms of religion are and shall be freely exercised in the Ottoman dominions, no subject of His Majesty the Sultan shall be hindered in the exercise of the religion that he professes, nor shall be in any way disquieted on that account: no one shall be compelled to change their religion." And

it was this clause which was introduced into the royal firman and Hatti-scheriff proclaimed at Constantinople on February 18th, 1857.

Anxious that the pledge thus given should be understood to cover all cases of renegades, and that upon this point there should be no uncertainty, Lord Stratford de Redcliffe addressed, as he had stated that he should, an official note to Fuad Pasha on this subject, and obtained from him the following answer—

“February 12, 1856.

“The official communications made formerly and recently by your Excellency, both in writing and verbally, upon the subject of religious matters, have been taken into minute consideration. The important and friendly services which the Porte has at all times, and more particularly of late, experienced on the part of her illustrious allies the English and other Governments are appreciated in the highest degree by His Majesty the Sultan, and the feelings of gratitude inspired by them will remain for ever impressed upon the heart of the Ottoman nation. In addition to the sincere desire entertained by the Porte to meet, as far as possible, the friendly representations of her allies by satisfactory measures, she is also well acquainted with the spirit of the age, and she hastens accordingly, with the Imperial sanction, to communicate the decision adopted regarding the above point. In consequence, the assurances formerly given to the British and French Governments with reference to the question of renegades are at present renewed and confirmed afresh, while an additional assurance is declared and made known, that the terms of the decision at that time adopted will be held to comprise *absolutely all renegades*. It is sincerely hoped that this decision, which is a new and practical proof of the Porte’s refraining on all occasions, from senselessly thwarting or opposing measures of a practicable nature, will meet with the satisfaction of your illustrious allies.

(L.S) “MEHEMET FUAD.”

This was regarded by Lord Stratford de Redcliffe as a conclusive and satisfactory arrangement. In communicating to Lord Clarendon the issue of the negotiations, he says—

“Constantinople, Feb. 12, 1856.

“I have received from Fuad Pasha the note which he had promised in reply to my representations and demands on the subject of religious opinions and the impunity of renegades. Inclosed herewith is an English translation of it, made by Mr. Smythe, who assures me that its correctness may be perfectly relied on. Your Lordship will perceive

that the Porte acknowledges and confirms its former declaration respecting renegades, and extends it expressly to all, including Mussulmans, though not mentioned by name. It is an official note, signed by the Secretary of State, and given expressly with the Sultan’s sanction. Taken in connexion with the article recommended by the three representatives, adopted by the Porte, and inserted in the Sultan’s firman invested with a Hatti-scheriff, it may be viewed as covering the whole of your Lordship’s requisition. If this impression of mine should not be confirmed by Her Majesty’s Government, the door is open for a return to the question; but if no one is to be molested on account of the religion he professes, and no one to be punished as a renegade, whatever form of faith he denies, I do not see what room there can possibly be for any practical persecutions in future within the limits of the Sultan’s empire.

“The law of the Koran is not abolished, it is true, respecting renegades, and the Sultan’s ministers affirm that such a stretch of authority would exceed even His Majesty’s legal power. But however that may be, the practical application of it is renounced by means of a public document, and Her Majesty’s Government would at any time be justified in complaining of a breach of engagement if the Porte were to authorise, or to permit, any exception to its own official declaration.”

Assuredly the stipulations are sufficiently explicit—all forms of religion might be freely professed. In professing that which he preferred, no subject of the Sultan should be hindered, or exposed to annoyance; while in order to guard against the possibility of any restricted sense being put upon such a declaration, Fuad Pasha officially declared—“It will be held to comprise absolutely all renegades.”

Wherefore, then, the present proceedings at Constantinople? Mussulmans who have become Christians are not allowed freely to profess Christianity. If they become Christians they must do so secretly: they may not speak about it, or give a reason for the hope that is in them; there must be no profession. If a Christian Turk makes mention of the name of Jesus he shall not have freedom, but the prison; while in the way of inquirers every possible hindrance is thrown. Men suspected of Christian tendencies are sent off by scores into exile, and condemned to work in the galleys.

Missionary efforts at Constantinople are at the present time met by a systematized obstruction: “the rooms, offices, and chapels

of the Missionaries are beset with spies, so that no Turk can approach them without being reported to the police."

Nay, not only have the stipulations of the Hatti-scheriff on the subject of religion been openly violated, but the civil privileges conceded by the same instrument to the non-Musulman portion of the population have been as unscrupulously set at naught. The ninth paragraph of the firman guaranteed, that in criminal cases, whether before mixed or special tribunals, "the tribunals shall be public, the parties shall be confronted, and shall produce their witnesses, whose testimony shall be received without distinction, upon an oath taken according to the religious law of each sect." These men who have been dealt with as criminals,—the thirty or forty deported to Acre; the two exiles at Smyrna, left by the Turkish Government to starve, and at this moment supported by the charity of Christians,—were they brought to trial before a public tribunal, convicted on sufficient evidence, and constitutionally condemned; or has not the procedure adopted towards them been marked by all the irresponsibility which has marked the sturdiest times of Ottoman despotism?

The concessions made in 1856 were international stipulations. The British minister required them. He directed the British Ambassador to notify to the Ottoman Porte the necessity of such concessions. They were obtained, and, as solemn stipulations, remain on record; so that "Her Majesty's ministers

would at any time be justified in complaining of a breach of engagement if the Porte were to authorize or to permit any exception to its own official declaration."

Well, the engagement has been broken. Mussulmans in Turkey have become Christians. Is it surprising that they have done so? But are they "unmolested on account of the religion they profess?" Nay, are they not dealt with as criminals, and subjected to extreme penalties? Is it not the fact that the Porte has not only permitted this, but authorized it? that it has been an official act perpetrated by its own police agents? Let us hope, then, that there has been, what the case requires, an indignant remonstrance, if not on the part of the British Ambassador, yet on the part of the Foreign Office. If the stipulations of 1856 were worthy of being obtained at the cost of much laborious negotiation, they are worthy of being maintained in 1864. The Blue Book we have analyzed bears honourable testimony to the British ministers whose names are recorded in its pages—the Earl of Aberdeen, Lord Cowley, the Earl of Clarendon, Lord Stratford de Redcliffe. After a time we shall have another Blue Book relating to the transactions of the present time. Shall it describe a retrograde course, and inform the public that, in 1864, Great Britain pusillanimously surrendered all that, in 1855-56, she had so nobly achieved in the great cause of freedom of conscience and religious liberty in Turkey?

THE ATTEMPT MADE TO EXCULPATE THE TURKISH GOVERNMENT FROM THE CHARGE OF VIOLATING THE STIPULATIONS OF THE HATTI-HUMAYOUN BY ACCUSING THE MISSIONARIES OF INDISCRETION.

On September 30 a letter appeared in the "Times," signed Y. Z., the object of which was to show, that to the indiscreet proceedings of the Missionaries might be attributed the recent very unexpected interference with Missionary effort on the part of the Turkish Government.

A letter has been received from Dr. Pander, in which he vindicates himself and his fellow-Missionaries from the charge which has been brought against them; and some extracts from this letter we now introduce—

"Y. Z. says that the English Missionaries 'encouraged by the great tolerance of the Turkish authorities, carried on more and more an open crusade against Mohammedanism in the high places of Stamboul. To this

end preaching rooms had been opened in khans—the most public resorts in Constantinople next to the bazaars—where controversial lectures were delivered, to which the Mohammedans, Jews, and Greeks were invited, with great persistence, and that at these gatherings polemical knocks were, with impunity, dealt to Islam.'

"Now, as Y. Z. calls himself an eye- and ear-witness, one would naturally suppose that he has with his own eyes seen those high places of Stamboul, listened with his own ears to those controversial lectures, and seen or heard those polemical knocks, which, at those gatherings, were dealt out to Islam with such impunity and indiscretion. But I can only say, that if that had been the case he would never have made such statements.

The crusade carried on by the English Missionaries, and the polemical knocks dealt out were nothing more but a Turkish Sunday service according to the form of the Church of England, in a room in a small khan in Constantinople, reading and exposition of Scriptures, and religious discussions held in the week-days with those Turks who visited the Missionaries. Lectures against Mohammedanism were never delivered, nor were Greeks or Jews invited: only such Turks as wished to converse with the Missionaries, or desired to read or purchase their books, or to attend the services, were asked to the rooms, and these invitations were always of a private and friendly character: no placards were ever put up, nor handbills sent about. If this be called a crusade, then Y. Z. is in the right; but candid judges will allow that the Missionaries in all this have done nothing but their duty.

“As regards the khans, those acquainted with the khans of Constantinople will be aware of the fact that there is a great variety of them. Some are large and busy places, others again are small and quiet. Now, if Y. Z. had ever been in the khan in which the English Missionaries have hired rooms, he would have known that it is one of the smaller and quiet kind, with only four rooms in each of its two stories; and the two rooms occupied by the Missionaries, being a top story, are as quiet and retired as rooms in a house. His never having seen the place alone accounts for his having fallen into the error of making the reader believe that those rooms were situated in such a khan as forms one of the most public resorts of Constantinople.

“Another mistake which requires correction is the assertion ‘that a controversial book, the work of one of the English Missionaries, was industriously circulated in all the public places of the capital, and that this book is a most vehement attack on Mohammedanism.’ Now the fact is, that the book in question was never circulated or sold in any public place of Stamboul, nor ever hawked about there. It was only given or sold to those Turks who came to the rooms in the khan and asked for it. Only in Pera it was sold for a time in a small English bookshop; and, when this was closed, it was for a few weeks offered for sale in two other bookshops of the place. As to its being a ‘most vehement attack on Mohammedanism,’ this Y. Z. would never have asserted if he were acquainted with the book, or had read

it himself. Those who know the book have unanimously approved of its style and contents, calling it ‘solid and profound, exhibiting the truth as it is in Jesus against the falsehoods of Islam in a mild and persuasive, rather than in a denouncing tone.’ Besides, the book is liked by liberal-minded and truth-seeking Turks, and has been sought for and bought by many.

“Y. Z. further says that the action of the Porte, under the circumstances, in no degree trenches on the broader and higher question of religious liberty in the empire. This may be his conviction, and the Missionaries, as well as every real friend of Turkey, would indeed be glad if this view should prove correct, and were borne out by facts. But as the Porte has imprisoned and exiled both converts and such Turks as have only visited the Missionaries for instruction, how can it be said and believed that this action of the Porte does not trench on the question of religious liberty? The Porte has shown by those acts that it will and can still punish those who publicly forsake Islam, and show any decided inclination towards Christianity, and has thus gained its end for the present. Add to the above, that, in a letter from Beyrout, dated August 19, and published in the ‘Record’ of September 12, the writer says that forty of those so-called Protestant Turks had been sent from Constantinople to Acre, and condemned to work at the galleys. And the American Missionary in Kharpoot wrote, a few weeks ago, to a friend of his here, that seven of the same class of Turks had been sent to that place as exiles, and that they had told him they were exiled for religion’s sake. There may, perhaps, have been other reasons why these persons have been thus dealt with, but as they were taken up at the same time the Turkish converts were imprisoned, the public will naturally connect the one with the other. Now, in the face of all these facts, how can it be said that religious liberty has not been interfered with?

“If Y. Z. adds, that only the Missionaries view this action of the Porte in the light of religious persecution, but that no single layman in Turkey has so regarded it, this is simply another of his unfounded assertions. No single layman! Is Y. Z. sure of this? At any rate, I myself am personally acquainted with several highly respectable laymen of this place, and I have no doubt there are many, both here and in other parts of Turkey, who take the same view of the matter as the Missionaries.”

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YORUBA AND THE NIGER.

WE are happy to find that efforts are being very energetically put forth from Lagos, by natives located there, to terminate, by persuasion, the war so long raging between Abbeokuta and Ibadan. The following passage from the "Iwe Irohin" will show with what prospects of success—

"We are very thankful to be able to state that the gentlemen who went to Ibadan on a mission of peace, sent by the Association in Lagos, returned to Abbeokuta on November 5th. The account given of their reception is most pleasing and hopeful. All Ibadan seems to have been moved with glad anticipations of peace. They were most hospitably entertained, and sacrifices were made by the people to their gods that the chiefs in the camp might be inclined to receive them with peaceful desires. They went to the camp, and were equally well received there. Presents were made them according to the usual custom when well received. Their message, in short—'Can any thing be done towards making peace?'—was well received. The chiefs spoke of the wrongs they thought they had received, how the war commenced, and various tribes who were consulted consented to their intended war, but afterwards assisted their enemy against them. That they desired to be on friendly terms with the Egbas, for they had in times past, before the war broke out, received many tokens of friendship and good feeling from them until this present difference arose. Their reply to the message was, 'We will gladly meet a deputation from the opposite party, on neutral ground, to talk over our matters, in order to come to some arrangements.' More than that could not be expected. The gentlemen of the deputation have done a good thing, and we sincerely hope that God will bless their efforts with complete success. The Missionary party in Ibadan are much better provided for than before. The supplies carried to Oyo for them by Messrs. Wood and Ashcroft were received, and have added greatly to their comfort."

The Rev. D. Hinderer, in a letter dated Ibadan, Oct. 29th, referring to this important subject, says—"The messengers of peace from Lagos have been well received in the Ibadan camp, and seem to be in good spirits and hope of their final success in bringing about peace before long."

It is also gratifying to learn, that, through the efforts of the Missionaries at Abbeokuta, the brethren at Ibadan have been relieved from the deep distress under which they so long suffered as to the necessaries of life. The supplies which had been transmitted as far as Oyo, and had there been detained for a time by the king, have reached them, and their wants are supplied.

On Whit-Sunday last Mr. Hinderer had the happiness to admit to baptism besides a few infants, seven adults. He says—"Contrary to our usual experience, I could hardly bring my mind to hearty thanksgivings for it. I could only think, What is that among so many. And yet if you could only know the thousand lies by which they are bound to their old system, you could not but say it is only by a divine miracle that any one can be changed."

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From the Niger Mission deeply-interesting intelligence has been received. The Rev. S. Crowther, with other labourers, had been waiting at the Nun for the means of transit to the upper stations, when, on Sept. 7th, the "Investigator" made her appearance on the way to communicate with Dr. Baikie. The commander, Lieutenant Gambier, having been instructed by Commodore Wilnot to give the Missionary brethren a passage, did so in the kindest manner, discharging coals, from the long boat in tow, to make room for the Mission packages, and receiving on board the "Investigator" as many of the brethren as he could possibly, to his own and his officers' great inconvenience.

On September 13th Onitsha was reached. The Rev. J. C. Taylor and other members of the Mission were all well. Mr. Crowther says—"It will cheer the heart of the Parent Committee to hear that fifty-three baptisms of adults and children have been performed at Onitsha since last November, and that there are about forty-two names at present on the list of candidates for baptism, who receive weekly instruction preparatory to being admitted to that holy rite."

It appears, too, that these first-fruits, like those in the early days of the Abbeokuta Mission, have had to endure persecution, and have been enabled to stand the test. They have obtained thus early the character of stability, and this will increase their influence amongst their countrymen, and help to the number of conversions.

Mr. Crowther, during his stay at Onitsha, had the opportunity of addressing a congregation of about 300 persons on Lord's-day morning from Luke xii. 32.

On September 16th Gbebe was reached. In the little body of Christians there several deaths have occurred, Mr. T. Joseph, one of the Scripture-readers, with others, in all four, having been thus called away. Two of them were baptized persons—Maria Ayin and Fanny Anihi—both departing this life in the faith of Christ. "These two hopeful deaths of our native converts," observes Mr. Crowther, "made a very great impression on the minds of the heathen population, as being quite different from what they had been accustomed to witness. May these be an earnest of a large ingathering from among the large population of this part of Christ's vineyard!"

On Sunday, October 4th, Mr. Crowther had the privilege of baptizing eight persons, two men and six women, in the presence of about 200 persons, at the morning service.

The Mission work here may now be regarded as having taken root; and various evidences are afforded of the influence which has been acquired over the surrounding heathen, and of the goodwill with which the agents of the Mission are regarded. When the king of Gbebe, Ama Abokka, was on his death-bed, and was giving charge to his head chief about his children, and the government of the town after his death, until a successor should be elected, he did not forget the Society's agents, saying, "Suffer nothing to harm the Oibos: they are my strangers."

When Mr. Joseph died, the heathen natives showed great sympathy. According to their notions they must honour Joseph's death as the death of a great person, by firing of muskets, a tribute of respect which was respectfully declined. They then proposed cooking a large quantity of food to be feasted upon in honour of the dead; and when this was objected to, they brought a mat and 400 cowries, so as to bear their share in the expenses, and these were accepted, to the gratification of the well-meaning chiefs. "This," observes Mr. Crowther, "will show the feelings of the chiefs and people towards the Society's agents and their work in this remote part of the country."

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While Mr. Crowther was at Gbebe, one of the messengers of King Massaba, of whose intentions towards that town doubts are entertained, now that King Ama Abokka has died, being about to return to his master, Mr. Crowther took him round the Mission premises, and showed him the schoolroom, and then the cotton gins and the press, and the bales which were produced out of it, which excite the wonder and inquisitiveness of everybody. "I asked him," says Mr. Crowther, "to deliver this message to his king, 'that we are Anasara : there, pointing to the schoolroom, we teach the Christian religion ; pointing to the cotton gin, I said, this is our gun ; and to the clean cotton puffing out of it, that is our powder ; and, I said, the cowries which are the proceeds of the operation are the shots which England, the warmest friend of Africa, earnestly desires she should receive largely. The king was to judge from what the messenger has seen of our proceedings here, whether the efforts of England were injurious to the prosperity of a nation, or favourable to its peace and welfare.'"

Gbebe is not only a confluence of waters, but of languages ; the Igbira, Nupe, Hausa, Eki, Yagba, Egara, Kakanda, and Ghari, being spoken there. Igbira is the language of the locality, the others being introduced by sojourners from other lands. Thus, in order to usefulness, the resident teachers here require to be versed in two or three languages at least ; and so we read of a sermon being preached in three distinct languages, first Igbira, then Nupe, and then a third. But all this seems to show the great importance of this station, and the necessity that it should be occupied by natives who, like Crowther and King, should be able to translate and make these various tongues vehicles for the propagation of the Gospel.

Efforts are being made by preaching and teaching to give extension to Christian truth amongst the surrounding tribes. Mr. Joseph visited, before his death, his countrymen, the Bassa, at the back of the Iro mountains. They received him favourably, and promised to receive Christian teachers so soon as they should come.

Mr. James Thomas has also visited his country people, the Eki tribe, on the upper part of the right side of the Kwara. They also received him cordially, and wished to keep him. It was the first time that a countryman of theirs had returned home from the far-famed white-man's country. Some of these people who are resident at Gbebe have given a small piece of ground for the erection of a preaching shed, and helped, by their labour, to erect it. Here services are held every Lord's-day.

We have, at a time like this, when, in the direction of New Zealand, the Missionary horizon is so overcast, to thank God for the sunshine in the direction of the Niger. May grace be given to the Society that it may clearly perceive what had best be done to improve these opportunities, and be enabled to follow up with energy what may be resolved upon !

NORTH-WEST AMERICA.

The Rev. J. Horden, Moose Fort, September 11, 1863, writes—

"Although I have taken no Missionary journey, yet I could not allow the whole of my vast charge to remain unvisited. I therefore sent our old chief, Oobolikitchish, to Rupert's House, about the middle of June. It was a blessed experiment. He was listened to with the same attention as myself. I had

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the privilege of meeting with Indians from all the inland parts of the district. On his return the old man was much pleased in writing to me what God has done by his means. 'When I visited Rupert's House, and saw so many Indians,' said he, 'I thought I could not speak; but God strengthened me, and I felt no difficulty in addressing them. I shall be glad to go again should you be pleased to send me.' On the Sunday after his return to Moose, when we had a very full congregation, I called on him to make an address, and to detail his doings at Rupert's House. He spoke for nearly half an hour most excellently, and in his address I was deeply interested. He spoke of the absent and the present, of the readiness to receive and willingness to learn the Gospel, of the former; while the latter he besought to be earnest in their entreaties to God for strength, that they might grow in grace and not be outstripped in the Christian race by those who possess fewer privileges than themselves. He was listened to with deep attention by all present, and I trust that his words produced some effect.

"On Sunday last I preached an anniversary sermon in behalf of the Church Missionary Society. Our congregations at both the English and Indian services were larger—the latter an overflowing one. I preached from Ezekiel xxxvii. 1—3, 'The valley of the dry bones.' The collection amounted to about 10*l.*, and our communicants numbered upwards of fifty. Altogether the day was one of much spiritual comfort."

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. J. and Mrs. Hamilton embarked at Liverpool in the "Armenia," on October 24th, for Sierra Leone.—The Rev. J. A. and Mrs. Maser embarked at Liverpool, November 24th, on board the "Athenian," for Lagos.

Western India.—The Rev. W. S. and Mrs. Price embarked at Southampton on November 12th, on board the "Ellora," for Bombay.

North India.—The Rev. W. Handcock embarked at Southampton by the steamer of November 20th, for Calcutta.—The Rev. T. H. Fitzpatrick left Marseilles on November 28th, for Calcutta.

South India.—The Rev. R. H. and Mrs. Maddox embarked at Gravesend October 20th, on board the "Golden Fleece," for Madras.

China.—The Rev. J. D. and Mrs. Valentine embarked at London on board the "Brockham," for Shanghae.

North West America.—Mr. R. Phair left Liverpool November 21st, in the "Scotia," for New York, on his way to Red River *vid* Pembina.

RETURN HOME OF MISSIONARIES.

Ceylon.—The Rev. C. C. and Mrs. Fenn left Colombo on October 20th, and arrived at Southampton on November 20th.

DEATH OF A MISSIONARY.

China.—On the 18th of October, the Rev. George Smith died at Amoy, to which place he had gone from Fuhchau for the benefit of his health.

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INDIA—MADRAS.

FROM letters received from Madras, forwarded by the Corresponding Secretary, the Rev. W. Gray, we extract the following points of interest—

“Since last I wrote we have had the Bishop of Calcutta amongst us. He remained here from Friday, the 14th of November, to the following Friday, the 21st; and all the clergy have felt much refreshed by his visit. I had the privilege of a long conversation with him on the subject of our South-India Missions, in which he appeared to take a hearty interest.

“I forward some letters of Mr. Sargent’s, which I send by this mail, on the subject of a strange rumour which seems afloat among the Hindus regarding a great prince who is prophesied to take to himself in 1867 the government of all this country, and to reign over it, expelling the English from it. How strange that so many minds should be exercised simultaneously upon the thought of a coming one! The old words—‘*percrebuerat oriente toto vetus et constans opinio*’—seem really applicable to the state of people’s minds.”

MAURITIUS.

Our valuable Missionary, the Rev. P. Ansorgé, has been brought to the brink of the grave, and then, when all hope seemed past, has been raised up again, we trust to many years of usefulness. He was attacked with dysentery which soon assumed an alarming appearance. Two medical men were in attendance, one of them day and night for more than a week, but the disease baffled every effort, and on Sunday, the 22nd of November, mortification appeared to have set in. His family knelt around his bed, expecting every moment to see him depart; “when all at once,” writes Mrs. Ansorgé, “Dr. Reillie said, ‘There is a change for the better; the nature of the dreadful disease is changing.’ So indeed it was. The Lord had tried his servants enough, and there was mercy in store for them.” From that day he began to mend, although slowly, and from a state of extreme weakness. It brought out the sympathy of the inhabitants, and showed the estimation in which he was held. “Most refreshing and gratifying was the warm interest shown in the invalid by almost every one in the island, to begin with General Johnstone, the acting Governor, down to the low coolies. Every one thronged anxiously to hear in the morning how the night had been. The Indian congregations, Bengalee and Tamil, under their catechists, held prayer-meetings on their beloved Missionary’s behalf. Our asylum children flocked together for prayer: others simply asked their teacher, ‘Please to let them go first for a little while to pray for papa.’ Many, many heartfelt marks of sympathy and interest have been shown us.”

Mr. Ansorgé has been advised to take a voyage to Europe, but he has decided to remain at his post, with the desire, as the Lord has spared his life,

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that every hour of that life should be consecrated to the Lord's work and service.

YORUBA.

Encouraged by the favourable reception which they received at Ibadan, the peace party have decided on following this up by another deputation; and it is to their proceedings that the following extracts, from the "Iwe Irohin" of Nov. and Dec. refer—

"The friends engaged in the work of mediation have reached Igaun. It was their intention to have proceeded *viâ* Ikorodu, a place under British protection, but they were refused permission. As the change of route had not been contemplated nor provided for, it has caused considerable delay. The Egbas have thought it necessary to acquaint their ally the King of Ijebu of the step. We hope the delay will be only for a short time.

"There has been of late much fighting at Iperu, the Ibadans desiring to take it, and the Egbas and Ijebus to defend it. On Monday, the 30th Nov., a severe engagement took place, in which the Ibadans were driven back to their encampment. We hope, after these engagements and trials of strength, the parties engaged will be the more willing to listen to peaceful counsel. A small party came down from Illorin a few days ago, but they bring no news. Nothing has been heard from Ibadan since our last."

Latest Intelligence.

"More recent information acquaints us that the gentlemen engaged in mediating peace between the parties now at war are *en route* for the place of meeting. They have been obliged to proceed *viâ* Igaun, at which place they were last heard of: they are supposed to number forty persons.

"What information we receive from the seat of war amounts to this, that engagements are frequently taking place, with no great results. The last battle reported took place on the 18th. The Ijaye people led the attack, and drew the Ibadans by a planned retreat from their camp to a place where a much stronger force was in position, by whom the Ibadans were defeated. In a previous engagement several of the Ijebus were killed."

The late Are of Ijaye.

A story is current in the interior Yoruba towns about this chief, which shows, that though his character is stained by not a few of the worst sins, he was not unable to appreciate great affections or high principle in others. When the Ibadans came and encamped before Ijaye, Are made it a law that every Ibadan prisoner taken should be beheaded with as little delay as possible. In the Ibadan camp was a young man, the only son of his mother, who was a widow. The mother could not be prevailed upon to remain at home and allow her son to go to the camp alone: where he went she determined to follow. In one of the battles this young man was taken a prisoner by the Ijayes. When the Ibadans returned to their camp he was missed, and, after the closest search, was nowhere to be found. The inconsolable mother took the first opportunity of leaving the Ibadan lines, and entered the town Ijaye, and was soon brought before the chief, whom she thus addressed—"I have come to seek my son who was taken in the battle. If you have killed him, kill me. If you have beheaded him, behead me. If

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you put him into fetters, put me into fetters. Only let me be as he is, and I am satisfied."

The chief beheld her for a few moments with astonishment; and then gave orders that she should be shown the heads of some who had just been decapitated. She searched, but found not her son. She returned and told this to the chief, who commanded those in fetters to be shown to her. Here she saw, and, to her unutterable delight, embraced her son, who was still alive. She came and told this to the chief, and begged to be put in fetters and placed near her son. Hereupon he ordered the fetters of the young man to be struck off, and the captive brought before him; which, being done, the chief, turning to the mother, said, "I am delighted with you: you are a worthy woman. The son of such a woman must be good and brave." And taking his sword, and placing it in the young man's hands, said, "Your life is spared, and I make you my sword-bearer."—*Iwe Irohin*.

Baptisms.

On Sunday, the 22nd ult., at the Ikija station, thirteen adults were baptized—six males and seven females.

Missionary Meeting at Lagos.

A Missionary meeting was held at Lagos on the 19th of Nov. The chair was taken by Captain J. P. L. Davies.

From a correspondent we learn the following particulars—

"The chairman's speech was short, and referred to the blessings of religion and the gratitude which this country owed to England, in which latter point he was seconded with much earnestness by Mr. Crowther. Mr. Nicholson and the Rev. W. West followed up the point by showing what England owed her greatness to, viz. her Bible and her Bible Christianity. Mr. Nicholson referred to the futility of the attacks made on the book and its doctrines, and showed how the designs of some of the most bitter adversaries of Christianity, such as Voltaire and Gibbon, were now being defeated, the press which printed Voltaire's works being employed at the present time in printing Bibles at Geneva, and a large estate on the continent which Gibbon bought having descended to a warm supporter of Christianity. Mr. West's speech was full of interesting fact and anecdote, which his long experience in the Mission field readily furnish him with. He spoke with much warmth of his love for the work, and of his highest earthly aspirations for an only son that he might devote himself to it. Altogether the Meeting was one of a very stirring and edifying nature, and the interest was kept up to the close, although it was prolonged over two hours. Earnest appeals were made to young men to offer themselves for Mission work. The church was quite full. There were heads at every window, and the door was crowded.

The collection after the Meeting was 3*l.* 1*s.* 8*d.* In cwries, heads 2 . 4*6.* Upwards of 2*l.* has been received since."—*Iwe Irohin*.

Examination of Ake School.

On the 10th of November there was an examination of the Ake Mission school. There are 137 on the books. The first class was examined in English dictation. Of forty-four present, one boy and one girl did it correctly. In English reading twenty-two read out of a higher reading-book, eighteen

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of the remainder from a more easy one. In the second class, the whole forty-four present read in an easy English spelling-book. In the third class, ten out of thirty-four read in Yoruba, in Luke. The Rev. J. L. B. Wood examined the first class in Scripture history, in English; and Rev. A. D. Phillips examined the second class in Yoruba; and both expressed satisfaction at their knowledge of the Bible. In the first class, twelve did addition of money; of these, six were right: twelve of the others did long multiplication; four were right. And thirty-four out of the whole did a sum in addition right. There were seventy-three showed copy-books. Many of them had only lately commenced to write on paper. Eleven parsed an English sentence, two of them pretty well. They were also examined in geography and singing. It will be seen that there is a considerable improvement since the school was examined, nine months ago, by the Rev. G. F. Bühler. After the examination, prizes were distributed, a donation given by the commodore during his visit to Abbeokuta having been appropriated to this purpose.—*Iwe Irohin*.

NEW ZEALAND.

Despatches from New Zealand have just reached us; but we are going to press, and have no time or place to deal with them, except to introduce one passage from the Governor's speech on the opening of the Colonial Parliament—

“The measures to which your attention will be principally directed will be those which have for their object the suppression of the present and the prevention of further rebellions. . . . To do this—to provide a material guarantee for the preservation of peace—such measures will be necessary as will render future insurrections of the natives hopeless. The most obvious and effective of such measures are the construction of roads through the interior of the country, and the introduction, into the disaffected districts especially, of an amount of armed population sufficient to defend itself against all aggression. It should be distributed in military settlements along the frontiers of the settled districts and elsewhere, so as to afford protection to the inhabitants of these districts. A considerable number of volunteers for such settlements have been introduced, as I have already stated, and Bills will be submitted for your consideration to authorise and make provision for the carrying out of these objects on as extensive a scale as seems practicable at present. This will necessarily involve the occupation of a portion of the waste lands of the rebellious natives: but while ample land will be left for their own requirements, it is only just that they should be made to feel some of the evil consequences of plunging the country, by wanton and unprovoked aggression, into the expenses and miseries incidental to civil war; and thus it is hoped to afford a warning to other tribes to abstain from conduct which will be attended with the kind of punishment they are most apprehensive of.”

DEPARTURES OF MISSIONARIES.

Mr. John Thornton and Mr. Ebenezer Perrett, appointed schoolmasters for South India, and Mr. Albert H. Wright, schoolmaster for North India, left Gravesend, in the steamer “Indiana,” on January 11th.

ORDINATION.

Ceylon.—The Rev. John Hensman, Native Pastor, was admitted to deacons' orders by the Bishop of Colombo, on Sept. 20th, at Chundicully.

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NEW ZEALAND.

WE introduce two letters from Archdeacon Maunsell. He has remained on the forefront of this unhappy conflict, at no slight amount of personal hazard to himself, embracing every opportunity of mitigating the horrors of war and seeking the salvation of souls, as well of the British as of the Maori. We entertain the hope that the last decisive stroke at Rangiriri has broken the neck of the rebellion, and that peace will soon be restored.

“Kohanga, New Zealand, Oct. 19, 1863.

“I wrote to you by last mail informing you of my having felt it necessary to take refuge at the native village a mile inland of us, through fear of a hostile tribe from the south, who had just killed Mr. Armitage, and from whom I had a narrow escape. At the time of my writing, I had just recovered from an attack of sickness, brought on by the exposure and anxiety through which I had to pass. A little after that, the general was so kind as to send down the steamer to fetch myself and Mrs. Maunsell; but I felt, that as my people had been so faithful throughout, and as they wished me to remain, it was my duty to remain with them. Since then, the enemy have made the whole country around unsafe: they have also warned me, that if they find me beyond the proscribed boundary, they will shoot me; so that I am a kind of prisoner, denied the privilege of travelling to the different congregations that now much need the services of a clergyman. As my own most immediate people are few, I have therefore decided upon taking up my head-quarters with the native auxiliaries near the camp, and for the present devoting myself to the troops, and watching from thence any opportunity of benefiting this foolish, stubborn people. You have heard, no doubt, from our papers, of the sad character that this war has assumed on their part. Eighteen white men have been already murdered (their tactics being to go about in small parties, attacking defenceless settlers), and about fifteen soldiers in open fighting. I calculate that fifty Maoris have already lost their lives in this province. The mode of warfare that the settler finds himself driven to, is to send small parties through the forests to lie in ambush. As yet only one battle—if it may be so called—has been fought, which the Maoris lost. We are now on the eve of one on a much larger scale. A large gun-boat, made specially for this river, is hourly expected, and I purpose going in her, and most probably shall remain near at hand to Meremere, where the rebels are strongly encamped, in the hopes of being of service to the wounded and to the prisoners. How far the body of people engaged in this war have gone in this system of murdering I cannot exactly determine. I fear that a large number approve of and justify it, but there are others who are seeking to repress it. It should be remembered that there are two distinct parties engaged in this war; (1) the pure Waikato; (2) their allies, a mixed multitude from all parts of the island. The Waikatos, for the most part, keep watch over Meremere; their allies, many of whom had learned murdering in the former Taranaki war, according as they arrive, start on expeditions to the

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rear of the troops, to cause diversions, and then, having lost men, either return home, or settle down in pas on either side of Meremere. This latter class are entirely independent of any control on the part of Waikato proper. Every man does what is right in his own eyes, and no one dares check them. They have no supreme authority, but seem to manage matters by means of councils.

“ This wicked murdering on the part of the Maoris can find no provocation in the conduct of the settlers. As yet they have been strictly on the defensive.

“ God has sent us this trial to humble his ministers, and to humble and chastise this proud, stiff-necked people; perhaps, also, mercifully to bring good out of it for them; to show the better thinking among them the vile-ness of those customs of their forefathers, to which they cling; to stir up his own children among them to be more distinct and more earnest; to establish law amongst them in all its reality; and, lastly, to lead to their being located in settlements (not as heretofore in a broadcast state over the country), where they can be reached by the minister and schoolmaster.

“ My school is still dragging on its existence. I do not intend to recon-stitute it until things are settled. My monitors, three in number, and two matrons, most worthy women, have stuck most faithfully to me throughout these troubles, and are indeed a great comfort to us. While here awaiting the gun-boat, I have found good employment. I have sent several strong re-monstrances to the rebels at Meremere on the sin of murder, bringing before them passages from the Psalms, Proverbs, and Isaiah, and other portions of the Bible, which they profess earnestly to follow, though they decline the visits of the Pakeha Missionary, and have urged the monitors to preach strongly against it. I have also prepared the manuscript of the Psalms in Maori, a feast of marrow and fat things to my mind, absorbed, as it has been, in these miserably de-pressing scenes. This I intend sending by the mail after this, after I have submitted it to some of the members of our Revision Committee.”

A more recent communication from Mr. Maunsell is dated Auckland, November 30—

“ In my former letter I reported to you how we were shut in at Kohanga by the rebel Maoris, and that there were only a few people at that station demanding my care. As I was forbidden by the enemy to travel, under pain of death, I felt that I was called to go where my services were more needed; and, having obtained a passage in the ‘Pioneer’ gun-boat, proceeded to the front, and to Meremere. Having first sent Mrs. Maunsell to Auckland, I marched from Meremere to Rangiriri with the troops, and was present during the engagement there. It lasted until four in the morning, when 175 Maoris surrendered, their retreat being cut off, and their earth-wall, nine feet thick, having been sapped. The general, before calling upon them to lay down their arms, paid them a high compliment for the valour with which they had held their position against superior numbers.

“ Shortly after their surrender, I went over the field of battle to look after the wounded. I was surprised to find so few dead and so few wounded. Though the English have, up to this time, lost forty-four, they have lost, as far as we can ascertain, only forty-one, of whom four were women, and one a boy. There are two reasons for this: first, they kept close to their rifle pits, which were most ingeniously constructed; and, secondly, those who had been beaten in the rear of the Maori position rushed into a lagoon connected with Waikari

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lake, where they were shot down by the soldiers, and sank to the bottom. It is thought that there were between 400 or 500 in the fortifications: our force was 1400.

"I was gratified to observe the gentleness with which our soldiers carried the wounded. They seemed highly to admire the manliness of the Maoris, and, the very instant the white flag was hoisted, rushed into the pa and seized them by the hand, exclaiming, 'How do you do, Jack?' Their wounded are not more than eight: our wounded come near 100. From this it must be seen that a large number must have been lost in the lagoon.

"On Monday I had service with the prisoners at the Queen's redoubt, in six separate bands. They were subdued in manner, very attentive, and listened most patiently while I reproved them for their sins—specifying in some cases particular sins, drunkenness and murder, of which some of them had been guilty. Speaking to them in the spirit of love, I endeavoured to move their consciences to a sense of the many acts unworthy of Christians of which they have been of late guilty. . . .

"I had service with them again yesterday (Sunday). Poor creatures! I was very sorry for them. They are treated kindly on board the man-of-war where they now are, but seem to have lost all mettle, and the fierce pride with which of late they used to receive rebukes. God is, I trust, preparing them for better things by this fiery trial. Amongst them are three men, to whom, it is probable, will be brought home the crime of murdering three of our settlers; with the wounded they are in all 183. This tremendous blow has staggered Waikato. But we have not as yet seen any signs of submission. One letter has come in to the Governor, but only an application for the prisoners to be returned. One report says that they have sent off their women and children to the interior of Taupo. I indulge, however, in a strong hope that they will soon yield—at least Waikato proper. Then Ngatimaneipoto, the most guilty of all, will, if not wise in time, receive a castigation."

Our Missionary at Wanganui, the Rev. R. Taylor, has also forwarded to us information respecting the state of the Maori mind in his vicinity, which will be found in the following extracts from a letter dated Nov. 4, 1863—

"I do not think it will end with their extermination. Much allowance must be made for them. We have certainly not treated them as we ought. We have not given them the rights and privileges of British subjects, according to our covenant, but we have regarded them as an inferior race, and endeavoured to deal with them as such, though professing to view them as our equals. We have granted them no political rights. Even their highest chiefs have no seat in our councils; and though many of them are highly intelligent, and possessing great influence, still they have no voice in making those laws which they are yet expected to obey. By a large portion of the community they are called 'black niggers and vermin,' even to their face, and told they have no right to their own country. Can we wonder, then, at their fear of being exterminated, and at their doubting the sincerity of our wish for their welfare? They see our countrymen coming by thousands, and every effort being made to dispossess them of their country, in order to furnish the new comers with new homes. It is this fear which has driven them to take up arms. They were attached to us, many still are, and it is not too late to make them be so again; but they must be treated differently from what they have been. I have ventured

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these remarks in order to account for the otherwise anomalous state of the natives at the present time; for I am persuaded that it is only a deep-seated grievance that could call forth such a combination of tribes which never previously existed, except to listen to the Gospel.

"I am happy to say we are still enjoying the blessings of peace, and I trust we shall continue to do so. I have recently been paying a visit up the Wanganui, and I could not help thinking that a reaction had set in. I heard nothing about the King, Queen, and Governor; but so many questions were put to me about different passages in Scripture which puzzled them, that it quite rejoiced me, and made me think old times were coming back again, and their first love was being resuscitated. I had a pressing invitation to spend the Christmas with them, which I have engaged to do. The natives said that the Romish priest had begun a new custom, which was, of making his followers bring the baskets of seed-potatoes into the church to be blessed, to render them productive, and hinder their being drawn up by the sun. Each man stood behind his basket whilst the priest said mass: he then lifted up each basket before the image of the Virgin to receive her blessing. I told them this was no new custom in that apostate church: that at Rome they brought their horses, asses, and cows, to have mass said over them.

"Whatever may be the backsliding of the many, there still remain the few who serve the Lord. The other day I was taking some medicine to a sick man, and I overheard him praying with his wife. I therefore stood and listened without his being aware. He prayed most earnestly for the outpouring of the Holy Spirit upon them, saying, 'As the wind rushes over the mountains, so might the Holy Spirit rush into their hearts, as it did at Pentecost.' Indeed, I trust better things are coming again, and that the work once owned of the Lord will be owned again. I feel assured the Lord will overrule all for good to this land and people."

YORUBA.

The efforts of the peace deputation have not yet been attended with the success so earnestly desired and hoped for. In consequence of the recent attacks made by the Ibadans on the allies at Iperu, in all of which the Ibadans have been driven back with great loss, the Egbas are less disposed to favour just now the peace efforts: they offer, however, a passage to a limited number of the deputation to Ibadan *via* Illogun.

A severe battle was fought on the 8th of December, since which nothing of moment has occurred. The allies are reported to have gone and offered battle to the Ibadans, but they remained behind their entrenchments, report says, waiting for reinforcements.

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. C. H. and Mrs. Briery, the Rev. C. Knodler, Miss Sass, and Miss Adcock, embarked at Liverpool, January 25th, on board the "Armenian," for Sierra Leone.

On Tuesday, February 2, the Committee took leave of the Rev. R. R. Doolan, B.A., about to proceed to British Columbia, and on February 16th, of Mr. James Taylor, about to proceed to the Seychelles, and ultimately to East Africa. Mr. Doolan was commended to God's favour and protection, in prayer, by the Rev. Joseph Fenn, and Mr. Taylor by the Rev. J. T. Johnston.

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HINDU CHURCHWARDENS.

(From the *Friend of India*.)

It is singular that just as the most respectable office of churchwarden, which we identify with all that is Christian and orthodox, is passing into insignificance in England, it should make its appearance with far higher dignity and power among the Hindus in the south of India. A Hindu churchwarden seems a contradiction in terms, an incongruous union of the profane and the sacred. But it is none the less true that there are such beings as Hindu churchwardens. "Some time ago the Hindu inhabitants of Madras" held a large meeting in true English style, with a chairman duly "voted" into his seat; resolutions moved and seconded with all formality; and speeches earnest and lengthy, if not all idiomatic and intelligible, the whole closing in the proper orthodox way, with a petition and the appointment of a Committee. The speakers represent the native community as having been moved "to their inmost soul" by the lately passed Act which finally severed Government from all management of the Hindu temples and religious endowments of every kind. In the days of Mussulman rule, the free lands with which Hindu temples were endowed were "occasionally appropriated for state purposes;" but the English raj, not content with abstaining from sacrilegious peculation, became so zealous in the cause of idolatry, as to keep these Devasthanums, as they are called, "under their direct management." Thus it was the duty of Christian collectors to receive the revenues of these lands, and pay them over to idol-keepers, who fattened on the superstition of a populace which Government long refused to help in educating. But in 1841, either from a slight glimmering of conscience, or under the pressure of England, the Court of Directors compromised the matter, by partially making over certain endowments to private parties. These private managers were generally the Dhurmakurtars, or churchwardens, as the Anglicised Hindus termed them in a petition to Government on the subject nine years ago, protesting against the abuses of several of the fraternity who appropriated idol funds to their own purposes. This timid step towards unburdening the national conscience of all connexion with idolatry was completed some months ago by the Act XX. of 1863, which directs all revenue authorities to hand over the management of the idol lands and other religious endowments to a Committee of the caste or worshippers in the case of each temple or monastery. At this the Hindu inhabitants have taken alarm. While they have resolved to apply to Government for a modification of the Act, the chief object of their meeting was to protest against entrusting idol endowments to local or talook Committees, instead of to one great Committee of the educated men in the county town of each of the twenty-one districts of Madras.

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The arguments of the speakers at this meeting are well worthy of study, as marking the great social and religious forces which are at work disintegrating Hindu society. We have Brahmins applying terms of a purely Christian character, and associated only with the history of the one true religion, to the most hideous and degrading idolatry. One speaker wished Government to look upon idol funds as public charities, and to investigate into and regulate them as Mr. Gladstone wished to do in England. Another advocated the appointment of central instead of local Committees, because of the corruption and the sectarian squabbles of the Dhurmakurtas. "Thus the tendency to abuse the trust laid in the churchwardens will naturally be much greater than hitherto. Besides, in disposing of matters bearing upon religion, much care and circumspection will have to be exercised. Sectarianism will have entirely to be given up, a passion which could be expelled only by a liberal education. It is the main cause of all religious disputes, and is common to every country as well as to every religion." The thirty years' war is then cited in illustration of this. "Men who accuse us of cowardliness and apathy have not failed to express their surprise at our being quite the reverse in matters of religion. When the influence of sectarian spirit is at such height, strict impartiality, combined with more than ordinary prudence, will be essentially requisite in men entrusted with religious affairs, and such could rarely be expected from among our Mofussil inhabitants, who, if we exclude the Government officials, are generally ignorant of politics, and as often led away by fanaticism." A subsequent speaker uses this appeal: "I beg to draw your attention to the importance of the matter before you. Gentlemen, it is about your religious affairs, it is about your religious institutions, and about their management and protection." Another anticipates squabbles between the churchwardens and the vestrymen. "As the members of the Committee will generally reside in the vicinity of temples, there would be many causes for enmity between them and the Dhurmakurtas." Moreover, "the members would often visit the temples, either out of piety or in expectation of gain, or to make a show among their countrymen of their control over the Dhurmakurtas." Other remarks besides these showed the utter want of confidence which the idolaters have in the honesty or honour of their own priests. One cited from the Hindu petition of nine years ago several cases of malversation. The Tripetty temple, with an annual income of upwards of a lakh of rupees, was made over to the Mohunt, or abbot of a monastery of devotees. He had at that date amassed more than eleven lakhs of rupees, having spent only Rs. 32,528 annually on the temple.

But the most remarkable part of the whole proceedings was the frequent allusion to the decay of idolatry. "The withdrawal of Government support," said one speaker, "will be productive of great injury to our religious institutions." Another said, "The present decayed state of our temples is manifest to every one here present. The causes which have brought about this deterioration it is unnecessary here to specify." While it is a terrible reflection on our past administration that we should have been the chief support of an idolatrous system, it is now a cause of congratulation that, such support having been at last withdrawn, Hinduism has no inherent vitality of its own. It is corrupt, dying, and, as a propagating power, dead. Hindustan already presents to the eye of the careful observer signs of becoming what Italy, Greece, and Asia Minor were in the second century,

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when the temples of paganism were being abandoned to the jungle, or converted into Christian churches. The hideous Dagon of Hinduism is tottering, and will in time fall, before the ark of Christian civilization.

WESTERN INDIA.

The following letter, from our Missionary at Malligaum, the Rev. C. C. Mengé, places before us the condition of the Society's Mission in that part of the Western-India field. The principal point in the letter is the influence for good exerted by the humble, consistent walk of one native Christian. May the Lord increase the number of those who thus cause their light to shine. It is thus, and thus only, that the lump can be leavened when the leaven is pungent and penetrative.

"During the year under review I preached the Gospel in fifty-five villages, several of which I visited more than once.

"During the rains, and whenever I resided at Malligaum, I preached the Gospel regularly on Wednesdays in the camp-bazaar, and on Fridays in the bazaar at Malligaum. On these occasions I was generally assisted by Mr. Rogers and one or two native helpers. Our hearers, especially at Malligaum, continued to be numerous and attentive, though none as yet have been bold enough to come and cast his lot with the despised native Christians. In like manner, the people in the neighbouring villages listened respectfully, and with apparent seriousness, to the preaching of the word of God; but I cannot say that I have met with one serious inquirer during the past year. It is, however, a matter of thankfulness that Shanker Nana, our valuable catechist, who constantly itinerates in our neighbouring villages, has brought the report, some weeks ago, that he believed there were a few individuals at Wyegaum, and in two or three villages near Wadneir, who were sincerely desirous to be instructed in Christianity, with a view of being baptized in the name of the Triune God.

"Shunker Nana also reported that the above-mentioned inquirers became favourably impressed as regards Christianity, chiefly by the humble, consistent, and Christian conduct of Taunagi, who was baptized last year. Taunagi's business is to bring the revenue collected at Sutmana, a village near Wadneir, to the native Collector at Malligaum: he has besides other small offices to perform, both for the benefit of the Government and for that of the villagers at Sutmana. The Patil (headman) of that village tried to annoy and persecute him on account of his religion, but Taunagi had grace to overcome evil with good; and Government, I am happy to say, protected him in the exercise of his religious principles. His wife, who was hitherto much opposed to the Christian faith, is now softened, and wishes to be instructed and baptized, chiefly because she experienced so much forbearance and kind attention on the part of her Christian husband and son in her late serious illness.

"During the past year the Gospel has been regularly and diligently preached to hundreds and to thousands of individuals in this province, who were sitting in darkness or in the shadow of death, and I have been not a little encouraged by noticing the respect and fixed attention generally observed by the many

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hearers who surrounded us when we were preaching unto them the unsearchable riches of Christ.

“The Mahrattas are greatly prejudiced against the Christian religion, not because they particularly dislike its holy precepts, but because the Brahmins tell them, that by adopting the Christian religion they would lose their national character, and be obliged to adopt the mode of living and dressing prevalent among their foreign teachers. Again, they intimidate them by telling them, that, by becoming Christians, they would be deprived of their social rank and position among orthodox Hindus, who would consider and treat them as outcasts and polluted beings.

“Many of the Mahrattas also are frightened from avowing their conviction of the truth of Christianity, because the Brahmins assure them that the Government of the English nation in this country would not last long, and that the Brahminical rule would be again established in the Maharashtra, and then woe be to all those who should have adopted the Christian religion! they would be treated as enemies of the State, and be put to death without mercy.”

ORDINATION.

The Rev. Arthur William Cribb was admitted to Deacons' Orders on Sunday, February 21st, at Trinity Church, Tunbridge Wells, by the Lord Archbishop of Canterbury.

DISMISSAL OF MISSIONARIES.

On January 19, the Committee took leave of the Rev. C. Knodler, about to return to Sierra Leone. Mr. Knodler was commended in prayer to God's protection by the Bishop of Melbourne.

On March 1st, the Committee took leave of the Rev. P. S. Royston, M.A., formerly Secretary to the Corresponding Committee, Madras, and now about to proceed to the Mauritius, as Secretary of the Mauritius and Madagascar Missions. The Instructions of the Committee were delivered to Mr. Royston by the Rev. H. Venn, which having been responded to, he was addressed by the Rev. H. J. Lumsden, and commended to God's protection in prayer by the Rev. T. Green.

DEPARTURE OF MISSIONARIES.

Mr. J. Taylor embarked at Southampton on board the “Pera,” February 20th, for the Mauritius.—The Rev. T. and Mrs. Oldham embarked at Liverpool, February 24th, on board the “Athenian,” for the Gambia.—The Rev. P. S. Royston embarked at Gravesend, March 2, on board the “Barham,” for the Mauritius.

The Rev. Samuel Crowther left Lagos on Feb. 9, and arrived in London on March 12.

Mrs. Edmonds, wife of the Rev. W. J. Edmonds, died at Truro on February 21.

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SIERRA LEONE.

THE Rev. James Hamilton, writing from Sierra Leone, February 19, says—

“It was with great pleasure we welcomed the party who arrived by the mail last week, and we trust that this addition to our number may be attended with a blessing to all concerned. I have not yet seen Mr. and Mrs. Brierly, as they are staying at Mr. Jones’s, but Mr. Knodler and Miss Sass, and Miss Adcock, are all well, and anxious to get to work. Mr. Caiger and myself purpose accompanying Mr. Knodler to Waterloo next week, that we may visit the Quiah in company, and be enabled to report upon the work there. I hope that the Parent Committee will accede to our wish, and make a grant to carry on the Missionary operations, not only there, but in the other places adjacent to the colony.

“Now that Mr. Caiger has the superintendence of the Bullom Mission, I trust we shall soon see an extension of the work in that direction; and in time I hope some one will be found to occupy a post in the Sherbro. When the work has been begun by a schoolmaster, then all the parts immediately adjoining the colony would be occupied, and thus, from Sierra Leone as a centre, the truth would spread around.”

SOUTH INDIA.

The following extracts will give important information respecting the three great subdivisions of the Church Missionary Society’s labours in South India amongst the Telugu, the Malayalim (Travancore), and Tamil (Tinnevely) people.

The Mission amongst the Telugus was visited in February last by the Bishop of Madras. The impression made on his lordship’s mind was most favourable, and hence he says—“No visit to any Mission has been more interesting than this to the Telugu Church Missionary Society’s Mission.” “I can assure you that all the good men and women, and all the money you can send there, will be no more than it wants. All the schools are like healthy children that want feeding. Mr. Sharkey told me that his wife could take many more girls into her boarding-school if they had the means; and an excellent school it seems to be. . . . It is most interesting to hear Mr. Noble ask his pupils first-class questions in the Gospel, principally on doctrines and evidences. His pupils seem to have imbibed, in some measure, his serious spirit, even those who are still heathen.”

On the occasion of this visitation, two of Mr. Noble’s young men—Bushman and Ratnam—were admitted to deacons’ orders. The bishop says—“The ordination was an occasion full of joy and interest. Noble preached a very faithful and solemn sermon on, ‘Unto me who am less than the least of all saints,’ &c. The number of communicants was large—above one hundred—and of these the greater part were natives. I trust that much fruit will be gathered hereafter to the glory of God.”

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Our information respecting the Travancore and Tamil Missions is gathered from communications forwarded by the Secretary of the Corresponding Committee, Madras, the Rev. W. Gray. He says—"I returned from my tour in Travancore on Friday, the 19th of February. I am very thankful for all that I saw and heard, and hope that my visit has not been altogether without effect. I will only express my conviction that the Society is engaged in a great work in Travancore, and that there is every ground for encouragement to go on vigorously. The Bishop of Calcutta preached for the Society on last Sunday evening in the Fort church. His text was 1 Tim. iv. 8; and he designed to show that, even taking a low view of what had been done by Missions and Missionaries for the people, in the way of intellectual advancement, material prosperity, &c., Missions had a great claim for support upon all who professed to have the welfare of the people of India at heart. This, indeed, was a low view of what Missions had done, their great work being that of leading the heathen to the knowledge of the only one true Saviour." He illustrated his remarks by what he had just come from seeing in Tinnevely and Travancore. It was evident that what has been done towards the raising of the people in the social scale in these two fields of Missions had made a deep impression on his lordship's mind.

NORTH INDIA.

We have received the following from the Rev. T. H. Fitzpatrick, dated Umritsur, Feb. 19. It is gratifying and encouraging—

"The native congregation is as good as any I have seen, though not so large as some in Hindustan, and several of the members are men of superior education and address, and in good circumstances. The chapel is not in the best place, but yet very nearly the best place which could have been chosen, and it is interesting to see the heathen sitting in numbers during the service, and others in greater numbers crowding the open doors. The services are very well conducted, and the singing is really correct and musical.

"The Lady Lawrence School seems to succeed very well; and yet it has been always conducted by a native woman, who when she came here did not know her letters: she can now read well in four languages. She has now forty-five scholars, and has won their confidence and affection.

"Then there is a Branch Mission at Narrowal, a town of 8000 inhabitants: it is conducted by another of our lay converts, Paulus, who is assisted by his two elder sons, who have been led by him to the truth. I visited that place last week, and was really astonished when I saw 120 scholars arranged in perfect order, and found upon examination that they had been most thoroughly instructed in the word and in secular knowledge. Mr. Leighton was the first to plant Paulus, and Mr. Bruce followed up this beginning with wisdom and energy, and both these brethren and Mrs. Leighton are very dear to him and his family. The school has been visited by the Government Inspector and Deputy Commissioner, and they have both recorded their high opinion of its high state."

NEW ZEALAND.

The following extracts from letters received from our Missionaries will serve to show that there can be no greater mistake than to suppose that the whole of the native race are either engaged in the present war, or even sym-

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pathize with the insurgent portion of their countrymen. The locality of the rebellion, and the tribes engaged in it, are circumscribed; and where a conflagration, however fierce, is thus isolated, we apprehend that its extinction is not far distant.

The Rev. R. Taylor, of Wanganui, says—"The Nga-ti-rua-nui and Waitotara natives are still very hostile; but I am happy to say that this is the only part of my large district that I am excluded from. I have only just returned from a visit up the river, where I administered the Lord's Supper to 130, who partook of it with the greatest reverence, and treated me with their usual respect. . . . I may also add, that whilst in other districts our brethren have been obliged to leave, no post has, as yet, been abandoned in the western district. I feel assured that better times are in store for New Zealand. God will not allow the seed sown in this land to perish. It may be destined to lie in the soil for some time before it shows signs of vitality; but when his own good time arrives it will spring up and bear fruit."

Our Corresponding Secretary, the Rev. R. Burrows, writes, under date of December 26th, from Auckland—"The natives to the north of Auckland are all quiet. The Bishop of Waiapu reports the same of those of the east coast and Turanga. Indeed, it would appear that, from Turanga southwards, all along the coast, which is the most thickly populated part of New Zealand, the natives, as a body, are neutral."

Under date of December 28th, he adds—"Much excitement was caused here the other day on account of the murder by a native of an Englishwoman and her daughter, resident near Kaipara, to the north of Auckland. The report spread rapidly that the northern natives had risen, and were murdering the settlers. It has now been proved that the sad murders were the act of a single native, who is said to be at times of unsound mind. Upon his being identified by a daughter of the murdered woman, the tribe to which he belonged delivered him over to the authorities, and he is now in confinement."

The Rev. S. M. Spencer, who occupies an interior district in the neighbourhood of the lakes, and the mountainous region connected with them, writes, in his report for 1863—"I am happy that so far, although comparatively near the scene of conflict, the lake district is less disturbed than some further removed, from the fact of less sympathy being manifested by those in our immediate neighbourhood than by some tribes among the mountains further inland, who have joined the rebellion, with a large proportion of their most able men."

Again, from Opotiki, a district in the same quarter, the Rev. C. S. Volkner writes, in his report for 1863—"In spite of many messengers having been sent here from Taranaki, Kawhia, Hauraki, and Waikato, to induce our people to join in the war, and with the neighbouring tribes going to Waikato for that purpose, they have not only *not* joined, but the different tribes of this district have each written to the Governor, and two of them have sent deputations to His Excellency the Governor to assure him that they have no intention of joining in the present war."

MAURITIUS.

The Rev. S. Hobbs, in his annual letter of January 27, mentions a pleasing illustration of the principle, "one soweth, another reapeth"

RECENT INTELLIGENCE.

"I think I have, on a previous occasion, made some mention of a number of Telugu persons who applied to me for baptism in August last. They had been under Christian instruction for some time in their own country, and had come away rather suddenly when just prepared for baptism. They seemed, so far as I could judge, very well acquainted with the main points of Christian truth, and were certainly very earnest in their wish for admission into the Christian church. They are located near the Roman-Catholic church at Plaines Wilhelms, and had first gone there, but found immediately that it was not the right place. After visiting them, I fixed at once a day for their baptism, as I could see no object in deferring it. On the 13th of September eighteen individuals, and on the 25th October three more, presented themselves, and were baptized.

"I have since corresponded with Mr. Alexander about them, with the view of imparting the pleasing intelligence to the Missionary who has been the means of their conversion from heathenism, that the sower and the reaper may rejoice together."

CHINA.

The Rev. A. E. Moule, of Ningpo, with his wife, has been on a health voyage along the coast. He writes, January 25, as follows—

"On our passage up the coast we stopped for a day or two at all the ports, and were able to see or hear of a good deal of Missionary work in these different fields. The general impression left upon our minds was that God's blessing was indeed resting upon his servants' labours in China, and that on returning to our work in Ningpo, we might do so with encouragement, and the joyful hope of seeing similar blessings poured out upon us. Near Hong Kong the German Missionaries seem to be meeting with great success, after a period of persecution and opposition. Mr. Lechler has just returned from an eight weeks' tour in the interior, some 700 miles beyond Canton, and he had met with no annoyance, but rather, in one place, with direct support from the resident Mandarin.

"At Amoy, in the Mission Church of the American Dutch Reformed Society, from 90 to 100 native Christians communicated. There are from 800 to 1000 Christians in the Amoy district, in connexion with the Dutch Reformed, London Missionary, and Scotch Presbyterian Societies.

"In Swatow and Fuh-chau, also, the Missionaries spoke cheerfully of their work and prospects. I have missed my dear brother and fellow-student, Wolfe. He had just left for Hong Kong when we reached Fuh-chau, having scarcely recovered from a most dangerous attack of dysentery.

"You will grieve to hear the news from Fuh-chau by this mail, of the destruction of our Mission church in the city, as well as of some other Mission chapels, I believe by an infuriated mob. From what we have heard, it seems rather to have been an act of hostility against Christians, as such, than against foreigners. Poor Mrs. Smith, with her sister-in-law and her children, seem to have had a most narrow escape. Alarming and perplexing as such outbreaks are, one cannot but look upon them as precursors of days of blessing."

DEATH OF A MISSIONARY.

The Rev. John Dewasagayam, native Missionary, died at Kadat hapuram, on the 30th of January last, in his seventy-ninth year.

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SIXTY-FIFTH ANNIVERSARY OF THE SOCIETY.

THE Sixty-fourth Annual Sermon was preached before the Society on Monday evening, the 2nd of May, at St. Bride's Church, Fleet Street, by the Rev. Archibald Boyd, M.A., Incumbent of Paddington, and Honorary Canon of Gloucester. Text, 2 Tim. i. 10. Collection 66*l.* 9*s.* 9*d.*

The Annual Meeting was held next day, May 3rd, in Exeter Hall. The Chair was taken by the Right Hon. the President at Eleven o'clock. Prayer having been offered, and the sixth chapter of Isaiah read by the Honorary Clerical Secretary, the Meeting was addressed by the Chairman. The Report was then read by the Rev. John Venn, M.A., after which the following Resolutions were adopted—

I. Moved by the Lord Archbishop of York, V.P., seconded by the Earl of Shaftesbury, V.P., and supported by the Rev. John Barton, M.A., Missionary from North India—

—That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee; that the thanks of this Meeting be given to the Rev. A. Boyd, for his sermon before the Society last evening; to the Right Hon. the President and the Vice-Presidents; and to all those friends who, during the past year, had exerted themselves in its behalf; and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies—

George Arbuthnot, Esq.	John Griffith, Esq.	Robert Prance, Esq.
J. D. Bourdillon, Esq.	Lieut.-Colonel Hughes.	Colonel Smith.
Lieut.-Col. Caldwell.	Arthur Lang, Esq.	Henry Smith, Esq.
Major-General Clarke.	Lieut.-Colonel Lavie.	John Sperring, Esq.
Wm. Henry Elliott, Esq.	F. N. Maltby, Esq.	J. Morgan Strachan, Esq.
James Farish, Esq.	John Merriman, Esq.	James Stuart, Esq.
Sydney Gedge, Esq.	P. F. O'Malley, Esq., Q.C.	J. Fryer Thomas, Esq.
John Goldingham, Esq.	James E. T. Parratt, Esq.	H. Carre Tucker, Esq.

II. Moved by the Rev. John C. Ryle, B.A., Vicar of Stradbroke, seconded by the Rev. James Smith, M.A., Prebendary of Derry, and supported by the Rev. Samuel Crowther, Native African Missionary, and Bishop Designate of the Niger—

—That while the successful establishment of a settled native church in Sierra Leone and in other parts of the Mission field, through the blessing of God upon the labours of this and of kindred Societies, calls for devout gratitude to the great Head of the church, it calls also for more zealous and enlarged efforts to send his Gospel into the regions beyond.

III. Moved by the Rev. Hugh Stowell, M.A., Minister of Christ Church, Salford, and Hon. Canon of Chester, and seconded by the Rev. C. D. Marston, M.A., Rector of St. Mary's, St. Marylebone—

—That while this Meeting unfeignedly rejoice in the multiplication of Protestant Missionary Societies, and in the uniform measures of success distributed to them by the Holy Spirit of God, they would earnestly call upon the United Church of England and Ireland to secure to its Missions a foremost rank, by increased liberality, and by the dedication of their worthiest sons to this sacred enterprise.

RECENT INTELLIGENCE.

FINANCIAL STATEMENT.

INCOME.

<i>General Fund</i> —Associations, Benefactions, Legacies, &c.	£130,619	2	5
Fund for Disabled Missionaries, &c.	1882	17	1
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Total Ordinary Income	£132,501	19	6
<i>Special Fund for India</i>	1745	18	7
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Total received at home	£134,247	18	1
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EXPENDITURE	£133,777	11	4
On account of Expenditure charged to India Fund,	12,016	16	10
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	£145,794	8	2
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Ordinary Income of the Year	£132,501	19	6
Deficit, 1862-63	2264	4	8
Ordinary Expenditure	133,777	11	4
<hr/>			
	£136,041	16	0
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Deficit, 1863-64	£3539	16	6

The Committee are thankful to announce that the ordinary income of last year exceeds that of the preceding year by 3461*l*. There has been an encouraging increase from Associations. The donations have fallen off by 5320*l*., but the legacies have been unusually large.

The hope was expressed at the last Anniversary that the contributions of the year would be sufficient not only to meet the current expenses of the year, but to clear off an adverse balance of 2264*l*. That hope has not been realized. On the contrary, the adverse balance for the year now commencing is increased to 3539*l*., in consequence of the increased expenditure of the past year, which has exceeded the previous year by 3000*l*. This increase of expenditure has been wholly abroad. The home expenditure has been reduced. But the increase of prices of the necessaries of life in India, and the extension of the work in several of the Missions—in consequence of the success of our work—have caused the increase of expenditure.

The Committee have also to direct the very serious attention of their friends to the fact that the rate of the Society's expenditure is at this time 10,000*l*. a-year beyond their ordinary income. The difference has been hitherto met by the Special India Fund. That fund was expressly raised for extending the Indian Missions, in the hope that an increasing income would cover the increase of expense occasioned by such extension. But it has not been so. The increase of permanent expenditure has been greater than the increase of permanent income. At the present rate the Special Fund will be exhausted in less than two years. The Society will then be compelled to contract its Indian Missions, unless the permanent income is augmented by at least 10,000*l*. a-year.

CONCLUSION OF THE REPORT.

The Report shows that the Lord's work has taken root in many lands; and that in some it has grown to such maturity that the converts are able to combine together into native churches, and to support their own ministrations. Such triumphs of the Gospel have been achieved through the blessing of God's Holy Spirit upon the labours of this Society. "Not unto us, O Lord, not unto us,

RECENT INTELLIGENCE.

but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should they say, Where is now their God?"

But yet the Committee must remind their friends that even the Missions in which such successes have been granted, are not wholly independent of the Society's resources. Those native churches still need the assistance of the advanced Christianity of European churches. They need it for the higher departments of theological and biblical training. They have as yet no vernacular Christian literature, to which we at home are so much indebted for religious instruction. Let it be borne in mind, moreover, that whilst within the districts occupied by the most successful Missions, as in Tinnevely, the heathen largely outnumber the converts, there is continual expansion going on, and expanding Missions are expensive Missions. We need, therefore, increased efforts, if we are to keep the ground already gained; and if we are to fill our bosoms with the sheaves of the field in which we stand. So urgent is the need of increased funds, if the work of the Society is only to be properly sustained in the Mission fields already occupied. But what provision shall be made for the "regions beyond?" Are they to be left destitute of the feet of Him that bringeth good tidings? Are the millions in India who have been hitherto untouched by Missionary efforts to be overlooked? Is Central Africa to be abandoned, after a Missionary basis has been established upon the coast, and by its aid a highway has been opened to the "regions beyond" by enterprising travellers? Are 300,000,000 of Chinese to be left uninstructed? Are Afghanistan and Central Asia to be looked upon from the heights of Peshawur without any attempt to penetrate their recesses? The Church Missionary Society would become unfaithful to its traditions, and unworthy of the position in which God has placed it, if it should fold its arms, and rest in the basis it has formed, while a boundless desert, equally capable of cultivation, lies waste around it? It would also be soon outstripped by the zeal of other churches, and lose the honourable position in the advancing army of Christ, which by right of privileges and resources belongs to the United Church of England and Ireland. Never let it be forgotten; yea, rather let it be remembered with praise and gratitude to God, that we have many helpers in this holy enterprise. Other Christian denominations in Great Britain, besides our church, together with churches in Continental Europe and in America, are multiplying their Missionaries every year. If we estimate the number of Missionaries employed by all Protestant Societies, they will be found to amount to 1800, of whom scarcely 300 belong to our church. A few years ago there were but six or eight Missionary Societies labouring for the evangelization of India. In 1851, there were twenty-one; in 1861, there were thirty-three. Your Committee cordially rejoice in this increase. But they would, as the Apostle speaks, "provoke to emulation."

At the close of the Meeting, the Benediction was pronounced by the Bishop of Carlisle, V.P. Collection 106*l.* 16*s.* 3*d.*

A Meeting was also held in Exeter Hall on the evening of the same day, at 7 o'clock, Lieut.-Colonel Rowlandson in the Chair. The Meeting having been opened with prayer, by the Rev. Robert Long, Secretary of the Society; addresses were delivered by the Chairman, the Rev. Samuel Crowther, the Rev. John Gritton, Missionary from Tinnevely, and by the Rev. Charles Marson, M.A.

RECENT INTELLIGENCE.

Association Secretary. The Benediction was pronounced by the Honorary Clerical Secretary. Collection, 19l. 8s. 3d.

ATTACK ON ABBEOKUTA, AND REPULSE OF THE DAHOMIANS.

In the beginning of February last, intelligence reached Abbeokuta that the Dahomians were contemplating an attack. The chiefs took prompt measures: the wall was put in order, and other preparations made.

On the 15th of March, the enemy appeared very early in the morning, evidently hoping to come upon the city unawares, and in considerable force, 10,000—or, as some say, 16,000 strong. A column of 3000 advancing attempted to carry the walls, but were driven back by the powerful and steady firing of the defenders. Eventually they retreated in discomfiture, and the Egbas, sallying forth, pursued them for a distance of twenty miles: numbers were slain, and many more taken prisoners.

Mr Townsend, in a letter dated March 31, 1864, says—

“The fight was remarkable, in that both sides used artillery. The Dahomians brought two six pounders of Spanish make: both were taken; and it was remarkable in the sudden and violent discharge of muskets at once: no skirmishing, no introduction, except the discharge of the brass gun at Aro gate five or six times alone. We thought it was an alarm-gun only, until at once it sounded as if every musket in the country was discharged and loaded again, and discharged as rapidly as possible. It lasted thus perhaps an hour, and then gradually died away. We saw the smoke and dust of the conflict long after we ceased hearing any noise. One of my communicants, the tallest man in the church, received a mortal wound at nightfall, when in pursuit, at a place beyond Ishagga, perhaps eighteen or twenty miles from here. I believe he is the only Christian that has died, but the members of my church have had also a large share of wounds. My catechist, Mr. Williams, received the contents of his own musket through both his hands, by, it is supposed, some one accidentally putting his foot on the lock when standing in a crowd at Aro. We were under great fear it would cost him his life, but I am thankful to say he is doing well. The rush to get to the point attacked was extraordinary. One of the Christians, a member of my church, was the first, or one of the first, to discover the approach of the Dahomians. The station given the Ake church people was the wall on the right side of Aro gate, in the premises belonging to the West-African Company. The iron house there is pierced through and through by the Dahomian shot in many places. The Christians have received the public thanks of the chief for their conduct. The Dahomians have been well punished. It is reckoned that not a half will have escaped. Their attack was intended to have been a surprise. I counted fifty dead bodies in one place on the moat, where their principal attack was made; men and women there, stripped of all their clothing, and much mutilated. The chief sent to thank the white people for their help, and to say that the falsehoods spoken against us were fully proved to be such. We have much to be thankful for: many blessings have attended our labours in days gone by, and there is still much that is hopeful; but we have much cause for anxiety as well, especially in the disorganized state of the country. Our hope is in God, who rules over all.”

Full details of the advance, defeat, and flight of the Dahomians will be found in the “Church Missionary Intelligencer” for the present month.

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THE PUNJAB.

THE Missionary work in this part of India has been weakened by the loss of two able and devoted Missionaries, the Rev. Levi Janvier and the Rev. Isambert Lowenthal, Missionaries of the American Presbyterian Mission. They were earnestly engaged in doing the Lord's work; but their labours have been abruptly terminated, each having died by a murderer's hand, and that within less than a month.

"Dr. Janvier was one of the most spiritually-minded, pains-taking, and successful men of God that have ever laboured in this country. He devoted a very large portion of his time and strength to itinerating, and was one of the most efficient and acceptable vernacular preachers. He was likewise distinguished as a competent translator. He visited America in 1859, and, after the usual period of absence, returned to his work with unabated devotedness. That a man of such a humble, gentle, and affectionate disposition, should meet with such a violent death, appears very mysterious. Late on the 24th of March, whilst on an itinerating tour at Nundpore, in the Hoshearpore district, he was brutally assaulted by a fanatical Sikh, and only survived through the night. 'He was passing from one tent to another, in the evening, after dinner,' when his murderer, Nanah Fakir, suddenly inflicted two blows on his head with a club. The culprit was immediately arrested, and is said to have assigned 'as his reason for committing the act, that last year he was cut with a whip by a gentleman for passing him without saluting, and he was determined to have vengeance upon some Englishman.' The Sikhs in the vicinity have shown great sympathy with Mrs. Janvier and her child, who were out with him, and would probably have executed summary justice upon the criminal if he had not been arrested forthwith."

The circumstances under which Mr. Lowenthal met his death are thus related by the Rev. T. R. Wade, in a letter dated January 2, 1864—

"On Friday, the 22nd of April, the Rev. J. Lowenthal had dined with us at the Gun Khatre, and was interesting and cheerful, speaking of some of his plans to be executed during the coming year. 'Man proposes, God disposes.' On Tuesday afternoon, leaving him quite well, I went to Nowshera to examine the school there, and returned again on the following evening; and you may imagine my feelings of surprise when I found Mr. Lowenthal dead and buried, the second Missionary whose blood has been spilt in the Punjab in less than a month. The other was that of the Rev. L. Janvier, D. D., who was cruelly and diabolically murdered by an Akali Sikh at Anundpur.

"It appears that Mr. Lowenthal was in the habit of getting up in the night and walking in his garden when he was unable to sleep. Late on Tuesday night he wrote in his diary that he had got a curious headache. About three o'clock on Wednesday morning the report of a gun was heard, but as this is not an unfrequent occurrence at Peshawur, it excited no feelings of alarm or uneasiness. Mr. Lowenthal's syce, however, asked the chowkeedar why he fired, and he replied

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that his gun went off accidentally; but the syce, on going towards the house, saw his master lying bleeding upon the ground. He at once ran to call Mr. Scarlett, who lives on the opposite side of the road, and with whom Mr. Lowenthal had spent several hours the previous evening. We may imagine his surprise and horror when he found his friend insensible, wounded, dying. Medical assistance was soon at hand, but it was of no avail. The ball had entered the side of his forehead. It was a deadly wound, and no human skill was able to retain his noble spirit in its injured tenement. It soon took its flight to a higher and a better world. He died about five o'clock A.M.

"The chowkeedar, as soon as he had committed this deed of blood, took his wife and child, and fled from Peshawur, but was afterwards captured in the Kohat road, about eight miles from the city. He now affirms that he mistook Mr. Lowenthal for a thief, and shot him accordingly. This certainly seems rather a strange story. However difficult at present it may be to assign any motives that should be sufficient to induce him intentionally and wilfully to take the life of his master, it does seem passing strange that such a man as Mr. Lowenthal, whom one could never fail to recognise a second time—who was in the constant habit of walking out in his garden at night,—that he should be mistaken for a thief on a bright moonlight night; mistaken by his own chowkeedar, who had been with him for some time, and that when he was so near that the very powder blackened his face when the shot was fired. Besides, who ever heard of a chowkeedar shooting a thief at Peshawur? His life would certainly be worth but little afterwards if he should do so. But whether done intentionally or unintentionally, wilfully or accidentally, the loss is equally great. Mr. Lowenthal will be missed as a scholar, as a Christian, and more as a Christian Missionary. He was an able and devoted labourer in his Master's work at Peshawur, where he has been now for above seven years. He preached regularly in the native city, and often visited the neighbouring villages for a similar purpose; while his Pushtoo translation of the New Testament, a proof at once of his industry and labour, will confer lasting honours on his name, by which, he being dead, yet speaketh. How utterly incomprehensible by our feeble understanding and finite minds are the wondrous workings and permissances of Divine Providence. 'God moves in a mysterious way.' Two of the most able Missionaries of the Punjab have been snatched from their earthly labours in less than a month."

MAURITIUS—MADAGASCAR—EAST AFRICA.

The Bishop of Mauritius, in a letter dated May 3rd, gives an encouraging report of the conduct and progress of the two young Missionaries, Messrs. Maundrell and Campbell. He says—"Their residence here has been well employed, in preparation for their work. They are well reported of on all sides, and I am much pleased at the manner in which they have made opportunities for Malagasy Missionary work here. The Malagasy are delighted with their intelligible conversation, and one of the best of the native Christians is very anxious to go with them."

Information has been acquired from captains of ships respecting Vohimare, the spot on the east coast of Madagascar where it is contemplated making a commencement of Church Missionary effort. "The testimony of all concur," says the Bishop, "with my own impressions gathered from previous inquirers, as to the favourable conditions under which Missionary work may be enterprised

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there. As soon as this mail is gone we shall arrange our plans for the ordination and departure of Messrs. Maundrell and Campbell."

A recent visit to the Seychelles islands has confirmed the Bishop in his convictions of the important bearing which they are fitted to have on the christianization of East Africa. At one locality he baptized six East Africans.

A similar process is going forward in Bombay. East Africans, liberated from Arab slave-ships and landed there, are placed under the care of our Missionaries; and as the Christian instruction given them is blessed to their conversion, they are fitted to help in the evangelization of their countrymen. Recent despatches inform us that three East Africans, with their wives, who had been in our Sbaranpur Institution, and had learned several trades, were about to embark for the East-African coast to strengthen the hands of the Rev. J. Rebmann in his lonely Mission among the Wanika.

BRITISH COLOMBIA.

Extract from the "Daily British Colonist," Victoria, Vancouver's Island, Feb. 29, 1864.

"Progress and condition of the Metlakahla Settlement.

"The Missionary schooner 'Carolena,' Captain Patterson, arrived on Saturday from the Church Missionary settlement at Metlakahla, British Colombia, which place she left on the 9th instant, calling at Fort Rupert on the 19th instant. The 'Carolena' brings as freight a full cargo, consisting of fish-oil, furs, Indian food, cypress-plants, &c., prepared by Indians at the settlement.

"Mr. Cunningham has favoured us with the following interesting description of affairs at the settlement—

"Mr. Duncan was in good health when the schooner left, and every thing going on prosperously.

"After the arrival at Metlakahla of the "Carolena," on her last trip from Victoria, a meeting of all those interested in the vessel was held, and after providing for the expense of new sails and anchors, a dividend was declared by Mr. Duncan of five per cent. upon each share. This somewhat puzzled the Indians, who imagined when the money was given to them that they were parting with their interest in the vessel. As soon as the matter was satisfactorily explained to them, they at once gave her the appropriate name of the "Ahah!" or slave, signifying that she did all the work and they reaped the profit.

"Mr. Duncan is endeavouring by degrees to vest the entire ownership of the vessel and profits of trade in his people. Hitherto the profits derived from his own share have been devoted to the interests of the Mission.

"Proceedings on New-year's day.

"On new-year's day, after a devotional meeting, there was a business meeting, attended by the whole settlement, when Mr. Duncan and Mr. Cunningham announced the expenditure of the last year's taxes, and read the village rules and regulations. An outline was also furnished of the proposed expenditure for the current year, which met with general approval. The estimates included the cost of two new market-houses, which are to be used as lodging-houses, for neighbouring tribes when visiting the settlement. Also sums for clearing a tract of ground for a park and play-grounds, and for making new roads. Immediately after the meeting the tax of 2 . 50 dollars (or a blanket) for adults, and 1 . 50 dollars (or one shirt) for boys, was paid. Some feeble old men, who could hardly walk, came tottering along, with their blankets, anxious to become good

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citizens, but were exempted from the levy. A number of new citizens were enrolled.

“ *Death and Funeral of a Chief.*

“ Late the same day the village had to mourn the loss of an influential old chief, and consistent Christian, named Semeon Keetlahn, who died, after a few days' illness, of erysipelas. On the following Sunday the funeral ceremony took place, attended by all the people of the village, numbering between 500 and 600, who were all in mourning, as far as crape or black material could be procured. The remains were brought to the church, and an exhortation delivered, when the mourning party followed the corpse in canoes to the burial island, where the burial service was read and listened to with the most profound attention. After the service was concluded, a portion of the constables fired a volley over the grave, which was responded to by another volley from the constables on duty on shore, and the firing of cannon.

“ *Trade and Occupation.*

“ Mr. Duncan has been working hard to ascertain what his people's inclination and abilities are, so as to class their occupation, and has in a great measure succeeded. He has now a number at work, making shingles, building a new Mission house, road-making, hunters, sawyers, &c. He has also taught them to make clogs for themselves, which are much prized.

“ Those who break the laws are tried for the offence, and, if found guilty, are sentenced to labour on public works.

“ The settlement is assuming quite an imposing aspect. There are at present eight substantial houses in the course of construction, and many are inquiring for sites.

“ The constables, eighteen in number, (who are volunteers, and desire no pay), do their duty admirably, without fear, favour, or prejudice, and are held in awe by transgressors.

“ It was truly encouraging to witness the many earnest entreaties made by the people of the village to Mr. Cunningham on leaving, to urge their friends in Victoria to flee from the snares and vices which lead them astray here, and to return to their homes. He is the bearer of several letters written by themselves in English, and couched in fervent language, beseeching relatives to return there, and thus save both body and soul, which they say must be inevitably and irretrievably lost by their residing there.

“ No sooner had Mr. Cunningham announced that he was about to proceed to Victoria, and was prepared to receive orders to execute, than he was besieged by the people with commissions for every conceivable variety of goods, including even wall-paper and household furniture, to adorn their own residences.”

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. H. C. and Mrs. Binns, and Mrs. Clemens, left Sierra Leone, with Mr. Faulkner of Lagos, on April 21, and arrived in London on May 11.

North India.—The Rev. J. Barton left Calcutta in March last, and arrived in London at the end of April.

DEPARTURE OF A MISSIONARY.

China.—The Rev. A. W. and Mrs. Cribb embarked at Gravesend on June 11, on board the “Sovereign of India” for Hong Kong.

RECENT INTELLIGENCE.

APPEAL FROM THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY TO THEIR FRIENDS THROUGHOUT THE COUNTRY.

THE Committee of the Church Missionary Society, after its anniversaries in the month of May in each year, direct their most careful attention to the probable expenditure in the Missions, before the closing of the financial year on the 31st of March following; and they compare this expenditure with the probable income during the same period.

The expenditure of each year is calculated upon estimates received from each Mission. These estimates are grounded upon returns made by every individual Missionary of the cost of his station, which returns are carefully scrutinized by the Corresponding Committees on the spot, before they are transmitted home. Upon their arrival at home the estimates are again subjected to a rigid examination, and retrenchments are made in them, so far as appears practicable, without giving up any branches of the work in hand.

The calculation of the estimates always gives rise to much anxious forethought; but in the present year the comparison of the estimates with the probable income exhibits so startling a result, as to compel the Committee to lay the statement at once before their friends and supporters.

The estimate of the necessary expenditure of the Society for the current year, ending March 31st, 1865, stands thus:—

Amount of estimates for the Missions abroad	£122,574
Estimate for the Home expenditure for the preparation of Missionaries, for disabled Missionaries, for Widows and Orphans, for Publications and Management	24,544
Total	<u>£147,118</u>

To meet this expenditure, if no special effort be made, a larger income cannot be anticipated than that of last year, which was itself rather above the average, viz. 133,501*l*. *This would leave an excess of expenditure above the income of no less a sum than 13,617*l*.*

The great increase in the estimates of expenditure has been caused partly by the enlargement of the Missions, chiefly of those in India, and partly by the necessary increase of expenditure in all prosperous Missions. The rapid rise, also, of the prices of all the necessaries of life in India and Ceylon, of late years, has necessitated some increase in salaries in those countries. The Home expenditure has been but little augmented, and, in some chief particulars, it has been reduced.

The Society was pledged to an enlargement of its Indian Missions, by its acceptance of special contributions for India after the mutiny in 1857. This Special Fund was raised, in the first instance, for repairing the losses of the Missions, occasioned by the destruction of Mission property; and, after the suppression of the mutiny, was increased, with the view of extending the Indian

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Missions, as a thank-offering to Almighty God for the preservation of India to the Crown of Great Britain. In conformity with the design of this Special Fund, which has amounted in all to 73,470*l.* 17*s.* 3*d.*, new Stations have been occupied, especially Allahabad, Lucknow, the Derajât, the Godavery, and Aurungabad, and additional Missionaries have been sent out, so that the increase of expenditure in the Indian Missions has been 12,000*l.* per annum, comparing the average of the last three years with the average of the three years before the mutiny.

In other fields of labour, also, the Committee have felt compelled to take advantage of providential and inviting openings, — namely, the Niger, Mauritius, Constantinople, and Madagascar: and there has been a healthy expansion of the Africa and China Missions, and of the North-West America Mission on the shores of the Pacific. By these Missionary successes the Society's expenditure has been increased.

Every effort has been made, by a scrutiny of the expenditure, to discover what could be spared without impairing the efficiency of the Missions. The salaries of the Missionaries have been adjusted with a rigid regard to economy, as far as is consistent with health. The expenditure on Education has been frequently brought under discussion, with a view to restrict education to that which has a direct Missionary influence; the building of churches has been wholly thrown upon local funds; the support of native teachers has been incessantly and urgently pressed upon the native converts. In Sierra Leone the support of schools, and of native pastors, has been thus transferred from the Society to the native church, to the extent of at least 1500*l.* a year. In South India the contributions of native Christians amount to 1612*l.* annually: whilst the civil and military officers of Government in India, and other Europeans on the spot, who witness the work of the Society, contribute no less a sum annually than 16,000*l.* towards sustaining that work. But notwithstanding all these aids and measures, the expenditure has outrun the income to the extent already stated.

Hitherto the balance between income and expenditure has been maintained by the aid of the Special Fund for India. But unless a large increase of the annual income be at once secured, this fund will be wholly exhausted before the close of the current year, and the Committee will be then compelled to resort to the most painful alternative of abandoning some of the stations in their prosperous Missions. This is an alternative not to be contemplated: the supporters of the Society will never allow the curtailment of operations, which the Lord has encouraged the Society to enter upon by his providential dispensations, and to which He has granted an evident blessing.

As the increase which is needed is an *annual* increase, the Associations must be chiefly looked to for an annual supply. The annual income must be increased by one-tenth. If each Association would send up, before the 31st of March 1865, an additional five pounds, beyond their last year's contributions, the sum immediately required would be raised. But in order to secure a permanent increase of ten per cent., and thus to sustain the healthy expansion of prosperous Missions, the Committee would earnestly urge upon the friends of the Society a *fresh canvass* of their respective districts. The fact is constantly brought to light, that many parties are willing to give, if the work of the Society is set before them, and the application is made. The laity and female collectors can most effectually organize

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and carry out a fresh canvass. To such agency the Society has ever been deeply indebted.

There is only one effectual and immediate check to expenditure in the hands of the Committee, namely, to abstain from sending out new Missionaries. This is a sad resource, which nothing can justify but the apprehension of such serious financial embarrassments as would compromise the character of the Society; yet the Committee have already felt compelled to adopt this course. At their late meeting, the Principal of the Islington College reported that eleven students had passed through their theological course of instruction, and could be thoroughly recommended as candidates for Holy Orders at an Ordination to be held on the 25th July. They did not dare to present the whole number for Ordination: they selected four to occupy stations at which the need was most pressing, and they are holding back seven students, fully prepared for Missionary work, until they can judge, by the response to this appeal, how far there is a prospect of a provision for their future support. They feel that they would not be justified in acting upon the presumption that funds will be forthcoming. They are bound to "occupy" diligently and faithfully with the talents committed to them, but not to aim at "occupying" with more talents than the Lord in his wisdom has been pleased to dispense to them.

The fact having been thus made known that men are prepared to go out as Missionaries, the responsibility of holding them back is laid upon the great body of the members of the Society. The friends of Missions have prayed the Lord of the harvest to send forth labourers, and labourers are provided to their hand. An appeal is now made to those to whom the Lord has given the silver and the gold, or the ability to influence such as possess these gifts, in the confident hope that they will recognise the Lord's claim upon their best exertions to supply "that which is least" for the carrying on of the Missionary enterprise, so that the Society may be effectually relieved from all financial restrictions, and go forward in the work to which the Lord has called its faithful Missionaries.

By order of the Committee,

CHICHESTER, *President.*

F. MAUDE, *Treasurer.*

HENRY VENN,

ROBERT LONG,

CHRISTOPHER C. FENN,

MICHAEL DAWES,

} *Secretaries.*

Church Missionary House,

July 11th, 1864.

P.S.—Since this appeal was adopted, notice has been received of the prospect of an early payment of a considerable legacy; and also that a second large legacy has been left to the Society, though the time of the payment is uncertain. This very reasonable and providential help does not, however, make the appeal for a permanent increase of the annual income of the Society less urgent.

CONSECRATION OF THE REV. S. CROWTHER.

The Rev. Samuel Adjai Crowther was consecrated Bishop of the Niger territory in Canterbury Cathedral on the 29th of June, together with the

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new Bishop of Peterborough (Dr. Jeune), and Tasmania (Dr. Bromby). The honorary degree of D.D. had been previously conferred upon Mr. Crowther by the University of Oxford. The cathedral was filled with a crowded and deeply-attentive congregation, a large number of the friends of the three prelates having arrived from London by a special train appointed for the purpose. The Archbishop of Canterbury was assisted on the occasion by the Bishops of Winchester, Lincoln, Gloucester and Bristol, Victoria, and Bishop Nixon (late of Tasmania).

The sermon was preached by the Rev. H. L. Mansel, Professor of Philosophy at Oxford, from 2 Peter iii. 2, 3. Dr. Crowther was presented to the Archbishop by the Bishops of Winchester and Victoria. The Queen's licence, directing the Archbishop to consecrate, ran in the following form—

“We do, by this our licence under our royal signet and sign manual, authorize and empower you, the said Rev. Samuel Adjai Crowther, to be Bishop of the United Church of England and Ireland, in the said countries in Western Africa beyond the limits of our dominions.”

SIERRA LEONE—NATIVE ORDINATION.

The Bishop of Sierra Leone, in a letter dated June 26, 1864, informs us of the admission to holy orders of six native candidates on Trinity Sunday, two deacons and four priests, one of whom afterwards preached an excellent sermon in the cathedral.

The bishop has been also engaged in confirmation. At Charlotte, on the 8th, there were seventy candidates confirmed; while at the same station, on the next day, the corner stone of a new church was laid. At Regent, on the 10th, sixty-eight were confirmed, and at Kissy, on the 25th, upwards of seventy; other confirmations were to follow.

RE-OPENING OF THE CHURCH MISSIONARY COLLEGE, FOURAH BAY.

On Wednesday, March 23, the Church Missionary College at Fourah Bay, which had been closed for nearly five years, was re-opened.

A devotional meeting was held on the occasion, at which were present nearly all the clergy, with several ladies, European and native, and also the pupils of the Grammar School. A few minutes after one o'clock, a few strokes from the long disused college bell intimated that the time had arrived for the commencement of the proceedings. The Rev. J. Hamilton, the college chaplain, in the chair.

After singing, and reading a portion of Scripture (Acts xvii), the Rev. C. H. Brierly engaged in prayer. An address was then delivered by the Rev. G. Nicol. Another hymn was sung, a portion of Scripture read, and the Rev. J. Cole engaged in prayer. Then followed another address from the Rev. G. R. Caiger, who, from his own experience of college life, gave very plain, practical, and wholesome advice to the young students just entering upon their career.

The concluding prayer was offered by the Rev. J. White, and the benediction pronounced by Mr. Hamilton.

It is understood that permission is granted by the Parent Committee of the Church Missionary Society to admit into the college a class of daily pupils, young men of known Christian character, whose friends are able to support them, and willing to keep them at home while they pursue their studies at the

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college. There are three already in that class from the Normal school at Kissy and three more wanted.

It is certainly a great blessing to the colony, and, indeed, to West Africa generally, that the college is again opened. We wish it every blessing that heaven can bestow.—*Sierra-Leone Free Press*.

YORUBA COUNTRY.—DEATH OF A MISSIONARY, &c.

The Benin coast has had an unhealthy season, and the Missionary force has suffered. It is with deep regret we have to report the death of Missionaries belonging to different Societies. Mr. Harden, a South-American Baptist Missionary, of African descent, died on the 19th of May. Latterly he had combined a brickmaking establishment with his Missionary duties, on account of the straitened circumstances of the Mission.

On Sunday, the 8th inst., at Owu, died, after a short illness, Miss M. A. Bishopp, of Dorking, Surrey. Miss Bishopp came to Africa a few months ago with her brother and another member of the Society of Friends, Mr. Horsell, who died on board ship before landing at Lagos.

On Thursday, the 12th inst., at the residence of Dr. Harrison, Mr. Bishopp, died of fever.

Dr. Harrison, who had been himself laid up with dysentery, just before Mr. Bishopp's death, had to act both as nurse and doctor to them; he became himself so reduced that his immediate departure for England became indispensable. It is with much sorrow we have to announce his death, which occurred during the voyage home, on board the "Macgregor Laird," June 12th.

The tribal war in the interior still goes on without any decisive result. The "Iwe Irohin" of May says—

"During the past week Abbeokuta has been thrown into a considerable state of confusion by the arrival of a large body of armed men from the camp, on a mission similar to that of the old pressgang in England. Markets were broken up, the streets became empty, and an unusual and unnatural silence prevailed; not a drum nor a gun was to be heard anywhere. Many persons were seized, and only liberated on giving satisfactory assurance that they would proceed to war: the houses of certain marked individuals were plundered. A similar party was sent to the river with instructions to sink and destroy every canoe, because certain townships had taken advantage of the rise of the river to engage in trade contrary to law. In consequence of these movements a large number of persons have gone to the camp. A part of the town offered resistance, but nothing serious occurred.

"The information that has been received from Obommosho and Oyo is, merely, that things remain there much as they were. The Missionary agents are in their usual health, but distressed for want of their supplies. We have no information of any kind from Ibadan town. We have the usual amount of rumour from Ijaye fugitives, a most unsatisfactory source of information. They say the Ibadan camp is full of young men, but chiefs are scarce; and that Balogun Ibikule has not been seen for some time past, therefore some say he is sick, others that he has been carried to Ibadan, and others that he is dead; perhaps the next thing we shall hear will be that he has been seen at his usual post in the camp. Of the Egbas we hear that they have destroyed a large quantity of the growing corn of the Ibadans, but no engagement has taken place since our last. Every means has been used to recruit their army, with

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considerable success. Among the notables that have gone are Akashi, Chief of Oshielle, the Apena of Toko, and Tinabu.

“With respect to the Dahomians, we are glad to see many of them are settling down to labour in Abbeokuta with apparent contentment. We have again heard of a murder committed by one on his master, who, in the absence of a weapon, sharpened a stick and stabbed his master with it.”

THE MAORIS.

(From the *Friend of India*, June 2.)

After the defeat of the Maoris, General Cameron resolved to occupy the whole of the Waikato delta, and he succeeded in gaining a position favourable for this movement. He knew that the renowned chief, William Thompson, and the Maori king, Matuatera, were on the western side of the delta, and his hope was to get them in a sort of *cul de sac*, and so draw their stings at once and for ever. One of the hostile tribes, and that the strongest, the Ngatimaniapotos, were at this time busily engaged in erecting pas in our front, and blocking up the Maori track; and it was not thought necessary on the part of the British to do much to stop these operations. General Cameron determined to attack the main body of the rebels at Maungatautari, and he left Colonel Carey, of the 18th Royal Irish, in charge of the troops at Rangiahia. Having attacked the strong pas we have just alluded to with only a few hundred men, Colonel Carey was beaten back with loss, and was obliged to send to Cameron for reinforcements. The General was consequently compelled to give up his expedition, and, as we read, “to return back from Maungatautari, leaving his real enemies to abandon or strengthen their position as they pleased. The Ngatimaniapotos—it is a dreadful name, but the valour of those who bear it render it worthy to be remembered—were outnumbered by five to one when the reinforcements arrived, but they obstinately refused to accept terms of surrender, and fought with undaunted gallantry against the English storming parties. So obstinate was the struggle, that they succeeded at last in forcing their way from the pa, but, unfortunately for themselves, only to get enclosed in a swamp, where the majority of them were shot down. After this, Maungatantari was abandoned, and General Cameron is now in possession of the whole of the Maori land which the colony had resolved to seize.

It is impossible to look upon this heroic but futile struggle of a devoted race, against what seems to be resistless fate, without regret and compassion. . . . Six or seven years ago a census was taken of the population, and it showed that they numbered about 56,000; but it was thought that this was an excessive estimate, and it is probable that there are not more than 30,000 now in the country; and these incessant wars must soon wipe the remainder out. The little that we know of the manners and customs of the people gives us the impression that they are very far indeed above some races in India. In appearance they are vigorous and powerful. Their “whares,” or huts, are not worse than the cabin of an Irish peasant. Numbers of them read and write, thanks to the Missionaries; and as they are nearly all Christians, the Bible is a favourite book with them. A recent writer, who has lived among them, says—“Prayers are offered up in their settlements at morning and night, and they are constant in their attendance at church when they live near one. The Church of England has by far the largest number of members; but both the Roman Catholics and the

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Wesleyans have made successful Missionary efforts." They are very hospitable in their rude way, and honest in all their dealings. Europeans who live near them invariably leave their doors and windows open, and thefts are almost unknown. They are fond of reading and writing, are good mimics, "vivacious in conversation, having much the same animation and gesture as Frenchmen. They will sit together," so the writer in an Australian paper tells us, "chatting and joking for hours, and if hearty ringing laughter is to be accepted as a faithful indication they must be light-hearted and jovial enough." They have nothing to hunt, and therefore there is no hunting, and amusements they have few or none. Before these wars broke out they had devoted themselves much to the cultivation of land, and fenced in their plots till, we are told, they resembled the homesteads of the white man. Since then every pursuit has been given up but that of warfare. The men are being killed; the country is becoming bare of the race. "Old settlers," we again quote the latest writer, "speak sadly of the depopulation of the district the British army is now encamped in, and its condition is a fair illustration of the whole of the country. Along the course of the Waikato and Waipa rivers there used, eight or ten years ago, to be villages at every bend, with a stirring little population in each, busy with planting, or conveying their produce to market in their canoes. Now these villages are marked only by the remains of old fences, and a mass of interwoven raspberry, peach, and cherry-trees. Change and decay have done their work, and those who have been spared have abandoned industrious occupations for politics and the prosecution of the king-movement."

Such are the people whom we are extirpating from their own land. Is it an immutable law that where the white man comes, there the savage shall perish? The common answer is, that Christianity will alone prevail. Well, these people profess Christianity, and it may be that there are many among them as good Christians as their conquerors. They are few in number, and therefore very little seems to be thought of the fate which is immediately before them. If we were dealing with millions in this way, the world would stand aghast at us. After all, the Maori has as much right to Maori land as we have, if there be any right at all in these matters. God set him down there to live, and civilization, which is supposed to be God's work, steps in and says—"You cannot stay here. Go where you will, so that you die soon." And so it exterminates a gallant race, and there is no sin committed. It must be done for the advancement of human kind. The savage learns to read the Bible, and tries to follow in our steps; and we turn an Armstrong gun against him by way of encouraging him to persevere. He struggles after what is called the better life, and we throw a hand-grenade into his hut to stimulate his endeavours. Probably the Maori cannot understand why he should not live on this earth as well as we. He may not see that there is no room for him. He may fail to recognise the divine law which dooms him to be hunted down like a wild beast. Civilization has taught us better. He and his fellows are *fera naturæ*, and we drive them to death accordingly. And this is human progress. This is the beatific state to which great enlightenment and knowledge and the rest of our vanities have brought us.

CHANGE IN THE NATIVE MIND AT BOMBAY.

Extract from a letter of the Rev. J. Wilson, Bombay, May 14, 1864—

"Very great progress is going on in Bombay. The minds of the educated

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young men are being unsettled. The leading men among the native community look upon the Missionaries as their best friends, notwithstanding the anti-Missionary influence which is being brought to bear upon them. A letter has appeared in one of the English journals, the 'Gazette,' intimating that a memorial is being prepared by the leading members of the native community, to be presented to the Secretary of State, to the effect that the aggressive position of the Missionaries in Bombay may be counteracted. That the most respectable and influential members of the native community will not sign this testimonial I feel quite certain. I know their feelings towards Christianity: they are friendly and well disposed. Since this subject was mooted in the 'Bombay Gazette,' a native paper, whilst criticising the spirit of the instigators of such a scheme, fearlessly calls the Missionaries the disinterested friends of the natives, and acknowledges that they owe even their secular education to the Missionaries. The following short note appeared in one of the Bombay papers lately, and I may say it embodies the general feeling of the better-informed among the natives towards the Missionaries. The writer subscribes himself "a sympathizer." He says—"Sir, I have been greatly struck lately at the very great and truly honourable testimony which is being borne by at least a portion of the Bombay community to the sterling worth and active exertions of the Missionaries. Their aggressive attitude is such, that it has given rise to a protest, or a wish for a protest, against it in the minds of many who are, or would be, influential. All Britian feels that the mission of its Missionaries is, in a gentle sense, an aggressive one against all evil. They will see in the protest one of the best testimonials that could be given to the Missionaries. It is sad, indeed, to see such ill-feeling being manifested towards them by the European instigators of such protests, and I deeply regret it for the sake of those who bear it. At the same time, a great honour is being conferred on the Missionaries, a divinely-appointed seal is being unconsciously affixed to their value, and I, for my part, rejoice." . . . That the castle of the arch-fiend is being taken by storm cannot be denied. He knows that his days are numbered, and he is making a dreadful struggle. But He who is with us is mightier than all. The gates of hell cannot prevail against his church.

"Of late, we have had several lectures on religious and social subjects, delivered in the hall of the Money school, and we have always had very respectable audiences, numbering among them some of the leading members of the native community. Some of these men have told me that they have always felt it a pleasure to attend these lectures, and that they have been benefited by them. I told you, in my annual letter, that some natives have come forward, and contributed towards Christian Missions. I am happy to say that I have myself experienced the same liberality at the hands of one of them. One of these lectures was on female education, delivered by Mr. Weatherhead. It was proposed at the meeting that the lecture should be printed. I applied to one of the native gentlemen for pecuniary help, and, to my utter astonishment, he paid all the expenses of printing the lecture. The lecture has been printed, and it is to be hoped that it will be the means of giving a greater impulse to female education.

The Bishop of Rupert's Land arrived in England on July 19th last.

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TURKEY.

THE Rev. J. T. Wolters, writing from Smyrna, July 12, speaks thus of the spirit of inquiry among Turks and Greeks in Constantinople—

“At the kind invitation of Dr. Pfander and the other brethren, I have spent seventeen days at Constantinople. Remembering the time when there was hardly liberty to labour among the Christians in Turkey, and when even they had to suffer open persecution for the Gospel’s sake, I was struck with astonishment in witnessing the amount of religious liberty that now is in the Turkish capital. Our Missionaries and their work being known to the Government—Turks of various classes coming daily to the Missionary rooms—the claims of the Gospel being laid open for them—they hearing without manifesting a spirit of bitter opposition,—in seeing such things I could not but wonder, and say, ‘What hath God wrought!’ hoping at the same time that the same liberty will be extended to Smyrna and other places in the empire. By virtue of the Hattumayoun, religious liberty has been granted. But the local authorities here, for instance, plead their inability to protect a native convert against the fanatical acts of an excited mob. We feel that we need much wisdom.

“Along with the movement at Constantinople among the Turks, there is a movement among the Greeks, occasioned, as it appears, by that among the Turks. The news that Turks are instructed in Christianity, embrace the Christian faith, and are baptized, astonished the Greeks greatly. They wished to hear and see for themselves what was going on. Numbers of Greeks therefore were coming to the Mission rooms every day, and our brethren could not but receive them, and hear what they had to say, and answer their inquiries, without, however, forgetting that their chief work is to make known the Gospel to the Mussulmans. Some of the Greeks did not understand Turkish very well, and it was for this reason our brethren invited me to Constantinople. The Greek visitors seemed to be interested that there was one of the Missionaries who could talk with them in their own tongue. On the two successive Sundays which I spent there I had a roomfull, and preached to them the glad tidings of salvation. On week-days, as also Sundays, I had long discussions with them, touching chiefly, at their own inquiries, the controversial points of faith and practice which exist between their church and ours. The truth was laid before them without reserve, and with constant reference to the word of God as the only infallible rule and standard. Some of them seemed to be intelligent, and not without a certain knowledge of the word of God. All listened attentively to what I had to say. The majority, however, seemed to come more from curiosity than from an earnest desire to know the truth, which they believe to be on their side, having, as they fancy, not only the Scriptures, but also the Synods and the fathers of the church as witnesses. Already, before I left Constantinople, the movement had a little abated; and, on the 5th, Dr. Pfander wrote to me that Greeks and Turks continue to visit at our rooms, though not quite so numerous as before.”

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INDIA.

The Educated Men of Calcutta.

The "Friend of India," under date of July 5th, observes—

"The deep interest felt in the discussion of religious questions by the educated men of Calcutta continues unabated. A series of lectures, delivered by Missionaries in March last in the heart of the city, was attended by crowds of the young men for whom they were specially intended. At the present time another course, embracing various subjects connected with Christian theology, is being delivered on Friday evenings in the nave of St. Paul's Cathedral, at the south end of the city. The audiences have included not only old students of the Missionary schools in Bhowanipore and the south suburbs of Calcutta, but a considerable number of the High Court pleaders and other native gentlemen, the rulers of religious opinion in those localities. The course was opened by the Bishop of Calcutta in an able lecture, which discussed the need of a supernatural revelation. The bishop argued at some length against the views of M. Renan. In the chief part of his lecture he discussed the deficiencies of the world under the Roman empire, before Christianity had begun to purify and raise it. On the following Friday Mr. Banarji, of Bishop's College, in a discourse thoroughly adapted to his countrymen, and listened to with deep attention, pleaded the claims which Christianity, from its nature and results, has upon India at large, and especially the thinking portion of the native community. The lecture next Friday is to be delivered by Archdeacon Pratt, on difficulties in revelation which arise from the progress of human knowledge. A third course, intended specially for its own students, both past and present, is being given on Sunday evenings, in the library of the London Missionary Institution at Bhowanipore, and has been very well attended. It was commenced with a lecture by Dr. Mullens on the Lord's Prayer."

Durbar at Simla.

(From the "Friend of India" of June 23.)

"On the 15th instant there was held at Simla one of those interesting assemblies of native chiefs and their followers to which our Eastern fellow-subjects naturally attach so much importance. For days past the roads at the west end of Simla had been crowded with Rajahs and their retainers, who were arriving at the station, or going from one encampment to another to pay friendly visits. Some of these groups of men had a most picturesque appearance, clothed as they were in the peculiar garb of the Hill people. There was an unmistakeable getting up of the best possible dress for the occasion, but less than usual of those gaudy colours which are so characteristic of the East. Sombre grey *puttoo* coats were worn by large numbers, and gave an air of comfort to their appearance, for the dresses were at the same time ample in their dimensions, and extended from the shoulders to the knees; at the waist they were bound tight to the body by cords or kummerbunds. On their heads they wore a little round hat, which, with sandals, completed the uniform.

"The Rajahs were dressed in red or white, and with little grace submitted to be carried shoulder high on a platform made of four great bamboos crossed. The robust strength of these gentlemen showed they were accustomed to climb their hills and brave the steepest paths along the mountain side on foot; hence the awkward feeling which their uncomfortable position on the platform must have produced. One set of followers gave rise to particular remark and

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curiosity; these were Hill men clothed in the red cotees of a Highland regiment. The story goes that the Commander-in-Chief visited the Rajah, who owned these men, and remarked how like the uniform was to that of the Black Watch regiment, and asked if it was not their uniform jackets. The Rajah quietly said it was a mistake to think so, but he should not wonder if the 42nd regiment (now at Dugshai) had imitated the dress of his men. They must have done so very carefully, for the buttons on the coats of the Rajah's men had '42' stamped on them. The truth was, the 42nd had got new uniforms, and the Rajah's agent had bought up some hundreds of the old coats.

"To return to the Durbar. Early in the morning the Rajahs, with their people, were astir, and took up a position on the roadside near Government House, waiting for ten o'clock, the hour at which they were ordered to begin to assemble. Numerous picturesque groups of natives took up positions on the rising ground at the side and in front of Government House, to see the processions of their different chiefs as they arrived.

"Handsome tents were pitched in front of the House, and all the usual state of these occasions was displayed. The vice-regal chair of gold work occupied the centre of a circle of chairs, appropriated to a brilliant staff of civil and military officers. The arrangements were admirable. Long before eleven all the Rajahs and their chief men had been taken to their different seats in the Durbar, and were waiting the arrival among them of the Governor-General. The Commander-in-Chief, with his staff and a number of military officers, came at a few minutes before eleven, and all took their appointed seats right and left of the Viceroy's chair. Precisely at eleven the Viceroy came out of Peterhoff, preceded by his staff, and followed by the Members of Council and Secretaries. The Governor-General's band played the national anthem, while all stood up to receive him.

"On his being seated, one by one the chiefs were brought up to be introduced to him, and present their 'nuzzurs,' which were usually two or three gold mohurs: on these being touched by the Viceroy they were laid down at his feet. Mr. Aitcheson, Under Secretary of the Foreign Department, had the charge of bringing each of the Rajahs forward, when they were introduced by Colonel R. Lawrence, who, as the civil officer in charge of the Hill States, stood at his brother the Viceroy's side, and presented the chiefs.

"The variety of figure and costume was very striking. Most had fine faces and the regular features of the proud Rajpoot race: two or three were boys. One of these, only five years old, caught the attention of the Viceroy, and His Excellency ordered that he should be taken up to be introduced to the ladies, who, from the verandah of Peterhoff, looked down on the scene. Conspicuously among all, notice was taken of an old infirm Rajah who had rendered assistance to the great Ochterlony, who had so long ago fought and driven off the Goorkhas from these Hills, and freed the Rajpoots from a grievous oppression. The old man's history was evidently well known to the Viceroy, who spoke familiarly to him, and laid his hand kindly on his shoulder, while the old chief eagerly caught at Sir John's feet, in token of hearty submission.

"When all had been introduced, the Viceroy addressed the chiefs in their own language, and was listened to with marked attention. The language was well chosen; the phrases and words were those familiar to the ears of the native gentlemen, who listened keenly to every word. The Viceroy spoke somewhat as follows, though in the translation it is not easy to convey the peculiar force which his familiarity with their language enabled him to employ—

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“ Rajahs, Ranas, and Thakoors of these hills! I meet you with great pleasure. From the days of Ochterlony you have been loyal. The Goorkhas conquered you, and drove you from your States. The British Government conquered the Goorkhas, drove them out of your country, and reinstated you in your ancient lands. You could not have done this for yourselves. You know that you owe all you enjoy to the power and generosity of the British Government; and you have shown your sense of this by a long course of loyalty, and peaceful rest.

“ This is well. But I would bid you to go on, and give other proofs of gratitude. Do for your people and your clans what the British Government has done for you. Rule them for their good; not solely for your own. Be just; be liberal in your revenue administration. Spread education. Set the example in your own homes. Educate your sons, and your sons will educate the people. Believe me, there is no man, rich or poor, Rajah or Ryot, who is not the better for knowledge. Without knowledge in a people the very orders of rulers are misunderstood; and Government seeks to be understood in all its acts, by you and those under your rule. Our times are times of progress; and you must not stand still, but advance with the rest of India. This is the best, nay, the only return that you can make to the Government which has protected you so long; and I look to you to make it.”

ORDINATION OF MISSIONARIES.

At an ordination held by the Bishop of Victoria, under a commission from the Bishop of London, on July 25th, at the Chapel of Ease, Islington, the following Missionaries were admitted to holy orders—

Priest—Rev. T. F. Wolters, of Smyrna. Deacons—The Rev. Joseph Wareing Bardsley, B.A., of Worcester College, Oxford, and the Rev. John Alcock, Thomas Patrick Hughes, Charles William Henry Isenberg, William George Mallett, George Maunsell, Edward Sell, John Stevenson, Charles Frederic Warren, and Richard Warren, all of the Church Missionary College.

DEPARTURE OF MISSIONARIES.

On July 19th the Committee took leave of Bishop Crowther, and the bishop, accompanied by John Henry Dorogu (See “ Church Missionary Quarterly Paper” March 1858), left Liverpool for his diocese, on board the “ Macgregor Laird,” on July 24th.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. E. and Mrs. Jones left Sierra Leone on June 21st, and arrived in London on July 18th.

Western India—The Rev. C. F. Schwarz left Bombay on May 24th, and arrived at Kornthal, Germany, on the 18th of June.—The Rev. A. and Mrs. Frost left Bombay February 29th, and arrived in England on July 22nd.

South India—The Rev. D. Fenn left Tuticorin on June 23rd, and arrived in London on August 8th.

Mediterranean—The Rev. T. F. Wolters arrived in London on July 15th, from Smyrna.

China—The Rev. J. S. Burdon left Peking on May 23rd, and arrived in London on August 3rd.

DEATH OF A MISSIONARY.

The Rev. Paramanandham Simeon, native minister of the South-Indian Church, died at Alvarneri on the 18th of March.

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CALCUTTA.

OUR Corresponding Secretary, the Rev. E. C. Stuart, in a letter dated July 8th, says—

“At a meeting at the Bishop’s residence, last week, of the Committee of the Duff Memorial, a fresh appeal to the public was resolved upon, for funds to carry out the proposed object. The sum already collected falls somewhat short of 15,000 rupees. Three or four times that sum will be necessary. The Government has promised a site adjacent to the new building for the University. It does seem of prime importance, with a view to any ulterior acknowledgment of religion in the University, to secure the erection, in a conspicuous situation, and as part of the block of the University buildings, of a hall available for religious lectures and Bible classes.

“The Governor-General, in sanctioning the grant of a site, has made a concession most alien to the old hollow professions of so-called neutrality; and it would be a great pity if the church of Christ were indifferent to such an opportunity of occupying a vantage ground, which a combination of providential events has opened to us.

“The Government offer must be speedily accepted or declined. They properly required an assurance that the funds necessary are subscribed before they make over the site, and they cannot keep their present offer open much longer.”

SOUTH INDIA.—TINNEVELLY.

The Rev. J. Thomas writes, under date of June 21st 1864—

“We have had recently three very important and interesting meetings in these districts. The one at Mengnanapuram, which was held this day fortnight, was attended by 140 headmen of congregations, besides native clergy and catechists. I entered at length into the whole question, ‘the duty of Christians to support their own teachers, and to take measures for extending the kingdom of Christ among the heathen.’ The people responded heartily, and several of them spoke with great propriety. When every one who was asked to give expression to his opinion had done so, I proposed for their adoption a series of resolutions, in which a special reference was made to the duty of headmen in particular to exert themselves, not only in giving, but in urging the people under their influence to support liberally the scheme now initiated. It was also agreed that from the 25th of this month fourteen congregations should be supplied with catechists to be paid out of the native church fund.

“Similar meetings were held at Sathankullam and Asirvathapuram.”

ZENANA VERSUS SCHOOL EDUCATION FOR NATIVE FEMALES.

We introduce this paragraph from the “Indian Mirror,” a native newspaper, printed at Calcutta, as an expression of the native mind on an important subject—

One of the surest and the most promising evidences of progress in India is the earnestness and zeal manifested in various quarters in the promotion of female

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education. All India seems to be of one accord on this subject. Both the governors and the governed have apparently come to the same conclusion, that, unless the education of the girls went hand in hand with that of the boys, the work of enlightenment would be but very imperfectly accomplished. Bengal, Agra, Bombay, and latterly the Punjab, have commenced to vie with each other in the prosecution of this honourable enterprise. Bombay specially has taken the lead in the establishment of female schools, and the Punjab has recently given signs of being soon a formidable rival of the Western Presidency. The work has commenced in earnest, and we are sanguine that in a short time it will be carried on everywhere with as much energy and devotion as are exhibited in the education of the male portion of the community. At such a time it may be well to inquire as to the precise plan of operation which ought to be followed. Shall we adopt the public school system, or the Zenana system? Or shall we do the thing in both ways?

We do not see how native ideas of propriety and suitableness could be shocked by a decently and properly conducted public school for little girls under ten or nine years, managed exclusively by a benevolent and virtuous governess, assisted by competent female teachers of unimpeachable character. Even the most bigoted and respectable native parents never prohibit their daughters or female relatives under nine or ten years of age to come out of the Zenanas and to appear before friends and the public, and they would no more prohibit them to resort to a public school, if only a sufficient number of examples were set, and they were only convinced that the same was exclusively the resort of girls, and managed with due regard to privacy, decorum, and morals. The thing once brought into fashion would soon become infectious, and natives would send their girls to school with as much eagerness as they now do their boys. Nor is this a mere conjecture. Already there is a perceptible change of feeling in favour of the public education of native females; girls' schools are multiplying even beyond our most sanguine expectations, and will evidently spread over the whole length and breadth of the country. Thus far we are advocates of female day-schools, and no farther. These schools could impart merely an elementary education, as, no sooner have the girls passed the age of nine or ten, or married, than they would be withdrawn as a matter of course. Unless therefore some means were taken to confer the benefit of a higher standard of education on grown-up, or rather married native females, the work would proceed on but very scantily and slowly. It becomes therefore a question of the most urgent necessity. To render female education an effective instrument of India's regeneration, we must cause it to reach, somehow or other, the young females of the Zenana who cannot be permitted to attend day-schools for regular instruction. Public colleges for the education of such females are out of the question. Hence the necessity of a Zenana scheme of education. The natives, even the very wealthiest, would not, as yet, think of employing governesses in their families as they do in Europe, but many of them would willingly pay for the daily and regular attendance on their families of competent female teachers for one hour or two, or the attendance may be every alternate day, or thrice or even twice a week.

CEYLON.—JAFFNA DISTRICT.

The notices which we receive of this Mission are brightening, and give us hope that the seed so long sown will yet yield an abundant harvest. The Rev. H. D. Buswell, writing from Copay, July 4th, 1864, says—

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"Our village work is going on. During the last three months I have been enabled to attend upwards of ninety meetings of all descriptions. The results of these meetings are not always apparent at first, but we find them valuable opportunities for bringing the truths of the Gospel before the multitude, and we are thankful that they are productive of good. At one of the last meetings I attended, three men were convinced of the necessity of seeking salvation, and have placed themselves under Christian instruction.

"There are several cases of considerable interest, but none more so than that of an old man, who is unable to say any thing more with respect to his age than that he was about ten years old when Jaffna was ceded to the British. The old man walks regularly every Sabbath to our church, and is very desirous of being baptized."

Mr. Buswell has recently been on Missionary itineration with an American brother, having also with them two native assistants. About five hours from Jaffna they took different directions for work. Mr. Buswell says—"Before I was known by the people, I found that I was supposed to be a Roman Catholic priest; some offered toddy; others, to my great astonishment, despised me. As soon, however, as I succeeded in assuring them that I was not a Roman Catholic priest, but a messenger of the Gospel, there was no difficulty in securing the best attention.

"The next day we visited other villages in the vicinity, and at ten o'clock in the morning we held a most interesting meeting in a temple which was in course of erection. We inquired of the people the name of the god to whom the temple was erected. When they replied, we inquired, 'What good has this god done you?' To which, after a few moment's reflection, they answered, 'None whatever.' This afforded us a favourable opportunity to tell them of Jesus, who had done so much for poor sinners. I have seldom witnessed such an effect as appears to have been produced. Some said, even with tears, '*This is just what we have wanted.*' I think, if we had taken the sense of the meeting, they would have handed over the building to us."

NEW ZEALAND.

The following extract from a Canterbury paper is the commencement, we trust, of a healthful reaction against the continuance of the present disastrous war—

"The last month has thrown little light on the solution of the great question which engrosses the attention exclusively of the northern island, and, by reflection, of the middle island as well. Notwithstanding the succession of victories, interspersed with some few sad reverses, which have followed our arms; notwithstanding that the tribe which was supposed to comprise within it the motive power of most of the discontent and rebellion among the natives, has been utterly broken and dispersed; notwithstanding that the whole of the Waikato has been conquered, and is now held by our arms; there is less promise than ever of any conclusion to the war. The conduct of the Government in requiring the natives to give up their arms and ammunition, and in announcing that no communication even would be held with them until this preliminary had been complied with, has, as was predicted, and as all reasonable men must have foreseen it would do, determined the natives to resist to the last. Actual fighting is for the time suspended, because the natives occupy no ground at present in front of the troops. Whether they will again attack our position with the return of spring, or whether we shall be compelled to carry our con-

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quests further into the interior, remains to be seen; but the prospect is one to fill all the friends of the colony with the deepest anxiety. Unless peace be made, and the natives agree that the war is to end, the present military force, both Imperial and colonial, must be maintained in its full strength, which, at all events under the present conduct of military operations, would appear not at all too large to maintain the territory won from the enemy. The question therefore is presenting itself with ominous distinctness—how long is the colony to be burdened with the enormous expenditure which it is now enduring? and how long will the Imperial Government submit to maintain a force of several thousand men in the field, with three or four frigates, for service in a war to which, owing to the policy pursued by the Government of the colony, there is no prospect of a termination? If, on the other hand, it is resolved to push the troops inland, in the hope, by inflicting still further disaster on the natives, of bringing them to terms, are we prepared, or have we the means, or will the Imperial Government sanction, the pursuance of a line of policy which must entail a far greater expense even than that already incurred? For experience has already shown that the cost of the war increases in a geometrical ratio with its distance from the seaboard. The colony has now arrived at a crisis in its policy. The conditions offered by the Government are such as to make peace on any terms simply impossible. Must the Government give way? Must a more humane and reasonable policy be adopted? Or, must the colony be left in a position in which, whilst a ruinous expenditure must still be maintained, no effective advance towards peace can be made. These questions are forcing themselves on the minds of moderate men of all parties; and an approval of the policy of war in the first instance is not inconsistent with great dissatisfaction at the mode in which it is carried on, or at the results which disclose themselves with time. In the meanwhile rumours are flying about of a serious difference of opinion between the Ministers and the Governor. Mr. Fox, who has been to Wanganui and Wellington, has suddenly returned to Auckland, and an immediate meeting of the General Assembly is said to be impending.”

DEPARTURE OF MISSIONARIES.

Western India.—The Rev. J. W. and Mrs. Bardsley embarked at Gravesend, September 2, on board the “Walmer Castle,” for Bombay.

North India.—The Rev. H. D. and Mrs. Hubbard, the Rev. A. P. Neele and Miss Neele, and the Rev. T. P. and Mrs. Hughes, embarked at Gravesend, September 12, on board the “Malabar,” for Calcutta.

China.—The Rev. C. F. and Mrs. Warren sailed from Gravesend on September 10, for Hong Kong.

RETURN HOME OF MISSIONARIES.

Yoruba.—Mr. J. H. Ashcroft left Lagos on July 10, and arrived at Liverpool on August 9.

South India.—The Rev. J. Peet reached London on August 27, after a short stay at Cape Town, on his way from Madras.

Ceylon.—The Rev. R. and Mrs. Pargiter left Ceylon, April 26, Madras June 2, and arrived at Plymouth on August 22.

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YORUBA COUNTRY.

THE following extracts are from the Lagos newspaper, the "Anglo-African" of August 27th, 1864—

"An ordination service was held at the Fagi church on Wednesday last, the 23rd instant, by the Right Rev. Dr. Crowther, Bishop of the Niger, acting on a commission from the Bishop of Sierra Leone, who has the jurisdiction of this diocese; the Rev. Lambert M'Kenzie, Acting Colonial Chaplain of Cape Coast, was admitted into the order of priesthood.

"The Rev. T. L. Nicholson read the morning prayers; the sermon was preached by the Rev. J. A. Lamb, from Matt. v. 14—16.

"The sermon was of a highly practical character, and, though specially intended for the occasion, was not without application to each member of the congregation.

"The Bishop was aided in the service by the Rev. J. A. Lamb and the Rev. T. L. Nicholson, the latter presenting the candidate for orders. At the conclusion of the ordination service, the communicants of the congregation were invited to remain, to partake of the sacrament of the Lord's Supper.

"On Friday last, the 'Investigator,' Lieutenant-Commander Knowles, left this port on her third expedition to the Niger. She takes with her the Bishop of the Niger, Messrs. Samuel and Josiah Crowther, his sons, and J. H. Dorugu, his secretary; also Lieutenant Bourchier, R.M. (who will take the place of Dr. Baikie), with an interpreter and six attendants; Mr. Robbin, artist.

"There are many rumours from the interior, and of so conflicting a character, that we must be excused publishing any thing on the subject until we can do so on good authority. It seems probable, however, that whatever may be the real state of affairs, the end of the war is at hand."

To this we are thankful to be enabled to add intelligence which will be very gratifying to our readers, and for which we have all anxiously longed and prayed—the termination of the protracted and disastrous tribal war in the Yoruba country, between Egbas and Ibadans. We shall print seriatim from the African newspapers the paragraphs which contain information on this point.

The first extract is from the "Iwe Irohin," of August 19th—

"Our political intelligence is of a far more encouraging character than we have been enabled to give our readers for a long time past. A party of messengers from various towns to the north of Abbeokuta arrived at Iberekodo, and from thence sought an interview with the chiefs of Abbeokuta. The chiefs of Abbeokuta received their proposal, and requested them to send two of their party to Abbeokuta. They came, their message was heard, and they were requested to return to Iberekodo, and wait for a reply from the chiefs at Iperu, when they would be sent for again to receive an answer. This answer has not yet been received. The object of this embassy is peace. The principal mover in it is the King of Oyo, that is, the King of the Yorubas. The views of the people of Abbeo-

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kuta about it, is that peace is desirable ; but in order to it the Ibadans must first return to Ibadan, they being the invaders.

“ We are glad to be able to state that Mr. Tickell, as a messenger from the Governor of Lagos, has been well received at Iperu. We are given to understand that his chief object is to prepare the way for a visit from the Governor, in which he has been successful.

“ On Thursday, the 11th instant, a battle was fought at Iperu : the Ibadans were the assailants, with the usual results.”

Further details respecting this final conflict are given in the “ Iwe Irohin ” of September 5—

“ Our hopes of peace have been considerably strengthened since our last by an unexpected occurrence. On Saturday, the 20th ult., the Egbas set themselves in array for a fight : the Ibadans came out, to the great astonishment of all who witnessed it, unarmed, and in a begging attitude. They approached and prostrated themselves, as is their custom, on the ground, and, throwing dirt on their heads, begged for peace, stating that they had had enough of war. We are told that some, on recognising friends of former days among the Egbas, burst into tears, and cried aloud, and their Egba friends joined in sympathy. They met again on Sunday, the 21st, and on Monday they were on visiting terms : it was arranged that they should take their departure within five days. On the night of Wednesday, or very early on Thursday morning, the Egbas were awakened by the burning of the Ibadan camp. They rushed with all haste to catch as spoil whatever they could. Arriving there, they had a fight with the rear of the Ibadans. The camp was full of provisions, corn, yams, goats, sheep, fowls, and the like, and the wounded that were unable to leave, or had no friends to assist them. These, hurt at being left behind, set fire to the camp in order to draw the Egbas' attention, that they might pursue those leaving. This sort of revenge is common here.

“ Then commenced a close pursuit. By daybreak the Egbas had arrived at Okekere, the former Ibadan camp. Women were trodden down, or thrust aside and abandoned ; horsemen forsook their horses, and took to the forest to hide ; guns and gunpowder were thrown away ; and many of the wounded of former fights laid down to fall into the hands of the enemy. In the camp many women were found attending on the wounded, who would not be separated from their husbands or brothers : then the wounded were placed on litters and carried to the Egba camp, the wives or sisters following each the object of her care. At one or two places severe fighting took place, and several of the Egbas, men of note, fell : they continued the pursuit, it is said, to the river Onna. In the rush and panic that followed, the three Ijebu towns, Ipara, Ishara, and Ode, were taken, the people scattered or taken, and the towns destroyed : Ode showed some resistance. A very large number of captives fell into the hands of the Egbas and Ijebus. The abovenamed towns are Ijebu Remo, the friends of the Ibadans, who invited the Ibadans to the war.”

These extracts might have left us in doubt as to the important point of peace being concluded, but that further information is given us in the “ Anglo-African ” of September 3.

“ We are glad to be able to announce positively that the war in the interior has ceased. It is true that a short time ago the Ibadans sent messengers to the Egbas suing for peace ; and it is also true that five or six days after they were attacked in their camp by the Egbas, who made many of them captives, and

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drove away the rest, thus remaining complete masters of the ground. It seems that the Ibadans were allowed four days to break up camp and return home, and if they did not comply within the time they were to be regarded as still hostile. During the four days, Ogunmola and the other war chiefs, as well as a large number of the soldiery, made good their retreat; but there still remained a considerable number who had either not completed their preparations for departure, or believing that the fighting was all over, did not consider that there was any necessity for hurry. The attack can hardly be called a battle, for we learn that there was very little fighting, the Ibadans being practically unarmed; but a number of captives were taken, whose redemption will bring the Egbas a great deal of profit.

“So far there is an end of the war, for which we must all be very thankful. Several canoes have come down from Abbeokuta with yams, country cloths, &c.; but as yet the roads have not been formally opened, and none of the staple products, such as oil and cotton, are permitted to be brought down.”

NEW ZEALAND.

UNCONDITIONAL SUBMISSION OF THE TAURANGA NATIVES.

The following important extracts from New-Zealand papers, forwarded by our Secretary, the Rev. R. Burrows, have just reached us. They are confirmatory of the glad intelligence that the war has ended. The observations of the colonial press will require some comment, but just now we have no time—

“Yesterday the Queen’s ship ‘Harrier’ arrived in harbour from Tauranga, with the gratifying intelligence, that at a runanga held on Saturday, at which His Excellency the Governor, Lieutenant-General Sir Duncan Cameron, and the Colonial Ministers, the Hon. F. Whitaker and the Hon. W. Fox, were present, the whole of the rebels belonging to the Tauranga natives made an unconditional surrender of their arms, their King, their life, and their lands. Thus the great object at which the Government aimed, when it declared that they would be satisfied with nothing less than absolute submission, has been attained, and those forebodings in which their opponents indulged, that the prosecution of this great object would lead only to prolonged and indefinite resistance on the part of the rebels, has been satisfactorily refuted.

“The rebels appear to have been entirely humbled by the reverses with which they have met. There was no feeling of defiance, no sullen doggedness, but the consciousness of having tried one course and of having failed, and a willingness to receive the alternative—our law for the King’s—civilization for the barbarism which had so utterly failed them.

“Their manner of signifying submission was, as might have been expected, performed according to Maori usage. Four sticks were laid at the feet of the Governor and party, one of which represented their lives, another the Maori King, a third their lands, and the fourth their arms.

“Such, then, was the unconditional surrender of the Tauranga rebels, to which the Governor replied as follows—

“‘At present I am not acquainted with the boundaries or extent of your lands, or with the claims of individuals or tribes. What I shall therefore do is this: I shall order that settlements shall at once be assigned to you; as far as possible in such localities as you may select, which shall be secured by Crown grants to yourselves and your children. I will inform you in what manner the residue of your lands will be dealt with. But as it is right in some manner to mark our sense of the honourable manner in which you conducted hostilities,

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neither robbing nor murdering, but respecting the wounded, I promise you that in the ultimate settlement of your lands the amount taken shall not exceed one-fourth of the whole land. In order that you may without delay again be placed in a position which will enable you to maintain yourselves as soon as your future locations have been decided, seed potatoes and other means of settling on your lands will be given to you. I now speak to you, the friendly natives. I thank you warmly for your good conduct under circumstances of great difficulty. I will consider in what manner you shall be rewarded for your fidelity. In the mean time, in any arrangements which may be made about the lands of your tribe, your rights will be scrupulously respected.'

"There can be but one feeling—that of satisfaction at the result of the war, and the negotiations which have succeeded it in this district. The Queen's supremacy has been asserted, and the repentant rebels have met with consideration and kindness at the hands of their conquerors. We trust that the people of England will give us credit that in the hour of triumph, when the foe is at our very feet, we can be just and moderate, and not only slow to punish and to seek just reparation for the blood and treasure we have lost, but ready to extend the hand of brotherly love to our beaten antagonist, and to ameliorate the hard condition to which a savage war has brought him, in affording him the present means of subsistence, and of cultivating the land we so generously return.

"The territory of the Tauranga, or Ngaiterangi tribe, contains about 400,000 acres. The amount therefore to be confiscated, one-fourth, will be ample for the purposes of military settlement, and for all the objects contemplated by the Government; while the natives themselves will be left with a large tract, equal in extent for each family to what few country gentlemen in England can boast of possessing. There is also a noticeable feature in the intentions of the Government, as expressed in the speech published above, and that is, to secure to each individually his own piece of land, giving a Crown grant with the same. This is going to the root of the difficulty of native government. When once the native landowner holds under a Crown title he ceases to be the member of a tribe; he springs at once from the baneful depths of communism to the position of a freeman. Had such been his position earlier, the Waitara difficulty could never have arisen, nor would the millions of acres owned by the Maori race have been the desert, uncultivated wild it now is, but the happy homes of prosperous Europeans and wealthy Maori landowners.

"We need not say that we are glad that the Tauranga natives have been thus liberally dealt with by the Government. Apart from the feeling which influences the minds of Englishmen in the colonies, as well as at home—that of treating a fallen enemy with kindness—the conduct of the Tauranga natives has been such as to merit consideration at our hands. They have proved themselves, though rebels, to be chivalrous foes nevertheless. They have fought fairly, have refrained from murderous ambushes and robbery, and have treated our men, who have fallen prisoners into their hands, with kindness and mercy.

"In according them fair play and liberal terms, and at the same time abating nothing of their just demands, the New-Zealand Ministry have established themselves more firmly, if indeed that can be, in the confidence of the colonists, on the great question of all questions affecting our interests—the successful settlement of sound, lasting, honourable peace."

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CHRISTIAN MISSIONS IN TURKEY.

THE Turkish question is undoubtedly the most important question of the day. The Hatti-humayoun of February 1856 has been violated by the Turkish Government. That this is the case will be seen by perusing the analysis of the negotiations of 1856, which will be found in the present Number of the "Intelligencer." The attempt has been made to make the Missionaries the scape-goat, and it has been asserted that the action of the Turkish Government has been necessitated by the indiscreet proceedings of the Missionaries. This has been again and again disproved; but in addition to what has been already advanced, we direct attention to a letter of Dr. Pfander's, published also in the "Intelligencer." And now the question arises, what will the Turkish Government do? Undoubtedly, persevere in its present course, unless constrained to retrace its steps by the remonstrances of the British Government. And what does the British Government propose to do? That is the question to which the greatest interest attaches, and about which we are all anxious.

It was solicitude on a point so important that caused a large and influential deputation of the Evangelical Alliance to wait (October 26) on Earl Russell.

The address of the deputation it is not necessary that we should reprint. It declared the recent acts of the Turkish Government to be an infringement of the Hatti-humayoun, and vindicated the Missionaries from the charge of having acted with indiscretion. It adverted to the restrictions which, as stated in Sir H. Bulwer's letter to the Evangelical Alliance, the Porte proposed to place on future Missionary effort, namely, that it is "willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home, but will not allow any attempts, public or private, to assail the Mussulman religion; and that, while it permits Mohammedans to become Christians, it will not allow them to go about speaking publicly against Mohammedanism;" and concludes by saying—

"These are not the views, as they are persuaded, which the British nation supposes are to obtain in a country, for the defence and preservation of which it has expended so much blood and treasure; and they appeal against them with the greater confidence to your Lordship, since you have spent a long and honourable life in promoting civil and religious liberty, and will not now, as they are firmly convinced, permit this liberty to be violated in any country in which British influence can protect it."

His Lordship's reply, as given in the daily papers, we publish—

"The subject which you have brought under my attention is one to which I have paid much consideration for a long time, and is one, no doubt, of high importance. It is one, at the same time, of considerable difficulty, not as to principles, which are clear enough, but as to the facts, and as to what has actually taken place. The Turkish Government appeal to their character, and I believe it is a character which they wish to maintain, of toleration; and they say that, however unequal the Turkish Government may be, in comparison with many other Governments, in regard to progress and enlightenment, with

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regard to religious toleration they consider that the Turkish Government can compare to any Government in Europe; and that it is vastly superior to many of those European Governments. Whatever may be the value of those professions, I must say I think what has taken place this summer has been entirely inconsistent with religious liberty—inconsistent with those professions. At the same time this is, as I have said, a difficult matter, both as to the facts which have occurred, and as to the application of the principles of religious liberty. With regard to the facts which have occurred, the Turkish Government allege that there were very great apprehensions—very great apprehensions—of a disturbance of the public peace; and, undoubtedly, I think we must all admit, that, while endeavouring to promote the spread of Christianity in Turkey, it is desirable to do so, if possible, without exciting disturbances, and, above all, without giving rise to such scenes as took place in Syria a few years ago, and as have taken place in other countries, owing to the fanaticism of those who conceived that their religion was attacked. Now, with regard to general principles, the Hatti-humayoun says—‘As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion he professes, nor shall he be molested in the exercise of it.’ Well, that appears to me to justify—and Lord Stratford de Redcliffe, greatly to his honour, got it specially enacted—that appears to me to justify any person changing his religious profession from Mohammedanism to Christianity, or from Roman Catholicism to Protestantism—in short, professing that religion which is most consonant with his own religious faith and belief. It seems to me that, in the first place, the Turkish Government cannot dispute, and they do not dispute, that persons who are Protestants, or Christians of any other persuasion, may profess that religion—that they may attend church, and have service performed according to their own religious belief. The Turkish Government say that there are persons who, in chapel or church, in Turkey, in the neighbourhood of Constantinople, do perform divine service; that they are not molested in performing that service; and one especially, I believe, who was a convert from Mohammedanism to Christianity, is now a Christian preacher.

“Dr. STEANE: Selim Agha.

“Earl RUSSELL: Another question that arises is, with regard to the distribution of Bibles. I confess that it appears to me that it is impossible, without an infringement of religious liberty, to interfere with persons offering the Bible for sale. It has been said that this is an attack upon Mohammedanism. I cannot allow that description of it. I do not think it is right to say, if a person is offering what is supposed to be a superior mode of faith, ‘you attack our religion;’ and therefore I have contended with the Turkish Government, through our diplomatic Minister, that the distribution of the Bible ought to be unmolested. Another question is with regard to those rooms in the khans. Now, here again comes a difficult question of fact, because it is stated by the Turkish Government that in those khans preaching was carried on, and that attacks on Mohammedanism were made. It is stated by some of the religious Societies, and by a gentleman who was in Constantinople at the time these events took place, that the khan where they shut up the rooms was not at all a public place, and that the rooms were in fact private rooms for the persons who attended there to hear the explanations given of the Bible. Much in the case would depend upon the manner in which it was done, and whether those rooms were actually private rooms; because, I think, we must take care to avoid disturbances in Turkey, if we wish to avoid any such sudden interruptions of

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that progress which has hitherto taken place. We must avoid any thing which the Turkish Government might fairly fix upon, and say, This is a disturbance of the public peace, or this is an interference with our regular Government and with our established religion. Because, however erroneous we may consider the Mohammedan religion, we must expect that every Government will endeavour to enforce respect both to its own law and to the established religion of the country. We certainly claim the right here. We have long maintained that Christianity is part and parcel of the law of the land. We have punished persons who we say insulted it; not for fair discussion, not for theories of their own with respect to religion, but who were guilty of open insult against the Christian religion. We have likewise interfered with any thing like a disturbance in the public streets, caused by those who gave out religious opinions in such a way as to disturb the peace; and therefore I think, in whatever we urge upon the Turkish Government, we cannot urge upon them, with any fairness or respect for an established and friendly Government, that they should allow that which is inconsistent with the common respect that is paid to the established law and the established religion of that land. Now here is a sentence of Sir Henry Bulwer, in which he, being present at the time, and hearing the allegations of the Turkish Government, reported to the Committee of the Evangelical Alliance as having been said by them. I do not understand it as being the opinion which he entirely adopted; but if he did, it may have been from being with the Turkish Ministers, and listening to their explanations. He said—'The Ottoman Government is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home; but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will allow other Christians, to go about speaking publicly against Mohammedanism.' *I cannot myself, I confess, understand that distinction. It is made by those who are not favourable to religious liberty, and it is made by some Governments in Europe against whose doctrines and practices I have had sometimes to remonstrate, and in which they say—'We have no objections to persons having their own religious convictions, but we cannot allow them to attempt to persuade others of their religious convictions.'* *It appears to me that if any person is of a religious conviction, and is allowed to entertain that conviction, it carries with it the right to attend divine worship according to that belief in regular places of worship; and it carries with it the right of telling others that he is convinced that there is a better mode of faith than that which those persons profess, and, in the abundance of his convictions, speaking the arguments which have induced him to that persuasion.* I do not myself understand religious liberty which does not allow people privately to assail the religion they think erroneous; but if you carry it beyond that, and if you say that persons require the right to go into public places, or distribute books which are professedly full of terms of insult, and books against the established religion, why that becomes another question, and one with which I at least should be unwilling to interfere.

"Several of the deputation expressed their concurrence with this.

"EARL RUSSELL: I have stated to you my general opinions upon this subject. I certainly have endeavoured to point out to the Turkish Government what I think is offensive against religious liberty, and which I think, in a moment of panic, they seemed to have adopted. I shall continue, I trust with your support, to urge upon the Turkish Government to allow full

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religious liberty in the Ottoman dominions. I shall urge upon them the example of Lord Stratford de Redcliffe; and I trust that I may tell them at the same time I am convinced that the Protestant religious bodies of this country, whilst most desirous of propagating their religion, will, at the same time, do so with that respect and that discretion which are due from one friendly nation to another; and, above all, in the hope that this enjoyment of religious liberty may not be made the cause of disturbance, and still less of slaughter and bloodshed, in the Turkish dominions."

There are certain points in his lordship's reply on which we would venture to offer a very few remarks. The Turkish Government claims a character for toleration superior to that of many European Governments. Let it not, then, obscure its own fair fame.

His lordship observes on the desirableness of promoting the spread of Christianity in Turkey, "if possible without creating disturbances." Unhappily, even under the wisest procedure, this is not always possible; and yet even thus Christianity must be communicated, for to do so is the paramount necessity. It is true all injudicious and irritative proceedings should be avoided, and Christianity be promoted in a Christian way; but it cannot be proved that the Missionaries have in aught acted injudiciously, or gone beyond the strict limits of their duty. The hiring of rooms in a khan, and having there religious conversations, is specified as an indiscreet procedure; but a room in a khan, especially so small a khan as that in which our Missionaries had rooms, "is no more public than the chambers of a barrister in Lincoln's Inn." But if the Turkish Government make a grievance of this, any other apartments in a respectable locality will suffice for the Missionaries, provided they be *secured from interruption and arbitrary interference.*

But there is one passage of Earl Russell's address, which we have printed in italics above, which is precisely such as we might have expected from one so long identified with the cause of civil and religious liberty throughout the world. His remarks are of primary importance: Christianity is essentially communicative; to tell a man that he may be a Christian, and yet not be communicative; that although surrounded by numbers in the same ignorance under which he once laboured, who mistake a religious figment for the truth, he may not, either by word of mouth or by writing, indicate those points which prove the one true and the other false, is to contradict the essential principles of Christianity, and bid it live, while it is deprived of that on which its life depends.

DEPARTURE OF MISSIONARIES.

North India.—The Rev. E. and Mrs. Dröse sailed from Gravesend, in the "Rinaldo," for Calcutta, on September 20. The Rev. E. L. and Mrs. Puxley and Dr. Elmslie sailed from Southampton for Calcutta, in the "Poonah" steamer, on September 20.

South India.—The Rev. A. H. Arden left London in July last, to embark at Suez, by the November Mail, for Madras.

Western India.—The Rev. R. Warren embarked at Southampton, October 27, on board the steamer "Massilia," for Bombay.

Mediterranean.—The Rev. T. F. Wolters left London in October for Smyrna, *via* Marseilles.

DEATH OF A MISSIONARY.

Western India.—The Rev. C. W. Isenberg arrived at Stuttgart, Germany, from Bombay, on the 5th of September last, and died at that place on the 10th of October, aged 58.