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CONTENTS.

Editorial Articles.

THE BROKEN NET, AND THE CRY FOR HELP.

	Page
The Broken Net on the Sea of Galilee	1
Financial difficulties of the Church Missionary Society	1
Events in China.—Desire of the Missionaries to extend their labours from Ningpo	1, 2
Letter of the Rev. A. E. Moule, September 29, 1865	2
Appral for enlarged means—Suggestions to Associations how to increase their contributions	2, 3

“THE FULL ASSURANCE OF HOPE TO THE END.”

The Divine Hope in a Christian, and how it sustains in Adversity	65
Signs of the Times—The storm and the promise	65, 66
Hymn—“Breast the wave, Christian!”	66

“IN HOC SIGNO VINCES.”

Tendency to false doctrine in the church	129
Case of St. Paul and his converts—Illustrations	130, 131
Erroneous opinions of the present day—The Eirenikon	131, 132
Unalterable character of the Church of Rome	132, 133
Evangelical Christianity—Its “Letters of Commendation”	133, 134
The Church Missionary Society in its relation to Episcopacy	134, 135
Missionary results as seen in the native converts—Tinnevely	135
The West-Africa Mission—Its local Charitable Societies and contributions	136
Concluding remarks	136, 137

“ONWARD,” THE DUTY OF THE CHURCH.

General observations on the subject	137—143
Table of the losses sustained by the Society among the ranks of its Missionaries	142

THE CHURCH AND THE MISSION.

Need of the Missionary element for the healthy working of a Church	161, 162
Action of St. Paul with the Churches of his foundation—the Corinthian Church, the Philippian Church, &c.	163, 164
The isolated Missionary's need of sympathy—Its return to the giver	165, 166
What a church is deprived of which separates itself from Missionary effort	166, 167
Object of the Church Missionary Society's Periodicals	167, 168

THE TRUE QUALIFICATIONS OF THE LORD'S WORK.

The Revelation to St. John in Patmos concerning the Seven Churches	193
The Charge addressed to the Philippian Church—Remarks	194
The “open door”	194, 195
Plea for reinforcements for the Mission field	195, 196
Spiritual men only fitted for spiritual work	196, 197
The present time a testing one—Concluding remarks	198, 199

OASES IN THE DESERT.

Palgrave's account of a journey across the desert of Arabia—The Simoom—the Oasis of Djowf	289—291
Figure of the oasis as used in the prophecies of Isaiah—Remarks	291, 292
Missionary aspect of the figure—Spiritual deserts	293

CONTENTS.

The Mohammedan waste—Decay of its institutions—State of its chief cities, Kerebelah, Ispahan, &c.	293, 294
The wilderness of heathenism—Extracts from Livingstone's Travels	295, 296
Spiritual oases in the desert—Tinnevely	296
Menganapuram—Extract from article by the Bishop of Calcutta—Remarks	297, 298
British Columbia—Baptism of 82 Tsimshean Indians by the Bishop of Columbia	298, 299
The Queen's Birthday at Metlahkatlah—Speeches of Indians—A visit to the gardens of Metlahkatlah	290, 300
Archbishop Manning's charge against the success of Protestant Missions put to the test	300, 301

PHILOSOPHICAL OBJECTIONS TO PRAYER FOR PROVIDENTIAL MERCIES CONSIDERED.

Success of prayer in all ages of the church's history	225
Modern objections to prayer for providential mercies—Extracts from a paper by Professor Tyndall in the "Fortnightly Review"	226
Remarks on the subject—Proposal to deal with it hereafter	227, 228

PHILOSOPHIZED CHRISTIANITY.

Rise of a school of philosophical thinkers in the Church	257
Their partial explanations of essential truths—The Trinity—Atonement, Original Sin, &c.	258—260
Their notions of the Holy Spirit's functions	261
The modern school only a reproduction of the Alexandrian	261

PRAYER "IN EVERY THING" NOT INCOMPATIBLE WITH THE ORDER OF THE DIVINE GOVERNMENT.

Fallacy of objections to Prayer on the ground that certain laws are fixed and unalterable	321
General remarks in reply to the objections	321—324

Africa.

NEW MISSION FIELDS ENTERED UPON FROM SIERRA LEONE.

Principle of the Apostle Paul in extending new Churches	4
The Sierra-Leone Mission—Advance into "the regions beyond"	4, 5
<i>The Bullom Mission</i>	5
Early labours of Nylander—Resumption of the Mission in 1861	5, 6
Journal of Rev. J. Hamilton, detailing particulars of a tour in Bullom, April 1865	6—9
<i>The Timneh Mission</i>	9
Retrospect of Mission work among the Timnehs—Labours of the late Rev. J. Wiltshire	9, 10
Journal of Rev. C. Knodler, of a tour in British Quiah	10
The Timneh country and its people	10
Hardships of itinerating	11
Stay at Port Lokkoh	12

MISSION WORK OF THE NATIVE CHURCHES.

General remarks	57, 58
Journal of Bishop Crowther, September 11—October 22, 1865	58—62
Lokoja Station	60
Gbebe	61
Idda	61
Onitsha	61

ZANZIBAR AND OMAN.

Description of the island of Zanzibar, from the "Scindian"	237
The island itself	237
The town and harbour	238
Climate	239

CONTENTS.

	Page
Commerce	239
The slave-trade	240
The African coast and the Arabian Oman	241
The geographical discoveries of the Revs. Dr. Krapf and J. Rebmann	241, 242
Oman, its position—Sketch of its history—The Wahabees	242—244
Provinces of Oman—Population, vegetation, &c.—Slave-trade	244, 245
Recent events in Oman	245

EXPLORATORY JOURNEY BY ONE OF OUR MISSIONARIES IN MADAGASCAR.

The start—Travelling on a man's back—Forests—Swamps	179
Divine worship—The Governor of Soavanandriana—A mountain range—A deserted village	180
Cause of the unhealthiness of the sea district—Difficulties of transit—Popery in Madagascar	181
Mode of making toaka—Andranovelona—Official visit, &c.	182, 183
More visits—Divine service—Departure for Angoutcy	184
The Bay of Angoutcy—Divine services—Difficulties with the bearers	185, 186

* * See also the articles "In hoc signo vinces," and also "Recent Intelligence," pp. 28—30, 156, 157, 256, 349, 350, 221—224.

Mediterranean.

THE LATE REV. CHARLES GOTTLIEB PFANDER, D.D., MISSIONARY TO THE MOHAMMEDANS OF RUSSIA, NORTH INDIA, AND TURKEY.

Missionary labours among the Mohammedans of Russian-Tartary—Situation of Shusha	97
Hindrances of the Russian Government—Interview with the Emperor	98
The work among the Armenians—Imperial Ukase of 1855—Termination of the Protestant Mission	99, 100
Short Paper by Sir Herbert B. Edwardes—"Recollections of Dr. Pfander"	100—102

RELIABLE TESTIMONY; ITS CHARACTERISTICS.

Publication of the Rev. R. H. Weakley's Narrative of a Missionary tour in Asia Minor	199
Description of the same tour, written by Rev. T. F. Wolters	199
Extracts from Mr. Wolters' account—Nymph—Casaba	200
Journey to Kulah—Visit to the Volcanic region—Well-disposedness of the Greek population	200, 201
Route between Kulah and Ushak—Ushak—Kara-hissar	202—204
Ak Shebr—Koniah (Iconium)—Remains of the ancient town—Egherdir	205—207
Comparison between the two Journals—Apparent discrepancies, and undesigned coincidences	207, 208
Similar diversities in the four Gospel narratives—Instances and deductions	209, 210
Charges of the Colenso school—their absurdity	210, 211

* * See also "Recent Intelligence," pp. 253—255, 334.

India and Ceylon.

✓ THE REFORM PARTY IN BENGAL.

Address delivered at Calcutta, by Babu Kissub Chunder Sen, reprinted from the "Indian Mirror"	270—279
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✓ THE LEADER OF THE BRAHMO-SOMAJ, CALCUTTA, AND THE AUTHOR OF "ECCE HOMO."

The address delivered in Calcutta by Babu Kissub Chunder Sen—His defective views of Christ	301, 302
Publication of the book "Ecce Homo"—Objects for which it was especially written	302
Examination of some of its propositions, with Remarks	303—305
The distinctive doctrines taught by Christ explained away in the "Ecce Homo"	306, 307
Comparison between the Author and the Leader of the Brahma-Somaj	308

CONTENTS.

THE TWO CONVERTS.

	Page
Action of Christianity, in its success among heathen tribes	41, 42
Early history of the convert Nehemiah at Benares—Extracts from "Dwij," a work by the Rev. W. Smith—Baptism of Dwij	42—46
Maulavi Safdar Ali, a convert at Jubbulpore	46
Letter respecting him by Rev. E. Champion, July 27, 1865	46—48
Paper published in the "Allahabad Pioneer," respecting the Maulavi	49—58

FROM SAFDAR ALI, INSPECTOR OF SCHOOLS IN THE CIRCLE OF JUBBULPORE.

Introductory remarks	215
Translation of letter from Safdar Ali to the Secretaries	215

CASHMERE—MISSIONARY WORK IN THE MIDST OF DIFFICULTIES.

✓ First difficulties of a Missionary in a dark land	245, 246
Second visit of the Rev. R. Clark to Cashmere in 1864—Opposition to his residence in Sirinagar—Persecution of a convert	247
Official correspondence between Mr. F. Cooper and the Maharajah—Its result— Remarks by Mr. Clark	247—249
Appointment of Rev. W. Hancock and Dr. Elmslie to Cashmere	249
Extract from letter and journals of Dr. Elmslie	249—253

CASHMERE.

Letter of Dr. Elmslie, February 3, 1861	280, 281
Number of patients who have received medical assistance—Remarks by the Bishop of Calcutta	281, 282
Remarks of Dr. Cowie and Mr. Yeats	282, 283
Mr. Hancock's account of a second summer in Cashmere	283
The Journey—Preaching in Hoosan Abdul—Heathen superstitions	283
Wayside efforts—Entrance into the valley—Arrival at the metropolis—Official interference	284
Preaching stopped—Kind reception in the villages—Return of a persecuted inquirer	285
Success at Islamabad—Return to Sirinagar—False accusation and seizure of an inquirer—Another imprisonment, and release—Second visit to Islamabad	288
Retrospective view	287

IN MEMORIAM.

FREDERIC WATHEN, M.A., WADHAM COLLEGE, OXFORD, AND MISSIONARY OF THE
CHURCH MISSIONARY SOCIETY, UMRITSUR, DIED AT DALHOUSIE, NOVEMBER 9,
1865, OF DYSENTERY, AGED 26—*By his brother Missionary, the Rev. R. Clark,* 154—156

OBITUARY—THE REV. THOMAS H. FITZPATRICK, M.A.

The opening of the Punjab to Missions in 1849—Offer of Mr. Fitzpatrick	174, 17
The Mission at Umrtsur—Extracts from Mr. Fitzpatrick's address at the com- mencement of a church	175
Progress of the Punjab—Energetic action of authorities, &c.	176
Mr. Fitzpatrick's linguistic labours—Return home	177
His second journey to India—Failure of health—Retirement	178
Home ministry—Death	178

THE TINNEVELLY MISSION.

Position, Language, &c., of Tinnevelly	308, 309
Population of the district arranged according to castes	309, 310
Remarks of the Rev. W. Clark, Missionary at Nullur, respecting castes, and the moral and religious condition of the converts	310—312
Castes from among which the Christians have been gathered—Testimony of Rev. G. Pettitt	312
Genuineness of the work among them	313
Specimen of Tinnevelly Christianity—Provision for the increase of native teachers	314
Attendance at churches—Testimony of Rev. E. Sargent	315

CONTENTS.

	Page
Contributing of the Native Christians	316
Concluding remarks—Passage from a Letter of the Rev. W. P. Schaffter	316, 317

A CONTRAST.

The Missionary, Robert Noble, of Masulipatam	33
The Jesuit Missionary, Robert de Nobili, of Madura	33, 34
Efforts of both concentrated upon the Brahmins	35, 36
Deceit of the Jesuit De Nobili—His assumption of Brahmin offices, and his forgeries	34, 35
The character of Robert Noble in contrast	35, 36
Results of the Jesuit's labours	36, 37
Results of Robert Noble's labours	37
The Anglo-Vernacular School at Masulipatam	37
Conversions—Extracts from former-published documents	37—39
Bushanam and Rutnum	39
Failure of the Romish Missions in South India	39, 40
Success of Scriptural teaching in South India	40
Present indications of the success of Mr. Noble's work	41

IN MEMORIAM OF THE TWO FIRST CHURCH-OF-ENGLAND MISSIONARIES TO THE TELUGU PEOPLE.

Neglected state of the Telugu people—Awakening of Missionary interest	76
Departure of the Rev. H. W. Fox and Rev. R. T. Noble in 1841—Return home, and death of Mr. Fox	77
Personal appearance of Mr. Noble—Traits of character	78
Illness of Mr. Noble—His death-bed—Letters of Rev. J. Sharp	79—81
Points of resemblance between Noble and Fox—Concluding paragraph	81

MISSION WORK IN THE TELUGU COUNTRY.

Composition of the Telugu language	325
The late Rev. R. T. Noble and his work—Converts gathered in the Anglo-Vernacular School	325, 326
Remarks on Mr. Noble's peculiar plan of admitting only the higher castes	327, 328
Future employment of Brahmin converts considered—Need of an Itinerancy in Telugu	328, 329
Formation of a Native Church at Prattipad—Letter of the Rev. J. E. Sharkey	329, 330
Pariah congregation at Acavaram—School for low-caste people at Masulipatam	330, 331
Bezvara as a Missionary centre—Work among the Malas—Letter of Rev. J. W. Ellington	332
Ellore—Baptisms at Polasanipilli—Letter of Rev. F. N. Alexander	333
Concluding remarks	333, 334

WURRANGAL, THE ANCIENT CAPITAL OF THE TELAGANA KINGDOM.

Commencement of Missionary work on the Godavery	143, 144
Missionary journey of Rev. F. W. N. Alexander to Wurrangal	144
A remarkable cemetery—State of the Nizam's country	144, 145
Approach to Wurrangal—Mattivada—Appearance of the people—Missionary proceedings	145, 146
Anamkonda—European cantonment—A native school—Visit to the Talookdar	147, 148
Visit to Wurrangal—Remains of former greatness—Difficulties of entrance to the fort—The interior of the place	148, 149
Return homewards—Various towns visited—Hospitable reception at Polasanipilli	150

CENTRAL CEYLON, AND THE TAMIL COOLY MISSION.

The mountain region south of Kandy—The great central road, "the Simplon of the East"	370, 371
Cultivation of the coffee plant—Inactivity of the Kandians—Immigration of Tamils from South India	371—373
Nature of the coffee plant—Hill scenery of the district	373
Visit of Rev. W. Knight to the coffee settlements in 1854—Commencement of a Mission	373, 374
Men and means for working the Mission—Extracts from the Tenth Report of the Tamil Cooly Mission	374, 375

CONTENTS.

	Page
Departments of work	375
I. Extended itineration—Remarks of Rev. J. Pickford	375, 376
II. Limited itineration—Ditto	376, 377
III. Street preaching—Ditto	377, 378
IV., V. Schools and sale of Scriptures	378

CEYLON MISSION—OBITUARY NOTICES.

THE LATE REV. GEORGE PARSONS	378—381
THE LATE MRS. PICKFORD	381—383

*• See also the articles "Oases in the Desert," "More Deaths in the Mission Field," and "Recent Intelligence," pp. 26—23, 63, 64, 94, 95, 128, 158, 159, 188—192, 287, 288, 363, 384.

China.

FUH-CHAU.

Fuh-chau and its vicinity briefly described	51, 52
Missionary labour there—The first converts	52
Trials in the Mission—Arrival of Rev. A. W. Cribb	53, 54
Letter from Rev. J. R. Wolfe, October 8, 1865—Baptisms, &c.	54—56
Visit to, and occupation of, Leing-Kong as an out-station	56
Further extracts from Mr. Wolfe's letter	57
Concluding remarks	57

THE FUH-CHAU MISSION.

Report for 1865 of the Rev. J. R. Wolfe	211
City work—Labour beyond the city walls	211, 212
Out-stations—Leing Kong—Lo Nguong—Ku Cheng	213—215

SOUTH-EASTERN CHINA.

Physical aspect of China—The people of the South-East Provinces	84, 85
Great expectation of a new régime in China—Christianity the thing needed	86
Narrative of a tour in the interior of the Fuhkien Province by Rev. J. R. Wolfe	87, 110

CHURCH MISSIONARY WORK IN THE CHEKEANG PROVINCE.

Populousness of the Chekeang Province	334
Occupation of Shanghae and Ningpo by the Society—Shanghae unsuccessful as a Station	335
Ningpo, the port of Chekeang—Specimen of the idolatry of the people—Discouragements of the Missionary	336, 337
Industry of the people in town and country—Extract from Milne's "Life in China"	338, 339
Energy and perseverance of the Chinese character—Testimony of Commander Brine	339, 340
Mineral wealth of China	340
The Ningpo Mission—Its Out-stations—Shaouhing—Sack of Hang-chow by the Taepings	341, 342
The Taeping occupation of Ningpo in 1861-62—Safety of the Missionaries and Christians—Visit of Bishop of Victoria	342, 343
Ningpo re-taken for the Imperialists by the English and French—State of the Mission and Out-stations at the time	344

MISSIONARY WORK IN THE CHEKEANG PROVINCE.

Missionaries at Ningpo in 1865—Points already occupied	358
Tsong-gyiao and the Eastern Lake district—The San Poh district	358, 359
Letters and Journals of Rev. E. A. Moule for 1865—His efforts to reach the "regions beyond"	359—362
Journey to the western district—Increasing desire of the natives to hear—Baptisms at Ningpo, &c	362—364
Occupation of Hang-chow—Letter of Rev. G. E. Moule	364, 365
Subsequent visits—Journal of Mr. A. E. Moule	365—367

CONTENTS.

	Page
Permanent residence taken up—Letter of Rev. G. E. Moule, January 8, 1866 . . .	367, 368
Proportion of labourers to the amount of work done—Number of native Christians . . .	368
Proportion of communicants—Assistance rendered to the Mission by native Christians	368—370

* * See also article "The Broken Net and the Cry for Help," and "Recent Intelligence," pp. 128, 186, 187.

New Zealand.

RESUME OF NEW-ZEALAND AFFAIRS	317—319
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NEW ZEALAND: WHAT IS NEEDED IN THE PRESENT EMERGENCY.

Position of the native as settled by the late war	353
The only plans for the preservation of the Maori race	353, 354
Measures to be adopted by the Committee of the Church Missionary Society for the New Zealand Mission	354, 355
Question of an "independent colonial church"	365
Importance of an increase of the native pastorate—Remarks on the standard required for ordination	355, 326
Remnant of natives who have maintained loyalty and religion during the war—Remarks of Rev. T. S. Grace	356
Hopeful expectations for the future—Dependence of Scriptural Christianity upon the native Christian element	356, 357

REMINISCENCES OF NEW ZEALAND.

The Catechists	345
The Slave Ship	345
Origin of the Maoris	348

* * See also "Recent Intelligence," p. 96.

North-west America.

MISSIONARY WORK ON THE YOCOON.

Opposition of the Church of Rome to Protestant Missions in the far North-west	118, 119
The Youcon-District—Route from the Mackenzie to Fort Youcon	119, 120
The Kutchin or Tukuthe Indians—Their physical appearance, dress, &c.	120
Fruit of the Mission—Labours of the Rev. R. M'Donald	121
Letter of Mr. M'Donald, January 31, 1865	121—126
Mr. M'Donald's failing health—Appointment of the Rev. W. C. Bompas to the Youcon	126

* * See also the article "Oases in the Desert," and "Recent Intelligence," pp. 30—32, 64, 288, 319, 320, 350—352.

Home.

DISMISSAL OF MISSIONARIES.

Dismissal of the Rev. L. E. W. Foote and the Rev. C. S. Cooke, December 11, 1865, proceeding to the Western-India Mission	16, 17
Instructions of the Committee	17—19

VALEDICTORY MEETING AND DISMISSAL OF MISSIONARIES TO THEIR RESPECTIVE SPHERES OF LABOUR.

Refreshing character of "dismissals"—Retrospect of past occasions	262, 263
Instructions delivered to Missionaries at Highbury on June 29th last	264—267
Rev. H. J. Alcock, proceeding to Sierra Leone as Principal of the Fourah-Bay Institution; Rev. D. G. Williams, Mr. W. Johnson, and Mr. W. Cates,	c

CONTENTS.

	Page
returning to Sierra Leone; Rev. J. A. Lamb, Rev. J. Buckley Wood, Mr. V. Faulkner, Mr. D. C. Crowther, and Mr. M. F. Willoughby, returning to the Yoruba Mission; Rev. E. Parnell and Mrs. Parnell, proceeding to the East-Africa Mission; Rev. E. Sampson and Rev. G. Shirt, proceeding to Western-India Mission; Rev. S. Carter, Rev. W. Ridley, and Rev. D. Brodie, proceeding to North-India Mission; Rev. H. Andrews and Mrs. Andrews, returning to Travancore; Rev. W. Hope, Rev. W. Johnson, and Rev. T. Vera Swami, proceeding to South-India Mission; Rev. T. Good, and Rev. R. T. Dowbiggin, proceeding to Ceylon Mission; Rev. J. Piper, Rev. H. Gretton, and Rev. J. Bates, proceeding to China Mission.	
Address of Rev. T. V. French	268—270
ORDINATION OF MISSIONARIES: A SERMON BY THE REV. W. CADMAN, M.A.	
Dismissal of Missionaries on June 29—Special Ordination on June 11	228, 229
Sermon by the Rev. W. Cadman, from Acts xiii. 2	229—236
ADDRESS DELIVERED BY ARCHDEACON PREST TO THE CLERGY ASSEMBLED ON THE MORNING OF THE CHURCH MISSIONARY SOCIETY'S ANNIVERSARY MEETING, MAY 2, 1866	
	168—174
FINANCIAL EXPERIENCES.	
Introductory remarks	67
Present Financial Position of the Church Missionary Society—Appeal put forth by the Committee	67, 68
Retrospect of the Society's Income—Extracts from the Eighteenth Annual Report	68, 69
Extracts from the Twenty-first and Twenty-third Reports	69, 70
Appeal put forth for more funds in 1828—and its response	70
Expenditure of the Society in 1838—Withdrawal of the West-Indies Mission	70, 71
Income in 1844 and 1845—The Yoruba Mission taken up	71
Falling off in 1848—The Jubilee Year—Jubilee Fund	72
Gradual increase of expenditure up to 1854—Position of the Society in 1857	72, 73
Sketch of the financial position of the Society from 1837 to the present time	73—75
Concluding remarks	75, 76
TOKENS FOR GOOD.	
Hopes for an increase of means—Illustration	151
Suggestion from a friend of the Society for increasing the income	152
Instances of self-denial—The widow and the ten bank-notes of £20 each	152, 153
The humble contributor's Missionary Box	153
OBITUARY.	
Sudden death of General Browne, Honorary Lay Secretary of the Church Missionary Society	82
Remarks	82—84
Miscellaneous.	
MORE DEATHS IN THE MISSION FIELD.	
Deaths of the Rev. R. T. Noble and the Rev. H. Bartlett, of the South-India Mission, of the Rev. Dr. Pfander, of Constantinople, and of Archdeacon Cockran, of North-west America—Remarks	13—15
Letter of Rev. W. Knight, late Secretary of the Society, on the death of Mr. Noble	15
Letter of Rev. A. Cowley, on the illness and death of Archdeacon Cockran	16
THE "SPECTATOR" ON PROTESTANT MISSIONS.	
Disparaging article in a late Number of the "Spectator"	19
Religious opinions of that periodical	19, 20
What the "Spectator" thinks of Protestant Missions—Remarks	21, 22

CONTENTS.

	Page
Denial of the Supernatural Element in the work	22
Admissions of the writer met, and replied to	22, 23
Facts testifying to the reality and perpetuity of Mission work	23, 24
Inutility of mere "intellectualism" to renew the heathen mind	24, 25
The Gospel, as delivered by Christ, the only ameliorative	25
Concluding remarks	25, 26

A JUBILEE MEMORIAL OF THE BASLE MISSIONARY COLLEGE.

Former importance of Basle among the towns of Europe—Its early Reformers	102
Sketch of the two Urtspersgers—Progress of "Deism"—Formation of Religious Societies—Aim of the members	103, 104
Machinery of the Missionary Society—Relations with England—Dr. Frederick Steinkopff	105, 106
Spittler at Basle—Sketch of Blumhardt—Supply of Missionaries	106, 107
Events of the year 1806—Sketch of Nicholas von Brunn	108
Peril of Basle, 1815—Bombardment by the French	108, 109
Foundation of the Missionary College in 1816—Its seven first students	109, 110
Dr. Ostertag's Jubilee Volume	110

Recent Intelligence.

AFRICA.

<i>West Africa—</i>	
Arrival of Governor Blackall at Sierra Leone—His visit to the Yoruba country—Conclusion of peace between the contending tribes	156, 157
<i>Sierra Leone—</i>	
AN ADDRESS to the friends and supporters of the Sierra-Leone Auxiliary Church Missionary Society, by Rev. J. Quaker	349, 350
<i>Yoruba—</i>	
Extracts from the "Anglo-African"	256
Ibadan—Extract from the "Iwe Irohin"	256
Destruction of the Church, School, and dwelling-houses at Ake, Abbeokuta—The Rev. H. Townsend's appeal for funds	221, 222
<i>Niger Mission—Bonny Town—</i>	
Letter of Bishop Crowther, May 5, 1866	222
Opening of the School Chapel, &c.—The heathenish practices of the Juhu	223, 224
Destruction of the town of Gbebe—Letter of the Native Catechist	224
<i>Madagascar—</i>	
Editorial remarks	28
Extracts from Journal of Rev. T. Campbell—Journey to Angoutci, &c.	29, 30

MEDITERRANEAN.

<i>Palatine—</i>	
Letter of Rev. F. A. Klein, May 22, 1866—The sufferings of the people—Scourge of locusts, &c.—Baptism of a Moslim woman	253—255
Visit of Rev. D. Fenn to Jerusalem, &c.	255
<i>Turkish Empire—</i>	
Constantinople—Brief extracts from recent despatches	126, 127
Smyrna—Communication of Mr. Wolters	127
Turkish pamphlet on the controversy held in India between Dr. Pfander and Mohammedans	384
Letter of Rev. Dr. Koelle, October 13, 1866	384

INDIA.

<i>India—</i>	
Progress of Social Science—Convocation of the Calcutta University	188
Mr. Maine's Bill to legalize the dissolution of marriages of native-Christian converts	189
Progress of Morals—Extract from the "Oude Gazette"	190
Koolin Polygamy—Petition to the Governor-General of Bengal, and his reply	190, 191
Opinions of the native press on this movement	192
<i>Calcutta—</i>	
The late Bishop of Calcutta—Minute of the Calcutta Corresponding Committee	383—384
<i>Umritsur</i>	
Letter of Rev. W. Keene, May 29, 1865	26, 27
Notes of the Bishop of Calcutta of his visitation, 1865	27, 28

CONTENTS.

	Page
<i>Peshawur</i> —	
Death of the Rev. J. Stevenson—Letters of Rev. T. P. Hughes and Rev. T. R. Wade	94, 95
Letter of Rev. T. P. Hughes	128
<i>South India</i> —	
Extract from a recent letter	158
<i>Travancore</i> —	
Labours of the Native Church	63, 64
Baptism of 329 Converts—Letter of Rev. H. Baker, jun.	287, 288
<i>Ceylon</i> —	
The work at Talampitya—Extract from a Missionary's Journal	158, 159

CHINA.

<i>Ningpo</i> —	
Letter of Rev. J. D. Valentine, January 5	128
<i>Japan</i> —	
Letter of Mr. C. R. S. Brown, inviting prayer for Japan	186, 187

NEW ZEALAND.

<i>Obituary</i> —	
Death of Archdeacon Kissling—Extract from a local paper	96

NORTH-WEST AMERICA.

Editorial remarks	30, 31
Letter of Rev. H. Budd	31, 32
Acknowledgment of Parcels, &c.—Letter from Rev. J. A. Mackay	159, 160
<i>Mackenzie-River district</i> —	
Letter of Rev. W. C. Bompas, January 25, 1866	319, 320
<i>British Columbia</i> —	
Letters from Rev. W. Duncan, October 1865	64
Baptism of 65 converts—Letter of Bishop of Columbia	288
<i>Metlahkallah</i> —	
Letter of Mr. W. Duncan, July 10, 1866	350, 351
Newspaper extract referring to the state of Metlahkallah	352

Illustrations, &c.

Scene on the river near Sirinagar, Cashmere,	<i>to face page</i>	281
Map of Tinnevely	"	313
Map of the Telugu country	"	325

Church Missionary Intelligencer.

THE BROKEN NET, AND THE CRY FOR HELP.

SUCH a crisis did take place on the Sea of Galilee. All the night Simon and others had toiled and taken nothing; but when, at the command of Christ, they let down their net for a draught, so great a multitude of fishes was enclosed that the net brake.

It was well that they had partners whom they could beckon to their aid at such a moment; nor did they delay to come, at first to share their danger, and then the spoil.

Our net is broken, and that from the weight of the work to be done. If there were no openings for the extension of Missionary effort our present means would suffice; but it is because the Lord has set before us so many doors, that we find ourselves grievously embarrassed. The fish might be enclosed in great abundance, but the net is broken, and we are constrained to beckon to those who have hitherto befriended us. Will they help?

Let the following simple facts explain our position.

In the spring of 1861 the Taepings burst in like a mighty inundation on the doomed province of Chekeang. Chapoo was taken, and Ningpo fell into their hands without a struggle, the entire of the population, with the exception of a few of the poor, having fled. Soon after, the blockade of Hang-chow drew to its close. Starved into surrender the inhabitants threw open their gates; the sanguinary Taepings rushed in, and the Manchu garrison and their auxiliaries were slaughtered without mercy, until the ditches, surrounding the city walls were choked with the bodies of the slain.

Just at the time when this bloody scourge fell on prosperous Chekeang, our Missionaries were preparing, from Ningpo as a base, to extend their operations into the interior. Yüau and Shaouhing, the capital of one of the eleven counties into which the province is divided, and on the road from Ningpo to Hang-chow, had been occupied. But on the inrush of the Taepings they were compelled to give up all their advanced positions, and fall back on Ningpo.

And here they found themselves hindered in their work by the presence of the Taepings, who continued in possession of the city for nearly six months; so much so, that they were compelled to leave the city and take up their abode in the British settlement.

After inflicting untold of miseries on the population, the scourge was withdrawn, and Chekeang emerged from the flood of Taeping invasion. The Missionaries were enabled to say, "Chekeang, with its twenty or thirty millions of souls, is now open to us."

The Chittānee (scattering) sowing is well known in Bengal, and is the same with that which prevails in Egypt. In both countries there are extensive inundations—of the Nile in the one, of numerous rivers in the other. When these come, large tracts on their margins are entirely submerged. As the waters retire it is found that they have left behind them a deposit of soft mud. This is termed a *chur*. While this is yet moist, before it can bear the weight of a man, the seed is strewed over the surface.

Our Missionaries felt that it was, in Chekeang, the time for the Chittānee sowing. The hard worldliness of the Chinese character, under the humiliating influence of heavy tribulations, for a time, at least, had given way, and the people were disposed to listen. "The senior catechist and a companion, whom we had sent into the eastern and western districts to preach, returned to-day full of joy. The suffering which has been endured seems to have been blessed by God to the softening of the hearts and inclining the ears of not a few."

It was a season to take advantage of before they had relapsed into their old ways, and idolatry and worldliness had resumed their wonted sway.

Our brethren at Ningpo were few in number—only three; yet with such help as their native assistants were able to render them, they resolved to go forth and scatter the seed. Two native Christians were pushed forward to Hang-chow, the Rev. G. E. Moule purposing to follow in the autumn of this year, although at the time in feeble health, and urgently requiring a change from the wasting influence of the Chinese climate; when communications were received from the Secretaries at home which called forth from his brother, the Rev. A. E. Moule, the following letter, dated September 29, 1865—

The summer which has just ended was very unhealthy at Hong Kong. At Ningpo, both foreigners and natives suffered much. Sickness was very prevalent in the Missionary body, but all have recovered, the sanatorium having proved to be very beneficial. Mr. and Mrs. Valentine stayed in the city during the summer, and have been, on the whole, wonderfully well.

Yet amidst all these subjects for thankfulness, with October and the cool working season close at hand, with the great northerly monsoon cheering and invigorating us for labour, with the dreadful and deadly summer safely past, and great wide-spreading fields before us, the last letter received from you has saddened and perplexed us not a little. We know well that you share the same feelings, so you will not misinterpret what I say. We were hoping, for we seemed to see God guiding us, to have lengthened our cords here from Ningpo, and that our stakes would have been strengthened from home. We were feeling deeply the need of more native assistants, and were trying one or two in temporary work; but, alas! *the estimates are reduced*, and we fear that we must dismiss, instead of receiving, native evangelists.

My brother and his family are preparing to

remove to Hang-chow at the latter end of October, purposing to return to Ningpo next spring, and they had hoped that reinforcements from home would have arrived, and so have set my brother free for—what our medical man has often and strongly urged the necessity of—a temporary return to England. Alas! the hope is deferred, and our hearts are sick and saddened. We hear, also, indirectly, that you are not prepared to support (by the Society's money) the Hang-chow station. Thus we are not a little saddened and perplexed. It may be that God will add unlooked-for strength to my brother; but we cannot but fear the effect of another summer in China, lest it should close his Missionary course by a shattering of health.

He himself feels strongly that he cannot leave until reinforcements arrive.

May it please God speedily to open the hearts and purse of Christians at home, and incline and prepare very many to give themselves to the work, so that you may soon be enabled to move forward, instead of standing still, and anxiously curtailing expense; and that Church Missions in China, in vast, waiting, needy China, may soon be counted by tens instead of units.

We would appeal for enlarged means. The financial position of the Society is most serious. The Special India Fund, which has enabled us for several years past to meet the excess of expenditure over income, is exhausted, and there is now nothing to fall back upon. To maintain the Missions in their present status, an increase of income to the amount of 10,000*l.* is requisite. At present, as affairs are progressing, there is no reason to believe that such increase will be given us. It only remains, therefore, that the Society should contract the circle of its work. Deeply painful is the necessity; yet, unless help be given, there is no alternative. But in doing so we grievously discourage our Missionaries, and very seriously disadvantage the work.

What pain so grievous a necessity inflicts on the faithful men who, in distant lands, are bearing the heat and burden of the day, may in some measure be conceived by this letter from Mr. Moule.

And we bring forward the case of our Chinese Missionaries, merely as an exemplification of the painful procedure which is going on throughout the wide circle of the Society's Missions. The Missionaries have prayed and laboured that they might be enabled to penetrate more deeply into the strongholds of heathenism, and just at the moment when promising openings present themselves, and they are moving forward to take possession of them, they are chilled by a warning voice from home, which announces the sorrowful

tidings, "We cannot help you : we have no means." They have expended health upon these Missions, and in the daily conflict with an unsuitable climate they have felt their strength rapidly diminishing ; this, however, they were contented should be so, for they had counted the cost ; but they learn, to their surprise and consternation, that the work on which they are expending life, Christians at home think so little of that they do not esteem it to be worthy of their gold.

At this commencement of a new year let there be a new effort. Ten thousand pounds, as a yearly increase, is but a small sum when compared with the wealth which God has bestowed on British Christians. Let the effort be made prayerfully, and systematically, and vigorously, and, by the blessing of God, it shall be accomplished.

If it be asked, "How shall it be done ?" we would suggest a mode of proceeding. The contributions of Associations constitute, so to speak, the permanent income of the Society. It is to these and their more vigorous action we must look for a permanent increase. The total of contributions from English Associations, during the past year, amounted to 92,000*l.* This, increased by one-tenth, would give nearly all that is required to relieve the present necessity : that is, let every Association add one-tenth to the amount which it forwarded last year, and our object shall be gained. Thus, Kent, last year, remitted 4700*l.* : let this be increased by 470*l.* ; and that this may be done effectually, let each Association take its share. Let Maidstone add 29*l.* to the 292*l.* of last year ; East Kent 160*l.* to the 1663*l.* of last year ; Beckenham 7*l.* 8*s.* to the 78*l.* of last year ; Blackheath 32*l.* to its 328*l.* ; and its ladies 22*l.* to their 227*l.* ; Tonbridge 7*l.* to its 70*l.* ; Tunbridge Wells 80*l.* to its 796*l.*, &c.

Let more energy be infused into the working of the Associations, and this increase will be obtained. An Annual Meeting is not enough to keep the blood warm in the veins of our Associations. The world in which we live is too chilly, and unless vitality be well sustained, a sleepy and lethargic state ensues, and some Associations, we fear, hibernate, until the anniversary returns. One friend advises that the stereotyped subscriptions of a guinea should be abandoned : we are inclined to say, let the stereotyped meeting of once a year be abandoned, and the yearly guinea will be doubled without solicitation. Let the leading Associations have their Quarterly Meetings, well got up, and supplied with speakers conversant with the subject ; let them be thorough matter-of-business meetings, in which a balance-sheet shall be struck, and the working of the Association throughout the quarter be analyzed. Then, with the blessing of God, we shall have a change, and the Society's income, raised by free-will offerings, will liberate our Missionaries from their present restrictions, and set them free to go and do the Lord's work.

To complete such arrangements, or any like measures connected with the working of our Associations which may be thought desirable, will require time. Meanwhile, there is a present necessity. The heathen in their degradation need the Gospel ; God in his providence has opened doors by which they may be reached ; the Missionaries who stand on the frontiers of unbroken heathenism are eager to go forward ; but means are wanting, and the whole work is stayed. And yet there is in England an abundance of wealth, and while there are numbers whose means are such that they can do but little, there are others who, if so disposed, could give largely. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." *Good works*—these are safe funds in which a man may invest a portion of his wealth. All else will be left behind, but that which is so invested will be "laid up in store."

NEW MISSION FIELDS ENTERED UPON FROM SIERRA LEONE.

PAUL was the apostle to the Gentiles, and the especial duty assigned to him was to carry the Gospel to the unevangelized. In his ministry, therefore, we may expect to find embodied all those great principles on which Missions to the heathen should be conducted, and to his example, in the great work of modern Missions, we may look for guidance and instruction. And there is no doubt that, precisely as the necessity arises, and we have reached some new juncture, where our own experience terminates and a new pathway has to be formed, if we look carefully into the history of his labours, we shall find precisely the direction which we need; for the history given us is a detailed history, and this both as respects the labours of the Saviour himself, and those of his apostles. Not indeed that all which they did is recorded; far otherwise, as the beloved disciple informs us—"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." But the record consists of portions selected in such wise, as that they shall embody every needful principle, and thus afford a sufficient guidance under all circumstances.

One principle which stands prominently forward in St. Paul's labours is this, that when he raised up churches, he never settled down with any of them. He only remained long enough to set in order the things which were wanting; and when he had ordained elders in every city, and in other ways provided what might be necessary for Christian confirmation and usefulness, he went forward to new places, as yet unvisited by evangelists, and left these churches behind to perfect the work of evangelization in their respective localities. In Romans, 16th chapter, he distinctly lays down this principle—"So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation;" and then he adds, "having no more place in these parts . . . I will come to you;" not that, from Jerusalem and round about unto Illyricum, all had been brought to a profession of Christianity, but that he had raised up Christian churches, to whom properly belonged the completion of the work in those territories, thus leaving him free to go on.

We truly rejoice to find that in Sierra Leone the progress of Christian Missions has been such, that our Missionaries not only recognise this principle, but find themselves at liberty to act upon it. Within that colony, in less than half a century, a Christian church has been raised up, not from amongst a civilized population like that of Asia Minor and Greece, but from amongst barbarous and degraded Africans, a church provided with its own native pastorate, and, out of its own means, ministering to its own wants. Like St Paul, therefore, our Missionaries begin to say, in reference to Sierra Leone, "We have no more place in these parts;" not, indeed, that all the Africans in the colony have been brought to a profession of Christianity, for there is still there a remnant of heathenism; but that there has been raised up a Christian church on which with propriety may be devolved all further responsibilities of this kind, so as to leave the European Missionary free to enter the "regions beyond."

This we rejoice to find they are doing. Advancing beyond the boundaries of former labours, they have entered on three fields, lying in different directions around the colony, which are in the strictest sense unevangelized: these are, British Quiah, a portion of the Timneh country, which has been annexed to the British Crown; a portion of the Sherbro country, which has been similarly dealt with; and the Bullom country, divided from the colony by the Sierra-Leone river, and partly under British rule and partly under native Mohammedan kings and chiefs. Into these countries they are pressing forward, carrying out itinerancies, amidst much fatigue and hardship,

and striving earnestly to make known the message of mercy in Christ Jesus, to populations in a very low and debased condition.

We desire that our readers should be aware of what is going forward in these regions, that our brethren who are at work there may have their full share of sympathy. We are anxious, also, that Missionaries in other quarters of the globe shall know what their brethren are doing, whose sphere of labour lies amidst the jungles of Africa. For this is a privilege possessed by this periodical, that it circulates amongst our Missionaries, making them thus conversant with each other's labours, and interchanging valuable experiences. We have published, from time to time, itinerancies carried out in various parts of India, in China, in Palestine, in Asia Minor, and the far North-west: we must also now bring forward some African itinerancies, that they also may be understood, and thus add, to the wide circle of information, their own peculiar experiences.

THE BULLOM MISSION.

And first of all, the Mission on the Bullom shore. This is properly the resumption of an old and abandoned work. Once, in the lengthened series of efforts on behalf of Africa, Missionaries, as they went forth from Europe, were commended to "branch out;" but the providence of God rendered it necessary they should first concentrate: now that a centre of operation has been firmly established at Sierra Leone, they can branch out with safety.

The Rev. G. R. Nylander was the first Missionary to the Bulloms. He was Government Chaplain at Sierra Leone, but found himself so pressed in conscience to commence Missionary work amongst the Bulloms, that he resigned the chaplaincy on October 1, 1812, and, crossing the Sierra-Leone river, erected a settlement at a place called Yongro, on the Bullom shore. The natives were at that time heathen, and opposed to Mohammedanism, which had been making rapid strides amongst other natives of Western Africa. Nothing, however, could be more degrading than the superstitions to which they were enslaved. They worshipped demons, of whom they stood in dread, and from whom they sought to protect themselves by greegrees, or charms. Believing in the mysterious power of witchcraft acting through human instruments selected for the purpose, they referred every sickness to this malignant influence, and the unjust suspicions and groundless accusations which resulted from this delusion aggravated every trouble.

Nylander had now got the language, and began to preach. His first congregation consisted of fifty hearers, exclusive of his own pupils, collected under a shady tree. They were attentive, and asked him to come and speak to them again. He penetrated into the country in various directions. He besought the Committee to send him help. "Send us a preacher of the cross; one who likes to travel, and to speak much of Jesus' love. I believe we shall have hearers." The natives of Yongro undertook to build him a house for divine worship, and there to hold daily as well as Lord's-day services.

But now the slave-trade revived, and the slave-dealers arrived to purchase slaves. The cupidity of the natives was excited, and the Missionary became, not only neglected, but disliked. Already the Missionaries further north, among the Susus, had been compelled, from the threatening aspect of affairs, to leave their stations, and fall back on Sierra Leone; and in 1818 Nylander was under the painful necessity of following their example. Yet some results had been secured. The four Gospels and other parts of the New Testament had been translated into Bullom, together with the morning and evening services of the Liturgy, and a few tracts and hymns.

The Mission was not resumed until 1861, when a native catechist, Mr. Boston, was placed there, and, having been found faithful, was admitted to deacons' orders, by the

Bishop of Sierra Leone on Trinity Sunday 1864. He resides at Yongro, Nyländer's old station, Mr. Marke, a native catechist appointed to assist him, being placed at Ro Banny, a village referred to by Nyländer in his itinerancies.

In April last, two of our European Missionaries from Sierra Leone, the Rev. Messrs. Hamilton and Caiger, proceeded on a tour into the Bullom country, the details of which will be found in the following paper drawn up by Mr. Hamilton—

April 18, 1865—Having made arrangements with Mr. Caiger to spend part of my dry-season vacation with him in the Bullom, we made all necessary preparations for a start to-day. We left Freetown about a quarter before one, in the pilot's boat, and wind and tide being in our favour, we reached Yongro about half past two. Mission work was commenced here in 1812 by Mr. Nyländer, one of the Society's Missionaries, but he was obliged to abandon it in 1818, in consequence of the prevalence of the slave-trade. It was not the intention of the Society at the time to abandon the work altogether; enough had been seen by Nyländer during his residence there to show the necessity of carrying the Gospel to the natives. The early volumes of the "Missionary Register," 1817, 1818, 1819, give a very dark picture indeed of the inhabitants of those shores. It was not until 1861 the Mission work at Yongro was resumed. A powerful argument for doing so was the fact of a large number of Sierra-Leone people having gone to settle in and about Yongro, for the purpose of farming, the soil being very fine and most productive. This fact, put in contrast with the reason for the abandonment of the Mission in 1818, tells well for the influence of Sierra Leone upon the slave-trade; liberated Africans from Sierra Leone voluntarily going to settle on the Bullom shore, and placing themselves under the protection of the native chief, that part of the coast not being subject to the English. On recommencing our work, it was not thought desirable to place an European there; therefore a native catechist was chosen for the post, and he has proved himself an earnest and devoted labourer. His journals will be found in the "Church Missionary Record" for 1862, 1863, 1864, and are very interesting. He was ordained by the Bishop of Sierra Leone last year. After reaching Yongro we rested at Mr. Boston's, slinging our hammock in a new house, which is being built for him, but was only half roofed. We had dinner at four, and at five started off to visit some of the villages around—Caiger, myself, Boston, Wilson, the schoolmaster and interpreter, and Caureh, one of my students, whom I have sent to spend his vacation with Mr. Boston, that he may see something of

real Missionary work. Wilson, the interpreter named above, is son of the late king, Bey Sherbro Wilson: he was sent to our Missionary school at Port Lokkoh, and is now making himself useful in this way. This is one of the fruits of Missionary labour. After about half an hour's walk through the bush, we came to a place called Tilmasar, inhabited by Mohammedans, but they were all absent in their farms. We then went on to Carnem, about twenty minutes' walk from the former place: here we succeeded in getting a few people together. This is one of the places Boston visits weekly, to address the people. We commenced this evening with a hymn; Wilson prayed in Timneh, and Caiger in English; Boston then read a chapter from the Acts, and I addressed them, Wilson interpreting. They were most attentive, and, as the untutored Africans are accustomed to do, they gave assent to whatever was said by loud exclamations: there were about twenty adults present, and several children. I was much amused at the first thing I saw on entering this place: a boy (as boys and girls too in this part of the country invariably are without any clothing) whipping away most vigorously at a top, but as soon as he saw a white man, off he started. The walk home was very pleasant for me, but poor Caiger complained of being very tired, and feeling feverish. We reached Yongro about seven, had some tea, and retired to bed, or rather to our hammocks, early.

April 19—Awoke about half-past four, after a good night's rest. Caiger, I was glad to find, was better. Started off to the brook and had a comfortable bath, and a cup of tea on our return, and by six o'clock we were ready to move. Mr. Boston wanted us to visit a place called Ro Bharey. He had never been there, but, from what he had heard, he wished to see the place. We passed through three other villages on the way, intending to stop as we returned, and speak to the people we might meet at home. After passing a place called Ma Loko, we found the way very bad: at one part, for about half a mile, we had to walk, without shoes and stockings, through a mangrove swamp. It was past nine o'clock when we reached Ro Bharey, very tired and

very hungry. It was a miserable place, not a sheltered spot in the village. We got the people to lend us some mats, and these we spread in the shade of some trees near the river's side (the Bunce runs past this place), and were glad to lie down to rest; and, while waiting for breakfast, had some conversation with six or eight of the natives who came around us. Our cook—in these journeys we have to carry provisions, cooking utensils, and every thing we need for our use, the natives in these parts knowing nothing of such luxuries: you might get a plate, but a fork is a thing unknown, and a spoon is rare: the spoon they know best is the fingers of the right hand, when they get rice to dip them into, and their teeth serve for knives if it is cassada they are going to cham, as they call it—our cook soon had some breakfast ready for us, and we set too with hearty good will after our long and tiring walk. We then sent and gathered the people together, and got a congregation of twenty-five adults and several children. As usual, we commenced with a hymn; Mr. Boston opened with prayer; I read Matthew xi., and addressed them from the concluding verses. They were all, with two exceptions I think, Sierra-Leone people, and therefore did not need an interpreter, as they understood English: they were most attentive, and were very thankful for the service. Caiger concluded with prayer. We found that there were forty-three Sierra-Leone people living in this place.

Now came a difficulty: Caiger said he could not walk back to Yongro, and what were we to do? There had been two small canoes at the landing-place in which we thought we might get carried part of the way, but, during our service, some one had carried one of them off. Just while we were in perplexity, a large canoe, which had been to Freetown, returned. Wilson succeeded in getting this for us, the men agreeing to put us on the beach beyond the rivers, so that we might walk to Yongro without any interruption. We started about half-past one. Those who have been accustomed to railway travelling would be rather out of patience with the—no, I can't say speed—slowness of a canoe, with wind and tide against them too, as it was with us: however, three hours, in which we went something more than three miles, brought us to the point where we were to land. Then a walk of nearly an hour and a half, along a beautiful sand beach, brought us to Yongro just before six o'clock, having been absent just twelve hours.

April 20—Being very tired this morning, we remained quietly at Yongro until about three o'clock in the afternoon, when we took

our departure for Ro Banny, to spend a few days there. About half an hour after starting, it came on to rain, and we were soon wet through, not only from the rain which fell, but, as it was only a narrow footpath we were passing along, the grass and bush on each side of the path kept us wet long after the rain had ceased. We passed through several villages. The first was Caswang, where two brothers of Bey Sherbro, at Yongro, are the principal chiefs. We promised to have a service for them on Monday afternoon as we return: then Tumbo and Paitfoo. While resting at the latter place I was surprised to see a respectably dressed man come out of one of the huts, and still more so to hear him addressed by our interpreter as Mr. Hamilton. He came up to me soon after, and informed me that he was a native of Goree, but that his father was an Irishman. This latter announcement rather startled me, seeing that his complexion was not only as black as a hat, but was as unlike an Irishman's as my own is unlike an African's. However, I suppose he meant some of his forefathers. He had come to this place for the purpose of purchasing ground-nuts. He was professedly a Romanist. We then passed to Crema and Ro Panga. At the latter place we were surprised to find, amongst their collection of idols, two metal images, with a number of figures upon them of probable European make. When we questioned the people about them, they told us they had had them since George the Fourth's time. "Their old people pray to them, and they, too, do the same." When we told them they were of no use, and could not help them, and that it was wrong to pray to them, they answered, "White man make them and send them to us," and we could not induce them to give them up to us. It was after six o'clock when we reached Ro Banny. Mr. Marke, the catechist, was conducting evening service. Rannah Sherker, the chief, came to visit us soon after our arrival. At present he shows himself extremely well-disposed towards our work and our agents. He himself attends the services regularly, as well as class for instruction; sends two of his children to school, and also one of his sister's children; gives the use of his Darry, or palaver house—the public assembly room—for school in the week and services on Sunday, and has prohibited all work amongst his people on Sunday. His brother also, Capreh Sherker, who is joint chief with him, seems equally well-disposed. After having some tea, we were glad to get to rest, after our wet and fatiguing walk.

April 21—Visited the school, and questioned the children who were present. Also visited the chief, and got him to give us a

piece of land on which to build a church: he gave us a nice large piece opposite Mr. Marke's house, a very convenient spot.

April 22—We intended visiting a place called Karaifa this morning, but heard that the people were not at home. In the evening we went to a small place called Bunkum. Coker, the interpreter, prayed in Timneh, Mr. Marke read a portion of Scripture, and Mr. Caiger addressed the people, about sixteen in number, many of them young people. I had to pay Rannah Sherker, the chief, this morning, twenty shillings, and gave him a sovereign. He uttered an exclamation of surprise at seeing so much money in one piece, and, taking up his straw hat, said, "I thought it would fill this." We were vastly amused in the evening by a man who came to see us, who had never seen a white man before: he brought a plate of kola-nuts as a present, worth 1s. 6d. in Sierra Leone, which, as he was a slave, was a large present. He wanted, in return, some clothes for his wife: these we promised to send when we returned to Sierra Leone. His joy was great on hearing this, clapping his hands and jumping. At first he was very uneasy in our presence, saying he feared us; but when we assured him we were friends, I being nearest, he wished to shake hands; but when I gripped his hand, he cried out loudly, the Timneh fashion being just to put the palms of the hands together. I then explained to him (through the interpreter) that that was white man's fashion. To show his friendly feeling towards us, he pulled off his black woollen cap, and wanted to know whether I would accept it as a present, as he did not like to see me without a cap. This I begged to decline. He then wished to know whether he might feel our whiskers and beard, and when he had done so, he ran off out of the house as quickly as possible.

April 23: Lord's-day—Spent a very quiet, pleasant day: we could hardly suppose we were in the midst of a heathen population. Mr. Marke read the prayers, and Caiger preached this morning from Luke xviii. 35—43: there were upwards of eighty persons present, the larger proportion being heathen natives: the Sierra-Leone people numbered thirty-nine. After the sermon, Coker repeated the main part in Timneh, for the benefit of the natives. I preached in the afternoon from 1 Timothy i. 15: the number present was twenty-six Sierra-Leone people, and eleven natives.

April 24—We gathered the Sierra-Leone people together from the neighbourhood around, and spoke to them of the necessity of building a church in Ro Banny, and asked what they were willing to contribute towards

it: the promises amounted to about 10*l.*, the chief giving 20*s.* and his brother 15*s.* Some of the other heathen chiefs from the villages around gave.

We started for Yongro about half-past eleven: stopped at Ro Panga, Tumbo, Caswang, and Ro-tu-funk, and addressed the people in each of these places, reaching Yongro about six o'clock, very tired.

April 25—We were so very tired this morning that we did not go out until one o'clock. We then passed through Carmem, and went to Mahara. Here we gathered about eighteen Sierra-Leone people, and I addressed them from the 51st Psalm: there were about a dozen Susus (Mohammedans) also present, whom Caiger afterwards addressed through an interpreter. We then went on to Kambia, and here we gathered about eighteen Sierra-Leone people whom Caiger addressed in the house of a widow, a member of our church at Yongro. Lady Huntingdon's connexion have a chapel and a teacher at Kambia, but there are a few people there who regularly attend our services at Yongro; and so Mr. Boston goes over occasionally and holds a service in the house above mentioned. The chief, a heathen man, was present at our service this afternoon. We returned home by the sea beach, reaching Yongro about half-past five, and found letters from Sierra Leone and the coast.

April 26—About midday we had a very good meeting of the Sierra-Leone people in and around Yongro, to take into consideration the re-building of their church. The present one is only of mud wattled, and the bug-ants, or white ants, time and weather, are telling very seriously on it. There are great rents in the wall which indicate that it will soon come down. The people entered into the matter very warmly, and from 14*l.* to 15*l.* was promised by them towards the erection of a more substantial building. We measured and laid out the spot for the new church, which will stand farther back from the main road than the old one. We were disappointed at the non-attendance of the chief, or any of his people at the meeting, though he had special notice of it last week, and we sent word that we wished to call upon him to-day, as we should leave early to-morrow for Sierra Leone. Sometimes he seems favourable and well-disposed, and then at others he seems to do every thing he can to annoy the agents and oppose the work. His rum-selling, no doubt, has much to do with it. "Ye cannot serve God and mammon."

April 27—Soon after breakfast the announcement was made, "the boat done come," and ere long we were on our way back again

to the colony, having spent a few happy and, I trust, profitable days—profitable both to ourselves, those with whom we have sojourned, and those amongst whom we have laboured. May the seed sown bear fruit to the praise and glory of God !

THE TIMNEH MISSION.

The Timneh country extends along the eastern frontier of Sierra Leone. This nation is said to have been formerly located at a distance from the sea-coast, but, being of a warlike and active disposition, they forced themselves down the river Sierra Leone among the Bulloma, who had once occupied the whole region from the river Kissy to the Sherbro.

The Mission was commenced in 1840, Port Lokkoh—a native town of some extent, forming a semicircle on the top of a hill, from which several rivulets supply the Port-Lokkoh river—being selected as the station. Being the thoroughfare between the interior and Sierra Leone, and visited by natives of various countries lying to the eastward, and especially by gold-traders on their way to and from the colony, it promised to be an important sphere of labour.

The work, however, proved to be one of much difficulty. The Timnehs cared nothing for the Missionaries or their message: year after year passed away, and there was the same indifference. Two circumstances appeared in some measure to account for this sterile and cheerless aspect of the Mission; first, the numbers of Mohammedans among the Timnehs, who, actuated by bitter hostility to Christianity, endeavoured in various ways to obstruct its progress among the heathen, and this the more so because some of these were foreigners, who had come among the Timnehs with the two-fold object of trade and proselytism; and secondly, the immoral lives of traders from the colony, who, bearing the name of Christians, caused the name of the Lord Jesus to be blasphemed among these heathen.

Thus ten years passed away. The fruit-trees which our Missionary, the Rev. C. F. Schlenker, planted when he first arrived, had time to grow and bear fruit, but the people, on whom he had expended so much time and labour, remained barren and unfruitful. One important result, however, had been obtained—the language had been mastered, its grammatical construction ascertained, grammars compiled, and a Timneh-English dictionary, as well as the translation of the New Testament, had been commenced.

At length, worn out, Schlenker returned to Europe, leaving behind him at Port Lokkoh a native schoolmaster, under the superintendence of a Missionary resident in the colony, by whom the station was occasionally visited.

In 1855 it was resolved that an effort should be made to resuscitate the Timneh Mission, and Mr. Wiltshire, a catechist of African descent, and born in the West Indies, was appointed to this sphere of labour, the station having been transferred from Port Lokkoh to Magbele, about sixty miles from Freetown. He was soon enabled to acquire the native language, and, having been admitted to holy orders, addressed himself with diligence to the instruction of the people. The aspect of the Mission decidedly improved, and some of the chiefs appeared to be more favourably disposed, the King of Magbele having himself collected 20*l.* towards the erection of a new church. Mr. Wiltshire had visited the West Indies, and succeeded in bringing back with him a schoolmaster and mechanic of African descent, to assist him in his labours.

War, however, broke out amongst the native tribes, and the result was the destruction of the Mission premises. In June 1860, a band of Kossos suddenly attacked Magbele. About 300 or 400 in number, and armed with cutlasses, they were soon masters of the town, the male population being absent, and, dividing themselves into small companies, commenced the work of plunder. The Missionary and his wife were

placed in great danger, and their lives would probably have been sacrificed but for a party of Sierra-Leone traders who came to the rescue. Our valued Missionary did not long survive this trial. He entered into his rest, after a few days' illness, in the next October, and the Timneh Mission was again suspended.

Since then a large tract of country, called the Quiah country, inhabited by Timnehs has been added to the colony, and here, for the third time, the Church Missionary Society has resumed Missionary work, the Rev. C. Knodler being the Missionary to whom this new sphere of labour has been assigned.

This brief sketch of former efforts will prepare our readers for the perusal of the following account of his labours among the Timnehs, during the six months ending September 1865. It shows the difficulties of the work, and, intermingled with these, more hopeful symptoms than the Timneh Mission has yet exhibited.

It is with mixed feelings of humiliation and thankfulness that I review my work of the last half-year, and write a report of the same. I feel humiliated when I consider the greatness and importance of the work to be done, and contrast with it my insufficiency and shortcomings. Before I came to Africa as a Missionary, I did often wonder how it was that the kingdom of God was so slow in coming to the benighted regions of this vast continent. I imagined that the heathen must be moved to gratefulness, and must love their Saviour, when they hear how He loved them, even unto "the death of the cross." I fancied then that it was very easy to convince them of the vanity of their lifeless idols, and the emptiness and sinfulness of their superstitious ceremonies. But now I am undeceived. I have seen more than ever that the power of Satan is a fearful reality; that his strongholds are not so easily pulled down, and the bonds by which he has enslaved his victims during so many hundred years not so easily torn asunder. We may succeed in convincing a heathen of his spiritual slavery, and pointing out to him the Son of God, who can make him free, but he is therefore not yet free. True conversion requires more than a mere knowledge of the way of salvation: it cannot be effected without the special grace of God. And if we consider the difficulties, the prejudices, and the superstitions which a heathen has to overcome, in order to become a Christian, it seems rather a matter of surprise if here and there one soul only breaks through the accumulated darkness of ages, and is made a true disciple of Jesus. Many a time I felt that I was only a weak tool in the hand of my Master, and often did I sow the precious seed of the word of God, not knowing on which kind of ground it fell: however, I commended my work to Him "that has the key of David, He that openeth and no man shutteth, and shutteth, and no man openeth." At other times I was encouraged and stirred up to thankfulness and praise by the good reception with which

the preaching of the word of God met; for though the greater part of the people are quite indifferent to their spiritual concerns, they do but seldom oppose the everlasting truth. I do feel thankful, because I know that the Lord does own my work, and that, though our progress is slow, it is not the less sure. Though I am aware that your Committee are well informed about the Timneh country and its inhabitants, I yet hope that you will excuse a few ethnographical remarks, which may tend to explain some of the incidents which I shall have to relate in my report.

The Timneh country and its people.

The Timneh country is situated to the east of Sierra Leone, and extends from 11° 15' to 13° 10' of West long., and 8° 15' to 9° 6' of North lat. It is intersected by two large rivers and creeks. With the exception of small cultivated spots, dispersed here and there, the whole country is covered by bush, through which the traveller is guided by narrow footpaths, which, however, often end in the thicket, and leave the wearied pedestrian no other choice than to retrace his steps. The character of the people is generally described as being rather unfavourable, and I cannot deny that especially those living on the banks of the great rivers are very depraved; but they became so, first by the slave-trade, and then by other unfair proceedings in lawful trade. They are avaricious, indolent, cruel, selfish, and sensual. It may be truly said of them that "their god is their belly." However, they are as the Cretians, to whom a similar character was given, not past hope; for the Apostle Paul still expected that the latter might become "sound in the faith."

You are aware, that though the mass of the people are pagans, there are also a great many Mohammedans among them. But their religion is very much blended with fetishism; and thus, although they pray in the name of

their prophet, and attend to many of the ceremonies prescribed by him, they are yet very superstitious, and put much confidence in the greegrees which they wear about their persons. The pagans believe in the existence of a supreme being, which they call "K'urumasaba," and which they pretend to love, but do not worship. The objects of their worship are rather imaginary spirits, which they call "Kriñ," and the manes of their ancestors, to whom they make many sacrifices or "sad'kas," which consist of cooked rice, palm-wine, palm-oil, fowls, and other animals. Another feature of their religion is an inveterate belief in witchcraft, which is a source of great misery to the whole country. In some places of British Quiah the inhabitants have been induced, by Sierra-Leone people residing among them, to give up the worship of visible objects; but in want of a better religion they have now none at all, except a belief in charms and witchcraft. But though they are ashamed to pray to idols, they do not wish to lead a purer and better life than they have been accustomed to. We must consider, however, that these people cannot read, and all knowledge must be imparted to them by the slow process of verbal exposition, and that there are so few men willing and able to instruct them in our holy religion, that the glorious truths of the Gospel can but slowly dawn upon them. Our constant prayer is, therefore, that the Lord may send forth many more devoted labourers into his harvest, for the field is becoming white for it. Much might be done in the Timneh country and in British Quiah if there were more Missionaries set apart for this work, who would devote their time and talents to their Master's service, and the conversion of these benighted people.

Hardships of itinerating.

The principal part of my time is, according to the direction of the Parent Committee, to be devoted to itinerating. I have always endeavoured conscientiously to carry out this direction, but during the rainy season I could not do it so extensively as I wished. On account of the inclemency of the weather, I could not go very far, and my visits were therefore more frequently directed to the adjacent Quiah country. I was, however, also enabled to make some longer journeys to the more distant Timneh country. Travelling in the rainy season is not only difficult but dangerous. As there are no accommodations for travellers, I was often obliged to sleep several consecutive nights in my wet clothes, which brought on fever, and obliged me to return to Waterloo. You will perhaps better understand the difficulties which travelling in Africa presents

during the rainy season, if I give you a brief description of such a journey, as I have many to make, in order to preach the word of God to people who would otherwise never hear it. But first I must remark that the traveller in Africa has to carry all necessary articles for his journey with him. If he has not his own provisions, he may, in many parts of the country, be obliged to go without food. If he wants to enjoy a cup of tea, he must bring his teapot, and, I need hardly mention, plate, spoon, &c., too. If he wishes to sleep on a better bed than a mat spread on the ground, he must be provided with a bed. Therefore, when I set out on a journey, I have first to pack up some provisions, and my hammock and a blanket, which serve me for a bed; and then I start from Waterloo with the tide, for the first part of the journey is to be made by boat. Generally we manage to arrive on the first day in Benkia, or some other town in British Quiah. There the boatmen sling up my hammock in some convenient place, be it the public barry or the open piazza of a house which is offered to me. Soon the people gather around me, and I have then an opportunity to preach the word of life to them. They remain until late in the evening, and then, after prayer with my boatmen, which is generally attended also by a good number of the inhabitants, we go to rest. This blessing however, I cannot always enjoy, for, in the rainy season, I am often roused from my slumber by tornadoes. The barries and piazzas being quite open, admit from all sides violent gusts of wind and heavy showers of rain, and, as I can, under these circumstances strike no light, I am obliged to spend a great part of the night in darkness, being exposed to wind and rain, against which I am only very imperfectly protected by my blanket. Sometimes I am offered a little hut to sleep in, but these, having no windows, are so hot, and often so much infested by mosquitoes and other insects, that I prefer the less protected barries. On the following morning, after having offered up prayer, and having once more addressed the people, I continue my journey to Port Lokkoh. The river is now getting very shallow, and many sand-banks appear, on which the boat not seldom grounds. If we have any hope to bring her soon again into deep water, all hands go overboard, and drag her along. I often assist in this work, and it would not be so very unpleasant to get a bath in this way, and to stretch our cramped limbs, if we were not rather disconcerted by the recollection that we had sometimes seen on these very banks hungry alligators basking in the sun. We lose, therefore, no time in jumping again into the boat as soon as she

is afloat, and are very thankful if we have not to resume this dangerous work very often. At other times we cannot get off the banks, and are then obliged to wait many hours in the burning sun or heavy rain for the next tide. On my way to Port Lokkoh I visit the villages on the banks of the river by turns; but as the people cannot be easily brought together during the day, I have usually only small audiences. They return, however, from their farms in the evening, and this is the best time to speak to them. At another village I remain over night, preaching again, and then I proceed to Port Lokkoh, which is one of the largest and most important towns in the Timneh country. There I set up my head-quarters, and make from thence various excursions to the surrounding towns. As I shall have occasion to refer below to a visit to Port Lokkoh, I will now only make the remark, that travelling by land is more difficult and fatiguing than a journey by boat; for I must travel on foot in a temperature of 90° to 100° degrees in the shade, or otherwise in tropical rains. The foot-paths are so narrow, and so much covered by bush, that no hammock can be used. There are many brooks, creeks, and swamps to be crossed, but no bridges can be found; and so it often happens that our feet are wounded by shells, or bled by leeches in crossing them. I attend on these journeys to preaching and visiting the people as described above. The people always listen to me, and are often deeply impressed with the truth of the word of God and the love of our Saviour. But as my visits to so many places are necessarily few and far between, I do not know how much their life is influenced by the truth. I trust, however, in the Lord, and expect showers of blessings from Him who, by his servant Solomon, has given us the advice, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Stay at Port Lokkoh.

In June last I spent about three weeks in Port Lokkoh, where I was heartily welcomed by my former host, Camerah, but was disappointed on finding that his house, in which I used to lodge, was occupied by the newly-elected Alikali (or king) of the Port-Lokkoh territory, whose own house was not yet built. I was therefore directed to a small tower, which served at other times as a store. It was built of mud, and the circular room, which I was to occupy with my boatmen, measured only about ten feet in diameter. It was very uncomfortable; but I could not look out for

other lodgings without offending against the established custom of the country and the laws of hospitality. On the day after my arrival I sent the usual present to the Alikali, and then called on him to acquaint him with the object of my visit. He was very polite and friendly, and, though he is a Mohammedan, he expressed sentiments of tolerance which are not generally found in men of his persuasion. He said that he would not put the least obstacle in my way, and that I might preach whenever I pleased to all who would listen to me: he also promised to assemble the people on the following day, that I might have an opportunity to address many. At parting he presented me with a sheep. Early the following morning the people were called together. The Alikali and the chief men came too, and I could then freely warn them of the errors of their way, and tell them that salvation could be found in Christ alone. During my stay in Port Lokkoh I received many visits from heathen and Mohammedans; they were no doubt impelled by curiosity; but I could nevertheless converse with them about their souls. On the 9th of June, one of the principal Mohammedans called on me: he was a Foulah man, and could read the Korán, which achievement he was fond of displaying, as Mohammedans in this country generally are. He told me that our (the Christian) religion was good; we told the truth just as they did, and there was hardly any difference between our faith and theirs, except that we were wrong in worshipping Jesus Christ, and calling Him the Son of God. I answered that he was mistaken: there existed a much greater difference between their religion and ours than he was now able to understand. I told him that we did not believe that Mohammed was a prophet, and were obliged to consider the Korán, which contained many erroneous doctrines and cruel commands, as an imposture. All the truth which it contained was taken from our Bible, which was written long before the Korán. He would not admit this, but I promised to prove it, to him, if he would call on me again, telling him that the subject could not be talked over so quickly. And then I told him that Jesus Christ, the Son of God, was the foundation of our religion, and that, as Mohammed himself had acknowledged him at least as a true prophet of God, if not as much more, his doctrines must be true. He could not answer much to this, and after we had spoken more on the subject, he went away silenced, though not convinced. I did not see him again. Though these Mohammedans boast of their learning, they know, in truth, very little even of their own religion. Only a few of them can read, and a still

smaller number understand what they read. They keep, however, the fast of Ramadhan strictly, and pray five times a day. While I was in Port Lokkoh I was awakened every morning very early by their crier, who announced the time of prayer with the usual, but peculiarly-toned call, "Allah akbar! &c.!" They are so much satisfied with their own righteousness, that they do not in the least doubt their final bliss in heaven. To us it might seem impossible that these men should enter in at the strait gate and be saved, "but with God all things are possible." I had also frequent interviews with Sierra people who reside in Port Lokkoh, but was deeply grieved to see that some of them valued the Christian education which they had received so little that they were married to Mohammedans, or otherwise conformed to them and the heathen. The king and other chief men were often visited by me, and gladly heard the ten commandments and other portions of the holy Scriptures, which have been translated into their language; but the doctrine of Jesus Christ the crucified remained a stumbling-block to them. The slave-trade is still flourishing here. Numbers of slaves are sold for cattle, and carried away by Susu men; but the Timnehs were careful to conceal this fact from me. One evening I was told that thirty slaves had been brought into a neighbouring yard: there they were tied with ropes round

their necks to stakes; but as I expressed a wish to see them, they were removed before day-break. Towards the end of the month I was compelled, by tornadoes and rain, to seek a heathen dwelling, and returned therefore to Sierra Leone. Besides this I made other journeys to different parts of the Timneh country; but as they were of a similar character to the one described above, I shall now proceed to add a few words respecting our work in British Quiah. I have said already that during the rainy season my excursions were more frequently directed to this country, where our four stations—Benkia, Grassfield, Ma-Songo, and Ma-Dunkia—received the largest share of my attention. I am sorry to say that two of our native agents, who were in charge of these stations, having had to be dismissed and another having tendered his resignation, these stations were consequently for a long time without resident teachers, which defect could be only very imperfectly remedied by my occasional visits. On the 1st of July Mr. Steady, a native schoolmaster, was sent to Grassfields (or Garaho) and Ma-Songo, which places are not far from each other; and on the 1st of September the services of Mr. Campbell, a Christian visitor of Waterloo, were secured for Ma-Dunkia and the surrounding villages. I have reason to believe that these men do, according to their ability, discharge their duties faithfully.

Of this more settled work in British Quiah particulars will be given in the "Church Missionary Record" for February.

MORE DEATHS IN THE MISSION FIELD.

In our last Number we attempted to raise some memorials of respect and love to several valuable Missionaries who have been removed by death from their earthly labours. To these names others remain to be added. Since the publication of our last Number afflictive tidings continue to reach us from the Mission field, and some of the most distinguished of our Missionaries have passed away. Cockran, whose forty years of service comprises the history of the North-west America Mission; Noble, who with such holy constancy surrendered himself to the foundation-work of the Telugu Mission, and who was satisfied to expend his life in digging deep, that he might lay the foundation on a rock; Pfander, the eminent Mohammedan controversialist, whose works have already brought conviction to the minds of many Mussulmans, both in India and Turkey; besides these, a young Missionary, the Rev. H. Bartlett, of Madras, who had just buckled on his armour;—all these have gone.

What is to be done? Is the Lord's work to stand still? We are straitened alike by want of means and by loss of men, and that, moreover, at a time so interesting and important as the present, when the consolidation of the old work encourages us to new enterprises.

We appeal to the church at home to afford us such present help as our exigencies require. We want both men and means, and that together; for if we ask for men, and

they come forward, how, without the means, shall we send them out? And if we ask for means, and they to whom the Lord has given silver and gold feel themselves constrained to give to Him a portion of that which He has given to them, how can this afford us help, unless, with the promise of speedy reinforcements, we can cheer the hearts of those, who, on the Chinese coast, and in the various provinces of India, are, in diminished numbers, endeavouring to sustain the work?

For those who have died in the Mission field we deeply and affectionately mourn. But they are at rest. The three first named had long been in the field, and had each done a great work. Cockran entered on the rough work of the North-west America Mission in 1825; Noble reached India in 1841, and, without once returning home, has endured the wasting influences of an Indian climate; Pfander had been a Missionary since 1825, and, although under different Societies, and in diverse fields of labour, aimed undeviatingly throughout at one object, the conversion of Mohammedans. The Lord saw that they had done their work, and He called them home. Who shall be their successors? They are somewhere; of that we are persuaded—men who are fitted for the Lord's work. Hitherto they have been hidden, perhaps even from themselves. May the Lord make them to feel that they are wanting now—urgently so—and call them forth! May the Lord deal with them as He did with Gideon! He was mourning over the desolations of Israel. He saw the heathen boastful and triumphant, and wondered that the Lord should suffer it to be so. He strained his eyes in the hope that some deliverer might be raised up; but he never entertained for a moment the idea that he was himself the man. His opinion of himself was such that to thresh his Father's wheat appeared to him to be his proper occupation, when the Lord designed that he should thrash the enemies of Israel. Yet was it to such a man, filled with such a low opinion of himself, in his own estimation the least in the house of a poor family in Manasseh, that the Lord revealed Himself, and called him forth to the deliverance of his country; and it may be so now. They are, perchance, the best fitted for this work, who deem themselves the least so. The difficulty is, how shall men, who think so little of themselves, be induced to offer themselves for so great responsibilities? That is the Spirit's work. May He, who knows where the men are to be found, work in them that conviction, that they may each feel as powerfully constrained as David, when he said—"Let no man's heart fail because of him: thy servant will go and fight with this Philistine."

Of the spheres of labour which have been vacated, Noble's work is the most urgent; it needs that it be immediately taken up. And it is of that peculiar character that a suitable man might at once address himself to it without waiting to acquire the vernacular. The education of the upper classes in the Masulipatam school is carried on through the medium of the English tongue.

What a revival of the great Missionary work should we not witness amongst us, if, just at this moment, several suitable men, casting off their hesitation, were to offer themselves to the Church Missionary Society. What consolation would it not afford to the friends and relatives of the Missionaries who have so recently gone to their rest, to know that their mantle, as it fell from them, has been taken up by others, and that not in vain confidence, but in the spirit of him who said, "Where is the Lord God of Elijah?" What a cause for thankfulness to the Parent Committee, now looking for help, and persuaded it will come, although from whence they know not! What a stir would be felt throughout the churches! How gladly would men give of their substance when they saw others willing to give themselves! Lord of the harvest, speak the word! Thou hast removed thy servants, that they be near thyself, and thus, after the weariness of this life, be refreshed. Be pleased to raise up others in their stead, and let this great Missionary cause inherit the blessing of Jonadab, the son of Rechab, of whom

that were pleased to say, "Jonadab, the son of Rechab, shall not want a man to stand before me for ever."

Obituary notices of these eminent Missionaries will be published in the pages of this periodical so soon as we can obtain the full details which we should desire.

For the present we confine ourselves to the publication of two brief, yet affecting documents. One is a letter from the Rev. W. Knight, on first hearing of Mr. Noble's death. He had visited, when in India, the Mission field of Masulipatam. He knew Mr. Noble and, his work; and while the sense of the loss we have all sustained was yet recent, in the keenness of his sorrow, bore the following beautiful testimony to the rare excellencies of our departed friend—

*High Ham Rectory,
November 27, 1865.*

My brother has just conveyed to me the tidings of the sore loss we have sustained in the removal of our dear brother Noble. The telegram has not yet given you particulars, but I cannot refrain from expressing some few of the thoughts that the event awakened in me. He died in the midst of his work, and perhaps the suffering and exposure of the recent tornado at Masulipatam may have been too much for one worn by a quarter of a century, without change, in a tropical climate. But I doubt not that if he had one wish not subordinated wholly to his Father's will, that wish would have been to die at his post. I turn to the register of our Missionaries, which I compiled some time ago. It is the briefest possible record: no notice of furlough, for he never took one. All is told in the simple statement, "1862, still labouring." I well remember the difficulty of persuading him even to spend his holidays at Madras, and then he would come with no clerical costume fitted for the Presidency town; for though his English friends there desired to listen to the word preached by so ripe a Christian, he always refused, if possible, for he said he came out for the natives, not the Europeans, and there were plenty to care for the latter. The time that I spent under his roof at Bunder I shall not readily forget. The staid, self-contained evenness of his piety; his almost feminine tenderness for his spiritual children, to whom he was a "nurse" as well as a "father;" his painstaking in the routine of little things in which he so much resembled his kindred spirit, dear Ragland; and his faithfulness to great principles, and jealousy that would not tolerate, from whatever quarter, the slightest deviation from them;—such characteristics as these made him a burning and a shining light; while his deep and unaffected humility, and

profound sense of his natural sinfulness, were no less remarkable. Few know the trials through which he had to pass, for he wrote but little, and shrank from appearing in print. I believe that when he went to the district it was as much unaffected by western influences as any part of India. Heathendom did its worst against him, and, alas! in the earlier years of his sojourn, the influence of the representatives of the English rule in India was all against him too. The first boy in his school who came forward to confess Christ failed under the torturing ordeal to which he was subjected in the Company's cutcherry. And the first convert who stood firm was pursued by a furious mob to Mr. Noble's house, which only just escaped complete destruction by them. But time, which tries all, vindicated him. More than one of our compatriots had reason to bless God for sending him to India, and his fame for Oriental scholarship, and the self-denial of his daily life, won him the homage of heathen as well as Christians. It is hard to say who will most lament his loss. Other of our Missionaries have had the means and the heart to labour at their own charges in the Lord's work among the heathen. Our brother Noble could only give himself, but, on the allowances of an unmarried Missionary, he strove to maintain a large household of five or six Brahmin converts, who had, through his teaching, become outcasts, and who had sacrificed all for the sake of Christ.

But he is gone. "God doth not need either man's work or his own gifts," yet He uses them. And who is to follow this his devoted servant? It seems to me an honour to enlist in the same army that bore the name of Robert Noble on its muster-roll. Have we not in our Universities men who feel this? His departure is a fresh call to them.

The other is also a very touching document. It was written by the Rev. A. Cowley, of the Indian Settlement, Red River, the day after the remains of the venerated Arch-deacon Cockran were committed to the grave.

Oct. 7.—It is my painful duty to communicate the afflicting intelligence of the death of our very excellent brother and father in Christ, the Ven. Archdeacon Cockran. He died at the Mission-house, Portage la Prairie, at twenty-five minutes past twelve P.M. on Sunday last (October 1). "He had gone to Westbourne," Mr. George wrote me, "to look after Mrs. Cockran, who was lying there dangerously ill. One warm day he stripped and bathed in the river: from that moment he felt indisposed." Disease gained strength, and he was removed in a waggon to the Portage; but all efforts to relieve him failed: he grew worse and worse. Inflammation of the bladder seemed to have set in, and his sufferings were very acute. A merciful Providence gave him some little respite in a torpor, but at length he expired.

As in health, he had often said he should lay his bones near the Rapids church, Mr. Cockran expressed the wish that his remains should be conveyed thither for interment. This was accordingly done. The funeral procession left the Portage on Tuesday, and halted at the Poplar Point for the first night. The next day they came into Headingly. On Thursday they came to the Upper Church, and deposited the corpse in St. John's for the first night, and on Friday, at a little before nine, they arrived at the Rapids. The notice we had, owing to the distance, was short; but such preparations were made as time permitted. A large number of persons, chiefly men, from the highest—the chief factor and the Judge of the district—down to the poor destitute heathen Indian, assembled to witness the performance of the last rites, and to show their love and respect for their late common friend. The Rev. J. Chapman, of the Colonial Church Society, and the Rev. Henry Cockran, native minister, officiated in the

church, and I took the service at the grave, adding a few words to give utterance to our pent-up feelings of respect and love, and our appreciation of the services and work of our deceased friend. The result was a very general outburst of sobbing and tears. A lady has since told me that she saw a poor Indian woman wipe the tears that trickled down her cheeks, though evidently labouring to restrain her feelings. Many wished the coffin to have been opened, that they might have looked again upon the face of their beloved pastor: circumstances forbade it.

My heart rejoiceth, and my tongue is glad at the demonstration of love towards one of your Missionaries. Surely it is an evidence that you have not laboured in vain, nor spent your money for naught. Archdeacon Cockran was, I believe, sixty-eight years of age. He had served in this country fully forty years, excepting a short period in 1846-47, and during the past summer, when he visited Canada. He now peacefully rests from his labours, and his works do follow him. There was no triumphant burst of praise, or expression of great assurance, as his end drew on, but an uniform looking to Jesus, a steady, earnest trust in his Saviour, and a calm yielding up of his soul to God.

I have been told that he looked forward to the close of the fortieth year of his labours here as the period when he should cease to labour that he might thenceforth devote himself to reading and prayer. God has called him up higher to see Him as he is, and to praise Him with renewed and nobler powers. Singularly enough his corpse left the Upper Church on the same day of the same month that he himself reached it when he first arrived in this country, namely October 6, 1825, exactly forty years ago.

DISMISSAL OF MISSIONARIES.

ON Monday, December 11th, two young Missionaries, the Rev. L. E. W. Foote, and the Rev. C. S. Cooke, were sent forth by the Parent Committee to strengthen the Western-India Mission, now reduced to a very weak state, in consequence of the removal of Missionaries by sickness or death. We have recently lost seven Missionaries, connected with different Missionary fields; and we send out two. So crippled is the Society in its financial aspect that at present it can do no more. But how shall the work of Missions be carried on?

Bidding farewell to Missionaries is at all times impressive; but on this occasion it was so in an especial sense—so many had passed away from us, men of experience, and, by their knowledge of the native language, and their acquaintance with the character of the people amongst whom they laboured, eminently fitted for their work; and, in their stead, two young Missionaries going forth, earnest indeed and full of promise, but

inexperienced, and with the first difficulty to overcome, the native language, before they can engage in direct Missionary work—this, indeed, did cause many thoughts; and those who were present could understand the feelings which moved the ancient men of Judah, when, as the foundations of the second house were laid before their eyes, they wept.

To the young Missionaries, on their departure, the following instructions were delivered by the Honorary Clerical Secretary. Admirably adapted to the peculiar circumstances in which the Committee found themselves, and from our bereavements deducing important lessons of instruction, they will be found well worthy of perusal.

DEARLY BELOVED IN THE LORD,—

You have been appointed by the Committee to the Western-India Mission, and your departure is hastened by the loss of labourers in that Mission through death and removal.

The particular department of labour to which the Committee designate you is that of itinerancy. This designation, however, must depend upon your health and acquisition of the language, and upon the exigencies of the Mission. Your first two years will probably be devoted to the acquisition of the vernacular; and before that period has expired, the providence of God will indicate your particular sphere of labour.

The Society has, within the last few months, been deprived by death of some of its oldest and most valued Missionaries. The three last—Peet, Noble, and Pfander—have fallen so recently, and their careers have been so eminently lengthened and blessed of God, that, in sending out young Missionaries, we seem to be “baptizing for the dead,” and the mind naturally reverts to the noble examples which the dead have left behind them, and kindles with the earnest prayer that their mantle may fall upon the younger men who enter into their work.

These men represent the several classes which supply our Missions—the first from Irlington, the second from an English University, the third from Germany; and they illustrate at the same time the leading departments of Mission work—first, the gathering of souls into the visible church of Christ; 2ndly, the Christian education of the heathen, with a view to reach the higher classes of society; 3rdly, controversy with the learned and acute supporters of the false prophet.

Amidst so much variety, it might be doubted whether any one characteristic could be selected as pre-eminently belonging to the three individuals, beyond those fundamental qualifications of all true Missionaries—a firm grasp of the truth of the Gospel, and a constraining love of Christ.

Yet there is one characteristic conspicuous amidst all the varieties of natural character and external circumstances, which we may term *Missionary persistence*. Having once put their hand to the plough, they never looked back; having taken up Mission work, they forsook all other employments which did not bear directly upon their great work. They were scrupulously diligent in employing their whole time in their work— instant in season and out of season. It was their desire, nay, their determination, to die in the Missions.

Peet was sent home under mental prostration. The voyage sufficiently rallied his powers to enable him to entreat, with an earnestness which the Committee could not resist, to be sent back to die among his people. Noble would never accept a sick certificate: he went out to live or to die at his post. Pfander, but a few hours before his departure, sent a message to the Committee, that should God restore his strength, his one desire was to return to Constantinople and die there. This is not said as if such a life-long Missionary service were necessary for every true Missionary. The providence of God may call a man home, as well as send him to the field or keep him upon it. But

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the fact is noticeable in these three eminent Missionaries, as illustrative of their Missionary persistence.

It may be for your encouragement, and to the glory of the grace of God, to illustrate this characteristic by a few leading particulars in the history of each man.

In Joseph Peet there was great natural determination of character and personal courage; and these were taxed to the utmost when he entered upon the work at Mavelicare. It was aptly termed the tiger's den, so fierce and bloodthirsty was the opposition he first encountered. The attempt was made to poison his wells, to fire his house, to waylay his path. Had there been only natural fortitude and perseverance he would have sought a more propitious sphere of labour; but these natural gifts had been sanctified by divine grace, and dedicated, with every other faculty of his soul, to the Mission work, and therefore they ripened into that Missionary persistence which bore him valiantly through every struggle till the Lord had crowned his work with more than 2500 conversions, and made his enemies not only dwell in peace with him, but welcome him as a benefactor to their country. Seven stone churches he built, acting as his own architect and contractor. His preaching was incessant; his house was always open to his people. Surrounded by his catechists and native ministers, trained under his instructions, he appeared as a Christian patriarch at the head of a Christian tribe when he fell asleep in Jesus.

In Robert Noble there was a quiet but irrepressible perseverance. The Committee having assigned to him the establishment of an Anglo-vernacular school for the upper classes among the heathen Telugus, he perceived that in order to succeed he must give himself entirely to it: he did so: no other Mission work, no English services to English residents, were allowed to draw him off for one hour from the work of his school. No entreaty from his affectionate relatives—not even the invitation of the Parent Committee—could induce him to visit England. When God gave him the desire of his heart in a few pupil converts, he gathered them under his wings as a hen gathereth her chickens: they did but bind his heart the closer to his school and to his work. When the cyclone had submerged the whole country, and swept away by death 30,000 souls in one night, as soon as the waters had subsided, when others were consulting about a new locality for the Institution, or at least its suspension for six months, he was at work clearing away the débris, and collecting his surviving pupils. And God blessed his persistence in the very direction in which he waited with long patience to see a blessing. The influence of his character and of his teaching raised the moral tone of the upper classes throughout a large district. Some of his pupils, though still unconverted, fill the higher posts of native officials, and all the Missionaries engaged in the district testify to the assistance they receive in their work from the labours of the school.

In Dr. Pfander persistence was united with a naturally meek, gentle, and retiring spirit; with a humility which delighted in the lowest place; with a love for his brethren which, during forty years, never suffered an infraction. He was thrown in his early Mission among Armenians, Greeks, and Mohammedans. He early chose the Mohammedan controversy as his special work. He perceived that Moslems required a peculiar style of argument and address. He encountered their spiritual guides or Mollahs, till he had satisfied his own mind as to the kind of treatise on the evidences of Christianity which was required for Mohammedans. He prepared three such treatises. He went on from year to year perfecting these works, translating them into different languages, holding oral or written controversies with learned Moslems. This was the work in which he manifested his Missionary persistence. Thirty-five years ago he took a journey into Persia to test and perfect his first great work, the *Mizan-ul-Haqq*, and the last employment of his pen was to commence an English version of the work for the use of African

and other Missions. And God has blessed these persistent efforts with a success far beyond calculation: more than 30,000 copies are being put into circulation. Many signal conversions have been traced to the reading of these books, but their full effect can only be known in future days.

Thus have the Committee set before you a striking characteristic of these "three mighty men" among the warriors of Israel; and they are persuaded that it was one element of their might. Great strength lies in Missionary persistence, when united with faith and love, and sanctified by the Spirit of the living God.

The maintenance of Missionary persistence does not depend upon the department of work in which a Missionary is engaged: it was equally conspicuous in the station Missionary—in the Educationist—in the Controversialist. Neither does it depend upon a Missionary remaining at one work. Though Noble never changed his employment or station, Peet was for the first five years an educationist. Pfander was first a Missionary in Georgia, then at Bagdad, then in Calcutta, then in Agra, then in Peshawur, then at Constantinople.

To you then, our young friends, who this day receive your commission to go forth upon that warfare in which mighty men have gone before you and fallen, the Committee say, Strive after, cultivate this excellent grace. Count the costs now before you set your foot on the battle-field. Cast aside all thoughts which may interfere with it; beware of the first disappointments which may await you. Beware of the effect of the climate on the nervous system; beware of the tender remonstrances of relatives; beware of every root of bitterness which may spring up to defile the work. The few first years of your Missionary career will probably be the most trying: the few first months may lay the foundation of a timid, vacillating, intermitting Missionary career, or of a holy persistence in the work.

Oh, may the God of all grace gird you with strength for the battle, as well as teach your arms to wield the weapons, which, through Him, are mighty to the pulling-down of strongholds! May you be faithful unto death, and He will give you a crown of glory.

THE "SPECTATOR" ON PROTESTANT MISSIONS.

SOME months back a remarkable article, on the subject of Protestant Missions, appeared in the "Spectator," a newspaper described by the "Friend of India" as "written for a class of men, who, before the decision in the case of Dr. Williams, would have been free-thinkers, and, ten years ago, utter indifferentists." That it discharges its duties with ability is unquestionable, but in the views which it takes of current events, whether political or religious, the "Spectator" uses its own glasses, and these are very peculiar. To see facts in the same light we must be prepared to use the same glasses, and these we must confess ourselves unable to do. Our Indian contemporary, the "Friend of India," appears to find no difficulty in doing so: they are not, indeed, those which he prefers, still he can so far use them as to catch some, if not all, the points of light in which they present objects, and to endure the peculiar hue which they cast on every thing.

On religious subjects the opinions entertained by this school are so entirely different from those which we have been accustomed to regard as the teachings of revelation, that we are uncertain whether they can with any propriety be classified as Christian. It is true that the mission of Jesus Christ is recognised, and the object of that mission admitted to be the amelioration of mankind; but this is to be accomplished without the intervention of the supernatural. Hence the teaching which hitherto has been regarded as faithfully presenting to the understanding of men the great principles of Christianity,

are by this school repudiated. We should like very much to know what it is which these latitudinarians believe ; how much, if any, of the old faith they have retained, and how much they have rejected. We fancy that they are not quite agreed among themselves ; and that to subscribe to a common standard of opinion would be found by them very difficult, if not impossible. Their mental state on the important subject of religion appears very much to resemble the transition point of a dissolving view, when the old figures, with which we are familiar, have so far faded away as to become dim and uncertain, while the new objects by which they are to be replaced are as yet indistinct, and shrouded in a mysterious uncertainty.

That we should not, therefore, exactly understand the tenets of this school is not surprising ; but it is surprising if they do not understand the form of belief which is usually called evangelical orthodoxy ; for this they have rejected ; and in the solemn matter of religious belief, on which so much depends, both as regards this life and that which is to come, we cannot conceive any man, who claims to be regarded as thoughtful and dispassionate, rejecting a creed which has carried with it the conviction, and secured the homage of individuals at least as enlightened and able as any living man of the present day, without first assuring himself of the important fact that he thoroughly understands it, and that the grounds of his decision are to be found in the reality itself, and not in his own misapprehension of it.

Assuredly in impugning the opinions of others, objectors should be very careful to assure themselves, in the first instance, that they understand them. Now we do not think that the opinions of those who believe that the Bible was given to teach man religion, and that so strictly, that no opinion is worthy of religious belief which may not be concluded and proved thereby, have been here rightly understood by the writer of this article in the "Spectator." We do not believe that the "*Messiah descended in order to fail.*" We have never entertained the idea "that his work was done, not for humanity, but only for a half million ;" or that in his rule and reign "the interests of mankind generally are sacrificed to those of a limited class or sectional division." These are caricatures of evangelical opinions, not the opinions themselves. But we can tell the "Spectator" what we do believe—that man is not now as God made him. His nature has deteriorated, and that moreover in a matter of vital importance, involving consequences of the most disastrous kind : it is averted from God, so as that he prefers being at a distance from Him, and without Him in the world. That must be corrected. There must be *μετανοια*, if, when his earthly career be ended, man is to be admitted into heaven. It was to effect this Christ died, and his atonement, when believed in as the appointed means of reconciliation, not only reconciles God to the sinner, but reconciles the sinner to God. It is true, numbers reject it, and that for many reasons ; amongst others, the pride of intellect, which cannot endure to be dealt with as ignorant ; and self-righteousness, which does not like to be humiliated by confessions of sinfulness. This, however, the Saviour foretold should be the case ; "and what if some did not believe, shall their unbelief make the faith of God without effect ?"

For the present, therefore, the great remedial dispensation of the Gospel, in the results which it obtains, is confined to an elect people ; but it shall progress through these to more universal conquests, and establish itself on a platform so wide as to include humanity, for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But these changes involve the necessity of the supernatural, which the school of the "Spectator" eliminates from its views of Christianity. The same divine energy which was needed to reconstruct a confused world and fit it for the habitation of man, is needed to reorganize a ruined soul, and fit it to become once more the habitation of God.

The opinions held by evangelical Christians have not been accurately described, and,

as the "Friend of India" observes, "the writer has been unintentionally unfair, both to those opinions and the party who hold them." Not indeed that the correction of these mis-statements could bring us nearer, by any perceptible measurement, to the opinions of the "Spectator;" for we are disagreed as to essential principles. On points, therefore, of detail, which depend on these, it is not surprising if we likewise differ, and, amongst others, in regard to Missions, their *modus operandi*, and the results which may be expected from them when rightly conducted.

What, then, does the "Spectator" think of Protestant Missions? He informs us that "at the risk of incurring the enmity of both sides," he is prepared to state what the gentlemen of his school "believe to be the absolute truth about modern Protestant Missions." "They succeed"—but not in the way wherein their promoters describe them to be successful. In direct conversions he disbelieves, and rejects as untrustworthy the testimonies sent home to that effect; but their success lies in the promotion of intellectual enlightenment and civilization. He negatives that which is a divine result, while improvements which lie within the compass of human influence and efforts he admits to have been realized.

"In all cases the Missionary, by the mere necessity of his position, by his foibles as well as by his virtues, by his crave for power as well as by his resolve to fulfil his function, is forced to become the centre of an intellectual stir. That is good, how good only those who really knew some one of the grand Paganisms—Hinduism, or Buddhism, or Fetishism—can thoroughly understand. The corpse stirs, and though the revived man may be a villain, still vivification and not murder is the work of the physician. This, the first and greatest function of the Missionary body, the one which, competent or incompetent, honest or dishonest, silly or wise, with a wisdom not of this world, they must perform, wholly escapes English attention, is never alluded to in meetings, and will probably seem to Exeter Hall worthy only of contempt. There is, again, no Missionary but is compelled by his position to be a source of enlightenment and civilization."

"To break up the intellectual torpor which has for ages fallen upon the majority of mankind;" to cause "a rustling among the dry bones, an awakening from the sleep which clouds the sight of so many millions;" "to be the centre of an intellectual stir;" these, in the judgment of the writer, constitute "the first and greatest function of the Missionary body;" and these the Missionary, whether competent or incompetent, honest or dishonest, silly or wise, is fulfilling.

Surely, that we should thus succeed is remarkable, when it is remembered that, in the judgment of the "Spectator," Missionaries, and the Societies by which they are sent out, are alike ineffective—the one sinking "below the average of English clergymen," the others being of a "radically bad organization." How is it, then, that results so valuable have been attained by agencies so worthless? When we are shown some beautiful carving in wood, wrought out by some heathen man, and, side by side with it, the confessedly imperfect instruments by which the work was done, we are surprised; and yet we can understand it, because we recognise the mind which has been at work, and which, in despite of difficulties, has realized the ideal of beauty which it had conceived. But a confessedly great result, produced by a confessedly ineffective agency, and that without the intervention of any superior element,—how is this to be accounted for? We are assured that the greatest benefit which can be accorded to man is the boon of intellectual enlightenment and civilization; and yet this is being done by an agency so weak and below the average, as Missionaries are said to be. How, then, is the mystery to be solved? If a divine power is at work—if He who promised, "Lo, I am with you always, even to the end of the world," holds these men in his hand, and uses them for the accomplishment of his own great purposes, then, indeed, we can connect the agent with the result, and the whole procedure is intelligible.

The maximum of benefit which the writer expects, as the result of Missionary labour, according to our views, is very poor indeed. Yet such as it is, in the absence of the supernatural, he fails to account for its production.

But as it appears to us, he becomes involved in still greater difficulties, for, as he pursues his investigation, he finds other phenomena manifesting themselves in the course of Missionary operations, which, upon his principles, cannot be accounted for.

"Most of the stories of conversions are mythical legends. All are not. No reasonable men, sceptic or Christian, familiar with Missionary converts, their ways and their temptations, will doubt that here and there, among multitudes of professors, appears a man, of whose history and conversation, and present life, there is no reasonable explanation, save that a power higher than man's—call the power what you will—has touched and purified heart and brain."

There are, then, some cases of spiritual conversion to be met with, rare and isolated, in the opinion of the writer, yet genuine and decisive. Assuredly this admission is of primary importance. Geologists have occupied themselves diligently in endeavouring to discover, amidst the débris of various revolutions to which this earth was subjected before it was fitted for man's inhabitation, a human bone. Human fossils, unquestionably pre-Adamite, have been eagerly sought for, but have not been found. Had there been the discovery even of a few, geologists of sceptical tendencies would have rejoiced, as though they had obtained a triumph. When they find the fossils, we shall tell them how we shall be prepared to deal with this new phase of the controversy.

But here, in another direction, scepticism is at work. It would exclude the supernatural from religion. This is the animus which has dictated this article on Protestant Missions. But it so happens, that while engaged in the examination of Missionary operations, in the hope of finding therein that which will be confirmatory of their own theory, men of the latitudinarian school discover certain phenomena, of such a character, that no reasonable explanation can be offered for them, "save that a power higher than man's—call the power what you will—has touched and purified heart and brain." It is a very remarkable testimony this to Missionary labours, that the facts connected with them are such as to constrain men of the latitudinarian school to admit the presence of the supernatural. Yes, undoubtedly, a Power higher than man's is at work in the Mission field, and, even by agencies which the world despises, the Lord is working out his own great purposes.

Nor need we be surprised if the proceduce be slow. So deliberately, with such majesty, does God proceed in the accomplishment of his great conceptions. How slowly the earth travailed onward in its formation, from the foundation of granite, through intermediate strata to the carboniferous period, and thence onward to the tertiary. How gradual the development of life, from the inferior to the higher orders, from the worms and mollusca of the Silurian period, to the mammalia of the tertiary, so that they seem like a series of experiments through which the great Artist was preparing Himself for something of superior excellence. Nay, take the case of Christianity itself, how slow its evolution! What a distance of time was permitted to intervene between the first promise of deliverance given at the fall and the advent of the Messiah. Through how many ages of type and prophecy and historical events did it not progress before that promise, which constituted the hope of man, was verified, and the Sun of righteousness rose with healing on his wings. And so it is as regards the practical results of the Redeemer's personal work, and the advancement of his kingdom throughout the world. It is slow, and, after the expiration of nearly 2000 years, we seem to have advanced as yet but a little way to the great consummation,—“the kingdoms of the world have become the kingdoms of the Lord and of his Christ.” But we believe that, at a predestined point, the process will be suddenly and marvellously expedited. And so pre-

cisely it is as regards Missionary effort. Its progress has hitherto been slow, but in this respect it is in analogy with other confessedly divine procedures, which thus plead in its favour, and enjoin that it should not be judged precipitately. Nevertheless the foundation work, ever proverbially slow, has been done, and that even on the admission of the writer in the "Spectator,"—"the rough work has been completed." This being so, we believe that we shall soon witness a change in the rate of progress. Give us a few instances of genuine conversion from amongst the heathen, and these will not fail to reproduce themselves with a rapidity which shall gladden the hearts of the friends of Missions, and silence gainsayers—"A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

We have hitherto, for the sake of argument, contented ourselves with the lowest estimate, and dealt with the subject as though it were indeed true that the cases of genuine conversion are but few. Such is the opinion entertained by the writer in the "Spectator"—"most of the stories of conversion are mythical legends." We regret that he has so decided. His judgment will be eagerly welcomed by a careless world, which dislikes Missionary undertakings simply because they deal with the Christian faith as a reality, which men must have in order to be recovered out of a sinful and degraded state. But how is it that there are so many of these legends, for it is admitted that "nothing is invented?"—"In the course of an experience covering hundreds of Missionaries in two quarters of the world, the writer has met with but two instances of wilful misrepresentation."

We thank the writer for that admission. It does him infinite honour. He does justice to a body of men who are exposed to much misrepresentation, and who, although engaged in an arduous, honourable work, are often very slightly regarded. But whence, then, the legends? They are to be ascribed to misapprehension, and the facility with which the Missionaries are led to mistake appearances for realities. The purely emotional sayings of dying men and the credulity of the Missionaries afford the explanation.

But is it only the sayings of dying men that are recorded? Are there no facts which testify to living men, and to the constancy with which for years they have persisted in a Christian profession amidst much that is trying and painful to endure, so that if their profession be not sincere, their position is unintelligible? Is it true that, in a country like India, where caste prejudices are so strong, and the penalties which its loss entails, are so keen and searching as to sever the closest ties, and part asunder husband and wife, parents and children, bodies of men have been contented to endure all this, and, forming themselves into Christian congregations, to profess Christianity in the presence of their countrymen, and shall we then be told that there is no reality in all this? Our critic writes as if he had only to do with sayings. They might be a "mere re-echo," but how will he account for lives? Is it nothing that, in the midst of an idolatry which rules with powerful sway a population of many millions, a few men—few when compared with the numbers who as yet remain unchanged—have come forth, and, dissociating themselves from the national faith, amidst the contempt and hatred of their countrymen, maintain a Christian profession and a distinct Christian worship, observing the Lord's-day, assembling for religious exercises on that day; while some from amongst them, having been admitted to holy orders, are faithfully and effectively serving as pastors of congregations, and all unite in contributing, according to their means, to the expenses connected with these Christian ordinances and services? Is it true that there are demoralizing rites connected with the idolatry of the country, and which, in fact, constitute, in the eyes of the population, one of its chief attractions, and that these men hold themselves distinct from all such practices, and, by the testimony they bear, are helping to break the chains which have so long enslaved the people? The writer of the "Spectator"

is evidently enamoured of intellectualism. The development of this is, in his opinion, the great necessity? But apart from Christianity, what strength has it? The Brahmo Samaj of Calcutta is a development of intellectualism. Has it enabled its votaries to bear the same testimony? Are the disciples of that school equally true to their convictions? They also are convinced of the falsehood and wickedness of the prevailing idolatry. Do they also decline to join in the family poojah, and refuse to unite in the rites and ceremonies of a religion which they believe to be false? Or do they conform for expediency sake, and thus show that their intellectualism does not impart to them sufficient strength of character to be honest?

Is it true, moreover, that these Christian organizations, raised up from amidst the heathen, are not the growth of yesterday, but of years; that, like the coral-structures they have been raised amidst events as changeable and restless as the waves of the sea; and that, as they become older, instead of becoming weaker they become stronger and more consolidated? The strongest proof of a matured and healthy life is the power of reproduction. Are the native Christians yielding this fruit of a mature life, and by a spontaneous movement, the result of their own principles, reproducing Christianity among their countrymen, so that we have Tamil Missionaries at work in Ceylon and the Mauritius, and African Missionaries, with an African bishop at their head, engaged in an extensive and important work of evangelization along the banks of the Niger? And are all these delusions—mythological legends—a mirage, pleasing to the eye, but deceptive and without reality? Is it worthy of a philosophic mind to deal thus lightly with facts; with a few strokes of a pen, too rapid at times to be always reliable, to dissipate the results of years of patient labour, and with the breath of an unfavourable judgment blow them away as lightly as though they were so may vapours? But they remain. Their reality is their conservation. The waves often break angrily on the coral islands, that, by unseen workers, have been so mysteriously raised from the depths beneath to a level with the ocean; yet they do no injury; nay, they are of use: they accumulate the drift which forms the soil of the new island. They waft the cocoa-nut along, and plant the seed of future palm groves. A little more time and the storm-beaten reef stands forth a recognised structure and ornament of those southern seas, and the waves which had been for a season its opponent, as though convinced of its durability, seem to do it homage as they lave its silver beach, and gently break upon its protecting reefs. A little more time, and honest, yet misjudging minds, who now rather severely criticise us, as they behold these despised results of Missionary efforts standing forth in acknowledged usefulness, will withdraw their criticism, and yield to us their approbation.

We trust that our readers understand accurately the views entertained by the writer in the "Spectator." It is as a spiritual agency that he discredits Missions: as a means for the extension of intellectualism and civilization he admits their value. And now, shall we deal ingenuously with him, and will he bear with us while we record our conviction, that if these were all the results that Missionary efforts yielded, we could regard them in no other light than as a decided failure?

Intellectual enlightenment and civilization are often merely superficial—the veneering that covers a base and worthless material. A man may be intellectual and able, yet godless and selfish; refined, yet dissipated. Intellectual enlightenment does not renovate the heart. There is wanting some influence more penetrative and powerful, which shall give a new birth to the immortal spirit, and make the man new. This Christianity, taught as it has been revealed, can do, and can alone do. The man is without God. Hence, although he may be in many respects superior to the average of men, the individual labours under defects of character, which depress him below the level which he might otherwise occupy in society. He wants the weight, and dignity,

and self-control, which the presence of God in the soul never fails to impart. We repeat it, man is without God, and many who abhor a low sensuality, yet desecrate the vacant throne by placing upon it the pride of intellect. The return of God into the heart is the ennobling of the man. Even although he remains intellectually poor, yet is he ennobled; and when to the treasure in the heart are superadded the attainments of cultivated intellect, you have then the highest order of man, with a capacity for superior usefulness based on reliable principles.

A man without God, whatever he be in other respects, is neither that which earth requires or heaven expects. He is imperfectly fitted for the one; he is wholly unfitted for the other.

But the Gospel—in which God is revealed as love; at a costly price, even the gift of his own Son, preparing the way for the sinner's return to Him, and meeting him, unsolicited, with free offers of pardon and reconciliation,—this alone can remove the enmity of the human heart, and constrain the man to say, "I will arise, and go to my Father."

And therefore the object of Missionary Societies is to send out men who shall faithfully make known this Gospel. If they be gifted and intellectual men, like Henry Martyn and many others, it is well; but that they be spiritual men is indispensable. And this, as a body, we believe our Missionaries to be. Certainly the Church Missionary Society does all it can to secure such, and we believe that it has been, in the main, successful. The writer in the "Spectator" speaks rather in a depreciating tone of Missionaries. But before we accept his conclusions, we should like to know what is the standard by which he measures them. Is it intellectualism? They are "half-educated men;" that is, they are not all literary men, they are not all philosophical. And in what respect is high intellectual cultivation necessary to the Missionary who has his sphere of action amongst the Santhals of the Rajmahal Hills, or the Coles of Chota Nagpore? Does he know and love the Gospel? Can he grasp the native tongue and master its intonations? Is he a plain, practical man? Then let him do his work prayerfully, and, with God's help, the work shall be done, and that effectively. In the estimation of our hypercritical friend he may be nothing more than a "worthy German peasant, innocent of every recommendation except faith." But God will think far otherwise of him, and use him as an honoured servant for the accomplishment of his own purposes.

In the article we have been reviewing, so many arrows are discharged at the same moment, in so many different directions, that we find it difficult to answer it, and yet do so consistently with due order and arrangement. The Societies which send the Missionaries forth are asserted to be, in their organization, "radically bad," "so bad as to be a justification for the popular contempt."

Well, we can only say that such may be the writer's individual opinion, but it is one on which numbers of men, whose judgment is at least as worthy of respect and deference as his own, entirely differ with him. As regards our own Society, if its organization be indeed so radically bad, how is it that so many men of high character and influence gather round it; men, too, who, like the writer, have been long in India, and who have occupied there high and responsible positions? How is it that we find Sir Robert Montgomery present at the Committee meetings of the Church Missionary Society? Sir Herbert Edwardes, too, how is it that he does not hesitate to advocate on public occasions the cause of the Society, and give to its Missionaries and their work the stamp of his approval? How is it that we find amongst the members of the Committee so many men of large Indian experience, from the different Presidencies, and from various departments of the public service—civilians, military officers, &c.? We regret to say we cannot attach any weight to the opinion on this point expressed by our friend in the "Spectator." It is evident he does not see things as they are. The

medium through which he views them is unfavourable. The power of refraction is too strong, and objects appear to him unsightly and distorted which are not so really.

On the subject of meetings held throughout the country for the purpose of promoting sympathy with the Society's work, the writer is very severe. It is really too bad to have them spoken of as a "system of platform oratory which fosters lying, as a hot-house fosters cucumbers," and to find a gentleman and a scholar publicly avowing his conviction, "that to the man who loves the truth there is not a worse scene than a country Missionary meeting." Does he really think so? Is this his deliberate judgment? Then we would wish to ask him how many such meetings he has attended? Against the undue severity of this language, numbers of friends throughout the country will at once protest. Missionary meetings may not be always all that we could wish, but that they are deserving of language so strong we cannot admit even for an instant, and we appeal from the writer's judgment to the bar of public opinion. And yet, even from so severe a criticism as this, we would desire to extract something which may be advantageous to the Missionary cause. Let those with whom rest the arrangements of such meetings, and the friends who at such times advocate the cause of Missionary Societies, observe what need there is of caution. Missions, to be ably advocated, must be diligently studied. They constitute a science which needs to be dealt with analytically. From the facts, as they are thrown up, should be searched out the principles of action, and when these have been firmly grasped, then the facts should be used as illustrative of principles. A number of naked incidents, hastily got together, which illustrate no principle, and promote no wholesome conclusion, can never suffice to form such an advocacy as the cause of Missions may justly claim to have afforded to it at the present day.

Recent Intelligence.

UMRITSUR.

THIS city constitutes one of the most important of those great positions which the Church Missionary Society has been providentially led to occupy. It was the centre of the Sikhs, when their politico-religious system was yet in its integrity. There stands the temple of Hari Mander, and there is the holy tank; and thither come thousands of pilgrims to visit the holy shrine, and bathe in the waters of the sacred reservoir. In the surrounding districts is located the great body of the Sikh natives, towns within a few hours of Umrtsur being crowded with them. Could this nation be won over to Christianity, the effect on millions of Mussulmans and Hindus would be great indeed. And it is just the time to work amongst them, for the prestige of their own system is broken, and many are disposed to detach themselves from it. That this station should be in an effective condition, is of primary importance. The following communications, one from the Rev. W. Keene, the other from the Bishop of Calcutta, will show that it is so—

May 29—You will be very anxious to hear every thing about Umrtsur, so I will begin at once. First we had the baptisms of the orphan children, and then the bishop's visit, which we all enjoyed greatly. He stayed with the Lewins; his chaplain, Mr. Hardy, with us; and Cowie with the Wathens. Forty-three candidates were confirmed, and

much did I enjoy the preparation of the men and boys, some of whom showed signs of impressions on the heart which may, I trust, not readily be effaced. The bishop was particularly pleased with the Lady-Lawrence school, and gave the children twenty rupees for sweetmeats, and they presented him with a worked Cashmere cap in return, which he

says, in a letter just received from Cashmere, he constantly wears, and is by it constantly reminded of the Lady-Lawrence school. The first-fruits of that school were gathered in about three weeks ago. Thus it continually is; one sows and another reaps. Many were the weary hours which good Mrs. Fitzpatrick spent in that school in its earliest days; many were the prayers offered up for it by Sir Henry and the other subscribers to the fund; and much was the labour which Mrs. Keene gave to the school, and now others have reaped the fruits. Kharionissa, Rahmo, and Aziyo left their homes one Saturday morning, and were baptized the same evening in the girls' schoolroom, near Wathen's house. Kharionissa's boy was also baptized. They remained four or five days, and then returned quietly to their homes. But how did the evil one then begin to show his anger. The whole quarter of the town was in commotion. Threats, promises, coaxing, abuse, none of them were spared. After a day or two Kharionissa and her children were rescued, but Rahmo and Aziyo had been so frightened that they lost all heart; the sun's scorching rays had been too much for the weakly plants, and they remained behind. They are now in the furnace. They have been often seen, and are ashamed of their want of faith and courage. They know their duty, and say to all around them what it is; but the web is around them, and they have not yet broken it through. We expect them daily, but they have not yet come; and you who know the fearful trials of leaving all for Christ will well understand their case, and none will throw a stone at them who feels the weakness of his own heart. Please God we shall soon see them back again.

The catechists here are giving great satisfaction, and, I trust, good is being done; but we are in great want of funds.

As regards Umrtsur, it seems to me that we require many men for the villages, and only two, or, at the most, three, for the town. In Umrtsur itself we need, 1. the superintendent of congregations, with a native pastor, and as many catechists as God will give us. I could easily find work for twenty. 2. The superintendent of education, with head-quarters at the new college that is to be established here, and with a first-rate English-trained head master under him. Then we want nothing else here but natives, and we must train them, and make them work. We must make our own catechists and our own schoolmasters, and pay them what is right, only insisting on their working hard and well, and being really effective agents. We have now assigned to each catechist his work, and, after

all, meeting together at half-past eight A.M. for prayer at the boys' orphanage, we go, two and two, into every part of the city—the place being arranged beforehand month by month. Here the days are spent with inquirers and in study, and by me in writing and other work; and in the afternoon all the younger teachers and catechists come to me for daily examination in what they have been reading. On Saturday mornings the catechists all meet me in the church for prayer and reading the Bible and consultation. We here discuss every thing connected with the Mission, and make our plans for the week following. Wathen is going on nicely with his school.

*Notes by the Bishop of Calcutta of his
Visitation, 1865.*

The details of my second visitation of Umrtsur (lasting from the morning of Wednesday, April 6th, to Monday, April 10th,) have been entered in the station record book. Here I merely note down some general remarks and observations. Since I was here in 1860, the work has been greatly strengthened and its organization improved. This I am happy to observe in several other Missions in the North-west Provinces and Punjab. The schools visited were four—

1. *The Mission School in the City.*—I have recorded my opinion of it in the visitor's book appropriated to it.

2. *Lady Lawrence's School for Girls*, also in the city.—This and a branch school were visited together (being assembled in one place), and may partially be regarded as one. We heard the girls read Urdu and Punjabee, questioned them on Scripture, and saw their work and their writing. We were much pleased with the result. The first class of Mohammedan girls showed an intelligent knowledge of Christianity, and I rejoiced to hear of those who are likely to prove the reality of their belief by a public confession of it.

3. *The Girls' Orphanage.*—Here the pupils were much more shy and reluctant to exhibit their knowledge than their heathen countrymen in the city; but when we succeeded in getting at it at all, we found that it was considerably wider than that of the others. They also were very far neater and quieter, results, doubtless, of Christian training. They might show a little more courage without any sacrifice of true modesty, but their progress in education was very creditable to Miss Jerrom.

4. *The Boys' Orphanage.*—Here, too, the reading and answering of the upper boys was satisfactory, but their writing is very inferior to that of the girls.

A very pleasant and interesting, and, as I

trust, not unprofitable part of the visitation, was a Conference which I held with the clergy of the station and others on Missionary subjects, at Mr. Clark's house. Those present were the Revs. J. B. D'Aguilar, R. Clark, F. Wathen, J. M. Brown, G. W. Mallett, David Singh, and A. O. Hardy, Dr. Elmslie (medical Missionary), James Kadshu (catechist), Mr. Rodgers (of the Christian Vernacular Education Society), and myself. I was consulted by the Missionaries on three subjects, and it may be well that I should record my opinion upon each. (1.) It would, I think, be a retrograde step, and opposed to the experience gained in other parts of India, to assemble the Christians of Umritsur together in houses built expressly for them in the compounds of the Missions. If their numbers increase, the residents in the civil lines might reasonably object, on sanitary grounds, to such a measure. But, apart from this, it is now generally allowed that this mode of teaching converts is an artificial hot-house culture; that it keeps them in an unnatural condition as children in leading strings, fosters certain characteristic faults of the Hindu race, and hinders a healthy, spontaneous, rational development of Christianity. To place a native pastor as Missionary near them in the city, or on its walls, is a different measure, and one of which I candidly approve, as strictly analogous to our parochial system in England.

(2.) I am entirely favourable to the affiliation of the Mission school to the Calcutta University, and its development into a college for undergraduates. It would, I think, be a great pity to remove some of the very promising boys whom I saw there from the good influence which has been exerted over them. And the affiliation is expedient, in order to assert the position which ought to be occupied in the Punjab by the chief seat of Missionary education in connexion with the Church of Eng-

land. As a fellow of the University, I shall be very glad to sign the necessary official recommendation to the Vice-Chancellor and Syndicate. The signature of two fellows is required.

(3.) With regard to itineration, I think that a district of manageable dimensions should be occupied by the itinerating party, and the same villages visited over and over again at reasonable intervals. And I decidedly incline to the view advocated at our Conference by some of my Missionary brethren, that a European Missionary should actually reside in such a district, so as to be the friend and adviser of the heathen, to exhibit to them, in his family and himself, the beauty of the Christian life, and to be a visible centre of all that is good. It would doubtless be very desirable that the place selected for his residence should be within easy reach of Umritsur, so that he may be helped in times of sickness or other difficulty, and that he may be occasionally assisted and strengthened by intercourse with his brethren of the clergy and other friends in the station. Of course, in thus recording what I said on these subjects, I wish it only to be taken for what it is worth, as a statement of my private opinion, the results of some experience and observation, but open to correction from the greater experience and wider observation of those constantly engaged in Missionary work.

The confirmation on Sunday, April 9th (the Sunday next before Easter), was very interesting. Forty-three were confirmed. The Rev. Robert Clark read prayers and David Singh the preface to the confirmation service. I greatly rejoice in the erection of the church.

I have felt much encouragement from this visit to Umritsur, and I earnestly commend the work which is going on here to God's blessing in Jesus Christ our Lord.

MADAGASCAR.

VERY interesting journals have been received from our Missionaries in Madagascar, which we purpose to review in our next Number. We are now in a better position to understand the true character of the people of that island, and the difficulties which the Gospel will have to combat in its progress among them. We introduce a very few extracts, which will prove of sufficient interest to our readers desirous of further information, and so prepare the way for a more extended article on the subject.

Meanwhile, in these few extracts, several important points are apparent; first, that our Missionary, the Rev. T. Campbell, has acquired the language, so as to be able to express himself intelligibly to the people; secondly, that he is a man who is fully persuaded that the great power of Christianity, and its adaptation to the human heart, lies in the doctrine of the Atonement, and that to omit this is to leave behind a residuum

which is not deserving of the name of Christianity; thirdly, it will be observed, that however the rulers and chiefs dislike the Christian teacher, who comes with a message that invites men to reconciliation with God and holiness of life, the common people receive him gladly, and are disposed to listen.

Journey to Angoutci and Marausetra.

May 31—Started this morning at nine o'clock. The weather cloudy and the wind high. My bearers and myself constitute a party of sixteen, the least possible number I could take with safety. . . . Here I am, in a most miserable and desolate-looking place, a boy holding a candle in his hand, while I try to write this upon my knee. I have just heard that my bearers have determined to desert me in the morning, as they find my effects too heavy for them. May the Lord incline their hearts to go with me! I have made it a *sine qua non* that they attend prayers night and morning. May they benefit by it! . . . Proceeded on my journey at seven o'clock: the men thought better during the night, and went along this morning willingly. . . . In the evening I practised several hymns with my bearers, whom I am teaching to sing, and I hope also, with God's blessing, to teach several of them to read before my return to Amboanio. The singing, as I expected, filled the house with people, and I took the opportunity of reading a psalm, and concluded with prayer. . . . Arriving at the village of Andranpengy, I asked if there was any one there who knew the way to heaven. They looked up, and smiled at the idea of a *road* to the regions above. I sat down in the open air upon a mat which had been spread for me, and told them of Jesus—the way to heaven, the door of heaven, and the light of heaven. They had never heard such a story before, and expressed their surprise at it, as well as at my knowledge of their language. The Lord is indeed loosing my tongue, so that I can proclaim the glad tidings of his name to both Hovas, Sakalavas, and Betimasarakas, whose eternal welfare lies very near to my heart. . .

My bearers are able to sing well, knowing several hymns by heart. If our good bishop only heard them sing his favourite Malagasy hymn, "Indro ni mpamongy" (Behold the Saviour), to the tune of "Shirland," it would indeed rejoice his heart. I often tell them it is his favourite, and although we have not got his bodily presence in Madagascar, yet we have got a very good portrait of him, which looks upon us, as if it said, "Work while it is day, for the night cometh when no man can work." This day the Gospel has been proclaimed where it has never been preached before. All this is hastening the coming and kingdom of our Lord. All his

elect are being called out, and his purposes being accomplished. . . . Many of the people here are inquiring about Christianity, but are afraid to make a move towards it. The seed, however, must be sown before the harvest comes; and the husbandman does not go forth to reap the day after he has sown his seed. The seed is sowing now, the bread is being cast upon the waters, and I feel persuaded that we shall find it after certain days, few or many, as it shall seem best to the Lord of the harvest. . . . I feel that the grand doctrine, or rather fact, of the vicarious atonement of the Lord Jesus Christ, is that which is destined to regenerate the world. It seems to enter into these people as nothing else could. It shows them the nothingness of themselves and their sacrifices, and the infinite love and justice of the eternal father. The Missionary or minister, without this fact as the basis of his teaching, is like a man going to battle without arms or armour; but those who preach the atonement present an irrefragable front to every enemy, and trust to a citadel which, though assailed for 1800 years, has never been, nor is ever likely to be, taken. . . . We soon came to a river called Lahafihitra, which was broad and rapid, sometimes taking my bearers up to the breast. Strange as it may appear, we crossed this twenty-three times to-day, and it is not yet finished. . . . The river which we had crossed twenty-three times on Saturday, was crossed twenty-eight times to-day, which made fifty-one times: but, besides this river, which ran towards the north, when we had crossed a high mountain, we came to another called Mahalevona, running southward, over which we crossed no less than thirty-five times. This made sixty-three times across these two rivers in one day, besides many tributaries.

July 30—My visits, the last two days, were not fruitless, as I had a crowded congregation this morning. My house, which is the largest in the village, was quite filled, and many, who were unable to find sitting room, gathered round the door, and listened attentively. There could not have been less than sixty in and about the house. As all my bearers are familiar with the service, it was most refreshing to hear their voices, and to behold the crowd of eager faces as they listened to the word of life. After the service I sent Ratsetera and another man to inquire of the people if they understood all that I had said. To my great joy Ratsetera told me on his return

that several of the younger people re-preached my sermon to him, but that some of the old ones only understood a part of it. Those who did not come to the service inquired of those who came what was my kabary, to which they received an appropriate answer. In the evening the attendance was not so large, although, before I had quite finished, the house was crowded. I gave an exposition on the Beatitudes, and am firmly persuaded that this new ground which has been broken up will not be unfruitful. I am sanguine, as I am sure that the pure word of God which is being sown here will spring up in due time. May that time be soon!

August 4—Have had much sorrow this whole day in consequence of the death of one who was to have been baptized on Sunday next. She had been unwell for some time, but I was led to believe that she was somewhat better last evening. I told those, however, who were sitting up with her, that, if she got worse during the night, they were to send for me. At two o'clock A.M. word came to me that she had departed this life. I have a good hope that, through the merits of Jesus Christ, she has been accepted into God's kingdom, and that He will accept her desire for baptism as if the act were accomplished. In one of my conversations with her during the week, I asked her what was her trust. She said, "In God." "And in whom else?" I inquired. "In Jesus Christ," she replied, "the substitute for all people." Yesterday she told those about her that two angels were engaged in making royal robes

for her; and to Ratsitera she said, that, from her childhood up to the present time, she had done nothing but sin against God, but that was all known to Him. Before her death, her old husband knelt down and prayed with her, and when he had finished, she knelt down and prayed likewise. She then lay down upon her mat, and, after a short pause, heaved a sigh and expired, apparently without pain. Did ever any one perish at the feet of Jesus. This woman's death has been a great blow to me, as her old husband's sorrow is very great. When I saw him to-day in the forest cutting down a tree to make his wife's coffin, it was more than I could stand. I do not envy the feelings of that man who could have beheld such a sight unmoved. Our sorrow, however, is not without hope. On my first Sunday here this woman and her husband came to my service at Soumiruno, a distance of about ten miles, and on the following Sunday came to Marausetra, about half that distance. There she became unwell, and gradually grew worse, until it pleased God to take her to Himself.

August 5—Visited the mourners, and spoke words of comfort and consolation to them. I found many persons assembled, and addressed them solemnly on the uncertainty of life, and the certainty of death. A man died yesterday through intoxication, and I had an opportunity of contrasting his death with that of our lamented sister. I was listened to with great attention, and earnestly hope that my words may sink deep into some of their hearts.

NORTH-WEST AMERICA.

IN a previous Number we referred to the severe affliction with which our native brother, the Rev. H. Budd, has been visited; and how, at his lonely station on the Sawkatchewan, he has been bereaved of his son, the Rev. H. Budd, jun.; not only his son, but his devoted fellow-labourer in the Gospel of Christ; of his wife, and a young daughter, fourteen years of age, all within the brief space of a few weeks.

How mysteriously the Lord acts in his dispensing of affliction! how heavily they come at times, and there, too, where we might have thought that they would not have been permitted to fall! This native-Christian family, placed at the lonely out-post of the Nepowewin, far away in the wilderness, that they might, by the blessing of God, gather in some of the wild wanderers, we should have thought its integrity would have been necessary to its usefulness, and that it would have been left intact. The Lord knows best, and He has decided otherwise, and our brother is now left with a little boy of nine years of age as his sole companion. How desolate the Mission house must seem: they whose love made it bright and warm, even on the coldest winter-day, when the snow fell thickly, and all around was cold and grey—all gone!

We were much struck by a remark which occurred in a letter received from one of

our Missionaries, who, having recently left England, had made his way rapidly from New York to Minnesota, and thence by Pembina to the Red-River Settlement, and who, on his way to the distant Mackenzie district—as a welcome help to our brethren Kirkby and Macdonald, contending there with a host of Romish priests, all striving to delude the poor Indians, and proselyte them to Mariolatry—from beyond Lake Winnepeg wrote to us this letter. The vast extent of country, and the sparseness of population, astonished him. The transition must indeed have been great from London and its crowded thoroughfares, where so vast a population is concentrated within so small a space, to these distant tracts, where a man may travel for days and not meet either friend or foe. But a spiritual man has a special advantage at such a time, and so he found it to be; and the remark he makes is to this effect, that “the Lord’s presence, and the consciousness of his favour more than compensates for any dreariness of outward circumstances in which a man may find himself placed.”

So our brother Henry Budd finds it to be. He has written home the following letter, and tells us how graciously he is upheld. He sorrows, but not as one without hope. He feels deeply, but comforts himself with the blessed assurance, that his loved ones are with the Lord, safe sheltered from every ill; he cheers himself with the hope, that at no distant period he shall also be permitted to go home.

Let this letter not fail to elicit on his behalf much sympathy and many prayers.

June 27, 1865—I wrote you a short letter in January last, in the midst of tears, of much weakness in body, and depression of spirit. I then endeavoured to give you some information regarding the heavy bereavements which weighed me down. It fell to my lot to inform you of the melancholy intelligence of the loss by death of my dear son Henry, of my own beloved wife, and of my dear and tender daughter, all taken from me in the short space of six weeks.

What I have suffered since, both mentally and bodily, I need not try to describe, for I am not able. But I have reason to bless God for a measure of grace which has supported me, and enabled me to yield to the dispensation, and bow to the sovereign will of God in humble meekness.

My principal object in writing these lines is, to thank the Society, through you, for the exceeding great kindness they have always shown to my now sainted son, since he was connected with them. Ask them, please, to accept the assurance of my heartfelt gratitude to them for this; not to say any thing of the many, very many, favours shown to myself. One source of comfort to my mind now that my dear boy is no longer an inhabitant of the world, is from the thought that, wherever he went, though a perfect stranger in your country, he always found plenty of friends; and now that he is no more, many will regret it. But the greatest source of comfort to me is from the hope that death to him was gain. I bless God for the hope that he has only exchanged this world of sin and misery for one of peaceful happiness and bliss. This hope

supports me much—the hope that those dear ones are not lost, but only gone before me, it may be, for a little while; and that in a little I may be called upon to follow them, and meet them once more, not as here, liable to be separated, but where separation is unknown.

I would think of them, not as they were, poorly, sickly, dying; but I would think of them as glorified spirits in the midst of those joys which eye hath not seen, nor ear heard. No more sleepless, weary nights—no aching head—all their redeemed souls pure, and tranquil, and serene as the light in which they dwell. May the Lord, by his grace, ever enable me to look intently forward beyond the dying bed, beyond the grave, beyond the few short years which must intervene, to that bright day—that day of exceeding joy, when those who have loved each other so tenderly upon earth shall surely be re-united to part no more for ever. I thank God for it all, for I am persuaded that in tender love He has afflicted me. Yes, indeed, nothing but love would induce Him to do so. He saw there was too much clinging to those objects, however dear, which He had mercifully lent me only for a time. I trust I will have to bless the name of God throughout an endless eternity, that by any means, however painful, He has at length, I humbly trust, weaned my affections from earth and earthly things, and enabled me to turn away from all things earthly here, yea, even from those held most dear, and to seek in Him and his everlasting love my heaven, my all. Henceforward I do most earnestly desire to know no

will but God's, and lie mute in his hands. This is my desire; but, oh! my daily shortcomings are a grief to me, again and again, and I can only abhor myself, and take refuge at the foot of the cross.

My few remaining children are a source of much anxiety. I am compelled to send three of them to the Red-River Settlement, where

I trust they will be better attended to than they can be here with me. It will give me pain to part with them, as they have been of much comfort to me all the last winter; but it is necessary they should go, and I dare not keep them. I shall then be left with only a little boy, nine years old: he is to be my companion.

In the meanwhile the work goes on. Our dear brother does not wrap himself up in his grief, and shrink as much as possible into retirement, that he may brood over his bereavement. This is not the effect which sorrow should have on a Christian. It weans his affections from earth, but sends him forth with increased earnestness to his Lord's work. And such fidelity brings its reward, even now, for the Lord's work cheers and lightens the load of sorrow in the heart.

Since writing in January, I have gone on, through much bodily and mental weakness, endeavouring to further the interests of the

Mission under my special care; but I have felt much the want of such valuable assistance as my deceased son used to render me.

Thus the Sunday services have been sustained with the usual regularity all through the winter; but the school has suffered considerably, there being no one to attend without interruption to this department. Mr. Budd has given to it what time he could spare, but when he is away it is of necessity shut up.

Occasional absences on his part are necessary. There are out-stations to be visited, for instance the one at Carlton House.

Concerning this place, Mr. Budd is enabled to speak in an encouraging manner.

There is an evident sign that the Lord condescends to bless our weak and humble efforts for the spiritual welfare of the people. After my visit in January, chief trader Prudeis, the gentleman in charge of Carlton, in his communication to me, writes — "I am happy to state that an evident change has taken place in the minds of some of the men of the Fort, especially those of European origin, since your last visit to us. One or two of them particularly were so touched by your last sermon, that they have resolved to turn over a new leaf, and, by the grace of God, they have become quite other men. They have, since your departure, kept up regular prayers, morning and evening, on Sundays as well as on the week-days; and they have considerable influence on the rest of the men.

They desire to send their respects and kind regards, and wish you may be able to come and see them again soon."

This is the information of the trader at Carlton, and, coming as it does from a disinterested person, was the more valuable. I saw these people again the last month, and I was so cheered to witness the change which had taken place. I spent a week with them, and endeavoured, to the best of my power, to exhort them to follow the Lord with full purpose of heart, and keep up their prayers steadily, and ask daily for the grace of God to enable them to go on in their Christian course. It did my heart good to hear them converse freely on the state of their minds, and while they related to me what the Lord had done for their souls.

At this place Mr. Budd is very anxious that a Missionary should be placed.

At the central station we are glad to find that the work of conversion is also going on. Mr. Budd says—

We have had some baptisms in the course of the winter, one family of Indians coming in after another. Those who have been baptized have gone on well, and give general satisfaction. I trust they are growing in the grace of our Lord Jesus Christ.

Our Mission chapel is in the course of erec-

tion, and is far on towards completion, so that, if all keep well, we hope to have it opened next summer. We have had no help from any quarter towards this chapel, but just some help from the yearly grant of the Mission, and from the Mission gifts from our Christian friends in England.

A CONTRAST.

We have been invited to put on record some memorial notices of one whose friendship was prized, and whose memory is dear to numerous Christian friends in England and in India—Robert Noble, our devoted and highly-valued Missionary at Masulipatam, so recently called away from his labours on earth to his rest in heaven. And yet to touch with precision the traits of character which belonged to a very special man, high in his standard of personal Christianity, and peculiar in the work to which he gave himself—to do this effectively, without having had any personal acquaintance with him, appears to be almost an impossibility. The writer of these notices, therefore, puts his pen to paper under a very depressing sense of his incompetency for the work. He has to do a work which he would fain do well, and yet fears he will be found to have done ill. It is true that he has received many brief notices and memorandums from friends who knew Mr. Noble in the midst of his Mission work, who had been his guests, resident with him in the midst of his Mission family, and who received him as their guest in return; and yet these contributions seem only to convince the writer under how great a disqualification he labours in not having enjoyed the same opportunities.

Attempts have often been made to institute a comparison between Romish and Protestant Missionaries and their respective work, and that with the object of depreciating the latter and exalting the former. We have now an opportunity of placing side by side, for the purpose of comparison as to their principles, mode of action, and results, two men, who may be regarded as representative Missionaries of their respective systems—men of the same name, their field of Missionary labour, South India, the same—Robert de Nobili, a nephew of Cardinal Bellarmine, looked upon by the Jesuits as the chief apostle of the Indians after Francis Xavier, who, some 250 years ago, commenced his labours at Madura, and Robert Noble, of Masulipatam.

The attention of both these men was directed to the higher rather than to the lower grades of Hindu society. That Xavier's mission had been a failure is candidly admitted by Jesuit Missionaries themselves, and that it proved to be so was accounted for by his having given his chief attention to persons of inferior caste. Robert de Nobili, on the other hand, resolved to concentrate his efforts on the Brahmins, as the highest and most influential caste.

And our Robert Noble proposed to himself to compass the same high object. "From the first his avowed and deliberate purpose was to bring under the closest influence of Gospel teaching and example the youth of the upper classes, the sons of Hindu and Mohammedan gentry; those in fact, who in influence, position, and intelligence, come next under the European civilians." How successful he was in attracting these important elements within the sphere of his influence appears from this—that in 1863, out of 294 pupils on the books of the school which he superintended at Masulipatam, not less than 102 were Brahmins. To this object he persistently adhered; and knowing well that these high-caste youths would not come if the children of the lowest castes were received as pupils, he declined to take charge of such; and that the less reluctantly, as there were other schools not so special in their object as his, to which they could resort. The step was a decided one, and no doubt occasioned some misapprehension. It was alleged that Mr. Noble permitted his converts to keep their caste, and suffered caste distinctions in his school. This was not the case. As one of his intimate friends, who has communicated to us much valuable information, observes—"There was evidence to every native that he distinguished between religious caste and social distinction; and had he adopted any other plan, it is doubtful whether we should have had the fruits now before us, and

much that is still hidden. He has often said to me, 'How should we like to send our own boys to the ragged schools instead of to Rugby or Harrow, or similar places, where the sons of gentlemen associate with each other? How could it be expected that sons of our Serishtadars and Tahsildars would like to sit next the dirty children of Pariahs and sweepers?' " But while he admitted social distinctions, all recognition of caste was carefully excluded. "His converts lived with him, partook of the same food, cooked, it is believed, by a Pariah, and conformed to English habits so much, that the danger seemed to me more on the side of denationalizing them than otherwise." In the selection, therefore, of that particular grade of Hindu society, which they proposed to affect, these men were identical.

What means did they use to attain their object? Were they alike in this respect also?

The system adopted by Robert de Nobili and his companions, was crafty and disingenuous. It savoured strongly of the wiliness of the serpent, but the simplicity of the dove was far absent from it. The Christianity which they brought with them to India was already sufficiently corrupt. The wine was mixed with water. But they resolved to dilute it still more, if so be they might render it more palatable to the heathen.

Acting upon the principle that the end sanctifies the means, these men announced themselves as Brahmins from the western world. They assumed heathen names, De Nobili's name being Tatwa-bod, haca Swamy; that of R. C. J. Beschi being Viramamuni; and by these names they were best known to the heathen. There are several degrees of Brahmins, and De Nobili, that he might have more influence, pretended to be of the highest, producing in authentication of his claim, "a dirty old parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome had descended in a direct line from the god Brahma. Father Jouvenci, a learned Jesuit, tells us, in the history of his order, something yet more remarkable; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some Indian unbelievers, declared upon oath, before the assembly of the Brahmins of Madura, that he really derived his origin from the god Brahma."*

To Brahminical rites and customs they unhesitatingly conformed. "They put on a Hindu dress of *cavy*, or yellow colour, the same as that used by the Indian religious teachers and penitents; they made frequent ablutions; whenever they showed themselves in public, they applied to their foreheads paste made of sandal-wood, as used by Brahmins; they scrupulously abstained from every thing of animal food, as well as from intoxicating liquors, entirely faring, like the Brahmins, on vegetables and milk."

Having thus, by false pretences, obtained a position amongst the high-caste people, they proceeded to publish books in the native tongue, "in which indeed some mention is made of Scripture facts and characters; but the truth is so disguised with oriental allegories and extravagant tales; there is so frequent a departure from the simple circumstances which they undertake to relate; such a tissue of hyperbole runs through the entire web of their narrative; and the whole is clothed in so glowing a stream of poetical language, that it must have been impossible for the natives to acquire from them any thing like a correct idea of the fundamental doctrines of the Gospel, or even a competent acquaintance with Scripture history."

Of these works, one of the most remarkable was the "Inyána Upadésam" of Robert de Nobili. It was written in high Tamil, and with the avowed object of setting before the people the character of God. It described him as all merciful, but of his holiness and hatred to sin it said nothing; hence there was no need to explain how He could be

* Hough's "History of Christianity in India," vol. ii. p. 231.

merciful to the sinner, and yet punish his sin; and the Lord Jesus, and his work of atonement, in which God can be both just, and yet the justifier of him who believeth in Jesus, were alike suppressed.

He also forged a Veda. "The Hindus have four Vedas, or sacred books, which they believe to contain revelations from heaven. To these a fifth was now to be added. A sufficient portion of the Bible had been interwoven with it to give it a scriptural character, and when this had obtained currency, and had come to be regarded as authentic, it was to be appealed to as demonstrating the divine origin of Christianity." In 1761 this pseudo-Veda came into the possession of Voltaire, who regarded it as authentic. Subsequently it was published at Paris, and, "after its publication, M. Sonnerat discovered and affirmed that it was nothing more than a book of controversy written by a Missionary at *Masulipatam*. The correctness of the judgment thus pronounced on the character of the work was established by Mr. Ellis, of Madras, a gentleman deeply versed in Brahminical lore. The conclusion which he came to was that "the Ezour-Vedam was a literary forgery, or rather, as the object of the author or authors was not literary distinction, a religious imposition without parallel."

Compare this cumbrous machinery of deception with the divine simplicity of that one weapon which Robert Noble used. He preached and taught Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to us who are saved, both Jews and Greeks, Christ the power of God and the wisdom of God. This had been effectual to his own conversion. He was persuaded that nothing else could be effectual to the conversion of others. It was for this purpose he gathered the Brahmin youths and Sudra youths into his school, that he might instruct them in the truths of Christianity, and this he did day by day, in the most open, straightforward manner. He was peculiarly fitted so to do, for he was a deeply-experienced Christian. He knew the Gospel in its workings on the heart, and in its remedial action on the daily walk and life, and he knew how skilfully to use it. He was a man of deep humility, ready to say with Paul, "I know that in me, that is, in my flesh, there dwelleth no good thing," and in this distrust of self, cleaving the more closely to Christ, that out of his fulness he might be sustained. And all that he required of gifts and grace to render him a workman that needeth not to be ashamed was vouchsafed.

Those who knew him well, and had intercourse with him during the brief periods of relaxation from his labours which he allowed himself, appreciated also his cultivated mind and intelligent conversation. He was indeed always, not only the eminently pious and devoted Missionary in spirit and in life, but to this was added refinement of mind and gentleness of manners peculiarly his own. There can be little doubt that this gift, combined as it was with his unyielding firmness and consistency, where any principle was in issue, greatly contributed to secure for him the remarkable influence he exercised over the youths of the higher castes in classes of native society from which his scholars were chiefly

drawn; an influence to which all who saw his work bore witness, and which increased year by year.

There was one feature of his Christian character, not perhaps so much known, which may deserve special notice, as it is so allied to, and may account for, his great consistency of conduct—his strong spiritual perception of the evil of sin, and the deep convictions of his own exceeding sinfulness. We see some indication of this in the expression reported as one of the few utterances of his last hours—"What distresses me most is sin;" whilst there was not a shadow of doubt but that he was "accepted in the Beloved."

Robert Noble was no compromiser. He would not modify truth in the hope of rendering it more palatable to his hearers. He knew that the natural mind disrelished the Gospel, because it is medicinal in its action, and yet that in this consists its suitability to our vitiated nature; and therefore that to alter and modify it would be to render it more popular by depriving it of that in which its power of doing good con-

sisted. Robert Noble, of Masulipatam, would not alter one iota of the message entrusted to him; no, not to gain by proselytism the whole of India.

The subject-matter of his teaching was Christ Jesus, and that constantly, by his life, by private intercourse, by Scripture study and exposition.

He was invaluable as a religious teacher. His views of divine truth so accurately balanced all in the proportion of faith, that no earnest inquirer could fail to be impressed and established by his conversation and exposition of Scripture.

I well remember the evening before baptizing one of our children how he opened out the whole subject of infant baptism, and the scriptural and evangelical character of our baptismal office. It called on us, he said, for an act of strong faith, but based on strong promises. We were to believe in the acceptance of our babe, and thank God for its acceptance. His view was equally removed from the sacramental *opus operatum* and the

ultra-Calvinistic reluctance to take the promises as applicable to every child.

On another occasion, before administering the Lord's Supper, he opened out the sixth of John in a most lucid and convincing exposition of what it was to feed on Christ. It was to be the daily and stated habit of the believer, as much as taking his natural food. There was, indeed, a special feast provided in the Lord's Supper, but it was a fatal mistake to substitute that ordinance for the daily bread of the believing soul.

Again, he was always urging his hearers to strive after higher attainments. "I want you," he would say, "to be, not merely Christians, but eminent Christians.

These men were alike in the object they proposed, but as to the means they used to accomplish it, they were as unlike as possible. Each sought to win the higher castes—the one to his church, the other to his and their God; the one used fraud, the other truth; the one depended on his superior knowledge, his strength of intellect, and the unscrupulous audacity wherewith he thought himself free to adopt any course, whether right or wrong, which, as he conceived, might best promote his purpose; the other, under a deep conviction that by himself he could do nothing, went to his work depending on the power of God.

What of the results? Can we institute respecting them any comparison?

The Jesuit Missionaries obtained bulky results of a superficial character. They flattered the great, and so ingratiated themselves with the Hindu princes, that full liberty was given them to teach their religion, and make proselytes. They wished for numerous and speedy converts, of what quality was a matter of less consideration. They proceeded, therefore, to incorporate the superstitious rites of the heathen with the ceremonies of the Church of Rome, and "adopted every expedient that could be devised to conceal the peculiarities of the Gospel, lest the natives should take offence at the cross." The people "finding they were called to make so little sacrifice on embracing Christianity, that they were allowed to retain all their peculiar customs and ceremonies, and were merely required to exchange the idols of their own superstition for the images of Rome, felt little difficulty in complying with the simple conditions on which they were received at the baptismal font. Provided they would consent to substitute the crucifix, with the images of the Virgin, Peter, Thomas, Sebastian, and other saints of the Roman calendar, for the Lingam, Siva, Maha Deva, Ganesa, &c., they were baptized with little or no knowledge of the nature of that ordinance, or of the creed they verbally adopted."* Robert de Nobili, therefore, and his colleagues, obtained large and rapid results. "With such celerity did they move, that they are said in a few years to have converted many thousand persons to the Church of Rome." But to God they were not converted. To these spiritually-diseased multitudes the true medicine had not been administered. It had been entirely changed, and human ingredients substituted in place of those which were divine. There was, then, in these proselytes, no restoration to health. It could not be

* Hough's "History of Christianity in India," vol. ii. pp. 250, 251.

said of them—"Such were some of you ; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." "The credulous and the vicious remained as they were in regard to their superstitions and character."

And our Robert Noble—what results crowned his labours ?

His department of Missionary labour was educational. To this he gave himself wholly, as the one for which he was specially fitted. "Teaching the young seemed his own proper gift ; and certainly few excelled him in imparting solid, accurate knowledge, and forming Christian character. Of his school the Madras Corresponding Committee thus judged in 1862—"It stands far ahead of all our educational establishments in its curriculum and numbers. It has had the rare advantage of being unremittingly fostered, for more than twenty years, by one of the fathers of our Mission, who first commenced it."

Now let it be remembered, that to "estimate the Missionary success of such a school by the actual number of those who had, in connexion with it, left all to follow Christ, would be obviously an inadequate test, seeing that for many and many a mile around the soil of human hearts has, from the teaching given, been undergoing a preparation for God's further work."

This is perfectly true. In any branch of Missionary labour, to determine the amount of good which is being done by the present and tangible results which have been yielded, would be unjust. Much may have been accomplished in the way of foundation and preparatory work, which does not meet the eye. Seed has been sown which may lie in the ground for years, and then, when least expected, spring up and bring forth plenteously. Especially is this true of educational labours. In prosecuting these our encouragement is, "Cast thy bread upon the waters, for thou shalt find it after certain days."

And yet, as regards the Anglo-Vernacular School at Masulipatam, the numerical test has been truly encouraging. "During the twenty years which had elapsed from its commencement to November 1862, seven Brahmins, and three others of high caste, have come out from darkness on the side of the Lord Jesus, in direct connexion with the school-teaching, besides three others, who are candidates for baptism."

Two of these conversions took place in July 1852. It may be as well to bring forward from the old records of the Society the details connected with them. They may serve to show what a painful ordeal young men of the higher castes have to endure in India when they openly profess Christianity, and to what a difficult enterprise Mr. Noble had devoted himself. The point of attack which he selected for himself was the strongest part of the citadel, and yet one well worth the effort, because a position acquired there would exercise so commanding an influence.

On the afternoon of Thursday, the 29th of July 1852, the magistrate received a letter from the Rev. R. T. Noble, intimating to him that two young men—a Brahmin named Munchala Venkutrutnum, and a Vellama-caste Brahmin, Iynala Nagabhooshanum—attached to his school, who had several times asked baptism from him, had come to his house, requesting that they might be protected from violence.

The magistrate at once sent peons to the gate of Mr. Noble's compound, instructing them to prevent any person from entering his premises without his permission.

On leaving the cutcherry, at half-past six P.M., the magistrate saw several people assembled

in the road opposite to Mr. Noble's house, some of whom stated that they were relatives of the two youths who were in Mr. Noble's house. The magistrate summoned them to his house, when the father of Nagabhooshanum, and the mother of the wife of Venkutrutnum, among others, entreated that the young men might be summoned to the presence of the magistrate, questioned, and allowed an interview with their relatives. They admitted that they were upwards of seventeen, and the magistrate entertains a firm belief that on this occasion they allowed they were eighteen years of age.

The magistrate immediately sent for the two youths, and intimated to the Rev. R. T.

Noble that, should he wish it, he or any one else could attend to observe what took place.

On the arrival of the young men, they were accompanied by Messrs. Noble and Nicholson, and fifty or sixty persons, relatives or friends of the youths, came at the same time. The greater portion of these entered the room in which the magistrate was seated, and, before them all, Nagabhooshanum and Venkutrutnum declared that they had gone to Mr. Noble's house of their free will, as they had abandoned their former religion; that they had long considered the subject; that they had taken the step deliberately; and that they were determined not to return to their relatives, from religious objections. On some of the relatives appearing to object to the presence of Mr. Noble and Mr. Nicholson, they at once left the room of their own accord, and the magistrate then directed the relatives of both young men to go into the next room, to sit down and speak with them before the magistrate again called upon them to declare their wishes.

Some time was passed in thus conversing with their relatives, and an attempt was made by some of the friends of Nagabhooshanum, the Vellama youth, to carry him away by force, when he rushed into the room where the magistrate was, to seek his protection. The magistrate then again called upon the young men to state their wishes; when they repeated that they would not return to their relatives, and the earnest entreaties of their

friends and relatives, male and female, produced no influence on their determination, the young men declaring that, were their relatives to pass days with them, they could not effect any change in their determination, and that they would not go home with them. Several of the relatives, including Munchala Audenarainah, English writer in the Sessions Court, then requested the magistrate either to send the young men home with them, or to place them in the public cutcherry.

The replies of the young men appeared to show that they were acting of their own free will, and there appeared to the magistrate obvious objections to either course. The lateness of the hour, eight P.M.—the interview having lasted from a quarter to seven to eight P.M.—prevented any written statement being taken down that night, and the young men, at the suggestion of the magistrate, promised that they would do nothing by which they could forfeit their caste that night. Mr. Noble, who was again called in, after the youths had refused to yield to the solicitations of their relatives, promised also to do all in his power to prevent their loss of caste until they should have an opportunity of again seeing their relatives on the following day; and the magistrate, declining either to compel their return to their relatives that night, or to place them in custody in the police cutcherry, took steps to prevent them from molestation on their way back to Mr. Noble's house.

On the following day the relatives presented to the magistrate some petitions, on which it is remarked—

On referring to these petitions, the magistrate was unable to see that there was any thing which at once called upon him to act as justice of the peace. There was no charge against an European of assault, forcible entry, or other injury accompanied with violence; but as one of the petitioners expressed his belief . . . that some noxious drugs might have been given to the youths to derange their minds, and both expressed their opinion before the magistrate that the intellects of the youths were deranged, and that this had probably arisen from the above cause, the magistrate took immediate steps to ascertain their condition. The magistrate accordingly called upon the acting civil surgeon, assistant-surgeon Scales, to proceed to Mr. Noble's house, accompanied by the head assistant-magistrate, by the petitioners, and by three other relatives whom they wished to take with them, with the view of questioning the two youths, of ascertaining clearly their state of mind, and of also being able to declare his opinion of

their ages and their discretion. Assistant-surgeon Scales conversed for a quarter of an hour with them, and, in his deposition before the magistrate, declared, on solemn affirmation, that they were in a sane state of mind, not in any excitement, answered his questions with readiness and without hesitation, and were in no way under the influence of any noxious agent. That such was their state he pointed out to the relatives; and he had no hesitation in declaring his conviction that both were about nineteen years of age—Nagabhooshanum being probably about six months older than Venkutrutnum—and that, in determining that they would not return to their relatives, they were acting on an opinion formed after deliberate reflection, and that they were fully capable of forming a judgment for themselves. . . .

The magistrate was most anxious that there should be no doubt about the real feelings of the young men, and he therefore, on the following morning—31st July—directed

the head assistant-magistrate to proceed to Mr. Noble's house, to call each youth before him privately and separately, no one connected with the Mission being present, and to ask them to state in writing, of their own free will, whether they wished to remain where they were, or to return to the home of their relatives. The father of the Vellama youth attended, with another near relative, for further examination before the magistrate, and he informed them that he had given these instructions to the head-assistant magistrate, and that, before they were acted upon, they

might have full opportunity of going to converse privately with I. Nagabhooshanum, no one else being present in the room; but this they declined to do, unless Nagabhooshanum were taken away from Mr. Noble's house.

Mr. Tweedie reported to the magistrate, that, as instructed, he had seen the youths M. Venkutrutnum and I. Nagabhooshanum, and had spoken privately and separately with each of them, and that each most distinctly declared that he would not rejoin his relatives, but wished to remain where he was, for reasons deliberately stated.

Ten years after, Bushanam's mother followed the example of her son, bringing with her an uncle of Bushanam's, her youngest brother.

The mother had, years ago, promised to leave heathenism, and join her son, but she did not like to leave behind this younger brother and another young man of whom she had charge. She waited year by year, but they remained wild and hardened. Mean time she induced this brother to go to Mr. Noble's school; the other refused. Gradually the former became willing to leave all for Christ,

with his sister. They escaped one night to the house of her son. The mother had been more or less ill ever since the shock she received by her son's embracing Christianity. She was now much reduced by disease, and, after a few weeks, died, but not till she had given us satisfactory proof that she wished Jesus to be her Saviour, and had been baptized in his name.

In 1862, Bushanam and Rutnum, having been engaged in Mission work for about two years, offered themselves for the sacred ministry, and, after due preparation, were ordained by the Bishop of Madras in June 1864.

These young men, not long after their ordination, were subjected to a severe affliction. We refer to the cyclone at Masulipatam, which occurred November 1. Amidst the horrors of that eventful night Bushanam lost his wife and child. Rutnum's wife had nearly shared the same fate, having been drawn out of the flood by Bushanam's uncle. Heavy and unexpected calamities of this kind are penetrative and searching. It was under a like pressure that Satan hoped Job's faith would give way. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." We are thankful to find that these young men have not been moved by such afflictions, but have been enabled to endure.

Thus the educational work of Robert Noble has not been without present encouragements—early fruits—which he was permitted to gather before he went away. He has had his conversions; in numbers few, in genuineness of first excellence; men brought to Christ in unfeigned solicitude for the salvation of their souls, and who, having felt the power of Christianity in their own hearts and lives, will not fail to reproduce it amongst their own countrymen.

Two hundred and fifty years have passed away since Robert de Nobili commenced to accumulate large quantities of fictitious materials, out of which he hoped to build a colossal Mission. To gain over the Brahmins, by whatever means, and through them to subjugate to his sway the lower castes, this was his dream of conquest. He was like the foolish man who built his house upon the sand, and when the storm came it fell, and great was the fall thereof. In 1742, Benedict XIV. put forth his Bull, called *Ex quo singulari*, which compelled the Jesuits to modify their proceedings. The strange admixture of Romish and heathen ceremonies was no longer to be tolerated. The effect was instantaneous. "Numbers of proselytes preferred renouncing the new religion to abandoning their practices. A stop was put to conversions; and the Christian religion

began to become odious to the Hindus, on account of its intolerance."* Such is the testimony which the Abbé Dubois, a Jesuit Missionary, left on record, when, some forty years back, he abandoned the work in India in despair. He declared that for two and thirty years he had laboured in India, and in vain. Everywhere the seed sown by him had fallen upon a naked rock, and had instantly dried away. At length, disgusted by the inutility of his pursuits, and warned by his grey hairs that it was full time to think of his own concerns, he returned to Europe, to pass in retirement the few days he had still to live. But his conviction was, that to convert Hindus to any sect of Christianity was an impossibility. His proofs he declared to be "deduced from the total failure of the means hitherto employed. If there was the slightest probability of success, it must, he thinks, ere this, have crowned the exertions of Roman-Catholic Missionaries, who had laboured in India for three centuries, concealing with care every thing in the Christian religion likely to wound the feelings or offend the prepossessions of the natives, and endeavouring, in every possible way, to conciliate their minds. And since these had proved abortive, he regarded it as the wildest of speculations for Protestant Missionaries to think of gaining upon a race of people like the inhabitants of our eastern empire with a mode of worship destitute of all attractions."

So spoke a man who knew nothing of the energy of divine truth. But Robert Noble, of Masulipatam, did. As for himself, and his brethren in the Tamil field, in Travancore, and amongst the Telugus, they could say, with the apostle, "The weapons of our warfare are not carnal." That in the eyes of carnal men constituted their weakness: they introduced into their Missions no gorgeous ceremonies, no imposing rites; they used no bribery; they practiced no deception; they had nothing but the Gospel message, and the conviction that God would work by it; and their weapons, albeit despised by men, have proved to be "mighty through God to the pulling-down of strongholds." Even the stronghold of high-caste exclusiveness has confessed its inability to resist. Reluctantly it has yielded some of the sons of Brahmins to the service of the Gospel, and these are but the precursors of many more.

In twenty-three years Robert Noble, of Masulipatam, obtained that which Robert de Nobili, in forty-two years, could not effect—instances of *bonâ fide* conversion to Christianity from amongst the higher castes of the Hindus.

Robert Noble, of Masulipatam, was a wise master-builder. He digged deep that he might lay the foundation of his work on the rock. He sought to convert men, not to a church, to a system, but to Christ. Any result short of this was valueless in his eyes. Had he been contented with less, he might have numbered up many more so-called converts. But he also looked for great results—a Christian church raised up in the Telugu country to the glory of God. He realized the distant future when such a church should rise, and many Telugus, brought in from heathenism, be builded together for an habitation of God, through the Spirit. But if this was indeed to be, the foundation must be well laid, and that was his work. Therefore it was that he was jealously watchful and discriminating, lest unsound materials might unawares be introduced. "With his intimate knowledge of the human heart, and, in particular, of the weaknesses of the native character, he was jealous over the converts with a godly jealousy. He was as disinclined to leave them as a young mother to leave her children. He knew how Satan would watch for them, how easily they might be tempted, either to think too highly of themselves, or to hanker after their heathen connexions. As he could not easily travel with them, he of late years seldom left home. He did take them once with him to Madras but could not be persuaded to go there again."

They have now lost their earthly friend and father; but he had prepared them for

* Abbé Dubois' "Letter on the State of Christianity in India," p. 11.

this, and taught them to look higher, even to Him, who is "the same yesterday and for ever." In the strength of this divine Lord they must go forth to the rough work of the Mission. May they, by their consistency and earnest zeal, do justice to the memory of their departed friend and pastor! May the handful of corn which Robert Noble gathered during his Missionary life be sown widely over the Telugu country, and prove its genuineness by reproducing itself in fruit which shall shake like Lebanon.

Already there are indications that Robert Noble's work will exercise a wide-spread influence.

In the last Report of Public Instruction in the Madras Presidency, the Inspector, Major Macdonald, says—"The importance of the moral influence which Mr. Noble's school has always exercised, and continues to exercise in Masulipatam, can hardly be exaggerated." In the proceedings of Government on the report alluded to, we find the Governor in Council saying—"Of the private schools of the higher class (in the Madras Presidency), the Church Mission School in Masulipatam stands first, as it has done for some years past." In the "Madras Times" of October 21, 1859, we find Sir Charles Trevelyan's impression with regard to the school thus put on record—"On Wednesday the Governor visited Mr. Noble's school, and examined some of the classes. He

then spoke to the boys, and pointed out to them the advantages they derived from being under a man of such character and attainments as Mr. Noble, whose influence on the education of the rising generation he began to feel as soon as he landed at Cocanada." And continually have we heard Government officials of high standing, who were acquainted with the Northern Circars, bearing testimony to the character for truthfulness and courtesy, and the high tone of morality, which very generally distinguished the subordinate officials of Government who had received their education in Mr. Noble's school, though they had not embraced Christianity. Such has been the influence of the school in an educational and moral point of view.

Robert de Nobili died in 1656, after forty-five years of labour such as has been described. How he died we know not. Our Robert Noble died in 1865: how, we know—as he had lived. "Mark the perfect man, and behold the upright man, for the end of that man is peace." In our next Number we shall speak of this.

THE TWO CONVERTS.

The action of Christianity, when it went forth on its earliest Missions, is thus described by the Apostle—"Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

Christianity is like a climbing plant: it lays hold first on the lowest classes of society, such as are most lowly, and, in temporal circumstances, depressed. It is surely an equitable arrangement, that they who have the most of outward trial should have first imparted to them that divine secret which is the true consolation under all trials; and so God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him."

But while commencing with the lowest, Christianity aspires to ascend, entwining itself around human affections, climbing higher and higher, until it has reached the capital of the pillar, and there, disposing itself in graceful wreaths, it becomes a nation's ornament and crown.

It is thus in India. Its first home has been amongst low castes, and rude and simple populations. Our most numerous converts have been from amongst the Shanars of Tinnevely, the slaves of Travancore, the ryots of Kishnagurh, the Coles of Chota

Nagpore, the Karens of Burmah ; and Christian Missions of our day have been subjected, because of this, to reproach and contempt, although their similarity in this respect to the successful missions of the Apostolic times should rather have been accepted as a proof of their genuineness. But although lowly in its beginning, Christianity purposes to gain victories amongst the highest of India's sons and daughters ; nor will its growth be stayed until it has reached them. Proofs are not wanting that it has already, to some extent, laid hold on the more intelligent and educated classes. It has arrested their attention, "stirred their religious feelings profoundly, excited their deepest fears, aroused their active opposition, and again and again led some of their members captives to the truth."

We shall introduce two instances of this, one now of seventeen years' standing, and of whose sterling character all are persuaded ; another, of recent occurrence, and deeply interesting and hopeful ; and we link these two cases together, because the older one helped, in a very material degree, to promote the more recent conversion.

The following extracts are taken from an interesting book entitled "Dwij," and written by the Rev. W. Smith, of Benares—

In the so-called holy city of Benares, on a stream which feeds the Gauges, and within five minutes' walk of the sacred river, there stands a substantial house, with windows and doors in the Oriental style, opening into a court, surrounded by a stone wall, having a temple in the centre, where the family worship—consisting of purifying the images with holy water, the offering of rice, flowers, &c., and repetitions of the sacred name and sacred texts—is performed. The situation, which is pleasant, is at the south end of the golden city, which exhibits its thousand temples, besides numerous Mohammedan mosques, many of whose domes, bespangled with real gold, are seen glittering beautifully as they are saluted by the rays of the rising sun ; who, in his turn, is greeted by the adoration of multitudes, crowding, as far as the eye can reach, to the handsome and lofty ghats (bathing-places) along the bank of the river, the source of which is said to be in heaven, and whose water is devoutly offered by the uplifted hands of thousands to the rising god ; while over, or on the right bank of, the celestial river, a beautifully undulating and well-cultivated country presents itself, abounding with the palmyra and the date, studded with villages, and adorned with the princely residence, gardens, &c., of the Rajah of Benares.

In the house, the situation of which has been thus briefly described, resided a family of Mahratha Brahmins. The head of it, who, for convenience, shall be named Dharmi, a widower, with two sons, had renounced the world, though still resident on the premises,

and spent his time in worship and meditation. His brother, a shrewd, active man, managed the family concerns ; and was almoner to a Hindu prince, from whose bounty he provided all the poor Mahratha Brahmins who applied with one meal a day. The circumstances of the family were comfortable, and their connexions good.

Dharmi's younger son, a youth of twelve or fourteen years of age, was a student in the Mission school at Benares. The elder, who shall be named Dwij, received his education, not at the Sanskrit college in that city, a large and expensive establishment supported by Government, from funds which had been dedicated to the purpose by the Rajah of Benares when the English took the city, but as most young men do, who are able, from a private tutor. With a bodily constitution not strong, he possessed a mild temper and good talents : his acquirements in Sanskrit, which he could both write and speak, were considerable. He was naturally inquisitive ; and, like most clever young men, had a good opinion of his own powers.

Mahadev was his Ishtdewta, or tutelary deity, as he was also of the family. But Dwij, on examining the pretensions of his family god, became dissatisfied, and cast him off ; and in his place adopted Vishnu. It then occurred to him that it would be a meritorious act to silence the Missionaries ; and, driving them from the field, compel them either to leave the country or to confine themselves to the instructing of the Christians. This brought him to the house of the Missionary.

The day after this first visit Mr. Smith received a note from Dwij, requesting information on certain points, which he was not disposed to view from the Christian stand-point : human misery—what were its causes ; and this life—in what light is it to be regarded ; as a state of probation, or otherwise ? A reply was remitted.

After this, the Missionary heard no more of Dwij for the period of about eleven months; and frequently having inquirers who advanced as far as he had, and then receded, he had almost forgotten him. In April, however, of 1845, he renewed his visits; and the Missionary spent a great deal of time with him. He could not at times conceal the fact, that he

had convictions of the truth of Christianity, and of the futility, to say the least, of Hinduism.

In the course of conversation one day, it came out that he had begun to pray in private: this cheered the Missionary's heart in his arduous, and sometimes painful, discussions with him.

Dwij was indeed entangled in a labyrinth of doubts and difficulties, and to extricate him from these was a work of such difficulty, that Mr. Smith never could have persevered in it but for the conviction that what is impossible with man is possible with God. His remarks on this point are very appropriate—

Nowhere, perhaps, in the present day, is the mighty working of our gracious Lord more impressively exhibited than in the conversion to Christianity of respectable natives of India. The obstacles of every kind, internal and external, are such, that it is not an ordinary (if we may be allowed so to speak), but an extraordinary exertion of divine power, edifying to contemplate, which is put forth to enable the trembling subject of it to overcome them. In the mean time, while the heart of the Missionary is exercised alternately with grief and sympathy for the yet undecided candidate for the cross and the crown, the truth and the reality of the promises and declarations of the sacred Scriptures, as exemplified in the case before him, affect him deeply, and furnish an antidote, mercifully provided, against the infidelity and blasphemy which he is obliged daily to hear, and to oppose. His soul is, indeed, filled with admiration at the love the power, the patience, the perseverance, and the wisdom of the "Good Shepherd," in thus, in his own time and manner, bringing into

the fold a lost sheep, so much, in the first place at least, against its own wishes and determination, and in spite, too, of the subtilty and power of Satan and all his instruments. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. xlii. 16.) To the truth of this the subject of this narrative can, with tears of gratitude, "set to his seal."

On the 22nd of November, the Missionary had a meeting with Dwij, in the Mission school in the city, a place where, indeed, for some time they most frequently met.

After some points had been discussed, the Missionary read with him the first seven chapters of Matthew. He was very serious; his questions were put in a remarkably modest manner, and the answers received with great candour, and altogether his deportment was most pleasing.

Time and space forbid our attempting to lead our readers through the intricacies of the protracted process by which Dwij, almost in despite of himself, was led out into the light. The citadel of his unbelief held out long and pertinaciously, and it was only step by step that its defences were carried. First he gave up Hinduism as indefensible, but refused to accept Christianity as the only hope of sinful man. "He, however, studied the Bible closely," comparing diligently one part with another, and, like many amongst ourselves at the present day, began to criticise the Scriptures, in the hope of finding some excuse for his infidelity. While in this perilous, because evasive state of mind, Bishop Colenso's lectures on the Pentateuch, had they been in existence, would have greatly helped the spirit of infidelity which was striving in him for the mastery.

He continued reading the Scriptures, and began to study that glory of the "glorious Gospel," justification by faith alone in Christ, "whom God hath set forth to be a propitiation through faith in his blood," a doctrine which a man educated in Hinduism has peculiar difficulties in understanding, and which, like all converts from such a system, he is in great danger, if not guarded, of philosophizing

and speculating upon until its spirit and essence evaporate.

With respect to personal sinfulness, he freely acknowledged that he felt himself a sinner; more in heart, though, he said, than practice; and he perceived and readily admitted that the fountain of corruption in the heart—equal to that of the greatest and vilest sinner that had ever disgraced mankind—had

not flowed so freely, nor overrun its banks to such an extent as in the case of many, merely because of the more favourable circumstances in which God had placed him, or because of

bodily constitution which He had given him—all which he acknowledged was entirely "of grace."

That Christianity had, however, taken a stronger hold upon his mind than he was himself aware of, was soon evidenced. He could not keep it to himself. He began to speak of it to others: he tried to convince his friends of their errors, and introduced two young Brahmins, pundits like himself, to the Missionary. "With one man, a Dandi, i.e. a man living on alms, and devoted to holy study, he had taken great pains, and had begun to entertain hopes of him;" but this man, as will be seen by-and-by, deceived him. This effort on behalf of others seems to have broken the last fetter of unbelief, and to have completed his own emancipation. He declared that all his doubts were removed, and that he was fully resolved to become a Christian.

Now commenced that fiery ordeal of domestic persecution, through which converts from the higher castes have to pass, by which, at the very threshold of their Christian profession, their sincerity is tested.

Dwij stated to the Missionary some of the trials he was now beginning to experience on account of his attachment to Christianity. It appeared that on the previous Sunday, while Dwij was attending divine service at the Mission church, his uncle, who had discovered only a few days before his intention of becoming a Christian, had gone to their mutual friends in the city, and begged them, if it were not too late, to come and try to help him to bring his nephew into the right way again. (His father having renounced the world, stood aloof in a great measure; hence the promineny of the uncle.) Amongst others he went to Dwij's Guru, or spiritual guide. He himself (the Guru) was engaged; but he sent his son to talk to Dwij. When he arrived, Dwij had returned from Sigra (the Mission premises), and was resting himself on his *charpoi* (bedstead). The Guru's son immediately opened his mission, and expressed his astonishment that a young man of his good sense should think of acting the part of a madman, and of ruining himself, and bringing disgrace upon his family, by becoming a Christian. He begged him to reflect what an immense deal of pride and self-conceit such a course of proceeding bespoke, as though he knew better about religion than all the world besides. Did he suppose himself wiser than all their ancient *Rishis* and *Munis* (divine teachers), that he should think of falsifying and forsaking the old paths which they had pointed out? &c. Dwij replied—"Only convince me that they are right, and that Christianity is wrong, and I assure you I shall be too happy to remain with you."

Guru's son—"You must give up your own judgment in these matters, and allow yourself to be a man only, and not God, and walk in the way your fathers have walked before you."

Dwij—"This is very hard. You allow me to use my reason, and judge for myself in

every thing of a worldly nature; but where my soul and my eternal well-being are at stake, you say I must trust entirely to others—and to others who are continually contradicting themselves, and each other too.

Guru's son—"I have come all this way in the heat of the day to try and bring you back to reason, and you refuse to listen to anything I say. Go this moment, and fall at your uncle's feet, and confess your faults and your foolishness, and promise amendment," &c. He proceeded at some length in this strain, and then went away in a rage.

His uncle did not return home till eight or nine o'clock in the evening, and for some time took no notice of Dwij. At length he addressed him in a tender and affectionate manner. He told him how much he loved him—that he had ever regarded him as his child, &c. He begged him not to regard himself only, but all those near and dear to him, whose hearts he would break, and whom he would for ever disgrace by taking the step he was contemplating. On Dwij's saying that he could not help it, that he must do what he was convinced was right in the sight of God, and that surely his uncle would not have him act the hypocrite—pretending to believe what he did not, and disbelieve what he really believed—his uncle replied, as the Guru's son had before, that in this matter he must not think for himself; and then, becoming excited, exclaimed, "What! are all our Pundits and learned divines dead, that you go to the English to be taught religion?" &c. He proceeded in this strain for some time, pouring many a hearty curse on my poor head, and at length worked himself into such a fit of anger, that Dwij, fearing he might proceed to some act of violence, fell at his feet, and with joined hands besought him to allow him a day or two to think about it, after which he would give him his decision.

Thus Dwij appeared to hesitate, and the anxiety of the Missionary on his behalf was great indeed.

"I have met Dwij three times this week. I am greatly apprehensive that he will hesitate and hesitate until his heart becomes hard again, and God's Holy Spirit leaves him. Though he confesses himself a sinner, he seems to require a deeper conviction, and to see his alarming state out of Christ more clearly. O God, be gracious, be gracious to him, for Christ's sake!"

It was just at this time that the Dandi proved to be a false friend, and made the uncle aware that Dwij had again and again declared to him his steadfast resolution to become a Christian. The uncle's rage now became extreme. He beat his nephew unmercifully, shut him up in a room, and reduced him to such a state, that at length he was obliged to leave his home and withdraw to another part of the city.

Then the domestic hurricane rose to its height. His wife was withheld from him; phials of wrath were poured upon him. But all was met in a truly Christian spirit. "It appeared as though he thought of nothing, and lamented nothing, but his own great sinfulness."

Now, however, there came a new trial. One of the two young pundits whom Dwij had introduced to the Missionary, appeared to be so convinced of the truth of Christianity that he left his friends and joined Dwij, as though determined to share his lot; yet afterwards went back to his people and his gods. This grievously discouraged Dwij, and for a time threw him back. Of this time of depression, the enemy sought to advantage himself, as he never fails to do, and it seemed doubtful whether Dwij would not follow the example of his friend. Natural affections rose up to protest against the sacrifices which were required, and separation from all that he loved on earth.

"The image of my father," he one day observed to the Missionary—"the image of my father seems to be continually before me. His last look, so full of reproach, of sorrow, and of agony, I cannot forget it: it haunts me day and night: sleeping and waking, there is my mourning, unhappy father, present to me. I must—I must return." And return he did, but not to peace. No; God was too good to him to allow him to enjoy peace or satisfaction away from him."

Our Missionary was now obliged to return for a time for England. Dwij had promised to come down to Calcutta, that he might see him before he sailed; but he failed to do so, and he who had so travailed and prayed for him, was obliged to leave India before Dwij had come forward and openly professed his Christianity. But on his arrival in England, in the end of May 1848, his heart was greatly rejoiced on learning, by letters from his brethren at Benares, that Dwij had at length, through grace, burst every bond, and received baptism in the name of the Lord Jesus.

From a valued member of the Mission, Mr. M——, the Missionary received a full account of all the circumstances. The following is an extract from it—

I write to give you particulars of poor Dwij. I had not seen him for a month after our return from Allahabad. One day his uncle called on me, and told me he had called (*i.e.* begun to renew his visits), as a person connected with him (*viz.* Dwij) had ceased to visit us, and had now given up all idea of doing what he once thought of (*i.e.* of becoming a Christian). However, on the 9th of February, I had the great pleasure of a visit from Dwij himself. From that day he visited me regularly two or three times a week, until Sunday, March 12th, when he determined to be baptized, but at Juanpur; so I started him off upon an ekka (a native conveyance) at once, for, to use his own words, it was *jaldi kakam*—work to be done at once.

At Juanpur he was baptized, and immediately afterwards, in the Benares Urdu paper, appeared the following notice—

The son of a most respectable man, Dwij, went from here on the 12th to Juanpur, and there, through error, wandered into a ruinous path, and has come to eat and drink with the Christians.

This convert has been long known to us as Pundit Nehemiah Nilkanth. He is, we suppose, one of those cases in relation to which our friend in the "Spectator" feels himself constrained to acknowledge, that "no reasonable explanation can be offered, save that a Power higher than man's—call that Power what you will—has touched and purified heart and brain."

We now come to the second and kindred instance of conversion, which we wish to notice in this paper.

About three years back Nehemiah visited Jubbulpore, where we have a Missionary station, and there became acquainted with a young Moulwee, who appeared to be very much in the same state of doubt and embarrassment on the subject of religion, in which he had been once himself. He had read Dr. Pfander's "Mizan-ul-Haqq," and had come to the conviction that the Korán was not the true word of God, nor Mohammed the apostle of God; but he was not prepared to accept Christianity as the alone true faith. Many conversations ensued between them, Nehemiah being to the Moulwee what Mr. Smith had been to himself. He sent him to our Missionary, the Rev. E. Champion, who placed the Bible in his hands, with some other books. And now commenced between Mr. Champion and the Moulwee a lengthened intercourse of the same peculiar character as that which had some years previously taken place between Mr. Smith and Nehemiah; questions and replies, doubts and difficulties, and their solution. That this inquirer could have been actuated by any other motive than that of genuine anxiety to know the truth, was most improbable. His position was an independent one, and as to his temporal circumstances, he needed no help. He was the Deputy Inspector of Schools in the Jubbulpore district, and received a salary of 120 rupees per month.

As he read and thought, he became more and more convinced that Christianity was from God. He had given up for a long time his attendance on Mohammedan prayers, but now he did more: he avowed so openly his convictions of the truth of Christianity that his friends became alarmed, and threatened to take from him his wife. Just at this crisis Nehemiah came again to Jubbulpore, and decided him, at whatever cost, to be baptized at once. This was done on Christmas-day, 1864.

Our readers will now be prepared to receive further information respecting him, conveyed to us in a letter from Mr. Champion, dated July 27, 1865. It begins somewhat abruptly, but it was written in answer to a question from home: to this he addresses himself in the first instance, and then passes on to a variety of particulars respecting Moulwee Safdar Ali, which will be found deeply interesting.

July 27, 1865—I find it difficult to explain the difference between Maulavi Safdar Ali and the Bengalee Christian Baboos who teach English in our schools. Each enjoys advantages, though they are distinct and widely different ones. The Baboos, I may say, are thoroughly Anglicized: they dress in English style, speak English, and live as Englishmen do. While this makes them invaluable as English teachers, it diminishes their influence as natives among natives. Thus, while their social standing is not inferior to that of the Maulavi, it is not superior, and is certainly of a different kind. The Maulavi's attainments, on the other hand, are not inferior, on the whole, to those of the

Baboos. He knows only a little English, and this has of course shut him out from many sources of knowledge to which they have access. Still his knowledge of Arabic, Persian, and Mohammedan learning is first-rate, and is supplemented by a good knowledge of natural science.

Like Nehemiah, the Maulavi retains the old dress and old manner of living. As there was no objection to his name, he retained that likewise. He is therefore one among his brethren in all that he lawfully and Christianly can be. The great influence thus given him, and the many opportunities of usefulness thereby secured to him, are some of the reasons that would make me exceedingly to

regret his removal from his present post. In a worldly point of view, it would be undesirable, as he gets 120 rupees per mensem, and the certainty of a pension. He would not, however, hesitate to sacrifice these prospects if he felt it a duty to leave for Christ's work. To this work, whether in his present post or any other, by his vows when he was "feeling after God," as well as by his present wishes now he has found Him, he feels consecrated and devoted. Moreover, it cannot be denied, that to be a known and paid agent of the Mission would very seriously take from his influence, and, in the eyes of natives, would be altogether damaging to the sincerity of his motives.

I am anxious to let you know how the conversion of the Maulavi was received by the authorities here: indeed, I feel it to be a duty to them, and to myself and the English public. I know that it is sometimes thought and said that Europeans in India display a lamentable indifference, nay, almost opposition, to the spread of the Gospel. To some extent this is true, but in its exaggerated form it is unjust and untrue, as I now hope to show. I am not now about to speak of the feeling entertained towards the Maulavi by the Europeans generally, many of whom expressed themselves in the kindest manner when speaking to me of him. I wish to show that those who hold responsible posts as Government servants, and were his masters, were ready to welcome him, and give him the right hand of fellowship. My remarks refer to four gentlemen, whose names of course I do not give. One, on hearing from a third party of the Maulavi's baptism, of his own accord wrote him a short note, as follows—"My dear Safdar Ali, accept my sympathy, and be assured that I shall pray that God will give you that peace of mind which passeth all understanding. Yours sincerely, &c." Another assured him of his earnest desire to serve him, and his wish that one who had given such a proof of strength and conscientiousness of mind, should be promoted to a more important post, where his integrity and high qualities might be more useful and commanding. Another told him, that now he was a brother, and that, although he liked him before, he liked him much more now, and concluded by giving him his hand, an honour much coveted, and highly thought of, by natives. The fourth wrote to him thus—"It is with much joy and thankfulness that I hear of your having been baptized into the faith of Christ. As God, in his mercy and goodness, has removed your doubts, and shown, both to you and to me, the true light, let us strive in our daily life and practice to be Christians,

not in name only, but in deed. Your sincere friend, &c." The gentleman first mentioned, on hearing of the news of his baptism from himself, wrote—"Dear Safdar Ali, I received your note only last night. I was, and am, delighted to hear that you had obtained consolation through faith in Christ. I hear that you endure many trials; but you know also the words, 'Blessed are they who are persecuted for righteousness' sake, for their's is the kingdom of heaven.' I pray that you may be delivered out of all your troubles. . . . I hear that you were baptized by immersion. That is, no doubt, the primitive form of baptism. With every good wish, yours truly, &c." These men, let it be remembered, are not picked men. They are merely the men who happened to be the Maulavi's superiors at or about the time of his baptism, and there are many others, I am convinced, who would have acted in the same way. Thus our countrymen are not so opposed to the progress of Christianity as is often supposed, are not Christian heathen, but are willing to countenance, help, and sympathize with those who, from pure motives, embrace our faith.

I enclose herewith an account of the early life of Safdar Ali, which appeared in the "Pioneer," a paper published at Allahabad. The editor is wrong in attributing its authorship to an acquaintance. It is really, with the exception of the first paragraph, a translation by Mr. Hooper, of Benares, of the Maulavi's own account of himself. Mr. Hooper requested Pundit Nehemiah to send him such an account, and, when he received it, of course thought it was Nehemiah's, but it was, as I have said, written by the Maulavi. I have explained this matter thus fully, because it adds great interest to the statements contained in the paper in question, and also explains some of its peculiarities. As the composition of an acquaintance it reads miserably cold: it is utterly unworthy of its subject. No Christian man, at all acquainted with the Maulavi, could possibly have expressed himself as the old acquaintance is represented as doing in this article. When, however, it is known that in it the writer is really speaking of himself, not only is this startling peculiarity explained, but a new light is thrown upon it: it becomes singularly illustrative of the Maulavi's modesty and spirituality of mind. His last remark, regarding the removal of a disease under which he was labouring, was, alas! premature. The disease—heart complaint—has returned, and the doctor says he will never be entirely free from it. He may have been naturally disposed to a disease of the heart, but it was excited and developed by an austerity which he practised when

among the Sufis, and which consists in holding the breath for an incredibly long time.

The painful account which I now send, together with my letters in the last Report of the Corresponding Committee, gives a complete view of the Maulavi's history up to the middle of January last. I now propose to complete the sketch up to the present time.

Immediately after his baptism he returned, as usual, to his house. There he drew up a letter, informing his household that he had taken the step which he had so long contemplated, and, giving it to his father-in-law, came away to our second service. He had hoped that his baptism would not take his relatives much by surprise, as he had openly professed his preference for Christianity; but the result proved that they did not think him in earnest. They were completely astounded by the intelligence. No words can describe the terrible blow it was to them, nor the pain and grief to him. His wife cast herself to the ground, and there remained for days, without speaking or taking food, and no effort of his could prevail on her to speak one word to him. And so it was with the other members of his family. But a day before he had been one of them—loved, relied upon, and respected. Now he was one amongst them, but not one of them: his interests were not their's; his plans did not affect them. They stood apart, all, down to the lowest servant, regarding him with dislike and suspicion. I think it was on the fourth day that his wife was persuaded to take food, and her restored strength was employed only to heap reproaches upon him as a faithless husband. Day by day we hoped to hear news of her relenting, but her spirit only got more and more bitter, and she declared she would never live with him again. The result was, that the Maulavi, after using every effort, thought it best to let her have her own way, and sent her, and her father, and his little girl all back to their home at Agra. Whether they will ever rejoin him is a matter of grave doubt. He still makes them a handsome allowance, and gave them on their departure whatever they liked to take away.

The outside world received this news of his conversion with great disgust. Him, whom they before regarded as a learned Maulavi, a man of sound sense, they now declared a fool and mad. His friends, when they saw him coming, took a different path, to avoid him; and the lower sort did not spare, by look and words, to show their dislike. But perhaps the most trying occasion was his first appearance at the Deputy Commissioner's office, and right feelingly did Nehemiah exhort him to take up the cross of the Lord manfully. He told us afterwards that the Mussulmans,

amidst all concealed enmity, affected to lament his having made so foolish and ill-advised a step, and assured him that, had he consulted them, they would have soon set his doubts at rest, and they told him, as a set-off, I suppose, against his loss, that an European had just renounced Christianity for Islam. Even Hindus, who, one would have supposed, would have felt no interest one way or the other, joined the Mussulmans in lamenting his folly.

A few words will describe his course since. He has been steadfast under an accumulation of trial, and zealous too. Like Paul, he has received all that came to him preaching the kingdom of God, and teaching them the things which concern the Lord Jesus. His position in his department, and his high character, render it impossible for his enemies to attack him openly, or to endeavour to crush him at a blow; but perhaps the thousand petty annoyances he has been subjected to are harder to bear. His letters have been opened and read, or they have not reached their destination. His plans have been frustrated; his printing (he has a press) found fault with; his creditors have been set against him; his agents have refused to act for him; his ill-health has been commented upon, and rejoiced in, and regarded as the first-fruit of his conversion. His press was so near being ruined that at one time he had resolved to close it. He has not, it is true, been exposed to insult or danger, but the spirit which breathes in Mohammedanism is the same as ever; but for our rule he had long since been murdered without doubt. When in attendance on the Deputy Commissioner one day he remained outside in his palka, and overheard the conversation of some Mussulmans, who did not know he was near. After conversing for some time about his conversion, one of them asked, "What is to be done with such?" The reply was, "There is nothing for it but killing them."

Some time after his baptism the storm of opposition seemed lulled. It, however, broke out with more violence than ever, the cause apparently being that several Mohammedans had visited him for conversation on religious subjects. His enemies paid him the high compliment of saying his house was the Christian fortress, and he the maker of Christians. They met together to plan means of ruining him. They said that no one should render him any assistance, and, if possible, supplies for his household should be stopped. As his workmen were helping a Christian, no one should offer them his pipe, or give them water to drink.

Amidst all this he is steadfast, and exhibits the most Christian temper. Great need he has of our earnest prayers.

The paper referred to by Mr. Champion as published in the "Allahabad Pioneer," we append—

The world always asks for results in connexion with Missionary operations, and it is both natural and right that it should. None but those actually employed in any specific work can be supposed to be acquainted with either the secret effects of that work, or the inward satisfaction which accompanies the pursuit of that work, even in the absence of any visible effect. The only thing, therefore, which can cause lookers-on, who are engaged in their own different labours, to look with approval on any given operations, is their visible and distinct success. Now the two objects at which Missionaries aim are the general elevation of the people amongst whom they labour, and the sincere conversion of individuals to Christianity. The former, as it is shared as an object with them by the Government and numerous other agencies, so it is less directly the aim of the Missionary bodies; in fact, it may be said to be but acquiesced in when the latter object is not attained, as some proof that their labour is not wholly in vain. It is, then, to the conversion of individuals, as the great, the only direct aim of all their efforts, that they must point the outside world, when they ask, "Where are your results?" But it is gratifying to Missionaries to observe, that as they flatter themselves that they do not insignificantly contribute towards the general improvement of the people, so they continually find that the outside world itself is assisting them, often little knowing that they are doing so, in accomplishing that which is nearest to their hearts—the conversion of individuals. Very many cases of the most sincere and satisfactory conversions to Christianity have been cases in which the world, in its ordinary course, guided by its supreme Moral Governor, has led the inquirer up to the last stage of his path towards truth, and in which all that Missionaries have had to do is to put the head-stone to an edifice already almost completed, and conduct the long wandering, yet safety-seeking sheep, into the fold. The following case, which has very lately been brought to a completion, will illustrate these remarks. Such cases are in some respects more gratifying to Missionaries than those in which they have had to do with the convert from the commencement of his inquiry, because they seem to show all the more conclusively that it was no mere human influence, however pure and true, which accomplished the desired end.

Moulwīe S. A. lived, during the first twenty-two years of his life, in his father's house at

Agra. His father being in easy circumstances, the son was enabled to devote this long period of leisure entirely to study, his father and other learned men being his teachers. During the latter portion of this period he attended the Government College at Agra. Besides the usual Mohammedan education, he studied many Hindu religious books, the Greek philosophical works which have been translated into Arabic, and the books of the Dehrees, or Atheists. He was early struck with the discrepancies between the Korán and traditions on the one hand, and that which he had now come to regard as the infallible conclusions of science on the other. But he quieted himself with the consideration that the legal enactments and doctrines of the Mohammedan religion were superior to those of the other religions with which he was acquainted. In this state of mind he determined to follow faithfully the requirements of the religion of his forefathers, assured that his condition in the next world at least would be the better for his doing so. Adopting thus a middle course, he yet came short of strict neutrality (as he afterwards confessed) by declining to investigate the claims of Christianity, which he viewed as a religion abolished by Islam. He was not ignorant, indeed, of the existence and attitude of Christianity around him: in fact, two English gentlemen lent him books on the subject; but he read them in no inquiring spirit, and soon afterwards dissuaded a friend of his, who was beginning to inquire, from pursuing his investigation. In time he obtained employment as Deputy Inspector of Schools at Rawul Pindee, and there he fell in with many followers of the Soofie persuasion. He conceived a great love for their doctrines, and studied their books night and day. He began to practise the great virtue of that sect, viz. meditation, and also that of the Fakeers, viz. self-mortification. Along with them he maintained his own Mussulman duties.

But a change began to come. His heart told him that all these duties were merely outward, and he began to feel the necessity of inward purity. Gradually the influence of those duties passed away, and they were retained only as outward forms. A new question began to agitate his mind, "How shall I become holy?" On the solution of this question his heart was now set, and he earnestly longed, and diligently sought for an answer. He studied again, more deeply and carefully than before the books and traditions of the wise. He found that they were mostly cor-

rect, but in some things contained manifest error. He found that every religionist magnified his own religion as the panacea for human wants, e.g. the Soofies declared that by meditation they could attain to a vision of the Supreme Being; but this he discovered to be nothing but words. One thing, however, he did learn from both Soofeism and Fakeerism, that without a perfect guide and teacher perfection was unattainable. He now began to seek in every direction for a true guide. He wandered over many zillahs and provinces in search of teachers, both those still alive and those the fragrance of whose name still lingered in the places where former ages had seen them. He conversed with many men who had a reputation for sanctity, and had gathered around themselves thousands of disciples; but found that the greater part were mere worldly hypocrites, and that only a few Soofies seemed really actuated by a desire to know their Creator. But none was the perfect guide that he was seeking—none who could tell him the cause of his spiritual disease, and provide a sure remedy for the same. He often reflected at this time on a stanza, composed by a friend of his some while before, of which this is a translation—

“As the devil appears in the form of man,
The hand must not be given to every other hand.
A Gooroo ought to be as the cleaner of iron,
To rid in one moment the rust of a life.”

At this time he was removed from his appointment in the Punjab to a similar one at Jubbulpore. As soon as he had settled at the latter place, he began to long for a bosom friend, to whom he might confide his secret troubles. He was advised to go on a pilgrimage to Arabia, on the ground that there being more learned men there, he might obtain an easy solution of his doubts. According to this advice, he determined to start by ship from Bombay, in company with another Moulvie, and with this purpose he took a month's leave to visit his native place (Agra), intending, when there, to apply for another six months' leave to go to Mecca. Speaking of this time, he says that he knew well his own sickness, but knew no physic for it. He felt that if God did not help him, he was in great danger of losing all enjoyments in both worlds. In an unexpected way, that help was given. When in Agra, he discovered that he had involved himself in debt by having a house built; and as Mussulmans are forbidden to go on pilgrimage without first paying all debts, and settling their worldly affairs, he was prevented for the time being from executing his design. Just at this juncture he happened to be turning up his books, and his

eye fell on the “Mizan-ul-Haqq” (a celebrated Christian pamphlet against Mohammedanism) and a portion of the New Testament. It occurred to his mind, that although Christianity was not true (so foregone was his conclusion on that point), yet he ought, before going to Arabia, to examine the controversy with the utmost impartiality, and have his faith in Islam founded on an unassailable basis. He accordingly read these and other similar books, which he collected from all quarters, and the prejudice of his mind against Christianity was gradually dispelled. His pilgrimage to Mecca being now indefinitely postponed, he spent the next two years (1861-62) in carefully examining the controversy between Islam and Christianity. In the course of this interval of time, he came to the decided conclusion that the Korán and Hadis could not be the word of God, nor could Mohammed be the apostle of God. Yet his heart still inclined to the self-mortification of the Fakeers, and he desired that he might be able to obtain perfection by imitating them. He found, indeed, in the Bible, that clear explanation of his spiritual disease, and its causes and its remedy, which he had so long desired; yet his mind was still troubled with many doubts. Hinduism, indeed, both the popular and the philosophical, seemed to him to be nothing but the vain imaginations of those, whether unlearned or learned, who, lost in contemplation of the creation and the order and the agencies of this lower world, had forgotten the great Creator. Indeed, all other religions besides the Christian seemed to him more and more merely human in their origin, and the superiority of Christianity to them all became daily more apparent to him; but yet grave doubts remained with regard to Christianity itself, and his mind was in such a state that every little objection weighed upon him with tremendous force. He became exceedingly unhappy, and it was with difficulty that he could either eat or sleep. At this time he was attacked by a bodily disorder, which increased his grief, for he had no hopes after death. He composed a Persian stanza, which exactly expressed the state of his mind—

“I am neither Hindu, nor Mussulman, nor yet
Christian, nor Jew;
What will be the end of these things!”

At length he opened his mind to two friends, one named K. B., a schoolmaster, and the other K. K., who had for many years been a disciple of his in reading the Korán, &c. Both these conceived a desire to read the Bible and investigate the points of disagreement. K. B. once obtained six

months' leave, and managed to collect a great number of Mohammedan works against Christianity, but the time was past when they could have any effect on S. A. In course of time the state of his mind became generally known. His acquaintances all urged him to the utmost of their power to relinquish his inquiries, assuring him that no religion on earth contained such perfection as he desired. He was not, however, moved; but comforted himself with the reflection, that, as the Creator had provided every thing necessary for the body, he could not have left the immortal spirit without some perfect remedy for its distempers and satisfaction for its longings.

His two friends now attained the same state as he had done. For months they continued imploring their heavenly guide, with tears and supplications, to lead them into the truth.

He heard their prayers, for one by one all these difficulties vanished, and at last perfect assurance of the truth of the Gospel came to them, and they cordially accepted it. He had already made up his mind to be baptized when (he being out on his tour of inspection), K. K., ignorant of his exact state, wrote to say that he himself could no longer delay becoming a Christian, but that if he (S. A.) still delayed, he must be baptized without him. What must have been their joy on meeting to find that each had arrived at the same determination at the same time, unknown to each other! They were baptized together on Christmas-day 1864, at Jubbulpore. K. B. had some doubts left on his mind, but in the course of a few weeks they were all cleared away, and he followed the example of his friends.

We commend these brethren to the earnest prayers of Christians at home, that, founded on the Rock, they may stand unmoveable, and, holding forth the word of life, may cast so clear a light on the turbid waters of heathenism as to guide many a distressed sinner to the same haven where they have found rest themselves.

FUH-CHAU.

FUH-KIEN (*i.e.* "happily established") is one of the eighteen provinces into which China proper is divided. "It is bounded on the north by Chekeang, north-west and west by Keangsee, south-west by Kwantung, and south and east by the channel of Formosa." The north and north-western portions of the province, as well as the adjacent parts of Kwantung, are rendered broken and rugged by the Nanling range of mountains. The line to the sea-coast is bold, and bordered by a great number of islands, whose barren headlands extend as far north as the Chusan Archipelago.

Of its rivers, the Min is the most important, having a course of more than 300 miles. Twenty-seven walled towns stand on its banks, and amongst them the capital, Fuh-chau (the happy city), in latitude 26° 5' north, and longitude 119° 20' east. It is situated on the northern bank, thirty-four miles from the river's mouth, and nine from Pagoda Island, where the ships anchor. The province contains a population of fifteen millions, of which one million is concentrated at Fuh-chau. They speak a dialect peculiarly their own, and possess decidedly marked characters, which distinguish them as amongst the most enterprising, hardy, and industrious portions of a great industrious nation."

"The city lies on a plain, surrounded by hills, forming a natural and most magnificent amphitheatre of vast dimensions, whose fertility quite equals its beauty." Suburbs extend from the walls of the city to the river, three miles distant, the banks of which are connected with an island in the centre by a stone bridge, reposing on forty solid stone piers on the northern side, and on nine similar ones on the south. The bridge is lined with shops, while the river is crowded with floating habitations, ferry-boats, and trading craft.

In the southern portion of the city stand the Wuh-shih-shan, or Black-stone hills. On this elevated spot, commanding an extensive view, are situated the Missionary premises. At the time when the Mission was commenced (1850), the Fuh-chau people were entirely opposed to the residence of a Missionary within the walls, and the American Missionaries, who had reached Fuh-chau four years previously, had yielded to

this feeling, and located themselves at Nantac, the suburb on the river side, where the foreign settlement is situated. The superior facilities for Missionary effort which would be afforded by a residence within the city, were obvious; and as treaty-rights justified him in so doing, our first Missionary to Fuh-chau, the Rev. W. Welton, resolved, if possible, to establish the Mission within the walls, an effort, in which, after much difficulty and opposition, he succeeded. Here, on the Wu-shih-shan, the Missionaries are located, and from this elevated spot they see their work spread out before them as in a map. The view is thus sketched by the Rev. G. Wolfe, now the senior Missionary at this station—

The surrounding country exhibits to the eye one of the loveliest scenes in nature. Hill rising behind hill, in beautiful order, form the city with the extensive plain into a natural and most magnificent amphitheatre. Standing on one of these hills, and looking down upon the city stretching out before one as far as the eye can carry, with its 600,000 inhabitants inside its walls, fills the mind of the spectator with thoughts and feelings which can be realized only by himself. It is in truth a grand sight. Our Mission station is situated upon a hill inside the walls, about 400 feet above the tops of the Chinese houses, and in one of the healthiest localities to be found: it at the same time combines convenience for our work amongst the people. The selec-

tion of such a spot shows the wisdom of the brethren who selected this place. The whole city is seen from our door, so that we can never go out or come in without being reminded of the vastness of our work, and our own want of strength to accomplish it. Not only the city, but the entire beautiful valley of the Min lies open before our eyes: the river itself, flowing noiselessly along, having its surface enlivened with crowds of boats—the various plots of ground formed by canals which pass through the vale—the crops of rice and wheat waving in the sun—the clumps of trees and hamlets scattered irregularly over the plain, with a grave or a mausoleum occasionally attracting the attention, reminding one that death is the same everywhere.

And now commenced the work of patient labour, the acquisition of the language, the sowing of the seed, the praying and waiting, and this amidst the absence of visible results; and so it continued to be for ten long years. Welton staid at his post until, his constitution completely broken, he returned home to die, bequeathing to the Society as the last testimony of his affection for that great cause, on which he had expended his life, a legacy of 1500*l.* He was succeeded by the Rev. W. Fearnley and the Rev. F. M'Caw, of whom the latter, a young Missionary of great promise, died at Fuh-chau in July 1857. Mr. Fearnley being thus left alone, the Rev. G. Smith was appointed to assist him. In 1859 we find these two Missionaries at work, the one engaged in street-preaching, the other in the study of the language. The Mission had now been in existence nine years, and as yet there was no convert, or professed inquirer, no school or preaching chapel, and no catechist. Some friends seemed to think that, considering the few Missionaries at our disposal, and the vastness of China's population, it would be better that Fuh-chau should be given up, and our force concentrated at some more promising station. But to surrender a post, because as yet it has yielded no fruit, is not conformable to his example, of whom it was said, "He shall not fail nor be discouraged." It is, moreover, a most unwise proceeding, for the seed may be springing although not yet seen, and after the station has been deserted the blade may appear. In this case the Church Missionary Society felt persistence to be its duty, and soon encouragements appeared. In March 1861 Mr. Smith had the great privilege of baptizing the two first converts, and these were followed, a few weeks subsequently, by two more, one of them a graduate. Encouragements were thus graciously vouchsafed at the very time they were needed.—"Though it tarry wait for it, for it will surely come; it will not tarry." "I think," observes Mr. Smith, in reporting this good news, "the Committee will feel, on receiving this, that their decision not to relinquish the station was of the Lord, and that henceforth we may expect a blessing to rest upon our work here. I am full of hope as to the future."

During the next two years his communications continued to be of the same hopeful character. New premises had been opened in a leading thoroughfare for daily preaching and the distribution of books. There were large and attentive congregations, while the books and tracts, instead of being given away, found purchasers. New converts were gathered in, and a little nucleus of native Christians had thus been formed, which promised to absorb into union with itself much of the inquiring elements around. "Our converts have all given us satisfactory evidence of their sincerity during the past year, and in the face of persecution, reproach, and want, caused by their adherence to the doctrines of our dear Redeemer, have kept the faith."

And now this faithful Missionary began to look abroad on the immensity of the field before him, the millions of immortal beings plunged in profound darkness, to whom he longed to make known Jesus Christ and Him crucified, and yet could not, for he and his brother Missionary, the Rev. J. R. Wolfe, were but two. "Our work has not extended beyond the city of Fuh-chau. I have had a passport for Leing-Kong in my possession for some time, and have several times fixed a day for going; but the multitude of affairs here calling for my attention has, in each case, disappointed me; and then, if I go, the work here must be suspended meanwhile. We have abundant work here for two more Missionaries; but can we, ought we confine ourselves within the city walls? One thing we would earnestly press upon the Committee, and that is, let us have a sufficient sum next financial year for the employment of native helpers. We must have them, if the work is to grow, and we cannot employ them without paying them.

"Again, there is Formosa within a day's sail, and a gun-boat plying between Fuh-chau and the consular port. Nothing has yet been done for that island. Our senior convert, Ling-sin-kung, has lived there for many years, and knows the dialect well."

So large is the view of a true Missionary. He sees millions in need of the remedy which he has to distribute, and he is pressed in spirit to help them. But the sense of responsibility is too great for the physical frame, and it bends and breaks beneath the weight of it. It did so in his case. The next October he was dead. The numerous deaths of Missionaries may, to a considerable extent, be accounted for in this way—the men are in number so disproportionate to the work assigned to them, that mind and body are alike overstrained. People at home sometimes say, "We do not see why Missionaries should suffer more than the civil and military officers of the Queen in India, or than commercial gentlemen resident on the coast of China." But the answer is, that, if they be true Missionaries, they bear on their consciences responsibilities as much weightier than those of other men as the concerns of eternity outweigh the concerns of time.

When will spiritual men at home be touched with such a feeling of sympathy for their overtasked brethren abroad that adequate reinforcements will no longer be denied them?

But thus at the moment when we were rejoicing over the improvement of our Mission at Fuh-chau there came upon it heavy trials. We seemed to be like people who had been exulting on the forward appearances of a premature spring. After a severe winter there had come genial influences, and the buds, relaxing their rigid cautiousness, had permitted a stray leaf or two to venture forth, when, lo! with a sudden change, the winter seemed to come back again. So it was at Fuh-chau. One of the Missionaries had gone to his rest; the other was brought so low by sickness as to be compelled to seek change of air and scene. Thus, at the beginning of the year 1864, the station was left without a Missionary. At this trying crisis an infuriated mob assaulted the Mission premises, inflicting severe injuries upon the native Christians, and, as it seemed for the moment, putting an end in one night to the work of years. The few converts were scattered, the preaching-place and the schools torn to the ground, and the Mission house

partially destroyed. Yet out of this evil good came. Instead of crushing the work, this outbreak led men to inquire the more earnestly about the religion of Christ.

The Chinese mind is so indifferent to spiritual things, that it requires something extraordinary and special to arouse it from its apathy and arrest its attention. The gross reports circulated about us in connexion with the destruction of our places, caused men to stop and examine, to see whether these things were so. The result is, that more correct notions of Christianity and of our motives are gaining ground among the people, and our daily services are more interesting than ever, and are growing more and more so. Men are now beginning to see more clearly that Christianity is not that wicked thing which is to be detested and abhorred. This, too, is the opinion of our native Christians. One of them said to me the other day, when talking with him on different subjects, "It is much easier to be a Christian now than it was twelve months ago, before the riots." Soon

after our chapel in South Street (Nang-kae) was reopened for daily preaching and conversation, the people flocked to listen as if something wonderful had taken place. They continue to do so up to the present, and show more attention and respect than ever we experienced before. Our native helpers are not abused now as they were formerly by the audience; on the contrary, they are rather looked up to as men who know more than their fellows, and very often now I hear the most complimentary remarks passed on them after, or in the midst of their discourse. Literary men are more frequently among our hearers than before the riots: and at present we have two rather interesting inquirers of this class, who come to our Sunday and week-day services and classes. We have also at present one very hopeful candidate for baptism, not, however, a literary-class man.

But thus it is that, amidst many changes, the Lord's husbandry progresses. Our own climate presents a suitable emblem. Cloud and sunshine, the calm and the storm, cold and heat, capriciously visit the fields where the seed is springing, and amidst alternations such as these the progress to maturity is carried on. And so it is in the divine husbandry. A season of prosperity is interrupted by unexpected and heavy afflictions. Effective labourers are removed from the field by sickness or death, and we know not how to supply their places. Again and again are we tempted to say, "All these things are against me." But let us wait, and we shall have to acknowledge, "the things which have happened have fallen out rather for the furtherance of the Gospel. In such a world as this afflictions are as needful to the growth of Christianity as water to a rice-crop. Reverses lead to new victories, and losses issue in great gain. This we may be assured of, that whenever the Lord's work is subjected to any special adversity it is only to consolidate what has been already done, so as to prepare the way for new attainments, just as the shoots of last summer become indurated and strengthened by the cold of winter, so as to become the base and support of a fresh growth.

Before the end of the year, which had set in with such discouraging appearances, the Mission had received a new Missionary: the Rev. A. W. Cribb had arrived to cheer and help Mr. Wolfe, while several new baptisms had afforded the surest proof that the outbreak of hostility, furious as it was during its short duration, had not availed to deter those who were convinced of the truth of Christianity from a public acknowledgment of it in the presence of their fellow-citizens.

Our last communications from Fuh-chau, received within the last fortnight, are dated October 9th. They comprise a letter from Mr. Wolfe, in which he deals with the Mission work within the city, its condition and prospect; and also the narrative of a journey made by him, in company with J. G. Fry, Esq., of the firm of Silverlock and Co., to the city of Po Siang, 350 British miles from Fuh-chau. We doubt whether we shall have room for the latter deeply-interesting document in the present Number, but the first we proceed to place before our readers.

Oct. 8, 1865: *Lord's-day*—We opened our new church, and on the occasion admitted ten by baptism into the visible church of Christ.

We invited all our friends of the foreign community, and some of them attended. Nearly all the Missionaries and native Christians of

the other Missions were also present, and a great many of well-disposed heathen. The service commenced at eleven o'clock, and the morning prayers were read, part in Chinese and part in English, by Mr. Cribb. The lessons for the occasion were taken from 1 Kings viii., Solomon's prayer at the opening of the temple, and 1 Cor. xiv., and were read from the letters of our faithful and beloved brother, Kiu-taik. After the second lesson I proceeded towards the font, which stands at the entrance of the church, followed by Mr. Cribb, Mrs. Cribb, and Mrs. Wolfe, who stood sponsors for some of the baptized, and there, in the presence of a mixed assembly of Chinese and Europeans, I administered the sacred rite to four adults and six children. It was an interesting and cheering spectacle. Around the font stood Mr. Lo Sing, with his wife and two sons, ready to confess their faith in Christ, together with five children of native Christians, and the son of one who is still a heathen. Mr. Lo Ho, one of our church members, with his son and daughter, one on each of his arms, about to consecrate them to God. There were faithful Kiu-taik and his intelligent wife, Lydia, with their little daughter, devoting her to the Saviour. There stood, too, Lo Sang, another of our catechists, and Lo Sen, our schoolmaster, with their two infant sons, presenting them for the same purpose; and last, but not least, stood Chiong Hak, one of our schoolboys, ready to renounce his heathen name and associations, and cast in his lot with the people of God. . . .

Thus yesterday was truly a day of rejoicing with us, and a day which will long be remembered in the midst of us. The Chinese and foreigners present all seemed deeply interested, and many of our countrymen, who never probably saw a Chinese Christian in their lives before, believed, for the first time, in the reality of Missionary work. Among those present were Lieutenant Eaton and Lieutenant Clangstoun, and many of the merchants who subscribed towards the erection of the church. I preached in English, from Matt. xxviii. 19, 20—"Go ye therefore and teach all nations," &c. &c. At the close of the sermon I laid before them a statement of the expense of the building. We found ourselves 500 dollars in debt. I stated this fact, but did not ask for money; but to-day I have had letters of congratulation on the success of the building, and assurances that the debt shall be cleared off in a day or two.

The entire cost of the building was 5000 dollars, including the ground purchase, which was 1500 dollars.

Our countrymen, after service was over, all expressed their very great pleasure and satis-

faction, and, looking down upon the large assembly of Chinese, as quiet and as orderly as an English congregation, who could not help feeling satisfied as to the result of Missionary work in Fuh-chau. The joy was almost too much for me. I never spent a happier day. We are often downcast and disheartened at the coldness and indifference of the heathen, and often, too, at the weakness and inconsistency of the Christians; but such seasons as yesterday cheer one's spirit, and nerve us afresh for the conflict. Uninterrupted success may not be for our good, but without some degree of success the heart is prone to despond, and the Missionary often feels discouraged. This, no doubt, may be the want of faith in the power of God, but still we are human, and encompassed about with human infirmities; and it cannot be denied, that however sure the promises of God are, and we believe them to be infallibly sure, want of success in our work casts us down, and disheartens us. But though thus often cast down and discouraged, it is still the experience of the Missionary that he is never forsaken, "perplexed, but not in despair; cast down, but not destroyed." The proceedings of yesterday were quite a success in our Missionary work, not only on account of the few that were added to our church, and the general impression for good that was made on the minds of our own countrymen and on the native Christians, but also on account of the good impression that has been produced on the heathen, and the quiet and orderly manner in which the mass of people assembled about the doors during service, behaved themselves. During service the Missionaries observed very many of the literary class in the body of the church, going through the service as orderly and with as much apparent reverence as the Christians. It is the impression of all that our church will attract the literary class to hear the Gospel, and have a general good effect on the people of Fuh-chau.

After morning service I opened the doors to the crowd assembled outside, and preached to them for some considerable time. They behaved themselves remarkably well, and listened attentively, considering their great curiosity to see the interior of our "great English hall of worship." The day passed off without the slightest annoyance of any kind; whereas a few years ago such a thing could not have taken place without exciting the whole city to fury, which would have resulted, most probably, in the entire destruction of all the foreign houses in the city. What a change has come over this people! We look for greater changes—changes brought about, not by political treaties or military force, but by the moral force of

Christian truth, which is destined to subdue all nations to Christ. Christianity is already penetrating the minds of the people, and the

interest which was taken by the heathen in the opening of our church yesterday is a testimony to this fact, which cannot be gainsaid.

Such, then, is the encouraging aspect of this Mission at the present time. The Christianity transplanted from our English shores to this heathen city has evidently taken root, and, in proof of this, is throwing out new shoots. May the sunshine and the rain of the divine blessing combine to nurture it, until it become so strong, that this vine shall send forth her boughs unto the sea, and her branches unto the river.

There is, however, another phase of the subject not so pleasant, yet, therefore, the more necessary to be considered. We have already adverted to the strong desire entertained by the brethren, not only to enlarge their operations within the city, but to push on into the interior, and there to open somewhere a well from whence the waters might flow forth to refresh the wilderness around. The district city of Leing-Kong was particularly mentioned, about forty miles from Fuh-chau, its population between 200,000 and 300,000. In September 1864 Mr. Wolfe visited this place, and was kindly received by the people generally, and more especially by a native gentleman, whose guest he was.

He invited me to stay in his house, and treated me the whole time with the greatest kindness and civility. He took me about, and introduced me to his friends in the city. A great deal of this no doubt arose from his curiosity to show me to his friends, but it was indulged without the slightest rudeness on his part, or unpleasantness on mine. I did not, however, accept his kind invitation to lodge in his house, but took up my quarters in a temple hard by, where I felt more at liberty to receive all who came to me, and distributed my books at discretion. The priests of this temple offered to let me have rooms in their monastery for preaching and teaching. My friend every morning despatched a messenger to see if I had been quite comfortable each previous night. He also invited me to dine, and asked a large party of his friends to meet me. He wished me to dine

after the English fashion, but, being persuaded that he wished partly to feed the curiosity of his friends, I accepted the invitation on condition that every thing was done in Chinese fashion. The dinner was a most sumptuous one, all varieties of dishes, meats and soups, known and unknown to me, covered the square table around which all sat. On the whole we all enjoyed ourselves very much, and my host and his friends must have had marvellous command over their risible inclinations, as I must have powerfully excited them by my awkward use of the chop-sticks. At the close, just before dinner was over, the servant brought in a large tub of warm water for me to wash in, as my host thought that it was English fashion to wash after dinner. When I was leaving, I left a Testament and a number of tracts, which my kind friend promised to read.

Since then Leing-Kong has been occupied as an out-station; a chapel has been opened in one of the most crowded of its busy and crowded streets, and a native catechist placed in charge.

This last year they purposed to make a further move in advance. We cannot wonder at their desire so to do.

Over these densely-populated regions there broods a darkness which may be felt. The utter absence of all religious truth, so that the very idea of God seems to have died out in the mind of the Chinese; the senseless character of the prevalent idolatry; the painful spectacle of vast groups of kindred nations bowing down to gods of wood and stone, and the depth of their moral degradation; all these have been seen and felt by our Missionaries, as they have penetrated into the interior; and to have witnessed all this, and yet have felt no desire to try and kindle a light in the midst of the darkness, would have been incompatible with their being true Missionaries. Now, then, let the friends of Missions throughout the country read and ponder over the following passage in Mr. Wolfe's letter—

We had intended this year to extend ourselves to two Kaings, or district cities, in this prefecture, but the Finance Committee, as far as funds are concerned, have tied our hands, and I fear we shall not be able to occupy them. We shall have the men ready to go about December, but the estimate of the Finance Committee leaves us nothing beyond the expenses which are necessary for the city work. We applied for about 2000 dollars more than we received: 1000 dollars of this we intended to apply to the purchase of another large place in the city for schools and preaching. We have already a large place in the most crowded part of the city for schools and preaching, and a beautiful church in another part of the city, and both these places cost the Society nothing. We very much want another place. I hope, therefore, next year the Finance Committee will be in a position to grant us the means for carrying out this plan. The English community here have been very liberal, and are always

disposed to help us; but we have recently received so much that we cannot with grace appeal to them again immediately. Our thanks, and the thanks of the Committee, are indeed due to our friends out here, who have so liberally assisted us with the money. But, after all, we must not depend too much on dollars: we must trust more in God, and less in money. Yet the money is very necessary for the working of the machinery of a Mission. It serves the place of wheels to the steam-engine; but the propelling force, the mighty power which gives life and activity to the work must come from God. A steam-engine without wheels would be a useless thing. God works by means, and a Mission without the necessary machinery would be a weak and a halting one. We want to make strides, but we want the wheels to work with; above all, we need the propelling force of the power of God to make all our machinery efficient and fruitful in the saving of souls.

So it is. The great work of Missions stands still for the lack of gold and silver. Yet England is rich, rich beyond calculation. No engineering scheme, no extension of railways, or construction of a railway-bridge across the Thames, or laying of a submarine electric cable between the old and new world, no enterprise of a bold and adventurous character, which, if successful, promises to be productive of great utility, is ever left without the means whereby it may be prosecuted, even although the promise of a return is not very reliable. The work in which the Church Missionary Society is engaged is an enterprise the most noble. The objects it contemplates are of the most beneficial character; the results are most sure, because they are divinely promised; and the money advanced will be certain to yield a large per-centage, for "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Yet the Society which undertakes this world-wide work—the communication of the Gospel to the unevangelized—is left with an income so paltry, that it does not amount to 150,000*l*.

Men readily advance money to promote secular objects, but to bestow it on spiritual objects is, in the opinion of many, to throw it away. And this secularization of riches, what will it do? Bring in more riches? Yes, most probably, that it will do. But is it certain that an increase of riches will enrich the country, or enrich the men who are the immediate recipients of it? Is it written, "money exalteth a nation," or "righteousness exalteth a nation?" There may be a great increase in wealth, and, coterminously with this, a great deterioration in religious character, and a lowering of that high moral standard in which consists the true healthfulness of a nation.

THE MISSION WORK OF THE NATIVE CHURCHES.

As the native churches come into action, and begin to reproduce Christianity amongst their heathen countrymen, the expenses connected with Missionary work will be greatly diminished. The great expenditure lies in that portion of the work which may with propriety be called foundation work. There are dreary and dangerous coasts, where there have been so many shipwrecks, that at length the erection of light-

houses became necessary, that dangers might be avoided and the path of safety pointed out. The lighthouse, in order that it may be useful, needs to be placed in exposed situations, where the storms beat upon it and angry waves assail it: it must therefore have its foundations strongly laid, and they cost much, and progress slowly: so it has been with these native churches. On the desolate shores of heathenism, where many immortal souls have been wrecked, the benevolent scheme was projected of raising up native churches, which might shine as beacon lights in the midst of thick darkness. As the first Christian organizations in benighted lands, where Satan had reigned for ages without interference, and which would be sure to meet the brunt of the storm, it was necessary that their foundations be strongly laid. But, just in the same proportion, the undertaking was difficult, slow in progress, costing much, and making little show. That has been the work of European Missionaries and European Missionary Societies—a work of great difficulty, invaluable in its character, because the foundation of all the rest; yet, while in progress, little thought of, because so gradual, and presenting so little of visible result.

To some extent this great scheme has been carried out. Not only have the foundations been completed, but the spiral column has been raised, and adorned in the night season with a diadem of light, which gives hope to the hopeless, and tells them where the haven lies. The native churches are beginning to let their light shine, and to fulfil important duties in the great Missionary work.

In proportion as they do so there will be a great diminution in the scale of Missionary expenditure, so that, disembarassed to a great extent of the pecuniary obligations connected with the older fields of labour, Missionary Societies will be enabled to enter on new fields and new duties. The native work will be so much cheaper, because the agents will be raised on the spot: there will be no outfits, and long voyages to distant lands, and delays in acquiring the language, and disablings by illness and premature returnings home. In a simple way, the language, the climate, his own, the native agent, whether he be bishop or presbyter, will go to work, and raise up step by step, as he goes along, the means of meeting the expenses which accrue.

Thus the Niger Mission is purely native. It is rapidly unfolding, and becoming alike extensive and important. Five stations are in action along the banks of the great river, extending from the mouth to the confluence: at two of them congregations have been already gathered. Even at the time of the last Anniversary Meeting of the Parent Society this Mission was alike important and interesting. It consisted at that time of three stations; a native bishop and two clergymen, with ten native lay teachers; the native Christians, 202; the communicants, 73. Its cost to the Society during the previous year was 958*l.* Compare it with the Palestine Mission, consisting of two stations, two European Missionaries, three European agents, and four lay teachers, with 145 native Christians and 45 native communicants: its cost to the Society was more than double—2058*l.* The difference is, that the one is a foundation Mission; the other is a native Mission, based on the foundation of a native church, which, by previous labours, had been raised up on the West-African coast.

Of the rapid action of this Mission, and of the economical way in which it is being worked, ample evidence will be found in the following journal recently received from Bishop Crowther—

Sept. 10, 1865: Idda—Since my last letter from Gbebe, I am thankful to say I have been able to carry out my plans as regards this station, where I hastily landed the Rev. A. G. Coomber and Mr. Phillips, on our ascent to the Confluence. Having settled the Rev. T. C. John at Lokoja, and Mr. C. Paul at

Gbebe, on the sixth instant I went down in a canoe to Idda, where I arrived the next morning, having passed the night in the canoe on the edge of the river, a few miles above the town. I could have gone on the same evening, but fearing that we could not convey our luggage to our lodging that night,

to avoid the inconvenience of getting among a large group of Abo canoes at the landing-place, where we might be exposed to robbery, I adopted this expedient, notwithstanding which we were visited by some fishing canoes at night, when we lost two small bags, one containing wearing apparel belonging to Abraham Ayikuta, and the other containing provisions, Abraham's fowling-piece, and other articles, but our loss was not to a serious amount. I landed early in the morning of the 7th, and met the Mission agents and families well in their lodging, but were far from being comfortable. The round houses they occupied were very small and leaky, without any comforts: the spaces between them were very narrow and irregular, and whenever it rained they were all obliged to be confined within the huts: all the out-doors, besides being narrow, are muddy. The house not being watertight, I took the precaution to engage the services and influence of Abokko to get them re-thatched with fresh grass, to do which I gave him 20,000 cowries to insure the execution of the work. As the houses were under his control, and he expects to be paid the rent, he ought to have done it without my advancing cowries; but I know how tardy and slow they are to work without any tangible advantage: still for all this, although I had advanced the cowries, Abokko kept them for himself, and sent his slaves to re-thatch the roofs the best way they could; and, as it may be expected, they covered only two huts instead of five, and those they did very badly. No representation of Mr. Coomber of the breach of agreement, and the uncomfortable state of their lodging, could move Abokko to advance cowries to cover the remaining huts. In this state I found them. I pitied them, but admired their patience under these and many other disadvantages, and the first step I took was to remedy the evil as soon as possible.

Sept. 8—Visited the king, who was very glad to see me come, as they all had supposed I had returned to the coast in the "Thomas Bazley," which steamed past Idda about a fortnight ago. The king had been very kind and attentive to Messrs. Coomber and Phillips: he sent them presents of cowries and yams, and was very sorry to hear that Mr. Coomber was suffering from a bad leg, and proposed to send a country medicine for his use, which Mr. Coomber promised to accept if the English one failed of healing him. I told the king of my intention to commence work immediately, to get up our own station, as our lodging was any thing but comfortable; to which he perfectly agreed, but expressed regret that the height of water, which has covered a large extent of woodland,

would prevent my getting building materials just now, and that I should have to wait till the water receded in November or December before I could get every thing plentifully. I admitted all that the Atta had said, but told him that I could at any rate commence clearing the high grass, and then feel my way what could next be done. Abokko proposed to Mr. Coomber to advance him about 60,000 cowries, and he would engage his people to clear the grass in one day; but this was declined, having seen already the example of his faithlessness to engagements in the re-grassing of the roofs of the huts in our lodging. I took the forethought, on leaving Gbebe, to engage four canoe-men and Abraham Ayikuta, not only as canoe-men, but as general labourers, at 400 cowries a day, whether they worked little or much, or not at all.

With these men I visited our new ground on the morning of the 9th, and cleared a small piece of land of high grass in about two hours, and returned home for the day. The work was commenced. I knew now what was to be done. I gave notice for building materials, sticks, bamboo poles, ropes and grass, which were the most important things for our present purposes.

Sept. 11—Went out early to work. A few labourers from the town joined our Gbebe party at the same rate of 400 cowries, and thus we cleared again a good piece. At the same time Mr. Coomber was employed in purchasing building materials. That the traps might catch the more readily, he was instructed to be a little more liberal in bartering for these building materials with fancy looking-glasses or cloths, and we were not disappointed. Before the end of the week many slave canoe-boys, who were never paid or fed by their masters when they do not go out to paddle canoes, but had to feed themselves by cutting wood for sale, or catching fish in the river for their subsistence, readily took advantage of the work opened for their benefit. By the end of the week a large pile of building materials was collected: our labourers at the same time increased. The second week I planned out the ground of the house, and put down the posts and roof; and in the third week the house was grassed in, and the body palisaded with straight sticks as they came from the bush, the house being partitioned into four rooms, and matted in. On Friday the 29th I had the satisfaction of removing the Mission agents from the miserable hovels into an airy, roomy, and comfortable house of our own, though unfinished, but for which we were very thankful. I have experienced the inconveniences of hired lodgings before, and, if it could be helped, I would always avoid it;

but at times we must be obliged to occupy them for a time. The master of our lodging, taking advantage of the tenants' position, made the best of the time to his own advantage; for instance, he would not allow anybody else to sell them water but his own wives, and that at their price, fifty cowries a pitcher, when twenty cowries would have been ample payment. When any one came to sell them provisions, he took care to make them charge high, that he might get a toll of fifty cowries from each seller he admitted into his compound. These and several other annoyances they have been subjected to, and we were not sorry to get out of these lodgings to our own house, over which we have entire control.

On announcing to Abokko that our house was habitable, and we were about to remove into it, he said that we were very energetic working people, and that the people of Igara could not do so, especially in getting building materials at this season of the year; that their people could not get at them; but I told him that we had got more than enough for our present purposes; that if I wanted twice as much more now, though these building materials were under water, the people would dive to fetch them. He replied, "Yes, the people would do any thing to get cowries and goods for payment." This is the secret of all difficulties and facilities in carrying out work in this country. Slave labour has no payment, therefore the people are reluctant to work; but free labour, for which they are paid, is readily accomplished. Ogbe, one of the chief eunuchs, presented me with about 400 sundry bricks. Another eunuch presented me with five bundles of grass. Amada Ogbe, a lady of rank, presented me with twelve bundles of grass. Before the people were awake from their imagined impossibility of building a house this season of the year, we accomplished and inhabited our's.

Oct. 1: Lord's-day—We opened service and Sunday school in our front verandah, to which inquisitiveness invited many attendants. Now I may report that Idda station is fairly occupied.

The sacrament of the Lord's Supper was administered, for the first time at Idda, on the 17th of September, by the Rev. A. G. Coomber, to the little band of the Mission agents of six persons, at our lodging. Here we must pause, with feelings of gratitude to the God of Missions, who has again given us admission into another stronghold where Satan's seat is. Not unto us, O Lord, not unto us, but unto thy name we give the praise: we are only instruments in thine hands: an axe and a saw in the hand of the

master may accomplish great things; but let him put down the tool, it becomes useless of itself; so are we in the work of evangelizing the heathen: in our attempt to preach to the dry bones that they may live, without the quickening influences of God's Holy Spirit we can make no impression. Now the promise which was made to the late Atta in 1841, to send Missionaries to Idda, is fulfilled. Akpakun, the present Atta, glories that the long promise is at last accomplished in his time, and considers himself more favoured than his predecessors. The people of Idda in general feel more satisfied that they are now taken notice of, as their neighbours of Onitsha and Gbebe, who have had Mission stations among them many years before. Although these expressions of their feelings are favourable and encouraging to our establishment among them, yet we must not for a moment imagine that the people have a correct idea of the requirements of Christianity now offered for their reception.

Having given some accounts of the building of the Idda station, I must now enter into various particulars of the Mission in general, beginning from Lokoja, our last new station in the upper part of the river, downwards to Akassa.

Lokoja Station.

This place was the site of the model farm of 1841, which was abandoned twelve months after in consequence of the disastrous state of that expedition: there were then many populous villages near it, the inhabitants of which hailed the establishment of that model farm with joy and hope for better times; but, on its abandonment, their disappointment was beyond description; and, true enough, a few years after Masaba descended from Rabba and destroyed all the villages, killed all those who resisted, and carried many away captives, who were sold away into slavery; since which time all the right side of the river has been deserted by the people, who took refuge on the left in many villages which gratify the sight as one steams up and down the river, whilst for miles no village is to be seen on the right, being deserted and left desolate, to be inhabited by wild beasts, leopards, hyenas, elephants, and buffaloes, which roam about the rocky hills without molestation. The late Dr. Baikie re-established this place in 1860, with many difficulties, and now it is becoming a settled village. There is a resident British Consul, and a British trading establishment of the West-Africa Company (Limited); and now (1865) a Mission station, under the superintendence of the Rev. T. C. John, assisted by a Scripture reader. A mixed congregation

is being collected of liberated settlers from Sierra Leone and Lagos, and of the natives of the neighbourhood, who are rallying round under the protection of British influence. A variety of languages is spoken, but the Hausa will be the leading medium of vernacular education, for which ample preparations have been made by extensive translations into that language. A small day school is commenced, with eleven children, and the Sunday school is also encouraged. Lokoja is under the government of Masaba, King of Nupe, who sanctioned and protected the late Dr. Baikie in the re-establishment of this place. Communication is constantly kept with him by the Lagos Government.

Gbebe.

This station has been kept up chiefly by Scripture readers since 1857, supported by my yearly visit and stay of a few weeks. Through their labour and exertions a small congregation was collected. A class of candidates was formed, and thirty-seven individuals have been baptized and the adults confirmed; and there are twenty-five native communicants, and twenty candidates for baptism on the list. There is a small day school of twelve children, many of them having been liberated from slavery by the late Dr. Baikie, and put to school. The Sunday school is also encouraged. I have the satisfaction of being able to obtain an able catechist to work this station, and conduct the school in a more efficient manner. Mr. C. Paul having been schoolmaster many years in Sierra Leone, will bring his experience to bear upon these little ones, who are to be the foundation of our Mission work here. Mr. Paul will chiefly direct his attention to the study and reduction of the Igbira language—the real vernacular of the inhabitants—the Hausa and Nupe being languages of sojourners among them. The Igbiras are very indifferent about the education of their children. The truth is, they do not as yet see any advantage in their being educated. The children are left to their will to attend school or not, of course without any control. It is not easy to keep them regular: sometimes they come in large numbers for a few days, and then disappear again. Hopes of getting a new shirt sometimes stimulates them; but on their being disappointed they keep away. Another cause of their irregular attendance and indifference to school may be owing to their being employed as canoe-boys, to paddle their fathers' or masters' canoes, when sometimes they are absent from home for days and weeks. These are some of the difficulties we have had to contend with from the commencement of this station. But we have not been left without

some tokens that we are not alone in the encouragement we meet in the adults who are coming forward to lend an ear to the word preached. The Rev. T. C. John, of Lokoja, will have the superintendence of this place during my absence in performing ministerial functions.

Idda

comes next in order below Gbebe, an account of establishing which has been already given. The Rev. A. Coomber is stationed here, assisted by Mr. E. Phillips, a catechist, and William Carlin, an assistant schoolmaster. This is an important station, both for its apparent salubrity and central position between Onitsha and Gbebe, and, in all probability, may become the head-quarter in the course of time. The town being on the cliffs, the site where the Mission house now stands cannot be less than 150 feet above the level of the river. We must first feel our way till time decides what particular use we can make of certain places.

In mentioning William Carlin, the assistant schoolmaster at this place, it will be well to remind you that William was that little Mitshi boy who was liberated on board the "Pleiade" in 1854, in our exploration of the Tahadda branch. He was taken to Sierra Leone, put to school, and was one of the foundation pupils in the Grammar school for some years, where he much improved in general information, and learnt a little carpentry afterwards. On my visit to Sierra Leone in March, he applied to be taken back to the Niger, near to his native country, where I received him. On the fourth of September I had the satisfaction of marrying him to one Ellena Balu, one of our female boarders of Gbebe school, who was rescued from slavery, and sent to the Mission station for school, about four years ago, by the late Dr. Baikie. Both of them being natives of the country, and fruits of the Mission, I take peculiar interest in them. May the Lord make them useful to their own countrypeople! William met some of his countrypeople in Sierra Leone, who informed him that he was not a Mitshi, but an Apa, otherwise called Atam, or Kororofa, on the banks of the Tshadda. Who can tell what the Lord in his mysterious providence has in store for the teeming populations on the banks of these mighty rivers?

Onitsha.

On our arrival on the 4th of August the excitements were too great to allow time to enter into minute particulars of the Mission, or to secure the quiet attention of the converts just then on religious matters. The

re-establishment of the trading station, landing and conveying of packages belonging to the Mission, visiting the king, and arranging matters with him and the chiefs, so engrossed the attention of everybody, that I thought it advisable to leave more solemn and religious matters to a quieter time at our return from the upper stations. But arrangements were made as to the occupation of the two out-stations, one at Odojari and the other between Obozara and Obori, about a mile or so distant from the first station. The two important chiefs connected with these places were presented each with an old scarlet superfine military coat, to secure their countenance and support in getting up these stations. These coats were kindly forwarded to me, through Reading, from George Montague, Esq., of Reading, and J. Hussey, Esq., of Exeter. The third like coat was given to Orikabue the Governor, our old friend at Onitsha. The two sawyers from Sierra Leone were landed here, where there are many timber trees of African oaks about the town, from which thousands of feet of boards and scantlings might be sawn to supply all our stations. Having made a plan of a substantial Mission house, and engaged the services of Mr. J. Romaine, the carpenter, who came up with us on his own account, to put up the house as soon as the sawyers can supply him with building materials, I left the rest to the judgment of Mr. Taylor till my return.

The "Investigator" arrived on Sunday, the 9th October. On the 10th I went to Lokoja, to hear news from the coast, and to receive letters, when I learnt from Lieut.-Commander Morrell, R.N., that there had been some unpleasantness between the Mission agents at Onitsha and the king; that the king had prohibited the converts from attending church, and also prohibited his subjects from selling provisions to the Mission agents, with the evident intention of starving them out. His opportune arrival and interference on their behalf got a promise of relief from the king, which he hoped would be fulfilled. He promised to see the king again on his descent to the coast.

Oct. 21—Arrived at Onitsha to-day in the "Thomas Bazley," and was thankful to find that things were all right again at this station: the restriction which was put on selling provisions to the Mission agents had been removed: the restriction did not apply to them only, but also to the establishment of the West-Africa Company; the fact is, neither the Mission agents, nor the converts, nor the servants of the Company, merited any blame or punishment at all: this matter arose from the rash, hasty, and violent proceedings of the Onitsha palm-oil traders, whose expecta-

tations have not been met in the immediate purchase of their oil, for want of sufficient casks on the part of the Company's servants to empty it into, in consequence of which their palm-oil had to remain long on their hands. Thus they were enraged by this seeming disappointment, and therefore poured their rage upon the Mission agents and converts, together with the servants of the Company. They said, "If you will not produce casks to purchase our oil out of our hands, we also shall withhold selling you provisions till you do so;" as if by this foolish and unreasonable law the Mission agents, the converts, and the servants of the Company would be compelled immediately to produce casks to satisfy their demands. This rash, thoughtless, selfish, and cruel law, prohibiting the sale of provisions to civilized establishments, because there were not casks enough to empty their oil into, will at once show what selfish savages we have to deal with, and what an amount of patience, self-denial, and forbearance it requires to live among them. This law of restriction on selling provisions is at once as childish as it is cruel and barbarous; because there were no casks to put oil into, therefore all connected with the Oihas must be made to share in the punishment, as if that would compel them to produce casks which it was not in their power to do. Little do people in civilized countries think how often innocent persons are made to suffer for the faults or mistakes of others, in which they have no hand, if they are only connected with those against whom they pitch up a quarrel. I have seen and spoken with the chiefs who were suspected to be at the bottom of this cruel and unreasonable law. They denied having any hand in the matter, but acknowledged its cruelty and unreasonableness. They put it on the shoulders of rash young men, who had influenced the king to do so without their knowledge; though I cannot but believe that the rash young men acted under the instigation of some of these chiefs and the king; but as they solemnly promised never to suffer the like to take place again, the matter was dropped, and we parted amicably.

I was very plain with them in pointing out their ingratitude in thus needlessly troubling the Mission agents and the converts; that if they did not appreciate our work among them, they had only to tell me, in order that I might curtail our operations at Onitsha, for I could not think it right for a moment to station Christian teachers among them to be starved at their pleasure. They not only acknowledged the wickedness of their action in this case, but unanimously confessed the great benefit they had received since our esta-

blishment among them, and begged me not to curtail our extension among them.

Oct. 22 : Lord's-day—At the afternoon service I held a confirmation, when 31 candidates were presented for that rite, namely, 26 native converts and 5 Sierra-Leone settlers. The registers show 97 baptisms and 8 marriages in this station; native communicants, 47, together with the Mission agents and settlers, total 64.

Things are decidedly improving at Onitsha: the Christian Sabbath is generally known about the country; the people are more becoming in their manner and habits; many are more decent and tidy even in their native cloths about their persons; many of our early schoolchildren can read the New Testament fluently in their mother tongue, and join in the responses of the church service with feeling of devotion. Some of the young persons speak English, and may be employed in ordinary matters as interpreters with safety. These are tangible improvements upon the state of the people when we first landed here in 1857, eight years ago, and met them very poor, filthy, and rude.

The political state of the countries on the upper parts of the Niger is very unsatisfactory. In all directions there are either wars or threats of invasion, which must unsettle the minds of the people in general.

Masaba continues his war with a tribe of Yoruba westward towards Benin, with which tribe Ibadan sympathize in consequence of this. The overland route from the Confluence, which might have been made use of through the Efin and Ijesha countries to Ibadan and Lagos, is at present impracticable.

Masaba is threatening the invasion of Gbebe, and has sent repeated messages to me to clear the Mission agents from it;—the last message was from Captain Morrell, of H.M.S. "Investigator;"—but it is impossible to do so unless actually compelled. The inhabitants of Gbebe, and Atta their king, are not on good terms. In this state of things I can foresee that the sagacity of Masaba will find a loophole, under the pretence of helping either the one or the other, and thus, without their being aware of it, he will make himself the master of Gbebe. He has been eyeing this place and Idda a long time.

Let the faithful men, who, under the Gospel standard, have fought the battle on the field of heathendom, take courage. By many at home the evangelical principle is contemned and cast aside as of no value. But the results of the faithful working of that principle are rising up to bear witness on its behalf, and the Mission churches, which are its offspring among the heathen, are coming forward to encourage us under the pressure of the great conflict which we have to sustain at home.

Recent Intelligence.

TRAVANCORE.

ONE of our native ministers, the Rev. K. Jaco, has under his charge the churches of Ericarte, Kollatta, and Velloothoorithee, which are the subordinate stations of the Pallam district, together with two lately-formed prayer-houses adjoining Ericarte. "Of these two bodies of inquirers," Mr. Jaco informs us, "the one is a village of Syrian Christians, and the other a poor and oppressed set of slaves. The former village, Meenudum, about twenty miles west from Mundakayam, was induced to join us from their intercourse with our Christians of Mundakayam; and the latter also have been won over by their fellow-slave converts of Velloothoorithee."

This is just that kind of intelligence which we are looking for at the present moment. We have, on former occasions, described the native Christians which we have been instrumental in gathering from amongst the heathen as the leaven; and, therefore, although comparatively few in number, yet of great value, because by them the mass is to be leavened.

The question is—Is this a mere theory, or is it actually the case? Have they such real vitality as to be capable of reproducing Christianity among their countrymen? Are they doing so? Here, then, in this extract from Mr. Jaco's letter, we have presented to us precisely some of those points of intelligence, which, together, make up the

answer to such questions. Here are two new groups of converts, gathered together entirely by the efforts of native Christians themselves, the one of Syrians, brought out by Syrian Christians; the other of slaves, brought out by slave converts. We believe that God is moving the native Christians to effort; and that He is doing so the more, because of the great need of the surrounding heathen, and the necessity there exists that they should be helped without delay.

BRITISH COLUMBIA.

FROM Mr. Duncan, our Missionary at Metlahkahtla, British Columbia, despatches have been received, dated October 25th, 1865, from which we copy the following passages—

I may just mention that I received a very encouraging letter from His Excellency Governor Seymour before he left for England. He concludes his letter with these words—“If you can tell me any thing in which I can show my interest in your Mission, and in the coast natives generally, I shall be glad to adopt it.”

I send you a copy of a letter I wrote to the Colonial Secretary, who is now Acting-Governor, in which you will see we are experiencing very turbulent times; but I am happy to tell you, nevertheless, the Lord's work is going on here. The fear of God rests upon this place, of which I might give you many proofs.

I am sure, did you see this village on the Lord's-day, or at week-evening prayers, you would not believe you were in a land of savages, and that, less than twenty miles away, ghastly heathenism still holds its undisputed sway; yet such is the case.

Mr. Duncan to A. W. Birch, Esq.

Oct. 19, 1865—The steamer has just put in here again on her way south, and I gladly avail myself of the opportunity of writing to you.

For the last few months clouds of trouble have been setting in thickly around us, and I am fully expecting the coming winter will be one of unprecedented horrors. The Indian camps about us are deluged with fire-water, and, of course, every kind of madness is rife.

It is just because our village makes a stand against the universal tide of disorder that we are being threatened on every side.

In July last I apprised His Excellency the Governor that we had in the spring seized a quantity of liquor, which a party of Kitahmaht Indians brought here for sale.

In revenge for the loss of their liquor (I am sorry to inform you) these Indians, in the summer, stole a little boy belonging to this place, while he was away with his parents at a fishery on the Skcena river. And, horrible to write, the poor little fellow was literally worried to death, being torn to pieces by the

mouths of a set of cannibals at a great feast.

This atrocious deed would have met with summary vengeance from the relatives of the boy had it happened a few years ago. In this case, however, though highly exasperated, they would not allow themselves to do any thing till they had seen me. In order to prevent blood being shed at random, I ordered them to wait till the arrival of a ship of war, when I promised to refer the matter to the captain, and hoped they would have justice done them in a civilized way.

Last week, however, an Indian (uncle to the unfortunate boy, but not a Metlahkahtla man), arrived here from Victoria, where he had been living for the last two years and a half. On his learning of the Kitahmaht atrocity, it seems he secretly resolved to take the law in his own hands, and, for that purpose, proceeded two or three days ago to Fort Simpson, to where a party of Kitahmaht Indians had recently arrived.

This morning, at two o'clock, I was awoke, and informed that a Kitahmaht Indian had fallen a victim to this man's revenge, and that great excitement was occasioned at Fort Simpson. Nor is it known who will be the next to fall, to feed the stream of blood which has commenced to flow, but every Indian around me is in fear for his life.

I might enumerate several very serious matters which have lately occurred around us, which are loudly calling for justice.

I can only mention one more. The Rev. A. Doolan, Missionary stationed at Naas, on landing at Fort Simpson, a few days ago, was set upon by an infuriated and drunken Indian, who twice attempted to fire at him. Both times his gun missed fire, and before he could make a third attempt, the gun was secured, and fired off into the air.

Mr. Moffatt, chief officer at Fort Simpson, writes to me in great alarm.

I do earnestly beg that a ship of war may visit us this winter. If such is not the case, much blood will be spilt, and no life or property will be safe.

(Signed) W. DUNCAN.

“ THE FULL ASSURANCE OF HOPE TO THE END.”

It is of importance that a ship which has to face the agitations of the deep should have an adequate amount of buoyancy and floating power, otherwise, if in the course of her voyage she encounters a hurricane, not being able to rise with sufficient lightness on the wave, she is placed at a disadvantage, and, labouring helplessly in the trough of the sea, not unfrequently becomes water-logged, and founders.

In the prosecution of God's work we must expect storms. The prince of the power of the air will be sure to stir them up, and in order that we may be able to overcome them we must have that buoyancy of Christian character which will enable us, however tried and at times cast down, to rise out of the depths, and, with a holy persistency, hold on our course.

The buoyant element is referred to by David in Psalm xlii.—“Hope thou in God.” In that Psalm he appears in the midst of trouble, like a bark on a stormy sea—“Deep calleth unto deep at the noise of thy water-spouts : all thy waves and thy billows are gone over me.” The scene is vividly sketched ; the tumultuous action of the waves ; the bark tossed to and fro, now lifted high upon the watery mass, now cast down into the depths ; and all this expressive of the alternations of his own feelings, now dispirited ; and then again the buoyant element coming energetically into action—“Why art thou cast down, O my soul, and why art thou disquieted within me ; for I shall yet praise Him for the help of his countenance.”

What is this divine hope, and how does it so act upon the character as to sustain us in the season of adversity ?

Hope, like faith, has to do with the future, but not precisely in the same way. Faith believes and realizes the future—future evil as well as future good ; and it influences the man so to act, as that he may escape the one and secure the other. But hope has not to do with the future evil, but only with the future good. The good things which are promised,—the victory, the rest, the coming brightness, the glory,—such are the elements which hope affects. These are so realized, that, in the anticipation of them, the Lord's servant is cheered, although in the midst of difficulties ; and he thus reasons with himself—“Affairs seem dark and discouraging now ; nevertheless, they shall not be always so : there is a bright future beyond ;” and thus the hopeful man borrows of the brightness of the future to illuminate the sombreness of the present.”

The actings of hope are on this wise—a man receives a letter communicating glad intelligence. It announces that a long-absent one, much loved, much missed, and often longed for, will soon return. Faith reads, believes, and holds itself in readiness. But hope does more. The event is one which, when it actually takes place, will cause gladness ; but hope does not wait for this, but takes gladness out of it before it comes ; and this borrowed light is diffused over the countenance and character of the hopeful man. Faith reads the letter again and again ; but hope looks out of the window to see if he be not coming, and enjoys that coming beforehand.

Just as in a mountainous country, where one is travelling, an hour or so before sunrise—although the orb of day has not yet risen, his earlier rays precede him like running footmen, and these may be seen burnishing the peaks and summits of the mountains. Those higher points resemble the spiritually-minded Christians, the men of more elevated aspirations, who rise above the world, and are looking for the advent of Him who says, “Behold, I come quickly.” They catch the earlier rays, and are bright with the hope of his appearing.

We need to be hopeful now, for the aspect of the times is sombre. The sky is overcast, and there are the threatenings of a coming storm. There are cross seas and angry waves, and the old evangelical principle is like a bark amidst these rough waters. It is

the reiteration of an old experience. God's truth has often been like the ship into which Jesus entered—"and behold there arose a great tempest in the sea, inasmuch that the ship was covered with waves." The enemy would gladly sink it in the depths, and many is the storm which he has raised for this purpose. And now hostile influences of various kinds, unlike each other in many respects, but in one point assimilating—hatred to the truth—are in vehement agitation. They jar and clash: nevertheless there is a centre around which they form: the spiral action has commenced, and it may be, that at no distant period, we shall be visited with a cyclone, in which the wind will blow from all quarters. Nevertheless, God's truth, and they who hold by it, shall survive, for, as of old, He is with us, and when the crisis comes, will rise up to our help.

Let us look forward; the future is bright. We labour in no uncertainty of issue—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Fortified by such promises, let us look around us; and what do we see? Infidelity on the one hand; Romanism, although often worsted, on the other: these have again committed themselves to a conflict with revealed truth. The conflict may be severe: the victory will be the more complete.

Only let those who are engaged on the side of truth be hopeful; for "we are saved by hope." Hope endues us with the buoyancy, the floating power which will enable us to meet and overcome the peril when it comes.

Hopeless people are tempted to give way altogether. They say—"The opposition is too great: we must yield." They are like a vessel in a storm, which, instead of bearing up boldly against the power of the wind, succumbs to the pressure, and presents to the waves that part of her structure which is least fitted to contend with them—her stern. It was against this tergiversation that the apostle warned the Hebrew Christians. They were in the midst of a storm of fiery persecution. He exhorts them not to be daunted, but to hold on—"Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience (patient continuance, holy persistency), that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." To beat up against the storm is the path of safety; to afford to it the opportunity of assaulting us in the rear is to be submerged and sunk. The pathway of the Christian is onward. That we may thus press on, let us be hopeful.

Breast the wave, Christian,
When it is strongest;
Watch for the day, Christian,
When the night's longest;
Onward and onward still
Be thine endeavour;
The rest that remaineth
Will be for ever.

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven's before thee:

He who hath promised
Faltereth never;
The love of eternity
Flows on for ever.

Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Ere it repositeth;
Thee from the love of Christ
Nothing shall sever;
Mount when thy work is done;
Praise Him for ever.

FINANCIAL EXPERIENCES.

HISTORY repeats itself. It does so, indeed, in a manner truly remarkable, and hence the value of the past. Old experiences become available for present use.

Sometimes they serve as warnings. There have been perilous junctures in the history of the past; and when the same elements which, in former times, produced disastrous results are found to be again in action, men, if they be wise, will take the alarm, and, by wise measures, avert the danger.

There is a movement at the present day in favour of an exaggerated ritualism, a repudiation of Protestantism, and a reconciliation with Rome. The nation once before—in Charles the First's time—passed through a similar phase of experience. Retrograde measures of this kind had then their earnest advocates. It was a time when individual perversions to Romanism were by no means infrequent. Amongst others, a daughter of the Earl of Devonshire, when asked by Laud why she had turned Romanist, replied "Because I hate to travel in a crowd. I perceive your grace and many others are making haste to Rome, and therefore, in order to prevent being crowded, I have gone before you." An answer which affords at the present time a clue to like perversions in fashionable circles. But that movement caused a tremendous reaction; and, if not arrested now, it will again do so.

And as the history of the past affords warning, so also does it yield encouragement; for we read there how difficulties have been surmounted, and untoward events overruled for good.

And here we shall leave more general topics, and narrow down our remarks to that which concerns our own Society.

The Church Missionary Society is at present in a critical position. The question is, whether she shall be enabled to go forward on her mission of love, or, from want of means, be compelled to stay her course. She is like a ship loaded with supplies for some distant shore, where the inhabitants are perishing for want of food. Part of her duty has been discharged, and a certain measure of relief has been afforded. Much more, however, remains to be done; yet whether it be steam or wind on which she is dependent, the means of further progress have failed, and, at the most important juncture of her work, the anchors are dropped.

The following terse appeal, just put forth on behalf of the Society, explains what its position is—

The Committee of the Church Missionary Society have already in their various publications made known the critical state of the finances. They are now compelled to bring the subject specially before the notice of their Associations.

It is not because the income has fallen off; special donations and large legacies have rather augmented the annual receipts. But there has been an increase of expenditure beyond this augmentation; partly through the healthy development of the work, under the divine blessing, in old Missions; and partly by the occupation of new ground, especially in India: the great advance in price of all the necessaries of life, in India and elsewhere, has also increased the expense of Missions.

This increase of expenditure over income has been met, during the last few years, by

the Special Indian Fund, raised upon the suppression of the mutiny, and spread over the last seven years at an average of 10,000*l.* a year. This fund is now exhausted.

It was hoped that the contributions from Associations, which had been rising during many past years, would have risen, before the Indian Fund was exhausted, to the level of the increased expenditure. This hope has been disappointed. The Associations have remained nearly stationary, and some have retrograded. The Society is thus involved in a scale of expenditure of nearly 10,000*l.* a year above its ordinary income.

At the Anniversary in May 1864, and again in 1865, the Committee explained to their friends that this crisis would occur, unless the contributions from Associations were increased. Nine months of the present financial year

have elapsed, and a very small proportion of the required increase has been as yet obtained. Unless special efforts are made, and are successful, before the 31st March, the Society will be placed between the sad alternatives of curtailing their expenditure by checking the healthy development of all the Missions, and refusing all appeals to enter on new ground; or else of abandoning some Missions for the sake of sustaining the efficiency of the remainder.

Will the friends of Missions allow such a state of things to remain; thus giving a triumph to the enemies of Christ's kingdom, and bringing reproach on our own church?

The required funds may be raised without overtaking willing subscribers. Large masses of the population do not subscribe, only because they have not been asked to subscribe. A fresh canvass for new subscribers always brings large results. If all the counties in England were to raise, in proportion to their wealth and population, as much as some coun-

ties raise, the income of the Society would be doubled. If Middlesex were to give in proportion to Sussex, more than 10,000*l.* would be at once added to our income.

The appeal is made to those who love the cause of Christ. It is made to men and women in various ranks of life, who feel their personal responsibility to the blessed Saviour to advance his cause. It is by such persons that the largest contributions have ever been raised. Under this impulse they cheerfully set to work: they circulate the publications of the Society; they collect from their friends and neighbours; they induce families to take Missionary-boxes; and they willingly encounter the self-denial and labour of making a fresh canvass. The blessing of God on such energy and perseverance ensures success. These labours of love redound in many ways to the benefit of the contributors as well as to the glory of God.

*Church Missionary House,
January, 1866.*

Now, looking back on the past history of the Society, we find that it has often been placed in like circumstances, yet that it has been as invariably extricated, and, by God's blessing bestowed on the means which have been used, placed in a better position than it was before.

Let us recur to some of these old reminiscences. They may prove alike interesting and encouraging.

Our investigations are much aided by the Chronological Chart of the progress of the Church Missionary Society, introduced into the "Church Missionary Atlas," a very useful publication, of which every friend of the Society ought to be possessed.

It is worthy of note, that from the year 1802 to 1829, the Society's income advanced from year to year by a gradual and healthful growth. During the first seven years it rose from 373*l.* to 1849*l.*; during the decade extending from 1808 to 1818, it rose from 1849*l.* to 21,616*l.*; and during the decade extending from 1818 to 1828, from 21,616*l.* to 42,094*l.*

During this period the language of the Reports from year to year was most cheering. There was indeed every thing to encourage the belief, that the great Missionary obligation was strongly felt throughout the country, and that there were many and earnest Christians, in all ranks of society, who had resolved on fulfilling it. Thus, in the Report for the eighteenth year, the Committee, in announcing an increase of income from 17,000*l.* to 20,000*l.*, observe—

Of the many thousand persons whose contributions unite to form this fund of Christian mercy, numbers in all parts of the kingdom give satisfactory evidence that they are actuated by the purest principles of love to their Saviour, and to the perishing heathen. Many remarkable instances of this nature have come to the knowledge of the Committee, some of which they would now detail were it not necessary to be brief.

It is, moreover, uniformly found to be true, that the exertions of any parish or congregation in the cause of Missions are their own re-

ward, in the increase of true piety and religious feeling among those who contribute. The clergy who labour to interest the parishioners in this great duty, feel the benefit of such exertions in the growing success of their own ministry. There is, therefore, good ground to conclude that this stream of beneficence flows into the treasury of the Society, quickened and invigorated by the benedictions and prayers of thousands, and perhaps of tens of thousands of the devout servants of Christ.

To all who can duly appreciate the difficulty of wisely and faithfully conducting Mis-

sions, this consideration will appear in its just importance. No success can attend any attempts to convert the heathen but from the influence of the Holy Spirit—it is God that giveth the increase. Plans conceived, and measures executed, with any allowed mixture of improper motives, may be overruled for good in the end; but we can expect that blessing, by which alone the Gentiles shall be brought to the light, in proportion only as the eye is single and the heart devout and humble. The increase of Missionary love, therefore, is the increase of Missionary power: the growth of the spirit of prayer is the growth of Missionary strength: not by might, nor by power, but by my Spirit, saith the Lord.

We measure not, therefore, the value of those contributions which are thus daily aug-

menting, merely by the amount contributed—though that nobly marks the awakening of the Christian mind—but mainly by the spirit of love and prayer which, as your Committee have good reason to hope, accompanies the gift. Who can call to mind the fact stated by a clergyman in this place on a former Anniversary, that, when many of his parishioners, under the peculiar pressure of poverty, were unable to maintain their connexion with the cause of Missions by even their weekly contributions, they each of them, on Christmas-day, laid as it were at the foot of the altar their single halfpenny, as a pledge of their hearts' desire and prayer to God that sinners might be saved—who can call to mind this fact, and not feel the incalculable value of such friends!

Again, in the twenty-first year, the following passage occurs—

That annual income, which for several years fell short of 1000*l.* per annum, has grown, with a steady pace, for the last six or seven years, from the time when the public attention was forcibly called to the state of our Indian empire. The Committee have, since that period, diffused information, in various forms, and very widely, on the actual condition of the heathen world, and have continued, with increasing success, to appeal to the consciences and hearts of Christians. And they act herein in accordance with kindred Institutions. A mass of information is communicated to the Christian world, every year, in reference to the state of Jews, Mohammedans, and heathen; and eloquent appeals are made by the different Societies to the members of their respective communions, whether by the press, or by their able advocates in the pulpit or at public meetings. All Societies are reaping the fruits of these exertions; and it is with fraternal interest and joy that your Committee witness the advance of other Institutions as well as their own—because this indicates the guidance and blessing of the divine hand, while it manifests the growth of Chris-

tian zeal throughout the great body of the community.

For it is highly encouraging to your Committee to observe, that, while a large portion of the Society's income is collected by its kind and active friends, of whom a very great proportion are ladies, from those who can give but their monthly or weekly contribution, yet a liberal spirit is manifestly on the increase among those who are entrusted with larger portions of the good things of this world: and this liberality is frequently shown in that spirit of retiring charity which will not let the left-hand know what the right-hand doeth. One benefactor, for example, has, at different times and under various designations for the purpose of concealment, given no less a sum than 2000 guineas to the Society; while, with a spirit equally generous and noble, the blind basket girl—who declined the epithet of "poor" because she had saved the thirty shillings during the winter, by her want of eyes, which her fellow-labourers had expended in candles—laid this thirty shillings as an offering to her Saviour on the altar of this Society.

The rate of progress in this early portion of the Society's history is distinctly stated in the Twenty-third Report—

The steady rate of the Society's increase has just been mentioned. That rate of progress has been greatly augmented during the last ten years, chiefly in consequence of the establishment of Associations—the income of the Society in its thirteenth year having been 3000*l.*; while in its fourteenth, the formation of Associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to Christianity, the income rapidly rose to a gross amount of nearly

12,000*l.*, not deducting the expenses attending the Associations.

It will be satisfactory to the members to review the course in which the Society has been led; as this review will sufficiently indicate the guidance of the divine hand.

The first thirteen years of the Society may be considered, for the reasons just given, as its state of infancy: it has been since gradually acquiring strength and developing powers, which will one day, it may be hoped, arrive,

under the blessing of God, at such maturity as may enable the Society to achieve its full portion of that conquest over the empire of darkness and sin which awaits the combined efforts of all the true members of the church of Christ.

The whole income of these first thirteen

years was little more than 22,000*l.*—the income of the last year alone has been, as already stated, 35,000*l.*

The average annual income of each of these thirteen years was a little more than 1700*l.*; that of each of the last ten years has been upward of 25,500*l.*

In the twenty-eighth year a check occurred in this encouraging rate of progress, and we advert to it, that it may be seen how a crisis of much anxiety was made to work for good. The financial position in that year was indeed sufficiently serious. With an income of only 43,260*l.*, the expenditure was in excess of that income by no less a sum than 9557*l.* At that time the Missions were nine in number, and the Missionaries, all Europeans, fifty-four.

A strict investigation was at once instituted, and the conclusion—the same as that which we have before us now—was obvious; namely, “that the operations of the Society could not be continued on their present scale without an increase of the permanent income of the Society;” and the Committee was constrained to prohibit any enlargement of the operations under existing circumstances.

The appeals put forth on that occasion were nobly responded to. The friends of the Society rose to the emergency, and the income of 1829 was carried forward to a point higher than any which had been yet reached, realizing a total of 54,000*l.*

Let us pause a moment. During the first twenty-nine years of the Society’s existence the income had increased fifty-four-fold, from 911*l.* in 1800, to 54,000*l.* in 1829. Since then thirty-six additional years have elapsed, yet during this latter and longer period the income has not yet risen to 150,000*l.*

With occasional checks, the income of the Society continued to increase from year to year, until, in 1838, the decade ended with the largest amount of pecuniary means afforded in any one year, viz. 80,288*l.*

Yet was this prosperous year followed by one of unexpected decrease and embarrassment, the actual deficiency of means being computed at no less a sum than 16,000*l.* It was apparent, also, that no reduction could be effected in the scale of expenditure except by a contraction of the Missions; and as the hope that so painful an alternative might be avoided, the members of the Society were invited to special prayer, “that it would please the God of all grace bountifully to bestow on it the means of carrying forward the great work in which it is engaged.”

Again Christian sympathy throughout the country was moved to increased effort, and an appeal put forth by the Parent Committee was responded to by contributions from all sources to the amount of 96,250*l.*, besides 4000*l.* of arrears which belonged to the previous year.

The Society’s Missions, however, during these financial fluctuations, had very considerably expanded. It must needs be so. If they be worth any thing they must needs grow. If there be in them the healthful vitality of a genuine Christian work they cannot stand still, nor is it possible for the Committee to tame down the energy of Missionary growth, so that it shall progress no faster than the interest and efforts of the various Associations at home. The growth of Missions is not with man. It is according to the measure of blessing which God bestows; and where the dews of that blessing invigorate, there must be onward movement. Thus, if Missions are worth supporting, they need from year to year increased support. As they grow in efficiency they become increasingly expensive, until native contributions come in to help, and eventually the culminating point is reached of self-support on the part of the native churches. But, in 1840, this was as yet far, distant; and while the Committee of that day congra-

tulated their friends on the augmented income of the year, they plainly told them it must be made permanent, else the Missions could not be sustained.

This, however, was not done ; and, at the end of two years, the expenditure of the Society was again in excess of its income by no less a sum than 19,987*l*.

A contraction of the work became, therefore, inevitable, and the Parent Committee were compelled to the abandonment of the Jamaica and Trinidad Missions. In our volume for last year we adverted to this painful crisis, and the sorrow caused to the Missionaries and their flocks by this decision. This painful duty was, however, rigorously discharged. In the beginning of 1842 the Church Missionary Society had in Jamaica alone nineteen stations : before the anniversary of 1843, four only remained in connexion. The withdrawal of the Society no doubt weakened the cause of Christianity in Jamaica. The dread events of 1865 have too clearly demonstrated that the Christian appliances which remained in action were not commensurate with the requirements of the island. There are great national emergencies when nothing short of the most vigorous Christian effort can avail to prevent catastrophes. Such a crisis is to be found in the sudden enfranchisement of a race long held in servitude, and their unexpected and complete emancipation. There is danger then lest liberty be confounded with licence.

The relinquishment of the West-Indies' Mission, so far as the decision of the Parent Committee is concerned, was unavoidable ; but the results have been most painful. It remains on record as a warning.

During the years 1844 and 1845 the amount of income was such as to enable the Committee to meet the demands of the existing circle of operations, but without the means of permitting to the work its due measure of expansion, or of going forward to the improvement of new opportunities, should such present themselves.

And truly such opportunities did soon occur, and that in a form, which it was impossible to disregard ; so that, in fact, the Society was compelled to go on.

The liberated Yorubas in Sierra Leone had returned in considerable numbers to the country of their birth, and had literally carried our Missionaries with them. They would take no denial. It was impossible not to yield to this spontaneous action of native Christianity in Sierra Leone. To have refused to do so would have been to act with the inconsistency of those who first seek to develop an influence, and then refuse to recognise it when brought into action. We had long desired and prayed that native Christianity might become so vigorous as to reproduce itself, and now, when it began to exhibit this energy, were we to meet it with discouragement? That were impossible. The first body of Missionaries, one of them an ordained Yoruban, reached that coast in January 1845, and a new and important Mission field was added to the work of the Society.

But this was not all. Imperial decrees, the last of them dated December 1845, had conceded toleration throughout the empire of China, so that natives should be free to embrace Christianity without being subjected to penalties ; and thus the door was thrown open for a more extended and, so far as the undue interference of human authority is concerned, unobstructed work of evangelization.

How, with such opportunities, could the Society stand still? It was not intended that it should do so, and, with the open doors, additional means were vouchsafed. At the anniversary of 1847 it was announced, not only that the income had recovered the depression of the former year, but had risen to an amount as yet unprecedented in the history of the Society, the total of receipts, from all sources, amounting to 116,827*l*.

Had this income, been sustained all would have been well, and the expenses connected with the extension of the Society's labours into the Yoruba country, and the sending forth of additional Missionaries to China, would have been provided for ; but the next year was marked by a falling off to the amount of 12,954*l*. Thus the large increase of

1847 was counterbalanced by the deficiency of 1848, and the Society, with a rapidly-expanding work, was left with, at the best, a stationary income. The expenditure connected with a growing work could not be repressed within such limits, and the anniversary of 1848 once more left the Society with an excess of expenditure over income to the amount of 6426*l.*

Provisionally the year introduced with this deficiency, viz. 1848-49, was the Jubilee year, and November 1, 1848, was appointed to be observed by all the Associations at home, and by all the Missionaries, teachers, and congregations at the several Mission stations of the Society throughout the world, as a special commemoration of the epoch. The Archbishops of Canterbury and York, and several of the bishops, preached jubilee sermons on the occasion. In most of the large towns of England, and in many villages, the day was observed by public sermons in the churches, and by other appropriate meetings. A spirit of devout gratitude, of fervent prayer, and of enlarged zeal, appeared to animate the friends of the Society, and contributions flowing in from various quarters, and, amongst others, one of 100*l.* from Her Majesty Queen Victoria and the late Prince Consort, accumulated in a fund, which, on May 1, 1849, amounted to upwards of 53,000*l.* This, added to the ordinary income, presented a grand total of 154,000*l.*

This large accession of means was regarded as the moving onward of the cloudy pillar in the wilderness; and it was at once resolved, in addition to the usual annual supply, to send out ten Missionaries.

Appeals were made for men. It was indeed just the moment to push on, opportunities for enlarged usefulness presenting themselves in various directions, and applications for help having been received from Bhagulpore, Delhi, Deyrah, Assam, Penang, and the Punjab. The ordained Missionaries of the Society were therefore increased to a number greater by seven than at any previous period of its history.

The hope was also entertained that, a new vitality having been infused into the Associations throughout the country by the Jubilee Commemoration, there would accrue such a permanent increase of income as would provide for the expenses connected with this extension, and such, for a time, appeared to be the case. Three successive years of a favourable financial character, which eventuated (May 1851-52) in an available balance of 12,000*l.*, confirmed the Committee in their resolution to enter boldly upon some of those new fields of labour which, concurrently with this increase, had been providentially opened. "This will indeed," they observe in their Report of that year, "involve a permanent enlargement of expenditure; but they confidently hope that the same grace which has supplied the large income of this year will abound yet more in succeeding years."

The Missions were accordingly enlarged, and that extensively. Comparing the years 1847-48 and 1851-52—four years' interval—the stations had increased from 102 to 109; and the ordained Missionaries, European and native, from 139 to 161. But during the next year 1852-53, they were pushed nearly as much in advance as during the preceding four years, the stations having increased from 109 to 116, and the Missionaries from 161 to 172.

The increase of expenditure of necessity was proportionate.

The expenditure of 1850-51 had been 104,753*l.*; in 1852-53, it had increased to 118,274; while in 1853-54 it rose so high as 131,783*l.*; an amount which, but for the aid of a balance in hand accruing from previous years, the income of not quite 124,000*l.* would have been inadequate to meet.

But the next year the inequality between income and expenditure became more perceptible. The expenditure had slightly increased to 133,000*l.*; yet, although the income from abroad had increased, the income from home had not sustained itself, and there appeared an excess of expenditure over income to the amount of nearly 9000*l.*

A balance in hand reduced this to 5600*l.*, and with this debt the year 1855-56 was commenced. At its close the expenditure was still in excess of income, and the debt had proportionably increased. But so also had the Missions; for the debt had been incurred in giving them expansion. In four years, from 1853 to 1856 inclusive, the stations had increased from 116 to 128, and the European and native Missionaries from 172 to 203.

Convinced of this, the friends of the great Missionary cause throughout the country came forward once more to meet the new emergency, and in 1856-57 the income exceeded the expenditure by nearly as much as the debt which had accrued from the preceding year.

Thus, at the end of the year 1856-57, the position of the Society had greatly improved. By the application of the Jubilee fund, the ordinary income had been relieved of two annual charges, which very seriously diminished the amount available for direct Missionary work; one the support of sick and disabled Missionaries, which had now its capital fund to rest upon, 20,000*l.* having been apportioned for this purpose from the proceeds of the Jubilee; the second, the education of Missionaries' children, from the expenses connected with which the income of the Society was in a great measure freed by the erection of a "Children's Home" at Highbury. A working Capital Fund had also been provided, which, being available for immediate use, precluded the necessity of borrowing at those periods of the year when the various Associations, having as yet but little to send, the incomings are slack, and not equal to the current expenditure.

Besides this, the circle of operations had greatly expanded. New fields, the Yoruba country, Palestine, the Mauritius, the Punjab, had been entered upon. The stations had increased to 135; the European and native Missionaries to 218; and the total of native teachers of all classes from 954 in 1847-48 to 1872.

And yet, after all these enlargements at home and abroad, the Society was left with an income and expenditure so nearly equalized, that there remained only a small debt of 1976*l.*

The Society, then, had been wondrously dealt with. It might justly apply to itself the language of the apostle—"Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." It has been subjected to a discipline analogous to that of the Israelites in the wilderness, when He who led them "humbled them, and suffered them to hunger," and then "fed them with manna," that He might make them know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Without any real property, the Society has dependent upon it a world-wide circle of Missions and Mission agents. For the maintenance of these it possesses no human means save the voluntary contributions of British and native Christians. The element that it lives upon is Christian vitality. The more powerfully this is at work on the hearts of men, the more liberally will it be supported; and with a divine forethought, instead of exhausting, it feeds and strengthens that by which it lives. By its home action it ministers to the support of true religion in the land, and gives to that from which it receives.

But that it might be kept humble, watchful, and dependent, its course has been uneven; and often and unexpectedly it has found itself in great embarrassments, from which God alone could deliver it. This, however, He has never failed to do, although the thorn in the flesh still remains, and will continue to do so to the end.

And now the arduous task which we proposed to ourselves has nearly reached its close. There only remains a brief yet eventful period of eight years through which to trace the financial experiences of the Society.

In 1857 occurred the never-to-be-forgotten Indian mutiny. It rebuked the Christians of Great Britain for their neglect of India. It warned them that what they had done

for the evangelization of India was as nothing, and that they must be prepared to do more. England was reminded that the high pre-eminence assigned to her among the nations involved corresponding responsibilities; and that, if she would not bring tribulations upon herself, she must be faithful. Men felt this—for a time intensely. There prevailed throughout the country a solemn conviction, that by the dread horrors of the Indian mutiny, the Lord designed to teach us what need India had of the Gospel, and what need there was that we should impart it with more self-denial and liberality.

Hence the year 1857-58 was one of surpassing munificence, exceeding even the contributions of the jubilee year, the total income of that memorable year reaching so high a point as 164,484*l*.

The ordinary income was in excess of the expenditure, so that after liquidating the debt remaining from the previous year, there remained a balance in hand of nearly 1500*l*., besides the extraordinary contributions to the Special Indian Fund, which up to March 31st, 1858, amounted to nearly 25,000*l*.

This fund, whatever it might eventually amount to, was regarded as a sacred deposit, set apart exclusively for the extension of Indian Missions, and that not only as an acknowledgment of a great duty, which had hitherto been very imperfectly discharged, but also as an expression of thankfulness to Almighty God for the restoration of British power in India.

It is true, the application of so large a sum to the extension of Missionary operations in India would render necessary a corresponding increase of ordinary income, for the more the Missions were enlarged, the more would be required to sustain them; and for a time this was done. The years 1858-59 and 1859-60 were satisfactory in this respect, the income of each of these years being in excess of the expenditure. But in 1860-61 it was not so. A diminution once more occurred in the General Fund to the amount of 7041*l*., while, on the other side, the expenditure had exceeded that of the previous year by 8240*l*.

So far as this expenditure had been occasioned by that extension of Indian Missions to which the Society had pledged itself, the deficiency was made up by apportionments from the Special Indian Fund. But there still remained a debt of 6100*l*., which the Committee had no means of liquidating, except by withdrawing it from the working Capital Fund, and so interfering with the healthful action of the finance department. As the replacement of this sum appeared to be indispensable, it was resolved to lessen the expenditure by withholding, except in cases of actual vacancy, the supply of fresh Missionaries. This was accordingly done; so that, at the close of 1861-62, the expenditure had been reduced by 10,000*l*., and this reduction, aided by an increase of income to the amount of 12,000*l*., enabled the Committee, not only to restore the equilibrium between expenditure and income, but to place a sum of more than 11,000*l*. to the credit of the working Capital Fund, thus raising it much higher than it had ever been before, and rendering it more available for its intended use.

Three years have elapsed since then, and in each year we regret to say the expenditure has invariably exceeded the income; in the first of these years by 7211*l*.; in the second by 13,000*l*. and upwards; and in the third year by nearly 4000*l*.

To meet these deficiencies as they occurred from year to year, the Indian Special Fund was available. But with the year 1864-65 that fund became exhausted; and thus, with an income which for several years past has invariably proved unequal to the expenditure, the Society is left without any available means of meeting the apprehended deficiency.

Under these circumstances, and at this crisis, the Committee appeal to the friends of the Missionary cause throughout the country.

The work is well worthy of support, for it never presented a more encouraging aspect. The circle of the Society's operations is now widely extended. Its Missionaries are to be found in twenty-seven distinct fields of labour, of which four are in Africa, four in the Mediterranean, and eight in India; the number of stations is 148; the European East-Indian, and country-born clergymen, 209; the native clergy, 71; the native teachers of all classes, 2112; the total of labourers, 2433. The only wonder is, that, with so small an amount of pecuniary means, a work of such magnitude can be sustained.

Moreover, we have now reached a most important and interesting crisis of our work. Trees, which have been transplanted to a new soil, take some time to adjust themselves to their new position; and in many cases it is doubtful whether they will ever do so. But when they bear seed, and become parent trees, then we are assured that they are in a vigorous condition, and have accepted the new country as though it were their own. And so Christianity, when first transplanted to heathen lands, appeared to be weakly, and little likely to live. But now, in many of these distant localities it has taken root, and has become so vigorous as to be actually engaged in reproducing itself. The native churches evidence how much they value the Christianity they have received, not only by the readiness with which they contribute to the maintenance of its ordinances, but by their anxiety to communicate it to the heathen masses round them.

This is that maturity of Christian Missions, which the founders and earlier friends of the Society scarcely ventured to anticipate, and never hoped to see. If they had seen it, how would they not have welcomed it! With what eager delight would they not have hailed the reinforcements which are coming forward from the fields of a new evangelization, to help us in the great onward movement! With what renewed energy would they not have consecrated themselves to this work, and given, as the Lord enabled them, of their substance, to improve a juncture so important as the present! And shall we, who now occupy their place, prove ourselves unworthy to represent them, and slack our hands, and, alas! our efforts, just as the summit of the hill is gained? We cannot think it. The experience of the past encourages us to believe it will be far otherwise. We are waiting for the tide of Christian love to flow in and flood our ship over the bar on which it has for a little shoaled, that it may go forth with renewed energy on its mission of love.

To conclude—It will be seen that there have been throughout the history of the Society periodical recurrences of embarrassment; and the cause of these will be now understood. After a season of financial prosperity, the Society has found itself with a balance in hand. So great is the need of the heathen world, so great the facilities of access to this or that portion of the wilderness, so urgent the appeals, that, to remain stationary, with the means of giving help in hand, were impossible. The Society therefore, at such times, advanced its Missions, and embraced within the sphere of its operations a larger section of the world's destitution. The expenditure, of course, became proportionably enlarged; and, after a feeble effort to keep pace, the income fell into arrear. Then occurred a season of difficulty, and much solicitude of mind amidst conflicting duties, until, the sympathy of friends throughout the country having been aroused to more vigorous action, the Society was extricated from its embarrassment, and enabled to resume its course.

Thus, in its financial history, it has been like one of the birch-rind canoes in which voyage our North-west-American Missionaries. At first appears a wide sweep of the river, and, while it lasts, quick progress is made; but soon a rapid occurs, and then there is delay, and much laborious effort. The boat has to be lightened, nay, perhaps both itself and all that it contains carried up the portage, until, the rapids being surmounted, the smooth water is regained. Then, again, there is an onward course, the river, perhaps, before long opening up into a lake, where there is ample room. Thus

are the experiences of canoe voyaging, and they continue throughout until the destination be reached.

Or we are reminded of one climbing a mountain mass, and desirous of reaching the most elevated point. There is a height immediately before him, and, with much labour, he ascends it; but it is not the true summit. For a little he enjoys his elevation, and then he has to descend into a deep and dreary valley, and there recommence the laborious process of climbing, until another elevation is reached, higher than the one on which he had previously stood, and which is now seen lying far below his feet. Thus, amidst alternations such as these, from hill to valley, and then again up the side of some new declivity, he perseveres, never fatigued, never giving up, having for his motto "Excelsior."

The Society, just now, is in one of these deep valleys, and the ascent immediately before us appears to be one of the most difficult which we have yet encountered; but we desire to look upward, and we trust in God that He will put it into the hearts of our friends to help us.

IN MEMORIAM OF THE TWO FIRST CHURCH-OF-ENGLAND MISSIONARIES TO THE TELUGU PEOPLE

IN 1839, the Madras Corresponding Committee of the Church Missionary Society, having had their attention drawn to the Telugu people, numbering ten millions, on whose behalf no Missionary effort had as yet been made by the Church of England, resolved on endeavouring to remove this reproach. The Rev. John Tucker, then the Secretary of that Committee, wrote home, urging the claims of the Telugu people. In that letter the following passage occurred—"They are contemplating a Mission in the Telugu country, which for eighty years has been under British government; the population, above ten millions, living in towns and large villages on the coast to the north of Madras. Amongst them there are only six Protestant Missionaries—not one of the Church of England. For eighty years we have neglected it entirely. This is the last attempt that will be made: every thing is ready except the Missionary."

That appeal led forth the two first Church-of-England Missionaries, both University men—one, the Rev. H. W. Fox, a graduate in honours of Wadham College, Oxford; the other, the Rev. R. T. Noble, of Sidney Sussex College, Cambridge. With the first of these it had been long a question whether he ought not to become a Missionary, and this had been recurring from time to time, with more or less force, according to the revival or decline of true religion in his soul. He had spent the winter of 1839 at Brighton, attending the ministry of the Rev. H. V. Elliott, and, in conversation with that devoted and able man, this long-debated point was brought to an issue. "I believe," records Mr. Elliott, "that I once asked him whether he had ever thought of being a Missionary; only not in the back settlements of Michigan, where his brother was, but a real Missionary to the heathen. Thus, unconsciously, I struck the note, already so familiar to his soul; and, in our subsequent discussions of the project, by the good providence of God I placed before him a very remarkable appeal from the Rev. J. Tucker at Madras, which had just been forwarded to me, on behalf of ten millions of Telugus." The question so long agitated, now came back with such force, that it could no longer be evaded: like a cause long in progress before a court of justice, now partially heard, and then postponed until further evidence could be obtained, it claimed an immediate decision in the court of conscience, and, after consultation with some valued friends, and earnest prayer, Mr. Fox offered himself to the Church Missionary Society for the work of the Telugu Mission.

Nor was he alone in doing so. Mr. R. T. Noble, at the same time, was a resident at Brighton, as tutor to the sons of Sir Thomas Blomefield. His mind had also been powerfully awakened to the claims of the heathen. Mr. Tucker's appeal came into his hands also, and the perusal of it decided him to offer himself to the Church Missionary Society for the Telugu Mission. March 7, 1841, witnessed the departure from England of these two young soldiers of the cross; one, Mr. Fox, as a married man; the other, Mr. Noble, in single life; each having decided on that course in which he conceived that he could best serve God. So free is the service of the Gospel, so averse to coercive rules, and so tenderly considerate of those idiosyncrasies which lead men on questions such as this to decide so differently.

On their arrival in the Telugu country they gave themselves, the one to itinerancy and the work of a more direct evangelization, the other to education. Herein, again, in the Gospel service there is liberty. There are diverse departments in the Mission field, and each man is free to choose that section of the work for which he conscientiously believes himself best fitted. It would not answer that our Missionaries should be exclusively evangelistic or exclusively educational: each branch of service requires attention. The evangelist goes forth, if it may be, to gather in, with God's help, a present harvest; and this is right, for souls are perishing, and their necessities are urgent. But educational Missionaries, like Robert Noble, are far-seeing men. They know that great national changes can be accomplished only through the instrumentality of natives themselves; and therefore they lay their foundations deep, and they are satisfied to labour and wait long, if so be they may raise up a few superior men from amongst the people of the land, who shall carry on, perchance when they have gone to rest, a more expanded work than they could themselves ever have done.

The married Missionary had the most tribulation. This is to be expected. Where, in this earthly state, there are most joys there are most sorrows; for every earthly joy, sooner or later, has sorrow mingled with it. And yet these sorrows work for good. They chasten and subdue, and make the Christian character ripe and mellow. The generality of men need the trials which connect with domestic life. But, as regards Robert Noble, this was remarkable, that although remaining an unmarried man, and therefore inexperienced in such anxieties, he was as tender and full of sympathy as though he had been otherwise.

He felt himself guided rightly in remaining single, that he might care exclusively for the things of the Lord. But he was as far removed as possible from asceticism, de- | lighting in children, entering into all their tastes, and also greatly enjoying the society of Christian ladies. He was in every sense virtually a family man.

In 1845, when leaving India for a brief return home, Mr. Fox lost wife and child. After a sojourn in England of six months, he returned to Masulipatam towards the end of 1846; but, before 1847 had closed, his health so broke down as to compel him to a final abandonment of India. Disabled from labour on the Mission field, on his return to England he gave himself to the home work of the Church Missionary Society, and the strengthening of the parent stem, from whence extend the branches of effort in foreign lands. In this service he laid down his life. "The energy of his mind was too great for his bodily strength, and he was tempted, by the ardour which he felt for his work, to exert himself beyond the bounds of prudence." His old Indian complaint returned, and in October 1849 he entered into rest.

Robert Noble remained at Masulipatam. He never returned to England. Whatever was the influence which the Indian climate exercised upon him, it was secret and undermining. There were no such visitations of sickness as rendered a return home an imperative duty, and he continued at his post.

There is a likeness of Fox, and it will be found prefixed to his memoirs, but it is doubtful whether there be one of Noble.

One of his peculiarities was a special dislike of portraits. I do not think he ever allowed one to be taken of himself. He would not blame others for liking to have and show them, but I remember his telling us his own feeling about them. It is probable, therefore, that there is not even a carte of him. He was tall, about five feet eleven inches I should

say, and very erect; spare, but wiry, and able, when he first came out, to bear much fatigue. Latterly he became very thin, the clear, pale skin tightly drawn over his calm forehead and intelligent features. His expression was habitually something heavenly—a mixture of tenderness and severity—a chastened cheerfulness at once solemnized and genial.

The friend from whose reminiscences of Mr. Noble the above passage is quoted had special opportunities of knowing him, and the more he knew, the more he valued this man, so able, yet so unpretending; satisfied to toil on from year to year in patience of hope; not only not seeking, but even shunning observation; writing but seldom home, because he so distasted appearing in print, and yet working on from year to year with an undaunted perseverance which proved him to be a model Missionary.

When he came out, in 1841, he brought a letter of introduction to me from my uncle, General Marshall, then a resident of Brighton, and friend of Sir Thomas Blomefield. He sent us this letter to Kurnool, with one from himself, written in a tone of brotherly confidence and love, though I had never seen him. In April 1842 we were stationed at Guntoor, about forty miles from Masulipatam. A few months afterwards he visited me at Guntoor, my wife being absent, remained several weeks, and from that time till 1853 he paid us a visit almost every year, except when we were absent at the Cape, or the Nilgherries. In 1853 we were moved to Madras. In the end of 1854 he came to see us there, and take leave of my wife, who was going home. In 1856, before I quitted India finally, I visited him at Masulipatam, and spent about a week in his house. During all that time he continued to write from time to time the most delightful and profitable letters I have ever seen. All have been carefully treasured up. From these letters, from his daily expositions of Scripture when with us, from his sermons on Sundays, and his conversation, which was never without a savour of heavenly things, we had precious opportunities of knowing him, both in his inner and outer life, for he was as con-

fiding as a child, and as transparent as light. But as his school increased, and the converts that God had given him came to form, as it were, his own family, and also as, to some extent, his strength was diminished with age and the effect of the exhausting climate, he nearly gave up correspondence. He had very much curtailed it before I left India, and latterly he rarely wrote to any one.

I believe one reason for his not writing more to our Secretaries may have been his reluctance to appear in print, and the fear lest any mention he might make of the converts or inquirers should come back and be a trial to their humility, should they read about themselves in our Mission periodicals. This, however, I did not learn from himself, and it is only conjecture.

The reason he had often given me for dropping the correspondence was, that what with the calls upon his time and strength for the oversight of the school, and the paternal care of his large family of converts, added to frequent occasions for exercising Christian hospitality and sympathy with those in affliction, he required all his time for communion with God, and he used frequently to accuse himself, as though he unduly curtailed the time for private devotion and study.

Robert Noble lived down prejudice and opposition until he came to be respected by all classes of natives in the Telugu country. He did not compromise. His admirable school was exclusively for youths of the higher castes, but everybody knew, and he made no secret of the fact, that his object was to instruct them in the Christian faith, if so be, by the grace of God, they might become Christians.

God permitted him to see some fruits, not on an extended scale, but enough. Robert Noble would have gone on labouring just the same if he had seen none. He was fully persuaded that the seed which he was sowing would not be lost, and he was satisfied to go on sowing, if so be that others might reap the harvest. And those whom God gave him he loved and guarded. They were his family—the objects alike of his spiritual and natural affections.

The cyclone of November 1864 was the more severely felt by him; it came with such a stroke of devastation, and swept away so many precious lives. It left a flourishing Mission in ruins; but he bore it meekly, resignedly. There was no complaint. He knew from whence the dispensation came, and was persuaded, however mysterious it appeared to be, that all was right. But his physical system felt the stroke, and they who were about him say that he was never the same after.

On Saturday, September 30th of last year, he first felt unwell, and on that day he wrote his last letter. He continued so the next two days, but struggling with the feeling of indisposition, and endeavouring to carry on his usual avocations. He was obliged, however, to take to bed, and to send for medical advice.

The Rev. J. Sharp, who was constantly with him, has forwarded particulars of his illness from day to day, until its termination in death on October 17th.

We shall make but few extracts. We respect what we know would have been the feelings of our departed brother. We are bound to consult in this respect his wishes, even now. He would not wish the curtain to be drawn aside, and the solemn details of his dying bed revealed to every eye. There is much which Mr. Sharp has noted down which is only intended for the eye of private friends, and for this inner circle let them be reserved.

We shall therefore only use just so much of these memoranda as may suffice to show, that throughout a painful illness his faith sustained him. In him was that rare combination, which divine grace can alone accomplish—the deepest sense of his own sinfulness, and yet an unwavering reliance upon God's mercy in Christ.

The medicines failed to arrest the exhaustive sickness under which he suffered.

At noon, on Tuesday October 10th, I read St. John xvii. to him, and prayed. He began to give me, and to one of the native converts in his house, many directions about the disposal

of his property, mentioning several to whom he wished various things to be given. In the evening he told the doctor, with a smile, that he thought his work was done.

Indeed the settled conviction of his mind was that he was about to put off his earthly tabernacle: "he assured me twice that he had not the slightest expectation of recovery."

Opium was now administered to him in pills, and these caused his mind to wander much. He asked his friend, Mr. Sharp, who was sitting up during the night, to pray with him.

Oct. 16—I said, "What do you wish me to ask God for?" He replied, "That we may know Him and love Him better." "What do you wish me to thank Him for?" "For his love in sending his Son to die for us." I prayed,

as simply and shortly as possible on these points, and he manifestly joined, saying, "Amen." This was the last prayer I had with him of which I know he was conscious.

As his mind still continued to wander, Mr. Sharp thought it might be well to put some questions to him in simple words and a clear tone. This helped him much, and he appeared to like it, for when for a time they were stopped, that he might rest, he said, "Ask me some more questions;" and the questions, even at such a time, when the mind was so confused and disturbed, brought out how stedfastly his soul was resting on Christ, and that under the deepest sense of his own sinfulness and shortcoming.

Oct. 17—In intervals I put down as many of the questions and answers as I could, as follows—"How old are you?" After saying first sixty, then sixty-five, and, correcting himself, he finally assented to fifty-five, and to his having been born in 1810. "All these fifty-five years whom have you loved most?" "Myself" (decidedly). "Whom have you

loved next?" After a little hesitation he said "I have loved Jesus very little." "But you have wished to love Him much?" He shook his head. "Your sister loved Jesus, did she not?" "Yes, very much. Both my sisters." "You had one sister who went to Africa, had you not?" "Yes." (See the Church Missionary Society "Quarterly Token" for January

1865, page 6.) "What was her name?" "Annie." "She told you to read the Bible, did she not?" "Yes, and I read it every day." "Your sister's husband was a Missionary, was he not?" "Yes." "What ought a Missionary to do?" "Lay himself out for the sole glory of Christ." "What ought all Christians to do?" (Slowly) "Unite together to help each other to promote the same great object." "Why should they seek the glory of Christ?" "Because He died for them." "Do you know Mr. Venn?" "Yes." "Does he write to you?" "Yes." "What is the desire of his heart?" "That the whole world should be one in Christ." "Is that your desire?" "Oh, yes." "Do you love your brother?" "Very much." "Are you sorry, then, that you came out as a Missionary?" "No." "If you had life again, would you come out as a Missionary again?" "Yes." "Do you know Mr. S——?" "Yes: a noble mind, a noble spirit, a noble faith in the Saviour." "Do you know Mr. S——?" "Yes." "Have you any message to send to him?" "No." "Does he love the Saviour?" "Yes." "Is that enough?" "Yes, for every thing." "Does——love Christ?" "I think so; but in this world there is much danger of declining." "What do you wish your friends to do for you?" "Pray for me; for my body and mind, but especially for my spirit."

To one of the masters, a heathen, who had been educated from childhood by him, he said that he "must love Jesus;" and other things to the same purport. When one of his favourite pupils, now holding a high Government appointment, came in to see him, Mr. Noble evidently recognised him. I asked, "What do you wish me to say for you to D. P. Garee?" "Ask him to examine the boys in their English, and in their Telugu." "Is that all?" "No." "What do you wish him to do for himself?" "To pray to God to guide him, that he may find the truth." "Why must he pray to God for this?" "Because we cannot find it of ourselves." "Jesus says, 'I am the truth,' does He not?" "Yes." "Who is Jesus?" "The Son of God." "What should we do respecting Him?" "Trust in Him." "Do you trust in Him?" (Very slowly) "I don't know: I must not boast. I think I may say I do." I said, in Telugu, "What do you say to your Maty, Swani (a Christian)? Must not he and his family follow you?" In Telugu "No, it is wrong to follow a lame walk." "Is he to follow Christ's footsteps?" "Yes." "What do you say to Ratnam Garee (Rev. M. Ratnam)?" "That I want him to study himself, that he may be the means of bringing others to Christ." "What do you say to Bushanam Garee (Rev. A. Bushanam)? Shall I say the same to him?" "Yes." "What

do you say to the rest (the younger converts all around his couch)?" "To have the same great object in view; to extend the knowledge of his saving name." "What do you say to Narasimulu? Do you wish him to pray every day?" "Yes; there is nothing more profitable." "How many times a day?" "There is no fixed rule." "Whom do you see?" "I see God, a little." "Do you see Jesus?" "Yes." "Is his face full of love?" "No; his substance is love."

Once he spoke of going to an eternal holiday! Earlier in his illness he spoke to me with emphasis of Jesus as a living Saviour; and at another time, when Mr. Sharkey asked, "Is Jesus precious to you now?" he answered, "Very precious." On another occasion he complained that the medicine oppressed his mind so that he could have no (spiritual) enjoyment.

Gradually during the course of the day, on Tuesday October 17, life ebbed away. He became less and less able to speak, though as long as he was able, he many a time would go on with a verse, when we read to him a part of it, particularly if it was from Revelation.

We moistened his lips continually, and gave him little sips of water, as long as he was able to swallow. At last a paroxysm of distress came over his face for a few seconds, he closed his eyes, and then opened them again, and without one knowing at what moment it took its departure, about a quarter past three p.m. his spirit became absent from the body, present with the Lord. "Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labours;" and yet again, "They rest not day and night, saying, Holy, holy holy, Lord God Almighty, which was, and is, and is to come."

Gradually a quiet calm settled over the lifeless features. I remained in the house for the night with the native converts, and the next day, Wednesday, October 18, we laid out the body in the hall, and many of his past and present pupils, and native friends, came to take a last look. At four p.m. the coffin was screwed down, and at five the funeral procession started from the house. The coffin was carried on Mr. Noble's large palanquin, and followed by the native Christians, two and two. A vast crowd of natives accompanied it all the way, and filled a large part of the Pettah churchyard (St. Mary's). The European residents, also, were present at the interment.

The Rev. M. Ratnam read the opening sentences of the service. The Rev. J. E. Sharkey continued it in the church, and the Rev. J. Sharp at the grave. At the conclusion, the Rev. A. Bushanam gave out, in Telugu, one

of Mr. Noble's favourite hymns, "Jerusalem, my happy home," and it was pleasantly sung by some of Mr. Sharkey's girls.

And thus the second of the first two ministers sent forth by the Church of England to preach the Gospel among the twelve or fourteen millions of Telugus has been removed from his arduous post, and his body is mingling with the dust of several, whom he was directly or indirectly instrumental in

leading to the Saviour. It was not till more than 200 years had passed, after the first factory of the East-India Company, on the Coromandel coast of India, had been erected at Masulipatam, that Messrs. Fox and Noble landed there to proclaim to the natives the unsearchable riches of Christ. It was their privilege to lay the foundation of a native church here, and we are permitted to enter into their labours.

There is one point we should wish to notice. To Mr. Fox and Mr. Noble, when on their dying bed, the same question was put, and it received from each of them precisely the same answer.

In the memoir of Mr. Fox, written by his brother, the Rev. G. T. Fox, of Durham, the following passage occurs—

"I may mention here his dying testimony to the cause to which he had sacrificed his life. After reading to him the first three verses of Isaiah xl., I remarked, it was a privilege to have been called, even in a small measure, to prepare the way of the Lord. He replied, 'Yes, there seems to rest on it a special blessing: I often thank God that He called me to be a Missionary to go abroad.' On his mother asking him whether he repented having given his life to Missionary work, he said, 'No, never; if I had to live again I would do the same.'"

The same question was put to Noble, "Are you sorry that you came out as a Missionary?" "No." "If you had life again would you come out as a Missionary again?" "Yes."

Why should they have wished it otherwise? It is that work which the Saviour has so specially commended to his church, and yet it is one to which so few comparatively are willing to put their hands. They who do so heartily have therefore special tokens of his favour. Many have died, and yet there has not been one of those, who have been from the heart Missionaries, who has not been enabled with Frederic Wathen to say, "I am at peace;" nor amongst them has there been one who was not ready to accept a Missionary's lot again, with all its trials, and, perhaps, its early death.

So died Robert Noble of Masulipatam, of whom it may be said, "a good name is better than precious ointment," and the day of whose death was better than the day of his birth; for in his birth he was born to trouble, and in his death he was born to glory.

We end this paper with the concluding paragraph from Mr. Sharp's recollections—

The work is but begun, and the words of the first appeal, put forth by Messrs. Fox and Noble in 1842, are as necessary as ever— "We earnestly solicit the prayers of our fellow-Christians on our behalf, that the great Head of the church would enable us to conduct our undertaking in humility and wisdom, as well as with perseverance; that He would be pleased to raise up a succession of faithful men, better qualified than ourselves, for the cultivation of this part of his vineyard; and that, by his providence and his Spirit, He would prepare the native population to inquire into and embrace that which we know to be the only revealed way of salvation, the only adequate support under the trials, the only sufficient resistance to the temptations of life, and the only

remedy for the peculiar defects of the native character. By his providence, God has indeed been working in the midst of us, both last year and this. May his Spirit work yet more abundantly!"

When I asked Mr. Noble what I should tell the schoolboys as his last message to them, he said, "Tell them, that in order that they may be wise unto eternal life, they must know Jesus." "Who is life eternal?" "Jesus." "Is eternal life worth having?" "Yes; those who lose it, lose every thing." The school numbers 200 or 300 boys. Who will come, and, by the Spirit's help, teach them to know Jesus? "The good we may be doing is incalculable," was Mr. Noble's latest estimate of the work.

Obituary.

The following notice appeared in the "Record" newspaper of Friday, the 17th of February—

SUDDEN DEATH OF GENERAL BROWNE, HONORARY LAY SECRETARY OF THE CHURCH MISSIONARY SOCIETY—The Church Missionary Society has sustained a severe loss in the sudden death of one of their most zealous and efficient Indian friends, Major-General C. A. Browne, who had lately accepted the office of Honorary Secretary. The General had spent

the day at the Church Missionary House, and attended an evening meeting of the Secretaries of Religious Societies, held at the Religious Tract Society. He was on his way home when he fell, through the rupture of a vessel in the heart. He was carried to the hospital, but died before he reached it.

A severe loss indeed! A man of tried Christian character, large-hearted, of tender spirit, of long experience, and of great ability, who had served his country for forty years in India in military life, until high official distinction had been attained, having come home to spend the remainder of his days and strength in that great Missionary cause, which, during his Indian life, he had so loved and cherished, has been taken from the midst of us all but instantaneously. He had entered upon this new service with the decision and effectiveness which had ever characterized him. On Saturday, Feb. 10, he had been at Oxford, and in the evening had addressed a large number of Undergraduates at St. Aldate's Rectory. The Rev. A. M. W. Christopher, in a letter just received, writes—

I never heard so interesting an address as General Browne's in my house last Saturday evening, to 110 Undergraduates. They filled three rooms, the hall, and the staircase, as usual; we never had so many. Their attention was rivetted. More than a hundred of my Under-

graduate friends were otherwise engaged, and were obliged to decline coming.

I hope we shall be able to preserve the substance of General Browne's address—the last appeal for men of such a noble Christian soldier, who died with his harness on.

There is something special in the position in which the Society finds itself at the present moment; so many and valued friends transferred in a group to heaven—their everlasting gain undoubtedly; but the great work of Missionary enterprise severely feels their loss.

On Monday, the 12th, General Browne attended the General Committee of the Church Missionary Society, taking a leading part in the consideration of the various details of business, and appearing to be in his usual health and spirits. After the termination of the meeting the writer had some conversation with him on a point apart from the business of the Society, in which they were mutually interested, and they parted to meet no more on earth. On the Wednesday he was called to heaven. "Precious in the sight of the Lord is the death of his saints." Their death is precious in his sight, because they are themselves precious; and their death introduces them into his presence, and brings them in to be with Him, according to his own prayer—"Father, I will that those whom thou hast given me be with me where I am."

The saints of God are precious because bought, ransomed with that which is so precious—"not with silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." They are precious, because that which is so precious is put upon them. They are precious, because they are those whom the Lord has enfranchised. They were captives, and He set them free. He broke the yoke of their burden, the staff of their shoulder, the rod of their oppressor, as in the day of Midian." They are "his workmanship," whom, with divine skill, He has fashioned into conformity with himself—"He that hath wrought us for the self-same thing is God;" and they are precious because of the care that He has expended on them. They are those, once disaffected and estranged,

whom He has introduced into a relationship with Himself, closer and nearer than any earthly tie, nay, than all earthly ties put together—"I in them, and thou in me, that they be made perfect in one."

These are the sons whom He "is bringing unto glory." The bringing (*ἀγαθόντα*) is the training, the preparatory process. The glory is the end of this, the happy consummation. This training involves much that is painful. It is like the childhood of human life—the time of preparation for mature life—attended of necessity with discipline and chastening, because there are many things to be corrected. And so this state of grace, intervening between conversion and death, is the childhood of God's saints, in which they are being trained for the high position and dignified responsibilities which await them as heirs of God and joint heirs with Christ. But it is of necessity a time of chastisement and afflictive dispensations, in order to the correction of faults and imperfections. How painful the corrective process to a loving parent! It is so painful to inflict pain on those we love, that the sense of imperative duty alone constrains to it.

But therefore it is arrested so soon as it can be done with safety. And so it is with God's saints; the time of trial is never prolonged one moment beyond that which is absolutely requisite.

The agriculturist knows the precise moment when the harvest is ripe, and he puts in the sickle rejoicingly, because then he gathers in that which he had sown long before, and carefully watched through its many stages of progress towards maturity. The death of God's saints is the divine harvest season, in which He gathers in that which He has sown, and by varied discipline, and by interchange of cloud and sunshine, led on to maturity. And when the moment of ripeness is come, which He best knows, He gathers into the garner of heaven the shocks of corn which are fully ripe.

The day of a saint's death is a day when one of God's children come home. He has been in a far-off land, in warfare, contending against evil, exposed to many dangers. How welcome to the paternal home the soldier who has behaved himself gallantly, and done good service to his country! How eagerly his return is expected! How the gates and doors are thrown wide open, that there may be nothing to impede his entrance! So to the saints of God, on the conclusion of their warfare, "an entrance is ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And when the Lord's soldiers, engaged in a warfare of all others the most arduous, and honourable, having fulfilled their time of service, are summoned home, what preparations are there not made to welcome them! "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." How joyous the welcome they receive! There was joy in heaven, when they repented and turned to the Lord; there is still greater joy, when, the conflict ended, and the victory secured, these veteran soldiers of the church militant enter the gates of the heavenly Jerusalem.

An officer of the Peninsular army, disabled by protracted fever, was at length compelled to return home. He had been in all the great battles; he had led two forlorn hopes; and, although untouched by sword or bullet, sickness had struck him down. The army was then forcing its way through the passes of the Pyrennees into France. Unwilling to leave his regiment, he had persevered, until he was reduced to such extreme weakness, that in the morning he had to be lifted on his mule, and lifted off again when the halt came. At length he was ordered home, and he landed at Portsmouth, bearing upon him in his clothes and person all the marks of hard service. A robust-looking English farmer, who was a passenger in the same coach with him to London, stared long at this strange object, until at length, ascertaining who he was, and whence he came, the man's eyes filled with tears, and, grasping the officer's hand with

both his, he welcomed him back to the home and country for which he had fought and suffered. What then must be the sympathy of heaven? Rev. vii. 16, 17.

The death of the Lord's saints is their birthday unto glory. Joyous is the moment when, within the precincts of some earthly mansion, the tidings are rumoured that a son and heir is born. But in their death the saints of God are born out of the womb of time into the glories of eternity. That moment is a birth—the birth of a son and heir.

And there is one who never fails to be present at such a crisis. The circumstances under which the saints are removed differ marvellously. One suffers under lingering illness, and pines away from week to week; another is snatched away instantaneously. One dies on his bed, in his own home, with all his friends around him; another alone, and in the midst of strangers. But the great Lord of life and death is present under every phase which the dispensation may assume, and with a most powerful yet tender hand, disentangling the soul from the ruins of its house of clay, gives it birth into glory.

Let it not surprise us, then, that the saints of God are removed from us. They are the Lord's more than ours; and if the Lord hath need of them, who can dispute his right? What else can we do than say, "We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world?" and, if we feel their loss keenly, the more earnestly desire, "that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thine holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord?"

SOUTH-EASTERN CHINA.

CHINA Proper may be compared to a vast level, the monotony of which has been invaded and broken by spurs thrown out from the great mountain ranges of Central Asia. North of the Yang-tse-kiang extends the great plain, stretching 700 miles in length from the great wall, and varying in breadth from 200 to 400 miles, a surface area seven times as large as that of Lombardy, and about the same area as the plain of Bengal drained by the Ganges, with the exception of the northern portion. This plain is exceedingly fertile, yielding large quantities of silk, tea, cotton, grain, and tobacco. Its population is proportionate to its resources, having been estimated, before the outbreak of the Taiping rebellion, at 177 millions of human beings.

Nor is the great plain contented to accept the Yang-tse-kiang as its southern boundary. Crossing the great river, it absorbs the Chekeang province, the more southerly portions excepted, and encroaches also on the province of Hu-peh. But there its dominion ceases. A spur of the Himalaya enters the country in the western province of Yunnan, *i. e.* "Cloudy South," runs along the north of Kwang-se and Kwan-tung, then bends northward by the back of Fuh-kien, and ultimately crosses the province of Chekeang, by the city of Ningpo, into the sea. Throughout the whole of its course this mountain range throws off smaller spurs to the south and east, all jutting into the sea, in which their extreme peaks form a continuous belt of almost innumerable high rugged islands, of which the Chusan Archipelago is the most northerly portion.

The south-eastern Chinese are in character like their country, more rough and vigorous than the people of the level provinces. "Those more inland, where the ridges and peaks are highest, partake of that energetic and daring disposition, which the unavoidable struggles with the difficulties and dangers of a rugged region usually impart to its

inhabitants. In those nearer the coast the qualities of the mountaineer and of the mariner are combined ;" while, in contrast with these, the population of the northern half of the Chinese coast, where there are neither harbours nor islands, are, with the exception of those who occupy the mountainous Shantung promontory, "about the tamest of the Chinese."

We should like to know more about these south-eastern Chinese. It is from these portions of the Chinese coast that the tide of emigration goes forth, which, exclusive of the Coolie traffic to Peru and the British West Indies, is estimated at 80,000 annually. Long since these "south-eastern Chinese—the inhabitants of Kwangtung and Fuhkien, commonly known as Canton and Fuhkien men—have issued forth into the sea. After occupying all habitable portions of the belt of islands on their coast, colonized Formosa and Haenan, they proceeded in their junks—which, if neither so large nor so graceful as the ship, the swan of the sea, may at least be called 'ducks of the sea'—to Siam, to Manilla, Borneo, Java, Singapore, and the Indian Archipelago generally, where they are superseding the aboriginal inhabitants, much as the Anglo-Saxons have superseded the Red men of America. These south-eastern Chinese, these Canton men and Fuhkien men, are, in short, the Anglo-Saxons of Asia, as sailors, as merchants, as colonists, and, indeed, as adventurers generally, whose gain-seeking and adventurous spirit is carrying them in thousands to the gold-mines of California and Australia, the Guano islands of Peru, and the sugar-plantations of the West Indies."

Now, whatever might be concluded beforehand on the subject, experience does not prove that the timid and effeminate races of men are the most quick in appreciating the value of Christianity, and submitting themselves to its healing influence. On the contrary, we find them outstripped by races whose natural energies, left without direction, have betrayed them into habits of ferocity, and invested them with a repulsive aspect. The cannibals of New Zealand have been converted far more rapidly than the listless Singhalese. These south-eastern Chinese are to the rest of the population as the men of the Punjab and of the North-west Provinces are to those who inhabit the alluvial districts of Bengal. Christianity, if it obtain a footing in South-eastern China, acquires at once a commanding position, and would spread itself by a thousand channels around the shores and amongst the islands of the Pacific.

It is therefore a cause of much congratulation that the Church Missionary Society, ten years ago, was led to commence Missionary operations at Fuh-chau, and that, after much difficulty and patient waiting, a little body of genuine converts has been gathered, several of whom are actively employed in disarming prejudice and commending the Gospel to their countrymen. Commander Brinc, R.N., who, while employed in the Chinese waters, had ample opportunities of becoming acquainted with the sea-board Chinese, describes them as "of extraordinary capabilities. I found them to be laborious, intelligent, truthful, easily commanded, and, when properly armed and led, courageous. They have also the power of endurance in a remarkable degree. This trait in their constitution was clearly exemplified at the time of our hostilities in 1856-57, when our surgeons all bore unanimous testimony to the unflinching and calm behaviour of those Chinese that came under their hands for the purpose of undergoing amputation. But perhaps the most prominent quality of their character, and one which will be chiefly instrumental in developing the resources of the empire, is the untiring energy displayed by them whenever they have a special object in view. At our treaty ports their never-ceasing efforts in accumulating wealth sufficiently evidence this ; and also in their ordinary occupations in the villages, the same pushing tendency is observable : with this activity they combine great patience. . . . Their eager industry is, however, most conspicuous on the continents and islands to which they emigrate."

Transfer these qualifications to the service of Christianity, and how great the acquisi-

tion. Let there be some genuine converts, who truly believe in the Lord Jesus, and have come under a conscious indebtedness to Him, and the same earnestness with which they gave themselves to mere secular pursuits will not fail to distinguish them in fulfilling the obligations of a better service. The principle under which they act will be higher, the object to which they give themselves of superior excellence, and, surely, under the influence of higher motives, they will become, not less, but more enterprising and enduring. As evangelists, they will be found laborious, intelligent, truthful, and courageous. They will endure hardships and persecution with the same unflinching calmness with which they submitted themselves to the surgeon's knife. They will be as insatiable in winning the souls of their countrymen to Christ, as they were once greedy after wealth. They will then indeed have a special object in view, and their untiring energy will especially fit them to render important services in the development of the Redeemer's kingdom.

With our present minimum of men and means, we must be the more careful to select and improve those positions from whence Christianity, when once introduced, promises most rapidly to extend itself. We kindle a fire, at first a feeble spark; but, if ignited in a well-chosen spot, it will gather strength, and, fanned by the wind, become a resistless flame. Let us kindle our fire where fuel is abundant and the wood is dry. And where can this be done so hopefully as in populous China, and amongst its population? where could we so advantageously make a beginning, as among the intrepid and enduring men of the south-east?

Moreover, China is groaning and travailing in expectation of a change. The old *régime* is worn out, and her cities and populous villages exhibit unmistakable evidences of decadence. The Taeping rebellion was merely the expression of a nation's discontent. How could it be otherwise? Government posts were bestowed, not on the most competent; financial difficulties had to be met, and they were sold to men who had indeed money, but no more. These officials had no other object in view than to make their respective offices yield to them more than they had paid. Hence, like the publicans of old, they fleeced the people, and hence discontent and rebellions more or less extensive. The Taeping rebellion may die out, simply because the people discovered that it was no remedy, but rather an aggravation of the evils under which they laboured, and they have therefore abandoned it to its fate; but the discontent remains, and will continue to manifest itself in new disturbances of society, until some new element appears to which a distressed people can look with something of hope.

Christianity is that which China needs. Let it be lifted up on high. Its beginnings are small, yet amongst this singularly constituted, and evidently suffering people, it may spread with extraordinary rapidity. Why should we be incredulous, or regard this as an impossibility? The Chinese know themselves to be retrograding, and that the old superstitions are impotent to arrest the downward movement. They want help, and they know not where to find it. There are a few native Christians. Let them stand forth, these first-fruits of China, and tell their fellow-countrymen of the true God and Jesus Christ whom he has sent. In their persons Christianity is naturalized. They are not denationalized by its action. They have not lost the Chinese type and become assimilated to the European by becoming Christians. The heathen around will have their attention arrested by these men, and listen with wonder to the old and well-known language, as it conveys to them clearly and distinctly new ideas, new truths, new hopes, of which they had previously no conception. Shall we hesitate to employ these men because they are few, and think it better to hold them back until they become more? That is an exploded policy. If there be but one genuine Christian let him be used. It is the only way to increase the number.

We rejoice to find that our Missionaries at Fuh-chau and Ningpo are acting upon this

principle, and we doubt not that God will bless them in it, until the little one becomes a thousand, and the small one a strong nation.

And now, as we are desirous of knowing all we can of South-eastern China, we doubt not our readers will readily accompany our Missionary, the Rev. J. R. Wolfe, on a journey into the interior of Fuhkien province. He has been where no European ever had been before, and his descriptions of the scenery, the people, and the kindness which he met with at their hands, are well worthy of perusal.

*Narrative of a tour in the interior of
Fuhkien province.*

I am sorry I have not sooner fulfilled the promise which I made, of giving you some account of the cities and towns through which I passed on my visit to Po Siang, the most northerly city in this province. I said on a former occasion, in connexion with this journey, that every city and town and village in the province was open to the Gospel, and the messengers of the churches. This is the case still, notwithstanding that the long-haired rebels have entered the province, and have carried fire, and the sword, and destruction, through many of its most flourishing cities and towns. At present the rebels have recrossed the borders of the province, and tranquillity has been restored. They have again turned their faces towards the north, and most of the southern cities are being relieved from the presence of the imperial troops, which are drafted off to meet the enemy on their own battle-ground.

I now proceed to give you a brief account of my journey and visit to Po Siang, or Rivulet City. It is so called from the little rivulet which flows beside it, and which swells in its course into the noble river Min. Po Siang is about 350 British miles from Fuh-chau. I was accompanied by J. G. Fry, Esq., of Silverlock and Co., whose Christian spirit, unobtrusive piety, and general intelligence, made him a very agreeable and pleasant companion. We were a month absent, and, through the good providence of God, we did not suffer a moment's illness, nor experience the least danger or annoyance from the people. We walked the entire distance, with the exception of seventeen miles, which we travelled by night in a small Chinese boat. In our journey north from Fuh-chau to Po Siang we passed through two "Fu" cities, about fourteen large towns, and an innumerable number of villages. These latter appeared to us to contain a population varying from 800 to 3000 each. I am afraid to conjecture the population of the towns and cities; but if one may judge from crowded streets and general appearances, it must be very great indeed. During our journey we had opportunities of seeing much of the people. We lived, in fact we were compelled to live, like the Chinese; eat what

they eat, sleep where they slept, and quietly to submit to the unpleasant results of their excited curiosity. For a month we had to endure the torture of being the most popular creatures in these regions. At every village we came to the entire population turned out to see us, and generally followed us till we passed the boundaries of their hamlets. Labourers in the distant fields would leave their implements behind, and run to look at us. Woodcutters on the steep cliffs would rush down and meet us in some by-path, and utter exclamations of surprise. At every place we stopped we were surrounded by men, women, and children, with surprise marked in their countenances. The children frequently screamed, and fled at our approach, as if we were indeed "barbarian ghosts." I believe the poor innocent creatures believed we were ghosts. The people frequently called us Huang kui, *i.e.* "foreign ghosts." Mo kui is "devil," and I never heard them use that expression towards us. The most general name by which we were called was Huang kiang. This expression, in the lips of the great majority of the people, is one of contempt for the objects of it, but many of the ignorant know us by no other name, and innocently use it. Nothing could surpass the curiosity of the natives, and their observations and remarks on our persons, &c., were equally strange and ludicrous. Our eyes and noses seemed to be the parts which struck them as most extraordinary. They ventured frequently to touch our noses, and examined very closely our eyes. Our hands and fingernails also underwent a close examination. Our clothes were not overlooked: they were handled by thousands of fingers. There was a repetition of this every day, and night wherever we came, till we became so accustomed to it that we could quietly sleep while the operation was going on. I have frequently seen my friend fall fast asleep, surrounded by hundreds of Chinese examining closely each article of his dress. Our physiognomy immediately struck them as different from their own, but many of them were rather surprised at finding so close a resemblance between their own hands and our's. The Chinese hands are, however, much smaller and more elegantly formed than those of Europeans.

The same is true of their feet. Their hair and eyes are invariably black, and their noses flat. This is one reason why the more sharp-featured foreigner excites so much their curiosity. I have, however, seen some Chinese with quite European features, and had they been dressed in western style, they would easily have passed for foreigners. I have seen instances of aquiline noses, and others with blue eyes and faces as white as the fairest in western lands; but they are quite the exception. We were frequently struck with the appearance of many of the people, and I could not help thinking of the Jews. I thought I could see a very close resemblance in their faces with the Israelites I have seen in London and elsewhere. I believe there are no people in the world more like the Jews in their customs, and in the countenances of many of them, than the Chinese.

The people in the northern part of this province are, physically, much superior to those in the neighbourhood of Fuh-chau, and, generally, the country presents a much higher state of civilization and prosperity. In the northern cities and towns we did not see a single instance of a female carrying burdens, or engaged in manual labour. This is quite common in and about Fuh-chau. Public works, too, in the shape of water-mills and bridges, are quite superior, and very common. Almost every village and town of importance have one or more of these mills and stores. The mills are employed in grinding beans, wheat, barley, and other grain, and preparing rice for the market, or for use. They give employment to a great many hands. We visited and inspected a few of these places, and my friend was quite pleased with the simplicity of their structure, and the order in which they were worked. The large bridges in different places are very superior. We saw some with ten or more arches, entirely built with stone, and as well finished as any we could see in the west. Several fine large ones in the northern part of the province we saw in ruins, which were destroyed either by the people or the rebels in 1858, when the latter made some incursions on the province. The other buildings which attract the attention of strangers are the monasteries, the temples, and pagodas. These, especially the temples of Confucius, are the only buildings on which the Chinese bestow much attention, and in the adornment of which they sometimes expend large sums of money. The Government buildings, in every place we came to, were in an extreme state of dilapidation, and presented a lively emblem of the tottering empire and dynasty which they represent. Shops and private dwellings are nothing

better, and a Chinese city looks to the eyes of a western barbarian like an immense mass of ruins, covered with an unbounded population, wallowing in filth, and thoroughly enjoying it.

Notwithstanding all this, the cheerfulness and contentment, in the midst of deep poverty, which greet the stranger everywhere, are very remarkable, and speak well for a people who have for ages been ground down by the corruption and tyranny of their local rule. The only exception to this general appearance of decay is to be seen in the few private mansions scattered up and down the country, the dwelling-places of rich land proprietors, or ex-Mandarins. These buildings are enclosed, and surrounded by a wall about forty feet high, and covering as they do a large area, they look more like immense prison-houses than the residences of country gentlemen.

We were the first foreigners whom the people had an opportunity of seeing, at least in the more northern parts of the province. The curiosity which our presence excited is not therefore surprising, whilst the general civility and kindness which we experienced afford to us pleasing recollections of our visit and the people. With our minds thus favourably impressed with the general character of the natives, we could not help thinking, as we went along, what glorious opportunities and facilities presented themselves for the introduction of the Gospel among the cities, and towns, and villages of this part of the province, and earnestly did we long for the time when this result would be accomplished. The people are more simpleminded and friendly than the natives of Fuh-chau. That prejudice and contempt for foreigners which possess the Fuh-chau people do not appear to affect them, at least not in the same degree. Jung-ping hu and Ki would be two capital centres for Missionary stations. There is easy communication with Fuh-chau, and with all the other cities in the north, and north-west of the province.

We started from Fuh-chau about eight a.m., on Monday, March the 2nd, taking with us four coolies and the Bible Society colporteur, and a number of books and tracts for distribution. Leaving the city through the west gate, we passed over the beautiful range of hills which surround it on the west side, and soon found ourselves on the charming banks of the river Min. The morning was delightfully calm. The sun shone forth in all his early loveliness, and gave to every object an aspect of cheerfulness, and threw an additional charm over the entire surrounding scenery. As we walked along the river-side, and viewed the water as it flowed noiselessly but rapidly along through a lovely valley,

most tastefully cultivated, and covered with plats of various vegetation, and abundantly studded with the plum, the pear, the guava, the orange, the olive, and the wide-spreading banyan, and listened to the music of the thrush and other singing birds, whilst they filled the air with their sweet notes, we could not help feeling that this was still a beautiful world, worthy of its great Creator, and well calculated to call forth the creature's admiration of his goodness, his wisdom, his power, and his love. But, alas! amidst all this loveliness we were made to feel that it was also a fallen world. While all nature seemed to smile and join in its morning song of praise to the great Creator, man alone appeared to mar the beautiful scene. Every step of our progress brought us before the monuments and evidence of his deep ignorance and alienation from God. Idols, and idolatrous shrines and altars, met us at every turn, and strongly reminded us in the early morning of what the Roman satirist said of Athens, "That it was easier to find in her a god than a man." But the Christian turns away with very different feelings from such scenes and sights, and longs and prays for the time when the "idols shall be utterly abolished," and when man shall be entirely freed from the slavery of sin in which Satan has so successfully bound him. These were our feelings, and we secretly prayed for the speedy accomplishment of the time when the valley through which we were passing should be indeed the "happy valley;" when its inhabitants should know the great Creator, and his redeeming love in Christ Jesus; when they should no longer pollute his fair creation with their abominations; but when, from their lovely hills and valleys, the sweet incense of prayer and praise should ascend through the name of the Redeemer of mankind. We continued our journey through alternate hills and cultivated plains, till we came to some beautiful groves of olive and orange-trees. Here, under the shade of an olive-tree, almost twelve miles from Fuh-chau, we sat down to rest, and partook of such refreshments as we had with us. The natives immediately crowded around us; and though this place was not much more than thirteen miles from the provincial city, the people manifested a degree of curiosity which we were not at all prepared to expect from those living so near Fuh-chau. Men, women, and children, all alike, seemed interested in us. They looked on in silent surprise whilst we went through the necessary operation of eating our dinner; and knives and forks were objects of wonder to those who, for generations, have eaten with two sticks. When dinner was over, and the curio-

sity had subsided a little, I distributed a few tracts and Testaments, and spoke to them of the greatness of God, who made the heavens and the earth; of his love to this world in sending a Saviour to redeem man from sin and death, and of man's ingratitude in giving the honour and worship due to God alone to wood and stone, and other equally useless and stupid objects. They listened very attentively, and frequently uttered exclamations of surprise, that a foreign devil could speak the *pang ua*, or "smooth flowing words of the Middle Kingdom." They also appeared to admire what I said. "His doctrines," they said, "are very good, and according to reason." I fear, however, there was more politeness and flattery than feeling in this acknowledgement.

After some further rest and conversation we again started on our journey, and departed amidst the friendly "maing-maing kiangs" of the natives. Maing-maing kiang means, "Slowly, slowly walk," as is the usual expression of politeness in leave-taking. We walked on about two miles further, through beautiful cornfields, our path shaded by trees the whole way, till we came to Kang-chia, a large, and, I should say, beautiful town, if that fine word can be at all applied to any of the Chinese towns. But Kang-chia certainly occupies a very beautiful position on the banks of the Min. It is surrounded by an extensive and well-cultivated plain, which is again encircled by beautifully-wooded hills. The town itself and its environs are plentifully studded with trees. This casts a charm over the place when seen from a short distance. The shade of the banyan, and the presence of the orange-tree, invite the stranger and the traveller to stop and enter. But he is soon disappointed; for the filthy lanes, and the still more filthy houses, instantly break the spell, and he longs to look away from the works of man, and even from man himself, as he figures in a dirty Chinese town, to admire and enjoy the really beautiful works of God as exhibited in the surrounding scenery. As the afternoon was very wet, and our coolies wanted food, and ourselves something to drink, we stopped for an hour, and got tea, and rested. But we were not allowed to be quiet very long. The crowd soon collected around us, and we were glad to take refuge from its curiosity in a small upper room, which the proprietor most politely placed at our disposal. In this room we found a lot of gamblers, who proved very inconvenient to us. In addition to this, the crowd soon forced its way up into our narrow room, and scarcely left us breathing space. The smell and want of fresh air made our

refuge quite intolerable; so we were glad to force our way back again into the street, and take up our position under the shade of one of its beautiful trees. While stopping here we witnessed a very gorgeous procession. It was in honour of a great idol in the town, but, though apparently very important in the view of the natives, who seemed very much interested in it, several of them left their ranks, and remained to look at us. This procession consisted of men and boys. Some were beating gongs and drums, which made a wild and confused noise; others played a sort of fife, the incoherent notes of which the Chinese dignify with the name of music, and asked me if I considered it pleasant or harmonious. I said I could discover neither tune or harmony in it, and that it was to my ears by no means *Ho teang*, i.e. "pleasant to hear." At this they gave a hearty laugh, and said, "What kind of music have you at the other side?" In the centre of the procession, borne on men's shoulders, was a large boiled hog, tastefully decorated with flowers. Immediately behind the hog was borne, in like manner, a boiled goat, and, after the goat, a cooked fowl. These were all borne, the people informed us, as an offering to the idol, in order to appease his supposed wrath, which the inhabitants appeared to dread very much. I asked if the idol could eat these offerings. Some laughed, some said Yes, and others said No, and all seemed highly amused at what they considered the absurdity of the question. The rear was brought up by a number of men and boys bearing banners and flags of various shapes, sizes, and colours. When it had passed by I endeavoured to speak to the multitude around us of the great power of God, the great and infinite Creator. One said, "Do you mean to say God had no beginning?" I said, "Yes; He had no beginning, and shall never have an end. He was neither born nor created, and He will never die. He never had a birth-day." Another said, "What is his *sang*?" i.e. "surname." I said, "Our God has no *sang*, for He is not a man like all your gods, which are not really gods, but the ghosts of departed men, or the stumps of some old tree, or some mud which the workman made into the form of a man." One then asked what was the name of my God. I said, "His great and glorious name is Jehovah, which means the eternal self-existent one." "But we cannot see; how then can we believe?" I replied, "You never saw the emperor in the golden city, but you have no doubt that he exists there." They said, "Yes, but we have seen the mandarins, and who could appoint mandarins but the emperor?" I said, "True, but you have never seen the

emperor. Now we can see the works of God, the heavens, the sun, the moon, the stars, the earth. Some one must have made all these, and who could make them but the great Jehovah, even the great God of whom I speak." One immediately replied, "The earth and the heavens are self-existent." I said, "Give your evidence." He was silent: the people laughed. Another then cried out, "What does God eat?" and a number of other questions, which I cannot repeat here, and to which I gave no answer, as they were asked, not from a desire to learn, but to excite laughter. I continued for a few moments to tell them of Christ, of his love, of his nature, and the object of his incarnation. Some listened, others laughed, and none seemed in the least impressed. They tauntingly asked, "Who saw Jesus? what proof, what proof?" I said, "Who saw Confucius? what proof, what proof?" After distributing some Testaments and tracts, which were eagerly accepted, we gladly took our departure from Kong Chia, the "sugar-cane town," and "slowly, slowly walked" through a well-cultivated plain, thickly covered with crops of wheat, barley, sugar-cane, and tobacco, till we arrived at Pah Sai, or the "white-sand village." It was now about six P.M., and we decided to take up our quarters here for the night. We had travelled this day about a hundred li, and so felt very tired. We made our way to the hotel, or "*pong-taing*," as the natives call it, and asked for lodging for the night. We were of course followed by hundreds of the curious villagers. The price of our night's lodging, which was forty cash a man, being agreed upon, the proprietor bowed most politely, and showed us into an upper room, more properly a loft, to which we had to ascend by a rickety old ladder. This room was scarcely high enough for a man of ordinary size to stand erect. It contained six beds, two of which were occupied by two dirty-looking Chinamen. The smells which issued from the wretched place made it to us intolerable, and we decided immediately to take our departure in quest of some cleaner resting-place. The furniture in a bedroom of a Chinese hotel is extremely simple, but frequently as filthy as it is simple. It contains two or more beds according to its size, and one small rudely-made bamboo oil lamp. The beds are made of ordinary boards, raised about two feet from the floor, with an ordinary rush mat placed upon them. The Chinese sleep on these in the hot weather without any covering except their day-clothes. In the cold weather they use a warmer covering, made of cloth padded with cotton, in which they roll themselves tightly, in the

form of a mummy. These night coverings are scarcely ever washed, and very seldom renewed; and they present, not unfrequently, the spectacle of a dirty heap of rags with Chinamen hiding in them from the cold. This was the appearance which the beds and bedding in the hotel at Pah Sai presented to us on the occasion of our visit. It was now dark, and the villagers informed us this was the best pong-taing in the place. To seek for a better, therefore, we thought quite useless, so we made our way back to a Buddhist temple, which we had passed on our way into the village. The priest at first objected to let us in. After some considerable time spent in talking, and expressing his surprise at seeing two "foreign ghosts" at that late hour before the door of his monastery, he consented to let us remain for the night. He was now as loud in his expressions of happiness at seeing "foreign sing-sangs" as he was a moment ago at seeing "foreign ghosts," and made himself as active as possible in making preparations for our accommodation for the night. We were highly amused with all this, but it is just characteristic of the Chinese. No matter how repugnant a thing may be to their feelings, if once that thing is fairly established: though against their efforts and their feelings, they will tolerate it with the appearance of the greatest goodwill. And this trait in their character is a great encouragement to the Missionary work among them. Once Christianity is established to any extent, though to gain that certain point it may have to struggle as for life, the Chinese will not only tolerate it, but, by God's blessing, will embrace it too, and be the zealous propagators of its doctrines among other people. But we must return to the temple. The priest remained up the whole night watching lest thieves, he said, should break in and plunder us, the presence of a foreigner was such an unusual thing in the village. No doubt the expectation of getting a few hundred cash in the morning made him more active and polite, yet, independent of this, there was good nature smiling in his countenance, which at once won one's confidence and regards. We were now both tired and hungry, and we made preparations for tea. The priest acted as valet, occasionally assisted by our own coolies. Tea being over, we spread our beds on the ground, in the midst of hundreds of idols, which were spread promiscuously around, undergoing repairs. Some of these idols were over nine feet high, and invested with beard and moustaches, which made them appear very military and ferocious. Before retiring to rest, and after reading a portion of God's word, we sang that beautiful hymn, "Rock of Ages,"

and then knelt down, and on the very spot where for ages the poor deluded Chinese have knelt and adored the idol of Buddha, we worshipped Jehovah, the living and the true God, the God of our fathers. We turned our backs on the huge idol which was placed upon the altar, lest the priest and others who were present should imagine that we revered their idol. It was indeed sweet to realize, as we trust we then did, the presence of our God, and to transform for the time the temple of Satan into a place of prayer and praise to Jehovah. We prayed for the priest; we pleaded for the speedy fulfilment of the promises which give the heathen to Christ for his possession, and when the idols he would utterly abolish; and committed ourselves, and all whom we love, to the care and protection of our heavenly Father. The poor priest appeared lost in astonishment, and looked as if he had been fixed to the spot on which he stood during the time we were singing and praying. When these were over, I explained to him the nature of the worship in which we had been engaged, and who the great Being was whom we adored. We then lay down to sleep, with the emblems of idolatry all around us. I awoke occasionally during the night, and was saddened when I remembered how many millions of poor Chinese were given up to the worship of these senseless pieces of wood and clay around me, but gladdened at hearing from the lips of the colporteur and my coolie, the words of the Gospel, which they were reading aloud to the simple-minded priest. I could not help thinking, as I listened to those words of life and salvation, that they are the destined means to be employed in fulfilling the very promises which we had been pleading in our prayers before retiring to rest. The priest was evidently interested.

March 3—We rose early, took breakfast, paid the priest, and took our departure. On leaving, I presented the priest with a New Testament, which he received with many expressions of thankfulness, and bade us "maing maing kiang." Who can tell but that it may prove to him what it has proved to thousands, "the savour of life unto life." As we passed through the village, the sun peeped out behind the hills in the eastern sky, and poured its flood of early light over all the surrounding mountains. The sight was magnificent, and, as we admired it, I could not help thinking of that better Sun who is one day to "rise with healing on his wings," and dissipate the moral darkness which now reigns among these very hills which the natural sun was at this moment lighting up with its glories. Our appearance in the vil-

lage made quite a stir among the people. They rushed out of their houses, and followed us a considerable distance, calling out, "Huang kiang li, huang kiang li," which means, "The foreign children are come, the foreign children are come." This village appears to contain about 1000 or more inhabitants. We distributed a few books among the people of this village. During the early part of the morning our path lay through a beautiful mountain, covered with wild azalias of various colours, and a variety of other flowering shrubs. Fruit-trees—the peach, the plum, the orange, the lichi, the guava, the leng-king, and other trees—adorned the mountain's side. Villages studded plentifully around added life to the scenery, but the many idol shrines and images which met us at every nook and corner reminded us that the inhabitants of this beautiful place were wholly given to idolatry, and steeped in the darkness of death. About noon we again travelled on the banks of the river Min, and passed through many villages, the most important of which is Irik-kie, i.e. "Bamboo-slope village," so called from the declivitous nature of the hills which rise behind it, and provide the natives with abundance of their favourite bamboo. Here we took refreshments, and talked to the people, and distributed books. I had planned, as our stock of Testaments was necessarily small, to distribute, if possible, in each town and village which we passed through, one copy of the precious book, so that there might be in each place a fountain from which could be drawn the waters of life, and also a witness for Jehovah. I am sorry to say I was unable to carry out this plan in every instance, for the number of villages we found to be ten times more than the number of Testaments I had with me. Of tracts we had a better supply, and therefore could afford to be more liberal. The people appeared very civil, and were highly pleased to find that we could speak a little of their language. Irik-kie is a very busy place, but it is impossible to conjecture any thing near the number of its inhabitants from a passing visit such as our's necessarily was. The same remark is applicable to all the places of importance through which we passed. The mountains round about this place are remarkable for the number of pheasants which are found on them. A small antelope is occasionally seen in the neighbourhood, and the wild boar is an annual visitor. The people hunt the latter in the cool season, and it affords them not only recreation, but the flesh of the animal also supplies them with a meat which they consider delicious. They have regular rules and bye-laws for the regulation of this species of hunting, and the

distribution of the flesh of the prey. The men go out in companies, we were informed, and surround the animal on many sides. One man then closes the boar, and, in his attempt to escape on either side, he is fired at by some one of the party. The successful sportsman is entitled, according to the laws of the hunt, to a double portion of the best part of the animal; the remainder is equally divided among the rest of the party. The antelope is more frequently taken alive, and kept or sold to wealthy natives, who keep it for purposes of ornament. Another animal, which the natives call the sea-dog, is found on these mountains, and is very destructive among the herds of goats. It will also dare to attack man if hotly pursued. The fox also is known, and has the same cunning nature and thievish propensity that he possesses in western lands. The natives call him the mountain cat.

After leaving Irik-kie, we passed through a delightful country, along the banks of the river, crowded on every side with large and small villages, and arrived about nightfall at Ming-chiang tu kau, a small village about five li from the district city of Ming-chiang. Ming-chiang means the city of the pure Ming. The Ming were the ancient inhabitants of this province, which was then the kingdom of U Chu. Fuh-chau was the seat of the U Chu government, and was then called Hok-liong-Siang, i.e. "Happily bridged city." In the Tang dynasty, A.D. 700, the Chu kingdom was subdued, and constituted a province of the Chinese empire. The conquerors gave it its present name, Hak-kiong (Fukeen), that is, "Happily established as part of the empire." To the capital city, Hok-leong, they gave the more euphonious name of Hok-chiu, or "Happy valley," and made it a provincial city. There was a general massacre of the inhabitants, but the conquerors saved the women alive, whom they took as wives. This circumstance originated, according to Chinese philologists, the two words by which man and woman are now distinguished in the Fuh-chau dialect. Man is called Tong po neng. Tong, i.e. tang po, "to repair a breach;" Neng, the generic term for "man." The natives translate, "The breach in the men of Tang is now repaired;" i.e. they have got wives. Woman is called Chu niong neng, i.e. "the ladies of the chu." The male children are called Tong p'ó kiang; the female Chu niang kiang. "Kiong is 'offering.'" The pure Ming would naturally despise this mongrel offspring, and would endeavour to keep themselves a distinct and separate people for some time. They called themselves the Ming Chiang, or "pure Ming race;" and called the city which they exclusively occupied, "the city of the pure Ming." Hence

the probable origin of Ming-chiang, the city which still bears that name. Its present inhabitants have lost all traces of their supposed ancestors, and perhaps not one in a hundred of them know who the Ming people were. As Chinese cities and towns generally take their names from some local peculiarity, or some historical events, I have ventured this explanation, in the absence of any other, of this city through which we passed. Old Chinese scholars, to whom I have submitted it, say it is the most probable explanation they have ever heard of the name. Ming-chiang city is now a most desolate-looking place. The great majority of its inhabitants are addicted to the use of the opium pipe, and misery and wretchedness are the deplorable consequences. A considerable part of the arable land about the city lay waste and uncultivated. When I remarked on the fact to a native, and inquired the reason, he informed me that the people have abandoned industry for the opium pipe, and said that seven out of every ten smoked the pernicious drug. Several opium-smokers came around Mr. Cribb and myself at a subsequent visit to the city, and asked for opium medicine. When speaking to the people of the ill effects of opium-smoking on their constitution, and on their welfare and prosperity generally, they invariably turned round on me, and said, "Then why do you bring it to us, and even compel our Emperor to allow it into the kingdom. We are more righteous than you. Go talk to your own people, and tell them their crime." Of course I could not help feeling the weight of this retort. I invariably answer it in this way: "My countrymen who import the opium are traders and merchants, but they do not compel Chinamen to buy or smoke. If Chinamen determined not to buy nor smoke, then how could foreigners afford to bring it? I come to you as a preacher of the religion of Jesus. I bring to you the doctrines of heaven, the pure, the holy doctrines; but you despise and refuse what is good and holy. Others bring to you poison in the shape of opium, which debases and destroys your bodies and souls. This you joyfully accept, and not only accept it, but you will sell your houses and children to obtain it. Is this reason? No; it is madness. Are my words true? No one can say they are not. We see it every day. The doctrines of Jesus are offered for your acceptance, but you say, 'No: we do not want Jesus.' You curse Him; you despise Him; you hate Him. You love the opium, and then you turn round and abuse my countrymen, who are to blame of course; but Chinamen themselves are more to blame. Besides, you grow quantities of it in your own kingdom." This

mode of reasoning with them generally closes their mouths on this subject, and they immediately change the subject, while some among the crowd will say, "Truly, truly, the foreign man speaks reason." The Chinese generally will admit what is reasonable, and there is not much difficulty in convincing them of the truth, though from long habit of error and falsehood, it is not easy to bring them to practise what they admit to be right. The city of Ming-chiang stands on a very picturesque spot on the banks of the Min, a small branch of which flows hard by its walls, and enables large boats to float almost to its very gates. It is surrounded on every side by high and beautiful hills, covered with vegetation. It was formerly a place of trade and importance; but now it is a mass of ruins, and its remaining streets are almost completely deserted. There are a few literary men still within its walls. Trade has departed from its streets, and a sense of loneliness crept over us as we passed through some of its principal thoroughfares. Its walls appeared to us of the rudest construction, and half fallen to decay. The principal portion of the inhabitants reside in the suburbs. The entire population is supposed to be about 7000 or 8000. There are a great many villages and hamlets around it on every side, containing an immense population, which renders it a very desirable situation for a Missionary out-station of Fuh-chau. The people were very civil, and I am persuaded they would offer very little opposition to the work of an evangelist amongst them. Their love for the opium-pipe is the great barrier. I think it has been found that those who are most addicted to this practice are the most difficult to deal with in a Missionary point of view. After tea in an old broken down temple, at Ming-chiang tu kau, where we had first thought of lodging for the night; but finding the wind favourable, and a boatman willing to take us, we changed our intention, and started at seven P.M. for Chui-kau, a large town about seventy miles distant. It blew very fresh, and we scudded away against the current at the rate of about six miles an hour. The moon shone out gloriously, and shed her rays of beautiful soft light upon the water, and over the hills on either side of the river. The whole scene produced in our minds feelings of reverential awe; and we could not help thinking, that, in the absence of revelation, it was no great surprise that many of the ancient heathen paid divine honours to this *Dea caelestis*. We also felt compassion for the millions around us who could not recognise in all this beauty of creation the existence or the power of the great Creator,

but who attribute to creatures of their own formation the rich bounties of his loving hand. It was truly sad to contemplate this ignorance of man in the midst of so much that was calculated to raise his mind above the earth, and to meditate on the great Supreme. As we advanced up the river, a most magnificent sight was produced to our view. The hills on both sides of the river were on fire: their flames filled the air, and seemed to rise to the very heavens. It was really grand. Looking up from our little boat, as she flew before the wind, it seemed as if we were sailing between mountains of fire. It was caused by the people setting fire to the dry grass and brushwood which covers the hills at this season, and which the natives are always anxious to get rid of, in order that a young and more tender crop may take its place, for the support of the many herds of goats which are fed on these mountains. We arrived at Chui-kau about daybreak, and remained in the boat for an early breakfast. Whilst the coolies were

preparing our rice we went ashore, and, under the shade of a beautiful tree, retired for morning prayer. After pouring out our supplications for the heathen around us, and commending ourselves anew to the protection of our heavenly Father, we returned to the boat, eat our rice and pork, and made preparations for departure. Before we leave the boat, however, I must give you some idea of the internal arrangements of a Chinese passage-boat: it is, in fact, a floating hovel: it is the only house of its possessor. The middle part is covered over with matting, made of bamboo-leaves, and is perfectly waterproof. This we may call the cabin: it is about seven feet by five feet broad. It is intended for the accommodation of passengers, and serves, on ordinary occasions, as the sleeping-room of the boatman and his family. Next behind this, towards the stern, is the kitchen, where the rice is cooked, and all other preparations necessary for a Chinaman's meal, but, during the cooking time, the cabin is intolerable.

Recent Intelligence.

DEATH OF REV. J. STEVENSON.

LETTERS from Peshawur convey to us the tidings of the removal, by death, of another of our young Missionaries. Thus severely is the Society tried at this time. Of the old experienced Missionaries, who knew so well the language and habits of the people, many have been removed; while, on the other hand, several of the young Missionaries recently sent out, whom we hoped would grow up into usefulness, and help to meet in some respect the losses we have sustained, are also taken away. While we feel intensely the affliction, we desire submissively to bow beneath it, and in humble trust to say, "It is the Lord, let Him do what seemeth Him good." Nor do we doubt that it will be made to work for good. The Lord's ways are far above us. Continually, in the course of our Missionary experience, we have found, after patient waiting, how marvellously dispensations, at the time apparently untoward, have wrought for the furtherance of the Gospel. Let us be patient, and we shall see. Perhaps it is by sorrows such as these, falling so heavily on the labourers in the field, that the Lord will move to action the many at home, who, although fitted to go forth, have hitherto hung back.

Meanwhile we have to communicate to our readers the following letters—

Peshawur, Jan. 1, 1866—It is my painful duty to inform you of the death of my dear brother Missionary, Mr. Stevenson.

After an illness of about seventeen days, he expired at my house on Saturday night, December 23rd, thus exchanging a week-day of suffering for a Sabbath of peace and joy.

The doctor, a young Christian officer, and myself, were with him when he died; and although he had been delirious for some days, his departure was calm and peaceful.

The cause of his death was effusion on the

brain, the result of the Peshawur fever.

Before the delirium came on, he appeared to have some apprehension of danger, but still there was no fear of death, but, on the contrary, a calm and trustful confidence in his Saviour. His only regret was that his Missionary career, and opportunities of usefulness in a heathen land, were so suddenly brought to a close; but to this he was resigned, and acknowledged the goodness of God in thus dealing with him.

The remains of our dear brother were

interred on the following day, in the cemetery in sight of the Khyber Pass, in which lie the remains of three other Missionary brethren—Tuting, R. Clark, and Löwenthall, who finished their course in this outpost of Missionary labour.

The coffin was conveyed to the cemetery upon a gun-carriage of the Royal Artillery, kindly lent by Colonel Kaye.

The funeral was attended by the native Christians and schoolmasters, and also by many civil and military officers of the station, including Colonel Beeher, the Chief Commissioner, and Brigadier-General Dunsford.

I believe some twelve Missionaries have been removed from this Mission during the past ten years. Such are our peculiar trials, and such the great cost with which Missionary operations are carried on in this pestilential valley; still the work goes on, and is owned and blessed by the Lord.

Oh! may our faith never grow weak, nor our feeble hands hang down! Surely that God of grace, who has so blessed our Western-Africa Mission in the midst of like afflictions, will also of his great mercy pour out an abundant blessing upon our work here, so that those sorrowing ones in England who shed tears of heartfelt sorrow for loved ones removed so early from their post, may find consolation in the thought that the very *death* of those dear ones have become *living* testimonies to the natives of this valley of the motives which prompt men to live, to preach, to die, that they may receive the light of the glorious Gospel of peace.

I am thankful to say that my dear brother Wade is stronger, although much reduced from his late attacks of dysentery and fever. He returned to Peshawur on the day of Mr. Stevenson's funeral, in time to take part in the solemn service of our church, which was read at my bungalow in Urdu, in presence of a large number of natives, and afterwards at the grave in English.

Our small Missionary party, and the members of our local Committee, deeply sympathize with the Home Committee in consequence of the many losses the Society has sustained by the deaths and removals of Missionaries during the past year, and hope that God will put in the hearts of some to devote themselves to the work in which we are engaged.

(Signed) T. P. HUGHES.

Peshawur, Jan. 1, 1866—It is with feelings of deep sorrow that I write to inform you of the death of our dear brother, the Rev. John Stevenson. He died last Saturday night, at half-past eleven, of fever, after about seventeen days' illness. Ever since his arrival here,

in March last, we had lived together in the midst of the city; and when, two months ago, I was sent away from the valley, owing to a violent attack of dysentery, he accompanied me as far as Attock, and took the greatest possible care of me, refusing to leave me until I had got much better. Little did I think, as he left me then, and bade me take care of myself, in the hope that I might soon be restored to health again, and return, that I should never see him again in this world alive. I arrived from Umritsur the day after his death, and was just in time to read part of the burial service, to commit the body of our dear brother, whom God had delivered out of the miseries of this sinful world, to the ground—earth to earth, ashes to ashes, dust to dust—in the sure and certain hope of the resurrection to eternal life. Though his death is *his* great gain, yet it is a sad loss to us. Truly, the days of our mourning are not yet ended; the dark night of weeping still continues; yet, thank God, "though cast down, we are not destroyed." Perishing millions around us tell us that the work is great; and death in the midst of us tells us that our time of labour is short; yet faith can triumph over all, and, looking through the tears of sorrow, can see the kingdoms of this world become the kingdoms of our Lord, and the knowledge of his truth covering the earth as the waters cover the sea.

We sincerely trust that friends at home will not relax their efforts because God, in his wisdom and goodness, sees fit to remove one and another of his Missionary servants to their eternal home; but may they rather redouble their efforts, and send forth others who shall fill up the broken ranks. We badly want help at Peshawur. The Mission church is increasing, and the schools are increasing, and yet the labourers are few and weak. I myself have been sent away for two months, and am now ordered to leave the valley for the whole of the next hot season. The work must suffer unless we have help. Mr. Stevenson was extremely useful in the Mission: he not only went to school every day, and taught one of the upper English classes Scripture (this he did ever since his arrival here); but he was just beginning to teach some of the native Christians in Umritsur. He constantly read prayers in our native church, and preached occasionally; yet although he had thus only just entered upon his Missionary work, and had scarce taken his weapons for the assault of the strongholds of heathenism, he is called to his rest above. Hoping that you will soon be enabled to send us help,

(Signed) T. R. WADE.

DEATH OF ARCHDEACON KISSLING.

(From a Local Paper.)

THE hand of death has removed from amongst us one of our oldest residents, and one who has been intimately connected with the Missionary cause in New Zealand, namely Archdeacon Kissling. The friends of this estimable gentleman have no doubt been aware that for some years past he has been suffering from a painful illness, which he bore with much fortitude; and we now deeply regret to have to record that he died at his residence, St. Stephen's Road, Parnell, about two o'clock yesterday afternoon. As a gentleman of rare endowments in his sacred profession, and one of the acknowledged leaders of the Missionary cause in New Zealand, we propose to give a short sketch of his life. George Adam Kissling was born in Mürr, in Wurtemberg, on the 2nd of April 1805, and entered school at a very early age, under the superintendence of the Rev. Mr. Fisher. He left school in 1819, and spent the three following years with an uncle in Ludwigsburg and Kornthal, a settlement formed on Moravian principles. There he combined with industry a moderate preparation for further studies; and in October 1823 he was admitted in the Missionary College at Bâsle, passed an examination before Professors Buxdorf and Merian, and matriculated at the University of Bâsle, as a theological student, in June 1825. After officiating occasionally in the village churches in the Canton of Bâsle, and for which he received a licence, the deceased passed his final examination before the theological faculty, and was ordained in the Church of the Reformed and Lutheran United Confessions in October 1827. He then embarked for West Africa, with instructions from the Bâsle Missionary Society to translate the Scriptures into the Bassa language. He was there associated with several Missionary brethren, all of whom were soon removed either by death, or were compelled by ill-health to return to Europe; and the subject of our memoir was left alone at the station, occupying his time in teaching the black and half-caste children in the young colony of Liberia. The deceased was then only about twenty-five years of age, and, young as he was, had evidently entered with great earnestness into the Missionary work. The German Mission being finally abandoned by the Bâsle Missionary Society, the services of Mr. Kissling were, in 1833, transferred, by mutual arrangement, to Sierra Leone, in con-

nexion with the Church Missionary Society, the charge of the two parishes of St. Peter's and St. James's at Bathurst and Charlotte being assigned to him. He was then appointed to superintend the Christian Institution at Fourah Bay, for training native schoolmasters and catechists, which he attended to, in addition to the performance of his ministerial duties; for some time also he held the colonial chaplaincy. In 1840, Mr. Kissling was compelled, by ill-health, to return to England, and, on recovery, applied for episcopal ordination, and was admitted to the order of deacon in St. James's Church, Westminster. In 1841 he was admitted to priests' orders in the cathedral church of St. Paul, London, and his medical advisers having dissuaded him from returning to Sierra Leone, he determined to continue his Missionary labours in New Zealand, and arrived in Auckland on the 20th May 1842. In January of the following year he was appointed by the Bishop of New Zealand to the Hicks's-Bay station, and, in consequence of ill-health, returned to Auckland in 1846. In 1847 and 1848 he was appointed by the bishop to the charge of the native chapels in the vicinity of Auckland; and, in January 1849, was licensed to officiate in the church of St. Barnabas. In 1851 he took charge of St. Stephen's school, Taurua. On returning to Auckland, about 1852, he was appointed Archdeacon of Waitemata, and subsequently took charge of the parish of St. Mary's, where his ministrations were characterized by great earnestness and ability. It was during the performance of divine service at St. Mary's that the Ven. Archdeacon was prostrated by his first serious attack of illness, and which, we regret to say, after protracted suffering has terminated fatally. Archdeacon Kissling was a gentleman universally beloved and respected for his Christian benevolence, and the earnest and able manner in which he discharged the duties of his sacred calling. He possessed many eminent qualities, both as a Christian minister and a good citizen. Archdeacon Kissling leaves a wife and several sons, much respected in their several callings, to deplore their loss; and we are sure there are very many who will deeply sympathize with them.

We may mention that the African Bishop Crowther was a student of the deceased while he was in Africa.

THE LATE REV. CHARLES GOTTLIEB PFANDER, D.D.,

MISSIONARY TO THE MOHAMMEDANS OF RUSSIA, PERSIA, NORTH-INDIA, AND TURKEY.

THE countries lying between the Black and Caspian Sea, although at present, like other portions of the Russian empire, inaccessible to Protestant Missionaries, were once occupied by them in considerable force, and, but for the interference of the Muscovite Government, with every prospect of extensive usefulness.

The Scottish Missionary Society, instituted in 1796, sent forth the first Missionaries. They were countenanced by the Russian Government, and arrived safely at Astrachan. They fixed their residence at Karaas, a Tartar village, at an equal distance from the Euxine and Caspian Seas, within a few days of Persia and Bokhara, and within fifty miles of Turkey.

In 1822 a new company of labourers arrived—Missionaries from the Basle Missionary Society. Their primary object was the revival of religion amongst the German colonists of those regions, who, in the midst of Tartar hordes, and the superstitions of corrupt Churches, were in danger of losing the distinctiveness of reformed Christianity, of being mingled among the heathen, and learning their ways.

These German colonists consisted of emigrants from Wurtemberg, who, having separated from the established church of that country, in consequence of some alterations in the prayers and hymns effected by the neological party, then in the ascendancy, and believing that great troubles were at hand, resolved to seek an asylum in the vicinity of the Caspian Sea, and there await the speedy advent, as they hoped it would be, of the millennial period. They were joined by others desirous of change, but uninfluenced by religious motives, and these being in the majority, prepared the way for that religious declension which the Basle Missionaries were intended to counteract.

But direct Mission work amongst the Tartars and Armenians was also contemplated, and with a view to the prosecution of such labours, Shusha was selected as the headquarters of the Mission.

Shusha, about 225 miles south-east from Tiflis, is the capital of the province of Kara-bagh. Its site is an elevated one, the mountain on which it stands being formed into a natural castle, so as to give it the name of Shoosha-ku-laasy, or the fortress of Shusha. A ravine leads to the base of the mountain, from whence an almost precipitous path winds, sometimes along the face of a ledge of rocks, to the summit, on a portion of whose uneven surface stands the town.

Its population has been estimated at 50,000, of which one-third consists of Armenians; the rest being Mohammedans.

The Moslems of these countries, with the exception of the Kurds in the mountains of Kara-bagh, are generally called, by the Russians, Tartars. The Armenians, however, call them *Toork*, and they name themselves *Musulman*. As their language is a dialect of Turkish, they are Toork as to nationality, and Musulman as to religion. A part of them are wandering nomads, the rest villagers and cultivators of the soil.

Their language had not been reduced to writing when the Missionaries came amongst them, the literati of the nation using the Persian language, which they studied by grammars and dictionaries, not only for the purposes of business, but that they might read its poems.

Here, then, at Shusha, in the Missionary records of the year 1825, we find, amongst other Missionaries, the name of C. Theophilus Pfander.

The commencement of Missionary operations within the limits of the Russian empire was a noble and yet most arduous undertaking. In Turkey or Persia such an attempt would not have been tolerated; but it was natural to suppose that within the limits of Russia, a professedly Christian country, it might be permissible to adopt measures for

the enlightenment of the dense Mohammedan masses, which not only lay beyond the confines of the Russian empire, but advanced portions of which were to be found within its boundaries. How the Missionaries fared at the hands of the Russian Government we shall see directly. A commencement, indeed, they were permitted to make; but it was with the disheartening knowledge, that in the Russian code certain regulations existed, which might be brought to bear upon them, so as to arrest their work at the very moment when it presented most promise, a fundamental law, prohibiting foreign Missionaries, as such, from baptizing converts, and admitting them to their own communion.

Already, indeed, the authorities had seriously interfered with the free action of the Scottish Missionary Society. In 1822 a promising Mission among the Inguish was broken up, just as the Missionary had acquired their confidence. A peremptory order from the Governor of the province compelled him to remove, and, amidst the regrets of a people thus consigned to ignorance, perhaps for ages, he had to fall back on Astrachan. But there, also, the Missionaries found themselves obstructed. The preaching of the Gospel could not be carried on without extreme caution; the Scriptures, when translated, could not be printed without the approbation of the three Archbishops of the Russian church; converts, so soon as they were made, were liable to be torn away from their spiritual instructors; the chief powers of the empire, civil and ecclesiastical, were combined in hostile array against the progress of unadulterated Christianity. To tarry longer at a post where there was no liberty, when so many other inviting fields presented themselves, appeared to be a useless expenditure of men and means, and the Missions at Astrachan and in the Crimea were at once suspended, that at Karass being transferred to the Bâsle Missionary Society.

Aware of the obstructions which might be thrown in the way, that Society, as its first step, had sent, in 1821, Messrs. Dittrich and Zarembo to St. Petersburg, to obtain the approbation of the Emperor, and a charter for a colony. This would divest the Missionaries of their foreign character. "They would then stand in the light of ministers of a tolerated sect of the empire, and be in consequence entitled to the right of making converts from nations not Christian. A charter for such a colony had been given by Alexander to the Scottish Missionaries in 1802." The German Missionaries were received by him with equal favour. He honoured them with a private interview, entered with interest into their plans, besought an interest in their prayers, and, wishing them success in their enterprise, gave them a charter, which, among other privileges, included that of baptizing converts. The colony, however, never was formed. The local Governor informed them that no land on the Persian frontier could be spared for that purpose. They then endeavoured to obtain exemption from the action of the law which interdicted them from baptizing their converts. They made known their wishes to Prince Galitzin; but he returned their letter to the person who brought it to him, saying that he could not attempt to carry such a point.

Determined, however, to persevere, the Missionaries at Shusha, five in number, apportioned amongst themselves the work which was to be done: one gave himself to schools; another to the press; while three, of whom Pfander was one, were to act as evangelists among the Tartars.

It soon, however, appeared, that if the Tartars were to be benefited the Armenians could not be overlooked. Their ignorance and demoralization more than neutralized all the efforts which the Missionaries put forth to convince the Moslems of the excellence of Christianity. When they wanted a reply, they pointed to the Armenians and said, "There are your Christians: in what respect are they superior to ourselves?" The Armenians also asked them, "Why do you pass us by, and go to the Moslems? Come to our aid: establish schools for us."

The Missionaries felt constrained to include the Armenians within the circle of their labours: this, however, was done without any consultation with the Government; and yet how it was carried on without coming into collision with the authorities seemed difficult to understand, the laws of the empire forbidding one denomination to make proselytes from another.

The various branches of the Mission being thus marked out, the active work commenced. With respect to the Moslem department, the Missionaries were to itinerate extensively, to visit the people in the bazaars of Shusha, and prepare books and tracts in the vulgar Turkish dialect. Mr. Pfander, more especially, in order to make himself familiar with Arabic and Persian, proceeded to Bagdad, with the intention of entering Persia, and spending some time there.

Many interesting details of intercourse with the Tartar Mollahs are given in the journals of the Missionaries, some of them opposing, while others, had they dared to do so, would have placed themselves under Christian instruction. The New Testament and tracts, in Turkish and Persian, were widely circulated. The following is the first communication from Mr. Pfander, to which we are in a position to refer. It bears date September 1831—

“The Persians in general possess a greater spirit for inquiry than the Turks, and for this reason they are sooner inclined to accept a New Testament when it is offered to them, and to read it, partly indeed from their own inquisitiveness, but partly, also, from a certain degree of love for the truth. I believe, therefore, that I am warranted in asserting that Persia offers a wide and very encouraging field for the dissemination of the word of God in the language of the country. Besides this, I have several times had opportunities of ascertaining, even among some Turks at Bagdad, though still more among Persians there, that Mohammedans, notwithstanding their hatred towards Christ, when they have calmly read the New Testament could not refrain from acknowledging its truth and superiority, and were evidently staggered in their belief as to the truth of their own religion.”

The work among the Armenians soon led to a crisis. The Missionaries had proposed to enlighten that church without drawing away its members. They had resolved to place the distinctive doctrines of the Gospel simply and clearly before individuals, to forego all attempts at preaching, and to avoid controversy, even in conversation; and if the ultimate result should be a conscientious conviction upon the part of some that they could no longer conform to the rites of their church, “they trusted that Providence, by giving more liberality to the laws or to the clergy, would prevent any fatal consequences to the Mission.”

Upon that one hope it was evident that the further prosecution of the Mission would turn. The corruptions of the Armenian church were too great to permit individuals to be silent who were once convinced of their antagonism to the true Christian faith; and yet if they spoke out there was reason to apprehend that the wrath of the priesthood would be excited, and the Missionaries be denounced to the authorities as violators of the fundamental laws of Russia; and this was precisely the issue.

Two young deacons, who had rendered some assistance in the Mission schools, becoming very desirous of further religious instruction, were received into residence with the Mission family. They never indeed forsook the Armenian church, nor did they ever commune with the church of the Mission; but the instruction they received produced its legitimate fruits; for it is impossible, if we know and value the truth, in the presence of corrupt Christianity to be otherwise than *protesting*. Christianity, in our day, must either be *Protestant*, or *corrupt and compromising*.

At a feast of sacrifice for the dead, the deacons ventured to express a caution against relying upon masses for the dead, and touched upon some kindred errors. The pro-

moter of the feast, a pilgrim from Jerusalem, irritated at their interference, spread it abroad "that they had renounced praying for the dead, and the worship of saints and images." The storm arose, and a letter from the Armenian Bishop ordered the deacons to be immediately forwarded to the monastery of Echmiadzin. To prevent this nothing remained but an appeal to the local authorities, by whom the case was referred to the Governor-General at Tiflis. After reading a written statement of the proceedings of the Missionaries, and listening to their verbal explanations, that functionary asked with surprise, "How is it that you, being Germans, are interfering with the Armenians? Remain Germans yourselves, and let them remain Armenians."

Eventually the case came before the Emperor, and his decision was anxiously waited for. Before it arrived, however, the two young deacons had been removed from all earthly trials, both having died. The Imperial decision, when it did arrive, was unfavourable, and the Missionaries felt constrained to record this as their conviction, that "under the present policy of the Russian Government, Missionary efforts among any sect of Christians within their dominions will not be tolerated; nor is this a changing policy, for it is based upon the fundamental principles of their Government."

The truth of this was soon forcibly demonstrated. An ukase of the supreme Government, dated July 5th, 1835, was made known, by which all Missionaries dissenting from the Greek church were prohibited from exercising their calling in Russia.

Thus terminated these interesting Missions, calculated as they were to confer so great benefits on the benighted natives within the limits of the Russian empire. Yet much good was effected. The first shaking of the dry bones of the Armenian church occurred in connexion with this Mission. It was, moreover, on this arena that Dr. Pfander first met the Moslem, and, in lengthened intercourse with him, became skilled in the Mohammedan controversy. It was while engaged in this Mission that he wrote his three well-known and effective treatises; the first, "A Defence of Christianity and a Refutation of the Korán;" the second, "A Treatise on Sin and Redemption;" and the third, on "The Divinity of Christ and the Doctrine of the Holy Trinity."

The printing of the first of these was completed just as the Mission was broken up, and the edition distributed partly in the Russian provinces and partly in Persia; and subsequently, when travelling through Persia, on his way to India, Dr. Pfander met with Persians who of their own accord referred to it as having excited much attention, the general supposition respecting it being, that it had been written by some learned Persian who had apostatized, gone to Russia, and become a Christian.

Dr. Pfander, having joined the Church Missionary Society, became a Missionary in the North-west Provinces of India. There he had presented to him that element which he was best fitted to deal with, a Mohammedan population, and yet so circumstanced as to secure him from hindrances similar to those which had closed the door in Russia. Under British rule, so long as he acts with Christian wisdom and consistency, the Christian minister is free to labour, and is protected in those labours.

Here we may break off these notices: they were only intended to prepare the way for the following admirable paper, written by Sir Herbert B. Edwards, in which, from personal knowledge, he bears his testimony to the Christian character and excellencies of this most able Missionary.

I first saw Dr. Pfander when he came to establish the Mission to the Affghans at Peshawur (I think in the spring of 1855), and saw him last when he left that Mission for Constantinople, early in 1858. During those three years I knew much of him and his work, and have always looked back to him as a chief in the Mission band. Who that

ever met him can forget that burly Saxon figure and genial open face, beaming with intellect, simplicity, and benevolence? He had great natural gifts for a Missionary, a large heart, a powerful mind, high courage, and indomitable good humour. And to these, in a life of labour, he had added great learning, practical wisdom in the conduct of Missions,

and knowledge of Asiatics, especially Mohammedans. Indeed, his mastery of the Mohammedan controversy was, in India at least, unequalled. He had thoroughly explored it, and acquired the happy power of treating it from Asiatic points of view, in Oriental forms of thought and expression. His refutations of Mohammedanism, and expositions of Christianity, were all cast in native moulds, and had nothing of the European about them. They might have been written by a Moollah; and yet Moollahs found that they set up the cross, and threw the crescent into eclipse. The Moslem doctors of Turkey, Persia, Afghanistan, and India, have never had such a bone to pick as Pfander's "Mizan-ul-Haqq," or the "Balance of Truth."

Shortly before he came to Peshawur, Pfander had held a public controversy with the champions of Mohammedanism at Agra; and soon after his arrival on the frontier the Kazis of Peshawur, who were very proud of their learning, proposed to hold a similar tournament; but prudently invited their Christian antagonist to breakfast beforehand, that they might measure their weapons in a preliminary talk. I had not the good fortune to be present, but have heard it described as a most amusing scene. The white-bearded Kazis soon lost their gravity, their argument, and their temper, as they found they knew less of their own books than Pfander, and the discussion abruptly closed by one of them declaring that, "History is a lie, so nothing can be proved from it!"

Pfander was the very man for a controversy. He not only was the essence of good nature, but he *looked* it; and it was difficult for any one to be angry with him for more than a passing moment. After the little skirmish above alluded to, the Kazis of Peshawur held him both in respect and esteem (though they said no more about a public discussion), and the report of his learning and goodness drew natives from great distances to see him, and converse about his books.

It was in the Indian mutiny, however, that the character of Pfander appeared at the height of Christian dignity. The city of Peshawur, with its 60,000 bigots from all parts of Central Asia, was at no time a pleasant place for the messenger of Christ; and when the idea was first broached by Colonel Martin of bringing Missionaries across the Indus, and a subscription list was circulated (headed by his own gift of 1000*l.*), a captain of native infantry thought it a good joke to subscribe "One rupee towards purchasing a Colt's revolver for the first Missionary who comes." In 1857, therefore, when the fana-

ticism of both Mohammedans and Hindus was stirred up from the very dregs, it required something of the courage that "fought with beasts at Ephesus" to go down into that arena with no weapon but the Bible. Yet Pfander never suspended his preachings in the open street throughout that dreadful time. Bible in hand, as usual, he took his stand on a bridge or in a thoroughfare, and alike without boasting and without fear, proclaimed the truth and beauty of Christianity, while the empire of the Christians in India was trembling in the balance. On no occasion was any violence offered to him.

The captain of native infantry who thought God would be powerless to protect a Missionary at so dangerous a place as Peshawur, had meanwhile gone away with his regiment to Meerut, supposed to be one of the safest and pleasantest stations in Upper India. As is well known, the mutiny of the native army in 1857 broke out at Meerut; and Captain — and his poor wife were among the very first who were murdered, with circumstances, it is said, of great barbarity.

The nearest approach to persecution which Pfander ever encountered at Agra was, I believe, the following. He had collected a large audience one day in one of the squares of the city, in front of a native restaurateur's. The master of the shop, being a great bigot, and a little bit of a wag, proceeded to fry a quantity of red-pepper pods, the pungent exhalations of which set both the preacher and his congregation into such fits of sneezing that the whole assembly was put to flight, amid much laughter, in which Pfander himself could not help joining.

Another "mild persecution" which Pfander would sometimes relate, happened to him at Agra, before he came to Peshawur, and was from the unfair hands of his countrywoman, Madame Ida Pfeiffer. This good lady, in the course of her world-wide wanderings, came to Agra, and, for auld lang syne, was invited to the house of the Pfanders. In India little delicacies from Europe, such as oysters or a slice of salmon, hermetically sealed in tin, are highly prized, and appear on every festive occasion, more for love of home than any thing else. The Pfanders made great efforts to be hospitable to Madame Pfeiffer, and procured many little things for her which they themselves would have done without. Madame enjoyed her visit, and the good Missionaries enjoyed making her comfortable. In course of time, however, Madame Pfeiffer's book of travels was published, and in it the poor Pfanders found a homily on the luxuries in which Missionaries indulged in India, while the Christian community at home believed

them to be living a life of self-denial. The mingled sense of injury and of the ludicrous with which Pfander recalled these reflections of the great traveller was most amusing. The incident has its moral, for there are many such travellers in the world.

Very different was the impression which Pfander's character made on such men as Sir John Lawrence and the late General Nicholson. The former, when Chief Commissioner of the Punjab, used to say (with reference to discussions about the policy of Missions in India), that "nothing but good could come of the presence of a man like Dr. Pfander anywhere." And General Nicholson, who was in charge of the Peshawur district till called on to take command of the Punjab Flying Column during the mutiny, and who had every opportunity

of knowing the feeling of the people, gave Dr. Pfander a confidence that was usually hard to win.

The death of Dr. Pfander is a heavy loss indeed to the Missionary cause. With him has passed away a great store of knowledge and experience, and a most impressive example of personal faith and devotion. But his special usefulness as a Missionary was in his writings; and these remain behind him. So long as there is a Christian Mission to Mohammedan countries, Pfander's works will endure, and a blessing go with them.

Would it not extend their use to translate them into English, as text-books for Missionaries and Mission schools, in all parts of Asia?

H. B. E.

February 22nd, 1866.

A JUBILEE MEMORIAL OF THE BASLE MISSIONARY COLLEGE.

OF all the towns of Switzerland, where political at first, and afterwards religious liberty found an asylum, none has been more favourably distinguished than Basle. During the middle ages Basle was the home of the "Friends of God," a class of mystics, who endeavoured to keep up the life of God in the soul under the crushing bond of superstitions and dead ceremonies which the church of Rome had laid on men's consciences. Henry of Nordlingen, and Nicolas of Basel, were, together with Tauler and Suso, the forerunners of Luther, and reformers before the Reformation.

With the dawn of the Reformation Basle still held its place as one of the chief seats of learning in Central Europe, and the headquarters of the Humanitarians. Here Reuchlin and Wessel laid the foundations of the Reformation, in the revival of Greek and Hebrew scholarship. To these should be added the names of Binzli, and Lupulus, the teacher of Zuinglius Myconius, Sebastian Brandt, the author of the "Ship of Fools," a satire, which, like Ulrich von Hutten's *Epistolæ Obscurorum Virorum*, and Erasmus' *Moriæ Encomium*, made the monks and their learning contemptible, and turned the tide in favour of the new doctrine. To these illustrious Baslers should be added the great name of Erasmus, who was both a Professor of the University of Basle and also enrolled as a citizen and a member of the governing body at Serall. In Æcolampadius Basle found her reformer, and when, in 1522, he settled there as Vicar of St. Martin's Church, the Reformation began, and may be said to have been completed when, in 1534, the Basle Confession of Faith was drawn up by Myconius,

the successor of Æcolampadius, and adopted by the city council as the national standard of faith.

During the two and a-half centuries which elapsed between the Reformation and the French revolution, at which period our story begins, Basle was honourably distinguished as one of the few cities where the sacred fire of pure and undefiled religion had never quite died out. Partly owing to its situation on the confines of France and Germany, and partly to the disposition of the inhabitants, Basle was remarkable, not only for trading activity, but also for its friendly reception of refugees persecuted for their religious opinions. Huguenots from France, and Moravians from Austria, here found a settlement, and brought with them, not only their industrial skill, but also their zeal, and earnestness, and defence of the truth.

Owing to these causes Basle was an exception to the general decline of the Swiss and German churches during the age of Illuminism, as the Deism of France and England was called when it crossed the Rhine, and brought with it in its train spiritual darkness into Germany. The religious state of Germany and Switzerland at the close of last century will be better understood when we proceed to detail the particulars of the life of Urtsperger, the founder of the Basle Christian-Knowledge Society in 1780.

John Urtsperger was a native of Wurtemberg, whose father had been court preacher to the Duke Eberhard, of Wurtemberg, a prince of notoriously profligate habits, and living at the time in open adultery. Urtsperger the elder reproved the duke faithfully and

fearlessly, at first in private and afterwards openly from the pulpit. This so enraged the duke, that he not only dismissed him from his post as court chaplain, but threatened to throw him into prison, unless he made an open apology. This Urlsperger refused to do, and at last, at the intercession of friends, the duke so far relented as to allow his chaplain to leave the Duchy, and Urlsperger retired to Augsburg, at that time a free city of the empire, where he was not only given an asylum, but was soon after appointed pastor of a church, in which post he continued till his death.

John Urlsperger the younger was also educated for the ministry, and, after distinguishing himself in his studies at the University of Halle, returned to Augsburg, where he succeeded his father as pastor of the reformed community in Augsburg. The low ebb to which the religious life of Germany had declined in 1780 had long filled Urlsperger with the desire to draw evangelical Christians together in some band or fellowship against the ungodliness and unbelief prevailing on all sides. With this view he opened a correspondence with the best-known ministers of religion in Germany, Switzerland, Holland, Denmark, and England; and when the replies which he received were few, and those generally of a discouraging nature, nothing daunted, he resolved to set out, like another Howard, on a mission of discovery, and spent sixteen months in travelling through North and South Germany, Holland, and England, with a view of enlisting friends in the cause of evangelical alliance. At the end of his wanderings Urlsperger reached Basle: there, to his surprise, he received a warm welcome, and an encouragement to go on in his work of faith. The result was, the formation of the Basle Evangelical Society, which was founded in 1781, with Professor Herzog as the first President, and Hans Brenner, a worthy merchant of Basle, as the first Treasurer. The objects of the Association were to befriend and assist small Protestant churches in the midst of Roman-Catholic communities, to circulate books and tracts in support of truth and against the prevailing infidelity, and, above all, to promote brotherly union and concord among all evangelical Christians, by correspondence, by exchange of publications, and by using all other opportunities of friendly intercourse. Urlsperger succeeded in founding Christian-Knowledge Societies after the Basle model in other places; but he always referred to Basle as leading the way, in his blessed work of religious revival. "I readily yield," he said, "to Basle the first place. It was the first town that warmly took

up my proposal, and gave it a cordial support in word and deed. The Baslers are almost the only ones who have contributed to the expenses of an undertaking which cannot be light."

It is interesting to recall the names of those venerable men who were led by a way they knew not of, and, step by step, to found those Societies which have been to the religious life of this century what the snows of the high Alps are to the river systems of Central Europe. Without the Alps to keep the supply of water which feeds the Rhine and the Danube perennial, our European river system would fare like that of Australia, where the rivers decline in depth as they reach their mouth, and sometimes, in seasons of drought, dry up altogether. Such was the spiritual condition of Europe a century ago. There were rivers, the streams whereof made glad the city of God. There were a Bengel in Wurtemberg, an Egede in Denmark, an Oberlin in Alsace, a Franke in Saxony, a Berridge, a Venn, a Romaine among ourselves, who were as a thin stream of faithful men keeping up an evangelical succession all through the dry and sandy desert of the deism of last century. But the stream would have flowed shallower and shallower, and at last, perhaps, have dried up altogether, if God had not called into operation a new principle, and taught Christians to associate for good, as unbelievers had combined for evil. The example of the Encyclopædists was not lost on Urlsperger and the founders of the earliest Society for evangelical alliance. Diderot and the infidel club, who met at the hotel of the Baron Holbach, had discovered that union was strength. What single sceptics like Bayle could not do with his dictionary, that a Society might accomplish. The result did not fall below their expectations. What the Cyclopædia did for the diffusion of infidel opinions is not sufficiently understood by us in our day. We forget that Voltaire's biblical criticisms had not been exposed as they have since been, or his ignorance of the East, its language and manners, been shown to be too gross to create alarm for the truth of a narrative attacked by such flippant assailants as these. But if we throw ourselves back into the time when Urlsperger lived, we shall see that the reputation of the Cyclopædia was then at its height. Voltaire had just set out on his last journey to Paris to receive a homage from the court and people of France, which was as idolatrous as it was profane. Deism had become, not only fashionable, it was even dominant, and was now impatient because statesmen and priests so long held back and hesitated to throw off the

m ask, and declare their belief at once that Christianity was as defunct as Paganism had been in the days of Constantine. Mankind seemed only waiting till the dead religion was buried to proclaim its successor. If things had not quite reached this pass in England and Germany, it was because the salt had not to the same extent lost its savour. The Moravians in Germany, and Methodism in England, had risen up to witness against the prevailing decline of faith. But Urlsperger clearly saw that more than this was necessary. He did not indeed seek to draw Christians out of the existing denominations, or to substitute for the formulas of the churches of the Reformation, new formulas of his own, but to strengthen the things which remained, to teach believers to unite on the broad basis of vital truths, and to beat the Encyclopædists of deism with their own weapons. As a man of learning, Urlsperger fell into the natural error of thinking that able and learned replies to deism were the most effectual weapons against it. The *Verein*, a union which he first founded at Bâsle, was designed at first principally with this view; but as practical men, merchants, advocates, landowners, and parochial clergy, enrolled their names, the Society soon took a more practical direction, and turned its attention more to circulate Bibles and tracts for the million, than learned replies to deism, to be read only by the literary and learned class.

As several towns followed the example of Bâsle, such as Freiburg, Nuremberg, Augsburg, Stutgardt, Zurich, and other places, the question of precedence soon arose. For some time Nuremberg refused to recognise in Bâsle the parent Society. It claimed its neighbourhood to Augsburg, the home of Urlsperger, as a strong reason for its being treated as more than an auxiliary; but the strife was put an end to, and the knot cut, by Urlsperger's own decision, that Bâsle deserved to be considered the parent Society, both on account of priority of time and zeal in embracing the cause of union, but also on account of its central and commanding situation, placed in free Switzerland, yet on the very confines of France and Germany, and in the midst of a population, not only speaking both languages, but also connected by commerce with the great centres of population in France and Germany.

The sequel will show the wisdom of Urlsperger's decision. Bâsle has been a nursery of Missionaries and a seed-plot for the kingdom of God in foreign lands, such as no Suabian or Bavarian city could expect to be. By the blessing of God, Wurtemberg has always retained much of the simple piety which dis-

tinguished her in the days of Bengel. Weitbrecht, and many others, are the proofs that Christian vitality has struck its roots deeper in Suabia than in any other quarter of Germany. But this, so far from detracting from the wisdom of selecting Bâsle as the centre of evangelical operations, rather confirms it. If the pious zeal of Germany had its home in the south-west corner, where the frontier of Wurtemberg touches the frontier of Switzerland, there is all the more propriety for selecting such a site as Bâsle. The connexion between Bâsle and the Suabian towns or people is close and intimate. We see it in the case of Blumhardt, who, after filling for some years the Secretariat of the Bâsle Evangelical Society, when called away to a parochial charge in Wurtemberg, still kept up a close and constant correspondence with his friend Spittler in Bâsle, and, being finally induced to return there, laid the foundation of that Missionary college which has lately celebrated its jubilee anniversary, and the interesting memorial of which is the jubilee volume of Dr. Ostertag, of which we wish to present our readers with an outline.

In 1799, nearly twenty years after the work of Urlsperger had taken root in Bâsle, a report, drawn up by a member of the Committee, furnishes us, not only with a clear and concise summary of what the Society had been able to effect, but also of the state of vital religion on the Continent at the close of the last century. The report, of which we can only give a condensed summary, describes the objects arrived at by the Society, and the principal workers connected with it. The aim of the Society is set forth under the seven following heads—

1. It is our fixed resolve to build one another up in our most holy faith, as grounded on the Scriptures of truth, and to contend earnestly for God's word against all the vain errors and shifting opinions of men.

2. It is our fixed resolve to watch the signs of the times, and in patience to possess our souls under the trials, temptations, and persecutions of an ungodly age.

3. It is our fixed resolve to cultivate brotherly love, and to draw together the children of God of all denominations in one spiritual fellowship.

4. It will be one of our special desires to study the promises contained in God's word, and to build up the breaches of our Zion, and to comfort all her waste places, in reliance on those promises.

5. It will be our desire, in these days of confusion and error, to draw towards, and to extend, sympathy, direction, and fellowship to any who are in the bondage of error, and to

remember them that are thus in bonds as bound with them.

6. We shall aim in every way to promote the circulation of such books and tracts as tend to promote the foregoing objects.

7. Lastly, it will be our desire to hold ourselves in readiness for any further extension of the kingdom of God among men to which our Lord shall see fit to call us.

The report then goes on to describe the chief centres of this new work of evangelization on the Continent. To Basle it gave the chief place as the centre from whence this new life in Germany and Switzerland began to radiate, and to which, as to the mother church, all reports of results achieved were addressed. The management of the Society in Basle was entrusted to a Committee of seven members, in addition to a President and Secretary. The meetings of the Committee were held twice monthly, and oftener if occasion called for it; and while each of the seven members took some share of the correspondence, the general revision of the whole, and the business arrangements of the Society, were in charge of the Secretary. Besides the inner Committee of seven, there were about 100 associated members in Basle, and affiliated with the central Society there were several branches in various parts of Switzerland, as Berne, Zurich, Schaffhausen, St. Gall, Winterthur, and other places.

In Germany the principal Associations were those of Nuremberg and Stuttgardt, with which were connected no less than fifty village Associations, scattered throughout the Duchy of Wurtemberg. There were no less than a hundred pastors and many thousand lay members allied with the Society in Wurtemberg alone. In Augsburg, and afterwards Oettingen, to which Urspurger had retired to spend the remains of his useful and much-honoured career, Associations were also founded. In Frankfort-on-the-Maine, Giessen, Marburg, Kreuznach, Dresden, Elberfeld, Dusseldorf, and in the Prussian states and Hanover, the Society had extended its ramifications. In Austria, also, where, as a result of the tolerant laws of Joseph II., Protestantism began to revive from its state of depression, Auxiliaries sprang up. Even Roman Catholics in certain districts enrolled themselves as members, and showed that a living faith in the Lord Jesus Christ, and a desire to realize a personal work of grace in the soul, could not be satisfied by masses, penances, and confessions.

But the relations which sprang up between the Basle Society and England call for more particular mention. As Steinkopff, the first Secretary of the Society, was the instrument of establishing the intercourse, a short bio-

graphical notice of him will here be not out of place. Frederick Steinkopff was the son of respectable parents, and born in Stuttgardt on the 6th September 1773. Educated for the ministry, and a distinguished disciple of the school of Bengel, he had conscientiously discharged for a few years the duties of a country pastor in Wurtemberg, when he received, in 1798, an invitation to Basle, to act as Secretary of the Society. His business habits and winning, engaging manner, soon marked him out as admirably adapted for the office in question, which he discharged to the entire satisfaction of the Committee, until, in 1801, he received a call, inviting him to undertake the pastorate of the German congregation which worshipped in the Savoy, London. After some hesitation, he finally decided to accept the call; but, before setting out, returned to pay a farewell visit to his relatives and Wurtemberg, and took the opportunity, at the same time, of looking out for a suitable successor to himself in the post of Secretary to the Basle Society. For some time his search for a successor led to no result. One candidate after another was proposed, but all to no purpose; until at last, almost in despair of being able to fill up the post suitably, he happened to state his difficulty to an old and attached friend, a pastor near Stuttgardt. His friend could recommend no one to him who was already in orders; "but," he added, "if the Committee would accept a young man, who is at present not even a theological student, I think you will find the required qualifications contained in him." This young man was Spittler, then in a notary's office at Cannstadt, and who, though trained for the ministry, had been induced to break off his studies, and accept a seat at his uncle's desk, who was a notary public. Spittler, though the son of pious parents, had been carried away in early youth by evil example into excesses, until, one evening at a drinking party in a tavern, he was seized with a fit, and carried home insensible. The attack of bodily illness was not severe, but the mental impression made was lasting; and now he decided to give himself to God, and at once broke off from his former evil companions. It was, in this state of mind, averse to a secular calling, yet unable to see his way to leave his uncle's office and to enter the ministry, that Steinkopff's proposal came to him as a message from God, and he at once decided to accept it, and the two friends set out for Basle.

On their return journey they passed through Tubingen, and there Spittler met, for the first time, Blumhardt, then a young student in the University, and laid the foundations of a lasting friendship. Steinkopff, after inducting

young Spittler into his new duties at Basle, set out for London, and now found himself at home with the founders of the London and Church Missionary Societies, the Tract and Bible Societies. Dr. Ostertag's account of the state of religion in England, and the rise of these great Societies, is deeply interesting, but we must pass it over as already known to our readers. He remarks truly enough, that the end of last century was the beginning of a new era in the church of Christ, here as elsewhere. Then, for the first time, the church learned to apply the principle of association to the cause of God. Steinkopff found, to his joy, that he was thrown into the midst of a people awakening from a long lethargy, and discovering, for the first time, their deep responsibility to the heathen in our many dependencies and colonies. He traces to Steinkopff's influence the addition of the title "Foreign" to the name of the British Bible Society. Be that as it may, Steinkopff was instrumental, under God, in bringing the wants of Christians on the Continent before the churches of Britain, and so of establishing links of living sympathy and fellowship and good works, which, but for him, would not have been realized for some years.

Soon Steinkopff was also elected an honorary member of the Church Missionary Society, then in its very infancy, as yet unrecognised by the bishops, and feeling its way to establish its earliest Mission of Sierra Leone, and send out the first Missionaries, which Jænicke, of Berlin, was the honoured instrument of preparing for this work.

Thus, with Steinkopff in London, and Spittler in Basle, a connexion began between our Missionary Societies and the training institution of Basle, which has borne much blessed fruit in the heathen field. But the course of our narrative now carries us back to Basle and the work of Blumhardt and Spittler there.

It was the day of small things when Spittler entered on the duties of the Basle Secretaryship in 1801. In a close, ill-furnished, and unwarmed garret, Spittler began his labours; but as often as he felt his heart depressed by the loneliness of his situation and the poverty of his external life, letters from Steinkopff would arrive to raise and cheer his spirits, giving an account of the great work, of which the foundations were then being laid in London in the formation of the Bible, Tract, and Missionary Societies. Three years thus rolled away in comparative solitude, when Spittler was overjoyed to welcome to Basle his friend Blumhardt, the young student whose friendship he had gained when passing through Tübingen in 1801. The history of Blumhardt's early life, and the difficulties which he over-

came on entering the University, and preparing for the ministry, are well worth reading. We can here give only the briefest outline. His father was a shoemaker in Stuttgart, one of that class of living Christians, then termed pietists, which kept the faith of the Reformation alive during the dead and chilling times of deism and illuminism. Blumhardt the elder had no thought but to bring up his son to the same calling as himself, but from his earliest childhood the boy was remarkable for a strong desire for study. He procured a Latin grammar, and began to learn the language without the help of a teacher. He soon found himself in a wood without a guide, when, opportunely for him, a young cousin came to Stuttgart, who was a classical tutor, and who volunteered to give Blumhardt any assistance he might require. "My cousin," the young man said, "seemed to me at that time to come like an angel from heaven." But the cousins had not begun long to study together when the tutor was charged with committing some gross offence, and had to fly from Stuttgart, to escape prosecution. Blumhardt had now to make the painful discovery how little education and intellect can do for men without a renewal of the heart. "The angel from heaven" had turned out to be a fallen angel, but the lesson was not lost on Blumhardt. With chastened spirit and sobered views of life, he still continued his studies, and, through the kindness of an uncle, who presided over a commercial school in the village a few miles from Stuttgart, he was able to complete his education, and prepare to enter the University of Tübingen. Two obstacles, however, still stood in his way, both of which seemed insuperable. One was an arbitrary decree of the Duke, prohibiting the sons of the class of small tradesmen from entering on the study of theology. But the ideas of the French revolution had entered Germany, and begun to make themselves felt there, and at last, at an extraordinary meeting of the Diet of Wurtemberg in 1798, the oppressive rule was repealed, and so one obstacle was removed. But another stood in the way. For years Blumhardt had struggled in vain to overcome a nervous habit of stuttering, which made it quite impossible for him to speak in public, and would have been a fatal objection to his entering the ministry. As the day of the entrance examination drew near (October 1798), Blumhardt felt his nervousness increase, and with it the fatal stutter, which stood like a bar across his admission into the theological school of candidates for the ministry. Still he staggered not in faith, but was persuaded that God could and would work wonderfully

to enable him to overcome this, as he had other obstacles in his path. At last, as a desperate remedy to meet a desperate case, a friendly physician gave him a prescription, which had the effect of checking the stammer, but almost at the expense of his voice. Blumhardt could articulate, but there were only two notes left in his throat, either an unmusical base or a squeaking treble. However, the test was passed, and the young man, in October 1798, entered on his four years' course of theological study in Tübingen.

We must pass over these four years' interval of study. The account of the deathbed of the elder Blumhardt is deeply interesting. Calling his children around his bedside, and after joining in the celebration of the Lord's Supper, he blessed them one by one, as the patriarch Jacob, and in language which almost seemed prophetic and inspired. His words to his eldest son, Gottlieb, were deeply significant. "May the Saviour bless thee, my son, with spiritual blessings, and so enrich thee with his grace, that thou mayest be an instrument of his grace among the heathen."

The words sank deep in Blumhardt's heart and memory; and when, in 1802, an invitation came from London, through Steinkopff, to go out to Tahiti, under the London Missionary Society, it seemed as if, in this way, the father's dying words were to receive their fulfilment. Of Blumhardt's personal willingness to respond to the call there can be no doubt; but, considering that he had six sisters, motherless as well as fatherless, and almost dependent on him, it seemed to him and his most judicious friends, that the way was not open for his going out to the heathen.

The call to serve the Missionary cause in Basle soon made his way quite plain, and the prayer of his father that he should "serve the cause of Christ among the heathen" received another, though not less exact fulfilment.

In 1802, therefore, Blumhardt set out to join his friend Spittler in Basle, and for the next four years the two friends were inseparable. A single room was their joint study refectory, and sleeping chamber, and thus, with one heart and one way, they laboured on in laying the foundation of that Missionary spirit, which had yet to wait twelve years before it took shape in the establishment of a college for training and preparing men for the work of foreign Missions. Herein was that saying made good, "to him that hath shall be given, and he shall have more abundantly." These Basle friends of Missions were faithful in the very little entrusted to them, and so by and by they were rewarded by being rulers over much. Their contributions flowed forth to assist those who were training Mis-

sionaries in Germany for the service of the London and Church Missionary Societies. The work in Halle, which Francke had planted, had almost, if not quite, died out; but Hernnhut was still a source of supply for Moravian Missionaries; also Jænicke, in Berlin, had begun since 1800 to train young men, and, during the several years that he was permitted to carry on the work, supplied no less than thirty Missionaries, the greater number of whom went out under the Church Missionary Society, to begin the Sierra-Leone Mission. The Basle Society cheerfully, therefore, sent its contributions to Berlin, to enable Jænicke to carry on and extend the good work he had begun. Basle soon sent men as well as money to Berlin. Thus Butscher, who went out under the Church Missionary Society to Sierra Leone in 1806, was the fruit of the Basle Mission. He had been a Roman Catholic, but was converted in Basle, and, after his fitness for the work was thoroughly tested, he was sent on to Berlin to be trained by Jænicke, which resulted, as we have seen, in his engagement by the Church Missionary Society.

Eighteen hundred and six was the year when the Milan decrees fell like a thunderbolt on Europe, and at once cut off all communication between England and the Continent. The increasing difficulty of communication between Berlin and London, and the state of utter prostration into which Prussia had fallen, as a result of the fatal day of Jena, led the friends in Basle to feel that the time was come to found a Missionary establishment of their own, and to train their own candidates, who were coming forward in encouraging numbers. But the way was not yet open for so great an undertaking as this. The thought had come into Spittler's mind that Basle, from its central situation, its political independence, and its commercial relations with Holland and England, was at least as suitable a centre of Missions for South Germany as Berlin for North. With no desire, therefore, to draw off candidates from Jænicke's Mission school in Berlin, but rather with a wish to open a fresh source of supply, since the demand for men from England, Holland, and Denmark was increasing every year, Spittler thought that the time was come to found a Missionary college in Basle. Blumhardt, whose mind was more cautious and circumspect, urged delay, and long and anxious were the conversations which the two friends held on the subject—conversations carried on in their walks, and at meal times, and often protracted late into the night. But the time for this was not to be by and bye. In 1807, Blumhardt, who had received several calls to undertake a pastoral charge in Germany, at last accepted such a

charge in Wurtemberg. For six years the two friends were separated in presence, not in spirit. The correspondence carried on between Blumhardt and Spittler is deeply interesting. Dr. Ostertag deserves our thanks for having preserved their letters, so full of deep brotherly love, overflowing with joy at the continued spread of Christ's kingdom, and only saddened with this one feeling, that absence, like death,

"Put their lives so far apart,
We cannot hear each other speak."

We must pass over this six years' interval, and also a deeply-interesting chapter in which Dr. Ostertag narrates the history of another friend and founder of the *Bâsle Society*, Nicolas von Brunn, the pastor, first in Licstat and afterwards in *Bâsle*. Brunn was a young man, early called by a deep and inner call to serve God in the Gospel of his Son. He had not long entered the ministry when a cloud passed over him, which for a long time threatened to darken all his hope of usefulness, and change the whole of his life. He had unwisely entered on a marriage engagement with a young lady of good family in *Bâsle*, but whose heart went not after the things of God. Brunn seems not to have found out his mistake till he brought his wife home to the parsonage, and soon began to discover that she was no helpmeet for him in the work of his ministry. For a long time he tried to shut his eyes to the fact, but he found himself thwarted at every turn. Instead of showing hospitality to the poor, and to those who were the servants of Christ, in her husband's parish, her only care was to gather around her her worldly-minded relatives, and to keep up a vain display quite unbecoming her husband's means and position in life. Brunn was driven to his knees. Unable to check his wife, or to inspire her with his own tastes and desires, his life was made miserable, and his ministerial usefulness seriously impaired, if not quite put an end to. Almost in despair, he besought God again and again to show him some token of good; and at last the deliverance came in a wonderful and yet gracious way. After one of her confinements, his wife was attacked with brain-fever, and for some days lay delirious, the doctor fearing that, even if she recovered, she would lose her reason. One night, as Brunn was about to retire to rest, the nurse, who had been given strict directions to watch her mistress, and not to leave her by herself, as the mania had taken quite a suicidal form, ran up to alarm her master with the news that the sufferer had sprung out of bed and could nowhere be found. Hastily dressing, Brunn hurried down at the alarming intelli-

gence, anticipating that she had thrown herself out of the window, and that he should find her a corpse in the courtyard outside. His fears were only too true; but, providentially, in throwing herself out of the window, she had struck against some planks which had been laid against the wall of the house, and so the fall was broken. Brunn took her up in his arms, stunned and bleeding profusely, and, as soon as the physician could arrive, he reported that the accident, so far from endangering her life, had actually proved the crisis of her malady. She quickly regained her health, and, with it, the use of her reason. Nor was this all. With returning reason came conviction of sin and a godly repentance not to be repented of. Von Brunn had the joy of receiving his wife back as one alive from the dead, in both senses of the word, and thus, the only hindrance to the usefulness of his ministry being taken away, his parish and parsonage became an example in mind, in life, and in conversation, of what a pastor's ought to be. After some years' service in Licstat he was called to fill *St. Martin's Church, Bâsle*.

But the time was now drawing near when, with the deliverance of Europe from the yoke of Napoleon, a way was to be opened for the establishment of the *Bâsle Missionary Society*. The Russian campaign of 1812, and the war of deliverance in 1813, had sealed the downfall of Napoleon's dynasty; but a period of suffering was yet to be passed through in *Bâsle* before the deliverance was entire. After the battle of Leipzig, and when the allies, in November 1813, had driven the last French corps over the Rhine, Switzerland declared her neutrality, and stationed 12,000 men in *Bâsle* to enforce it. But the allied army, under Prince Schwartzburg, made little of these professions of neutrality. In spite of the protests of the citizens, the Austrian and Russian soldiers crossed the Rhine, swarmed into the city, and, on the 13th of January 1814, the allied monarchs of Russia, Prussia, and Austria entered *Bâsle*, and made it their headquarters. Close to *Bâsle*, on the French frontier, is a small fortress, called *Huningen*, which was still held by one of Napoleon's generals, and which only capitulated some weeks after the abdication of Napoleon at *Fontainebleau*, and the declaration of peace. By a clause in the treaty, it was provided that the fortifications of *Huningen* should be blown up, and the citizens of *Bâsle* thus delivered from a standing menace and danger. This was not at once carried out, as it should have been, by the generals of Louis XVIII., and the result was, that as soon as Napoleon returned from *Elba*, and the reign of the hun-

dred days began, General Barbanagre, who held the post, began hostilities, and opened fire upon the town. From an outwork which he threw up at a short distance from Bâsle he threw shells into the town, and though several exploded in the air, the damage done was not inconsiderable, and the alarm yet more serious. On the 20th of June 1815 the news reached Bâsle that Napoleon had defeated the Prussians at Ligny, and the depression on the Swiss side was as great as the exultation on the part of the French; but next day the news arrived of the decisive fight at Waterloo, and the citizens sent out a flag of truce to Huningen, calling on Barbanagre at once to suspend hostilities. This he refused to do, and held out obstinately for nearly two months, during which time a reign of terror prevailed in Bâsle, and no one could tell at what moment the French general, driven to desperation, might open fire on the town, and lay the whole in ashes, as he had it in his power to do. This was the way in which, as Blumhardt wrote to his friend Spittler, the ploughshare was driven deeper into the subsoil of many hearts in Bâsle, that so the way might be prepared for a great work for God when He should please to remove the chastisement.

At last the peace of 1815 brought deliverance to the people of Bâsle. Huningen was surrendered, and razed to the ground; and as the citizens walked through the ruins of the fort which so long had threatened to lay their town in ruins, many hearts were lifted up in gratitude to God, and some, no doubt, thought of those vows which they had promised to pay when the deliverance came.

Thus the connexion between the foundation of the Bâsle Missionary College and the deliverance of the town from Barbanagre's bombs is more than a coincidence in time. It is true that the thought of such an enterprise had long been seething in Spittler's heart, but the more cautious Blumhardt had always held Spittler back, until a revival of religious feeling in Bâsle, in consequence of the present and impending danger, had raised up a sufficient body of intelligent and wealthy friends to warrant them in going forward with such an enterprise.

And now the time having come, the difficulties which before had seemed insuperable, disappeared of themselves. Friends came forward to form a Committee, and to guarantee a fund to meet expenses, and, contrary to Spittler's expectation, Peter Ochs, the town Counsellor—a Minister of Public Instruction as we ought to style him—whose permit was required before such a Missionary College could be founded in Bâsle, unexpectedly relented, and gave a favourable reply.

Just at this time, too, Steinkopff set out from London, as soon as the Continent was open, to visit old friends in Germany and Switzerland, and, after a short visit to Wurtemberg, arrived in Bâsle. The address which he made on that occasion decided the business, and led to the solemn resolution to found such a college, and to invite Blumhardt to become the President. Steinkopff reminded his audience of the danger from which they had just escaped, and called on his audience to dedicate to the glory of God and to the spread of his Gospel such a college, as a thank-offering for their recent marvellous deliverance. He also, without pledging the London and Church Missionary Societies, held out the hope that they would look favourably on such an attempt; a promise which he was able to redeem when he returned to London, the one voting a contribution of 200*l.*, the other of 100*l.*, towards the object.

Another reason made the establishment of a Missionary College in Berlin the more welcome to English as well as to Swiss and German Christians. Jænicke, of Berlin, was now in extreme old age, and the Preparandi Institution, which he had so long and so faithfully carried on, seemed not likely to be carried on after his death. There was the more necessity, therefore, to provide a second, in case the first should be broken up. But so little did rivalry, and a desire to draw young men away from Berlin to Bâsle, enter the thoughts of the Bâsle Committee, that the year after the foundation of their own college they sent a special donation to Berlin, as an acknowledgment to God that He had given them enough and to spare for their immediate wants.

We must pass over the visit of Madame von Krudener, the Madame Guyon of her day, to Bâsle, to whose revival efforts Dr. Oster-tag attributes much of the success of the first appeal for funds. However that may be, God certainly made all things to work together for the furtherance of this holy cause, and the Committee were enabled in the first year of the establishment of the college to purchase suitable premises, at a very moderate rate, and to set this college in working order.

As soon as all was ready and prepared, Blumhardt resigned his parochial cure in Wurtemberg, and set out with his family for Bâsle. The young man who drove the waggon which conveyed his furniture was one of the first-fruits of the Missionary College, and its first contribution to the Church Missionary Society in return for their donation. William Deerr, after being educated by Blumhardt at Bâsle, was accepted by the Church Missionary Society, and sent to India in 1818. He laboured there for nearly thirty years, and was one of the main instruments, under God, in the

Kishnagurh awakening, until more than 3000 persons, scattered over 120 villages, were baptized, and many, if not all, savingly turned to God.

The names of the first seven students of the college are worth reading here.

1. William Deerr, born in 1790 at Kallenuwesen, in Wurtemberg, by trade a weaver, ordained in 1818, and sent out under the Church Missionary Society to Burdwan and Kishnagurh. He died at home in 1862.

2. Daniel Muller, born 1778 at Zurich, by trade a stocking-weaver, ordained 1820 at Rotterdam, and went out under the Netherlands Missionary Society to Celebes, where he died 1825.

3. John Ferdinand Bormersla, born at Mitau, in Kurland, by trade a glover, ordained 1820 at Rotterdam, and was sent out under the Netherlands Missionary Society to Buro in the Dutch East Indies, and returned in 1826.

4. Peter Knecht, born in Basle, by trade an artisan, and sent out by the Netherlands Missionary Society to Batavia, where he died 1823.

5. Christopher Andren Dreher, born in Wurtemberg, by trade a roper, but, on account of illness, returned to his calling without going out.

6. John Lewis Irion, born in Wurtemberg, a shoemaker, ordained at Rotterdam 1822, sent out to India by the Netherlands Missionary Society, where he died 1842.

7. John Christian Winckler, born at Stutt-

gardt 1799, by trade a scrivener; sent out by the Church Missionary Society to Tinnevely; returned invalided in 1834. He died at home 1858.

Thus, of the seven first students, two were accepted, and did good service for the Church Missionary Society. The Basle Missionary College has long since outgrown the modest home where, under the sign of the "Panther," Blumhardt and his seven pupils were housed.

The present building, not unlike St. Aidan's, Birkenhead, in size and appearance, and situated, like St. Aidan's, in a pleasant suburb of a large and thriving commercial city, is the fruits of that increase which is promised to any work of God which is planted in faith, and watered by love and self sacrifice.

In conclusion, we have to thank Dr. Ostertag for one of the most interesting jubilee volumes it has been our good fortune to meet with. We have only given the barest possible outline of the story itself, and have been obliged to pass over the personal traits which give life to a biography, and the want of which makes our reports such confessedly dry reading.

With Dr. Ostertag's kind permission, we should gladly see this little volume translated, and published by the Tract Society; and we can assure our English readers as great a treat as those have enjoyed who have had the fortune to read it in German.

J. B. H.

SOUTH-EASTERN CHINA.

WE much regret having been obliged to divide the Rev. J. R. Wolfe's narrative of his tour into the interior of Fuh-kien province, but its length rendered our doing so unavoidable.

At the point at which we broke off, we left our Missionary just as he was entering the city of Chui-kau. His proceedings there are next stated.

After breakfast in the little boat, we paid a visit to the town of Chui-kau or "water's mouth." We walked through its principal streets. It is not a very large, though an important place. It is situated on that point of the river beyond which boats cannot take their sails, in consequence of the rocks and rapids which abound. All boats trading with Fuh-chau from the northern cities of the province stop here, on their way to and from the provincial city. All tea grown on the celebrated Bohea hills passes here on its way to Fuh-chau, and the Government have two floating custom-offices for the reception of the tax which they levy on all articles of trade.

Chui-kau itself differs nothing from an ordinary Chinese town. Filth and half broken-down houses meet you at every step, and one longs to be outside its precincts, to breathe the pure mountain air of heaven, and feast the eyes on the wild beauties of creation, scattered profusely around on every side. The streets, however, have a very bustling appearance, and the river in front of the town looks full of life and activity, from the number of boats which are continually passing to and fro. The Imperial flag also flying in the breeze, with the military station, all combine to render this sheet of water in front of Chui-kau a harbour in miniature. The population is supposed to be about 10,000. It is a desirable

place for an out-station of Fuh-chau. Boats on their way from Fuh-chau leave their masts and sails here, and are towed the remaining part of the way to any of the cities further north, on the banks of the Min and on its tributaries. In this way it takes a boat about twenty days to go to Po Siang. The bed of the river from Chui-kau is filled with huge rocks, between which very frequently during the dry season, when there is very little water, there is scarcely room for one boat to pass. This makes it very dangerous for boats when the floods rise, and the water rushes on at the rate of ten or twelve miles an hour. On some parts of the river the speed is much greater. Very often boats are dashed to pieces against the rocks. Tea boats scarcely ever venture down during the flood season. Chinese boatmen, however, are very skilful, and know the river very well. There are pilots stationed at certain places along its banks who know every rock and turn in it, and these men are employed to steer the boats over the most dangerous and difficult parts. The skill with which these pilots discharge their very responsible duties is very remarkable. I have seen them steer down narrow rapids, running a serpentine course at the rate of not less than fifteen miles an hour, with as much coolness and confidence as if they were on the bosom of a deep calm lake. Frequently, when rushing down between these rocks, a mistake of a foot or two too much to either side of the banks would prove fatal to the boat and every one in it, leaving them to the mercy of the violent stream. The country round about Chui-kau is very beautiful, and for those who can admire wild romantic scenery there are perhaps very few places where they could gratify their taste in this respect with greater satisfaction. The appearance from the Fuh-chau side is indeed grand: the hills rise high on either side of the river, and slope beautifully down to its very edges, which makes it look like an immense canal cut through the mountains. The meandering nature of its course renders it still more interesting, and adds to its beauty. At every angle you can see neither inlet or outlet, and you seem to be sailing on a lovely sheet of water, hemmed in on every side by mountains towering to the sky. On our return we travelled about 200 miles on this river. It happened to be very rainy weather, and the floods were high, and the water very rapid. The many waterfalls rushing down from the tops of the mountains helped to swell the stream. Their snowy appearance, as they foamed down the precipices, and roared as they bounded into the river, added to the wildness and grandeur of the scenery.

Leaving Chui-kau, we directed our course north-west towards the fortified city of Jong-ping-hu. We travelled about fifteen miles, crossing a series of hills and dales, till we arrived, about noon, at Lea-liang, a small village on the top of a high mountain. Here we rested from the heat, and took dinner. There were two very respectable-looking "pong taings," or eating-houses, in this little village, so there was no difficulty in getting plenty of rice. We did ample justice to the bowls of boiled rice placed before us by our host, who in return made us pay a most extravagant price. Our coolies, seeing this, determined to take nothing, though the poor fellows worked hard all the forenoon. The view from this mountain-top was delightful. The surrounding hills are all covered, from their bases to their summits, with the stately pine and the delicate bamboo, and rise in a conical form. Having their bases close together, they form a sort of natural maze, which, seen from the summit of our hill, has a very charming effect. Frequently during the day we had to follow the windings of this labyrinth, in order to avoid the fatigue of crossing some high and almost impassable mountain. After having been buried for some hours among mountains and trees, we gradually ascended, by a circuitous path, the mountain-top of which I speak. We were very tired by our journey up the mountain, but we were amply repaid by the magnificent view which was spread out before us when we gained the top. Hill rising above hill in beautiful disorder, with villages studded here and there, on their sides and at their summits; beautiful plains, covered with various sorts of grain, just ripe, and waving beneath us in the noon-day sun; and the river occasionally peeping out between the hilly cones; all made it look like some enchanted fairy land. The people all along the way were very civil, and most eagerly received what books we could spare them. The valleys through which we passed this forenoon were filled with human beings, and we often wondered how such a hilly, mountainous region could support so vast a population. At Lea-liang, especially, the people seemed much pleased at seeing us. I had an opportunity of talking to them of the great God, of whom they were utterly ignorant, and of his great love in sending a Saviour to redeem man from sin and death. They listened most attentively, but it was all new to them, and I fear it made very little impression on their hearts.

After we had eaten and fully rested our bodies, we again started (and, I may add, very reluctantly) from this lovely spot, and descended the north-west side of the moun-

tain. The sun shone forth in all its noon-day strength: the heat was very great, but the refreshing afternoon breezes up through the mountain-passes from the river made travelling any thing but unpleasant. Our pathway down the mountain on each side was adorned with a great variety of flowering shrubs and roses. The sweet fragrance which some of these emitted added to the pleasure which their gay and varied colours afforded. We were accompanied by half a dozen Chinamen, who were going to Jong-ping-hu, but they soon went ahead of us, as we stopped awhile in the village at the foot of the mountain to talk to the people and distribute a few of our tracts. We were also glad of a short rest, as the descent down the mountain was very fatiguing. The villagers showed a great deal of curiosity at seeing us, but were by no means rude or disagreeable. They offered us tea and tobacco, the usual marks of hospitality to strangers. Tea is the common beverage of the country, and is truly refreshing to the weary traveller. The vessel in which it is presented, however, often detracts from its pleasantness, and the "western barbarian" hesitates whether he will take the refreshing draught from the cup, or bowl, so thoroughly saturated with filth. This is not the case in every instance; but amongst the majority of the class with which one is brought in contact, in his way through a town or village, it is generally the case. The tea, too, is of the very worst description, and very often it is only a substitute, which is gathered from some wild shrubs on the mountains. The majority of the people are too poor to afford first-rate tea. The Chinese are very particular in showing hospitality to strangers; and though, in most cases, they have lost the reality, they have preserved the forms; and the man who does not strictly observe such forms is looked upon as an ignorant boor. Anybody who has seen much of this people must observe how false and shallow are their professions of hospitality; and nobody believes a Chinaman means what he says when he asks you to his house to rest and take refreshments. But notwithstanding all this, one feels in a Chinese city that he is in the midst of a civilized people, who can appreciate a polite and a gentlemanly bearing, and who, when they shall have embraced the elevating doctrines of Christianity, will not be behind, in this respect, the most polished nations in the west.

After receiving the usual marks of civility and politeness, we took our departure amidst the smiles and polite bows of the villagers. A few miles further on we came to a military station, which stood by the

side of the pathway. The barracks were occupied only by two men, who had the Imperial flag hoisted, flying in tatters in the breeze. We went in and examined the soldiers' dormitories, but such miserable places cannot well be conceived: filth and discomfort reigned supreme. An old idol, the worse for the wear, placed upon a rude mud altar, a large rough stone, which served as a seat, and a ricketty old table, which looked as if it had not been washed since it was made, were the only articles of furniture or ornament in this disconsolate building. The roof was in perfect keeping with the interior. Half broken down, it was incapable of keeping out cold or rain. The two miserable-looking men in charge appeared half frightened at the sight of us. Their few articles of clothing were literally in rags about them; and these wretched-looking beings the Chinese dignified with the name of soldiers. They could not speak the Fuh-chau dialect; but we made out from them that they were placed here to protect travellers from the ravages of highwaymen and robbers, who infest this part of the country. It appeared to us, however, that these two solitary men do very little for the protection of defenceless travellers. As we passed on, we observed the skulls of robbers hung up in cases along the path, exhibited as a warning to all similar offenders. But notwithstanding these awful examples of retributive justice, highwaymen and robbers still dare to carry on their depredations, and travellers are frequently waylaid, plundered, murdered, and thrown down some precipice by the pathside. The friendly villagers warned us of these dangers, and cautioned us not to be out after dark. The Chinese themselves almost invariably travel in groups in this part of the country, and always take care to lodge early, and in a village of some considerable size. On two or three occasions we were compelled to break through these very important rules; and though we escaped the danger, we would not advise others, who may be disposed to take the same journey, to risk their lives in the attempt. Frequently the proprietor of the pong-taings to which we arrived rather late expressed their surprise that we were not attacked by thieves. We afterwards learned that the month during which we travelled being the first month in the Chinese year, robbers did not appear very often on the highway, as very few rich Chinese travelled during this month. The first month is one of general festivity and pleasure-taking amongst this people, and it is difficult to get men to work during this time. It is the custom in the city of Jong-ping-hu for the people to wash their spades and mattocks, &c., in the

river at the end of the tenth month, indicating thereby that all manual labour has ceased until the beginning of the new year. Necessity, however, at the present day, has rendered this a meaningless form—the shadow perhaps of more opulent times in the remote past.

We left the roadside barracks with very poor ideas of the Chinese military status, and hastened along through the mountains, passing through many large villages and hamlets. We were not able to stay any time among these villages. Our coolies were evidently alarmed by the reports of highwaymen which we received from the villagers, and they hurried us along to a large station at some considerable distance. From the very mountainous character of the country through which we passed this afternoon one would naturally expect to find the inhabitants as wild and uncultivated as their native glens and mountains; but it is by no means the case. While the people exhibit a rough external appearance, with a certain sort of independent bearing, they are not destitute of those outward marks of politeness which characterize the great majority of their countrymen. The river, no doubt, has had a humanizing influence on the manners of these natives living on its banks, by bringing them into intercourse with the people from the more civilized cities of the province. As we passed along we saw numerous herds of goats grazing on the mountains. The sound of the little bell on the necks of the leaders not only indicate to the owners the situation of the herd, but also give a pleasing reminiscence of home to the traveller from the British Isles.

Tired and wearied from our long day's journey, we arrived about seven P.M. at the village Sang-tu-kan. The proprietor of the first pong-tai came out to meet us, and invited us very politely to condescend to lodge in his hotel. It was a miserable-looking place enough; but we were glad to avail ourselves of the first opportunity that offered to rest our weary bodies. We discovered in the morning it was the most respectable place in the village. On entering, we found the common dining-hall filled with travellers and others, taking their evening meal. We were conducted through the body of this room into a private apartment, which was kept for special visitors, and which was once or twice honoured as the sleeping-room of a Mandarin. The hotel-keeper took particular care to inform us of this. Indeed the honourable circumstance is related in large characters over the doorway, with the name of the officers who conferred the honour. Our sudden appearance in the dining-room acted like an electric shock on the inmates. Chopsticks were immediately thrown down, and instantly the house was in

a high state of excitement. The villagers crowded in, and filled up every available corner. The entreaties and threats of the landlord were equally unavailing; the curiosity of the people was unconquerable. At length we decided to come out of our little pigeon-hole, and took up our position in a small room in front of the dining-hall, where we were fully exposed to public view. The rush that was made towards the spot was extraordinary, and the screams of the little children in the crowd made us fear for their safety. When the excitement abated a little, we ordered our coolies to prepare supper. The small table in this room looked so filthy, that in order to obviate the disrelish which it was likely to impart to any food placed upon it, we covered it with a couple of the "Times" newspaper, which admirably served the use of a table-cloth. This amused the villagers beyond description. Next came the plates and knives and forks. This was too much for their inquisitiveness, and several of them rushed in through the large circular open window from the dining-room, and, despite the remonstrances of our host, proceeded to examine, with their filthy hands each article on the table. I now spoke, and said, "We are very tired and hungry: we invite you all, small and great, to allow us to take our supper, after which you can come, and look, and listen to what I shall tell you." Then there was a general exclamation and loud laugh, and many smiling faces indicated the pleasure which was felt at one of us being able to speak a little of their language. And now came a host of the most ridiculous questions. One asked how many pieces of garments we had on. Whether we were cold or warm. Another exclaimed, "How clean and white the foreign children are!" And a third expressed his admiration at the whiteness of our shirts. Then we were asked our exalted name and honourable country, and what business brought us to this their humble village. I again repeated my request to be allowed to take supper, and promised to answer all their questions after I had been refreshed with a little nourishment. At this there was again a loud and general burst of laughter, and several said, "Yes, yes, that is reasonable. Go on eat. Go on eat." We commenced to eat. The villagers looked on in surprise as we handled the knife and fork, and were content with making all sorts of remarks on the manner in which we eat; how clean our plates, &c., were; the sort of food we eat; the small quantity of rice we consumed, &c. One exclaimed that it would not take much to support one of the foreign children. Another puzzled himself with the letters on the newspaper, and gave up in despair, saying

he could not make out a character of our books. They discussed among themselves the probable object of our visit. One said one thing, another contradicted it. At length they settled that we were tea-merchants, who were going to the Bohea hills to buy tea. All this time many of them were leaning with their elbows and arms on our little table.

Supper over, I prepared to answer as well as I could the most reasonable of their inquiries. When they found I was ready, questions came pouring in from all parts of the room so rapid that it was impossible to answer any of them. "Is not your emperor a woman?" "Yes." "A woman!" "Yes, a woman." "Are there mandarin women, too?" "No." "If the emperor is a woman, why not women mandarins? That is not reason." "What is your coat made of—the price of it in your country?" "Are the women greater than the men at your side?" "Do the women marry the men, or the men the women?" "Are boys born with whiskers in England?" "What is the reason of your brother's (Mr. Fry) hair being red and your own a different colour?" When I could give them no satisfactory answer to this latter inquiry, they concluded among themselves that the difference must arise from the different colours of our blood. Of course to half of their questions I could give no reply. One very gravely asked why we closed our eyes and repeated words before and after meals. A beautiful opportunity was thus afforded me of placing the truth before them. I told them I was a preacher of the religion of Jesus; that we were disciples of Jesus; and that we were taught by Him to thank God, the great heavenly Father, the great Lord of heaven and earth, for giving us food to eat and clothes to wear. They said, "And does the heavenly Father give rice and clothes?" I said, "Yes, He gives every blessing to his people." "How are we to get it from Him?" "By asking." "Can He hear? Where does He live? Can we see Him?" I explained to them the nature and character of God. They expressed themselves rather disappointed, and said, "We cannot see, how then can we be sure?" I endeavoured, by God's help, to lay before them the great and leading truths of Christianity, no doubt in an imperfect manner; but I am sure they understood all I said, from the attention they paid, and from the questions they asked. I gave them some books and tracts, and, as it was getting late, and we wanted to retire to bed, we requested them to leave us to ourselves and return to their homes. They seemed quite pleased, and left the little room. We retired to our bedroom, and, after prayer, lay down to sleep. We were destined, however,

to be disappointed; for in the room where we took supper, and which was next our bedroom, was an idol which the villagers assembled to worship, and all night long kept up the greatest noise and commotion in paying their devotions to this piece of wood. This idol had neither shape nor figure. It was quite black from the smoke of the incense which has been offered to it; and, from what I could learn, it was a relic of great antiquity, preserved in the family of our host, and handed down from one generation to another. We observed, that as each company who came paid their devotions to this idol, they also paid their respects with particular formality to the landlord, and he, in his turn, was most careful in returning them. It was not the ordinary formal etiquette which one Chinaman shows another: it appeared to me to be in some way connected with the idol: perhaps it was an inferior sort of worship paid to the host in consequence of his being the guardian of this ancient idol. In addition to all this noise, the room in which we were was most uncomfortable. Wind and rain alike came in through the apertures in the walls and in the roof. It was filthy in addition. And, on the whole, our first night's experience of a Chinese hotel did not at all impress us in their favour. Our host was very civil and polite towards us, and was quite worthy of superintending a more respectable hotel; but he was extravagant in his prices, and took the opportunity, no doubt, of imposing on the "western barbarians."

March 5—We got up very early, feeling quite tired and cold. Ordered breakfast, and made preparations for departure. The morning was rather cloudy, and we feared, from the thick mists which covered the mountains, that we would lose the beautiful scenery along our way. About nine A.M. the sun shone forth, the mists disappeared, and the scenery appeared very magnificent. For several miles our path lay along the edge of a deep precipice, and was thickly shaded by beautiful trees, which were covered to their tops by a flowering creeper. The sun was hot, but we found it pleasant travelling in this shady pathway. We were occasionally overtaken by groups of Chinese travellers, who remained in our company long enough to satisfy their curiosity, and then hastened on before us, and spread the report of our coming in all the towns and villages through which they passed. In our progress during the forenoon we passed through five large villages and about ten smaller ones. We rested about noon at Ching-hung-lieng. Here I distributed books as usual, and spoke to the people about Christ. The name, the precious name of Jesus, was

entirely new to their ears. Many of them asked what idol He was; that they never heard of such an idol before. Others said that He was the idol of the foreign children. I said He was no idol at all; that He was the great God and Saviour of the world, who wished them to know Him, and be saved from sin and death. I spoke to them of God, of his power, of his love for us, and of the salvation of Christ for us. I then asked my coolie, who is an intelligent man, and well-disposed to Christianity, to explain more fully, lest they did not understand my imperfect speech; but he said they understood all I said. He, however, explained more fully, and endeavoured to show them the folly of worshipping idols, &c. We left a Testament in this village, and prayed in our hearts that God would make it a blessing to the simple-minded villagers. We travelled on the entire afternoon, passed through many small villages and six large ones, and arrived about nightfall at Ngok-ka-liong, i. e. "High-hill stream bridge." Here we slept in the open court of the pong-taing, as the rooms were close and filthy. This was the first place we came to where the people spoke a different dialect from the Fuh-chau. The villages all around spoke the Fuh-chau. The inhabitants of Ngok-ka-liong migrated, it is probable, from the more northerly parts of the province at some distant period, and have preserved their native patois in the midst of a people who speak a different tongue. It is evident, however, that the language of their surrounding neighbours has influenced and corrupted their mother-tongue. We recognised many Fuh-chau words as they spoke to us, with certain modifications in the tones and vowels. Our coolies and ourselves had considerable difficulty in understanding them.

March 7—Started early in the morning from Ngok-ka-liong, and passed through the large villages of Hu-lu-song, King-sa-tang, Kiek-ko-po, Ang-cha-po, Check-li-ting, Kui-kang-po, and Ma-li-po. At this latter place we rested for the night, and slept in the open court of the pong-taing. There was a number of other lodgers. All were greatly amused that we should prefer the open hall to the regular sleeping apartments. We tried to make them understand that we preferred cleanliness and fresh air to filth and bad ventilation. The inhabitants of this village, as also the last two through which we passed this afternoon, spoke the Jong-ping-hu patois. Our coolies could scarcely understand a sentence, and we found ourselves, for the first time since we left Fuh-chau, unable to talk to the people. We discovered that, in the villages through which we passed, very few could read, or, if they could repeat the cha-

racters, they knew little or nothing of their meaning. In some of the villages through which we passed to-day we found not one out of a hundred who could read intelligibly. In one place, where the people came around us and clamoured for books, I agreed to give only to those who could read them; and out of a crowd of about 150 people, not one was found able to come up to the conditions required for the possession of a book. At length one old man cried out and said, "There is a Sing-sang in the village who can understand book." I said, "Then bring him here that he may receive a copy of the holy book, which contains the heavenly doctrine." This prodigy of the village was the whole time standing on the steps of a temple hard by, apparently quite indifferent to all that was going on. He evidently felt his own importance, and seemed to look down from the steps of the temple upon the crowd with philosophic contempt, and refused to come and accept one of our books. At length he was persuaded, by gentle force, to come into our presence, for two of the crowd went to fetch him. He looked as if he were a king in his own way, though neither the cleanliness of his person nor the dignity of his bearing were superior to any of the crowd. But he was a literary graduate, and had a "name in his village," and this was quite sufficient to foster his pride, and cause the people to look at him as an oracle. I quietly asked him if he were a reading man. He, without a word or a smile, reached his hand for the book which I had for his acceptance. I proceeded to tell him something of the nature of the precious treasure which I was about to give him. He bowed with an air of contempt, as if he would say, "I want not your books nor your doctrine," and walked away, and took up his position on the steps of the temple. I spoke for some considerable time to the crowd which was assembled around us, and then departed, praying that the sacred volume which we left behind us may yet prove a living power in the midst of the village, transforming and renewing many souls. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In these villages we were frequently besieged by persons imploring us for medicine to deliver them from the frightful tyranny of

the opium pipe. We invariably told them it required only a determined will to get free from the pernicious practice, and if they believed in Jesus Christ and practised his doctrines, he would surely help them to have a will which would give up not only opium smoking, but every other evil and wicked practice. This they did not seem to comprehend, so little do they know of the power of true religion to transform the whole man. The precepts of their own false religions have done little for them in raising their moral character. The precepts of Confucius have done more. Both have combined, however, to foster their natural pride, and blind their understanding, while both have signally failed to influence the heart or raise the affections to the great Supreme. The Chinese, compared with other heathen nations, are a moral people, but they can by no means be excluded from the list of those described by St. Paul in the 1st chapter of his Epistle to the Romans; and it may be truly said of this people, "professing themselves wise, they became fools,"... "and have changed the truth of God into a lie, and worship and serve the creature" altogether. They do not serve the Creator at all, nor acknowledge him in any of their ways. It could be easily shown that all the sins mentioned by St. Paul in this chapter are practised by the Chinese. Perhaps the only one from which, as a nation, they could be exempted, is the sin of "disobedience to parents." But even in this they dishonour God, for they pay to the departed ghosts of their parents part of the worship which is due to God alone. It is doubtful, however, whether the instances among them of obedience to parents while living equals the cases of disobedience. I have known several cases of gross neglect of filial duty in the Chinese, and it is by no means uncommon; but the public voice is against this crime, and many of the Chinese are examples of affection and regard for their aged parents which cannot be surpassed in any country or by any people.

The scenery all the way from Chui-kau was most magnificent, wooded hills and cultivated plains, with almost tropical vegetation. Every available spot is under cultivation. Frequently the sides and tops of the mountains smile with the marks of industry. But notwithstanding all this, the province cannot produce sufficient for the support of its inhabitants; and, in the parts through which we passed, the people are very poor, and find a great difficulty in procuring their daily food. They look upon foreigners as being very rich, and think it no breach of etiquette or morality to cheat and deceive

them whenever they have an opportunity. The people expressed great surprise at our not coming in sedan chairs, and not being followed by a large retinue, and that we were content to eat the ordinary food of the natives. In another of the towns through which we passed to-day we were compelled to stop an hour from a heavy shower of rain. We selected the nearest temple as our place of shelter. The priest received us very politely, and brought tea, &c., for our acceptance. The temple has a large open court in front, from which you pass into the hall or body of the building. Into this place we were followed by a large crowd. We seated ourselves on a bench. The curiosity of the people was intense, especially when it was known we had books for distribution, and could talk to them in the pang-ua, or "smooth-flowing words." When they asked for books, I said we had only a few which we could spare, and that these should be given to those only who could read them. Several rushed forward crying, "I know characters; I know characters." We were not, however, able to satisfy the demands of one out of twenty of the crowd, and we doubted whether that small proportion of them could intelligibly use the books which we gave them. There was one young man who showed the greatest anxiety to possess a book, and I determined, if possible, to give him one. When I succeeded in lodging it safely in his hands from the grasp of several others who were trying to obtain it, I never can forget the expressions of delight which he manifested. He jumped about, and exclaimed, "Now I have got a foreigner's book I will go home and read," and off he bounded, and we saw him no more. My prayers followed that young man to his dwelling. May the Spirit accompany the word of peace to his soul! I spoke to the crowd, as well as I could, about Jesus. The precious name was strange to their ears whose understandings were as dark as the gloom of night. I never felt my weakness more, and the utter inefficiency of any human instrument to effect the conversion and regeneration of the soul, as I did whilst I stood before this mass of heathen men and women; and did I not believe, with St. Paul, that the "Gospel was the power of God to salvation," I should have left that temple with the sad determination never again to open my lips to a heathen for the purpose of converting or saving his soul. But, blessed be God for this power with which he has endued his own word! It is our encouragement in the midst of discouragements. It is our power in the midst of our weakness. The enemies of the Gospel can never make us think otherwise. We know the conquests it has won of

old, and the power it has subdued in the past, and we see its divine power daily working around us. Verily it has still the same mighty power; and we can only pity and pray for those who have never experienced that power themselves, when they attempt to demonstrate the non-existence of that power in the whole word of God. Place some of our Bible-despising philosophers in the midst of this dark city, or in this little village of which I write, and they would soon learn the utter futility of their theories without the Bible for the enlightenment or conversion of the soul to God. But they will never make the attempt. Their anthropological ideas can never rise to this. They do not understand the science or anatomy of the soul. They may deal with birds, and beasts, and fishes, but how fallen, degraded humanity is to be redeemed and restored, how the soul is to be converted and conformed to its Creator, they have never learned. It is beyond their comprehension.

This temple, like all similar places in China, is used for all purposes by the people. It is the village shrine where young and old pay their devotions to the idols; it is the theatre where the people resort to witness their most popular sort of amusements; it is the village school, where the young mind is taught the first lessons of knowledge, such as it is; it is the town-hall, the club-room, to which they repair to discuss important matters, whether literary or commercial. The priests in these places are very ignorant; generally they can neither read nor understand characters, and are despised by the people.

March 8—We left Ma-li about seven A.M. The morning looked black and cloudy. Our clothes were damp, and our shoes wet. We felt miserable enough, and we had no prospect of being able to dry our garments. The Chinese in these parts scarcely ever kindle a fire, except for the purpose of cooking. In winter, when it is cold, they warm themselves by means of a few embers left after cooking, which they place in a little earthen pot, and which they keep inside their long garments. It is indeed ludicrous to see men and women going about with pots of fire under their clothing, for the purpose of heating themselves. As we were not fascinated by this mode of heating ourselves, we had to endure patiently the unpleasantness of damp clothes and cold limbs, and trust to a fine day, and the rays of the sun, to warm us. The pathway from Ma-li was very narrow and rugged, and covered with mud and pools of water from the recent heavy rains. This rendered travelling very unpleasant and difficult, and the attention which we had to pay to our footing made it impossible for us to admire

the magnificent scenery on either side. We passed, as usual, through a good many small villages, and arrived about noon in front of the city of Jong-ping-hu. A few fortified archways across the rugged pathway, and a number of large stone slabs erected to the memory of virtuous widows, were the only indications that we were in the vicinity of a large city. Jong-ping is a departmental city, having under its government seven kaings (hien), and is situated on the fork formed by the confluence of the Kiong-ling river, and a river which flows south-east from the Kangsi mountains, and flows through the departmental city of Seu-u, and the kaing city of Song-chiong in the department or prefecture of Jong-ping-hu. Jong-ping was built 900 years ago, and was then counted an important place. At present it is called the "Gate of Fuh-chau." Originally it had eleven gates: it has at present only nine. It has frequently suffered from the ravages of fire, which have destroyed thousands of its inhabitants. About 200 years ago the river overflowed, and inundated the south side, and destroyed the wall. It was rebuilt by public subscription, and so strong, that it has since defied the violence of the river, which often lashes most furiously against its battlements. Notwithstanding its impregnable position, we were informed that it was taken several times by bands of marauders, who committed the most barbarous acts of cruelty on the citizens. The last band who attacked and took possession of it for seven years was headed and led on by a female, who exercised the government of the city with the utmost cruelty. She prohibited all public assemblies, and made it death for any two who were seen conversing together in the streets. At length Cha Sheu Sing, an officer in the Imperial army, put an end to this reign of terror by successfully re-capturing the city, and putting all the insurgents to the edge of the sword. It is impossible to make a guess at the number of its inhabitants, but the natives informed us that the population was about 200,000. We crossed the river in a small boat, and as we did not intend staying there for the night, we left our coolies and baggage behind. As soon as we landed, crowds gathered around us, and the excitement was intense. We went through its principal streets, all the while followed by an immense crowd. We proceeded towards the Ya Mung, which looked very imposing at a distance, but, like every thing else in China, its grandeur vanished as soon as we came near it. There were a few soldiers standing sentry in front, holding some tattered banners in their hands. They looked quite frightened at our sudden appearance, followed as we were by a large crowd. They offered

no resistance, so we marched into the great court-yard of the Ya Mung, with the crowd at our heels. The officers seemed very civil, but we did not remain long in their company. We proceeded to descend the great stone steps into the streets. On our way back we distributed some books, but the excitement and anxiety for books seemed so great, that we could not control the crowd. They rushed on us, took our books from us by force, and nearly crushed us to death. I had great difficulty in rescuing from the grasp of one man my pocket-book, which he forcibly took from my inside coat pocket. After this we went through some more of the streets, and were very kindly invited, by some wealthy merchants and shopkeepers, to sit and take tea in their houses. We accepted the invitation of one or two, and were very much pleased with their civility and the arrangements of their houses. Very many of the heathen people and shopkeepers can speak the dialect of the provincial city. We found many Fuh-chau people here for the purposes of trade, and these showed us the greatest kindness and civility. This city is very well suited for a Missionary station, from the large population in the various cities and towns in its prefecture; but it should be occupied by foreign Missionaries. There is easy communication with Fuh-chau, and with the several kaing cities in the department. They can nearly all be visited by water. Jong-ping-hu

is celebrated for its literary men and sages; and the Government maintains five or six schools for the education of the poorer classes. Its hagiographa rival, in the number of their saints and hermits, those of the Roman-Catholic church, and their supposed miracles are not behind in absurdity and folly those which are retailed in "Butler's Lives of the Saints." Liu-kung, for example, brought rain by his prayers: he was rewarded for his powers with immortality, and is now worshipped by his fellow-citizens. Poe-tan-no retired into a mountain, lived as a hermit, wore iron shoes for the mortification of his body. He miraculously brought two chings of rice daily out of a stone about ten pounds weight, which was placed at the mouth of his cell. He was able to increase it to four chings whenever visitors came to see him. When he was made a god he left this wonderful stone behind; but the cupidity of the people brake it in order to get all the rice at once. To their great disappointment they did not find a grain. There could be hundreds of cases related of saints who belonged to this city who are supposed to have wrought wonders in their day, and who are worshipped at the present time by a credulous and superstitious people. Wearied and tired, we took our departure from Jong-ping-hu, recrossed the river and proceeded on our journey towards Kiong-ling-hu and Po-siang, the incidents of which I will relate in my next.

MISSIONARY WORK ON THE YOUCON.

IN the vast districts known to us by the names of the Mackenzie River and Youcon-River districts, we have had, until within these few months, only two Missionaries—the Rev. W. W. Kirkby, stationed at Fort Mackenzie, and the Rev. R. M'Donald, at Fort Youcon, westward of the Rocky Mountains, and 1500 miles further on.

Thus only two in number, amidst so vast a territory, over which wander the scattered Indians whom they are to seek out, their position was one sufficiently arduous; but its difficulties have been aggravated by the unrelenting opposition of the priests of Rome. In no part of the world does the antagonism of that corrupt system to the truth of God manifest itself more decidedly than in these remote regions; and here, on this strange battle-field, Christianity and its counterfeit—that which saves, and that which destroys souls—have met face to face in unflinching conflict.

The centre of Romish Missions in these remote districts is at Isle-à-la-Crosse, lying between our station, Stanley, on the Missinippi river, and Lake Athabasca. This Mission was commenced in 1846. Its proximate base of operations is identical with that of the Romish establishment at the Red River, where there is a cathedral and two churches, with a nunnery and schools attached, namely, the French-speaking Romanist population of Lower Canada, from whence the agency is drawn, which, after due training at the seminaries of Quebec, Montreal, St. Hyacinth, and Three Rivers, is worked up into Missionaries for the remote regions of North-west America; but the pecuniary supplies

are derived from the Propaganda at Lyons, to whose directors the reports of the Missionaries are addressed.

On our occupation of Cumberland district, in 1840, these men pushed beyond us, taking up, as a centre, Isle-à-la-Croise, intending from thence to spread themselves over the vast districts to the north, and Romanize all the tribes. The zeal of our Missionaries at Red River was hence aroused to new efforts; and Archdeacon Hunter, pushing through the Athabasca district, entered the Mackenzie district in 1850, and planted the standard of scriptural Christianity at Fort Simpson.

The priests not only followed, but, in some instances, actually accompanied our Missionaries in the same brigade of boats, openly avowing their determination of opposing them to the uttermost. And this they have done. Nothing can surpass the zeal of these men in proselyting the heathen to the altars of the Virgin and the sacrifice of the mass, while, at the same time, they have laboured to pre-occupy their minds with the most deadly prejudices against the Gospel. Being many in number, while our Missionaries have been so few, they have had the advantage in the celerity of their movements; but the weight and power of the truth has more than compensated for this; and when that truth, following up, although slowly, has been brought to bear upon the obstructions which had been raised with so much confidence, their inability to offer any effectual resistance has soon become apparent, and the Indians, detecting and renouncing the deceptions of Rome, have preferred the scriptural teaching of the Protestant Missionary.

The Youcon district is separated from the Mackenzie-River district by the Rocky Mountains, which, although decreasing in height as they approach the Arctic Sea, nevertheless present a formidable barrier. They may be seen in descending the Mackenzie, which finds a passage for its waters by a gap in one of the spurs. The nearest hills appear to be about 800 or 900 feet in height, the summit of the ridge being about 2800 feet. Traders who have passed from the Atlantic to the Pacific slopes of the continent say that there are fourteen or fifteen of such ranges, and that, viewed from the top of a peak, they appear as if crowded together in great confusion. From the westward base of these ridges, as far as the boundaries of Russian America, lies that vast district which we designate the Youcon. It is so called from the great river, in magnitude surpassing even the great Mackenzie, which, when it has gathered its affluents together, pursues a course, in its main direction, north-westward, until it is lost in the ocean at Behring's Straits.

The Missionaries reach this district by the following route. Descending the Mackenzie, they enter near the apex of its estuary, a tributary which flows in from the south-west, the Peel River, the scene of many a bloody encounter between the Kutchin, or more properly, the *Tukuthe*, and the Esquimaux. Ascending up this, Peel Fort is reached. This is an important centre of operations, and will be found referred to in the following letter from our Missionary, the Rev. R. M'Donald. At this point the Romish priests have not succeeded in establishing themselves. They had been the first to reach it, and diligently had they plied their vocation, pictures, and medals, and crucifixes having been distributed in abundance. But when Mr. Kirkby came there, in 1852, as the first Protestant Missionary, these were all laid in dozens at his feet, while the Indians eagerly listened to the glad tidings of God's mercy in Christ. There has been no priest there since the spring of 1863, and the time thus afforded has been diligently employed in imparting to these poor people sound scriptural instruction. In these efforts our Missionary has been ably seconded by the officer in charge of the Fort, both himself and his wife exerting themselves nobly, by holding religious services with the Indians, and teaching them the way of God.

At Fort Peel the canoe has to be left, and the march on foot to be commenced.

Ridges of hills have to be crossed, the traveller at one time being up to his knees in dirty swamp; then climbing the craggy sides of the mountain ridge; now fording a river; next treading on large patches of unthawed snow. At length, after a sudden descent of 1000 feet into a valley, La Pierre's House is reached. This is another rendezvous for Indians, and a centre for usefulness; and here again the officer in charge, with his wife, helps in the enlightenment of the poor heathen, by having prayers with them and explaining the holy Scriptures, as there is opportunity.

The voyager now embarks on the Rat River, a narrow and crooked stream, which threads its way through the mountains. This river leads into the Porcupine, a large affluent of the Youcon. At this point, the confluence of the Youcon and the Porcupine, the Youcon is at least three miles wide, studded with islands. About two miles up the Youcon, from the confluence, the Fort stands, and there with delight the Indians gather round our Missionary.

Mr. M'Donald informs us that the proper name of the people is Tukuthe, the word Kutchin simply signifying nation. This remarkably coincides with what Sir John Richardson says of the Reindeer Tchukche. These people, a remarkably strong and powerful race, once owned a large portion of the Asiatic continent, from Behring's Straits to the westward of the Kolyma, having dispossessed nations which had been the previous occupants. Eventually, as they had dealt with others, they were dealt with themselves, having been driven back by the Cossacks or Russians into the north-eastern corner of Asia. These people practice Shamanism. In this, and "their attachment to commercial pursuits, fondness for beads, and in their bold, independent character, they have a resemblance to the Kutchin," and may be regarded as the connecting link between the Asiatic and American Mongolidæ.

Assuredly in Central Asia there has been a great hive of nations. In every direction they have swarmed forth. They have subjugated China, and, crossing over Behring's Straits, dispersed themselves over America: nay, on the European side they have met and thwarted the Arabian races, who at one time threatened to settle down on the fair domains of Asiatic and European Turkey.

The Tukuthe "are an athletic and fine-looking race, above the average stature, and remarkably well proportioned. They have black hair, fine sparkling eyes, moderately high cheek-bones, regular and well set teeth, and a fair complexion. They perforate the septum of the nose, in which they insert two shells joined together, and tipped with a coloured bead at each end." The men, on all occasions of ceremony, paint their faces with black and red.

The outer garment is of fawn reindeer, dressed with the hair on, and fashioned with peaked skirts. Across the shoulders and breast of the shirt a broad band of beads is worn, "the hinder part of the dress being fringed with fancy beads and small leathern tassels, wound round with dyed porcupine quills, and strung with the silvery fruit of the oleaster." Deer-skin pantaloons, and shoes of the same piece, or sewed on, complete the dress. "A stripe of beads, two inches broad, strung in alternate red and white squares, runs from the ankle to the hip, along the seam of the trowsers, and bands of beads encircle the ankles." "The hair is tied behind in a cue, bound round at the root with a fillet of shells and beads, and loose at the end." "The tail feathers of the eagle or fishing hawk are stuck in the hair at the back of the head."

Of their notions on the subject of religion, information is given in a letter we have received from Mr. M'Donald, and which these remarks are designed to introduce.

Mr. Kirkby repeated his visit to the Youcon in 1862, and in the October of the same year the Rev. R. M'Donald reached the Youcon to occupy the station. The dogs and sleds of the Company were placed at his disposal, and, during his first winter, he was enabled to visit the Indians in various directions. One of these journeys extended eighty miles down the Youcon; another was to the Gens du Large, who reside in the mountains

200 miles to the north, and about the same distance from the Arctic Sea. With these people Mr. M'Donald spent forty days. Continually engaged in teaching them, he was cheered by their ardent desire to become acquainted with the will of God.

The winter proved to be very severe. The greatest cold which the thermometer showed was sixty degrees below zero, on other winters it having shown sixty-five. It lasted eight months. When the summer came it developed rapidly. The osier and the alder budded before the 10th of May, and the flowers were in full bloom on the 25th.

"My Mission-field," observes our Missionary, "ranges from Peel-River Fort to the Arctic Sea—an extensive one indeed. How animating and delightful, then, to anticipate the time when, all over this extensive region, the name of Jesus will be adored and trusted in for salvation." Yes, it is this blessed assurance of eventual victory that cheers the Missionary of the Gospel under the heaviest pressure of work, and under the greatest discouragement. He knows that He under whose standard he is serving shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

A first-fruit was gathered in before the year 1864 had ended—a case full of encouragement. It was that of "a leading chief of the Youcon. His end was peace. He died exhorting all around him to be Christians indeed, and to follow him to that blessed place to which he felt sure that he was going. He died away from the Mission, and entirely among his own people, yet were there no heathen ceremonies attempted round his sick-bed, nor after his decease;" but, in their place, quiet weeping, singing, prayer before his death, and a quiet interment after. "What a blessed testimony," observes Mr. Kirkby, "to the power of the Gospel. What different scenes would have taken place four years ago, or now, had not the blessed Gospel of the grace of God been received by them in the love of it. How cheering it is to think of heathenism being thus uprooted, where it has grown so long; and of God being honoured where He had been for ages unknown."

Yet amidst these bright hopes and prospects there came a check. Mr. M'Donald's health failed. At a station 1500 miles in advance even of the remote Mackenzie, in a climate of such severity, symptoms of chest complaint showed themselves, and it seemed as though he must leave, and that immediately. The priests were in exultation, and one of them, at Fort Good Hope, declared, that so soon as Mr. M'Donald left his post he would enter in. Our Missionary, however, only came as far as Peel-River Fort; and the following letter, written from that place, dated January 31st, 1865, will be interesting to our readers, as being the most recent communication which we have received from him—

It is with deep gratitude to Almighty God that I beg to present my report to the Church Missionary Society for the measure of blessing which has been bestowed on my labours in the Gospel, and for being again enabled to prosecute the work with some degree of vigour. At the time I wrote my last report, my health was rather feeble, and continued in a doubtful state till October, when it began to improve. I am induced to hope that I am since in a fair way of recovery, and that I shall eventually, through God's goodness, regain my health entirely.

On a review of the work during the last seven months throughout my vast Mission field of labour, I am happy to state that Christianity is making a steady though slow progress. Considering the rareness of the opportunities which I have of communicating religious instruction to the numerous tribes of

Indians among whom I labour, and, in general, the shortness of time I can spend with any one tribe, their advancement in the knowledge of divine truth cannot be expected to be very great. There are several of the tribes to whom I have hitherto had opportunity of preaching the word of life during only three or four days in the course of the year, at the time of their visit to Fort Youcon, for the purposes of trade. Those I have referred to are the Gens des Fons, the Gens des Buttes, and the Gens de Milieu. Of the three above-specified tribes, the following numbers respectively visit Fort Youcon generally once a year—forty, twenty, and twenty-five, principally men. The two former tribes are said to be very numerous. They as yet know very little of the way of life; but they appear most willing to be taught. Their distance from the Fort is a great disadvantage to them in a religious point

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of view, at least for the present. It is to be hoped that they may yet be overtaken by being visited at their camps. I was disappointed last summer in my proposed visit to the Gens des Fons, through want of a canoe to enable me to make the journey to them. I hope, however, I may be enabled to carry out a Missionary journey to them another time.

The Indians less remote from Youcon, as well as those more immediately around it—those along the Porcupine River, those belonging to La Pierre's House, and some belonging to this Fort—have profited in no small degree by the labours bestowed on them. They are in general favourably disposed towards the Gospel. The most of them, in some measure at least, endeavour to conform to it; and it is pleasing to see them all joining in singing the praises of God, bowing the knee in prayer before Him, and listening attentively to the preaching of the word of salvation. There are a few who evince a strong desire to know and to do the will of God. Many worship God in private, morning and evening. There are a few who conduct divine worship among themselves on the Sabbath, when away at their hunting-grounds. There are two among the Youcon Indians, one among the Gens du Large, and one among the La Pierre's-House Indians, who exert themselves in this way regularly. A few others do also occasionally. I was much pleased last autumn by the account which I received of one of the Gens-du-Large Indians, who visited Peel-River Fort last winter, and spent some time there and at La Pierre's House. I was told that he held evening prayers day by day, as long as he stayed at both places; related to his fellow-worshippers what he remembered of what he had heard from me out of God's word on my first visit to the Gens-du-Large Indians, and taught them the prayers and hymns that he knew. It is very encouraging to me to have the assistance of some from among the Kutchin themselves, after so short a time since they first heard the word of salvation, and with so few advantages as they have had, thus trying to teach and lead each other in the way of life; and although they are necessarily without a Missionary or accredited teacher among them most of the year, they are yet not altogether unreminded of the concerns of their souls, and of their highest duties. From the tents of many of them daily ascend the morning and evening prayer, and with the sacrifices of some of them we doubt not God is well pleased. Thus, in this remote part of the world, where a few years since God was unknown to the Indians, "the desert begins to rejoice, and the wilderness to blossom as the

rose." Many of them are strict in their observance of the Sabbath, and diligently look to God for a blessing on it, in the use of the means of grace. It is gratifying to see them recognising the providence of God in his dispensations towards them, and acknowledging their dependence on Him for all the good that they look for. There is much of simple faith in some of them, of which let me give an instance. I was told last summer by one of the Gens-du-Large Indians, the following, among other testimonies of the goodness of God towards him and his relatives, in answer to prayer. They were starving: they had nothing at all to eat: they had hunted, but without success. Sunday arrived. It was determined that after celebration of divine worship, two or three of them should make an excursion in search of the means of life. Prayer and praise were offered up to God. One of them made an address to the others, on the Lord's goodness, and divine worship was concluded. Scarcely had they ended, when they descried within half a mile of their camp a herd of about a dozen deer, which were regarded as sent by God in answer to prayer. They contented themselves, fearful of abusing the divine goodness, with killing only one, as it would suffice for that day; and on the next day they slaughtered nearly the whole of that herd. In connexion with faith in God, a holy dread of his greatness is deeply impressed on their minds. Sickness they regard and speak of as sent by God to make them know themselves, and lead them to submit themselves to Him. It is usual to hear them say, when they express themselves as to their expectations of success in hunting, that it depends on the will of our Father. There are a few in whom evidences of a work of grace having commenced in their souls may be observed with more or less plainness.

I have not yet, however, baptized any adults, having deemed it advisable to require of them that they should previously learn by rote the Decalogue, the Apostles' Creed, the Lord's Prayer, and other prayers and hymns; and at the same time be duly instructed in the first principles of religion. I may baptize some adults before long.

I came off from Fort Youcon on the 8th of August. Several of the Indians there knew the greater part of the Apostles' Creed, and the most of them knew the Lord's Prayer, and other prayers and hymns: several nearly knew the whole of the Decalogue. The Youcon Indians appeared to feel deeply my leaving them, fearing that on account of the weak state of my health I might not return. I gave them, however, every encouragement I

could. I trust they will go on well. There are some at Fort Youcon of the Honourable Hudson's-Bay Company's service, who will, I hope, endeavour to forward the cause of religion among the Indians during my absence from there. Some of the Indians nearly knew the syllabic system, and they will at least not forget it, I trust. Mr. McDougall has kindly promised to teach them in it; and he and others have, besides, promised to do what they may be able to teach them in religion. I was not able to exert myself much last summer while at the Youcon, owing to ill-health. My ordinary duties on the Lord's-day were divine service in English and in Indian, the former service in the forenoon, and the latter in the afternoon; school for the Indians, and also for the Fort people. Throughout the week I generally held evening prayers and school three times for the Indians, and school for two or three hours daily for a few of the Fort people. There were several families of Indians at the Fort at the time of my departure, some of whom had arrived there only two days before. I preached my farewell sermons the day prior to leaving: all appeared much affected by them; the Fort people by the sermon to them, and the Indians by the one to them. May the impression be lasting, and may the divine blessing accompany the word spoken to their souls with power, and make it bring forth much fruit in them to the praise and glory of God!

I saw some of the Black-River Indians *en route* on Porcupine River, and held divine service with them. I also saw some of the Rat Indians, and conducted divine worship with them, which they were much rejoiced at, all promising to remember the words of the Lord Jesus.

I arrived at La Pierre's House from Fort Youcon on the 29th of August. Being in weak health, I did not attempt the journey across the mountains to Peel-River Fort, as I should otherwise have done. I remained there till the 30th of November. During the time that I stayed there I did what lay in my power to advance the work of the Gospel. I held morning and evening prayers in English and Indian, usually, throughout the week. On the Lord's-day my ordinary duties were three religious services and school. I had no opportunity of seeing the whole of the Indians of that post. All the men and a few boys frequented the place several times in parties of from half a dozen to twenty persons, and generally remained two or three days on each occasion, when I was actively employed instructing them in the Gospel of Christ. They all gave me much encouragement in the sin-

cerity and earnestness they evinced to know and do the will of God. I shall not have an opportunity of seeing them all again till spring, when it is expected they will be in with their families. The Indians of La Pierre's House number in all about 150: the men are thirty-five to forty in number. They are divided into three parties in respect to their hunting-grounds. I intend making two Missionary journeys to them in March or April next, to pass a few days with them. I was much cheered by the accounts given me by one of them regarding the Esquimaux, whom he visits every spring for the purposes of trade.

I have, I believe, written of the efforts made by the Gens-du-*Large* Indians to make known the Gospel of Christ to the Esquimaux, and the delight with which the Esquimaux received the message of salvation, testifying their desire to become acquainted with God, and to do his commandments. The Esquimaux that trade at La Pierre's House appear equally well disposed to Christianity. They listen attentively to the communications made to them of God and his holy religion. The man above referred to, whose name is Katza, or Rabbit-bonnet, assures me that he finds them greatly improved latterly. They have relinquished some of their bad habits, as stealing, lying, &c., at least in some measure. He always takes occasion to speak to them of God when he sees them, since he himself has learnt a little of God's word. But in addition to this, he tells me that the little that I said to an Esquimaux chief at Peel-River Fort, in the autumn of 1863, appears to have made a satisfactory impression, not only on himself, but also on his own band, and others with whom they have intercourse, among whom are those whom Katza visits annually. A general dread of God appears to have come over them all. May it tend, through the grace of God, to their conversion, and their becoming with us heirs of eternal life. I have, with the assistance of Katza, written out a hymn in Esquimaux, and shall (D.V.) add another hymn and a prayer to it, which I hope to have an opportunity of teaching the Esquimaux this spring. Katza will also, on his visit to them, have occasion to teach them. It is delightful to see the Kutchin thus endeavouring to teach the Esquimaux, and to lead them to the knowledge of divine truth. They know but little themselves of the word of God; but that little they prize highly, and it is to them a pleasure to speak to others of the lovingkindness of God as manifested through the redemption that is in Christ Jesus. My heart often

rejoices in the contemplation of the mercy and grace of God bestowed by our good and gracious God on the Kutchin, and in anticipation of the period when, I trust, they all may be brought to the knowledge and love of the truth as it is in Jesus, and be made to rejoice with confidence in the light of the glorious Gospel of Christ. May God hasten it, and may the kingdoms of this world soon become the kingdom of our Lord and of his Christ!

I arrived here from La Pierre's House on the 3rd of December last, and have continued here since, and shall remain till the beginning of March, when I intend to return to La Pierre's House, and spend some time there, then come again to Peel-River Fort, to pass some time, as I hope, in teaching the Indians belonging to this Fort, and the Esquimaux. I received a hearty welcome on my arrival here from all, Mr. Flett, the people of the Fort, and the Indians. There are about twenty Indians resident here, including men, women, and children, around the Fort. Several parties of Indians, numbering from half a dozen to upwards of twenty persons, have been to the Fort since I came, and they usually spent two or three nights at the Fort on each occasion, which I duly improved to their instruction in the faith of Christ. The most of them have given in their adhesion. There are some among the Mackenzie-River Kutchin who appear to waver as to abandoning Romanism or not; they have also been deluded by some among themselves making pretensions to be teachers of religion by divine appointment. I have seen some of these, and they have acknowledged that their pretensions were all a delusion and a cheat. Among other things that they assumed were demanding of all confession of sins in order that they might bestow absolution, and the administration of baptism. These Indians have all been Romanists, and the most of them are so still, that is, the Mackenzie-River band. I hope, however, to see them all, ere long, rescued from all their delusions, through the grace of God accompanying my effort in his name. There are some among them who afford me much encouragement by their evident sincerity. I shall, I dare say, have to contend against a Romish priest this spring. May God dispose the hearts of all the Kutchin to receive the pure Gospel of Christ, and utterly to reject the errors of Romanism!

The entire number of Indians that trade at Peel-River Fort may be about three hundred, including men, women, and children. There are three bands of them; the Peel-River band, numbering about fifty men; the Mackenzie-River band, about thirty men; the Mountain

Indians, of whom only men visit the Fort, about twelve. The latter are of the Chipe-wyan or Tinne race. The Esquimaux also come sometimes in large numbers: the spring before last there were about eighty men, besides women and children. If health and strength be granted me, I hope to have the pleasure of being actively employed in teaching them the things of God this spring, and of establishing Christianity firmly among them.

The Peel-River band are nearly all alienated from the errors of Romanism, and are attached to Protestantism. I have lately formally received into the church a man and his wife from Romanism: they had been baptized. I was much pleased last autumn by hearing of the noble way in which one of the Peel-River Indians, in a parley at Fort Simpson with one of the Romish priests, withstood his efforts to win him back to Romanism. He replied boldly to the insinuations of the priest against Protestantism, and maintained its being founded on the word of God. This man had been a Roman Catholic for some time. The priest could not succeed in seducing him back to Popery.

No Romish priest has been to Peel-River Fort since Père Seguin left Fort Youcon in the spring of 1863. One was to have come last autumn on a visit, but had to relinquish it through want of a canoe to enable him to accomplish the journey.

Since my arrival here my ordinary duties have been four religious services on the Lord's-day, two in English, and two in Indian; throughout the week morning and evening prayers in English and Indian; on Wednesdays an exposition of Scripture in English; on Thursdays a sermon to the Indians; school during the week at night for Fort children. The Indians are making some little progress in the knowledge of divine things. They have learnt several hymns. They know the Lord's Prayer, the Apostles' Creed, the collect for grace, morning prayer, the second collect, evening prayer. I have lately commenced teaching them the Decalogue. They are most anxious to learn.

It affords me pleasure to state that I have made considerable progress in the acquiring of the Kutchin tongue; and I hope that, in two years hence, if I continue to make the same progress, I shall be able to preach in it without the aid of an interpreter. I have learnt more during the last four or five months than all that I had done before, and am now in a fair way, I believe, of acquiring it. I have not done much in translating since I last wrote. The Indians have not

as yet learnt all the translations I have made, and I do not feel concerned to translate to any extent until I am more acquainted with the tongue. I have merely translated portions of the hymns, "Rest for the weary," and "I'm going home." The Indians are very fond of them both. I shall enclose a hymn or two, and a prayer, and also a copy of the Syllabic system which I have adopted for the Kutchin tongue.

I beg to offer a few items on the former religious belief of the Kutchin. And before I proceed to do so, I may say that the word "Kutchin" is not the proper name by which the Indians, otherwise called Loucheux, designate themselves. The word "Kutchin" simply means tribe or nation. Thus the Youcon Indians are called Koosha-Kutchin, signifying valley or Level-country tribe; the Black-River Indians are called Trånjyek-Kutchin, signifying Black-River tribe. The English are distinguished by them under the name of "Chizyugu" *Kutchin*, or *Koochin*, which means, Under-the-stone nation, in reference to their dwelling in stone houses. The proper name by which they call themselves, *i.e.* the whole nation, is *Tukuthe*, the signification of which I have not as yet been able to ascertain.

To proceed with a few items on the former religious belief of the Tukuthe. They had a faint idea of the existence of a Supreme Being, and also of the existence of an evil spirit. The former they designated by the name of Vutukwechanchyo, which imports Author and Lord of all animate and inanimate objects. Under Him they believed were good angels whom they called Zyakug-Koochin, which name denotes heavenly nation: these they believed to have formerly visited the earth in the form of men, but clothed with wings. The evil spirit they called by the name of Tretren, the meaning of which name I have not as yet learnt.

They had a reverence of Vutukwechanchyo, and also exercised a spirit of dependence on Him. They were afraid of offending Him, and the elderly people were accustomed to caution and warn the younger people not to offend Him by doing any thing wrong. They had no particular or stated religious ceremonies, but they were wont to make offerings on certain occasions and to certain objects. Those on Porcupine River were wont to make, on passing by, offerings of beads or tobacco to a rocky pillar situated on the banks of that river, with a request that they might be successful in hunting. On festive occasions, the elderly people used to tell the children to eat quietly in their tents, and not go and play out of doors with the meat in their hands

and mouths, for that they might offend One in the sky: they would not mention the name of the Supreme Being, but merely say One, having a fear of uttering his name. When the fire sparkled or whistled, they were accustomed to throw in bits of meat or fat, and ask for long life for themselves and relatives from Vutukwechanchyo. The parents always directed their children to wash their hands and faces before meals, for that otherwise they would irritate Vutukwechanchyo.

Tretren was held in abhorrence: he was believed to be the instigator of bad among them; that he put bad thoughts into them, and made them do bad. The old people used to tell the young people when they did not attend well to advice given them for their good that it was Tretren who was exerting an evil influence over them. They were accustomed to deprecate the power of Tretren over them, when they made offerings of meat by throwing it into the fire to Vutukwechanchyo, and asked Him to save them from Tretren. Vutukwechanchyo was believed to reside in the sky, but to be cognisant of all things done in the world. Tretren was believed to be continually going about all over the world endeavouring to lead men to do evil.

The idea that they had of a future state was, that the good went to the sun and moon after death, and that they passed their time in the enjoyment of feasting, dancing, and play. All were supposed to be dressed in fine clothing, and to be freed from labour and toil. The wicked were believed to have gone after death under the earth, to a dark place, where they had no enjoyment of happiness.

To conclude my remarks on the religious belief of the Tukuthe, I should say that there were a few differences of opinion in some things regarding it, by the several Koochin or tribes of the Tukuthe. Some believed that the spirits of the dead went after death to the western regions.

Tukuthe being the proper name of the Indians called the Koochin or Loucheux, I beg to say that I shall henceforth designate and speak of them under that name.

To close my report, I return my best thanks for the kind assurance which you have given me of my being remembered in my work in the Gospel by many friends in England. I have no doubt that the blessing which attends my efforts to spread and establish Christianity among those among whom I labour is partly obtained by their prayers on my behalf and for the Indians. It is cheering to know that there are many who bear me and my work on their hearts before the throne of grace. I am happy to say that

I experience great enjoyment in my work, and hope that, through the grace of God, I shall be permitted to labour for many years | in my present sphere of labour, and to see all the Tukuthe grounded and settled in the truth as it is in Jesus.

We have one more interesting point of intelligence to communicate, which we know will gladden the hearts of our readers—by this time help has reached Mr. M'Donald: another Missionary has reached the Youcon.

When there was every reason to apprehend that Mr. M'Donald would be obliged to leave, and the interesting Indians of the Youcon be left a prey to the priests of Rome, Mr. Kirkby wrote home the following appeal—"Oh that we had some one here to carry on this promising sphere of labour! A less expensive or more interesting Mission we have not in the whole country. The expenses are only 150*l.* a year, nor will they ever be more; and there are at least 1000 families under instruction at these three places—Youcon, La Pierre's House, and Peel River. In addition to this, a more anxious, submissive, and tractable lot of Indians there are not in the country. Oh that an able man may be speedily sent to them. We ought at least to have three good men for the work of these districts, two for the Mackenzie portion of it, and one for the Youcon. I know you cannot do impossibilities. I see that everywhere the demand for labourers is greater than the supply, and I can only hope and pray that the Lord may give the men to send."

Just as this appeal reached England, a clergyman, the Rev. W. C. Bompas, offered himself to the Society. The urgent necessities of the Youcon Mission were placed before him. The statement was received by him as a call from God—"Whom shall I send, and who will go for us?" and his answer was forthwith, "Here am I, send me."

In our last Number [March] of the "Church Missionary Record," we published a journal received from him, dated Devon, August 28th. Leaving London June 30, and travelling by way of the United States, he had in two months reached thus far on his way. Before the winter had well closed in he reached, we trust, Fort Youcon. He has thus relieved our over-wrought Missionary, M'Donald, given his constitution the rest that it needed, and disappointed the priests in the hopes they had entertained of reaping that which the Protestant Missionary had sown. They have no power to initiate a Christian work; but when it has been raised up from good seed, they can come in like a blight and spoil it.

Recent Intelligence.

TURKISH EMPIRE.

Constantinople.

DESPATCHES have been received from our Missionaries at this capital, Dr. Koelle and the Rev. R. H. Weakley. Dr. Koelle informs us, that "on the whole, the past year has been one of bereavement, affliction, and apparent stagnation.

"The hand of God has fallen heavily upon this city. A fearful conflagration consumed thousands of houses in Stamboul Proper, and the angel of destruction smote tens of thousands with the scourge of cholera from among the Moslems, Christians, and Jews. The Missionary families were more or less touched by this scourge, although the lives of all the members were spared."

The loss of Dr. Pfander is deeply felt by our Missionaries. Dr. Koelle says—"During that awful season of pestilence, we often felt thankful that the oldest of our number, the

Rev. Dr. Pfander, and his family, were absent from this place of danger, little thinking that a few months later he would be called to his rest in England. We feel sorely bereaved by the unexpected death of one to whom we looked up, not only as the real founder of this Mission, but also an experienced, devoted, and able Missionary, who had advanced to the hoary head in the service of our holy cause. He has left us a valuable legacy in his several publications for the Mohammedans."

Other valuable men have also passed away: three native helpers—the Rev. S. Williams, the Rev. Mahmoud Effendi, both of them converted Moslems, and for years past faithful labourers in connexion with the Society for the Propagation of the Gospel in Foreign Parts; and also Abdi Effendi, a converted Imám, who had been in the service of the Church Missionary Society, and was one of the two converts who were imprisoned in Stamboul for a time.

Besides these losses by death, Mr. Ghazarus, the Society's able lay Missionary, has been appointed by the Turkish Government to the office of Civil Representative of the Protestants in Turkey.

Our Missionaries are, however, under no discouragement, and are applying themselves diligently to the difficult and copious language of the Osmanlis, and thus preparing for the time when there shall be in Turkey an "open door."

Smyrna.

Affairs here present about the same aspect as at Constantinople. The cholera came, and, with it, woe and lamentation. Many succumbed to the power of the disease; thousands, fear-stricken, fled away, and the streets were left half-deserted. Here, also, as at Constantinople, our Missionaries have been spared. The work among the Turks has not been encouraging. There have only been a few visitors at the Mission-rooms and book-shop, and the number of books and tracts put into circulation has been very small. "The effect of the persecution in 1864 is still visible. Evidently the Turks are afraid to go near the Missionaries, knowing they may have to suffer for it if they do."

Here, again, the Missionaries give way to no discouragement. "We hope and trust that the Lord will finally crown our endeavours to make the Gospel known with success. We must pray the more earnestly for the blessed influences of the Holy Spirit, who alone can touch effectually the heart and conscience of the proud Mussulman, and bring him down to the foot of the cross."

Our Missionary, the Rev. J. T. Wolters, is enabled to speak more hopefully of another section of the population, the native Christians. Among these there is an increasing desire for the word of God. "The Scriptures here at Smyrna are sought and bought more frequently, and we have remitted not inconsiderable sums to the Agent of the British and Foreign Bible Society at Constantinople. The total number of holy Scriptures, either in whole or part, sold in our Mission, is 561. Of these, 159 were sold during the course of journeys into the interior, and 66 were in the Turkish language. Other Christian books and tracts, though not in great numbers, are also more readily bought by the people. The total number of books and tracts sold during the year 1865 is 984 copies, in the following languages—Turkish, Greco-Turkish, *i.e.* Turkish in Greek characters, Armenian and Armeno-Turkish, *i.e.* Turkish in Armenian characters, Greek, Bulgarian, English, French, Italian, and German."

This is important, as a counteracting leaven to the progress of infidelity, "very many of the educated among the Eastern churches, while they outwardly conform to the rites and ceremonies of their church, being infidels at heart."

CHINA.

A letter, dated December 22nd, 1865, from the Rev. C. Atkinson, acquaints us with his safe arrival at Shanghai. Finding it too late to proceed to Peking, he had decided to remain there until the weather permitted of his going forward. He had provided himself with a Mandarin teacher, and had addressed himself to the study of that dialect.

The Rev. J. D. Valentine writes from Ningpo, under date of January 5th. Of the present state of this "broad, semi-civilized, yet spiritually-benighted empire," the following passage contains information—

"The more I have seen of this people, the more I have pitied them. The Taeping rebels, who besieged and took the city some four years ago, threw down many of the idols, destroyed many of the temples, and slew many of the inhabitants; and yet the survivors have not learned that their idols are helpless deities. On the contrary, the people are re-erecting and garnishing their idol temples and ancestral halls, so that if we may judge from what may be seen here in the city and its vicinity, the Taepings' work of destruction did very little towards teaching the people the utter uselessness, to say nothing of the sinfulness, of idol-worship. In some places the faith of some of their long-cherished doctrines has, I trust, been shaken; and we may hope that such as these will be ready to receive the elevating doctrines of the Gospel."

If, then, this result has been obtained, that a few have become less wrapped up in regardlessness, and more disposed to hear, the tribulations which have rested on that great empire have produced some results. There is at least a portion of the hard ground which has been softened, and on this let the Missionaries go forth and cast the seed.

Mr. Valentine has been engaged in itinerating. His district is called the Lake District, "from a fine lake some three miles long by two broad, around which are towns and villages in abundance. This district does not contain more than 200 square miles, with a population of at least 50,000 souls. In my journeys I have been always accompanied by the excellent old catechist, Mr. Bao, who certainly has been the Mercurius, and has assisted me in learning new words and phrases. The result of our labours has not yet been seen. Sometimes we have collected a congregation in front of, and at other times inside, an ancestral hall; sometimes we have been invited into a temple; sometimes we have occupied a shop; and sometimes we have been content with the way-side; anywhere, and everywhere, sowing the good seed of the kingdom, believing that in due time we shall reap, if we faint not.

"In most of my excursions Mrs. Valentine has accompanied me, and has been of great service in ridding the timid women and girls of their fears, and has often opened the way for our preaching by reading a letter to the females who come to look at her."

NORTH INDIA.

The Rev. T. P. Hughes, writing home (February 3) in reference to the recent losses the Peshawur Mission has sustained, goes on to say—

Thus we have been troubled on every side, but, thank God, we are not in despair, for there has been a silver lining to the dark cloud. During the past year there have been eight baptisms of converts from the Mohammedan faith, and the attendance at our various schools has increased from 325 to 650.

At the close of October the Bishop of Calcutta visited the station. His lordship held a confirmation of eleven native Christians. Nine of these were converts from Mohammedanism, one a Roman Catholic, and another

an Armenian. We should have had many more candidates, but in consequence of many removals of Christians, either to other stations in India or Cabul. The bishop also visited our Mission station in the centre of the city, and, after inspecting the various buildings of the Mission, examined the schools. His lordship expressed himself much pleased with all he saw, and was particularly struck with the large attendance of native boys at our city schools.

“IN HOC SIGNO VINCES.”

IN the prosecution of his great Mission work, as the apostle of the uncircumcision, Paul had to contend with many crosses and disappointments. Amongst these, one stood forth conspicuously, the intrusion of false teachers into the churches which he had been instrumental in planting. These churches he had raised up here and there, in various parts of the Gentile world, and having organized them so as to fit them for usefulness, he left them behind him to prosecute the work of evangelization, each in its own immediate neighbourhood, while he himself pushed on, penetrating into new regions, and making Christ known where he had not been preached before.

Taking advantage of his absence, and of the inexperience of the young churches, false teachers, prompted by carnal motives of various kinds, addressed themselves to the work of disturbing the foundations which had been laid, unsettling the minds of the faithful, and impairing their usefulness. Their teaching was invariably marked by some peculiarity. As their object was their own personal advancement, they devised some erroneous doctrine, plausible when first stated, and ministering in some way or other to the intellectual pride or self-righteousness of man, and as it rose to popularity they hoped to rise with it. Throughout the eventful history of Christianity, religious innovations have usually had their origin in motives of this kind. Men wish to rise out of obscurity and become somebodies. They are ambitious of distinction, and cannot endure to remain unnoticed. They have not that genuine Christianity which desires simply to be approved of the Lord, and, in his favour finding enough to satisfy, is content to remain unknown and unnoticed. Men of this type present some of the loveliest specimens of Christianity. They are the hidden ones which bloom in lowly places, and, like wild flowers, emit from their concealment the fragrance of a true devotion. But ambitious men, whether in the world or in the church, are discontented unless they rise; and as to the means whereby they may do so, they are not scrupulous. The conception and advocacy of some new form of religious error is well fitted to answer their purpose; it causes a sensation, and brings them at once into notoriety. The religious novelty is their balloon, which they have planned and prepared in secret. To this they attach themselves as that which is to bear them upward, and when all is prepared, the last misgiving of conscience which held them back from their dangerous aspirations is severed, and they rise above the low level of ordinary belief to a short-lived and dangerous elevation. There never was an age when balloons of this kind were more numerous than now, adventurers rising in all directions, in variously constructed machines of every gay colour; and as these aeronauts ascend, they are for the moment the admiration of the excitable spectators, who applaud them as clever men, bold and enterprising. Thus, such as it is, they have their reward; but how will it be with them by-and-bye, when the novelty connected with the new movement has passed away, and the excitement which sustained them has evaporated? Then comes the catastrophe!

Paul had to vindicate the truth of the Gospel from the deteriorations to which it was subjected at the hands of false teachers in his time. This he did resolutely; and the same duty devolves on all who, knowing that truth in its distinctiveness, find themselves in this or any other age placed in like circumstances. There are those who, for the sake of peace, would compromise doctrine, the latter element in their estimation being of secondary importance. But there is a difference between a clear and a hazy atmosphere. Through the one, objects can be seen distinctly; when the other prevails, all is indistinct. Hazy doctrine obscures Christ, the great object, on the right perception of whom salvation depends. Unresistingly to permit such an obscuration is a

proceeding alike disloyal to God and pitiless to our fellow-sinners. There are some men at the present day, who, in the hope of erecting a temple to concord, in which all might meet, would break down the incomparable monolith of revealed truth, and cast the fragments into the foundations of their new shrine. Let the sacrilegious hand be stayed!

Paul had not only to vindicate the truth, but he had to vindicate himself. These false teachers feared his influence, and therefore they unscrupulously disparaged his character and work. They would rob him of that influence that, transferring it to themselves, they might use it for their own purposes. If this proceeding on their part in nowise injuriously affected the interests of the Gospel, Paul might have been silent; but through him they sought to wound the truth, and therefore he defended himself.

They had provided themselves by some means with commendatory letters. Paul asserts his superiority in this respect. He had no need to do as they had done. Letters of commendation he already possessed of the most reliable character, the authenticity of which could not for an instant be disputed.

Documents of this kind are usually esteemed very valuable, and they who possess them, for better security, deposit them in a safe place, and secrete them in the drawer of a cabinet, whose lock none can surreptitiously open. And so with Paul. He had deposited his letters of commendation in the most secret place of a singularly-constructed cabinet, from whence no craft of man could by possibility abstract them.

His letters of commendation were his converts. "Do we begin again to commend ourselves? or need we, as some others, letters of commendation to you, or letters of commendation from you? Ye are our epistle"—"the seals of his apostleship"—which he so prized that he had deposited them in his heart: in that curious cabinet, where there are such deep recesses, he had secreted them; as he said to the Philippians, "Forasmuch as I have you in my heart:" nay, more, for better preservation they had been written on the tablets of his heart. All his care for them, his labours among them, their character and interests, all were so interwoven with his memory and strongest affections as to be ever present with him, and always to be remembered.

By a reference to these he could console himself when depreciated and unfairly dealt with, and thus his own convictions, that he had been to them a faithful minister of Christ, were unassailable.

But these letters of commendation were not merely for his own private use, "they were known and read of all men," and so publicly vindicated him; for the works which had been wrought amongst the Corinthians and elsewhere were not uncertain, obscure; they were decisive, appreciable, "known and read of all men." His letters of commendation were therefore not only written in his own heart, but set forth with such publicity that they might "be known and read of all men." The Christians were themselves his epistles, his letters of commendation, to which he might refer all men in vindication of his Missionary character.

An epistle consists of the writing, the substance on which it is written, and the instrument and power by which the writing is effected. There are writings on paper, on parchment, and on stone. To the last of these Paul refers as the most enduring, and therefore better fitted to bring out by contrast the superiority of the writing which he was about to speak of.

Lithography is an art of comparatively recent discovery, dating only so far back as the end of the last or the beginning of the present century. Yet Paul uses language in very remarkable agreement with the leading features of this art—"Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stones, but in fleshy tables of the heart."

In lithography there are the stone slabs duly prepared, and also the ink chemically composed. With the ink the writing or characters are traced upon the stone, the slab imbibing the ink. All spreading of the ink, so as to spoil the distinctiveness and legibility of the character, is prevented by the stone being washed with water, which, being imbibed by those parts not already shielded by the writing, indisposes them to the ink because of the grease which enters into its composition. When the stone slab has gone through the process of etching, it can be placed in a lithographic printing press, and, a cylindrical roller being employed to imbue the writing with ink, be used to reproduce itself in lithographic copies.

Compared with this, the superiority of that writing which the apostle speaks of is at once evident. That which was to be written was the message with which he had been entrusted of God, the message of reconciliation which he had been appointed to minister. This trust he had faithfully discharged, delivering God's message as it had been revealed to him. This message the Spirit of God, operating through his ministry, had written, not on tables of stone, but on fleshy tables of the heart; and it was done, not with ink, but by the Spirit of the living God.

Tables of stone might be broken. It did so happen as regards those tables on which God with his finger wrote the ten commandments. Writing on stone is not indelible. It can be, and sometimes is, although with difficulty, obliterated, and the stone is compelled to receive another writing. But that which is written by the Spirit of God on the heart of man can never be erased. The writing can never fail from the heart, nor the heart from the writing. The soul thus favourably selected to be written over with the record of God's mercy in Christ will ever be retentive of that which is so intimately interwoven with its very nature and essence as to become itself. And as the characters are indelible, so the substance on which they are written is imperishable. The soul in its immortality will never wear out. When the heavens pass away with a great noise, and the elements melt with fervent heat—when the earth, with all the works thereof, shall be burned up—the redeemed soul shall still in its high consciousness be retentive of the mercy that it has experienced.

The stone slab is passive, without feeling while being written upon. Not so the willing heart. Consciously, intelligently, with glad alacrity, it submits itself to the divine process, as God's mercy in Christ is written upon it, not with ink, but by the Spirit of the living God. And that which is written upon it, it receives into its best, its innermost affections.

Hence that which is written in the heart becomes influential over the man. The principles contained in the writing become with him ruling principles: they are henceforth influential and ascendant. They influence him in his daily walk and life. He loves them, and therefore he lives them. And in their lives such men are manifestly declared to be the epistles of Christ. In their lives, the principles by which they are actuated are known and read of all men; and as men know and read, they often admire, and are convinced. The living Christianity of one man powerfully affects another; and, like the lithographic slab when used in printing, such men reproduce their Christianity in the hearts and lives of many with whom they have been providentially brought into intercourse.

Error is rife at the present time. False teachers are numerous. If they were successful in molesting the infantile churches of the apostolic days, they have intruded themselves with like success into old and experienced churches, which, like the established church of this country, have passed through many phases. Hence our church at the present day presents a singular spectacle. Extreme opinions, and that in diverse directions, some undeniably infidel, and others as undeniably Romish, which, some few years back, would have necessitated a separation from the church, are now openly held

and taught by men who not only continue within her pale as lay-members, but are numbered amongst her clergy. As the novelties of opinion are of every hue, so the schemes of imaginary good which are entertained are as singularly heterogeneous. Some project a grand re-union of the human race, in virtue of which, all asperities having been softened down, men, as one brotherhood, shall go forward in the path of progress and of mutual improvement. But the Christianity of the Bible, and of the Reformation, in the judgment of these Babel-builders, is too narrow to serve as a basis for so magnificent a design. Its distinctive truths, the corruption of human nature, the necessity of a new birth whereby the individual may be born out of the womb of nature into a life of grace, the absolute necessity that the personal work of the Redeemer should be comprehensive of a vicarious sacrifice and atonement, in order that it may be productive of results so highly beneficial—all these as distasteful to the human mind, in the judgment of these innovators must be unhesitatingly set aside, and the platform of divine truth be lowered, in order that it may become more broad. These levellers, therefore, have taken up the crow and the pick-axe, and, with all the enthusiasm of a destructive school, are energetically at work.—“A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof with axes and hammers.”

Others, terrified at the increasing boldness of infidelity, feel the need of dykes and barriers to keep out the flood; but they discard the Christianity of the Reformation as altogether unequal to the crisis. The most recent exposition of these views is to be found in the book entitled “An Eirenekon.” There must be, in the judgment of the writer, a re-union of the Church Catholic, now weakened by its subdivision into Roman-Catholic, Anglo-Catholic, and Greek-Catholic. The object of the book is to prove the possibility of this. But there must be mutual concessions. On the one side, Protestantism must merge into Catholicism; for, in the opinion of the writer, “the rejection of Catholicism ends in the long run in Rationalism.” On the other hand, the Roman church must learn to find the causes of separation “in that vast and practical system which lies beyond the letter of the Council of Trent,” and amongst those things which are taught rather “by a quasi-authority in the Roman church than by what is actually defined.” One of these is specially mentioned—the position in which Mary is placed as the “centre of creation,” “the complement of the Trinity,” “the associate and co-operatress of the merits of Christ,” she who acts as “mediatrix with the mediator,” so that, in ascending up, “the ladder to heaven leads first to the mother, from the mother to the Son, from the Son to the Father.” This system, which has not even yet attained its full development, is admitted to be “the great barrier and ground of alienation of pious minds in England.” “Nothing which seems to interfere with exclusive trust and reliance on Jesus will, without some great revolution, gain hold of the hearts of the English people.” Then Rome must give up Mary, or else there can be no reconciliation; and Rome is no more likely to give up Mary, than the English people to give up Christ as the object of exclusive trust and reliance.

If, then, the effectual resistance to infidelity depends on the reconciliation of those churches whose separation one from the other was rendered perpetual by the blood of martyrs, so that we can no more re-unite with Rome than with the persecuting dragon of heathen times, the writer of the “Eirenekon” must feel himself in desperate circumstances, for there is no possibility of this breakwater being constructed. The only consolation we can offer him is this—that its erection would be so costly as to leave nothing worth defending. All that is precious in our faith would have been sacrificed in order to raise up this cumbrous defence, while, instead of obstructing by such vain compromises, the advance of infidelity, we should have removed out of its way that which it most dreads—the simplicity of truth. But the attempt is vain. Never was Rome

less inclined to compromise than at present. She will not stoop to abate one jot of her pretensions, for never in her belief was she so near the consummation of all her hopes as at this moment. Why should she condescend to an arrangement of this kind, when so many English have been found willing to become Romanists without any compromise at all; who have fled from the Christianity of the Reformation as a soul-destroying heresy, and with a vast credulity, too enormous to be understood, have without difficulty absorbed even such monstrous dogmas as the immaculate conception and co-ordinate mediation of the Virgin Mary? And these Rome regards as the first droppings of a mighty shower—as the first-fruits of England's repentance and submission. The temporal power of the Papacy is tottering to its fall; but here is the prospect of more than a compensation. If England only be willing, St. Peter's will without hesitation be exchanged for Westminster. Let England only bend her fair neck to receive with docility the spiritual yoke of the Holy Father, and with her wealth and power placed at his disposal, a universal kingdom is no more a dream.

The present is, then, a critical juncture in the history of this country—the hour of a great conflict of principles. The battle of the Reformation has to be fought over again. The assailants massed together are moving up from various quarters.

Many there are that are prepared to man the walls of the citadel, and offer a resolute resistance. But upon what principles is that resistance to be conducted? for in this, alas! the maintainers of our English Protestantism are not agreed. Many there are who abhor infidelity, and dislike Rome, but they dislike evangelical doctrines also. And yet it is only as men take their stand on these that they can contend successfully. Many there are, however, who have imbibed convictions of an opposite character, and who regard such principles, not as the strength, but as the weakness of the church. This is unfortunate. It shows how subtle are the devices of our foes, and how cleverly they have succeeded in prejudicing the minds of numbers against that which is the very heart and centre of our national Protestantism. Evangelical truths are clearly defined. They stand out distinctively, and cannot be confused either with Romanism on the one hand, or infidelity on the other. They rise like a bold eminence which, in the prospect of a severe struggle, a skilful general will not hesitate to occupy as a commanding point; whereas that phase of Protestantism, which is not so decisive in its testimony, but is more vague and undefined, is like a gently-sloping hill which, gradually lowering itself to the level plain, offers to the assailant no serious difficulty.

How is it that so many are indisposed to evangelical doctrines? In a great measure it must be ascribed to the enemy's craft. Disparagements have been largely spread abroad. They have been scattered upon the wings of the wind, and many have listened to them, and have been influenced by them without being aware whence they came, or to what object they were tending. But the enemy is well aware that if he can only succeed in estranging men from evangelical truth, there is not much left in their Protestantism which is capable of resistance. Hence the efforts so strenuously put forth to accomplish this end. Its attainment has been facilitated by the fact that Christianity, in its divine truthfulness, is not, on its first presentation, pleasing to the natural mind. It comes uninvited, and disturbs the man in the enjoyment of his carnal confidence. But this, instead of offending, ought rather be regarded as a proof of its value, for it makes a man sensible of his danger, that he may escape from it; while with the knowledge of the danger, it tells him where he may find help. Unhappily, men too often yield to first influences. They have not examined deeply. That is plainly what they do not mean to do, and disliking evangelical Christianity, just because it would set them upon doing so, they are accessible to prejudices, and disposed to believe in those disparagements, which will help to justify their rejection of it to their own consciences.

But has evangelical Christianity no letters of commendation to which it can refer? Unlike the great apostle of the Gentiles, is it unable to specify any healthful results which may vindicate it from the aspersions which have been cast upon it? If it be the truth which the Apostle taught, then may we expect it to be like him, not only in the fact of its being spoken against, but in its being able to adduce good works of various kinds, which it has effected. Is there, then, nothing of this kind, nothing at home, nothing abroad, alike beneficial to the nation, honourable to the Church of England, and well pleasing to God? How many useful Societies are at work, which have had their origin in evangelical motives, and are conducted upon evangelical principles? Let men put aside their prejudices, and as they judge of men by their actions, so judge a principle by its results.—“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” The Church Pastoral-Aid Society is one of these organizations. Let the incumbents of cures, which, although vast in their population are poor in the maintenance they afford, come forward and testify how their hands have been strengthened and their hearts cheered by the action of such a Society as that. Let it be remembered how the home ministrations of the Church of England have been thus effectually expanded, and the nation proportionally benefited.

The Church Missionary Society is another of these organizations. Some sixty years ago, when the evangelical principle in the Church of England was small in quantity, excellent in quality, a concentrated power, a seed of great vitality, it yielded forth as its first-born this organization. The Church of England was thus vindicated from a serious and justly-merited reproach, that whereas the Lord Jesus had commanded the Gospel to be preached to all the world, it knew no world beyond the limits of the British Empire. The principles on which it was originally founded have been consistently maintained, and that not because of any spirit of partisanship, but because of the honest conviction that the evangelical arrangement of doctrine is the true reading of the Scripture, as also that which is set forth in the articles and services of the Church of England. Christ is that great object which the sinner needs to perceive in order to his recovery. The exhortation is—“Look unto me, and be ye saved.” The more scriptural the doctrine, the more is the perception of that great object facilitated. The more obscure the doctrine, the more is that desirable facility interfered with. The Society has, therefore, been tenaciously conservative of that which it believed to be essential to its usefulness, although this conscientious persistency has exposed it to much obloquy and misrepresentation. By considerations of this kind it has been governed in the selection of Missionaries, and the utmost pains have been taken to send forth to the discharge of the arduous and honourable duties of a Missionary, men thoroughly imbued with evangelical truth, and influenced thereby in heart and life.

The teaching, therefore, of its Missionary clergymen throughout the world has been evangelical: this is the rule; any deviations have been the exceptions; and when they have occurred, by a quiet, yet decided discipline, they have been eliminated so soon as possible. Of the consistent action of the Society in this respect no doubt can be entertained, for in this lies chiefly the gravamen which is brought against it.

And therefore, whatever results have been yielded to the Society's labours have been obtained by the use of evangelical principles. In bringing under cultivation some portions of the vast heathen wilderness, this is the system of agriculture which has been adopted, and this the seed which has been sown. Of what description, then, are the results? Do they vindicate the evangelical principle, or testify against it? Vines are propagated by cuttings, and when a plantation has been first formed, doubts may be entertained as to the success of the experiment. But when buds appear, when shoots are sent forth, when these elongate so as to require training, nay, when the tender grapes appear and in due time become rich, ripe clusters, then doubt is at end. Our

vineyards are in this state. The vine of Christianity, more precious than that of Sorek,* has been propagated in many a heathen land, with such success as to be already fruit-bearing.

What will objectors admit to be a fair criterion? Probably they are not agreed upon this point, and the results, which might be satisfactory to one, will not be accepted by another. Some care for Christianity only when presented under the episcopalian form. They affect this vine and none other. And by what agency has this been propagated so extensively and effectually as by the Church Missionary Society? Congregations are to be found dispersed over heathen lands, having in use the translated Prayer-book, and in divine worship, trained to the responsive service of the Church of England. The ministry of the Church of England, inclusive of diaconate and presbytery, has been reproduced, and well-educated natives, of various languages and complexions, entrusted with the cure of souls, and placed in charge of large congregations, conduct divine service as they do amongst ourselves, who adhere to that chaste simplicity of vestment and of form which we have received from our forefathers, and which best becomes a reformed church. Episcopally ordained, they are attached to the episcopal form of church government; and using infant-baptism, when they who have been so dealt with have reached years of discretion, after due instruction bring them to confirmation. Nay, further still, through the instrumentality of the Church Missionary Society the episcopate itself has been reproduced. The African who was first promoted to holy orders, and who in that advanced position remained alone until others had time to overtake him, has now been introduced into the episcopate, and, by his efficient discharge of its duties, proving the capacity of a native for such an office, is thus preparing the way for the advancement of others, as the mature time comes and their services are required.

But if the beneficial action of the evangelical principle is to be demonstrated, more than this in the way of evidence is needed, for there may be perfectness of form and yet no life. Of what kind, then, is this native Christianity? Is it influential, practical? Does it raise the subjects of it to a position of superiority when compared with the heathen around, so that in character and conduct they are diverse from them? Undoubtedly there does exist this superiority. The rites of heathenism, which in their influence resemble the action of tropical heat upon a dead body, no longer expedite the process of demoralization. There are the protective restraints of Christian discipline, while, at the same time, Christian instruction, persistently at work, imparts new strength and development to the gracious principle, quickening where there is still death, and, where life has been already infused, invigorating it, so as to render men more spiritual and holy. There are undoubted excellencies in the native Christians, although mingled with many defects and weaknesses; but these native Christians have quitted the swampy shores of idolatry: like the rolling hill districts, they exhibit great inequalities of character, lofty virtues by depths of sinfulness; but they have only to press on amidst the difficulties of their pilgrimage, and at length they will emerge upon that elevated plateau of settled virtue, which, as a Christian people, even Englishmen have attained only after eight generations of Protestant teaching and Bible influence.†

The Bishop of Calcutta, in an admirable article, printed in our Number for May last, deals specifically with these important questions in relation to one of our native churches, that of Tinnevely. He refers to that alteration in their tastes and feelings which leads them to prefer the Christian hymn to the frantic orgies of the devil-dance—to the civilizing influence of Christianity, as shown "in the neatness and order which mark the Christian villages, in the cleanliness of the Christian when com-

* Sorek.—See Lowth's notes on Isaiah, p. 169.

† "Ten years' Missionary labours in India," Mullens.

pared with the dirt and untidiness of the heathen Shanars, in the purity of domestic life, the open and intelligent countenances of the children in the Mission schools." He testifies to the liberality of the converts; the sums which they contribute to religious and benevolent objects," amounting last year to a total of 13,000 rupees, and that in a country where the weekly income of the great mass of the people does not average, two rupees and a half. He declares it to be his deliberate judgment, that in this body there is the living heart of a true spirituality; "that in each congregation God has raised up a seed to serve Him, a little flock of Christians who show the genuineness of their Christianity by their eager interest in all means of improvement, their zeal in good works, the largeness of their almsgiving, the quiet consistency of their lives, the piety which sanctifies their homes, their conquest over caste prejudices and individual faults, and their devout confidence in God's love."

Like results may be indicated elsewhere. Western Africa has also her native church, self-ministering and self-supporting. The Christians have a native Church Pastoral-Aid Society, and in its last report we are informed—"that the receipts of the past year have far exceeded those of any previous year. The congregations, under their respective ministers, are alive to their obligations. The claims of the pastorate have been successfully urged, and its object is becoming better known. The storehouse of charity has, in consequence, been unlocked, and men are coming forward with open hearts and hands to administer to the wants of those who administer among them in the word and doctrine."

Are these results real, substantial? Have the cuttings of our vine taken root? Nay, have they not advanced so far that they are bearing the tender grape? At times facts are communicated to us of such encouragement, that they remind us of the branch with one cluster of grapes from Eshool, which two of the explorers bore between them on a staff, in the hope that by this tangible proof of its productiveness the people might be aroused to go up and take possession of the land.

For instance, this West-African church has recently celebrated the anniversaries of its Bible and Church Missionary Societies. At the beginning of its independent action it had a great work to do. Churches and parsonages had to be built and repaired, elementary schools sustained; yet its contributions to these two Societies have been larger than on any previous occasion. Besides the numerous copies of the Scripture put into circulation in Sierra Leone, they have forwarded a free gift of 50*l.*, and hope to follow it up by 200*l.* more; while their contributions to the Church Missionary Society have reached a total of 340*l.*, being a considerable increase on the total of the preceding year. The Juvenile Missionary Meeting was attended by 1200 or 1300 children; for, as one of their reports observes, "the native church has not lost sight of the obligation resting upon her of being a Missionary church." No, undoubtedly. Already this West-African vine is sending out "her boughs unto the sea, and her branches unto the river," and, unassisted by the presence of a European, a native bishop and clergy are forming congregations along the Niger's banks, and preparing for an onward movement into the very heart of Soudan.

These are results which cannot be disputed. They rest upon independent testimony. They are of great interest and importance; and they are not all. There are many more which might be placed side by side with these, did time and space permit. But, whatever they be, they are the results of evangelical teaching. No other mode or standard of Christian instruction has been mixed up with it. It has been exclusively employed, and the results, whatever they have been, must be regarded as its fruits. How then can it be so worthless a principle as some assert? Why should it be spoken of as having been tried in the balance and found wanting? Why should those be listened to who speak of it as effete and worn out, and unequal to the emergency of the present

crisis? Wily Rome would gladly see Englishmen lay down this weapon, for all others she can turn aside; but the sword of the Spirit, which is the word of God, this, when wielded, she can neither evade, nor endure. Therefore her agents are busy throughout the land, disparaging that which has done such good service, and persuading men to exchange it for worthless novelties.

By this weapon the Church Missionary Society has won all its victories, and they are neither few nor insignificant; and now that the attempt is made to disparage it in the eyes of the nation, it were disloyalty indeed not to testify boldly on its behalf. That by which it has prevailed abroad, the Society must defend at home. With evangelical truth the cause of the Society is intimately bound up; and in proportion to the estimation in which that is held by the nation at large, such must be the measure of support which is yielded to the Society.

In vindicating, as it is often compelled to do, its own position, as a Society which has done great service to the nation, the church, and the suffering heathen, it refers to its work, and challenges investigation into its reality. It points to the native churches raised up in heathen lands, growing in spirituality, and advancing in usefulness; and, in doing so, avows—these are my "letters of commendation;" "forasmuch as they are manifestly declared to be the epistle of Christ ministered by us, written, not with ink, but by the Spirit of the living God; not on tables of stone, but on the fleshy tables of the heart;" and in thus vindicating its own character, it vindicates the efficiency of the great principle by which it has done its work.

Gladly would we disabuse men's minds of misapprehension and prejudices which unhappily they have been led to entertain respecting the character and action of evangelical truth, for English Protestantism can only be preserved as it rallies round this great principle. Then, like the Israelites when they set forth with the ark in the midst of them, we may say, "Let God arise: let his enemies be scattered; let them also which hate Him flee before Him."

"ONWARD," THE DUTY OF THE CHURCH.

ALL day long, from daybreak to sunset, 24,000 British soldiers, with about the same number of the King's German Legion, Hanoverians, and Brunswickers, standing fast on the spot which they had been appointed to defend, had endured the iron hail of Napoleon's artillery, the daring impetuosity of his charging squadrons, and the advances of heavy masses of infantry, which, as they moved forward to the attack, seemed as though they must bear down every thing before them. "Les boulets de la Garde Imperiale, lancés à brûle—pourpoint, et la cavalerie de la France victorieuse, ne pouvaient pas entamer l'immobile infanterie Britannique—en eût été tenté le croire qu'elle avait pris racine dans la terre."

But if they had been hitherto immovable, the time at length arrived when they were to be so no longer; when they were to break up from the spot, where so many of their brave comrades had fallen, not in the disorder of retreat, but with the steady advance of those, who, having virtually gained, now came forward to consummate the victory. The columns of the Imperial Guard, the conquerors of Wagram and Austerlitz, mowed down in front by the deadly fire of the British infantry, and disordered by the daring charges of the British cavalry on their flank, had given way, and been repulsed, in confusion so dire, that all rallying was rendered impossible. At the same moment the Prussian standards were seen emerging from the woods on the left, and the fire of their guns showed that, in considerable strength, they were assaulting the enemy on his flank, and threatening his reaward communications. The crisis had at length come, when

the patient endurance of the troops was to have its reward. A general advance was ordered, the Iron Duke himself, "with hat in hand, raised high in the air, riding to the front, and waving on the troops. Like an electric shock the heart-stirring order was communicated along the line. Confidence immediately revived; wounds and dead comrades were forgotten; one only feeling—that of exultation—filled every breast. The remains of colours were everywhere raised aloft and waved by joyous hands; trumpets and drums sent forth their heart-stirring sounds; the ranks rapidly filled with stragglers; such even of the wounded as could walk hurried to the front, to share in the glorious work of triumph. With bounding steps the whole line pressed forward as one man at the command of their chief; and the last rays of the sun glanced on 40,000 men, who, with a shout which caused the very earth to shake, streamed over the summit of the hill."*

Let us look back, not some fifty years, but some eighteen centuries. There, too, is a hill; it is covered with dense multitudes. But they are not divided into hostile bands; they are all of one mind, on one side: they are all zealous against God. There is one only point of antagonism, one expression of resistance, which needs to be beaten down. There is a cross, and one suspended on it. Against that isolated sufferer all are combined, rulers and people, soldiers and civilians, ecclesiastics and laymen, Jews and Gentiles. They rise against Him, like the impetuous waves, when, driven by furious winds, they dash themselves upon the shore. Never was a sentence more unanimous than that which was passed upon Him—"Crucify Him, crucify Him;" and when it was put in execution all exulted.

Yet numberless as are his human persecutors, there are others besides. The powers and principalities of darkness assault Him. The cry of the multitudes around his cross, "He trusted in God that He would deliver Him, let Him deliver Him if He will have Him"—is only the echo of the dark and despairing thoughts which Satan suggests to his soul, "Forsake this cause, for thou art thyself forsaken." Dense, indeed, is the gloom which gathers around him, and in the midst of it his heartrending cry is heard, "My God, my God, why hast thou forsaken me?"

Alone He meets the concentrated hatred of devils and of men—"I have trodden the winepress alone, and of the people there were none with me. . . . I looked, and there was none to help. I wondered that there was none to uphold, therefore mine arm brought salvation to me, and my righteousness it upheld me." To human judgment the contest seems most unequal—one beset by hosts of embittered enemies. Yet He yields not. The various missiles, the blasphemous doubts, the cruel mockings, the sufferings of his mortal frame, the intenser suffering within, the selfishness of human friends who kept aloof from Him in the moment of his greatest need, the hiding away from Him of his Father's face, moved Him not from his steadfastness. He stood fast, as though rooted in the great purpose which had brought Him into the world. He had come to fight this great battle, to break the power of evil, contented to be a sufferer Himself, in order to vindicate his Father's glory, to bruise the serpent's head, and rescue sinners from destruction. And He persevered; nor, until He could say, "It is finished," and He had thus perfected all that He had intended, did He retire from the battlefield.

There, indeed, on that cross, we see the model of invincibility—one unyielding, notwithstanding that there burst upon it a deluge of bitter hatred. As it came onward in its strength it seemed as though it must have swept Him away.

The valley of the Drance, in Switzerland, was once dammed across by the falling-in of a glacier, and the waters of the river, arrested in their course, accumulated behind

* Alison.

the icy obstruction, until they became of great depth and power. With an increasing force they pressed upon the glacier, until at length, in a moment, it gave way. Overwhelming was the rush of the long pent-up waters. Indignant at the imprisonment to which they had been subjected, they hasted forth to lay waste and to destroy, precipitating themselves on the vale below, and sweeping every thing before them, bridge and uprooted trees, flocks and herds, and the habitations of men. They met with no resistance, but raged destructively, until they had exhausted themselves.

The crucifixion of the Lord Jesus constituted that eventful crisis of human history on which every thing depended; and on the sufferer rushed forth the flood of implacable hostility against God. It had been for ages accumulating—held back in preparation for this moment—and against the promised deliverer, when He appeared, was let loose in all its wrathfulness. Never was there such an exhibition of human hatred. Never was the maliciousness of devils so stirred to its very depths. He alone withstood the torrent of rebellion. Could this one point of resistance be overcome, then all which concerned the vindication of God's glory, and the salvation of man, would have been consigned to hopelessness. But the power of God was there. He on whom the storm fell was man, and therefore He suffered; but He was more than man: the fulness of the Godhead dwelt in Him bodily; and therefore "He endured the cross, despising the shame," until "through death He destroyed him that had the power of death, and delivered them, who, through fear of death, were all their lifetime subject to bondage."

That was the great event for the accomplishment of which this world was made, and the human race brought into existence. The great conflict was decided there; the ambition of evil crushed; and the ascendancy of good throughout the creation of God secured and established beyond the possibility of interruption. Nations have had their battle-fields, great armies have met in conflict, and important questions have been there decided. There has been around such scenes a solemn grandeur, and a grateful posterity has commemorated by public records and sculptured monuments, as well as in the pages of history, the memory of the brave men, who were contented to die in defence of their country, and in vindication of its liberty.

But they are as nothing when compared with the sublimity of the cross of Christ. One alone, and by Himself, withstanding not only flesh and blood, but principalities, and powers, and the rulers of the darkness of this world, coming down from his high advantage-ground, his incapability of suffering, and, in the mortal nature which He had assumed, rendering Himself susceptible of the extremest anguish, as well of mind as body, and yet, in this very submission to pain and death, laying hold on the elements of victory, and, through death, abolishing death,—here is something may well command the admiration of the universe. Here great issues were decided, and the audacity of evil rebuked. That lone sufferer upon the cross, to which He allowed Himself to be brought so patiently and unresistingly, from whom, in his extreme sorrows, all pity seems to be withdrawn, He is the Lord strong and mighty, the King of glory, the Lord mighty in battle.

See how, as he travails in his mysterious agony for the sins of men, inanimate nature does Him homage. The sun is darkened in the heavens, as though it must veil itself in astonishment when the Sun of Righteousness is for a time eclipsed; and the earth, throughout its vast frame, trembles as with the throes and vibrations of a mighty earthquake.

But the cross was the time of passive endurance, and there the victory was secured. For the church is reserved the forward movement. With this victory, realized by the great Captain of their salvation, as their basis of action, the Lord's people are to assume the aggressive, and press forward to secure the rich results. This they commenced to do when He arose. When they saw Him emerging from the grave they took courage, and

pressed forward to wrest from the weakened grasp of a discomfited foe the kingdoms and nations of the earth. And they achieved great successes. The weapons of their warfare were not carnal ; for how could such weapons avail in a conflict of principle ? The word of God is better than Goliath's sword ; the bended knee and prayer of faith more powerful than the giant strength of Sampson. But they found them mighty through God. God's power works through the means which in this warfare He has commanded to be used. And thus these weapons, which the world despised, have availed to the pulling-down of strongholds. Let us not forget the triumphs of the past, what strongholds of false religion, raised up by the god of this world for the defence of his kingdom, have, like the walls of Jericho, fallen flat before the preaching of Christ crucified, and how nations like our own have been set free from degrading and demoralizing influences, that they might go and do the Lord's work.

True, the victory is not complete. No, undoubtedly, there is some of this honourable service reserved for us. The harvest of glory is not all reaped ; we may yet take part in it. Let the young men and young women of our day arise and consecrate themselves to the maintenance and propagation of pure Christianity. The generation which has done the work for the last thirty or forty years is growing old in the service. Many have succumbed beneath the pressure of work ; others are advanced in years, and their diminished vigour reminds them that they shall soon have to leave the battle-field, where, if they had each a thousand lives, they would gladly expend them all. Alas ! they have but one to give, and of that there is but little left ; a few grains of sand still lingering in the hour-glass, soon, very soon, to run out. We look around for reinforcements. Who is on the Lord's side—who ? Who will be as the pen of a ready writer in the Lord's cause ? Who will consecrate a vigorous intellect and a sonorous voice to the preaching of those glorious Gospel truths, which the redeemed on their golden harps shall love to celebrate throughout eternity. The prince in his proximity to the throne ; the nobleman in the possession of his hereditary powers ; the statesman, whose opinion in the cabinet carries with it such weight ; the eloquent senator, whose gifts and talents and weight of character command the attention of a nation's representatives ;—all are needed to do service to Him, of whom it is said, "The kings of Tarshish and the isles shall bring presents, the kings of Sheba and Seba shall offer gifts ; yea, all kings shall fall down before Him ; all nations shall worship Him." To be a true servant of Christ is the noblest attainment of man ; to persuade others to Him, the noblest service in which we can be engaged. Shall we be ashamed of Him who endured such shame for us ? How strange that men should be bold to sin, and cowardly to avow themselves the servants of Christ. Or shall Christianity, that assemblage of heavenly truths, which, when received into the heart, become ennobling principles, and sanctify the man to a holy, self-denying, and useful life,—shall this degenerate into a matter of taste and artistic skill, of choral services, and symbolical devices, of music, and of flowers ? The young females of our days, the future wives and mothers of the land, are they to be lured away from the great truths and facts which would give tone and vigour to the character, and qualify them for the high and important duties they are to discharge, by such religious trifling, which can only serve to weaken and enervate ? "Let the high praises of God be in their mouth"—true—"and a two-edged sword in their hand ;" for it is the time of war, in which we have to do battle for the Lord's truth and cause. We have to defend the positions which have been won ; we have to press onward to new conquests ; and we shall succeed in the one, as we are bold to fulfil the other. Christianity is peculiar in its character. Let it be planted in any given spot. Would you permanize it there, do not restrict it there. Let the waters of life flow on : the fountain-head will be powerful enough to yield ample supplies, however far the irrigation may be extended into the vast wildernesses around : as it gushes forth, its own force and rapidity will eliminate all

impurities : obstruct it, attempt to seal it up, resolve that it shall water your home, your garden, your country, but that it shall be arrested there, and then the waters become stagnant, and lose their salubrity and fertilizing power.

Christianity was designed to be aggressive. When the Saviour rose from the grave a mighty conqueror, triumphant over sin and death, He bade his people arise, and, by a bold and resolute movement, secure the rich results of the victory He had achieved ; He gave the command, and it was, "Onward"—"Go ye into all the world, and preach the Gospel to every creature."

And something has been done, and, so far, there has been a recognition of the great Missionary duty. But it has hitherto been confined to a few. The Church of England has her Societies for this purpose ; but, compared with the resources of the nation, the effort is feeble and restricted. No such thing has yet been seen as a grand movement on an extensive scale on the part of English Christians, to arise and do the Lord's work. Commercial enterprise is pushed on with marvellous resolution ; the tide of emigration flows forth increasingly, and new colonies are formed ; the native tribes are pushed aside, that the new comers may have room to lay the foundation of empires ; riches accumulate, and the home of the wealthy Englishman is a palace, where not only every comfort, but every luxury is to be found—but while men dwell in cieled houses, the Lord's house is suffered to lie waste. The extension of the Redeemer's Gospel is but little thought of amidst the rapid increase of national prosperity. Numbers stand aloof from such an undertaking, and treat it as unworthy of their notice. Such men forget, that to the influence of reformed Christianity on the national character, England owes her greatness. Men are wealthy and prosperous, and therefore they conclude to dispense with religion. In fact, its restraints are disagreeable, and in the way. It is convenient to lend a facile ear to the suggestions of scepticism, or to the fascinations of an adulterated Christianity, which, provided it be honoured with outward show and a multiplicity of formal services, gives the man in other respects a licence for self-indulgence. If there be declension at home, we cannot be surprised if there be indifference as to the progress of Christianity amidst the vast portions of our race, which are yet unevangelized. Hence Societies are permitted to go to work with insufficient means, the moneys placed at their disposal, when compared with the resources of the country, being poor and insufficient.

Some object to this line of argument. They say it is impossible to expect that any except spiritual men will interest themselves in undertakings of this kind, and therefore the wealth of England, except so far as it belongs to such men, can yield to Missionary objects no revenue. It is not therefore with the nation, but with the church in the nation, that the directors of Missionary enterprise have to do ; and if they find that the moneys contributed for such purposes bear to the aggregate of the nation's wealth the same proportion which the spiritual portion of the community bears to that which remains uninfluenced, this is the utmost which can be expected ; and to go beyond the platform of the faithful, and urge on men, who are as yet unconverted, the duty of contributing to the propagation of the Gospel, is to confound the world with the church, and to place both in a false position.

But surely the obligation is—"Freely ye have received, freely give." That which we have received in the way of Christian privilege and opportunity we are bound to communicate to others. Undoubtedly, no man will be true to his obligations who has failed to receive into his heart the mercy of the Gospel. It is only as an influenced man that he becomes a transparent medium for the transmission of God's truth to others. Otherwise he is disqualified. But who has disqualified him ? God, who put the means within his reach, or he himself by his neglect of them ? He stands aloof from the great cause of Missions, and that because he is an uninfluenced man ; but that he remains such

is chargeable upon himself; and thus he is guilty in a double sense, for he not only slights and casts disrespect upon the Gospel of the grace of God in his own person, but he unfits himself for becoming the almoner of God's bounty to his perishing fellow-man.

We must therefore deal with all men who have Gospel privileges as under Missionary responsibility; and thus the whole nation of England, blessed as it has been with opportunities of the highest order, must be regarded as lying under this responsibility. If the apportionment of the nation's wealth to the furtherance of the Gospel be only fractional, then have we reason to fear that the action of Christianity upon the national mind is, after all, only limited and partial: but that it should be so is a great fault; and in this there is national culpability. If there be any practical duties which would have been cheerfully discharged had it been otherwise, but which, in consequence of the absence of influential Christianity, are lamentably neglected, then these must be regarded as the sequences of the primary fault, and serve to show how great that fault is. A man is a bad husband, a negligent father. He is such because he remains under the power of a depraved nature. Had he believed, and so become a regenerate man, he would have been as estimable in the discharge of those relationships, as unhappily he has proved to be the reverse. How great, then, his guilt in refusing to submit himself to an influence which would have rendered him an instrument of happiness and not of misery to others.

The wealth, then, of a nation, which God has enriched with spiritual privileges, must be regarded as liable to this Missionary tithe. It is not indeed compulsory: it is a voluntary payment. If withheld, it shows how little the nation has profited by its opportunities when it thus fails in rendering to God the fruits which He is justified in expecting. "What more could be done to my vineyard which I have not done in it; and lo, when I looked that it should bring forth grapes, brought it forth wild grapes."

And as with the means, so with the men. Compared with the magnitude of the work, and the number who might help, if they had only the willing mind, the Missionaries are few in number—a little band sent forward to assault the strongholds of heathenism. Such is the pressure of the work that they fall rapidly; let the following paper testify how much so—

"The following table will show at a glance the losses which the Society has sustained amongst the ranks of its Missionaries since the last anniversary (May 1865). What an appeal do these simple facts embody for those who have still their path in life to choose!

Date of Entry on Work.	Name.	Length of Service.	Observations.
1825	Venerable Archdeacon Cockran.	40	N. W. America. <i>No furlough.</i>
1825	Rev. James Hamlin.	40	New Zealand. <i>No furlough.</i>
1825	Rev. C. G. Pfander, D.D.	40	India, Turkey, &c.
1827	Venerable Archdeacon Kissling.	38	Sierra Leone, New Zealand. Bishop Crowther's pupil.
1831	Rev. Joseph Matthews.	34	New Zealand. <i>No furlough.</i>
1832	Rev. John Morgan.	33	New Zealand. <i>No furlough.</i>
1833	Rev. Joseph Peet.	32	India.
1840	Rev. E. Jones, M.A.	25	Africa. African descent.
1841	Rev. R. T. Noble, B.A.	24	India. <i>No furlough.</i>
1846	Rev. Edward Rogers.	19	India.
1855	Rev. G. F. Bühler.	10	Africa.
1860	Rev. C. S. Volkner.	5	New Zealand. Martyr.
1862	Rev. F. Wathen, B.A.	3	India.
1862	Rev. H. Bartlett.	3	India.
1864	Rev. James Taylor.	1	East Africa.
1864	Rev. John Stevenson.	1	India."

Who will come forward and fill up the gaps which have been made? In the great conflict to which we referred at the beginning of this article, many fell. The death-missiles spared not the young, the brave, the generous, the loved. Every heart was pained when a favourite officer was struck down; but still the ranks closed up, so that there might be no opening left by which the enemy might enter. If the front ranks were thinned, those in the rear moved forward into the place of danger. Here are void places left—vacated posts: they who were entrusted with them held them until they died. They could do no more. But are there none to supply their place? We want spiritual men, “men of faith, and prayer, and love; not men of mere enthusiasm or love of adventure, or romance of sentiment: they must be men whose hearts are touched with the love of Jesus, and sprinkled with life-giving blood; men who have obtained mercy, and long that others may obtain it too.” Are there in the United Church of England and Ireland none such to be found? Nay, there are many. Lord of the harvest, thrust them out.

WURRANGAL, THE ANCIENT CAPITAL OF THE TELAGANA KINGDOM.

ONE new post in advance leads on to further openings; fresh discoveries of the desolate condition of the heathen, awaken new appeals for aid, the repetition of the Macedonian cry, “Come over, and help us.” Once begun, how shall the great Missionary movement be arrested? Dry up the fountain-head, and the stream will cease to flow onward: but the spring here is inexhaustible; for as long as there is compassion in the Divine mind towards lost sinners, so long must it reproduce itself in the hearts of the Lord’s people; and thus, as new wants are discovered, new efforts will be made to supply those wants.

Some few years back we commenced a Mission for the benefit of a neglected people, the Kois, on the Upper Godavery. It originated with the officers of Engineers employed in the public works on that river. They saw how the moral wildernesses around thirsted for the waters of life, and they invited us to commence a Mission at Dumagudiem. That has been done, and a little flock has been gathered. The devoted Missionary who was first located there, broken down by sickness, was obliged to return home, and his place was supplied by a Christian native, J. Vencatarama Razu, who had surrendered a lucrative position under Government that he might become a catechist in connexion with the Church Missionary Society, and devote himself to the propagation of the Gospel amongst his fellow-countrymen. The influence which he has with the Kois is exemplified by the following incident—

Once, when he happened to go to a village to look after some absent children, he found some 150 Kois assembled for a marriage, and as he did not wish to interrupt them by a discourse which might have been unseasonable, he merely asked them not to forget God, the giver of all, when they were about to partake of his bounties; and finding that the meal was ready to be served, he requested them to let him ask God’s blessing on it. Accordingly, the baskets of cooked rice and curry were brought out, and, by his direction, placed in a row under the principal pandal, and then, uncovering his head, while all the people kept perfect silence, after briefly saying what he was about to do, he invoked the blessing of God on their food, and then told them to serve it round, while he went on to another village, where he had a fresh opportunity of preaching Christ, and induced his hearers, men and women, to stand up with him while he prayed to God for them.

These are the men we need to carry on the work in every part of India—“native evangelists, men who will go anywhere for Christ, and of such known character that the people will have confidence in them.” As the Missionary at present in charge of the Koi Mission, the Rev. C. Tanner, well remarks—

The European Missionary may serve to superintend and direct, but he can never equal the native labourer of the right sort in evangelistic usefulness. The area of unevangelized country, of which this is the centre, is so extensive, that we ought to have many of these agents working around. Instead of which, the claims of the native flock gathered here, and the necessity of a constant supervision of the schools, render it impossible for the Missionary and the catechist to be both absent

together even for one Sunday. We want, therefore, also, a pastor for the Church. But where are we to look for these men? The Lord of the harvest knows the necessity of his field, and we trust in Him to supply them. It may not be in the way or time we expect. Perhaps it may please Him to raise up men from amongst our own present or future converts, and, enduing them with his strength, send them forth to the work.

Now this advanced point, Dumagudiem, may be used as a starting-point for fresh explorations. Recently our Missionary, the Rev. F. W. N. Alexander of Ellore, penetrated from Dumagudiem to Wurrangal, in the Nizam's dominions, the ancient capital of the Telagana kingdom. We propose to introduce some extracts from his journal because they will acquaint us with a part of India where as yet no efforts have been made to communicate to the heathen a knowledge of Christianity; and surely we cannot have presented to us the pitiable condition of the much people of these lands without feeling in some measure as he did, who "was moved to compassion towards them, because they were as sheep not having a shepherd."

Mr. Alexander had not advanced far upon his journey, when he was reminded of the blessings which British rule has conferred on India. It restrains the oppressor and protects the poor. Cherla, on the right bank of the Godavery, was once the hold of a robber-chief, who, until very recently, plundered and burned the towns in every direction. The inhabitants fled into the jungle, and the cattle and crops became his spoil. When he succeeded in catching any of the fugitives, this man was wont to pour melted oil down their breasts, rubbing it rough with a shoe, until they discovered their hidden jewels. The strong hand of British power arrested this tyrant in his career, and placed him in confinement.

Passing through a large and important town called Mangampetta, our travellers reached some very remarkable tombs.

The people call them tombs of the Rakasulu, or giants. Really the origin and date of these structures are entirely unknown. They are of immense size and strength, defying the wear and tear of time, and hence the tradition of their being the work of a superior order of beings. The tombs are not unlike Cromlins or Druid remains. They are four-sided, about two and a half feet above the ground, and four or five broad. The side walls are in most instances one large stone, buried deep into the ground, and over all an immense slab as a covering, one entire stone. The wonder is how the builders could have lifted such great slabs. Certainly it is beyond the power of the degenerate race now occupying the country. Some of the tombs, instead of a stone slab, are covered with a thick coating of chunam, which, after so many ages, remains to the present day uninjured and uncracked. On one side of every tomb there is a small door, apparently about a foot square. These

tombs have been opened by Captain Glassford, the Assistant Commissioner. In each case there was found one, and sometimes two, trough-like vessels, and in them human remains. No coins or any other relics have as yet been discovered. The most remarkable thing about this cemetery is the existence of low stone crosses all through the tombs. Each cross is about two feet high, and very thick, apparently cut out of a solid block. One would say that this necessarily marks them as Christian, but besides the improbability of Christians reaching this retired part of the country, the great number of these tombs forbids the supposition. They run along a ridge deep into the forest, and are counted by thousands, and the same sort of tombs are found about Wurrangal and other places over the country, but everywhere the same. The builders of these giant tombs are unknown to the people of the present generation.

They now entered the jungle, through the midst of which the road ran for upwards of thirty miles. The few towns which lay along the line of march were poor and

impoverished, and the people dull and inattentive, as though poverty and oppression had crushed out their spirit. Traces of a better state of things in bye-gone times were occasionally met with; amongst others, the famous tank of Pakal, which gives rise to a river, and is said to be unfathomable. The following extract refers to this portion of the journey—

This morning we had only a short stage of four miles to Mologo. The road lay through jungle, which at no distant period showed waving crops of rice. All this is lost for want of a little repair to a fine tank lying on the high ground. In former days the quantity of rice grown in this country was very great. The numerous hills arrest the rain-water, and this runs into large tanks, which the industry of former days provided. Now, for want of repair, numbers of these tanks are useless. The land is soon covered with jungle. The villagers, reduced to poverty, either die off or go to more favoured spots, and frequently the tax paid by the deserted village is levied off of two or three others in the neighbourhood, thereby adding to the heavy burden already imposed, and hastening a new ruin. All the way down from the river I have seen this

process going on. The Nizam either does not know or does not care about this, and a fruitful land is being turned into a wilderness, because of the wickedness of them that dwell therein. Mologo is fast going to decay. In the memory of the oldest inhabitant it was twice the size it is now, and the ruins of houses over a large space show this. As far as we could make out there is only one boy, the son of a Comaty, who can read in this village, and his mother bought two Gospels for him. She spoke wisely and well: we were astonished at the sense and intelligence she exhibited. She asked us to give good wisdom to her son, which we did in due form. Morning and evening we went out to preach, and each time from thirty to fifty people heard us well. Thomas, my colporteur, helped me much.

At length, at a place called Koffula, they emerged from the jungle: the country became open, so that the eye could range over a fine cultivated plain; the towns improved in their aspect, the houses were more substantial, and the people seemed well off. As he went along from town to town, our Missionary preached to large audiences, who heard him attentively, many of them purchasing books and tracts.

One of the daily marches closed at Mattivada, a large town near Wurrangal—

The road to it is very beautiful, running over an elevated plateau, with hills all round, and villages interspersed. The air, too, was very bracing. I felt I would like to live there.

This morning, before going out into the town, I prayed most earnestly for help, and I then felt with peculiar power the promise of our Saviour, "Lo I am with you always unto the end of the world." The thought of going out alone into a large heathen city, to bring before its people the claims of the everlasting Gospel, almost never before heard of, was oppressive to my mind; but a sense of the presence of Christ with me was a great relief. Before preaching I walked through the town. Mattivada, Anamkonda, and Wurrangal, are three large towns close together, about one mile apart. Wurrangal alone is marked upon the map. It was once a place of great importance as the capital of the ancient Telingana kingdom; but now it is reduced to a small compass, and is only remarkable for the interesting remains of former greatness. Anamkonda is the present seat of Mohammedan power. The Talookdar who rules these parts lives there, and it is the station for the

Nizam's troops. Mattivada, by far the largest of the three, is a place of great commercial importance. In it there are four large pettahs, or towns, of which one, called Ramana-pettah, is very much the most important, as it contains the greatest number of Comaties. I should say, from the size of Mattivada, that it contains 30,000 inhabitants or more. There is a large population of Brahmins and Kamsalies (workers in gold and silver), with the ordinary castes, but Telingas and Comaties form the majority of the population. The numbers belonging to the latter caste is a remarkable feature in this town. In one long street I counted 150 Comaty houses, and there are many more in every quarter. The wares are not exposed for sale in the bazaar. The goods are all kept inside for fear of exciting the cupidity of the Mohammedans I suppose, for no scruple is made by these lords of taking gratis what they like. I have never seen in any other place such a show of jewels and ornaments upon Comaties. Almost every one of them wears a silver chain: very frequently this has a number of folds. In many cases images of silver were suspended to these chains. They also wore golden ear-rings, and

rings of massive gold and silver. As they crowded round me, numbers of them seemed quite loaded with these jewels, and the boys of the caste were especially remarkable in this respect. From Mattivada an extensive trade is carried on with Hyderabad (ninety-six miles distant) on one side, and with Jaggyapetta, in the Company's country, on the other. Hides, wax, honey, rice, wheat, gingelly, castor-oil, and other products of the jungle country lying behind them, are exchanged for cottons, hardware, sugar, tobacco, and such things. Mattivada is quite the entrepôt of these parts, and it is therefore an important place.

I was told that there are in it 800 Mohammedan houses, and certainly great numbers of Mussulmans are to be seen in the streets, carrying sword and dagger, which are not always harmless. Frequently they are drawn against the unoffending Hindus. There are many Affghans and Rohillas retained to act as police: huge men they are, and fierce. Many lawless deeds are done by them, for they are under no manner of restraint or discipline. No redress can be procured against them. I pity the poor people delivered up to the tender mercy of such wolves. There is much drunkenness in the town. Toddy is sold in all directions: Hindus and Mohammedans partake of it alike. While I sat outside the rest-house with a lighted lamp on the table before me, numbers of these fierce men, Affghans and Turks, quite drunk, gathered round me. The thought was never absent from me, How easy these men might now cut me down out of hatred to our race. But a heavenly Saviour preserved me from this and all other dangers. There are four Hindu schools, with an average of twenty boys in each. This is not to be taken as a criterion of the extent of education. They are chiefly Comaty boys who are here instructed. The better classes educate their children at home. It seemed to me, as well as I could judge, that at least as many can read as we could find in our own districts. I visited one of the schools, and presented the teacher with a copy of the Bible from the grant allotted to the heathen teachers. I found that, besides native classics, most of the books were of an immoral kind. The boys were taught native weights and measures, forms of address for letters, petitions, and such like practical things, which are highly prized by the parents. A good many Mohammedans learn Telugu in these schools.

Having seen somewhat of the town, I took my stand before a large house in the great bazaar; the owner instantly brought out a chair for me to sit down. I had to do so,

though I would much rather have stood up, as a very large crowd of about 200 people gathered round me, and for more than an hour I was heard patiently and well, and I was able to expound fully the plan of salvation. After this I went on further, and preached from a verandah with great encouragement. Many Brahmins and other respectable people were amongst the listeners.

Throughout the day I had constant visitors, who readily conversed with me on religious subjects, and in the evening I had again very large audiences in the open streets. In all this my Colporteur, Thomas, was a great help to me, in fact I should say he was the chief. The native and European joined do well in preaching the word. One supplies to the other what is lacked. Without a native helper the usefulness of the European is much lessened. In one thing we were grievously disappointed, that was in the sale of our books. My chief reason in coming so far was to sell Bibles in Wurrangal; but when we came we found we could hardly dispose of any. This is easily accounted for. Not long ago two colporteurs came from Hyderabad with two bandy-loads of Bibles. We were told that the first two days a price was required, but finding only a few purchasers, portions were given in numbers for nothing, and a very bad use was afterwards made of some of them, as many informed us. This was a great pity and most uncalled for, as shown by the people buying from us tracts in great numbers. These were not supplied by the colporteurs; and when they found they had to pay a price for them it was given freely, and so would it have been given for the Bibles too.

I left Mattivada this morning, and came to Anamkonda. They are about a mile and a half apart, and in former days they were no doubt suburbs of the great city of Wurrangal, and most likely buildings filled up the intervening space and connected the two. In Anamkonda there are earthen ramparts, which the people say went in former days to Wurrangal, which is about a mile to the east. In Anamkonda there is an old mud fort, and this is the residence of a Talookdar named Nabob Kashmeer Jung Bahadur, who holds rule over these parts, and also of a Moulwee, or Munsiff, who administers, or rather is supposed to administer, justice. But bribery is practised without check, and the Hindus cannot get justice done in the case of a Mohammedan.

Anamkonda is not nearly as large or as prosperous as Mattivada. The bazaar is small, and the houses in general look poor. I could get no reliable information as to the number of the population, but I should say there must

be from 15,000 to 20,000 people. The Mohammedan, Brahmin, and Comaty houses are comparatively few: the great bulk of the people are Sudras.

Outside the town, to the west is an English cantonment. There are some eight or ten very fine European houses, some well laid-out gardens and extensive lines, and barrack accommodation. These were occupied before the mutiny by two regiments of the Contingent; now only one company of the Aliwal battalion remains, and the houses and gardens are all going to decay. There are six young men, East Indians, connected with the telegraph, and some ladies.

In the morning I had two excellent opportunities for preaching. A large number gathered round me, and all listened attentively and well; but how little hold will it take on the heart! How soon will it be forgotten! After the preaching was done, as I thought, I went to see a small bazaar school. It is held in a small confined room, with no means of ventilation but the door. Directly I got inside the whole place was filled with elders, and the door was quite blocked up with people. The place was stifling, and yet for an hour I had a most interesting conversation, till I got quite exhausted and unable to proceed. After this a long walk in the sun, at eleven A.M., with a furious hot wind blowing nearly knocked me up. Still it is a glorious thing to get such fine opportunities of making Christ known.

In the evening I went over to the cantonment, which is about one mile from the town, and had a very nice interview with the residents. They seemed very glad to have an interview with a minister. It is seldom or never that one goes there. I felt much for them.

This morning, when I came out of my tent, a large crowd was waiting for me outside, and I talked with them about one hour. In the audience was a very fine young man, the son of a Vellana Rajah. He heard most attentively, and received some books. As he lives some distance inland, we must hope the seed of eternal life will be carried there by him. After this I went and visited another school in the town, presided over by a Sattani, or Sudra priest, and containing fifty boys, chiefly Comaties. The fact of Comaties learning in native schools is surprising to us, for it is quite an exception to have one reading in our schools. On making inquiry, I found the instruction given was as follows—all sorts of table weights and measures in use amongst the natives, forms of address for letters, petitions, legal processes, &c., padyams, or stanzas from popular native classics, such as Neti Shtakam, Gajendramonyam, Narasimma Se-

takam, &c. A few of these are good in tone but many of them are bad, and contain the grossest immorality; and this poison, early instilled into the youthful mind, seems to me to be the cause of the widespread corruption which we see amongst the Hindus. At the same time it would be well for us to take a hint from the useful part of native instruction, and while we give them science, history, geography, &c., not neglect those things generally useful in their every-day life. The master inquired eagerly for English-made books. There are none amongst the natives, nor yet slates, or any school necessities. The boys read from palmyra leaves, and write on a board 'blackened by charcoal and other substances. I think it would be a good thing to take round with us good school-books, as well as Bibles and Prayer-books, and this might go far to improve the tone of the native schools. A fair price would readily be given.

From the school I went to see the Talookdar, or Mohammedan ruler in the fort. He had a carpet spread for me, on which we both sat. His name is Nabob Kashmeer Jung Bahadoor. A very large number of cutcherry and other people were standing round. What an excellent opportunity this was to preach the Gospel, but it was far from being used. I had to speak through an interpreter, as he could not speak Telugu, and I could not address him in the Hindustanee language on the high things of man's eternal peace. I found it wretched work speaking through another. Still I did draw his attention to righteousness and judgment to come. I offered him a copy of the Gospels in his own language; but he refused to receive them, saying that business left him no time to read his own religious books, much less mine. I was sorry for this, as it was a palpable discourtesy, but, without appearing to notice it, I wished him every happiness, and took my leave. I took breakfast with the Christian residents, and had service with them afterwards, besides going to each person individually, and pressing them all to believe and be saved. It was well received, and was a happy time indeed for me. I returned to my tent by the Sepoy lines, with a view of seeing the subadar-major in command of the company; but as it was in the middle of the day, and an unseasonable hour, I failed in this.

In the evening I had a visit from two officers of the 18th Royal Irish, now in Hyderabad. Like myself, they had been wandering in the jungles of the Upper Godavary. For the last three years they have come up every hot season for shikars. I crossed their track in the jungle, and they kindly came to pay me a visit. They confirmed the native

report that there are numerous wild elephants in the jungle. Twice they were charged by them, and escaped only by the use of firearms. These elephants dwell, they told me, chiefly in the neighbourhood of the remarkable tank called Pakal. This is so deep, the natives say, that it cannot be fathomed. The officers confirmed this as far as a partial trial could test it. The tank is a natural one, in the hollow of the mountains, and that accounts for its being so deep. It seems there is a remarkable stone set upright on the borders of the lake, covered with inscriptions in a language not understood by the officers. They also found the same widespread notion amongst the people that the English are going to take possession of this part of the country. Here are these officers going out in the hot winds, and under the burning sun, for the pleasure of shikar. It would ill become the Missionary to be backward at such a time in the nobler pursuit of saving souls.

I returned to-day to Mattivada, and passed through it to Wurrangal, which is about three quarters of a mile beyond. Only a level plain intervenes, and this in former days was most likely covered with houses. The first thing that meets the eye is a great mound of earth. On approaching near, this is found to be the outer or earthen wall. It is about twelve miles round, and encloses a large tract of ground, once covered with houses, gardens, and fields. This confirms the tradition that, during a siege of seven years, sufficient corn was raised inside the walls to support the inhabitants. I should say the height of the mound is now about twenty-five to thirty feet, as it is quite sloping from the rains of many seasons. The mud walls in former days must have been very high. The enclosure is four-sided, and on each side there is an immense double gate of stone. Two of these gates are nearly perfect to the present day, and the remaining two have fallen away. The stones are of the very largest size.

At a considerable distance from this mud wall on the inside stands the present town of Wurrangal. There cannot be more than 100 houses. Most of them are very poor, and only a few Comaty houses, the miserable remains of what was once a mighty city, calling forcibly to my mind (as has frequently been the case in this tour) the words of the Psalmist, "A fruitful land into barrenness for the wickedness of them that dwell therein."

Beyond this town there is an inner wall entirely of stone. I should say it is about six miles all round. It is surmounted by bulwarks, and furnished at intervals with towers. On each of the four sides there is a large dou-

ble gate, corresponding to those on the outer walls.

The stone in the wall is of the largest size, and this for about twenty feet high. After that the stones are smaller, and are joined with chunam, while the lower is only fitted together. It seems quite a different work.

I presented myself at the gate, which, with its huge wooden door, centuries old, remains perfect to this day. I was instantly stopped, and a fiery little Turk sprang out into the roadway, brandishing his spear most furiously, and said I should not pass without a hukam from the Dewan. I was prepared for this, as the natives all told me that not even the Hindus or Mohammedans are allowed to go in without an order; but some English officers I met advised me not to mind, but insist on an entrance. The Talookdar in Anamkonda had sent a peon with me, and this man I sent into the Khildar, or Governor of the fort, giving my name, and requesting permission to see the fort. I had the mortification of standing outside for a long time, without any respect being shown me. But the time was not lost, as I preached to the bystanders, and heard from a respectable old Brahmin the clearest information about the town and country which I have yet received. Many points in his narration were subsequently confirmed by other natives, so it is, I believe, the most authentic to be gathered from local sources. The great name connected with Wurrangal is Prataparudrudu, the last and greatest king who reigned there. It is singular that this name is known by tradition over an immense extent of country, and yet little is known of the person or achievements of its owner. Prataparudrudu is said to have been the founder of the great Wurrangal fort, and to have been the last king who reigned there. He was of the Kshetryya or Rajah caste. His father's name was Kapterudrudu. The father is said to have built the town and fort of Anamkonda. The son, not liking the place, passed a little over, and built the magnificent fort of Wurrangal. Some say that Praparudrudu was a son of Siva, and had a third eye in the middle of his forehead. He is said to have reigned sixty years, twenty of which were occupied in building the fort. His dominions comprised a great part of the country now possessed by the Nizam, and included Bustar, some 300 miles north of the Godavery. It is a remarkable fact that the Rajah of Bustar claims to be the lineal descendant of this great king, and this summer he contemplated a journey to Wurrangal in order to visit the seat of his ancestor's power. I could get very little information from my

informant about this ancient king : one thing only is certain, that in his days the Mohammedans invaded this part of India, and besieged Wurrangal, but the fort was not taken in his days. All the natives I asked agreed in that ; but I could learn nothing further than the name of the Mohammedan officer who finally took the town. It is Litaf Khan. The name is well known, and tradition connects his name with the building of the upper part and the battlement of the fort wall which, as before remarked, are of quite a different construction from the rest of the work.

I got many of these particulars at the fort gate while waiting the return of my messenger. At last he came, but with the unwelcome word, that without an order from the Dewan I could not be admitted. I replied, that as I came from Dumagudiem, and not from Hyderabad, I had no order, and that I could not agree to the propriety of keeping me out of a disused fort, where there was neither guard or cannon, and that I would complain at head-quarters if sent away. This, too, was without success, and I was turning away when another servant came to say I might go in, but my servants must not accompany me.

When I got inside no servant was sent round with me ; but a number of boys of their own accord joined me, and gave all the information that was to be had.

The first object of interest is the large wells. There are five or six of them, all double, that is, two wells close together, separated only by a narrow wall of single cut stone. The wells are very large, deep, and constructed with the very finest cut stone: one of them is known as the well of Kapterudrudu, which pretty well proves the truth of that person's existence, and his connexion with the place. After the wells we were conducted to the hall of Prataparudrudu. By my measurement it was 120 feet long, and sixty broad, and I should say thirty feet high. The walls are quite perfect to the present day: the stone in them is cut, and of the largest size. The roof was a flat one, supported on six arches: the former has nearly all fallen in, but the latter remain quite perfect. Between arch and arch, on either side, there is a large door, leading to smaller apartments on the other side. The people call it the king's reception hall, and it is a noble apartment,

worthy of the purpose for which it was used.

Outside of it are seven more large wells, and a large cistern, where the king used to bathe. Further on, in the centre of the fort, there stand four great detached gateways, or rather doorways, of cut stone, carved from top to bottom in the richest way, with a variety of figures, gods, animals, plants, and trees. They stand exactly opposite, and at equal distances, and must have been on the four sides of a building, not a trace of which remains. The stone is grey, and the carving looks as fresh and pointed as if done only yesterday. Here I was told stood the great temple of the fort, and this is likely to be true, for near it stands a large mantapam, standing on seven pillars, and carved in the same elaborate way as the doorways. The pillars are made of black, hard stone, and the work is immeasurably superior to any of native make which I have seen in India. Besides, there are the remains of some seven or eight other temples, not so elaborately carved, and I fancy not of the same ancient date as the great one. At the further end of the fort there is a good-sized hill, some seventy or eighty feet high, crowned with an ancient temple, and having at its base a large tank, full of water, and covered with the lotus. This makes the view inside the fort very beautiful indeed, together with the associations of great age and remarkable remains. It is the most interesting place in India I have ever seen. Inside the fort there is a small town of fifty or sixty houses, occupied by Mohammedans, Brahmins, and Bat-trazulu.

The fort is under the care of an hereditary guardian, called Khiladar, who is independent of the neighbouring Talookdar. There are no soldiers within the fort, and the cannons were wisely removed by Salar Jung, for fear of helping some rebel subject.

In the evening I went into the town, and got together an audience of about fifty or sixty, but I could not get their attention, or interest them in my message, though I tried hard till dark.

During the day I had the pleasure of a visit from five or six very fine Brahmin youths: one of them had read in Mr. Hislop's school, Nagpore. It was pleasing to see the kindness and attention of his manner, so different to that of other natives not educated in our schools.

From Wurrangal the Missionary turned homewards, visiting on his way the towns of Gurturu, Narasimallapetta, Subledu, Kammamet.

April 9—Kammamet. To this town we made a stage of twenty-two miles. We preached and sold portions in two villages by

the way, with good success. This delayed us very much, and before we came to a halt men and horses were all worn out by the heat

of the sun. The patient bullocks were hardly able to draw their load over the rough stony ground. The approach to this ancient and well-known town is through a barren and desolate country, all rock and stone.

No green fields of timber are to be seen. The fort appears from a great distance on the top of a bare and rugged hill. This is seen for miles before the traveller approaches. A little river runs by near the town, which takes its rise in the Pakal tank. When we arrived in the town we sent the usual message to the Kotwal for supplies—water, wood, milk, fowls, &c. An answer was returned that without a hukam from Hyderabad these could not be furnished. The hot wind was blowing upon me. Above, the sun was hot, and I had had a ride of twenty-two miles. Under these circumstances, to be refused water and other necessaries was very trying. I sent a message in writing to say I would certainly complain of such conduct at headquarters, and in a short time I had the satisfaction of seeing the required things brought to me. All through the day the same incivility was shown to me, the commonest things were refused, guides and information about the road, &c. I was made to feel, as far as possible, the hostility of the authorities. This is the more astonishing, as it is the only instance of incivility I received the whole way. Always my wants were cheerfully supplied, and the greatest attention shown to me.

At Polasanipilli Mr. Alexander was kindly received by a young Reddi lord.

He entertained me most hospitably, and provided for all my wants. I visited him, and he received me in full durbar. His chief agent or minister is an exceedingly nice old Brahmin, who seemed very intelligent and fair spoken. They brought me to see a remarkable tomb of a Dutchman. I could make out the name to be Vander Voorten, and it had the date 1640. Strange to meet a Christian tomb in such a place. We crossed the frontier into Company's territory, a little north of Utkuru, and at once we were made to feel the difference. In the Nizam's dominions we were respected, waited upon, and had all our wants supplied: after we reach our own land all this is reversed, and the greatest insolence is displayed, and it is difficult to get common necessaries. I suppose

The principal feature of interest in the town is the fort. It is very large. It occupies a great part of the town. A large number of people live inside it. There is no restriction against going in and out, but my time did not allow me to go in and examine it. Outside, the walls are about twenty-five or thirty feet high, and made of the largest carved stones. I measured several, and found them ten to twelve feet long, by six or seven feet broad, and this seemed to be the general average. The wall looks quite perfect: no mortar was used, but stone was fitted to stone in a very surprising manner, making it one solid whole. The fort was made by the Reddies, I am informed, and once formed part of the dominions of the great Kshetryya King Prataparudru.

Kammamet is a very fine town. It contains a good bazaar, and has an excellent trade. Many of its Comaties are very wealthy. I was informed that there are 200 Brahmin houses in the town, and altogether it cannot contain less than 25,000 or 30,000 people. The streets seemed crowded with people of the respectable class. I should say it was very little inferior in size or population to Mattivada. I preached to a very large number of respectable people in the streets, and had a most excellent audience from them.

This town is a most interesting one. It is only five days' march from Ellore, and quite within reach. I must visit it again.

this is the result of our good rule; but it shows unfavourably the Hindu character, fawning under rigour, and insolent under righteousness.

How thankful I was to be in the midst of my own dear people again. Their village, Polasanipilli, lay right in my road to Ellore, and I was only too glad to visit them. As soon as I crossed the ridge of mountains which overlooks their town, the most delightful cooling sea-breeze met us. We were toiling all night till dawn with hot wind blowing on us, and this grateful refreshment met us. It was a good omen at the end of our long journey. We all lay down, just as we were on the side of a wild mountain, glad to enjoy the blessing of a sound sleep, which had not been ours for many a day.

TOKENS FOR GOOD.

ABOUT the time when this Number of our periodical shall have been placed in the hands of its readers, the Church Missionary Society will have entered on the celebration of its Sixty-seventh Anniversary. The last Report contained special reference to the critical position of the finances, and a frank declaration on the part of the Committee, that "they could not send out fresh Missionaries, so as to keep up the present staff, without a large augmentation of income; and that they could not extend the Missions without a still further increase of means."

This announcement has been reiterated again and again throughout the year, and various appeals have been put forth, urging the friends of the Society to increased efforts on its behalf.

The anniversary, on the threshold of which we now find ourselves, will show whether these appeals have been responded to. We cannot but entertain encouraging expectations as to the result.

We shall tell our friends why we think so.

When, having passed the Canary isles, Columbus, on his voyage of discovery, pushed beyond the usual track of navigation into unfrequented and unknown seas, the sailors, dejected and dismayed, began to beat their breasts and shed tears, as if they were never more to behold land. Phenomena, to which they were unaccustomed, awakened in their minds superstitious fears, and increased their indisposition to the enterprise. "They observed that the magnet needle in their compass did not point exactly to the polar star, but veered toward the west, and that as they proceeded this variation increased." Again, when they were about 400 leagues to the westward of the Canaries, "the sea was so covered with weeds, as to resemble a meadow of vast extent, and in some places they were so thick as to retard the motion of the vessels. This strange appearance caused new alarm and disquietude."

They had been three weeks at sea, and no land appeared. It seemed to these men as though they were about to be lost in a vast wilderness of waters, from whence they should never return. Gathering strength with each succeeding day, discontent at length broke out in open rebellion. They resolved that Columbus should be forced to abandon this enterprise, and to make sail homeward, while their crazy vessels were yet in a condition to keep the sea; and if he proved obstinate, some did not hesitate to suggest that he should be cast overboard. The situation undoubtedly was very grave and critical. The officers who had hitherto supported him, disappointed in the hopes of soon nearing land, which the appearance of birds in flocks had led them to form, took part with the men, and required him to tack about and return to Europe. Obligated to compromise, he at length promised that he would do so, if in three days land were not discovered. What an anxious period this must have been! How eagerly he must have watched for such assurances of their near approach to land as would give courage to his men, and decide them to go on; and they did come, these presages of success; and when they did come, how joyfully they were welcomed! Little things, which at other times would have been deemed trivial and unworthy of notice, became invested with a momentous import—a cane floating on the waters, which seemed to have been newly cut; a piece of timber, artificially carved; showed that not far off there was land, and land moreover not without inhabitants. The sailors aboard one of the ships took up the branch of a tree with red berries, perfectly fresh. "The clouds around the setting sun assumed a new appearance, the air was more mild and warm, and during the night the wind became unequal and variable. The sails were furled, the ship ordered to lie to, lest during the night they might be driven on shore. As the shades of evening fell, a

watch was set; and just about two hours before midnight a light was seen moving to and fro, and soon after the cry was heard of—"Land! land!"

Well, it has been an anxious time on board our Missionary ship. Faintheartedness there has been none: no one thought of abandoning the great enterprise; but misgivings there have been, as to whether the Missionary cause had not reached the maximum of support which the country was disposed to yield. We have asked for an increase of income, and we have looked out for a favourable response as eagerly as ever Columbus looked out for land. And, lo! little auspicious tokens have come floating to us on the surface of the wave, which presage a happy result, and bid us be of good courage.

For example: the following letter, enclosing a cheque for 6*l.* 3*s.*, reached us during the present month—

TO THE EDITOR OF THE "CHURCH MISSIONARY INTELLIGENCER."

"MY DEAR SIR,—I have, in common, I doubt not, with many of your readers, been considering the statements in the very clear and impressive article on the 'Financial Experiences' of our beloved Church Missionary Society in your Number for the month of March, and it has occurred to me that each individual member may do something if he will only make the effort, with a view, not only to meet the wants of the Society for the moment, but to give a more permanent addition to its yearly income.

"What I propose to do in my own case is to increase my annual subscription one-fourth, and I shall feel obliged if you will be the medium of handing the enclosed cheque to the collector, carrying that into effect for the current year.

"If all who now give 5*l.* a year would give one-fourth additional, say 6*l.* 5*s.*, and all who give 1*l.* would give 1*l.* 5*s.*, the addition to the annual subscriptions of the year may be taken at 26,425*l.*, which would increase the income of last year to 143,734*l.*

"By this means the power of the Committee to continue, or even to extend their operations, would at once be secured, and the blessed work of carrying a pure Gospel to the heathen greatly enlarged.

"I remain,

"AN OLD SUBSCRIBER TO THE CHURCH MISSIONARY SOCIETY."

One or two instances more, which show that in the hearts of Church-of-England Christians there does exist a sympathy with the Church Missionary Society in its great work, so deep and strong, that when appealed to, it yields help promptly and liberally.

"One sentence, incidentally introduced into a sermon, was responded to by a bank-note for 20*l.*

A brief reference in conversation with a lady, one who had been in former years an indefatigable collector for the Society, moved her to forward a cheque for 100*l.* to the funds.

Again, as the writer of these lines, about a month back, was entering the Guildhall at Bath, in order to take part in the proceedings of the Church Missionary Anniversary Meeting, the following note from an old and tried friend of the Society, who has rendered to it the most important services, was placed in his hands—

"On Thursday last we held the quarterly meeting of the ——— Juvenile Church Missionary Association. A widow in humble life, dressed in deep mourning, met me at the door. Her husband had been a tradesman in a small way, and her income is only small.

"On two former occasions she had given me 50*l.* and 100*l.*, the latter sum at our Jubilee; and I was well pleased to find her waiting for me at the door of our Juvenile Meeting, for I felt sure that something was coming.

"But judge my surprise and delight, when she quietly put into my hands ten Bank of England notes of 20*l.* each. I stepped with her into a side room to count it, and

make it sure; and I then said to her, 'I fear you cannot afford so large a gift: it is a large sum.' Her simple reply was most touching: she merely said, 'I do not spend it on myself, and so I have it to give.'

"Very few more words passed. She merely enjoined secrecy, and begged that it might be entered as 'Help in time of need.'"

So it was with the Macedonian churches: their deep poverty abounded unto the riches of their liberality; and this they were enabled to do, because that which they had they did not spend on themselves.

Well, then, these are our tokens. These are as the floating cane, the piece of timber artificially carved, the branch of a tree with red berries perfectly fresh. These intimate that land is near, and that our anxieties and efforts shall have a joyful issue. They fill us with hope that, like the mariner who exchanges the dangers of the sea for the security of land, the Society shall, at no distant period, be relieved from the anxieties inseparable from heavy expenses and an uncertain income, and be placed in a more satisfactory and reliable position, so as to be enabled, not only to maintain the existing work, but to extend it. We trust it will be so, and that we are not too sanguine in our expectations.

We should like to close by a brief sketch of the workings of a Missionary-box, and of the amounts it yielded to the Church Missionary Society during the space of two years. This is also a well-authenticated fact. As with respect to the two former facts, we know the names, &c.

This Missionary-box is held by a cook in a dressmaker's family. The clergyman of the parish, an earnest friend of the Society, adopts a wise system: he holds quarterly meetings; and at these meetings, not only is information given, but business is done. The various Missionary-boxes in circulation are brought in by the friends who have taken charge of them, and their contents ascertained at the end of every three months. The amounts realized by this particular Missionary-box are as follows—

	£	s.	d.
November 1863	2	6	7½
February 1864	1	17	8½
April	1	10	0
July	1	15	2
October	1	13	10
February 1865	1	11	6
July	1	15	0
November	2	2	0

Thus in two years this one box, held by an individual in an humble sphere of life, yielded to the great Missionary cause no less a sum than 14*l.* 13*s.* 2*d.*

We trust that this instance may serve to the encouragement of many of our friends, who, placed in a sphere of limited usefulness, yet desire to improve it to the uttermost. Let them take courage by observing how rich a harvest may be grown within the narrow limits of one Missionary-box: only let it be remembered that it was obtained not by one annual gathering; the crop was taken four times in the year.

In Memoriam.

FREDERIC WATHEN, M.A.

WADHAM COLLEGE, OXFORD, AND MISSIONARY OF THE CHURCH MISSIONARY SOCIETY, UMRITSUR,
DIED AT DALHOUSIE 9TH NOVEMBER, 1865, OF DYSENTERY, AGED TWENTY-SIX.

By his brother Missionary, the Rev. Robert Clark.

It is not three years since he came amongst us, with his face beaming with cheerfulness and earnest purpose, full of health and spirits. He had been a pupil of the Rev. Mr. Selwyn, at the Blackheath school; and thence had proceeded to Wadham, where he was called, by an inward and outward call from the Lord of the harvest, to go and labour in the world's wide vineyard, and gather together lost sheep that are dispersed abroad. He heard the call, and obeyed. He left his family and home, with all their endearments and bright prospects, and accepted the Missionary's lot. Not for honour or for gain did he come, for many a path of honour and usefulness, and of profit too, was open to him at home; but he gave up all for Christ. He came counting the cost, for he knew that in the Punjab alone four Missionaries had been called to die, and some eight or nine to relinquish their work and health together. Yet he came, with his life in his hand; and in the van of the fight, with his armour on, he has fallen thus early at his post. In the midst of his work he has been called up higher, to serve in His presence above, whom he served faithfully on earth.

He had laboured but three short years; had learned the language; had taken charge of the large Umritsur school, in the most populous and important city in North India; had formed the higher classes into a college, affiliated to the Calcutta University. His plans and his weapons were prepared: his work lay before him; his whole heart was in it; and he showed an untiring energy, and a determined purpose and diligence, which gave signs of no ordinary success. His health was good and strong, he had no physical weakness whatever, for he had been one of the Wadham Eight when the Wadham boat occupied a distinguished place on the Oxford river. He was a perfect gentleman, and a favourite with every one. His manners were mild and conciliating; and I have never heard of his being angry or forgetting himself, even in the hottest weather, and in circumstances that would have caused most men to feel irritation. He was always firm, always kind. Yet when his usefulness was but just commencing, when his influence was beginning to be felt, it has pleased the great Shepherd of the church to remove him. Why? That the excellency of the power may be of God, and not of men. He will show how that He can work without man's instrumentality, that our faith and hope may be in God alone.

It would seem as if we could hardly understand such inscrutable dealings. Yet can we understand something. Frederic Wathen has at least left a bright example to the native Christians of Umritsur, and to all the pupils of his school; an example to many friends who knew him both in India and at home; and an example to the church, of one who relinquished much, who did what he could, and who, acting as Christ Himself did, gave up his life for the good of men.

He had done but comparatively little, it is true; but enough had been seen to encourage the expectation that he would, humanly speaking, have done much, had God been pleased to spare his life. He had established a bookshop in the city, for which he had obtained large subscriptions from home, and from which many Christian books have been dispersed far and wide. In his school he had laboured without wearying, for he threw

his whole heart into whatever he undertook; and the strong assurance is felt, by one who has good reason to believe, that many of his pupils will rise up on the last day and call him blessed. Never will his expression of joy be forgotten, when, on returning from his Sunday class one morning before church, he brought home the glad news that his boys had asked him to pray with them, and that he had learned that they had before secretly met to pray together, and to search the Scriptures.

We may learn also another lesson, which is full of comfort and encouragement. Another precious grain of wheat has fallen into the ground and died; and we have the Saviour's own assurances that "*if it die, it bringeth forth much fruit.*" Another Missionary is now seen in heaven, before the throne, with his crown and harp of gold, one of the many who, in discharge of the work of God entrusted to his hands, and for the good of the people to whom they were sent, had laid down his life. We may therefore expect it, and believe that the Mission, which is thus passing through its death process, will sooner or later see much success. The seed is sown, and is hidden indeed from our sight; but the martyr's death is the church's seed, and as the Saviour's word can never fail, there must be a bountiful harvest from this seed sown.

And who will now venture to take up the bright sword which has fallen from his hands, and to stand in the gap rent open by his fall? Let him who does so, count well the cost. A Missionary's task is no easy one. His life must be in his hand, and he must be willing and ready to give it up when the Master calls for it. I have heard it said at home by a young minister, "Look at ——; he went out, and died in two years;" and of another, "He died, and his wife and child both died; I cannot run this risk." I have heard parents say, "We cannot thus send our sons." Then let such stay at home. They are not worthy. They can come themselves, and send their children to India for other professions, but not for God, nor for the souls of men. It is the Missionary's lot to "bear about in his body the dying of the Lord Jesus," and to be "always delivered to death for Jesus' sake." There are times when with St. Paul "he dies daily," when he feels he is standing on the extreme edge of a precipice, very near indeed to death, with danger to soul and body all around, when he knows not what a single moment may bring forth. There are times when he is harassed, perplexed, disappointed, troubled, and weighed down. Friends fail him; converts disappoint him. He is in a position where he feels his utter weakness and ignorance, where he is tried, tempted above other men. Flesh and heart often fail, and he is overburdened, and feels almost as if he must give up the strife, or else *die*. But let us reverse the picture, and we see him "always rejoicing," "filled with peace," "upheld by the everlasting arms," "with the life of Jesus so manifested in his body," that he feels in perfect security and ease, "full of comfort" and "abounding in peace." "I am at peace, through Jesus," were amongst the last words of Frederic Wathen; "Jesus has washed all my sins away." The same living and dying testimony was given by his four predecessors, who have died in the Punjab, at Mooltan, and Umritsur, and Peshawur. There was not one who regretted that he had been a Missionary—not one who was not ready to accept a Missionary's lot again, with all its trials and its early death. They loved not their lives unto the death, and they now rest from their labours, and their works do follow them; and never will one pang of regret be felt by them or theirs, when Christ returns again to reign, and awards to them the crown of victory. They were more than conquerors; and Christ and the church now call on others to fill their places. Who, then, will follow them, and answer to the oft-repeated cry, "Why stand ye in the market-place all the day idle?" "Go work to-day in the Master's vineyard," "Go forth into all the world, and preach the Gospel?"

But God's providence calls us to view His dispensations in still another light. In fourteen years, fourteen Missionaries have laboured in Umritsur. Of these, two have

died, and nine have returned on account of sickness to their native land, or been removed to other stations. In the Peshawur Mission the losses in eleven years have been equally great. We see, therefore, that the Missionary comes and goes; his average life in India has been as yet but very small indeed; and as far as the Punjab is concerned, only the native Christians remain long and permanently at the same place. The language of the people is the native Christian's own language; the customs of the people are their own customs; they can live amongst the people, which Missionaries can seldom do, and then with difficulty; in their own country they are not often ill, and but very few native Christians indeed appear to have died at Umritsur since the establishment of the Mission in 1852. It would seem to follow, then, that we *must* make them the *actors* in Missionary work, and must not let them be merely the persons who are always *acted* on. We *must* throw responsibility on them, and throw on them difficulties too, as they occur; and, placing them in the arena, in the sight of God and man, we must let them act, and see how they will act, and encourage them to act well, and of themselves. Have we not, we may ask, made duties, and especially Mission duties, too easy for native Christians; so that they are still, even now, many of them mere babes, without self-reliance, or ability to originate or carry out measures by themselves; so that, without any will or wish of their own, they are like the pieces at a game of chess, put forward by the player, and, when left to themselves, remain everlastingly in the same position in which they were placed. It would seem that they *must* begin to act for themselves; to preach for themselves; to conduct schools for themselves; to go out on itinerations for themselves; to publish books for themselves; to raise subscriptions themselves; to live by themselves; leaning on no arm but on their own and God's. If these sad deaths of our European Missionaries, and their constant removal from sickness, will teach us and our native brethren our right positions to each other, and to the native Christian church, and to the heathen community as well, it will not be in vain that we have learned, by bitter sorrow, a new lesson in the evangelization of the people.

Recent Intelligence.

WEST AFRICA.

By the new steamer, "Mandingo," which reached Sierra Leone on February 10th, Major Blackall arrived as Governor-General of all the British settlements on the west coast of Africa. At Freetown a hearty welcome was accorded to him; triumphal arches having been erected, and congratulatory addresses prepared by the civil officers and Chamber of Commerce.

As soon as the steamer hove in sight the common people began to assemble at the Government wharf, and by the time she cast anchor several thousand persons crowded the place of landing, and lined the principal street leading thereto. A pavilion erected on the wharf was occupied by a few ladies, the civil and military officers, a few of the clergy, and members of the Chamber of Commerce; and amidst the booming of cannon, the flourish

of trumpets (a guard of honour being in attendance), and the waving of flags, the Governor-General landed, accompanied by his son, and was received at the public landing by Colonel Chamberlayne and the principal officials.

Under the canopy erected on the wharf the address of the civil officers was read by the Acting Chief-Justice. His Excellency replied with ready ability, and expressed himself

much gratified with his reception. The usual "three times three" were given, and, amidst the enthusiastic cheers of the multitude, he proceeded to Government House. At night a bonfire was got up, and a few houses in the principal streets were illuminated.

The Governor-General did not delay at Sierra Leone, but proceeded at once on a rapid visit to other settlements. He reached Lagos on the 21st. There is no portion of the coast where his presence was so much required, and that because of the interruption of friendly relations between the chiefs of Abbeokuta and the English authorities at Lagos, which grievously interfered with the prosecution of commercial enterprises, and placed our Missionaries at Abbeokuta in very perplexing and painful circumstances.

In the Lagos paper, the "Anglo-African" of March 3, we find the following announcement—

The Rev. Messrs. Townsend and Phillips, of Abbeokuta, arrived here on Friday evening last, with the object, we hope, of effecting some arrangement, preparatory or final, of the Egba questions. The latter gentleman, we learn, will leave again to-morrow morning, with a message to the chiefs of Abbeokuta, and will return to Lagos immediately after. We earnestly wish all parties success to their efforts, which we feel assured must be, if their counsels are characterized by the spirit of moderation and mutual concession.

It was indeed full time that these unhappy differences should be terminated. The Egba country has been in every way suffering. "Its natural riches are immense," but in consequence of the feuds and wars which have now so long prevailed, "the most fertile districts are lying waste, and impenetrable bush has taken the place of the palm-tree and the cotton-plant."

Christianity, which carries with it the promise of the life which now is and of that which is to come, which raises the human character, rescues man from degrading and impoverishing vices, and endues him with new energy and desire for improvement, has been grievously checked and hindered by the disturbance and excitement which have prevailed on every side.

It is, therefore, with much gratification that we are enabled to state that amicable arrangements have been effected.

In the Abbeokuta paper, the "Iwe Irohin," of March 3, we find the following notice of one of our humble yet useful native agents who has been called to his rest—

On Sunday, the 11th of February, died in the Mission compound at Ake, Thomas Williams, who was stationed at Awaye as Scripture-reader, and endeavoured faithfully, to the best of his ability, to teach the people there the knowledge of the Gospel of Christ. His labours were not in vain. One whom he brought under Christian instruction has since been baptized at Ake, and there were others who have been scattered by the destruction of the place by Ibadan. When the place was destroyed, Thomas Williams, his wife, and two children, were made captives, and taken to Ibadan, where they were redeemed. On the opening of the road from Ibadan to this place he and his family came to Abbeokuta, but it was soon evident that his health was broken by the sufferings and anxieties he had been called upon to pass through. He gradually declined, and died as he had lived, trusting in Jesus.

SOUTH INDIA.

THE "Madras Church Missionary Record," in its January Number, reviews the condition of this important Mission field.

The following passage deserves attention, more especially at the present moment, when we stand on the threshold of our great religious Anniversaries—

As a Missionary Society labouring in South India, we are thankful if we have been enabled to hold our ground during the year. We sometimes feel as if all we could do was merely to hold the ground until the Holy Spirit should Himself come down and do his own great work. The work has many obstacles. The instrumentality is feeble. Year after year the Missionary ranks are thinned by the removal of tried and experienced Missionaries. The church at home does not seem to be aroused to a sense of the great work laid upon

it. Our Parent Society seems sadly kept back, by want of the fitting men and the needful means, from taking advantage of the openings offered everywhere by Him who is "Head over all things to the church." We in this Presidency have felt the discouragement too. We see inviting openings at our doors, but we cannot enter. We see promising Mission stations empty, but we are not able to fill them up. But still we acknowledge with thankfulness that we see tokens of the Lord's presence being with us, and we wait in hope.

CEYLON.

ON more than one occasion we have mentioned the interesting movement which has occurred at Talampitya, near Kornegalle, in the Kandy district. Here there is a little body of native Christians, whose Christianity is not cold, but so warm and earnest, that they are reproducing it amongst their neighbours, and living and acting like leaven in the lump. In a recent Number of the Ceylon "Church Missionary Record" we find some additional intelligence respecting them—

Nov. 6, 1865—Started this morning, in company with Mr. Higgins, for Talampitya, near Kornegalle. After having travelled about nineteen miles, we stopped for breakfast. At first we found great difficulty in getting a place to make our provisions ready, but remembering that "necessity is the mother of invention," we made the best of circumstances, and put up in the verandah of a coffee-store. Mr. Higgins seated himself on a bag of coffee, I availed myself of a bushel-measure, and having made a table of a box, we got our food. After this we went to a village called Mee Ten-wella. We found the people very willing to hear the glad tidings of the Gospel. It was very evident that the Christians of Talampitya had come as far as here, making known the glad tidings of the Gospel of Jesus, which had been so precious to their own souls. The people pressed upon us to come again and instruct them further in this important matter, and we promised to do so as we returned home. Some of them appeared to have a good amount of knowledge of the plan of salvation. I think that the confidence of many of them is entirely shaken in Buddhism. One of them asked, with apparent sincerity, whether our God ever worshipped Buddha. I told them that Buddha, with all other men, must appear before the judgment-seat of Christ. I left them, with the impression that our words were blessed, and the precious seed which we sowed will remain.

Nov. 7—We moved this morning from the Kornegalle Rest House, where we put up last night, to the house of the Government agent

of the province, who had kindly invited us to stay with him. After breakfast we went to a village about two miles from Kornegalle, at the back of the great rock. We assembled a good number of persons, who listened to our message with much attention. I am thankful that our word appeared to make an impression on their minds.

Nov. 9—We left Kornegalle for Talampitya this morning about four o'clock. Some of the Christians met us about a mile from the village. They were exceedingly glad to see us. We went to see an old man, one of the Christians, nearly eighty years old. He is very sick, and does not appear likely to live long. He has not been baptized more than three months. His soul appeared in perfect peace. He has clear views of redemption by Christ, and appears free from that fear which hath torment. May God keep his soul steadfast! There was a mat spread on the floor, and there was no feathery soft cushion on which to repose his head, but still I believe that angels surrounded him, and that when his soul spreads its wings, angels will bear it to Abraham's bosom.

Nov. 10—This morning we went to a village called Haywadewella. We have in this village some Christians and a good school, with about thirty children, chiefly the children of Buddhist parents. A number of Buddhists came, with a view to hear what the Christian religion is. We were employed in speaking to the Buddhists and Christians during most of the day. The work of the Lord appears to be progressing, and a know-

ledge of the word of life spreading among the people of this district. We examined four candidates for baptism, two males and two females. They have been under instruction for some time. The women are the wives of Christians. We felt so satisfied with the result of their examination that we determined to admit them into the church by baptism on Sunday next. We had a long conversation with Buddhists. It seems generally such a strange thing to them that God can forgive sin. They have themselves the idea that what we sow we must also reap. In one sense this is certainly true, and so far we can admit it; but when we tell them of the wonderful manner in which God can be just, and, at the same time, the justifier of the greatest sinner who believes in Jesus, they are very dull scholars. This enables us to understand the words of the inspired apostle—"No man can say that Jesus is the Christ, but by the Holy Ghost." There were people from different districts, so that we had many opportunities of distributing books and tracts, by which we trust God will make his will known to them. We concluded with prayer, thanking God that He had given us an opportunity of bearing witness for his truth.

Nov. 12—I think I may mention this as one of the most interesting days I ever spent. I accompanied Mr. Higgins to a village called Mahagama, where we met all our Christians.

Our church is not yet built, so we are compelled to perform divine service in one of the Christian's houses. One of their houses is admirably adapted for the purpose. Several candidates were presented by the catechist for baptism. We examined them, and, as far as we could see, they appeared perfectly ready for baptism. We asked the opinion of the Christians publicly, who have an opportunity of observing them, as to whether they thought it good to receive them into their communion. They all answered in the affirmative. We had therefore eight candidates for admission into the visible church of Christ. In the district, during the last few months, I have seen thirteen baptized, and there are many more seriously inquiring. Six men and two women were baptized to-day. They chose the names of Aaron, Reuben, Stephen, Benjamin, Cornelius, Elizabeth, and Asenath. I read prayers. Mr. Higgins baptized and preached. I felt it to be a most solemn occasion. It is difficult for one, who has not witnessed the baptism of adults, to form a just conception of its solemnity. As far as my own soul was concerned, I felt it to be fruitful with blessing. We have now a church here consisting of thirty-three adults. May the angel of God's presence be with them and the light of heaven shine upon them, that, through them, the knowledge of the Gospel may spread abroad!

NORTH-WEST AMERICA.

Stanley.

THE following letter, from the Rev. John A. Mackay, the Missionary (country-born) at Stanley, has been received within these few days by a clergyman's wife in the county of Kent, at whose house one of the ladies' working parties for the North-West-America Mission is held monthly. Not only does it communicate some interesting details of the work which is going on at Stanley, but it contains an acknowledgment from Mr. Mackay of several packages of articles of clothing, which have reached Stanley, directed to his predecessor, the Rev. T. T. Smith. Ignorant of the names of the donors, and yet feeling very anxious to acknowledge gifts which are so valuable to him, he has written this one letter, which we publish, that all who have thus interested themselves in Stanley may have an opportunity of perusing it; and we doubt not that they will courteously accept it as a direct acknowledgment.

It is of importance to mark how great value the Missionaries in Rupert's Land set upon such contributions of work; and we trust it will stimulate these interesting organizations to redoubled effort throughout the coming year. This Mission field requires that the articles sent should be of strong and warm material; it is very likely that ladies find the working up more stiff than they are accustomed to; but the tougher the work at home, the more it will be prized abroad, and the longer it will last.

Stanley, December 29, 1865.

MY DEAR FRIEND IN CHRIST JESUS,—I beg you will excuse the liberty which I take in addressing you by this title, for although unknown to you, except as a humble labourer in the Lord's vineyard, I am truly thankful to feel that you, as well as other Christian friends in England, take a deep interest in the work of Missions in this land. I have heard, through Mrs. Hunt, that you have made up and forwarded a package of clothing for the Indians at Stanley. I cannot express how deeply grateful I feel for such valuable assistance, inasmuch as our means of doing good are thereby increased, and we have the still more cheering knowledge that we are remembered by kind friends in a far-distant land, who know of us only as humble followers of a common Lord.

It is now little more than five months since my arrival to take charge of this station, and part of that time has been spent in travelling. I have, however, been long enough among the people of Stanley to be able to bear testimony to the reality of the work among them. I do believe that the great Lord of the harvest has indeed blessed the self-denying labours of Mr. and Mrs. Hunt. I have frequent opportunities of witnessing the value which many of the people set upon the word of God. Only yesterday evening, on going to see a sick man, now a communicant, but who had formerly been a noted medicine-man, I found him lying near the cottage fire, by the light of which he was reading to several others around him the 14th of St. John, from the Cree Bible. After some conversation with him, he asked me to explain to him the parable of the tares and wheat, which had been the subject of a lecture in the school-room the evening previous, but at which he had been too unwell to attend. Some of those who had attended had told him what they remembered, but he was desirous of hearing more.

I have as yet had very little intercourse with any heathen since my arrival here. To do so it will be necessary for me to leave the station, as all the Indians who now visit the Mission are Christians, professedly at least. I have, however, had the privilege of baptizing one adult. This individual is an elderly woman, who has lived many years in the plains, where her husband died about two years ago. Having relatives at Stanley, she returned thither, and has thus come within the sound of the Gospel, I trust to the salvation of her immortal soul.

I received this fall several packages of clothing, sent by kind friends in England, to the address of Mr. Smith, for the work among the Chipewyans. As I have not been made acquainted with the names of the contributors, I am unable to express my gratitude to them for their valuable assistance. If you are among the number, you will be pleased to hear that efforts are being made to promote the object for which these gifts were sent. I have already made a journey to Isle-à-la-Crosse, an important fur-trading post of the Hudson's-Bay Company, to which numbers of the Chipewyans resort. I cannot speak of any decided success as yet at this place, as the Romish priests have occupied the place as a Mission for several years, and many of the natives have embraced their spurious Christianity. Their influence is, however, I feel sure, on the wane. The Chipewyans manifest a strong desire for Protestant instruction, and give diligent attention to the truths brought before them. In the course of the present winter I intend (D.V.) to make a long journey to the north, to the Deer and Wollaston lakes, where I hope to meet with large numbers of Chipewyans. Among these I hope for more success than among those at Isle-à-la-Crosse, as many of them have not yet been reached by Popish influence. I shall be absent about six weeks, and during that time I shall be alone among them, with only my interpreter, and I hope to make some progress in acquiring the language, with which I am yet almost wholly unacquainted.

When your gifts have been received I hope to be able to send you a good account of their distribution, as well as a more interesting account of my work, especially among the Chipewyans. I feel much drawn towards these people, as they have long been praying for a teacher. Mr. and Mrs. Hunt take a deep interest in the work among them, and, as they are the founders of this Mission, it is my pleasant duty to follow their wishes. Any contributions for this work would be most thankfully received.

P.S. If any further contributions of clothing are sent, I beg to request that the same may be notified direct to me. I would also further request that the letters be sent separate from the packages. They would thus reach me more quickly, and I should have an earlier opportunity of writing to those friends who so kindly remember us.

THE CHURCH AND THE MISSION.

CHRISTIAN work may be divided into two chief departments, that which has been in a sense gained, and that which remains to be secured; the Church and the Mission, that in which the work is more permanized and settled, and that which is aggressive and moving onward—the sphere in which the ministry is pastoral in its character, and that which is Missionary or evangelistic.

These two stand in the closest relationship to one another, so that they cannot be severed without mutual injury; while, on the other hand, the due maintenance of the relationship is accompanied by great and reciprocal advantages.

The Mission cannot exist without the Church. That is self-evident. There must be a basis of action from which the forward movement emanates, and on which it continues to fall back for encouragement and support. Missions have occasionally failed from want of due attention to this. There has been no *point d'appui* to which, in time of need, reference might be made, and from whence the required help might be supplied. A Mission has been pushed forward into an isolated position, and the result has been, that, when critical circumstances have occurred, it has found itself involved in so great difficulties, that a retrograde movement has become unavoidable. The Mission must keep open its communications with the parent church, and be invigorated from thence with needful supplies. It is, however, unnecessary to pursue further a branch of the subject which is so obvious.

But the reverse proposition is also true. The Mission is as necessary to the healthiness and well-being of the church as the church is to the existence of the Mission. The truthfulness of this is not so self-evident, and many doubt whether it be so. They are of opinion that Missionary action is not essential to the well-being of a church, and might, therefore, be left undone without any serious detriment. The prevalence of such an idea is manifest in this—that in many parishes and churches where much of zealous effort is put forth in promoting the spiritual welfare of the flocks, no pains are taken to bring them into sympathy and communication with the Missionary work; the clergy impart to them no intelligence: they appear satisfied that their people should remain in ignorance of the endeavours put forth in remote lands for the propagation of the Gospel, and make no effort to remove it. Other means and appliances are sought out and used; but the Missionary work, and its animated details, are not thought to be of any weight in promoting the growth of spiritual Christianity at home, and are therefore ignored and set aside.

Yet is it nevertheless true, that in order to the healthfulness of a settled church or congregation, an active sympathy with Missionary work is indispensable. Deprived of this, home Christianity must decline more or less rapidly, lose its vigour, and lapse into an unsatisfactory condition. In this respect it resembles the blood in the human frame, which, unless duly circulated, falls into a stagnant and unhealthy condition, deposits morbid secretions, and generates disease. It is so precisely with that more settled Christianity, which has its place in the bosom of churches: it must be stirred and have its circulation quickened by the reflex action of Missionary operations, else it also becomes stagnant and unwholesome, and thence arise heresies, divisions, schisms. And perhaps it is not presumptuous to think, that had the Church of England risen to the measure of her opportunity, and devoted herself, with her great strength and weight of influence, to the fulfilment of the Lord's commandment, the making known of his Gospel to the perishing heathen, she would have been conserved from the present dangerous ordeal through which she is passing, or at least have had more tone and strength to meet it.

There has been a blight on the potato plant, on the vine, on the mulberry-tree, and the silk-worm that feeds upon its leaves. The question arises, have atmospheric influences changed their nature? Are they different now from what they used to be? Has there been introduced into them some deleterious element, from which formerly they were free; and is it to this that we must ascribe the blights which have fallen on various forms of vegetable life? Or are these influences the same, while the plant has deteriorated, so that, because of its weakened tone and power, it is injured by that which in former days it met, not only without injury, but with advantage? We find it so in the human system. People may be seen seeking shelter from our English winters' cold in the warm nooks of our southern coast; and, even then, venturing forth only in the sunny hour, and protected by a respirator. Yet there was a time when these very persons cared nothing for atmospheric changes. It is not that our climate has changed, that our winters have grown more severe; but that the constitution of these persons has become enfeebled, and they are no longer able to bear exposure to the cold winds of heaven. And so precisely as regards our English Christianity. It is not that, in our day, it has become exposed to any peculiar trial. Since the time of Elizabeth, Rome has never ceased to labour for the overthrow of our English Protestantism. The Jesuits have always been at work, secretly plotting and intriguing. How is it that such efforts appear to be more successful now than in the days of our forefathers? It is because the plant has become enfeebled in its constitution, and therefore the power of resisting injurious influences is proportionably diminished. Hence the susceptibility to Romish ideas; hence the facility with which clergy and congregations yield themselves to innovations, suggested in some strange, mysterious way, and unite in changing that simplicity of worship which has prevailed now for 300 years; forgetful of this, that just in proportion as the worship becomes ornate and elaborate are they departing from the spirituality of Christian truth, and losing the essence in the form. So fast is the progress of this declension, so rapid the introduction of Romish error, through the suggestive devices of a symbolical worship, that men ask, How far is this to go? Is the Church of England about to relapse into the corrupt Christianity of former days, and shall the nation participate in her backsliding?

What has enervated the church? Neglect of the Lord's work. Had that great work been taken up with holy earnestness, and prosecuted with breadth and effort more commensurate with the capabilities of the church, the reflex influence of those efforts would have kept, by the grace of God, our home Christianity in a more lively and healthful state, and endued it with a resistive power proportionate to the emergencies and trials of the day in which we live.

By many this will be regarded as an exaggerated view of the importance of the Missionary work. Neglected it has been; at best feebly prosecuted: this they admit; and that from such neglect the church must have suffered: this they will also concede; but not to such an extent as to account for the backsliding of the present day.

And yet can the growth of a child be interfered with, and the constitution not be seriously injured by such an experiment? Its nature is to grow, and room must be afforded for that exquisite expansion of all the parts, which is so carried on as to preserve the proportion of each to the other. And is it not the very essence and nature of Christianity to grow until it has reached its appointed standard and maturity? Can it be contented with what it has gained, while more remains to be secured? Was such the character of its early days? It had established its rule over fair and extensive territories; yet it rested not content, but aspired after more. How was it that Paul never settled down with any of the numerous churches which he had been instrumental in raising up? To some of them he was deeply attached. Between him and the Philippians, for instance, the bonds of sympathy were close and strong. Yet he

staid not with them, much as he loved them, but pressed beyond them to Rome. And why? Because the essential principle of Christianity had complete ascendancy over him. And what was that principle? that it must needs go on; that to live it must be in communicative action; that in order to retain what has been gained, it must acquire more; that it must not stand still, as it would not become stagnant; but, if it would preserve its purity and freshness, must flow on as a running stream. His principle is stated by him in Rom. xv.—“Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.”

To such places, therefore, he addressed himself, because to him and his fellow-apostles was entrusted the evangelistic action of the Gospel. He penetrated into regions where Christ had not been named, and there he preached. Converts gathered around him, and a native church was organized. But so soon as this was done, the character of that particular region had changed. It was removed from the category of the places where Christ had not been named. His special mission, so far as that particular district was concerned, had been fulfilled, and now it became his duty as a Missionary and an evangelist, to go beyond it. If all its population had not yet embraced a profession of Christianity, the duty of evangelizing that which remained undone rested not with him, but with the native Christianity which had been raised up, and on this he devolved the responsibility. In this sense we are to understand the words which he uses in Romans xv. 23—“Having no more place in these parts;” not indeed that all had been evangelized, and that every remnant of heathenism had disappeared: far from it; but over these parts—an extended region, comprehending the platform of Asia Minor, the provinces of Macedonia and Achaia—he had raised up numbers of native churches, not grouped together in one spot, but placed here and there in the centres of population, in order that each, in its own sphere, might shine as a central light, and irradiate the whole of the surrounding territory; and therefore, his own peculiar and initiative work being done, he had no more place in those parts. Therefore it is that, with such earnestness of aspiration, in the very spirit of a true evangelist, we find him compassionating the countries as yet lying in darkness and the shadow of death, and pressing onward whenever and wherever an opportunity presented itself. Thus, writing to the Christians at Rome, he says, “I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.” Yea, he looked beyond Rome, farther west, to the straits of Gades, and the extremities of the then known world. “Whosoever I take my journey into Spain, I will come to you; for I trust to see you on my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.”

And yet, while thus pressing onward as one charged with the most important of all messages, on the prompt and faithful delivery of which so much depended, he did not sever the connexion with the old churches. He was not forgetful of them; he did not lose his interest in former scenes of labour; he maintained intercourse with them; he drew forth their sympathy with him in his onward course; he moved them to identify themselves with it, so that they willingly helped him in its prosecution. He used them thus as a base of operations, and drew from them needful supplies.

Thus the Philippian church helped him, and had done so from the very first. In his epistle to that church we find him acknowledging that fact—“Now, ye Philippians, know also, that at the beginning of the Gospel, when I departed from Macedonia, no

church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." And what they sent he readily accepted. It is remarkable how very different was the action of the apostle as regarded the Corinthian church. From that church he would accept nothing, not even as much as might be necessary for his maintenance while he was amongst them—"When I was present with you I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." (2 Cor. xi.) How was this? Why this marked difference? From the Corinthians he would take nothing; from the Philippians he readily received whatever gift they sent to him: and yet the Corinthian was a wealthy church, like the Corinthian order of architecture, rich and elaborate; while the Macedonian churches were proverbially poor. Where are we to find the explanation of this? Simply in the fact, that among the Corinthians were men whose hearts were not with Paul. They were jealous of him, and desired to subvert his influence in the church. They were ready to take advantage of every circumstance which might help them in so doing. Paul knew that even so simple a matter as free-will offerings for the prosecution of his work would be used to his disadvantage; and therefore, as he says, "I robbed other churches, taking wages of them, to do you service."

But as regarded the Philippians, no such difficulty existed. In them he had the utmost confidence.

It appears that, for a time, when he was at Rome, there was a suspension of their wonted bounty. It was not that their minds had changed, or their affections diminished towards Paul, but they had lacked opportunity. During this time, although the apostle does not say so, yet we may gather from expressions in his writings, that he suffered severely from privation—"I am instructed both to be full and to be hungry; both to abound and to suffer need." Let not Missionaries, in the prosecution of their work, be surprised if they meet with like experiences; but let them be assured that the Master whom they serve will "instruct them," as He did Paul, both to be "full and to be hungry; both to abound and to suffer need," and enable them, with Christian equanimity, to endure these extremes of experience, which resemble the cold nights and hot days of some countries.

At length the difficulty was removed, whatever it might be which prevented the Philippians from forwarding their usual supplies to Paul; and they sent to him Epaphroditus, "my brother and companion in labour, but your messenger, and he that ministered to my wants." And those wants were amply supplied—"I have all, and abound; having received of Epaphroditus the things which were sent from you, the odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

We are reminded here of that wondrous system of arteries and veins by which the circulation of the blood in the human frame is provided for, and of the marvellous manner in which, from the heart, the vital fluid goes forth to supply the wants of the extremities. There are vessels which send forth the supply from the heart, and it flows onward from the central reservoir through the varied channels of communication, until, reaching the extreme points, it visits and refreshes every minute vein, diffusing throughout the system life and health and power.

But all this bountiful communication is restored to the heart again. There is a beautiful inverted system which, by a continuous process, re-collects and returns to the heart that which had been sent forth and distributed throughout the frame. The divided and sub-divided streamlets are resumed and brought together, first by the action of capillary veins, which introduce them into larger branches, and thence, through these

branches, into arteries; and so, brought again into one channel, the re-united stream is prepared for restoration to the heart.

Yet the blood is not permitted to return in an impoverished state. As it went forth it expended its richness in recruiting the system and replenishing its necessities. There is provided for it, therefore, an equivalent and compensation. Just before the re-collected fluid enters the heart, it is met and enriched by a river of chyle, or milk, absorbed by the lacteal vessels from the food. This mingles with the venous blood, and the united stream, entering the heart, and sent from thence into the lungs to be exposed to the influence of the air, becomes once more that arterial blood which is essential to the maintenance of life.

Well now, the heart is like the central church, which in sympathy and communication with the distant Missionary, sends forth with glad alacrity the needed supplies, although, in doing so, much self-denial is requisite, and many Christians at home are contented to do with enough and no more, in order that the evangelist who is engaged in the advanced work may not have less than enough. It is a happy experience when there does exist this active sympathy; when the need which is actually endured abroad is so realized at home that Christians cannot but respond to the entreaties which are addressed to them, and the distant Missions are gladdened and encouraged by a liberal supply; so that, after the example of St. Paul, the modern Missionary can say—"I have all, and abound: I am full, having received the things which were sent from you."

The ladies' working parties throughout the country, which accumulate bales of clothing, and send them forth by the Hudson's-Bay ship to the dreary regions of North-west America, and to the isolated stations there, present a beautiful exemplification of this sympathy. How welcome these contributions on their arrival; how grateful these expressions of kind feeling; how thankfully received these gifts of warm clothing by the aged, the infirm, the children, all ill-clad and ill-fed; how seasonable at the commencement of a dreary winter of eight months, when all communication with the outer world can only be carried on by the snow-shoe and the sleigh.

So flows forth the stream of sympathy, strong and powerful, sent forward from a loving heart at home. And these acts of Christian kindness, do they never come back to the donors? Is there no inverted action which returns with an increase that which has been so freely given? Are there no responses of thankfulness and gratitude, nay, of thanksgiving, to God? Is it not true that the administration of such service, "not only supplieth the want of the saints, but is abundant also, by many thanksgivings unto God?" It is sent back again, this stream of sympathy, nor is it permitted to return in an impoverished state. It went forth laden with gifts, and it comes back without these, for it has expended them on the Missions; but there is an equivalent provided. The Missions, besides their acknowledgments and earnest thanks, intermingle a new element, one calculated to exercise upon the home church a most healthful influence, and which is more than a repayment for all the help they have received. This is the Missionary intelligence; the animating facts which accrue upon the Mission field; the conquests which are being gained there; the proofs that Christianity, when faithfully taught, has lost nothing of its power, but is still "the Gospel of Christ, the power of God to salvation to every one that believeth;" the old truths interwoven with new experiences, beautifully illustrated thereby, and recommended to the reconsideration of the church; these are as the river of chyle, as the stream of enriching milk, which more than recompenses the church for all that it has done. These are needful to be mingled with the home facts, with the home experiences, else the vitality of the church becomes impoverished. These, when communicated to Christians at home, are abundant by many thanksgivings to God; and thus, like the blood exposed in the lungs to the action of the air, receiving the divine blessing, become the life-blood of the church.

So we find it to be in Acts xxi. Paul, on his arrival at Jerusalem, went in, with his companions in travel, to James ; and, all the elders being present, he declared to them particularly what things God had wrought among the Gentiles by his ministry ; and “ when they heard it, they glorified the Lord.”

And so with the Philippian church, which we have selected more especially as well fitted to illustrate the intimate union which should exist between the church and the Mission : that church sent forth its stream of sympathy. And does not Paul render it back again, and that, too, with interest ? See how, in his Epistle to the Philippians, the apostle identifies the Philippian Christians with himself ; how he takes them into his confidence, and tells them how it fares with him in the prosecution of the great Missionary work. What facts does he not communicate to them, so well fitted to strengthen and confirm their own faith—“ I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.” And then he informs them, first, of the extensive preaching of the Gospel in Rome itself, the metropolis of the world—“ many brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear ;” and, secondly, of the unexpected opportunities presented to himself. In the very palace of the Cæsars he was enabled to testify of Christ—“ My bonds in Christ are manifest in all the palace ;” and this, moreover, with such rich results, that even in Cæsar’s household Christianity had made its conquests, so that, amongst other expressions of love and sympathy from the Christians at Rome, he was enabled to add this—“ All the saints salute you, chiefly they that are of Cæsar’s household.”

All these new experiences, interwoven with the old truths, set forth with such power and clearness of statement as in the second and third chapters !—surely if the Philippians had manifested sympathy with the distant Mission work, it was repaid to them again. They were more than recompensed ; they got more than they gave.

Let it be understood, then, of how much a church is deprived which severs itself from Missionary action. It takes no interest in such proceedings, acquaints itself with no facts, expresses no sympathy, sends forth no help. But, if it gives nothing, it gets nothing. It is selfish in its action. All its collections are for home objects : to make mention of the Missionary work is regarded as an attempt to interfere with these. But such a procedure trains that church in selfishness, and the parsimony which refused aid to the evangelistic work falls like a blight on the home charities also.

Or let that be supposed—which is more generally the case—not a complete isolation from the Missionary work, but a feeble recognition of it, and no more ; then is the reaction for good proportionably feeble ; for “ he which soweth sparingly shall reap also sparingly,” while “ he that soweth bountifully shall reap also bountifully.” Let it be remembered there is an equality. If the church has that which the Missions need, the Missions have that which the home church just as much needs. If the church is large-hearted in giving that which the Missions need, then, with a like abundance, will the Missions render back that which they have to give. But a contracted sympathy limits of necessity the return—“ Give, and it shall be given unto you ; good measure, pressed down, and running over, shall men give into your bosom ; for with what measure ye mete withal, it shall be measured to you again.”

And we can understand why this should be so. The putting forth of prayerful sympathy on behalf of the Missions, prepares Christians at home to receive, and be helped and encouraged by the intelligence which comes from abroad, and men are interested in that which they have helped. They look for information, and welcome it when it comes ; and in the receipt of it they are repaid for what they have done. Through that intelligence the Holy Spirit comes down like rain upon the church and the hearts of the Lord’s people are revived and refreshed. When the church at

Jerusalem heard of the Missionary work wrought at Antioch by some earnest Christians, whose names are known only to the Lord (Acts xi. 20, 21), and how "the hand of the Lord was with them," so that "a great number believed and turned to the Lord," were they not glad? Did they not rejoice as they sent forth Barnabas? The storm had lighted down upon the central church at Jerusalem, and the disciples there were in poverty and depression; but on the new Mission field the sunshine was brightly falling, and, as they were assured of this, they thanked God and took courage.

Many other exemplifications might be adduced in proof of this—that Missionary facts and Missionary intelligence constitute an important means of grace, by which the divine Spirit works for the edification of the home churches, and that, according to the measure of their sympathy, such is the blessing they receive—and thus that there is an equality—that if the abundance of the home church supplies at one time the wants of the Missions, so again the Missions, from their peculiarity of abundance, supply the wants of the more settled work, that thus "there may be an equality."

Let the churches at home identify themselves more thoroughly with this forward work. The Canadian emigrant does not limit his interest to the little patches he has brought under cultivation; he looks to where the clearings are going forward, and the dense jungle or timber woods, as they are cut away, make room for the spade and the plough. We Christians want the world for our Master. We shall be content with nothing less. Until that glorious consummation be reached, we must go on to pray and work. If our interest be so entirely absorbed in that portion of the work which is under our immediate personal superintendence, that we have no desire to acquaint ourselves with the progress of Christianity abroad, we may well doubt whether we have the mind of Christ, and whether, after all, our zeal and earnestness be not a more subtle form of selfishness.

At the present grave crisis, when they, who would maintain the Gospel standard in the Church of England, nor give "place by subjection, no, not for an hour," to "false brethren unawares brought in," need so much holy wisdom and unflinching resolution; when, so great is the peril, that without a large outpouring of God's Spirit upon the church, and the grace of his special aid, our best efforts must fail; let the hearts of the Lord's people break forth from every thing like restricted action, and open out into more complete identification with the greatness and largeness of the Lord's purposes; so shall the ancient promise to the Jew of old—"from this day will I bless you"—be renewed to us. Let the tithes of Missionary contribution be freely and promptly brought into the storehouse, and then—"prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive."

It is with a view to the discharge of a great duty, the providing of the church at home with the rich contributions of Missionary facts, that the Church Missionary Society sends forth so many publications, feeling itself under a responsibility to keep back nothing that is profitable. The stream of Missionary intelligence is not stayed with us. In various ways, and under various forms, by writings and addresses, it is communicated. But the watering of each little garden rests with the individual in charge of it. On the banks of canals, rivers, or lakes, the industrious Chinese have in use divers water-engines. In working these, the energies of every household appear to be taxed to the utmost, as if each member of it felt convinced of the necessity of his personal aid in order to secure a good and plentiful crop. Both young and old may be seen leaning on the same frame, treading the same wheel, and humming together the same rustic song. Without this appropriation the river flows by to enrich others, and leave their field impoverished.

Nor let the Missionaries withhold the facts. Nothing justifies this, for those facts are not their own; they are the property of the church at home, which God provides for its use.

We quite understand how it is with some of our dear brethren abroad. They are modest, retiring; they shrink from observation; they wish to do their work in secret to the Lord; they dread its exposure to public observation, lest it receive damage. We know all this, but the necessities of the work will not permit that such feelings should be gratified. If the interest at home is to be sustained, the intelligence from abroad must be communicated; nay, more, to withhold this is to deprive the church of that which is essential to its good. He who withholds intelligence is, singularly enough, placed in the same category with him who disregards intelligence. As the latter isolates himself from the beneficial influence which the Missions are fitted to exercise on him and his work, so does the former isolate himself from the sympathy and encouragement which would be awarded to him from home. The more we know of a Mission field, the deeper the interest we take in it. We know its wants, and we can make the more special mention of them before the throne of grace. In withdrawing himself from public observation, as he proposes, the Missionary withdraws himself from Christian sympathy, and as he withholds from the church that which he might give to it, he loses that which the church might give to him.

ADDRESS DELIVERED BY ARCHDEACON PREST TO THE CLERGY ASSEMBLED ON THE MORNING OF THE CHURCH MISSIONARY SOCIETY'S ANNIVERSARY MEETING, MAY 1, 1866.

INVITED, my reverend brethren, to offer to you the word of exhortation on the occasion of this our solemn meeting, I unfeignedly ask your forbearance, and your candid interpretation of my address, though I desire to speak, not as pleasing men, but God, who trieth the heart. The passage which has been read [John xvii.] admits us to the audience of what Melancthon calls the "noblest, holiest, most pathetic prayer ever made on earth or in heaven." It unveils to us the Saviour's inmost heart. Strangely different from our prayers (for it contains no confession of sin, whilst it pleads the atoning merit of the suppliant), it nevertheless stands on record as a model for those who would be like their Lord; for it declares the spring and motive force of all Christ's mighty toil, and yet, in the very terms of the declaration, it contemplates our admission to a community with Him in the motive, and to a blessed participation in the labour. (vv. 17—19.) "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth." Now the word rendered "sanctify" (*ἀγιάζον*) signifies "consecrate," that is, "devote, set apart, and stamped for God and his service." And "for their sakes," saith the Redeemer, "for the sake of the men whom thou hast given me out of the world, and also for the sake of them which shall believe on me through their word, I consecrate myself, that they also may be consecrated, devoted, stamped for God, through the truth. Thy word is truth." I see here, then, a double consecration—Christ's, spontaneous and perfect, to the mediatorial and atoning work of the world's redemption; our's, my brethren—given to us from above, and imperfect, by reason of the frailty of our nature—to the ministerial and instrumental work of the world's redemption. But the spirit of the one is the spirit also of the other. "For their sakes," saith the Master. "For thy sake," say the servants, "and for their sakes because they are thine." But in neither consecration is the motive power "For my own sake." Self was not in all the Master's heart, and self has been dethroned from every heart in which He reigns. The work at which both aim is man's redemption. The constraining force in both is love; and of both, the instrument is the word of truth.

Clearly did the honoured fathers of our Society conceive, and faithfully have their

courageous successors maintained, this true spirit of our enterprise. Of their abnegation of self I need adduce no proof beyond the fact of their noble perseverance when the mere avowal of their aim and hope "filled their soul with the scornful reproof of the wealthy, and with the despitiveness of the proud;" when, as Mr. Cecil said in his sermon, sixty-three years ago, "This scheme," they cry, "is but enthusiasm pursuing its phantom. It is the project of a party: it will come to nothing." And as to their simple reliance on the living power of God's word, what shall I say? In that wonderful sermon, to which we listened last night with a deep and delighted attention, not only attracted by its vivid eloquence, but amply rewarded also by its faithfulness and power, one main division set before us the supremacy and vitality of the word. And yet the truth, so clearly and emphatically set forth, was but the eloquent echo of a manifesto uttered on a similar occasion sixty-three years ago. "This Society," says Mr. Cecil, "I can safely assert, mean to prepare the way of the Lord by exhibiting the only remedy for fallen nature, namely, the Cross of Christ, and the regenerating influence of his Spirit; and that in the most simple and unequivocating manner possible. They have seen folly and disappointment inscribed on every other remedy, or unscriptural modification of the true remedy, and that in every age and in every place, and they depend alone, under God, upon the truth as it is in Jesus."

To us, my reverend brethren, who inherit this glorious tradition—to us, to whom, as the heirs of all the ages, belong the accumulated assurances of experience that this was no vain confidence—even to us, who are all of us here present this day, is confided the sacred stewardship of this high principle. Not only does our own success depend upon our manly maintenance of the supremacy of God's word, but the honour also of this great Society is imperilled if we waver or retreat. "*Noscitur a Sociis.*" We live in days when compromises are proposed—compromises only too attractive to the clever but unconverted. To halve the difference; to believe a little, and disbelieve a little; to receive, on the strength of our innate convictions, what offends none of our prejudices, nor wounds our self-will, and, on the strength of our doubts, to reject every thing else; to make truth what each one troweth; this is the flattering proposal recommended to us, in language poetical indeed, even if it be oftentimes nebulous, and in imagery fascinating, if it be frequently fallacious. Those *βεβήλοι κενωφωνίαι*, the profane and vain babblings against which Paul warned his son Timothy, have increased unto more ungodliness, and threaten to overthrow the faith of some. A victim is to be sacrificed, and the high priests of this new philosophy crown it with garlands. Nay, there is room in their pantheon for the Bible, if it will be content to rank as one among many, instead of the one above all. In short, let it only be man that speaks, and not God, and there is no word of respectful admiration too strong for these sublime and beautiful utterances. It were unworthy of us to suffer, on this account, a religious panic. The foundation of God has been tried before, and still standeth sure. A hundred and twenty years ago, a distinguished author had occasion to say, "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much even as a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment." The writer was Bishop Butler, in the preface to his "*Analogy of Religion*," and yet Christianity survives. Nor can we fear that it is doomed to succumb to its present assailants. If we had no other ground of strong confidence, we should be relieved of terror at the onslaught by the very self-contradictions and dilemmas of the foe. To take but a single instance: In the sentimental pastoral put forth by M. Renan as a "*Life of Jesus*," after discarding as absolutely and of necessity incredible all miracles whatsoever, yet, finding himself unable to withstand his conviction that Jesus is the perfect model of humanity, he pronounces over Him what

might surely be called an apotheosis—"Repose now in Thy glory, noble initiator. Thy work is achieved; Thy divinity established. . . . For thousands of years the world is about to depend on Thee. Between Thee and God distinction shall be made no more." Now this divine Being, this Being who is inseparable from God Himself, professed to work miracles. But the exigencies of Renan's system inexorably demand that miracles should be branded as impostures. How will he evade the dilemma? Into what a bondage, my brethren, is the sceptic brought! Rather than burst his self-forged fetters, and confess the faith which must be swelling at his heart, he consents to accuse his paragon of artifice, and forces himself thus to apologize even for imposture. "History is impossible if one does not admit that there are various standards for sincerity. . . . Cæsar knew very well that he was not the son of Venus. France would not have been what she is if she had not believed for 1000 years in the holy vial of Rheims. When we have done through our scruples what they have done through their falsehoods, we shall be entitled to be severe upon them." What a monstrous doctrine is thus forced upon even this most ingenious of sceptics! A false Messiah is proclaimed as the elect of God, in whom his soul delighteth. The highest throne of heaven is in league with iniquity, and the casting out of Satan by Satan becomes the divine programme of the universe. A more hopeless chaos than the character of Renan's imaginary Christ no artist ever mistook for a creation. The true Christ of the Gospels would have had no other word for such a being than "Repent!" He would have withered him with the denunciation which crushed the Pharisees, and driven him from his holy presence as a worker of iniquity.

I am constrained to doubt whether many of those who babble most loudly of the objections to the truth of God's word, have honestly studied the evidences in its favour. This, at least, we may demand from them as of right. The evidences for a system are all that can be said in its favour; the objections are only what can be urged against it. Study the latter: they can but lead you to that part of the subject which is in dispute. Those vastly larger portions of it, which are not in question, and which probably are beyond dispute, remain unknown to you. But become a student of the evidences, and you descend, if need shall so compel you, into the arena of controversy with a trusty panoply. What vantage ground does a solid conviction of the truth of one section of the word give you for the contemplation of the whole. For, as Robert Boyle has said, "the books of Scripture do illustrate and expound each other, just as in trigonometry the most distant side and angle enable us to discover the others. The ceremonial law of Moses, with all its mystic rites, does, like the manger to the shepherds, hold forth the infant Jesus, wrapped in swaddling clothes. The types and shadows of Moses utter the words of the Baptist, 'Behold the Lamb of God, which taketh away the sin of the world.'" Again would I venture to urge that men be bidden to weigh the solid and cumulative evidence offered so abundantly, and then challenged to say whether the fact that, in the division of a continuous parchment roll, one chapter should have been annexed to a former, instead of to a latter section; or the fact that transcription has impaired numerical accuracy; or the fact that contradiction seems to exist between certain scanty and obscure notices of remote events; let them say whether some fine-spun theory of a later authorship and mythic subject-matter could so counterbalance that accumulated evidence, as even to allow room for an insinuation that the record is false. Still less, my brethren, would I concede our lawful ground to our opponents by making the too common admission that the Scriptures were not designed to teach us science. Most undoubtedly such is not their primary and supreme object; but incidentally, and as a necessary adjunct to their teaching, they clearly do unfold a definite scheme of truths concerning the natural world. Christianity must be turned into a disembodied spirit before it can rid itself of elements lying within the domain traversed

by scientific inquiry. Nor can I bring myself to believe what Kepler called the finger of God and the pen of God are at variance. On the contrary, a closer and more comprehensive study of the word will satisfy us that science is but gradually filling-in the details of the mighty plan which the Bible delineates. "Revelation" indeed "is stationary" and "science progressive;" for science is painfully climbing to that topmost round of the ladder of knowledge on which revelation has taken her stand at a single bound. Scripture, being the history of the world as God's world, is a very ocean of truth: science (as her greatest son has said) is the little child, gathering a few shells on its shore. Even the shell can tell us something of ocean's nature and operations. But we miss not a few of the revelations of Scripture cosmogony by a too scanty comparison and too hasty inductions—"Consulto opus est." If, for instance, not content with the skeleton of truth in Genesis, we clothe it with the substantial additions supplied by the book of Job, we shall find that the antiquity of primæval creation is not obscurely asserted, and that the successive processes of perturbation and connexion which geology and astronomy have established, are distinctly described, and connected with their cause in the rebellion and the control of the mighty powers of evil. A more interesting study can scarcely be proposed to us; the result being, that when the two pictures are brought into one focus, they blend, as in some wondrous stereoscope, into one congruous image. The same divine sun has drawn both images on the tablets of the human heart. Combine them, and the body of truth bulks out in convincing and well-defined solidity. Suffer, I pray you, my brethren, this word of exhortation. We are the children of the fathers of this great Society, and to us is now entrusted the stewardship of the truth of God. The might and ultimate prevalence of Truth even the heathen age could recognise; and we are the ministers of Him who is "the Way, the Truth, and the Life." I have pointed, indeed, to the subtle spread of scepticism, but not as one of the "men that are ashamed, and steal away, when they flee in battle." Rather have I urged, that when the keenness and power of our battle blade is questioned, *that* sword of the Spirit we should the more confidently wield. We should preach the truth, the whole truth, and nothing but the truth; not ourselves, but the truth; not arbitrary and invidious selections, but the whole truth; not natural or moral philosophy, clad in Scripture phrases, but nothing but the truth. Such a resolution as this will send us back to our Bible, and to the original text of our Bible. It will rob our congregations of many a graceful play of fancy, but it will give them instead sound words. It will rob ourselves of some little fickle admiration; but it will win honour to our Master. Misquoted texts will not supply an occasion of cavil at some truths. Fantastic accommodations will not alienate the sober-minded. Patient research will deepen our own convictions, and fill our stores, and give vigour to our style and courage to our thoughts. Mastering the Bible as a whole, because we have mastered its parts in detail, we shall stand up as full men and exact men before our people. We shall speak as out of the abundance of a truth, which, from its very fullness, overflows from our lips, and not as though we were seeking on all sides for some truths to come to us, about which we might stammer some misty and hesitating refinement. Our sermons will not be as "threads of disjointed truths, loosely stitched together;" they will not be "reasonings about religion, but not religion itself." That which is seed to the sower will first have been bread to the eater. Nourished with the strong meat, instead of starving on the fragments of a past experience, we shall neither fear the foe, nor faint under the long patience requisite for tending the lambs of the flock. Giving God the glory, we shall go forth on his errand, "complete, thoroughly furnished unto all good words."

But, my brethren, if we are not to be deterred by the irreverent jargon of scepticism, which reminds one of the birds in the old comedian's fable, who built a city in the clouds, and, by their chattering, tried to intercept the prayers of men, neither, I think, should

we suffer ourselves to be beguiled by the sentimental affectation of extreme reverence, which hyper-ritualists would fain enforce upon the ministers of our reformed Church of England. Strange, that in one breath I should have to speak of peril from a system which scouts tradition, and also from a system whose essence is a blind subservience to tradition. But such is the craft of our foe, and such the singular trial of our times, that not only do these systems co-exist, but they have been recently found in portentous alliance against evangelical truth. Unchecked by episcopal restraints, unabashed by public opinion, the hyper-ritualists boast of the recent strides which they have made, and openly announce that they have not "the most remote idea of resting." I spare you the details, for our shame has been too ostentatiously paraded to have escaped your notice. They were just such observances which provoked the following indignant repudiation from the calm wisdom of Bishop Sewell—"De multitudine otiosarum cæremoniarum scimus Augustinum graviter suo tempore conquestum esse. Itaque nos magnam earum numerum resecaimus, quod illis sciremus affligi conscientias hominum, et gravari ecclesiam Dei. Retinemus tamen et colimus, non tantum ea, quæ scimus tradita fuisse ab apostolis, sed etiam alia quædam quæ nobis videbantur sine ecclesiæ incommodo ferri posse. Ea verò omnia, quæ aut valde superstitiosa, aut frigida, aut spurca, aut ridicula, aut cum sacris literis pugnantia, aut etiam sobriis hominibus indigna esse videbamus, qualia infinita sunt hodie in Papatâ, prorsus, sine ulla exceptione, repudiavimus; quod nollemus Dei cultum ejusmodi ineptiis longius contaminari."

Were there nothing in the extravagant elaboration of ritual beyond the drama which arrests the eye, and ministers to the perverted taste of its advocates, we might be content with wonder at the mental constitution which confounds reverence with the use of tinsel and the effusion of perfumes. When we see their carefully-planned decorations, and hear what sacrifices they will make to retain them, we might cry with the old satirist—"O sanctas gentes, quibus hæc nascuntur in hortis Numina." But wonder and sorrow must yield to indignation, when we learn that dogma underlies this drapery, and that one of the cherished aims of its propounders is a return to communion with the unreformed Church of Rome. The heads of that church have made no secret of their aspirations. One who went out from ourselves, who has been recently promoted to their seat of highest honour, writes—"Surely a soldier's eye and a soldier's heart would choose by intuition this field of England! Weakened in England, Protestantism is paralyzed everywhere: conquered in England, it is conquered throughout the world. All the roads of the whole world meet in one point, and, this point reached, the whole world lies open to the church's will." Now there exists among us an association, numbering at present about 7000 members, who state their aim to be the promotion of Christianity by "intercommunion between Latin, Greek, and Anglican churches. They bind themselves to offer special prayers for this result—to use their personal exertions—and, if priests, to offer the holy sacrifice once in three months, with intention of the same." It is true that the late encyclical contravenes the scheme; it is true that the Pope has peremptorily condemned those Romanists who take part in it, and has placed its recognised organ in the Index expurgatorius; but it is also true, that, in spite of all these obstacles, England has been condemned to witness the humiliating spectacle of sons of her church, and even ministers of her communion, persisting in pressing their spurned and unwelcome friendship upon the church whose iron yoke our forefathers were unable to bear.

It is idle to suppose that Rome will swerve from her track for the consummation of this coveted union. Union, indeed, she will admit, so far as it can be compassed by the exercise of a merciless despotism on the one hand, and the prostration of mind and independence on the other. The most heterogeneous materials may be bound together in

the cold consistency of a frozen mass, and so carry an aspect of re-union from which all vital heat is excluded.

Surely the fact that, in spite of scorn and repulse, so many should still be agitating for re-union, shows a growing readiness to submit to the Procrustean measure of Rome, which not only explains many of the ritual proclivities to which I have referred, but must also cause many sad searchings of heart in the more loyal ministers of our church.

If I venture here again, in such an assembly, to offer a word of counsel, it is not because I have any special right to blow the trumpet in Zion, and sound an alarm in the holy mountain; but simply because, as the great moralist of the last century said, "In a battle every man should fight as if he were the single champion; in preparation for war, every man should think as if the last event depended on his counsel." I would urge, then, once more, most anxiously, a constant recurrence to that word by which we are sanctified, and an unflinching adhesion to its clear and cogent teachings. Where, brethren, shall we find infallibility out of God? What authority can we have so final as that of the throne? Can we think that any voice, or any collection of voices, speaking to us on earth, can give more clear or decisive testimony on things spiritual, than can the voice of Him that speaketh from heaven? Read well the Gospels and the Epistles; read attentively the inspired records of the establishment of Christ's Church on earth, and you will be struck by the *absence* of ritualistic directions: you will find, that whilst the old covenant, having to declare to the dull-ear and hard heart of man a wholly unimagined marvel which was yet to come, employed not only eloquent words, but also many an elaborate and significant emblem, the New Testament, having simply to remind of what has been visibly enacted, of what is well known, and can be clearly conceived, uses indeed the natural means of oral teaching, but needs not, and, save in a few simple rites, never employs symbolic action, which would be superfluous. Nay, you will find that it repudiates such ceremonial symbolism as "weak and beggarly elements," as "carnal ordinances, only imposed upon men until the time of reformation." And if you shall have drunk in, as the food of your soul, such scriptural teaching, you will be saved, I humbly believe, from danger of either receiving or proclaiming for doctrine the commands of men. Well did Mr. Cecil counsel the Missionaries of his day that they should dwell only on such truths as are simple and essential; that they carefully avoid doubtful positions; that while others sought to amuse or distract the flock, they should labour to feed it, quoting the sound words of Bacon—"Certainly, as the wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives them the roughness of the husk and stone, so are those doctrines best and wholesomest which flow from a gentle crush of the Scriptures, and are not wrung into controversies and common-place."

My valued privilege of addressing you is well nigh exhausted; but I will suggest a single thought, seasonable, I hope, and pertinent to the great work which has called us together to-day. If you would know the power of a weapon, you must use it; if you would detect the weakness of a false system, you must test it. *Solvitur ambulando*. Now of old time one said, Men grow rich, not by laying up, but by laying out; and our church has not spared her choicest sons, but, through this Society, has willingly offered them for the work. And have they not sped, these men of one book, the Bible, and of one aim, the glory of God? In the crisis of England's deep anxiety, when men were asking, "Is, then, something beyond the Bible necessary? is the Bible really God's truth?" we found ourselves rich in living witnesses, and the native Christians of India and of Africa crowded to our aid, to prove that the unembellished, unadulterated Gospel was indeed the power of God unto salvation. Sure I am that Missions are already nobly repaying us for our toil and our prayers. The foes of Christ hated Lazarus, whom He

had raised from death, and would have killed him. And the impugners of the simplicity of the Gospel would fain crush our beloved Society and ignore its work. But the sun in its mid-day power dispels with ease the vapours which earth exhales to intercept his beams; and the cold cavils of the sceptic, and the puerile conceits of the ceremonialist, fade into insignificance before the solid, mighty mass of Christian converts, the fruits, under God, of the noble labours of the consecrated servants of a consecrated Master.

Obituary.

THE REV. THOMAS H. FITZPATRICK, M.A.

THE long series of conflicts in which the Sikh armies, with a courage and discipline unequalled in the history of Oriental nations, had met and fought the British force of combined Europeans and natives, was terminated by the battle of Goojerat (Jan. 21, 1849). The Sikh army surrendered; the empire of the Punjab was ended; and all the territories comprised within its limits became a portion of the British Empire in India.

Many of our countrymen on the spot, both civil and military, felt that in this event a new and important opportunity was presented for the extension of Christian Missions. If the plough of heavy national tribulation had gone before to break up the soil, it was becoming that the Christian evangelist should follow close after, sowing the seed of the everlasting Gospel, and thus laying the foundation of better times, and peaceful rather than sanguinary harvests. It is true that the American Missionaries had already entered in; but that English soldiers should conquer the Punjab, and yet English Missionaries neglect to come with healing influences and words of sympathy to bind up the recently-inflicted wounds, and win the population to the service of Christ, would have cast on English Christianity a perpetual reproach. A statement was therefore put into circulation throughout India, soliciting subscriptions, with a view to the establishment of a Christian Mission in the Punjab, the Church Missionary Society being at the same time indicated as the organization which would be invited to undertake the work. To that invitation, so soon as addressed to it, the Society did not hesitate to accede.

The two first Missionaries sent forth were the Rev. R. Clark and the Rev. T. H. Fitzpatrick. The former is still happily in the field; and may he be long spared to serve the Mission by his energy and experience: the latter, in February last, was called to his eternal rest.

It is to the memory of this devoted servant of the Lord Jesus Christ that we desire to pay this brief tribute of our affection and respect. We know that such men, who, amidst self-denial and tribulation, go forth to lay, in some distant land, the foundation of a nation's new life, need no earthly memorials—all such, even the most costly and elaborate, are perishable. Their memorials are above—"God is not unrighteous to forget your work of faith, and labour of love, which ye have showed toward his name." But these reminiscences are grateful to ourselves, and beneficial to the church. In such records of Missionary deaths there is a living influence. There can be no doubt that, throughout the country, there is a large amount of the Missionary element which lies at present in a dormant state, and needs to be aroused; and details of this kind are specially fitted, under the divine blessing, to vitalize this, and bring it into action.

The manner in which Mr. Fitzpatrick was led to offer himself for the Mission-field is remarkable. Originally intended for the bar, he had nearly completed his term as

a student at Gray's Inn, when, being brought under the sanctifying power of Christianity, he decided on entering the ministry. He therefore returned to Dublin, attended divinity lectures at Trinity College, and from thence took orders in the diocese of Worcester. Birmingham was his first sphere of action, where he worked laboriously as a curate. One evening, in a company, the conversation turned upon Missions, and the fact was mentioned that the army had given 1000*l.* to commence a Mission in the Punjab, and that men were wanted. A venerable old man laid his hand upon Fitzpatrick's shoulder, and said, "Fitzpatrick, you are wanted there!" It went as an arrow to his soul: he offered himself to the Church Missionary Society, and was accepted to be associated with the Rev. R. Clark in this great enterprise of a Christian Mission to the recently annexed Punjab.

He reached Calcutta on October 13, 1851, and on February 9, 1852 we find him present at an important meeting held at Lahore, attended by all the leading residents, and presided over by Archdeacon Pratt. A local Church Missionary Association was then formed, having as its President the late Sir Henry Lawrence; and steps were taken for the expenditure of the moneys which had been raised on the spot, amounting to 3000*l.*, on such objects as were necessary to the prompt and due prosecution of the work.

On the 24th of May 1852 the foundation-stone of a church was laid at Umritsur, which had been selected as the Missionary centre and first place of occupation, an address being delivered by Mr. Fitzpatrick. This will be found in the "Church Missionary Intelligencer" for 1852, p. 246, &c. To reproduce it here is unnecessary, with the exception of one passage, in which he pressed home upon his countrymen the necessity that they should identify themselves with Missionary effort—"Hitherto, as a people, we have not so done our duty. We have impressed the native mind with a sense of British power, justice, and wisdom. We are considered merciful, and many of us benevolent; but as a people we are not esteemed religious. They think we do not pray; that we have but little regard to divine things. If this be so, as I believe all wise men admit, what an awful responsibility rests upon us to show them that we are not only great, wise, just, and good, but that we are also religious; that we worship one God in spirit and in truth; and that we love our religion more than empire, yea, above all things! Such an impression, thus conveyed, would, with the divine blessing, cause multitudes to flock to Christ, and, casting away their idolatries and superstitions, become one with us in the fellowship of the Gospel."

Assuredly the attempt to conciliate the native by an official indifference towards Christianity, as though men cared nothing for its interests, and did not desire its extension among the heathen, was a policy alike unbecoming and injurious. They who so acted were regarded either as irreligious or insincere men. If the former, it was to the disparagement of Christianity; if the latter, to the detriment of British interests. The natives concluded, either that a religion, which could not enkindle even in those who professed it a becoming zeal, was of no value, or else that these men, acting a part, had some sinister object in view. The latter was the prevalent feeling. It was to the Hindu the more credible. Hence wide-spread distrust; hence the alarm caused by so trivial a thing as a greased cartridge; hence the mutiny of 1857. That was a severe lesson. But the royal proclamation announcing the new policy—no coercion—and yet, on our part, a frank profession of the Christian faith, showed that the lesson had been learned.

On another and important subject—the relative importance of home and foreign work, and the urgent necessity that, amidst the interest which attaches to the former, the claims of the latter should not be forgotten—we quote the following passage from a letter dated June 22, 1852—"If any of my younger brethren in orders, or any of our University men ready for orders, ask you, 'Does Fitzpatrick still think he was

right in leaving his curacy, in a district of 10,000 poor in the town of Birmingham, to go to preach Christ to the heathen of India? tell them he can never be too thankful for it. And if they ask, 'Would he venture to say that others similarly circumstanced should do likewise?' answer them, if you please, that one of his most frequent and most earnest prayers is, that they may do likewise."

Yes, it is honourable, serviceable, to sustain a Christian work at home, but to begin such a work in a heathen land is still more so. The difficulty lies in the commencement. Nor can we wonder that it is so, for, in the midst of the deep corruption of a dark and depraved race, to deposit a seed of good of such vitality and power that, however concealed for a time, it shall be sure to spring up and develop itself in results of great national importance, is so great a thing to do, that it must needs be difficult. Such a work must not be judged of by its show, but by its reality. It may be so small as scarcely to be discernible; but if it be genuine, then a glorious future lies wrapped up within it as in a bud. Missionaries go out to these initiative undertakings, and they die, many of them young; but life is to be measured, not by the length of years, but by the amount of work which has been done, and young Missionaries do more in a few years, than many who remain at home do in a great many years. It is not that the work of home labourers is not valuable, but in its bearings it cannot be compared with the great achievement of securing, after a severe conflict, a footing for Christianity in some heathen land, from whence it may gradually extend itself. What is well begun is half done.

Our Missionaries found the Punjab full of active official life. There was no stagnation there amongst the Europeans. Every one was in full action. And this told beneficially upon the Missionaries; for how could they be less energetic in the discharge of their high calling. "It does one good to see so many men of talent and rank, all intent on their work, and all alive, and progressing onward, and sparing no labour of either body or mind, to secure their object. Every thing here is on the alert. Men are on their Arab horses, and off, at a moment's notice, anywhere, and at a rate that would terrify some in England. Others go out, and spend six months at a time in tents, and think nothing of either the hot sun by day or the cold frosts by night, as they travel along, administering justice from town to town. They have sometimes to leave a station at a week's notice, and, selling all off, to go to a distant part of the country. And if men gladly do all these things as soldiers or rulers, surely we ought not to be behind in a better cause. They seem here to have their eyes open to every thing that is going on in the whole country—making roads and canals, erecting bridges, settling the revenue, building cantonments, planting trees, and looking into the minutiae of every thing."

It was well they were thus energetic, for five years more, and then came the deluge. If the organization of the Punjab had not been so well advanced when the mutiny broke forth, how would it have fared with British power in India? But the Punjab became the rallying-point. When Delhi fell, the neck of the rebellion was broken, but it was the Punjab that provided the men and the material.

And it becomes us to put forth all our energy, and expedite the work of Missions; for trying times appear to be at hand. The horizon is overcast. Two years ago (January, 1864) we adverted to the military establishments of the great European powers, and the difficulty of maintaining peace in the midst of so great facilities for war; and therefore to the great need of energetic effort while peace remained unbroken.

Such a crash of contending hosts are now imminent. Let us expedite the Lord's work, especially in the Mission-field. Let us see to it that in every region we have occupied there be planted the firm nucleus of a well-consolidated Christianity; not something to make a fair show in the flesh, but that which has within it the power of God. Then will these Missions stand, whatever betides. Convulsions there may be;

nation arise against nation, and kingdom against kingdom. There may be no longer the same facilities for the prosecution of Missionary work. In the midst of perilous times under the sobering influence of chastisement, there may be more willingness on our part to work for God in the Mission field, but less of opportunity. Our Missions may be thrown very much on their own resources. Now, then, let us work the more energetically, that, even in isolation from us, Christianity, in India and elsewhere, may not only maintain its ground, but yield to us important and unexpected aid. Should times of trial supervene, so far as, in the day of her prosperity, England has been evangelistic in her action, that will come back to her, and she shall be repaid.

Our Punjab Mission has been characterized throughout by energetic action. The first Missionaries mastered the vernacular, and their example in this respect to all succeeding Missionaries is of first importance. The Punjab is a field which affords special opportunity for the exercise of linguistic talent. Several languages claim the attention of the Missionary. Besides the languages necessary for Missionary purposes in the North-west Provinces, such as Persian, Urdu, Hindustanee, there are for cultivation in the Punjab the Pushtoo, the Punjabi, the Cashmiri, &c. In this important sphere of labour Mr. Fitzpatrick was enabled to take a leading part; so much so, that on his return to England he was engaged in bringing through the press Dr. Pfander's works in Persian and Urdu.

Moreover, by open-air preaching and itinerancies, he gave to the Mission an aggressive character. But while, in every direction, amidst a densely-populated country, they met with attentive hearers, they felt how few they were. "We want more men to instruct the people. They want more Missionaries; and I wish our young clergy at home knew how much they want more Missionaries."

In fact, the Punjab was lying wide before them, while as yet they had only touched Umritsur and its neighbourhood. Mr. Fitzpatrick deeply felt the wide-spread destitution; and, so soon as the arrival of an additional Missionary at Umritsur set him free, proceeded on a Missionary tour to Mooltan, with a view to ascertain its fitness as a point of occupation. The European residents received him gladly; liberal aid was promised him; and, with the consent of the Parent Committee, he transferred himself thither in the beginning of 1856. He was joined soon after by the Rev. W. J. Ball; but before the end of the year that Missionary was obliged to leave for Lahore, having been prostrated by a fever, said to be almost peculiar to Mooltan and Peshawur; and thus the mutiny of 1857 found Mr. Fitzpatrick without a colleague at this remote station. The position of affairs at Mooltan was very critical—two regiments of native infantry, one of irregular cavalry, a battery of horse artillery, and only one company of European artillery. Thus explosive materials were accumulated in abundance, which the least spark might have ignited. But the Europeans were spared the horrors which were enacted at other places. The native troops were disarmed, and peace preserved.

Throughout these perilous times he remained at his post. The opportunities for usefulness were but small, but he did what he could. "Perhaps," he observes, "there is not another Missionary in India without a colleague or a native assistant, but this is my portion. I go to the city alone, and preach for a short time every second day. I feel it is a great cross to stand up alone, before a very degraded, polluted people, who gainsay in their hearts every word that I say, or pity my folly; but could I realize the love of our Saviour on the cross, and the real state of these perishing myriads, as I ought, I think I should forget self altogether, and entreat them, or reason with them, with unwearied earnestness and tenderness. Perhaps this is what God would have me learn in these trying circumstances."

Eventually the health, as well of himself as of Mrs. Fitzpatrick, having severely

suffered, he was compelled to return home, having baptized two adults, the first-fruits of a difficult Mission, carried on in difficult times.

Mrs. Fitzpatrick died on February 18, 1863, having survived her return home little more than two years. An obituary of this excellent Christian lady and devoted Missionary's wife was given in the "Church Missionary Record" for 1863, to which we would refer our readers.

Mr. Fitzpatrick returned to the Punjab in the latter end of the year 1863; but he reached his old Mission-field only to ascertain, by prostrating illness, how utterly unequal his constitution had become to the exigencies of the Indian climate. He was therefore compelled to bid a final farewell to India, returning to England at the end of 1864. He left with the sincere regret and fervent good wishes of many valued friends, amongst whom he was permitted to reckon the highest officials in the province, carrying with him also the brotherly love of all the Missionaries, who esteemed him as an able, zealous, and judicious colleague.

Hopes were entertained that he might recover his health sufficiently to render valuable service in the ministry at home. He laboured for some months as curate at St. Mary's Chapel, Brighton. There he was greatly valued as a faithful and experienced minister of the Gospel of Christ. He then entered the diocese of Carlisle. The writer of these lines found him at Keswick last summer, in charge of one of the churches. It was evident that years of toil and trial had told upon him; on his Christian character, in the way of much growth in grace; you saw in him the chastened Christian, spiritual in tone, uncompromisingly attached to those evangelical truths, the sustaining power of which he had so often proved, and devoted to the great work of winning souls to Christ; but on his physical frame those years had also told, and it was but too apparent that of original health and vigour by far the largest portion had been expended on Mission work in India.

In the September of that year, having been presented by the Bishop of Carlisle to the vicarage of Dalston, he contracted a second marriage with Miss Barton, eldest daughter of the late John Barton, Esq., of East Leigh, Hants, and entered on the duties of an incumbency which he was to occupy only a few months, for on Saturday, February 13, 1866, the "Carlisle Patriot," contained the following announcement—

We record with much regret the death of the Rev. T. H. Fitzpatrick, which took place at his temporary residence at Dalston on Thursday evening. Mr. Fitzpatrick had been slightly unwell during the last week, but he was able to take part in the morning service on Sunday last, and to preach on the evening of that day, which he did with much earnestness and solemnity. It was not known that any change was apprehended until Wednesday, and his death occurred on the following day. Mr. Fitzpatrick had only held the vicarage for a

few months, he having been presented to it by the bishop, and during that short period he had secured for himself the respect of the parishioners who were drawn to the church by his able pulpit qualifications, and who were satisfied of his earnest desire faithfully to fulfil the duties of a parochial minister. Mr. Fitzpatrick had already shown his interest in the welfare of his parish, by undertaking to build a chapel of ease in a district standing much in need of a church.

His remains were interred, February 8, in Kensal Green Cemetery, the burial service being read by the Bishop of Carlisle, assisted by the Rev. George Lea, of Birmingham.

EXPLORATORY JOURNEY BY ONE OF OUR MISSIONARIES IN MADAGASCAR.

THE following journal contains the account of a journey along the coast, by the Rev. T. Campbell, with a view to ascertain the capabilities of the Vohimare province in a Missionary point of view, and, if an eligible centre should present itself, of adopting measures for its occupation. It will be seen that the research has not been satisfactory.

May 31, 1865 — Started this morning at nine o'clock, the weather cloudy and the wind high. My bearers and myself constitute a party of sixteen, the least possible number I could take with safety. We travelled along a fine valley. After crossing Fanambana, a broad but shallow river, we entered a valley averaging in breadth from one mile to three. The mountains on the left shut out the prospect of the sea, and were entirely destitute of trees, while those to the right were wooded from the base to the summit. After going in a southerly direction for about four hours, we set our faces to the west about the end of the forest, and passed through a pretty level country for about three hours more, when we reached a few inhabited huts, called the Mpanobe. Here we were obliged to put up for the night, as the next village could not be reached before dark, when travelling would be most dangerous.

June 1—Proceeded on my journey at eleven o'clock, not being able to start early, as one of my bearers was missing. Our way lay through a fine valley, composed of small hillocks, with little streams running all round them. These were crowded with the rafia-palm, and had a very pleasing effect; and what added to their beauty was the number of tall travellers' trees, with their beautiful fan-like leaves, which were interspersed here and there among them. We breakfasted at about mid-day, at a place called Matainga, and then set off for Tsara Ravina, where we were to put up for the night. On the way to this place I was struck with the perfect forests of rafia which cover this part of the country. This is the most useful tree imaginable to the Malagasy. With it they almost entirely build their houses, their clothing is made from its fibrous leaves or branches, and at certain seasons of the year it provides them with food. They cook the tops of the young plants, which they call oraka, and eat it with rice.

June 2—Left very early this morning on a man's back, as the road was so muddy and dangerous, that I could not be carried on the filanzana. It was not a very dignified position for a clergyman, but *necessitas non habet legem*. This difficulty being surmounted, we entered a forest of fine trees, through which a good road had been cut in the days of Radama I. Part of it was at least sixty

feet wide, but for the most part it was grown over with brushwood and palms, many of which were as high as the original trees of the forest. About midday we emerged from this, and pursued our journey along the sea-shore. The beach here is lined with lofty filaos, which stretch in a straight line for miles in a northerly direction, and form a beautiful crescent towards the north. After crossing a deep and rapid river, called Mahanara, we continued to pursue our journey along the sea-shore for several hours, when we turned inland into a forest. This forest ended in a fine piece of pasture land, about a mile square. When we had passed through this open space, we entered another forest, and only emerged to find such another open space. I believe there were five or six forests like this, all ending with streams of water, which were spanned over by bridges of the most primitive kind.

About sunset we arrived at a small Sakalava village, and found that all the spare houses were occupied by Hova travellers. We were therefore obliged to look out for other quarters, and set off for another village, the moon lighting up the way most beautifully. When we reached it, we found that the inhabitants were all, or nearly all, drunk, and consequently were not very solicitous about entertaining strangers. With very great difficulty I got a small house, in which I could hardly stand upright. Had parrots for dinner, which I rather enjoyed.

June 3—Started, as I had done yesterday morning, on a man's back, through a perfect swamp. It was filled up with old trees, which prevented those who were obliged to cross it from being lost in the mud. We shortly came to a broad and beautiful river, called Bemarivo, shallow, but rapid. The canoe in which I crossed was very rickety, and went from one side to the other, as if it wished to capsize. We struck on sand-banks several times, and I had the satisfaction of knowing that there was plenty of crocodiles about. I got over safely, however; but before all my baggage had arrived, a precious hour had passed away. One of my men had lost his lamba, and was nearly sinking, when another pulled him along.

After passing through a forest, we again came to the sea. The coast here was not lined with filaos, as yesterday; but with thick

shrubs and racoas. As we neared the river Sambavana, pilaoas began to get numerous. On crossing this river, which I did on the filanzana, one of my bearers got out of his depth, and began kicking and sputtering. I fully expected to be tumbled in, but had prepared myself for the worst, being ready to swim if necessary. However, we all got safely over, although my blanket and part of my filanzana were a little wet.

Breakfasted at Sambavana, and started for Soavanandriana, a small town having a governor. It is very much smaller than Amboanio, but neater and cleaner. Perhaps this is owing to the fact that the pigs here are allowed to act as scavengers.

When I arrived, the governor, who is a very great personage—having been appointed to his governorship the day before yesterday—sent the second commander and the officers to visit me. I told them my message and my object, and preached the Gospel to them by the way. They returned to His Excellency, who sent me a little rice and two fowls, in the name of Rasoherina.

At evening prayers I had about thirty present, including my bearers. I explained the Gospel to them, and, after prayers, sang several hymns, practising those which I intend singing at our service to-morrow.

June 4: Lord's day—At early prayers had a goodly number present, to whom I said a few words, and invited them all to our service at mid-day. At that hour between thirty and forty Hovas, Sakalavas, and Betsimarakas, were either in the house or about the door. I had part of the morning service, the Litany, and the ten commandments, which were responded to by two of my maromitas (bearers). The people were most attentive. I preached from 1 John i. 7, and made the atonement of Christ the subject of my discourse. When the service was finished, I got Ratsitera to say a few words, after which we sang several hymns, and concluded with the doxology.

The governor and all his officers paid me a visit, when we had about an hour's conversation, chiefly on the principles of Christianity. The governor having expressed a wish to hear us sing, I began with a hymn, which might be called the Malagasy national anthem, after which we sang several others. I then took up the Prayer-book, and read the prayer for Rasoherina, and also that part of the Litany where prayers are offered up for the Queen and royal family, which appeared to strike them all very much. I afterwards heard, that on the way to the rova, the governor expressed his astonishment at the prayers for the Queen and her friends. May

our conversation make a lasting impression upon those who heard it, and aid in breaking down their ignorant prejudices!

In the afternoon I visited all the houses outside the rova, and spoke a few words to the people in each. I was accompanied by Ratsitera, who repeated all that I had said. On visiting the chief of the Betsimarakas, I was received most kindly. He presented me with a small piece of silver, in token of friendship. The reason why he gave it was because I would not drink toaka, the usual mode of showing friendship here, and not very unlike the practice among the lower orders of my own countrymen.

June 5—Last night it rained incessantly, and this morning it was pouring in torrents while the bearers were arranging their burdens. We were able to pursue our journey at about seven o'clock. The small town of Sravanandriana contains about 100 inhabitants, and is beautifully situated in the midst of a plain, which is enclosed by a forest of fine trees. We had the river Sambavana on our right for nearly two hours, although it was mostly hid from our view by travellers' trees and shrubs. When we got out of this plain, which seemed to lengthen as we went along, we came to a mountain densely wooded, which we had to cross. On my way, I noticed an immense number of tall trees, not unlike the tree fern, and called by the natives lafaza. Their long, straight, tiny stems, surmounted with beautiful green tufts have a very pleasing effect. When we reached the other side of this hill, we found that we had been six hours on the way, and therefore thought it high time to see about breakfast. We came to a few huts in the midst of some rice-fields, where we halted. Breakfast being finished, at three P.M. we resumed our journey, and in a short time came to a deep and rapid river, called Ilokohy. This is so infested with crocodiles that the men were almost afraid to cross it, even in the canoe. The ferryman warned us against standing near the edge, as the crocodiles have sometimes darted at people, and pulled them in. It occupied a long time in getting the men and baggage across, and we were therefore obliged to put up at a small village a short distance from the river. I now begin to find that I have left the country of the Sakalavas, and have entered the territory of the Betsimarakas.

June 6—Left Ilokohy early, and, after mounting a hill, came in sight of a fine plain several miles in length. The landscape here was something unique. The plain was quite level for about a mile inland, and covered with grass and short shrubs. After this it was composed of several knolls, mostly wooded, which

increased in size until they reached the mountains in the west. These mountains had a very peculiar and striking appearance. They stretched north and south for about fifty miles, and were composed of innumerable sharp-pointed peaks, many of them resembling the celebrated "Pieter Botte" in the island of Mauritius. I fear that there are many "wild men" in these mountains who refuse to submit to the Hova sovereignty, and will have no communication with the invaders. It reminds one of the retreat of the ancient Britons to the hills of Cambria, whence they were driven by the conquering Saxon.

On reaching a deserted village, called Andempa, my bearers heard from some travellers that Rasoharina had given orders to enlist all the Hovas who were capable of bearing arms, and that the conscription had commenced at Marausetra. Most of my men, being Hovas, were so terror-stricken with this news, that they were about to leave me in the forest; but, after some consultation, they determined to take me as far as Angoutcy, on condition that I should pay them there, and allow them to go free, if the news which they had heard turned out to be true. Pitying their sad condition, I made a virtue of necessity, and acceded to their request.

In to-day's journey I noticed that the mouths of three immense rivers which I passed were entirely closed up by sand-banks, which are thrown up by the sea, which breaks with great violence on the sandy beach. The water remains in the rivers and stagnates. This, together with the rank vegetation, generates, I believe, that coast fever, which is so prejudicial to the health of Europeans. The water has a reddish appearance, and the smell at times is any thing but agreeable.

I invited all the people to attend evening prayers. Shortly before that time I commenced to teach a few tunes to my bearers, when my house, which was a pretty large one, was soon quite crammed. Those who had no sitting-place ranged themselves outside, in such a position as to be able to see and hear all that was taking place within. I preached to them Jesus and his atoning sacrifice, after which my faithful friend, Ratsitera, addressed them for a considerable time. This was one of the best meetings I have had in Madagascar.

June 7—The worst day's travelling I have had since I left Amboanio. In the early part of it our route lay over hills and mountains, and through forests of bamboo, which looked very beautiful at a distance. The rain fell in torrents, which added to the difficulty of the road or footpath, making it slippery in the hard parts and sloughy in the soft ones. Im-

mense trees lay across it in every direction, which it is nobody's business to remove. Those which lay upon the ground were passed over, while we went under those which were a few feet above it, but those which lay a little lower had to be rounded. The most uncomfortable thing was the long wet grass and leaves, which kept slapping me in the face as I went along, sending an extra shower over me. My bearers were often up to the thighs in mud, and found it no easy matter to keep their feet. This continued for about four hours, when we reached a large river called Ampahana. Finding that the mouth of this river, like those which I passed yesterday, was closed up, I followed the suggestion of my bearers, and crossed the bank on foot, sending my baggage across in a canoe. After crossing this bar we had an immense hill to surmount. My bearers were unable to carry me; in fact, each one found it difficult to take care of himself. The path was steep, and the rain made it slippery. I got up by taking hold of stones and the roots of trees, with an occasional push or pull from one of my bearers. On reaching the top the country looked charming. It was composed of hills and valleys, with an occasional small plain, covered with shrubs and trees of all descriptions. About mid-day I rested for breakfast at a small village called Molonady, after which we pursued our way over the mountains and plains, which we had seen from the high hill. The scene was enlivened occasionally by flocks of guinea-fowls, which are very numerous in this part of the country. Before sunset we reached Antanabe, and found, to our astonishment, that there was no rice to be had, the drought and the wild pigs having destroyed the crop.

In the evening I called the people, as usual, by singing a hymn. When the house was well filled I read a portion of Scripture and prayed the Litany, as I am accustomed to do on Wednesday evenings, after which I spoke at some length. The people here seemed pleased to see me, especially the old woman of the house, who greeted me with "*Bon jour mon père,*" all the French which she seemed to know, except, perhaps, "*Eglise.*" She was an old Sakalava from Nossibe, but was quite ignorant of the first principles of Christianity. The wall of the house was decorated with a picture of "Our Lady of the Scapular," underneath which was a prayer in French of the most idolatrous character.

June 8—My bearers were very unwilling to start this morning, in consequence of not having had their rice last night; and knowing that there was a possibility of getting no breakfast, I got two of them to go in search of rice, while the remainder promised to go

to a village some distance off, and there wait my arrival. In a short time we came to a large river called Mananarabe, and, after crossing it, went along by the sea-side. Here we met a large party of Betsimasarakas going to make a trakafara (sacrifice) at the tombs of their razana (ancestors). I stopped, and addressed them on the truths of the Gospel, telling them of the sacrifice which was consummated on Calvary by the Son of God, and of that blood which alone can cleanse the conscience from guilt, and be looked upon with acceptance by the God of heaven and earth. The Malagasy have not only bloody but unbloody sacrifices: these consist of toaka which they pour in libations down their throats, till any little sense which they may possess has taken its departure. They imagine that by drinking, dancing, and singing, their ancestors will grant them those things which they may choose to ask, which are generally health, riches, and children.

Arriving at our appointed place, and finding no rice, I obtained some manioc, of which we were able to make a breakfast. Our road now lay through forests, by the seaside, across streams and rivers, and over hills covered with thick vegetation, until we came to a large river called Andronney, which is saved from the usual fate of Malagasy rivers by having a ledge of rocks across its mouth. This prevents the sand from choking it, and the water makes its escape to the sea without let or hindrance. After sunset we reached Ampasamandroatra, where we put up for the night.

June 9—Started in the midst of heavy rains, as I expected to get to Angoutcy in the evening. As it had rained much during the night, the mud at times took my bearers over the knees; and this, together with the slippery stones and rocks, made the travelling difficult, and even dangerous. After rather a rough journey we came to a small village called Ambohitrosy, where I met a Hova, one of the secretaries of the Governor of Angoutcy. He wrote a letter at once to His Excellency, informing him of my arrival, and at the same time requested me to wait here until he had received a reply. In the evening a messenger arrived, telling me how glad the Governor would be to see me on the morrow, and bringing me a letter from one who was in chains several years for the faith of Jesus Christ.

To-day my servant lost my only knife, fork, and spoon. I was therefore obliged to breakfast and dine in the primitive style which is followed by Easterns generally.

One thing resulted in my stay here to-day. I saw the Betsimasarakas making toaka out

of the sugar-cane—such canes as would rejoice the heart of any planter in Mauritius. There was an immense tree hollowed out like a canoe, having a flat part at one end, with a groove all round it. This trough is called a fangarinana. Over the flat part of this was a large, heavy cylinder, under which the canes, cut into pieces about a foot long, were crushed, the juice entering the groove, and running into the trough. The cylinder, rolled backwards and forwards by a man, was a strange contrast to the metal rollers in the Mauritius sugar-mills. Into this juice is put some of the bark of a tree called bilaka, and the whole is covered over and allowed to remain for two or three days, when fermentation commences. It is then taken out and boiled in an earthen pot, which is well covered over, to prevent the steam from escaping. The steam passes through a piece of bamboo, which runs through a long trough filled with cold water: it is thus condensed, and falls as pure toaka into bottles at the other end. This toaka is colourless, and I am told by the natives that it is not as good as that which they get from us. I was not slow to tell them that both their's and our's were bad, and occasioned much sin and suffering to all who indulged in their use.

June 10—Set off for Andranovelona, the Hova town of Angoutcy, which occupies the same relation as Amboanio does to Hiarana. I may here mention that nearly all the Hova towns are inland, built purposely out of sight and range of English and French guns, in case a war broke out between the Malagasy and one of these maritime powers.

The Hovas believe that the English and French are like ducks; that they can do almost any thing they please on the water; but when they come upon *terra firma* that they are not able to stand before the naked brigades of Madagascar. They say that the razahas are weak-limbed, and not able to walk much. This delusion is derived from the fact that all Europeans, when they travel here, are obliged to have persons to carry them, as they do not choose to walk through mud and water up to the waist.

In a fine grove of mangoe trees an officer met us, and escorted us to our destination. In a low, swampy place, we came to a number of tall, white trees, not unlike those which one meets with in the Mauritius forests. Inquiring the cause of their whiteness, I was told in reply, that the natives had burnt the forest in order to plant rice. Passing from this, we came to the sea, the breeze from which was quite refreshing after the sickening smell of stagnant water and rank vegetation. The shore was lined with trees, called by the natives

hofs. They belong to the genus "vacocs;" but the leaf is larger and stronger, having saw-like edges. We now turned into a tremendous swamp, which was spanned over by a rustic bridge, several hundred feet in length. Being broken in many places, it was not very safe. In the shallow parts of this swamp two herds of bullocks were being driven about, to prepare the ground for sowing rice.

Andranovelona is not seen until you are quite upon it. It lies in the midst of a forest, and is almost surrounded by mountains, which effectually keep out the wind. It is consequently very hot; and this, together with the swampy ground all round, generates fever, which is very prevalent. Serpents and crocodiles abound, and rats are innumerable. This is the finest Malagasy town I have yet seen. The houses are large, and built in regular order, not scattered about as they are at Hiarana or Amboanio. The population, at most, does not exceed 500 souls. The Betsimasarakas, by whom it is chiefly inhabited, appear to be more docile than the Sakalavas in the north. His Excellency Rainikotomahanana had a house prepared for my reception: and the first thing I did, as soon as the men had loosed their burdens, was to return thanks to God for his merciful preservation of us all thus far.

After breakfast, which was very late, the officers came to pay me an official visit. The governor, having a sore foot, was unable to attend. We had an hour's conversation, in which I told them my message, and the reason of my coming among them. They left the house, and, having called me to the door, presented me with what they called "the fruits of the land," two geese, four fowls, three bunches of bananas, some sugar-canes and rice, together with a sirloin of beef. I thanked them most heartily for this token of friendship, after which they took their departure. At evening prayers the house was crowded, and I took the opportunity of preaching to them Jesus and the resurrection.

June 11: *Lord's-day*—Early this morning my house was crowded with visitors, with whom I engaged in conversation. A large number attended early prayers, but owing to some business about a flag, the mid-day service was not well attended. A flag had come from Antananarivo, and was to be hoisted to-day for the first time. It was carried in a small tin box, the band, officers, soldiers, and people following it in procession. When hoisted, it was saluted, after which its health was drunk with due honours. Toaku is ubiquitous in Madagascar. It is the great Dagon of this people—Hova, Sakalava, and Betsimasaraka. The evening service was

better attended, the doors being crowded with people, looking in one over the other. I preached in the morning from John iii. 3—"Except a man be born again, he cannot see the kingdom of God."

Met one of those who was sent off from Amboanio to Antananarivo, because he prayed with us. He stopped on his journey when he got this length, having received a letter from his brother, who is as great a man as the Governor of Vohemare (twelve honours). This young man, whose name is Andrianaivo, is being further instructed in the way of truth.

June 12—Gave my bearers books, and set those who were able to read to teach the others, while I superintended the whole. I trust, by God's grace, that these men will benefit much by their sojourn with me: if not, I hope it will not be from any want of attention on my part. As I wish to leave the nucleus of a church here, I am determined to remain three Sundays more, in order that those who attend may become accustomed to the prayers of our church-service.

To-day, as I was sitting at the door to get a breath of air, an old woman came up to me, telling me that she had lost a lamba, and requesting me to tell her who the thief was, that she might apprehend him, and get it back. She knew that I was a praying person, and believed that I could "certainly divine." I explained to her my message, expressed my sorrow for her loss, and told her that *mpisikidy* (divines) were nothing but cheats, deceiving the people, in order to obtain money. She seemed to think that there was some truth in what I said.

June 13—So many persons called to converse with me, that I was quite tired out in the afternoon. During the day several of the andriabaventy (judges) visited me, and heard my kabary. They all appeared to be satisfied, with the exception of one, who seemed to be of the Ranavalona school, and was therefore behind his brethren in sense and intelligence.

The usual Malagasy grand dinner was given to me this evening by the officers, the Governor's foot not permitting him to attend. I was placed at the head of the table, and, before eating, said grace in Malagasy, which astonished my hosts not a little, and led to a conversation, which enabled me to put in a word for my Master. The usual loyal toasts were drunk by the officers in Mauritius rum, while I and one or two others drank the health of Her Majesty, the Governor, and the stranger—myself—in pure water.

I met to-day the brother of Athman, the Arab who carried the Testaments to Antomboko. This man was born at Bembatoka, and is therefore a Malagasy by birth, and reads

the language very well. His brother, Athman, having written to him that he was learning the kabary of the English Missionaries at Amboanio, he was anxious to obtain a book. I read a portion of the New Testament to him, and then gave him a copy, promising him a Prayer-book before I left. I feel bound to say that I never saw a man more pleased with a book than that Arab was when he walked off with the Testament in his hand.

June 14—The judges who visited me yesterday have taken fright, and went to the Governor this morning, requesting him to send me to Angoutcy, as their wives and children are anxious to be taught by me, but they are afraid to permit it, lest Raroharina should not be pleased, and put them to death, as Ranavalona had done. Although this was the ostensible, yet I was led to believe that it was not the real cause of their desire to get rid of me, which was their hatred of the holiness, justice, and purity of Christianity, which seeks to uproot all those abominations which are dear to the heart of this people. The Governor, however, though a staunch idolater, would not hear of my removal, as he knew the law of the land better than these administrators of justice.

June 15—To-day there was to be a dance in the rova, and many people were summoned to attend. There is no choice in the matter, as they must attend *volens volens*. This is part of the "fanompoana" or government service, which is one of the greatest hindrances to progress in this country. It is a heavy yoke under which the Sakalavas and Betsimarakas groan. Still, the fear of the Hovas rests upon them. Of real genuine friendliness existing between them I have seen little or none.

The dance being postponed for some unknown cause, many of the people, chiefly women, came to have a look at the razaha. I talked with them on the one thing needful, and invited them to our singing in the afternoon. Some entered, but most from motives of fear; the Governor, being unfavourable, remained outside. At our usual evening prayers the house was almost crowded.

June 18: *Lord's-day*—Had a very encouraging service this morning, and preached from the Gospel of the day, about Dives and Lazarus. I was listened to with attention, not only by my congregation of about twenty, but also by a great number of persons who crowded about the doors. After the service I had several visits from Hova officers, one of whom asked me for Solomon's Proverbs. I gave them to him, together with a New Testament and Prayer-book, and was surprised at the dexterity he displayed in concealing them

under his lamba, on the approach of a superior officer.

June 19—This morning the Governor, being well, called to visit me. He intended coming yesterday, but Rafaralahimianjona told him that it was a sacred day with Christians, and that consequently I could not engage in worldly conversation. He wished to know if I were to live here, would many vessels come, and purchase his fat bullocks. I replied that I could not tell exactly; but I added, if I should come to live here, one vessel must come at least once a year; and although I could not bring vessels here, possibly, if I were to remain, vessels would come more frequently than at present. He requested me to write to Mauritius, and tell my friends there that he had lots of fine fat bullocks. I gave him strictly to understand, however, that I had only one object in view, and that was to teach the people about Jesus Christ, the Son of God.

After breakfast I started for Angoutcy, which is about three hours from Andranovelona. The road lay partly through forest and partly by the sea-side, and was something better than those to which I had been accustomed lately. About half-way there is a small village called Lassel, which was the chief town here in the days of Radama I.

On my way I came to a cemetery, called by the Betsimarakas *tranomanara* (the cold house). I expressed a desire to visit it, but my bearers were frightened, and told me that I should be ill if I went there without a sacrifice. I therefore sacrificed their feelings, and entered, while they stood wondering and gazing at me, expecting every moment that I should fall down dead. When they perceived that I walked about uninjured, their fears were turned into laughter.

The Betsimarakas do not bury the bodies under the ground, but in wooden boxes, placed either upon the ground or a little above it. These boxes are not unlike the sarcophagi of the Egyptians, which may be seen in the British Museum. The cemeteries are generally in the forest, or else by the sea-side, and are seen by all who walk along the beach.

After crossing a deep river, called Anonibo, we came in sight of Angoutcy, about a mile and a half distant. It is a very small town, containing not more than 200 inhabitants, most of whom were in the country, engaged in plucking their harvest, and in preparing their rice-grounds for the reception of seed.

The Bay of Angoutcy is very fine. It is a complete semicircle, the points lying almost S.E. and N.W. The diameter is formed by coral reefs, over which the sea breaks, but not

with much fury, as the S.E. trade-wind blows almost parallel with them. From point to point it is about three miles, and about a mile and a half from the shore to the reef, in the centre of which there is a passage about half a mile in breadth. The bay is always calm, and forms a safe harbour for ships in almost any weather. The shore is low and level, and the white sandy beach, contrasted with the green filao, which form a crescent all round it, makes, to say the least of it, a pleasing picture. The mountains, unlike those at Hiarana, are several miles distant. They are low, but rise up, tier above tier, and are covered with primeval forest. The little town of Andrombazaha is situated at the south-eastern extremity of the bay, and commands a good view of the whole. There is no town of Angoutcy. This is the name given to a small island near the entrance of the harbour, which is the grand mark of the mariner, just as the "gunner's quoin" is to the sailor bound for Port Louis, Mauritius.

June 22—Spent this and the two preceding days in visiting the people from house to house, as they have been prohibited from learning by the Governor. It is provoking, to say the least of it, that we have not the same fair play here as the Missionaries at Antananarivo and Tamatave. We want neither the aid nor the opposition of the secular powers: if they just allow the people to pray or not, as is done at the capital, we shall be perfectly satisfied.

June 23—After paying a farewell visit to the people at Andrombazaha, I set out again for Andranovelona. I have been somewhat cast down at times at the scantiness of the population here, and long for a good centre of operations for the Mission of our Society. I am almost afraid that such a centre will not be found in this part of Madagascar.

June 25: Lord's-day—Had two services. Preached this morning from the epistle for the day, 1 Peter v. 8, 9, and in the evening from John x., on the "Good Shepherd." A Christian arrived here to-day from Maraustera, in time for the evening service.

June 27—Engaged in visiting and superintending the teaching of my bearers, and giving a lesson to a man and his wife, who are most anxious to learn, and who attend prayers regularly. The man is the son of one of those who died for the faith in the days of Ranavalona. He was adopted by his uncle, who is one of the officers at Amboanio. He would not permit his nephew to learn, lest he should be killed, as his father had been; but now, being away from the supervision of his uncle, he is determined to learn. His wife, a Betsimasaraka—and a judge by the way—is as

anxious to learn as her husband, and expresses her determination to continue praying in spite of all opposition.

The people here are much astonished at our meetings. They gaze in at the door with wondering looks, and listen most attentively to all that is said. They had been told, as Ranavalona was, that when the Christians met together they committed wickednesses the most revolting. Now, when they look in and behold the modest demeanour of the people, as they sit listening to the word of God, or join in singing and prayers, they go away, saying that "the Christians were killed for nothing in the days of Ranavalona."

July 2: Lord's-day—Had a congregation of about thirty, including my bearers. The responses were hearty, and almost universal. I preached to them on Matt. v. 16, "Let your light so shine," &c. I told them to be sure and continue the services when I was gone, and not to be ashamed or afraid to confess Christianity, and to do this openly; and to let their good works and good conduct in all things put to silence the ignorance of foolish men. I saw tears in some eyes when I told them it would be my last Sunday with them. In the evening I preached from Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I have reason to believe that my visit here will, with the blessing of God the Spirit, be productive of some good.

July 5—Started for Maraustera in the midst of heavy rain. I had settled on going to-day, and I went, as I wish to teach those people that decision is necessary, if one wishes to make progress in this life, as well as in that which is to come.

On reaching a deep river, my bearers stood in the midst of a heavy shower, and said they could not ford it. After watching them gadding about for some time, I reproached them with being afraid. This so shamed them that four or five stripped, and soon succeeded in finding that they could cross it comfortably.

After a wretchedly wet day, we put up after sunset at a village called Anambonambo, the superstitious inhabitants of which refused us admittance into their houses, which were *fudy*, or forbidden. I succeeded, however, in getting one which my presence could not pollute; but my poor bearers had to sleep under an open shed, while the rain fell heavily during the night. Some went to a little hamlet at some distance, where they obtained shelter.

July 6—This morning I had very much trouble with my bearers, two of whom refused to go further, alleging that they were unwell, and demanding their wages for the time they had been with me. I knew that they were

scheming, and told them that, well or not, they must come with me, or, if not, they might return, and, if so, I should not give them one farthing. I added, moreover, that, as this was a difficult place to get men, I should give those who took their place the wages due to them. After calling all the rest as witnesses, and writing their names in a book, making the thing as formidable as possible, I went

out, calling on all who were ready to proceed on their journey. My stratagem had the desired effect, and the two men proved before night that they had been scheming, for of all the days since I left Amboanio, this was the worst. The rain fell in torrents until noon, causing the road, which was all over mountains, to be simply frightful. In the evening we reached a place in the midst of a forest.

Recent Intelligence.

JAPAN.

A DEVOTED American Missionary, Mr. C. R. S. Brown, by the last mail forwarded the accompanying statement to a member of the Parent Committee of the Church Missionary Society. Well-authenticated facts respecting this island empire, and its exact position at the present moment in relation to Christianity and Missionary effort, have been long desired by us. We believe the document to be in every respect reliable, and recommend it as worthy of careful perusal. The appeal for prayer that the partially open door may be set wide open is especially deserving of consideration, and will, we doubt not, be extensively responded to.

Yokohama, Japan, January 14, 1866.

BRETHREN IN CHRIST,

A little company of believers of several nationalities, residing here, have for the last seven days been observing the concert for prayer with you of other lands, and, whilst assembled this evening to supplicate the throne of grace in behalf of this heathen nation, it was unanimously resolved to appoint a Committee to issue an address to God's people throughout the world, asking their prayers in a special manner for Japan.

In order that the ground of this request may be better understood, permit us succinctly to state the circumstances in which we find ourselves here at the present time. There are now Protestant Missionaries representing three or four branches of the Church of Christ in this country. Two of these are at Nagasaki, and the remainder at this port. Most of these have been here since 1859, or more than six years. They see marked changes in many things since their arrival.

At first the prejudice and suspicion of the rulers of this country led them, for some time, frequently to send poses of officers to the houses of the Missionaries, ostensibly as friends calling upon friends, but really as spies, to find out for what object these non-trading people had come to Japan; but for more than three years past such domiciliary visits have entirely ceased. The first decisive symptom of the abatement of suspicion on the part of the Government was the sending of about a dozen young men of rank from

Yeddo to Kanagawa to be taught English by one of the Missionaries. More recently, the Governor of Nagasaki and this place authorized schools to be opened for a similar purpose under their auspices, and the Protestant Missionaries were invited to take charge of them. One Missionary at Nagasaki has, during the last year, devoted three or four hours a day to the school there. The school at Yokohama, has over fifty members, and for more than two years past, three, and sometimes four, of the Missionaries have been engaged in it, teaching an hour or two each day. A large supply of American school-books has been imported by the Governor for this school, and the teachers have in no wise been restricted as to the manner or matter of their teaching. Through the use of these foreign school-books, more or less of Christian truth is almost daily brought in contact with the minds of the pupils, and has been freely made the subject of explanation and remark in the classes. The effect of this is manifest in the unhesitating manner in which the pupils make inquiries, and seek information on religious subjects, and in the frequent expression given to Christian facts and doctrines in their school exercises. Four years ago, when copies of a book entitled the "Christian Reader" were bought of a Missionary by some young men who were desirous to learn English, they at once erased the word "Christian" from the title-page and cover, for fear it should be noticed by others and bring them into trouble. Now a considerable number of

those who have been under instruction have purchased copies of the Scriptures for their own use. In the schoolrooms and in our houses there is no reluctance to speak, and many do speak from day to day of God, of Christ, and Christianity. The name of Jesus is no longer uttered with bated breath. Some of the wives of Missionaries also have interesting classes of Japanese boys under their instruction in English, with great success.

A medical Missionary has a dispensary thronged with patients from day to day, where the ten commandments and passages of Scripture in Japanese are hung upon the walls, and read by the patients.

Again, the Gorojiu, or council of State at Yeddo, is now making arrangements to erect extensive buildings in this town, for a school in which some hundred young men of the higher class are to be taught, in an English and a French department, and the Protestant Missionaries have been requested to take charge of the former. These facts will enable you to see to what extent the Japanese have come to repose confidence in the Missionaries. Mean time the members of the several Missions have applied themselves to the study of Japanese, endeavouring to make their labours in this direction available to those who may come after them, by publishing works for this purpose, and a Japanese-English Dictionary, containing some 40,000 words, is now nearly ready for the press. Most, if not all of them have, for a good while past, been at work upon the translation of the Bible, so that, by a few months of co-operative labour, they would be ready to publish at least the four Gospels in Japanese.

Contrary to the general expectation, it has been found that the Japanese generally do not entertain a feeling of hostility to foreigners, nor are they bigoted in religious matters. They even pride themselves upon being less stiff, and more liberal in the latter respect than the Chinese. Those who belong to the class called Samurai, who alone are eligible to civil or military office, manifest much eagerness to gain a knowledge of western languages, science and arts. Some of those who have been or are now studying English, are in the habit of going daily to the Missionaries' houses, in groups of from two or three to six or seven, to read the English Bible, preferring this to the study of school-books. These intelligent young men frequently express their earnest desire that the day may soon come when all their countrymen shall have the Holy Scriptures, and the free political institutions, of which they are the basis. They despise the Buddhist creed and the Buddhist priest.

One of the first teachers employed by the

Missionaries in 1860 recently died, in the assurance that he was about to be with Jesus. He had, at his own request, been baptized in his own house and in the presence of his own family, with their full consent. Thus the first-fruit of the Gospel in Japan, at least in our time, has been gathered into the garner of God.

Here, then, we are in the presence of this great heathen population, estimated by themselves to number 32,000,000, and you may ask, "What hinders the Gospel from being freely and publicly preached?" This is the question that presses us at this moment, and urges us to ask your prayers for this people.

This Government is in some respects a strong one. In consequence of what occurred with the Jesuits and monks of former times, it took the most stringent measures to efface the very name of Christianity, as that of a crafty usurper, from the memory of its subjects, or else to make it the symbol of whatever is dangerous and detestable. Unfortunately the Jesuits did not leave the Bible in Japan when they were banished from the country, else the condition of things here now might have borne more resemblance to that in Madagascar. But now, every man, woman, and child, must be registered at some Buddhist or Shinto temple, or be denied a decent burial. Thus every Japanese is within the grasp of an iron hand, the hand of the Government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the Government as yet assures the people that they would not be treated as criminals worthy of the death penalty, should they be suspected of favouring the Christian religion. The Missionary might or might not suffer for the offence of preaching, but his hearers would. Here, then, we hesitate and desire to know the divine will and our duty. We would neither be cowardly or rash. We call upon our brethren in Christ to pray that this last obstacle may be removed, that the treaty powers represented in Japan may be inclined to do what Christian Governments ought to do in this behalf, that the Spirit of God may move the rulers of Japan to proclaim liberty to their subjects, liberty to hear and read the word of God, and thus that speedily these everlasting doors may be lifted up, and the King of Glory may come in. May we not hope that those whom this address reaches will remember this object in their families and closets, and meetings for prayer, and that it will be specially inserted among the subjects forming the programme for the week of prayer at the opening of the year 1867?

In behalf of the Committee,
S. R. BROWN.

INDIA.

INDIA'S progress! Are there any disposed to question it? Blind, indeed, they must be who are not able to discern the significant indications of that progress which crowd upon us at the present moment.

To its social life a great impulse has been given. The natives of India, breaking forth from the exclusiveness of former generations, no longer refuse to meet and mingle with Europeans. On special occasions they freely do so. They did so at the Nagpore Exhibition, which opened on December 26th. There, thousands of spectators, native and European, congregated in the most friendly manner. On the day of opening it is said that upwards of 5000 rupees were paid for season-tickets alone; and up to December 30th the total amount paid daily for admission averaged 4000 rupees.

Amongst the dense masses of people were to be seen titular Rajahs, Zemindars, and their retainers, the Rajah of the Gonds, the most numerous of the aboriginal tribes of India. The cities of the north-west had sent down numerous representatives of the various classes of their population; while from the remote portions of the central provinces many strange natives had come who had never been present at such a spectacle before. Companies of native artisans occupied themselves in curious examination of various specimens of European machinery, while the agriculturists busied themselves about farming implements. On the two busiest days it was calculated that from 18,000 to 20,000 people had passed through the building and grounds, while acres were covered with the tents and encampments of natives and Europeans.

The educational progress of India is also remarkable. Witness the proceedings at the last convocation of the Calcutta University.

The hall was densely crowded with a brilliant assemblage of ladies, gentlemen interested in education, Hindu and Mussulman graduates and students of the affiliated colleges. The arrangements were very defective, owing to the utter unfitness of the hall for academic purposes. The Hon. Mr. Maine, the Vice-Chancellor, was met at the door of the hall by the Fellows of the University. He was preceded to the dais by the Registrar and the members of the Syndicate, and followed by the Fellows, two and two, &c.

The following Bachelors of Arts received the degree of Master:—Presidency College—Rash Behary Ghose (medalist), Chunder Nauth Bose (medalist), Kopah Prosonno Mookerjee, Shoshee Bhoosun Banergee, Jogessur Chunder, Baney Madub Dey, Gobindo Chunder Ghose, Nibarun Chunder Mookerjee, Oma Canto Chatterjee, and Ram Loll Banergee. Medical College—Kali Pada Gupta

(medalist). Dacca College—Aukheel Chunder Sen, and Shumboo Chunder Naug. Calcutta Free-Church Institution—Kali Charn Banerjee (medalist). Teacher.—Dwarka Nauth Bhattacharjee. Two students received the degree of B.M., seventy-nine of B.A., and seventeen of B.L. The graduates were presented by the Principals of their Colleges or the Bishop, according to the following form—“Sir, I present to you ———, of the ——— College, who has been examined, and found qualified for the degree of ———, to which I pray he may be admitted.” On which his Honour gave the candidate the diploma of the degree, and said—“By virtue of the authority vested in me, as Vice-Chancellor of this University, I admit you ——— to the degree of ———, and I charge you, that ever, in in your life and conversation, you show yourself worthy of the same.”

The Vice-Chancellor, in addressing the convocation, might well say, in reference to the crowds of candidates for University honours who flocked to the last examination—

I do not think any thing of the kind has been seen by any European Universities since the middle ages, and I doubt whether there is any thing founded by, or connected with,

the British Government in India, which excites so much practical interest in the native households of the better class from Calcutta to Lahore, as the examinations of this Univer-

city. Lord Canning hoped the time was near when the nobility and upper classes of India would think that their children had not had the dues of their rank, unless they passed

through the course of the University. Now there is no doubt that that view involved a mistake.

One subject more—we refer to Mr. Maine's Bill "to legalize, under certain circumstances, the dissolution of the marriages of native converts to Christianity," as one of the most remarkable evidences of the progress which Christianity has made in India. The time has been—it has scarcely passed away yet—when the convert to Christianity was regarded as such an outcast, that the Pariah, in comparison of him, might be regarded as of a respectable caste. Not only, indeed, was he abhorred by the natives, but despised by the Government and officialism of India. For one so low there needed no legislation, and, in truth, on his behalf, there was none.

How resolutely Mr. Maine expresses himself on the injustice of such dealings, and the necessity that from henceforth the Christian convert should have a recognised social position—

It is the more reasonable to make concessions to the doctrines held by the convert, because I am convinced that, in regard to this particular matter, they obtain less than fair treatment simply because they are Christians. It is not only that we forget that they are a native race, with many of the characteristics of all native races, but we actually show them less consideration than other native races. I am completely convinced that if conversions had been going, as in some parts of India, from Hinduism to Mohammedanism, and if the convert to Mohammedanism had entertained the same feeling as the Christian convert about his first wife (which one knows he would not), and if the disturbances which would be the probable consequence had compelled us to legislate,—I feel sure that a Bill applying this carefully-guarded procedure would have been praised by all as eminently prudent, moderate, and equitable. But because the converts are Christians, every point is taken against them. For this reason I have been compelled to prove, I fear at tedious length, that they are entitled by their own religious laws to demand relief. Contingencies,

on which not a thought could have been bestowed if another native race had been in question, have to be carefully weighed and taken into account; the very molehills of Hindu prejudice are exaggerated into mountains; and difficulties which, in every day of Indian life, crumble away at a touch, are assumed to be of stupendous importance. I know, of course, that we do this because the converts are of our own faith, and because we are tender of our character for impartiality. But I do not know that we are entitled to be unjust even for the sake of seeming to be impartial. Surely the duty of the British Government to the Christian converts is too plain for mistake. We will not force any man to be a Christian; we will not even tempt any man to be a Christian; but if he chooses to become a Christian, it would be shameful if we did not protect him and his in those rights of conscience which we have been the first to introduce into the country, and, if we did not apply to him and his those principles of equal dealing between man and man, of which we are, in India, the sole depositaries.

This remarkable address is well worthy of perusal. Rightly does the "Friend of India" interpret it, when it observes—

Never, since Sir Barnes Peacock defended the memory of Lord Dalhousie against the aspersions of Sir Charles Wood, has so remarkable a speech been heard in an Indian legislature as that of Mr. Maine at the passing of the Converts' Dissolution of Marriage Act on Saturday last. Such a combination of close reasoning with the exposure of illogical prejudices, and of ecclesiastical and legal learning with an exposition of the true principles of toleration; such an honourable confession of the injustice of which Government

has hitherto been guilty to its own, and the only true faith; and a denunciation of the inconsistency, intolerance, and ignorance of the opponents of the Act, it has rarely been our lot to listen to. Nor can Mr. Maine's meaning be misunderstood, or the policy of Government be perverted. *All that he said, all that the Act does, tends merely to put Christianity for the first time on a civil equality with Hinduism, and to acknowledge its prestige as the faith of the governing race.*

There are also evidences of moral progress. The Hindus were once so sunk in the immorality of their religious system as to be insensible to its degradation. Familiarized with revolting practices of various kinds, they thought nothing of them. The Englishman, coming out from his own country, where reformed Christianity sustains throughout the land so high a moral standard, on his arrival in India was shocked at the audacity of evil; but the natives knew no better, and felt no shame. This state of things has passed away. Light has broken in upon the land. It was some time before the native could endure it, and he seemed to be more blind than when heathen ideas had undisputed sway throughout the land. But now he begins to see, and he is shocked. He can no longer be silent. The native press lifts up its voice in indignant protest against the abominations of Hinduism.

Let us quote from the "Oude Gazette," a paper in the English language, conducted by native gentlemen, the following passage from its Number of March 7, 1866—

Benares, Feb. 4th—Another great Hindu festival, the Holi, is just now over. The folly and impudence which most Hindustanees display on this occasion is such that I cannot but take a cursory view of it. The festival is eagerly looked for, and heartily enjoyed by a class of licentious and unprincipled men. Having no employment to occupy their time, they try to find variety and amusement in a way highly degrading to human nature. They gather together in promiscuous crowds, besmeared with a kind of crimson powder called *abeer*. They move through the streets in masses, uttering, in a loud voice, most indecent expressions, such as any sensible man must tremble to hear. Drunken orgies are indulged in with the greatest freedom, and excesses of all kinds are shamelessly committed. Dancing, and the singing indecent songs, continue for two or three nights in succession, and all sorts of debaucheries are indulged in with the greatest relish. During these days of riot, women are strictly prohibited from going out of their houses, for fear of shame and insult. If any religious Hindu female ventures to go out for the purpose of bathing in the Ganges, or worshipping

her gods, her ear is assailed with indecent expressions from the crowds. Dipped in the red powder, and chewing betel to excess, they appear more like giants than any thing human. The whole city is deprived of rest and sleep during these days; and as thieves are always eager to avail themselves of such opportunities, they fail not to steal and carry away valuables.

These horrible doings were not permitted during the past three or four years, when the fearless spirit of the Badmashes was curbed by the energy and activity of Mr. Goad, the late Assistant District Superintendent of Police, Benares. The absence of this gentleman is deeply felt here at present. I remember that a public order was issued by the authorities of the city, before the day of the festival, forbidding everybody to use any abusive language. But to what end? It is quite evident that such vices would hardly disappear by mere proclamations. Unless the authorities take particular care to enforce the laws or repress the practices, such public orders are not consciously observed, especially in a city where these rogues mostly abound.

Again, the educated Bengalees can no longer tolerate the abominations of Koolin polygamy.

Koolin polygamy in Bengal.

No less than 21,000 Bengalees of all classes, chiefly orthodox and educated, have presented the following petition to the Lieutenant-Governor of Bengal against polygamy. The Maharajah of Burdwan has presented a separate memorial to the same effect.

"That about nine years ago no less than thirty-two petitions, signed by nearly 25,000 Hindus of Bengal, were presented to the late Legislative Council of India, bringing to the notice of the Council the grievous and revolt-

ing abuses of the practice of polygamy in Bengal, and praying for a legislative enactment for the prevention thereof.

"It is superfluous for your petitioners to dilate on the evils which result from the pernicious custom under notice, or to reiterate the reasons and considerations which require the interference of the Legislature on this vitally-important subject. They have been described and stated at length in the petitions referred to above, and your petitioners, many of whom had signed the said petitions, desire to mention that they fully subscribe to

the allegations, suggestions, and prayers therein contained.

"Occupying the position which the British Government does in India, it is, your petitioners respectfully submit, its manifest duty to meet the wants and wishes of the people by such legislative and administrative measures as may be deemed necessary for the suppression of any social abuses, which are the remnants of customs neither founded on abstract reason nor on the national religion. And this obligation, it is needless to add, becomes the more imperative, when the people, as in the present instance, are themselves the most forward in seeking the aid of the legislature.

"Your petitioners are not aware of the reasons which influenced the late Legislative Council in not responding to such a large, influential, and earnest appeal on an admittedly momentous question of social reformation; but they believe that the disastrous events which shook the foundations of the empire in 1857 overshadowed, for the time being, all considerations of internal progress.

"The empire has, however, under the benign dispensation of Providence, entered upon a new era of peace, progress, and prosperity, and your Honour's administration has been distinguished by not a few measures connected with the material and social improvement of the people. It is the fervent hope and prayer of your petitioners, that before your Honour has laid down the responsibilities of your high office, your Honour might signalize the close of your long and successful career by emancipating the females of Bengal from the pains, cruelties, and attendant crimes of the debasing custom of polygamy.

"Maharajah Sutteesh Chunder Roy Bahadur of Nuddea; Suttia Sharun Ghosal of Bhookoylas; Protab Chunder Singh of Kande; Joykissen Mookerjee of Ootterpara; Poorno Chunder Roy of Saorapoolie; Srodaprosad Roy of Chuckdiggee; Juggeshur Singh, of Bhastara; Rajcoomar Roy Chowdry of Barripore; Shib Narain Roy of Jarrah; Ooma Charan Chowdry of Radhanagore; Ray Preo Nath Chowdry of Takee; Shumbhoo Nath Pundit; Debendro Nath Tagore; Ramgopal Ghose; Heralall Seal; Sham Churn Mullick; Rajendro Mullick; Rajendro Dutt; Nursing Dutt; Cally Prosono Singh; Kalidas Dutt; Rajendro Dutt; Gobindo Chunder Sen; Hurry Mohun Sen; Madhub Chunder Sen; Ram Chunder Ghosal; Eshwar Chunder Ghosal; Kristo Kishore Ghose; Kallee Krishna Mitter; Juggoda Nando Mookerjee; Dwarka Nath Mitter; Doyal Chand Mitter; Rajendro Loll Mitter; Peary Chand Mitter; Doorga Churn Law; Dwarka Nath Mullick;

Khetter Mohun Chatterjee; Shib Chunder Deb; Greesh Chunder Ghose; Bhurrut Chunder Seeromoni (Professor of Hindu Law, Sanskrit College); Tara Nath Turkobachospotte (Professor of Grammar, Sanskrit College); Brojo Nath Vidyaratno (the most eminent professor of Hindu Law, Naddia); Prosono Chunder Turkorutno (one of the most eminent professors of Logic, Naddia); Shama Churn Sircar; Debendro Mullick; Moorolee Dhur Sen; Romanath Law; Madub Kristo Sett; Shama Churn Dey; Preonath Sett; Peary Churn Sircar; Prosono Coomar Surbadhicary; Kristo Doss Paul; Ishur Chunder Vidyasagar; and 20,841 others."

The above petition was presented to the Lieutenant-Governor by a large and influential deputation on Monday last. Mr. Beadon replied—

"RAJAH SHUTTYA SHURN GHOSAL, — I have great pleasure in receiving this numerous-signed memorial, and in assuring you, and the other highly-respectable gentlemen who compose this deputation, that I shall gladly use my best endeavours to procure the enactment of a law to restrain the abuses attending the practice of polygamy among Hindus, and to impose upon a custom, which I cannot but regard as altogether demoralizing, the utmost degree of restriction consistent with the reasonable opinions and wishes of the intelligent Hindu public. I have taken a deep interest in the question since it was first seriously agitated by our late lamented friend, Baboo Ramaprosad Roy. In February 1857, when a great number of petitions on the subject were presented to the Legislative Council, Sir John Grant promised shortly to introduce a Bill for the abolition of Hindu polygamy, and he would no doubt have fulfilled his promise but for the mutiny of the native army, which broke out soon afterwards. Three years ago my Hon. friend, Raja Deonaryan Sing, of Benares, essayed to bring a Bill for this purpose into the Viceroy's Council, and was, I believe, prevented from doing so only by a suggestion from Lord Elgin that some further expression of public opinion was desirable before having recourse to the Legislature. On both these occasions I did all that I prudently could to advance this measure of social improvement, of which the importance is, in my opinion, second only to the abolition of infant marriages. After this public expression of Hindu opinion I feel myself at liberty to revive the subject. It is one which must, I think, be dealt with by the Imperial Legislature, and I may be permitted to say how glad I should have been to support the Maharajah of Burdwan if he had felt himself in

a position to press it upon the attention of the Council. As it is, I shall lose no time in submitting your memorial to the Governor-General in Council, and I shall be prepared, with the permission of His Excellency, to in-

roduce a Bill next session which I trust may be accepted by the Council, and prove satisfactory to the large body of Hindus, whose opinions are expressed in this memorial."

With reference to this remarkable document, the "Friend of India" (April 7) observes—

Pundit Ishwar Chunder Vidyasagar, to whom, mainly, India is indebted for the Widow Marriage Act, has succeeded in securing such an expression of orthodox and learned Hindu opinion in favour of some restraint on polygamy, that Mr. Beadon has pledged himself to introduce a Bill into the next session of the imperial legislature. The list of names appended to the memorial contains no less than 21,000 signatures, each intelligent and *bond fide*. Among them are the highest in

rank, learning, wealth, and sanctity in Bengal; and opposed to the movement is only one family, which has ceased to represent any but itself since Rajah Radhakant Deb retired from public life. Even the cloudy retreats of the Sanskrit "toles" in Nuddea have failed to send forth a sound against the most monstrous perversion of Hindu law which annually exposes hundreds of widows and wives to prostitution in Bengal.

The remarks of the native press on this movement, originating with the natives themselves, are interesting. The following are some of them—

The "Dacca Prokash" asks—"Should, or should not, rulers interfere with the bad customs of their kingdoms?" and discusses the propriety of our Government legislating against koolinism and polygamy. As both are institutions which it is not likely the people will be able to overthrow, a law should be framed against them. The enlightened and influential community of natives are exhorted to help in this as much as possible, and their wish be so expressed that the petition for such a law will not have a deaf ear turned to it. "Even allowing that these practices are combined with the Hindu religion, any Hindu of learning knows what connexion exists between them. Shall what is evil be allowed to remain in religion?"

The "Bigyaponi" thinks the natives are acting very foolishly in soliciting the interference of foreign rulers of a different religious

persuasion in a matter so closely connected with the Hindu religion, and says that the wisest plan would be to put it down themselves. "The natives have so long been ruled by other powers that they have become helpless, and are constantly calling on the authorities to do every thing for them."

The "Bharut Runjun" alludes to the "Dole Jattrā" and the obscene songs which are allowed to be sung, together with the bad practices observed by most of the lower classes, and draws the conclusion that the laws are not everywhere obeyed. The Penal Code prohibits these practices, and yet they are annually permitted. The police should receive strict injunctions to see the law relating to this enforced.

The "Bhaskur" thinks Government will confer a boon on the country by legislating against polygamy and koolinism.

True it is that there is in India abundance of the old leaven of intolerance. The native petitions presented against the Bill were full of it. The epithets of "outcast, degraded, unclean," were applied to the native Christians without hesitation; some of the more outspoken of the petitioners gravely proposing "that the offence of Christianity should be punished by seven years' rigorous imprisonment."

But these have no longer any force. The empty vapourings of ignorant men, by their very exaggeration, defeat their own object. Social, domestic persecution, the convert must still have to endure, but the national stigma is removed, and he takes his place as one entitled with other men to equal rights and just consideration.

The direct results of Christian effort in India are as yet comparatively few, but the indirect influences are in powerful action.

THE TRUE QUALIFICATION FOR THE LORD'S WORK.

WHEN John was an exile in Patmos for the truth's sake, there was vouchsafed to him a glorious vision. He for whose sake he was a sufferer, stood before him in his glorified humanity, in that same humanity which was bruised and subjected to death upon the cross, for, although wondrously exalted, yet of its identity there could be no question. The sorrowful experiences of the past, when He "offered up supplications and prayers, with strong crying and tears," were not forgotten, and it was by these that He desired to be recognised. "I am He that liveth and was dead, and, behold, I am alive for evermore, and have the keys of death and hell." And now, triumphant over all enemies, crowned with everlasting glory and honour, Head over all things to his church, He appeared in the midst of seven golden candlesticks, the expressive symbols of those professing churches which had been raised up by Him here and there on earth, that they might give ostensibility to the light, thus significantly showing how deeply interested He is in the condition of those churches, and how solicitous that they should duly discharge the high responsibilities entrusted to them. Of old the high priest was seen in the temple, engaged in the superintendence of the golden candlesticks, observing the state of each, and, wherever there was a deficiency of light, administering the supplies which might be requisite, trimming one lamp, giving fresh oil to another, and thus causing each light to shine effulgently. But in the vision which introduces the Apocalypse, the ancient symbol is realized, and the great High Priest is presented to us in the discharge of that high office, which ever since he has continued to fulfil.

It is remarkable how, amongst so few churches, the difference of condition should be so great; some having made good progress, while others had greatly deteriorated. But whatever might be the state of each church, whether satisfactory or otherwise, to him all was accurately known.

To each he says, "I know thy works," and with each He proceeds to deal according to its requirements: to the one he addresses reproof, to another commendation. But, even in the most unsatisfactory cases, the purpose of his discipline was to amend and to improve. Even when he administered rebuke, and that with much severity, it was with the object of so correcting existing faults, that the necessity of judicial separation might be avoided. To this there is throughout an evident reluctance—"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of my wrath." Even Laodicea, so lukewarm, and so distasteful, was invited to repent, and on her submission new mercies promised—"As many as I love, I rebuke and chastise: be zealous, therefore, and repent."

Of these seven churches two are reprovèd with much severity. Sardis, because "thou hast a name that thou livest and art dead;" and Laodicea, because "thou art lukewarm, and art neither cold nor hot." In three others, Ephesus, Pergamos, and Thyatira, there was something to commend, although mingled with much that displeased the Lord; while two only, Smyrna and Philadelphia, meet with his full approbation. Probably there is no existing church or congregation which might not be classified under one or other of these specimen churches. It would be well if each were led to consider to which of these they bear most resemblance, and, if they have reason to fear that they assimilate more to the hollowness of Sardis, or the lukewarmness of Laodicea, than to the devotedness and patient endurance of the more healthy churches, then to feel the need of immediate repentance and humiliation, in order that the well-merited stroke of the divine displeasure may be averted.

The charge addressed to the Philadelphian church, abounding as it does with Missionary elements of great importance, demands from us special consideration.

The terms in which the Lord introduces Himself to the attention of that church are in the highest degree dignified and impressive—"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth;" and in the exercise of this his supreme authority He declared, "I have set before thee an open door."

As to the meaning of this expression we are left in no uncertainty. A reference to 2 Cor. ii. 12 at once explains it. In that passage the apostle refers to the remarkable events detailed in Acts xvi. There were some districts of the great platform of Asia Minor which he had not yet entered. He was desirous of visiting these, and preaching the Gospel there also; but the door was shut on the right hand and on the left—"they were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not." Thus constrained, they came down to Troas, and there they found an "open door," for there in a vision appeared the man of Macedonia, entreating, "Come over into Macedonia, and help us."

Where the means available for the accomplishment of any great undertaking are limited, a wise disposal of them is of primary importance. Of the various enterprises which are being prosecuted in our world, none, in the grandeur of the objects which it proposes to accomplish, can for an instant be compared with the work of evangelization. Yet the means by which this great undertaking is to be carried out have always been few, and, according to human judgment, painfully disproportionate. The more necessary, then, is it, that these inadequate means be judiciously employed, and directed where they may be most effective. In the selection of the best localities for the prosecution of Missionary labour, we are short-sighted, and liable to err. We need, therefore, divine guidance; and it affords great encouragement to remember that the same divine Spirit who directed the movements of the first evangelists is still engaged in the superintendence of the Lord's servants, and fails not to vouchsafe to them the same care and gracious direction. And so it has been in the transactions of the Church Missionary Society. When our judgment has erred, the door has been shut, and, by apparently adverse providences, we have been constrained into the right path. Thus our first efforts in Western Africa were directed to particular tribes, such as the Soosos and the Timnehs. But it was intended that we should occupy a more central position, from whence an influence for good might be brought to bear on very many of the nations of Africa. Hence the door of opportunity in relation to these detached tribes was closed by a revival of the slave-trade, and Sierra Leone, where protection was afforded by the British flag, alone remained available for Missionary purposes. Thither, therefore, the Missionaries were constrained to go, and there was opened for them a door of special usefulness.

And thus, throughout the history of the Society, the same direction has been vouchsafed. We have been led to the occupation of commanding points. We have been led by a way we knew not, without perceiving at first the importance of the particular locality, or its fitness for the prosecution of Missionary labour. It has not been until after a post has been occupied for some time that we have become conscious of its full value; and the experience of the past encourages, as to the future, that the same help will continue to be vouchsafed.

The open door, then, signifies a larger opportunity for evangelistic action, such as Paul found at Ephesus—"I will tarry at Ephesus until Pentecost. For a great and effectual door is opened unto me, and there are many adversaries." Undoubtedly there is at the present moment an open door for the prosecution of the great Missionary enterprise. If compared with the measure of opportunity afforded some fifty years

back, how striking our superiority of position ! Then geographical research was tardy in its movements, and large portions of the African and Asiatic continents remained unexplored. The embouchure of the Niger was unknown, and the facilities afforded by that great water route for the introduction of Christianity into the very heart of Soudan were not as yet confided to us for improvement. The great lakes of Eastern Africa and the sources of the Nile were undiscovered, and we knew as little of those regions as though they were portions of another planet, with which we had no concernment. India, although the process of British conquest had considerably advanced, was closed against the Missionary, whose desire to afford to its heathen population the opportunities of Christian instruction was looked upon as a wild fanaticism, fraught with danger, and in the sternest way to be discouraged. China, also, was unapproachable. Amongst the emigrant Chinese of the Indian Archipelago, some few resolute Missionaries had commenced to labour ; but the barriers of the great empire itself were closed against us. How different the position in which we find ourselves at the present moment ! The clouds of ignorance have been rolled away : the earth and its inhabitants stand revealed to our view. In every direction there are open doors. From every quarter the Macedonian cry is heard—"Come over, and help us." Missionary enterprise is no longer an experiment. It has been tried and found successful, even amidst great difficulties. Missionaries are no longer strangers to the heathen : they have been heard of, and their works also ; and now, when they enter on some new field of labour, with rare exceptions they meet with a kind reception from the people. It is an opportune moment for a new effort on an extended scale ; but there is a hindrance : the men and means barely suffice to maintain the existing circle of the work, and afford no room for its extension.

We are thankful for the increase in the Society's income, as announced at our recent Anniversary. But for this we should have had to contract our operations. We have been mercifully spared so painful a necessity. But to advance, and give to the Mission that healthful expansion which it requires, of this we are incapable.

But it is of the agency we would speak. We would plead for reinforcements ; and yet, whether they be conceded or not, we would speak a word of encouragement to the faithful labourer already in the field. If we cannot persuade men, we can assuredly entreat God. If their brethren at home are tardy in coming to their aid, let the Missionaries remember there is One near at hand who can, and will not fail to help them. Only let them be careful, nay, let it be the prayerful solicitude of all who compose the Church Missionary Society, to be such in character and qualification as the Lord desires, and whether they be few or more, He will not fail to use them for the accomplishment of his own great purposes. Spiritual men for spiritual work, this is the great desideratum, and the importance which the Lord Jesus attaches to this may be gathered from the epistle addressed by Him to the Church at Philadelphia.

Let it be observed, that it was before that church the open door was placed ; a remarkable selection, when the description given of that church is borne in mind—"Thou hast a little strength." Numerically, and as to material resources, it was inferior to such churches as that at Ephesus or at Smyrna. In comparison with them it was a church of little strength ; and yet before this church of little strength the open door was placed.

There lies in this important instruction as to the character of the agency which the Lord pleases to employ for the prosecution of the great evangelistic work : He prefers the few who are tested and trustworthy, to the many and unreliable.

So it was in the case of Gideon's army. Many gathered themselves to him when he blew the trumpet. Abiezer was there, and Manasseh was not wanting ; moreover, Asher and Zebulun, and Naphtali came up to meet him. The aggregate was large ; but for this very reason the Lord declined to use them—"The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands,

lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." And therefore, because of the vainglorious spirit of man, the Lord has been constrained to keep low the human agency which he employs. Many, therefore, who were fearful and afraid, so soon as they were permitted, turned back, and departed from Mount Gilead, and there remained 10,000; not one-third of the host that had been assembled, and yet even thus they were too numerous. "The Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them there for thee." Thus a test was introduced, whereby they who were fitted for the service might be discriminated from others—"Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." Some were content with a little, as much as they could take up in the hollow of the hand; while all the rest bowed down upon their knees to drink as though they could never have enough. So the Lord chooses for his work self-restrained men, who as to present supplies, are content with what may barely suffice. Their hearts being set on higher objects—the Lord's work, the Lord's cause—they are so interested in these that they have no time, no inclination, to expend themselves on the things of time and sense. It is true that such are few in number, yet the "Lord said, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand."

It is upon this principle the Church Missionary Society acts. Its Missionaries are selected men. For a work of such difficulty as Missionary work, it considers that they should be such. A general in command of forces, when something of special difficulty is to be attempted, uses picked men. For ordinary purposes others might suffice; but the hazardous nature of the enterprise, where so much depends on the temper of the men which are employed, renders unusual precautions necessary; and so, in the presence of the difficulties which are inseparable from the first introduction of Christianity into the midst of a heathen people, the men who are employed must be an *elite* agency. But for this careful discrimination, our Missionaries might be more numerous; but an increase of numbers would not compensate for inferiority of character and qualification.

So likewise in the admission of converts from amongst the heathen to the sacraments. If there were less caution, they might be more numerous; but our Missionaries are engaged in foundation-work, and it is of importance that the best materials procurable should be employed, else how shall the foundation be strong enough to bear the weight of the superstructure to be raised upon it? On the spirituality of the agent, and the sincerity of the convert, the value of the Mission is dependent. An increase in the number of our Missionaries may be unattainable, but their own growth in grace, and likeness to their Saviour, this may be attained; and if the spiritual features of the Missionary's or minister's character be well defined, they will not fail to be reproduced in the people entrusted to their care. A spiritually-minded Missionary will be blessed with some converts, the fruits of his labours, who shall be likeminded with himself; and a few such men, of decided character, will do more for the extension of Christianity among their countrymen, than a great number of nominal and uninfluenced professors.

"Let my heart be sound in thy statutes," prayed the Psalmist. Undoubtedly this is the chief requirement, for the absence of which nothing can compensate. A man devoid of this, intruded into a position of responsibility, is a most dangerous element, for in an unexpected moment, and at some critical juncture, there may be a collapse to the greatest injury of the truth. But if the Missionary be a good man, like Barnabas of old, then the Lord will not fail to honour him in his work with such a measure of success, as in his infinite wisdom He sees to be most fitting. When the agency has been genuine, "sincere, and without offence," it is remarkable how often it has been lifted up

out of its weakness and insufficiency, and enabled, by the power of God, to the accomplishment of great results.

It was so with Jonathan and his armour-bearer. Jonathan was a noble-hearted man, who cared nothing for self, provided the Lord's work and will might be done; and in an arduous enterprise the Lord put honour upon him. The Philistines were numerous and strongly posted; but Jonathan brought in by faith the power of God to his aid, and, undismayed by the difficulties of the enterprise, "said to the young man that bare his armour, Come, and let us go over unto the garrison of those uncircumcised: it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." Herein we perceive the advantage of sending out spiritual men to Missionary work. They are quite sensible how stupendous the undertaking is to which they have committed themselves; how formidable the strongholds are which the god of this world has raised to defend his usurpation; but they flinch not—"they endure as seeing Him who is invisible."

How few in number were those first Christians to whom was entrusted the command, "Go ye into all the world and preach the Gospel to every creature!" how feeble the agency when contrasted with the work appointed to be done! But although few, they were tried men—"Ye are they which have continued with me in my temptations." They had been in the furnace, and there they had been tempered. Into this small yet faithful company the Spirit entered; through this living organization He wrought; and the work done, and the victories gained, were of the most marvellous character.

It is by no means a rare thing, nay, indeed, it is a very frequent one, to find a Missionary at some isolated post, pushed forward far in advance. If there be a colleague with him it is well, and two associated in the work encourage one another. Yet even so, they are but two, while around them are dense masses of population, over which sin has exercised for ages uncontrolled dominion. But are they good men and true? Are they engaged in Missionary action because they believed such to be the Lord's will respecting them? Then let them be of good cheer, for there is one who has said, "Lo, I am with you:" and let them say to one another, "Fear not; for they that be with us are more than they that be with them."

But the test, in the endurance of which the Philadelphian church became qualified for the high service to which it was appointed—what was it? "Thou hast kept my word, and hast not denied my name." There lies the conflict, and it has ever been so. The Lord's word, by this we hold; this constitutes our moorings; in adherence to this lies our safety: hence the whole policy of the enemy is to part us from the word that we may suffer shipwreck. Hence the disparagements of the word, that men may be led to undervalue it and relinquish it the more easily. Now they come from the direction of Rome, and the Lord's word is said to be dark, difficult to be understood, dangerous to be approached, except under the guidance and teachings of the church. Now infidelity impugns its inspiration, and, involving every thing in vagueness and uncertainty, seeks thus to engender distrust. If devices of this kind, instead of being stedfastly resisted, are permitted to have influence; if, instead of holding fast the faithful word, men let it go, then do they drift, some in the direction of Romish superstition, others in the direction of loose and sceptical opinions. These tendencies and temptations are like currents at sea, which imperceptibly, and yet most powerfully, carry vessels far away from their true course. Sometimes these currents, meeting from various directions, create gyration, which in some parts of the sea, as on the coast of Norway, assume the appearance of whirlpools, as though the water were drawn into a chasm below. When vessels reach this point there is a catastrophe; and many such have been seen in our day of men who have erred from the truth, and pierced themselves through with many sorrows.

Herein lies, in a great measure, the stress of the spiritual conflict at the present time. There is nothing new in this. It is an old battle-field. On this point the enemy assailed the first woman, and with her he lamentably succeeded. But when the seed of the woman arose, and the enemy approached him with the same device, he failed. To the word the Saviour adhered with unswerving resolution, and each temptation, as it was discharged, was met and baffled by the reference, "It is written."

In the furnace of a like conflict the principles and character of religious professors are being tried, and by their patient endurance of the same, and their successful resistance to the repeated efforts of the enemy, the true people of God may be known, and their eligibility for his service placed beyond the possibility of doubt. Such men know the value of the word, and the more it is disparaged, they more they cleave to it.

Instrumentally the word guided them to Christ. In the word they found Him; by the word they hope to keep Him. They know that the word of the Lord is tried; that the Lord's words are "pure words, like silver purified seven times in the fire." It was given them to be "a lamp to their feet, and a light to their paths," and as such they use it. They go to it for doctrine; they go to it for precept and practical detail. What it reveals they believe; what it commands to be done they prayerfully reduce to practice. In the prayerful use of the word they become so rooted and grounded in Christ, as not to be moved away from the hope of the Gospel by the philosophy and vain deceit so prevalent in the present day. Assailed by temptations of various kinds they find in the word support and strength, and as they press forward in the conflict, they can testify—"Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."

Blessed are the men, wherever they be, or whatever be the position which they fill, whether ministers at home or Missionaries abroad, or private Christians, who through grace endure temptations such as those we have described. They are disciples of the true Philadelphian type, qualified for the Lord's service, and such as He delights to employ. By men of this stamp he works out his beneficent purposes towards our fallen race—"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made them as the sword of a mighty man."

Let it be remembered, then, that the present is a testing time, in which the Lord is proving the characters of men, selecting those who are found to possess the element of endurance, and preparing them for the discharge of high responsibilities. The door of usefulness has been to a considerable extent opened; it is so at the present moment. The opportunities have been larger than the professing church has been disposed to take advantage of. But He is arousing the energies of his people, exercising them by trials, and fitting them for more decided and resolute action; and as they come forth from the discipline through which they have been made to pass, "fair as the moon, clear as the sun, and terrible as an army with banners," a door of usefulness will be placed before them greater and more effectual than any which remains on record in the history of the church. Amidst the stirring events of our day that door may suddenly and unexpectedly open; and when it does, and He who sets it wide open asks for some to enter in, and, appealing to those whom He has watched over and preserved, demands, "Whom shall I send, and who will go for us?" there will be then no reluctance, but there shall be many, each of whom will readily respond, "Here am I, send me."

Religious professors are being subjected at the present time to a severe ordeal. The action of the enemy is peculiarly penetrative; and if there be anywhere a latent unsoundness, it will be searched out. Unworthy ships may reach port in safety, if, during the voyage, fair weather remains unbroken. But it is otherwise when the storm comes. Then, amidst the heavings of the agitated deep, the strain is severe, and some ships,

which went forth from harbour in gallant show, and of whose capabilities no doubt was entertained, are found unequal to the emergencies of the moment, and deficient in buoyancy and floating power, become water-logged, and founder. Others, about whom there was no pretence, and which had attracted no attention, gallantly bear up against the storm, and emerge from it with little injury.

It seems as though it was the divine intention that profession should be put upon its trial, and the real principles of individual character brought out unmistakeably before the world. No doubt there have been, and there will yet occur, many strange revelations. But painful as these confessedly are, they are not without their use. If some who once recognised the distinctiveness of reformed Christianity, and professed their readiness to uphold and defend it, reversing the action of the Apostle, who preached the faith he once destroyed, now seek to destroy the faith which once they preached ; others have the work of grace deepened in their hearts, and come out more boldly and resolutely on the Lord's side. If some "do wickedly against the Covenant," "the people that do know their God shall be strong, and do exploits."

Blessed shall they be of whom the Lord shall declare, "Thou hast kept my word, and hast not denied my name." Before such shall He set the open door of his usefulness ; and the services in which they shall be engaged here shall eventually open out into higher functions and responsibilities, when they shall be "kings and priests unto God : " for, after all, this life is the furnace, in which are being tempered and fashioned the chosen agencies, which the Lord means to use amidst the high and glorious realities of the eternal state.

RELIABLE TESTIMONY ; ITS CHARACTERISTICS.

In our Numbers for November and December last we published the narrative of an itine-ration in Asia Minor (with a Map) carried out by two of our Missionaries, the Rev. R. H. Weakley, of Constantinople, and the Rev. T. F. Wolters, of Smyrna. Each of these brethren drew up an account of this journey, and as these papers were admirably written and very interesting, we were sore perplexed as to the selection of one of them for the pages of the "Intelligencer." However, Mr. Weakley's narrative was published, and met with general satisfaction. Since then, Mr. Wolters' paper has remained in our hands. Having been employed during the week in drawing up a review of the Smyrna Mission for the pages of the "Church Missionary Record," the Editor had occasion to look over this document. The result has been a conviction that this narrative, though going over the same ground with that of Mr. Weakley, and referring to the same line of route, ought likewise to have some place in our pages ; for although the localities visited are the same, and the documents identical as to all the leading points, yet are they characterized by a pleasing variety, and are thus to a considerable extent supplemental of each other. Each writer observes the same events, the same scenery, in his own point of view, and gives prominence to those features which appeared to him to be of most interest ; and thus each document has a freshness of its own which is not destroyed by the perusal of the other.

We shall first introduce some of these supplemental passages from Mr. Wolters' paper. If a reference be made to the map published in our Number for November last, it will be seen that their route lay by Nyf (Nymphæum), Cassaba, Sardis, and Salikly, to Kulah ; thence by Ushak to Afium-kara-hissar, where they found the town in a bustle of preparation for the Corban Bairam, a feast of three days. Proceeding in a south-westerly direction between the Sultan Dagh mountain on the right hand and

the Emir Dagh on the left, they reached Koniah, or Iconium, the extreme point of their itinerancy, returning by Sparta, Colosse, and Alla Shehr (Philadelphia), to Cassaba.

Nymph.

April 21—It was still early, so we climbed the hill on which Nymph is partly built. There are ruins of mediæval fortifications on the summit, where we wandered about for a while. Then sitting down, where—on the side furthest from the town—the sides of the hill descend precipitously into a ravine, we enjoyed the view. The hollow before us was covered with shrubs and bushes, amongst which a mountain stream was hastily pursuing its way over a rocky bed. On the opposite side rose the steep flanks of the Tmolus, covered with grass and low underwood, whilst here and there picturesque rocks showed their rugged shapes. We could look upon this beautiful scene and say, "Our Father made it all."

On our return, we saw by the road-side an instance of the superstition of the common Greeks. A circular stone wall, roughly put up, about one or two feet high, and four feet in diameter, enclosed a bush, to the branches of which were attached small strips of dirty rags. Opposite the entrance, and where the wall is a little higher than elsewhere, was placed a stone, bearing a rude representation of a cross or star. A dirty mark showed how frequently it had been kissed. In front of it

On the route between Cassaba and Kulah the following passage occurs—

April 24: Kulah—Started at half-past six o'clock. Every cloud had disappeared. Here and there some snow-white mists rested on the sides of the mountains. The higher peaks of the Tmolus had received a fresh covering of snow, and the sun shone out brightly. Immediately around us, however, the prospect was sufficiently miserable. Pools of water and mud everywhere, dazzling our eyes by reflecting the sun's rays. Our course lay east-north-east, and after fording the Cogamus, we halted for a while in a miserable village. Soon afterwards we commenced ascending the hills which form the northern boundary of the plain of the Hermus, or rather, here, the plain of the Cogamus. At first the ground was slightly undulating, then the hills became a little more elevated. Every portion seemed to be under cultivation. Four or five hours after leaving Salikly we entered a sort of defile among the hills. The character of the soil had quite changed. Before it was micaceous sand; now we were surrounded by masses of a kind of coarse slate or schistose rock, whilst here and there lay great blocks of igneous stone. All this time we were ascending, until,

were fragments of pottery, with lumps of half-consumed charcoal, and traces of burnt incense. The place is one of those spots, so common in the country, which are considered holy, as being sites of ancient churches, or for other reasons. Such spots are visited from time to time, especially on the festivals of the saints to which they are consecrated. Tapers are lighted, incense is burnt, the stone or picture is kissed. If the worshipper be ill, or have relatives or friends who are ill, a rag is tied to the bush or tree, and all this is considered very meritorious and efficacious in driving off disease. If this be not idolatry, what else is?

Cassaba.

April 23: *Lord's-day*—We could not help noticing again how important Cassaba is as an out-station. As has been remarked upon former occasions, it is a rising place. Railway communication with Smyrna will be shortly established. This will give a fresh impetus to trade, and increase the number of travelling merchants, who, during their visits here, may be reached by the truth. Montessanto has frequent opportunities of doing good, whilst the universal esteem which he enjoys greatly increases his influence.

after two hours more, we reached the top of the pass. Here there is a café, or rather guard-house, for these wayside stopping-places serve both purposes. The view in the direction whence we have come is beautiful. In the distance, the snowy Tmolus; below, a part of the plain of the Cogamus; nearer to us the winding defile through which we had ascended. In the opposite direction a small plain is surrounded by hills, mostly bare, the volcanic character of some of which proves that we are approaching the *Κατακεκαυμένη*. At a little distance from the café a small encampment of soldiers added to the effect of the whole. These soldiers, having served their time, were now on their way to their homes in and near Afium-kara-hissar. From the top of the pass to Kulah is a ride of some three hours, the character of the country being similar to that we had just passed, only more distinctly volcanic. In some places the ground was strewn with heavy volcanic stones. We continued to ascend for an hour and a half, when, reaching the shoulder of a lofty hill, a magnificent view burst upon us. Before us lay a vast amphitheatre of mountains, sepa-

rated from us by an extensive plain, watered by the Hermus, but which intervening hills prevented our seeing. Tier rose above tier, the highest points being marked by their covering of snow; immediately before us appeared a mass of steep hills, part of the range we had just been crossing: amongst these we distinguished several conical hills, former volcanoes, no doubt, and, indeed, in one case the crater was plainly visible. The whole region of mountains over which our eyes could roam, though very beautiful when painted by the rays of the evening sun, as it was when we saw it, has otherwise a barren and desolate aspect, owing to the want of wood. From this point we descended rather rapidly into a small plain, shut in by mountains, and in the centre of which the minarets of Kulah rose pleasingly from amongst the red-tiled roofs of houses. The northern side of the town touches, and is partly built upon, the *Κατακαυμένη* proper. From the height whence we first caught sight of the latter, it looked like a turbulent sea, the storm-beaten waves of which had suddenly been changed into black rock. A letter of introduction to one of the merchants secured for us a lodging in a private house, with greater comforts than khans can afford.

Kulah.

April 26—Towards evening we visited the remarkable volcanic region called the *Κατακαυμένη*. We were wholly unprepared for the sight which presented itself to our view. Bordering on to the town a mass of black

lava and scorix extends for miles down the plain of the Hermus. The lava, in sharply-cornered blocks, more or less porous, at the same time heavy, and, when broken, emitting a peculiar metallic ring, is thrown about in the wildest confusion, forming rugged mounds and deep hollows like craters. It is covered with a species of dark moss. There are clefts and cave-like openings, some of them large enough to admit a man. The temperature in these is quite cold, though the sun may be shining in full force above. At frequent intervals there are hillocks of scorix, which look as if they had been only recently thrown out of a furnace. Here and there small patches have been levelled, and barley, &c., has been sown. The crevices between the porous stones were overgrown with numberless forget-me-nots: red campions were also abundant, and here and there we saw ferns. The contrast between the forget-me-nots and campions and the black rugged rocks amidst which they grew was most striking. There was beauty in the midst of desolation, life in the midst of death. The surrounding hills, too, are volcanic. Some are composed chiefly of scorix, their steep sides bare of all vegetation, and affording an uncertain foothold to the explorer. A depression in the side of the highest of these hills, now called Kara-divit, ("Black ink-stand,") shows where the crater was. On the summit is a spot consecrated to the Virgin Mary, and visited by the Kulah women at stated seasons.

Mr. Wolters is in accord with Mr. Weakley as to the well-disposedness of the Greek population at Kulah—

April 27—The Turks of Kulah are said to be not very bigoted. We had very little opportunity of judging for ourselves. The reserve with which strangers like us are received by Christians is very much increased, when Turks are concerned. Indeed, the only way of approaching the latter would seem to be through the former. The Greeks here are a bold, independent sort of people; one would imagine they were a race quite distinct from the Greeks of Smyrna or other sea-port towns. As far as we can judge, there is not here the same duplicity of character and sordid love of money. On the contrary, the people seem open to conviction, and are not at all disposed servilely to bow to the yoke of the priests. They are at this moment on bad terms with their diocesan, the Bishop of Philadelphia. Thinking that he is trying to impose upon them in some money matters, they refuse to sign a paper which might hereafter be made use of against them.

Belisarius is rejoiced at the eagerness with

which the Greeks ask for Scriptures, and we rejoice with him. He says he has had hardly any rest. Till late at night there were applicants at the room in the khan. Many are anxious for some one to teach them. When they hear that we intend leaving to-morrow, they express their disappointment, and hope that we will come again. No Mussulmans, except one, bought any books. Several, however, examined and read portions in them. There was no opposition. One of a crowd, standing around Belisarius, said, "We, too, will look at these books: if we find in them any thing better than our own faith, we, too, will become Christians."

Towards evening we had a visit from the headman among the Greeks, a very gentlemanly and intelligent person, Kharalampos by name, who has only just returned from one of those tours which the merchants of Kulah are in the habit of making. He knows my father very well, and spoke feelingly of the "precious words of the Gospel" which

he had heard from him. He only regretted that Kulah had not been visited more frequently by Missionaries, and was very much disappointed when we told him of our intention of leaving to-morrow. He pressed us to remain, and when we explained that we could not do so on this occasion, asked us to be sure to come again, and to spend a Sunday with them, when we should certainly have a congregation in the evening to preach to. Surely there is here an open door for the Gospel, and one which, if we were to avail ourselves of it, would before long become an open door to the Mussulmans. These people would be rejoiced if they could lay the truth before their Mohammedan countrymen.

April 28—Last night several persons came to see us, and we again sat up till near midnight. Much desire for instruction was manifested, and many questions on religious subjects were asked. They gave an affecting picture of their ignorance and of that of their priests, who in some cases do not understand even Modern Greek, though they have to read the Liturgy in Ancient Greek. "We go to church like oxen," said one, "and return

like oxen." "We are no better than the Turks: they do not understand the Korán, neither do we what is read in the churches." "What can we expect from our priests? they are more ignorant than we are." We exhorted them to the reading of the word and prayer. It is with regret that we leave them. Yet we cannot do better than commend them to God. May the Holy Spirit enlighten their understandings and quicken their hearts, so that they may apprehend the truth as it is in Jesus.

Our hostess, an elderly lady, has greatly warmed towards us. The first day there was a good deal of reserve, but yesterday she was very ready to listen to our conversation, even on religious subjects. We spoke to her about Christ, the only Saviour, and said our desire is to win souls for Him. She seemed interested, and, before we left, expressed her pleasure in having had us under her roof. At the last moment one of the priests, an aged man, came to see us, chiding us for having neglected to call on him. We had but little time to spare, and, as soon as our horses were ready, started for Ushak.

The following description of the country refers to the route between Kulah and Ushak—

April 28—Our course is easterly. Leaving behind us the *Karakavméri*, we descended gradually from the elevated plain of Kulah to a lower level, and, after crossing a small stream running in a wide and deep bed with steep banks, we came upon the Hermus, flowing from right to left. No sooner had we forded this, than my horse, thinking possibly that it would be a nice thing to dry his legs in the warm soft sand which formed the river's bank, suddenly let himself down, and rolled over. Fortunately I was able to extract my feet from the stirrups, and though my left leg was under the horse's body, the soft sand prevented my receiving any injury. The horse then got loose, but was soon caught again. After this little episode we pursued our way, and entered a narrow, deep, and winding valley, through which the Hermus forces its course from the plains higher up. The road was full of interest. On entering the valley, curious formations in the rock attracted our attention, layers of soft sand, alternating with strata of harder rock. The action of the atmosphere, combined with winter rains, has worn away the soft material, except where it is capped with the more enduring. The result is the formation of groups of turrets, and pinnacles, and dome-like shapes; and only a very little imagination is necessary to transfer these into picturesque buildings, temples, mosques, minarets, &c. Our

guide, afraid of robbers, hurried us on. We skirt the right bank of the Hermus, pass the ruins of an old bridge, and climb the face of the hills sloping to the very water's edge. The heights on our left are capped with a stratum of basaltic lava: far below us, to the right, the Hermus is rushing impetuously in his narrow channel. Across we look upon the steep flanks of mountains covered with underwood of various shades of green, and affording beautiful peeps up romantic ravines. Then we pass huge blocks of the basaltic lava, already referred to, which, having broken loose from the strata above, have rolled down the hill-side. Their peculiar shape has given them the name of Ghemi-kaya ("Ship Rock.") Close by is a lonely café, with its field of poppy, and here we rest our horses for a few moments. Then we descend again to the banks of the Hermus, ride over a hilly tract, now well covered with luxuriant underwood, and capable of cultivation, then bare, and broken, and rocky; re-cross the Hermus by a lofty-arched stone bridge, and begin the ascent of Chatal Tepi ("Fork mountain"), a mass of micaceous schist with veins of coarse marble, and renowned by terrible associations with robbers. And really, escape from brigands is well nigh impossible on that steep, tortuous rocky road. One marvels how the horses manage to pick their way over slippery slabs and among great boulders. The heat was

great, and we were glad of a rest under a tree near a café at the top of the pass. Starting again, we ride along the side of the mountain, obliged to follow the ins and outs of deep ravines and projecting spurs, and looking down upon a grandly wild valley—a strange rocky place. At length we reach the other side of the mountain, and the eye roams over an extensive plain watered by the Hermus. We descend by a winding path, pass through Yeni-shehr, once a considerable place, as a well-built minaret near a ruined mosque shows, but now a small village with wretched hovels, and skirt the southern side of the plain. It is pleasant to see ploughed land and green fields after the wild scenery we have just passed through. A little before sunset we reached a chiftlik (farm) belonging to a Kulah family. Two of the brothers are here, and afford us hospitality. From them we learn that one cause of the decrease of the Turkish population in villages and small towns is the existence of feuds brought about by elopements. Young men forcibly carry off girls, their friends quarrel, separate, and establish themselves elsewhere. The law affords no protection, its administration being very feeble and at the same time arbitrary. Much injury is done to the farmers by the Yurucks, wandering tribes of Turcomans. In winter their black goats'-hair tents are pitched in the low country; in summer they move to the

higher plains and mountains, where their numerous cattle find pasture. They frequently settle near or upon farms, cut down whatever trees they choose, and allow their flocks and herds to trespass on cultivated ground. It is but seldom that offences can be proved against them; and, in fact, it would be questionable policy to make enemies of them, considering the power they have of doing mischief, and the inefficiency of the law. There is a report that the Sultan will force them to settle; but whether such a plan can be carried out is questionable.

April 29—Whilst the horses were being got ready, we refreshed ourselves with a bath in the Hermus, which is not far off. We had not returned very long before a hue and cry was raised that a wolf had appeared. Women screamed, men took up their guns or other weapons, and, shouting lustily, rushed after the intruder. On looking out, I saw the wolf fleeing before half a dozen great fierce shepherd dogs, and taking the way along the river where we had been not very long before. Several shots were fired, but the wolf was too fleet for both men and dogs, and escaped. At length we were able to start. We rode along pleasant vales, bounded by low hills. Fertile fields succeeded each other closely, and, at frequent intervals, flour-mills, driven by water, showed that we were in a corn country.

Ushak.

At this place, in consequence of the prejudice of the people, there was but little opportunity of doing good. They dread the name of Protestant, the sound suggesting to them terrible things. Mr. Wolters, on leaving this town, observes—

May 1—Little encouragement as we have had here, Ushak ought not to be neglected entirely. It is an important place, larger than Kulah, but neither so well built nor so clean. The population consists chiefly of Turks, a good many Armenians, and a few Greeks. It is one of the principal places for the manufacture of

carpets. These are wrought with the hand, by women and girls, whose wages are not more than a piaster or two (*2d.* or *4d.*) per day. The country around is very fertile: Ushak wheat is considered the best. One hundred and ten villages belong to the district of which Ushak is the centre.

Overtaken by a snow-storm on their way to Kara-hissar,* our travellers were compelled to take refuge in a Turkish village—

May 3—The Massafir-odassy was full of people, but room was quickly made for us. The fire was stirred up, and replenished with a huge pine-log, set on end on the capacious hearth. A small cup of hot coffee in addition soon restored to us our warmth. It was now about ten o'clock, and here we have been prisoners all day long, from time to time sipping hot black coffee *ad nauseam*. The villagers have come in every now and then to enjoy

to Kara-hissar,* our travellers were compelled

the fire. We have conversed with some of them, but, as usual, have found it impossible to carry on religious conversation. The presence of Frank strangers was evidently a great novelty. Every thing about us was an object of wonder and admiration—our boots, Mackintoshes, &c. &c. The population in these villages is generally Turkish: they are the chief cultivators of the soil, primitive in their ways and habits, and very poor. Their agricul-

* See Mr. Weakley's journal, p. 345, Vol. "Church Missionary Intelligencer" 1865.

tural implements are of the rudest description. Their wants are very few. Living on the produce of their fields and flocks, they are dependent on the towns for very little more than a little rice, coffee, and sugar. Manchester cotton goods are also almost universally used. Poor as they are, they practise disinterested hospitality. In every village almost there is one room for strangers, and sometimes more. You alight at one of these, and, as soon as you are settled down, are saluted by every one with the words "Hosh-geldyn" ("Welcome"), to which you reply, "Hosh bulduk" ("We have found well," as much as to say, "We are glad to find you well.") Coffee in small cups, without milk or sugar, is handed round. You are supplied with food, consisting generally of "bulgur" (parched wheat, afterwards coarsely ground), prepared in different ways, rice, eggs, milk, "yoghurt" (thick sour milk), and such like. Meat you seldom get, unless it be goats' flesh. Bedding is provided, not always of the cleanest sort. A thick cotton quilt, reaching little beyond the knees, a pillow, and a quilted cotton cover, this is all that is necessary for a bed. And for all this nothing is taken in return. To offer payment would be to offer an insult.

Kara-hissar.

May 5—In the afternoon we climbed the

After encountering some severe weather on their route, which drove them, on more than one occasion, to seek shelter in a Turkish village, they reach Ak Shehr—

May 10—At last we have reached Ak Shehr, after a beautiful ride, the weather all that we could wish, clear and bright after the rain. Pretty vistas open out to us among the hills and valleys of the Sultan Dagh, close by, while on the opposite side extends the vast plain, with its lakes and low marshy grounds and fertile fields, bounded by the Emir Dagh. Some distance before Ak Shehr, and where the road touches the foot of the mountains, we passed a copious spring issuing close to the wayside, and forming a considerable stream.

Ak Shehr is prettily situated, pouring itself, as it were, from a ravine in the Sultan Dagh. A mountain torrent divides the town into two parts, and waters the gardens lower down. The upper part of the town is built on the steep sides of the hills, so that in many cases the flat roofs of the houses are on a level with the foundations of those immediately above them. The bazaar is in the lower part

remarkable rock which gives to the town its name of Kara-hissar ("Black Castle"). It is a huge trachytic mass, rising to the height of 500 or 600 feet above the town, quite separate from the mountains at the back, which recede around it, forming, as it were, a bay. The ascent to it is not very easy, loose stones obstructing the path. It is crowned with the ruins of a castle, possibly Byzantine. The view from the top is magnificent—a vast plain, quite green at this season, girded with mountains, purple, or violet, or greyish brown, according to the distance, in all directions except the south-east, in the direction of Akshöhe and Koniah. Much opium is grown in the neighbourhood, and this drug forms the principal article of trade. Hence the name of the place, Afium-kara-hissar (Afium=opium), to distinguish it from other Kara-hissars.

Afium-kara-hissar is an important place, the centre of government of a large and productive territory. It is supposed to be not far from the site of the ancient Synnada, whose marble quarries were so famous in olden times. The quarries are at a considerable distance, and indeed there are no ruins nearer than those of a place now called Eski-kara-hissar, six hours' ride distant. In the Armenian cemetery we saw some sculptured marbles, brought from the latter place, and almost all, if not all, Byzantine.

of the town. There are several mosques, one of considerable size, with a portico supported by four large monolith pillars. Just outside the town is the tomb of Khojah Nasr-ed-din Effendi, of saintly repute amongst the Mohammedans, but who, if the stories current about him must be believed, was conspicuous chiefly for his eccentric, frequently silly, and sometimes vulgar acts and sayings. The head of the tomb is surmounted with a turban of white calico, of gigantic proportions. The inhabitants of Ak Shehr are Turks and Armenians: the Greeks live in a village about half an hour's ride distant. We had several people to see us, mostly Armenians, who evidently came to spy who we were. One young Greek attended our evening prayer. We must be content with sowing the seed in this way. We know not which shall prosper, this or that, but God can bless it where we least expect.

The road from Ak Shehr to Koniah led them through a mountainous tract, and across a number of parallel ridges. Gradually the scenery improved, the hills becoming beautifully diversified, and clothed with pines. "We feasted our eyes on the beauties around us, enjoyed the shade, and inhaled the delicious scent of the pine-trees." They

spent the night at a village called Chighyl, and the next day reached Koniah or Iconium.

May 13—We are now in Koniah, the representative of the ancient Iconium, so deeply interesting from its association with St. Paul. A long and wearisome journey brought us here yesterday. We were twelve hours in the saddle, fourteen on the road, including stoppages, and rode about fifty miles. The scenery, which we had enjoyed so much before reaching Chighyl, continued for some time after we had left that place. Descending through a romantic ravine, with its bold rocks, picturesque pines, its murmuring stream, its primroses, and other plants innumerable, we entered a long narrow valley, which became more and more monotonous as we proceeded. Another thunderstorm drove us for shelter to Kavakli-kioi, a Turkish village at some distance from the road, and which we reached just in time to escape a drenching shower, the thunder reverberating loudly among the hills. As soon as we could, we resumed our journey along the same narrow valley, and then crossed some hills, partly limestone, partly clay. The former was so rough that we had to dismount and lead our horses; the latter slippery from the rain. From the top of these hills we might have enjoyed a magnificent view, had we not been too tired. Far down before us lay extended the vast plains of Lycaonia, Koniah in the foreground surrounded by trees. In the distant south-east the huge mass of Kara-dagh rose from the plain, isolated like an island. This would be in the direction of Lystra. On our left were two remarkable hills of conical form, their black appearance betraying their igneous origin. All this was rendered much more beautiful, and almost unearthly, by the ever-changing reflection from the mass of clouds rolling overhead, some like mountains of fleecy wool, others dark and gloomy. Thunder rolled around, and the lightning flashed about our heads; heavy showers were falling in various parts at the same time; of these, however, we only got the droppings. Amidst all this the rays of the evening sun were mingling themselves ever and anon, now illuminating a falling shower, now lighting up a patch with emerald green, or bringing some distant object more clearly into view. Tired as I was, never shall I forget the effect of all these elements of the beautiful and grand, mingled as they were. Descending from these heights by a rough path, it was nearly quite dark before we could reach the khan. At a distance from the town our expectations had been raised by the interesting aspect of the encircling wall, diversified with square towers

at short intervals. But no sooner had we entered by one of the half-ruined gates than the illusion vanished. A desolate extent of ground, strewed with fragments of walls, and full of holes, had to be crossed. Passing through another double gate, we found ourselves in the bazaar where the khan is situated.

Before returning to our khan, we walked over some of the ruins. The old site of the town consists of a low hill, covered with mounds, pits, and remnants of various buildings, all of them, with the exception of an old Christian church, Turkish. A portion of the old palace shows how elaborate must have been the ornamentation of the residence of the Seljukian Sultans. The summit of the hill is covered by a mosque, in tolerable preservation. We did not enter. Inscriptions over the gateways bear the name of Sultan Ala-ed-din. The Christian church already mentioned is Byzantine. Traces of fresco paintings, which once covered the walls, are still to be seen, where the plaster put on by the Turks has fallen off. The Greeks have attempted to re-obtain possession of it, but the Turks will not give it up. It is now full of filth. Passing on, we saw numerous cannon balls lying about, and then came to some well-preserved gateways in the city wall. In the construction of these, stones from older buildings have been used. On some are sculptured lions' heads: one was marked with a cross. Here, too, there is a mosque partly in ruins. The front, flanked by two minarets, was the only part accessible to us. What a profusion of ornamentation, and yet no heaviness! It were impossible to describe it minutely. Blue or green tiles, intricate arabesques entwining texts from the Korán, are blended together with the finest effect. Everywhere we see the titles of Sultan Ala-ed-dunian-ed-din inscribed on marble slabs, and let into the city walls, &c. The modern town is an assemblage of mud-brick houses, estimated at 1400, with flat roofs, dirty streets, and frequently recurring pits filled with liquid mud and putrifying filth. There are one or two good mosques, and also a few decent houses. But on the whole the impression is dismal. The chief interest lies in its association with the apostolic labours of the great Apostle of the Gentiles. How entirely pure Christianity has been swept away! The corrupt forms of it which remain can only fill the Turks with contempt. How earnestly we long and pray that God would visit these dark places with his salvation, and gather again unto Himself a people zealous of good works.

Leaving Koniah, where "everybody seemed to know that Protestant Missionaries had arrived, and to be interested in the fact," we find them on May 19 at Egherdir.

May 19—We have just completed a very fatiguing journey of four days, and feel very thankful to our heavenly Father for his merciful protection. We left Silleh on Tuesday morning, taking a guard with us at the advice of a Koniah merchant, to whom we had a letter of introduction. Climbing the rocky hills behind the village, and passing between two volcanic mountains, already referred to, we crossed the road by which we had reached Koniah the other day, and, keeping in a westerly direction, entered a narrow, rugged valley, clothed with underwood, juniper, cypress, &c. We were gradually rising, and at last, after the valley had widened into an elevated tableland, we emerged on a plain of considerable extent, well cultivated, and surrounded by picturesque mountains. Crossing this, we entered another narrow valley, the bottom of which only was cultivated, the hill sides being covered with pines. As we proceeded the hills grew more rugged, large rocks being heaped together in wild confusion. Further on these assumed the most remarkable shapes. At one time you might almost fancy that a Gothic cathedral was raising its turrets and buttresses and pinnacles amidst surrounding trees. Again whole phalanxes of needle-shaped rocks rose vertically, their serried outline cutting the clear blue sky. A stream flowed through this valley, which gradually became narrower and tamer, until, emerging from among the hills which had hitherto shut out the view, another extensive plain opened out before us, bounded by a magnificent snow-mountain, Dipoiras, 8000 feet high. This is a branch of the Taurus, which we could see stretching away to the south—a line of snowy peaks. It was quite an alpine scene, and we almost forgot the heat and weariness which were oppressing us, so delighted were we with the prospect before us. We soon reached our destination for the day, Chikur Aghyl, a poor Turkish village, and were glad to get off our horses.

After a very meagre meal, followed by a comfortless night, we proceeded next morning, without breakfast, across a hilly country, partly wooded with pines, partly under cultivation. Without guard or guide—our own guide had never been here before—we missed our way, and though we soon got into the right track again, we lost an hour or so. It was very warm, and we rode on wearily, longing to plunge into the waters of the lake of Beyshehr (Caralitis), which now we caught sight of, Dipoiras rising abruptly from its western shore. Presently we see a tumble-

down building, and, riding up to it, find it covers a bath. The clear tepid water flowing into a basin of considerable size at one end and issuing at the other, is too inviting. We dismount, allow our horses to feed on the grass around, and enjoy a delightful bath. Then, fortifying ourselves with a fowl, obtained with much trouble at Chikur Aghyl, we are ready to proceed. On we ride for many a weary mile, up and down hills, across fertile plains, through many villages with few people. We leave the lake to the left hand: before us lies a broad mountain of considerable height: a turn to the right shows us an exit. It is growing late, and our destination is still distant. I can hardly sit on horseback any longer: my head aches, and every jerk on the rough road makes it worse. Another turn to the left brings us to a coffee-house in face of a precipitous mountain. Here we rest for a few minutes, and it is not until nearly dark, and after the rain, which has been threatening for some time, has commenced to fall, that we reach Karagatch, situated in a well-cultivated plain. A wretched room is the only accommodation we can get. I can only throw myself on my rug, my head throbbing and burning with fever. Fully expecting to be detained here by illness, how thankful were we when I was able to proceed next morning; indeed the beautiful scenery and the fresh bracing air made me feel quite well. Heavy clouds were hanging on the mountains around, and no sooner had we left the plain and begun to ascend the hills, than the rain came down suddenly, driven by the wind which rose simultaneously. I was afraid of a renewal of my illness, but there was no help. We had to bear up bravely against the wind and rain: all around was misty. At the top of the pass we rested in a guard-house, and dried our knees. Sending on the baggage, we waited till the rain had ceased, and then commenced a descent into a wild ravine, where the freshest grass-plots were intermingled with rough rocks, and numerous flowers showed their gay blossoms. Leaving the ravine, and crossing a shoulder of the hills on our left, we found ourselves on high land; and what a view! On our left the steep sides of the mountain, overgrown with underwood; before us still the snowy Taurus, at the feet of which part of the lake of Egherdir reposed in peaceful beauty; far down on our right a shelving plain, stretching up towards Yalrbatch (Antioch in Pisidia), and down towards the lake, and dotted with villages; beyond, more mountains. Above, heavy

clouds, clinging to the mountains; here and there patches of brilliant blue sky, allowing the sunlight to illuminate distant peaks, or the water, or the partial showers which fall from time to time. Our joy found vent in singing hymns. This is the world, I thought, which, though now burdened with sin, is nevertheless the heritage of our blessed Saviour, and which shall be still more beautiful when it shall be filled with the knowledge of the Lord, and when its inhabitants shall be renewed in the beauty of holiness. With such thoughts, on we rode towards the lake of Egherdir, catching ever new glimpses of its placid surface from the tops of hills which we had to cross. At length, descending by a narrow and very wild ravine, and passing fruitful fields and gardens, we reached Gelendos, where we put up for the night. My feverish headache returned, and I could only lie down while brother Weakley conversed with our host. Through mercy I was well again this morning. Leaving Gelendos we traversed a small but well-cultivated plain, patches of poppy, with its white and purple blossoms, contrasting with the fresh green of the corn: passed some low intervening hills, and came upon the lake. A range of mountains—the northern out-runners of the Dipiras, I suppose—left but a narrow strip of land between itself and the lake. Along here we rode, not knowing whether to admire more the blueish green colour of the water, or the tints on the mountains beyond. We pass a caravan of Yurucks (Turcomans) proceeding to their summer camping-grounds, with their flocks and herds driven mostly by women, with their camels laden with tents, carpets, and other household stuff. One young woman, the wife of the chief probably, was most richly decorated with jewels. We pass the ruins of a large and solidly-built khan, and presently the mountains approach the water still more closely. A huge rock, a couple of hundred feet high, projected into the lake. The road leads over its shoulder. This is the Demir-kapa ("Iron gate"). On one side a precipice dips perpendicularly into the water, on the other the almost inaccessible side of the mountain rises for several hundred feet. It used to be a very dangerous place for robbers, but, through divine mercy, we pass through unharmed, though we are without

guards. From this spot the road leads for three or four hours along the shores of the lake. Sometimes we ride close to the water's edge, at others at a considerable distance above, following the ups and downs, the ins and outs of hill and dale. The ever-changing views of the lake and distant mountains were lovely indeed. For a considerable distance we passed through fruitful gardens and vineyards, the road shaded by large walnut-trees. Flowering shrubs, entirely new to me, abounded. We had already caught a glimpse of the town of Egherdir, but though it seemed close at hand, it was several hours before we could accomplish the circuit of the lake. The southern extremity of the latter is bounded by a valley, very little elevated above the level of the lake, and shut in by high mountains. The surplus waters are carried off by a clear and rapid stream which, it is said, soon loses itself in subterranean caverns. Beautiful as the town of Egherdir had appeared from a distance, a closer inspection has quite undeceived us. It is situated on a rocky promontory, narrow, with steep sides. The houses, of wood, have a wretched appearance. We had time after our arrival to take a short stroll before night. The Mussulmans were in mosque; the Greeks had already withdrawn from the bazaar to the couple of small islands which they inhabit; so there was no prospect of doing any thing. The town used to be fortified, and ruins of the fortifications still remain; but nothing is more dreary than the aspect of the place now. There is a pretty good mosque, and a medresse or college. It was curious to see strong Turks spinning while walking along the streets or returning from mosque. The place used to be famed for a kind of native cotton stuff, but Manchester goods are now to be had everywhere. The islands mentioned above are situated at a distance of a quarter and half a mile respectively from the town. They only just rise above the level of the lake; the houses are well shaded by walnut-trees, poplars, and plane-trees, and the branches of the latter frequently dip into the water, which is sweet and clear. The greatest depth of the lake is forty or fifty feet, its length is thirty or forty miles, and its breadth about eight or ten. Six different kinds of fish are caught in it.

We shall not pursue these supplemental extracts further. The tour was, on the whole, of much interest and encouragement, and opens new prospects of usefulness for our Missionaries at Smyrna.

But a comparison of these journals has suggested to us some other thoughts. We discover in them what may be termed *apparent discrepancies*. These occur where several points of interest, clustering together, may be viewed either generally as a

whole, or discriminately, and one by one. Of this we shall give an exemplification. One of the most important places visited, and where an encouraging reception awaited them, was Kulah. Mr. Weakley observes—"In the schools we found enlightened teachers and good attendance." Mr. Wolters says—"Our first occupation this morning was to visit the schools. Of these there are no less than four;—two elementary boys' schools, an Hellenic school, *i.e.* one in which Ancient Greek is taught, and a girls' school. In the largest of the elementary schools we had a little conversation with the schoolmaster. He seemed to be an ignorant man, and his instruction superficial." This does not seem to agree with Mr. Weakley's statement; but we must hear more. "The teacher of the Hellenic school we found to be a friendly, well-meaning man. He was very much pleased to see us, and lamented his solitude, and particularly his want of books, there being no library attached to the school. . . . The mistress of the girls' school has only recently come. She seems well up to her work." The statements then, one as more general, the other as the more detailed account, are reconcilable.

Again, after leaving Kara-hissar on the road to Ak Shehr, being overtaken by a violent thunder-storm, they were compelled, at the village of Chay, to seek shelter in "a miserable windowless lodging," the best place, however, which could be found. "However," observes Mr. Weakley, "by nailing up coverings over the four large apertures, and getting a good fire of well-burnt charcoal, we managed to dry ourselves and pass a comfortable night." Mr. Wolters, speaking of the same apartment, describes it "as an upper room, with six windows." Here again is an apparent discrepancy; just precisely such an one as, when discovered by men of the Colenso school in the sacred Scriptures, is immediately used as the basis of some elaborate argument against their inspiration and authority. And yet a very little consideration suffices to show that the statements are quite reconcilable, for Mr. Wolters proceeds to say—"four of the windows, those towards the street, had never known such things as panes or shutters. However, when we shut the door, there was no draught, and, getting a charcoal fire, we made ourselves as comfortable as might be, especially after we put up our waterproof sheets as curtains."

We have also, in these documents, undesigned coincidences, which come out very singularly. On the way from Ak Shehr to Koniab, a two days' journey, they passed one night at a village called Chighyl. Mr. Wolters—"We were objects of astonishment. The room was full of visitors, but we were too tired to hold much conversation. A hint to this effect cleared the room, and we were left alone to stretch upon our carpets." Mr. Weakley explains this—"The principal topic of conversation was here, as everywhere else, the ever-increasing burden of taxation, which, as the chief man said, did not leave them enough for their ordinary necessities. Indeed, the depression of the people was marked on their countenances." Had there been a disposition on the part of these Turks to engage in profitable conversation, our friends would not have so felt their weariness.

Now Mr. Wolters says nothing at all at this place about the complaints of the people because of their heavy taxation; but he does elsewhere. Turning back a few pages, we find him, when at Kara-hissar, saying—"The tithes and taxes are a heavy burden upon the poor peasants, who, in consequence, are deeply in debt to unscrupulous merchants," &c. That the pre-occupation of their minds by such cares did interfere with profitable conversation appears from a sentence which occurs further on in Mr. Weakley's narrative. At a village called Gelendos some people came in to bid the travellers welcome. "The thing uppermost in their minds was the difficulty they have in getting on with the increased taxation, which, they say, is utterly beyond their power to endure. I was sorry that I could not turn their minds to the theme we so much wished to dwell upon."

Now if it be permissible "*parva componere magnis*," let us refer to the four Gospels. Those narratives of the sacred historians are all, as to the main facts, identical ; yet as to the selection of details, and the manner in which they are stated, we find a diversity similar to that which we have noticed in the journals of our two Missionaries.

The Gospel narratives remarkably supplement each other. A fact which in one is stated briefly, in another is detailed ; and passages of great importance occur in one Gospel which have no place in another.

In Matthew we find, addressed by the Saviour to his disciples in the presence of the multitudes which followed him, that charge which is usually known as the Sermon on the Mount. In Luke, 6th chapter, we have an abbreviation of the same discourse, beginning at v. 20. But if Matthew supplements Luke, the latter evangelist adds some explanatory details of great importance, and thus supplements Matthew. Mark also comes in very beautifully with a subsidiary action. Matthew tells us, in chapter iv. 25, that "great multitudes followed him;" and in the first verse of chapter V. he adds, "And seeing the multitudes, He went up into a mountain." The connexion between the multitudes and withdrawing into the mountain is not apparent in Matthew, but Mark supplies it. In his third chapter he informs us that "they thronged him," "and pressed upon him," the marginal reading being "they rushed upon Him," those near being hardly able to stand, being pressed forward by those behind. He was therefore obliged to have a small ship to wait on him ; and when the excitement of the day was over, he went up into a mountain. In this point Luke supplements Mark as both supplement Matthew ; for Mark merely says (chapter iii. 13), "He goeth up into a mountain, and calleth unto him whom He would." But Luke informs us that He had spent the night on the mountain in prayer, and that it was not until the morning that he called his disciples to Him—"He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him his disciples" (chapter vi. 12, 13). Matthew, it will be observed (chapter V 1), says—"When He was set, his disciples came unto him," but for what purpose he does not mention ; but Mark and Luke open out this point, and inform us that He then formally inducted them into the office of apostles. (See Mark iii. 13, 14, &c., and Luke vi. 13, &c.) And then there occurs between Matthew and Luke an apparent discrepancy ; for Matthew says, that when he was set on the *mountain*, He opened his mouth and taught ; whereas Luke says (vi. 17), that after He had chosen the twelve "He came down with them and stood in the plain, and that then he lifted up his eyes on his disciples (verse 20), and said, 'Blessed be ye poor, for your's is the kingdom of God.'" A reference to the original Greek explains this—*Καταβῆς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινού, i.e.* a level spot. "This spot," observes Bengel, "was not in the bottom of the valley, but half-way down the mountain ; a more suitable locality for addressing a large audience than a completely level plain."

Many exemplifications of this supplementary action of the evangelists, and of the way in which apparent discrepancies, when carefully examined, resolve themselves into beautiful coincidences, might be adduced. But we can refer only to a few.

Matthew and Mark agree in stating, that when the women came to the sepulchre on the morning of the first day of the week, they saw one angel. "The angel answered and said to the women, Fear not ye," &c. ; and this is corroborated by Mark, chapter xvi. 5—"Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment," &c. Luke affirms that they saw two angels—"And they found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments," &c. (Luke xxiv. 3, 4.) How are these statements to be reconciled ? They are both correct. St. John explains the difficulty. Mary Magdalen had set out with the other women, and

had advanced with them so far as to see that the stone was "taken away from the sepulchre." She immediately turned herself about and ran to tell Simon Peter and John. (John xx. 1, 2.) The other women went on, and saw one angel. Mary meanwhile had brought to Peter and John the distressing intelligence, as they considered it to be, that the body was removed. Peter and John immediately set off, running to the sepulchre. Mary could not keep pace with them, the more so as she was out of breath in consequence of her previous running, and she followed slowly. She therefore did not reach the sepulchre until it had been left, not only by the other women, but by Peter and John. There, as we are informed in John's Gospel, she saw two angels. (John xx. 12.) The three first evangelists speak of the women as a whole, without entering into details as John does, and, taking them generally, it might be said that they had seen either one angel or two angels; but John, discriminating, enables us to understand, that while the other women had seen only one angel, Mary Magdalene had seen two.

Hence the way is opened to explain another apparent discrepancy. In Luke xxiv., the two disciples proceeding to Emmaus stated that the women, on going to the sepulchre, had seen a vision of angels, "but Him they saw not" (v. 24); whereas Matthew tells us that they had seen Him—"As they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held Him by the feet, and worshipped Him." (Matt. xxviii. 9, 10.) John's more detailed account enables us to understand that it was Mary Magdalene who had seen Him. (John xx. 11, &c.) John does not specify that she held Him by the feet and worshipped Him, but he implies that something of this kind had been done, for Jesus said unto her, "Touch me not," &c. (John xx. 17.)

Now these apparent discrepancies and incidental difficulties are precisely the points which men of trivialities, such as those of the Colenso school, are ever ready to insist upon as casting doubts upon the veraciousness of Scripture history. Thus the difference as to the number of Jacob's race said to be in Egypt on their first arrival, in one place being mentioned 66 in another 70; in another (Acts vii. 14) 75; is laid hold upon. The conclusion that these statements are irreconcilable is eagerly precipitated, and on this superficial ground Colenso suggests the temptation that men ought to doubt the truth of the Bible record. Yet two of these numbers are placed side by side with one another in the same chapter. (Genesis xlvi. 26, 27.) Assuredly Moses would not have so arranged them, had he thought there was any discrepancy between them. Nor is there. "All the souls that came *with Jacob* into Egypt were sixty-six; and "all the souls of the house of Jacob which came into Egypt were threescore and ten;" Jacob himself, Joseph, and his two sons, making up the additional four. But Stephen's defence of himself before the Jewish Council was long subsequent to this; the genealogical tables of the Book of Chronicles had long been extant; and he therefore added to the number five grandsons of Joseph, viz. two sons of Manasseh, and three of Ephraim, and thus he raises the number to seventy-five.

Akin to this is Dr. Colenso's chapter "on the size of the court of the tabernacle compared with the number of the congregation," and the intense absurdity of supposing that Moses intended us to believe that upwards of 600,000 warriors, leaving out of consideration the multitude of old men, women and children, fitted into an area containing not more than 1692 square yards. The arithmetical calculations on this point are replete with pompous ignorance. Does the Right Reverend Doctor not know that none but priests and Levites were ever admitted into this court, and therefore that such could not by possibility have been the meaning of Moses? Is he not aware that the door of the tabernacle of the congregation means the entrance through the hangings into the court, where was placed the altar of burnt-offering (Exodus xl. 28, 29), and to

which the lay Israelite was permitted to come that he might present his offering (Leviticus iii. 1, 2.); and therefore that the gathering of the congregation at the door of the tabernacle was their assembling in the open space outside the hangings of the court, where there was abundance of room for any number of people which might collect together?

This last exemplification may suffice as to the importance of Dr. Colenso's objections, and the weight which should attach to them. Nothing can by possibility be conceived more puerile, more contemptible; and yet, on the ground of such flimsy criticisms, we are expected to be convinced of the "unhistorical character of the so-called Mosaic narrative." Assuredly never was a conclusion so grave attempted to be deduced from premises so worthless.

The veracity of the Scripture history stands on a basis too solid to be affected by such puny antagonism.

When several witnesses are testifying to the same series of facts, apparent discrepancies must be expected. They are not inconsistent with the truthfulness of the testimony, nay indeed, they are in favour of it, for it is precisely that which occurs in real life. When two or more individuals are passing through the same experiences, while their impressions of all the main facts are identical, in matters of detail they will vary as to the impressions they receive, and that according to their particular character and temperament. When no such discrepancies are apparent, and the various testimonies are as if they were cast in the same mould, then suspicion may well be excited, because that they should be so is unnatural.

THE FUH-CHAU MISSION.

ITS IMPORTANCE, PROMISING ASPECT, AND GREAT NEED.

IN recent Numbers we published detailed accounts of the Missionary work at Fuh-chau, and more especially of an itinerancy carried out by our Missionary, the Rev. J. R. Wolfe, as far as the city of Po-seang, 350 British miles from Fuh-chau.

We have since received his annual report for the year 1865, and from this, also, we proceed to quote largely.

The work in this Mission divides itself into that which is carried on within the city itself, and that which has for its object the vast districts without. Of the former of these spheres of action Mr. Wolfe gives us the following information—

City work.

The work in the city, humanly speaking, is much more difficult than the work in the country, arising from the pride and prejudice of the literary class, of which the city is the great rendezvous. These hate Christianity as a foreign importation, and hold in supreme contempt those who embrace it, while in the country the influence of this class is not so much felt. During the past year we had the privilege of admitting by baptism eleven individuals into the church of Christ. Ten of these—four adults and six children—were baptized on the occasion of the opening of the new church in October; and the other, an adult, was baptized on Christmas-day. In the new church regular service is conducted twice on the Sabbath, and we have generally a

good attendance of heathen, who remain the whole time, and listen attentively, and often join in the singing and in the responses. These, with the native Christians, make up a tolerably good congregation. We have no doubt but that this new place of worship, with its regular services, in the very heart of the city, exercises a most beneficial influence on the interests of Christianity generally in this place. Many of the better class frequently attend the services, and take away with them new ideas and favourable impressions of the Christian worship. They listen with great interest to the prayers offered up for the Emperor and his household, and his "high court of Parliament," in the words of our own beautiful liturgy, and have often expressed themselves pleased and surprised to find our

worship different from what they had previously supposed. The most absurd and ridiculous notions of Christian worship have been, and still are, entertained by thousands of this people, and any means which would tend in any measure to correct these notions promotes the cause of Christianity. This we believe our new church is effectually doing. Its very existence is preaching Christianity. There are many of this proud people who would never think of entering an ordinary chapel or preaching-place, but who, it may be from curiosity, are attracted to this new building, and induced to remain and witness the entire service. The admission, too, of the public to witness cases of baptism has tended greatly to remove the absurd notions associated in the minds of the heathen with this sacred rite. We allow them also to be present at the administration of the holy communion.

The important chapel in Nang Ka has been open for preaching daily throughout the year, and thousands have, within its walls, heard the glad tidings of salvation. I generally preach here myself with the head catechist, but during the greater part of the year it had, in addition, the advantage of the help of two of the students. The audience is always good, and I have seen many frequently remain for two hours, attentively listening to each of the preachers. At the close, opportunity is given

to any who may wish to ask questions or make objections; and very often the chapel is the scene of a lively discussion on the subjects at issue between Christianity and heathenism. Buddhists, Taoists, and Confucianists take part in these discussions. The Confucianist will denounce the worship of idols as strenuously as the Christians, while the other parties will as strongly argue in their favour. But it must not be concluded from this that the followers of Confucius never worship idols: the contrary is the case; and though they may denounce them publicly when pressed by the Christian advocate, they worship them in private as devoutly as the Taoist or the Buddhist. It appears, however, to me, very clearly, that the great battle in which Christianity shall have to fight in this empire will not be with Taoism or Buddhism, as such, but with Confucianism and ancestral worship. In this struggle she must put forth all her energies, and, when these are vanquished, the battle-field is her own. We do not expect to see this day, though we firmly believe that day will come to pass. At present we must be content to work by faith, and carefully lay down the line of trains which will one day explode, and destroy those fearful forms of superstitions which now hold the souls and bodies of this people in a cruel bondage.

We now pass on to the more extended sphere of labour beyond the city walls, so extensive, indeed, as to be almost overwhelming.

Accompanied by some of the native brethren, I have made tours during the past year through nearly the whole of this prefecture, and preached the Gospel, and distributed Testaments and tracts, in towns and villages which, as far as I know, have never been visited by foreigners before. I have, in the course of these tours, visited five of the Kaing cities in the prefecture, besides my visits to Lieng Kong, in which place we opened a station thirteen months ago. Mr. Cribb has also paid visits to the latter city. In the course of our visits to these cities the catechists and myself have preached in ten or twelve large towns, and have had preaching and conversation on Christianity, and distributed Testaments and religious tracts, in an innumerable number of smaller villages and hamlets. Many of these places had never heard the voice of a Christian Missionary previously to our visit. We were received in every place with a great deal of kindness. Our message was invariably listened to with attention, and our books accepted with manifest tokens of delight. In a few places we came to we were charged nothing for our lodging; and on one occasion, in a large

town where we spent the Sabbath, the owner of the house in which we lodged placed a large empty shop at our disposal for preaching to the people. The Indian plan of itinerating could be carried out here, I am thoroughly persuaded, with very great advantage; and I am convinced, too, by God's blessing, it would be attended with glorious results. But while there are thus so many encouraging features (and for these we are sincerely thankful) in itinerating labours, you must not forget that there are also very great trials and discouragements, arising chiefly from the circumstances of the people, and the weak state of our Mission here. First, the Mission is not strong, and the work in the city of Fuh-chau alone is more than enough to engage the energies of our few labourers, so that our visits into the country must necessarily be few, and our stay in each place comparatively short. Then the people, to whom these labours are directed, have been for ages and ages "sitting in darkness and the shadow of death," and their minds are as dark as night. There is great difficulty, therefore, in making them comprehend at once the truths which we preach, and they are, besides, utterly indiffe-

rent to spiritual things. It requires, then, that the visits of the Christian teacher should be more frequent, and his stay in each place prolonged, so as to familiarize the minds of the people with the Christian doctrines, and thus, by God's grace, enable them to rise from the state of ignorance in which they are sunk, and throw off chains by which they are bound. It has often pressed hard upon our spirits, and discouraged us much, as we passed away from a large town or village in which we had preached the Gospel, when we reflected upon the very great improbabilities of these places having another opportunity of hearing the truth for many months, or perhaps years to come. And our discouragement was not very much lessened at the remembrance of the copies of the word of God which we left behind us, because we knew it was as a sealed book to the great mass of the people, from their inability to read it. There can be no question that if the people are to read that word for themselves, it must be translated and circulated in the local dialect, and the Missionary who shall have the good fortune of producing an intelligent colloquial version of the Bible will confer on the people of this prefecture an

everlasting blessing, and forward, in an unspeakable measure, the interests of the church of Christ. As yet, however, such a version has not made its appearance, though several attempts have been made. In many villages you will not find an individual able to read the "classic character" in which the Bible is translated in this country. The voice of the living earnest teacher is indispensable among the people for the success of the truth; "for how can they believe in Him of whom they have not heard? and how can they hear without a preacher?" All that a Mission, circumstanced as we are, can do, is to occupy great centres, from which the light and the truth may radiate all around. This we have been humbly endeavouring to do during the past year, and I am thankful to say we have been permitted to succeed, as far as our circumstances allowed us. We have occupied during the past year two new out-stations in the more distant and important cities of Lo Nguong and Ku Cheng. There are now, therefore, three important out-stations in connexion with this Mission in the Kaing or Heen cities of Hong Kong, Lo Nguong, and Ku Cheng.

Of these out-stations, and how it is that they are occupied, when in this vast province we have only two European Missionaries, the report thus speaks—

Lieng Kong.

The work has been carried on here during the past year by the native catechist, Kuong mi, assisted for a few months by the catechist Lo Sang. It is now entirely in charge of the latter, who is a man of experience, and possesses considerable powers of eloquence. Mr. Cribb and myself have paid it occasional visits. There has been a great willingness on the part of the people to hear and receive instruction, and a few have professed themselves convinced of the truth of the doctrine, but have not courage or faith enough to confess Christ and join themselves to the little band of despised Nazarenes. The chapel has been opened daily for preaching, except when the catechist had to leave on visits to Fuh-chau or other places for preaching, &c. There have been also, through the liberality of the Bible and Tract Societies, large numbers of tracts and Testaments distributed in the city and about the village. In this way the Gospel has been made known to thousands in this place, and Christianity is now known by hundreds, who, previously to the establishment of an out-station here, had not so much as heard of the religion of Jesus. We have been greatly interested by a recent report of the catechist Tang, of a respectable merchant from a distant part of the Heen, who came to the chapel for books and to inquire about this new doc-

trine. He repeated his visit, and earnestly requested Tang to persuade us to send a teacher to his native town to preach and to teach the people. This town is about twenty miles from Lieng Kong, and, according to this man's description, a very wealthy and populous place. But we have not been able to respond to this man of Macedonia, who has literally said, "Come over, and help us," and we are waiting to see what the Lord will do for us in raising up for us, from among this people themselves, suitable native agents whom we can send forth to teach their countrymen. Our Mission requires more labourers from home now that our work is expanding on every side of us.

Lo Nguong.

This station has been only just established, and the catechist, Kuong mi, placed in charge. This city is about forty miles north-west of Lieng Kong, lying close to the sea-side, with a very large population. The city wall is about four miles in circumference. The inhabitants are very much given to the opium-pipe, and we were informed that more than half the male population were habitual opium smokers. I visited this place towards the end of November, to try, if possible, to occupy it as an out-station, but we found great difficulty in procuring a place for a chapel or

preaching-house. The people have a great dread of their officers. After two days' search, we found one man, a respectable shopkeeper, and an old friend of the catechist Tang, who volunteered to try and obtain a place for us. But all his efforts failed. I returned home, but determined, in the meanwhile, to send the catechist, Kuong mi, to take up his residence in the city, and carry on his work in the best way he could, and endeavour to overcome the fears and prejudices of the people, and wait till the providence of God opened up the way to a more permanent occupation. We made it a special subject of prayer, and I am thankful to say, when the catechists went, in a week after, they were enabled, through the help of Tang's friend, to rent a suitable place for a chapel. During my visit I found the people very willing to listen and receive instruction. I also noticed the absence of that rudeness towards foreigners which is marked in the inhabitants about Fuh-chau. There are a good many Romanists here, who have a native priest among them. When I was there they had a chapel in course of erection outside the city wall. The Romanists are wiser in their generation than evangelical Missionaries. They give great prominence to the native element in their Missionary work; at least this is my experience as far as I have seen of them. Protestant Missions would do well to take a hint from them in this and in a few other matters. There is a very flourishing Roman-Catholic Mission about seventy miles from Lo Nguong, in the Heen city of Hok-ang, in the prefecture of Hok-neng-hu, and from this place the Lo Nguong Mission receives the occasional visits of a foreign Popish priest. It was interesting and amusing to witness the intense eagerness with which the Romanists received the Epistles to the Romans, but it was equally painful to discover their utter ignorance of the sacred Scriptures generally. Rome here, as everywhere else, is the determined enemy to the general circulation of the word of God. Already she has taken the alarm, and the poor Chinese Romanists are warned against us as wolves in sheep's clothing, and already, too, we having declared war with Rome, have placed our own sword, the Bible, in their hands, hoping that thereby they may cut through their own ranks, and come over to the side of truth. This city I consider a most important centre for Missionary operations, and the catechist stationed there we hope will be able to visit all the towns and villages round. It is about three days' journey from Fuh-chau, and can easily receive the superintendence of Missionaries from this place. About twenty-five

miles further on, north-west, is the large and flourishing Heen city of Neng Taik on the sea-side. This place belongs to the prefecture of Hok-neng-hu. The dialect is the same as that of Fuh-chau, with the exception of a heavy brogue, which requires a residence of a few weeks to become reconciled to it. We are very anxious to occupy this during the coming year, if God raises up the man to fill it. The Romanists are now trying to get a footing there, and I have no doubt, from their characteristic energy and zeal, they will succeed, and set up their crucifixes for signs in the heart of the city. Shall the true Missionaries of the cross be less zealous and energetic? Shall the Church of England at home not blush at her own comparative slothfulness when she sees the corrupt church of Rome putting forth so much energy and strength for the spread of her abominations through this empire?

Ku Cheng.

This city has also, towards the end of the year, been occupied by us as an out-station. It is under the charge of the catechist, Ting Chieng-ong. We sent the catechists, Tang and Chieng-ong, on first to rent a place for a chapel; I then followed, and opened it for preaching. I remained a couple of days, and preached in different parts of the city. We had large audiences; and, altogether, we had a most interesting time throughout the whole of my visit. Every night and morning we had numbers in for prayers, who promised to continue the practice with the catechist after I left. This city is about 120 miles from Fuh-chau, and is accessible more than half-way by water. It has a very large population. The city wall is about four miles and a-half all round, but not more than two-thirds of the space within the walls is occupied by the habitations of the living. It is quite a "Necropolis," or city of the dead. Thousands of coffins occupy the spare ground inside the walls, and there are numbers of sheds built to protect them from the rain and from the heat of the sun. The laws of China forbid burial within the city walls, but they do not prohibit this practice of keeping the coffins exposed in the city to public gaze. These coffins sometimes are kept in this manner for years, without being buried, and I have seen some in many private houses here, and in other cities, which I was informed had been kept during an entire generation. The inhabitants, like those of Lo Nguong, are addicted to the baneful practice of opium-smoking, and I was told that two-thirds of the population were smokers. The cadaverous appearance of many of the people would seem to confirm this to

the mere passer by, and reminds one strongly of their dead-houses in the upper part of the city. The city is situated in the midst of beautiful hills, and the mountains surround it on every side. It is on a much higher elevation than Fuh-chau, and is therefore much colder in winter and cooler in summer. But fever and ague prevail very much, and are a terror to visitors from other places. I consider this the most interesting and hopeful station of the three now occupied. About twenty miles west of it is a very large town, with thousands of inhabitants; and about twenty miles further on still is the Heen city of Ong-nang, the extreme point north-west of the prefecture of Fuh-chau-fu. You will thus understand the position of our work in the country, and that all these places are in one line, and can thus be visited in one Missionary tour from Fuh-chau.

But we want more help from home to enable us to carry out our plans more efficiently. Health and life here are very precarious, and great care ought to be taken not to allow the work to languish for want of labourers. When there are only two foreign labourers in a station like this, there is always danger of the whole work being suddenly thrown upon one, which is very unadvisable if it can possibly be avoided. In looking at our own feebleness, and contemplating the vastness of the work before us, we would express our feelings in the words of St. Paul—"Who is sufficient for these things?" But looking at the source of our strength, we would close by saying, in the words of the same apostle—"I can do all things through Christ, which strengtheneth me."

FROM SAFDAR ALI,

INSPECTOR OF SCHOOLS IN THE CIRCLE OF JUBBULPORE.

THE following letter will be read with interest. It is from the Mohammedan convert, Safdar Ali, recently baptized at Jubbulpore (see our Number for April 1865). Some letters of sympathy and encouragement had been written to him by our Secretaries at Salisbury Square, and to these he replies. His own experiences of the way in which he has been led, his conflicts with doubts and prejudices, the providential hindrances which prevented him from taking steps which would have interfered with the final issue of this prolonged struggle, namely, his being brought out of darkness into marvellous light—all this is placed before us in a most affecting manner. Is this an isolated case? Are there none others amongst the unevangelized who are passing through like influences? Is it not true that Safdar Ali is only the representative of a class? What a mistake is it not, to suppose that all heathen, all Mohammedans, are sealed up in apathy and indifference, and have no inquietudes as to their religious condition, no sense of spiritual disease! Nay, what numbers are to be found, in the same position with the woman who spent all her living on physicians, and was nothing bettered. They feel their disease, but they know not where to find the remedy. And we, who know who the Physician is, shall we content ourselves with feeble efforts to make Him known to others? Shall we wrap ourselves up in apathy and indifference, and say, "Am I my brother's keeper?" Is the Gospel message of no value to us? Do we never feel our need of the balm of Gilead, and the Physician there? Have we no wounds, no disease, no conflicts? And what if, at such times, we knew of no available remedy? May the reading of this letter stir us up to greater earnestness in the Missionary work!

TO THE GENTLEMAN OF HIGH OFFICES,—
EXALTED, &c.

After customary salutations, Greeting.

WITH my respects and Christian love, I beg to inform you that your valued letter, dated March 17th of the current year, came to hand, and I became apprised of its contents.

I am thankful to the Lord of lords for the kindness and attention which have been shown me by all you gentlemen. For of His un-

bounded mercy and love, through the precious body and blood of His only Son, our Lord and Saviour Jesus Christ, He has made us few strangers, who lived in a state of estrangement and separation from His elect ones, to be now participators with them of true faith, of perfect charity, and of assured hope, and members of His church; and so has granted us intimate friendship in the way of external and internal agreement, conformity, and unity.

And in like manner also, through your kindness in opening a correspondence, usually considered the half-way stage, to personal intercourse, He has given me, before unacquainted with you, the opportunity of paying my respects to you in writing.

Indeed, the grace of a tender and merciful God towards one so wretched and helpless, has been boundless; for, as His goodness and care have been manifested and evidenced in me, by my creation, my preservation, and my security in body and spirit, from the beginning until now, continually and uninterruptedly, at all times and every moment; so, over and above all this, His illimitable grace and love are shown in perfection by His kind bestowal of the means whereby I have access to the high presence of Jesus Christ, the glorious King of kings, the most bounteous Lord. So that, although I, contemptible and unworthy that I was, in my recklessness and wickedness, was guilty of very grievous rebellion and refractoriness; and though, in spite of repeated checks, and successive testimonies of conscience, I disobeyed His commandments, and never even so much as looked at His Holy Word; yet that gracious and merciful One willed not to let me continue in the way of everlasting destruction, or to give me my way, or let me alone, that I might be laid hold of by eternal pains. On the contrary, in His exceeding love and pity He drew me gradually onwards, after a wonderful fashion, in an exquisite method and order, until He called me into that inestimable and incomparable love which is openly proclaimed to the whole race of Adam.

"If every hair of mine became a tongue,

E'en then the story of His love would be untold."

When I was yet a child, my respected father, who was an orthodox believer of the Syud race, and who, for a considerable period, had, like his ancestors before him, enjoyed the dignity of Qazi of Dholpur, by an unexpected turn of fortune was all at once obliged to resign this post, and other hereditary offices and employments; and, as it happened, he chose to go to Agra, and reside there.

Although subsistence was, under these circumstances, sometimes a matter of difficulty, yet this was made the cause of my acquiring learning, and an interest in religion; for all the hindrances to such acquisitions, such as worldly delights and pleasures, through which so many of the children of rich natives of India remain uncultivated and ignorant, were thus removed. In this state of things, also, my father had leisure from business; and his daily encouragements, instructions, and

exhortations produced the deepest longings in my mind. Accordingly, for nearly twenty-one years I did nothing but study the various sciences, and the prescriptions of the Moham-medan religion, and perfection in the faith of my fathers. I received instruction from my honoured parent, and from other eminent scholars, both of the city and of the great government school.

During this period I spent some time in perusing some of the religious books of the Hindus, and became acquainted with the articles of their creed, with the mode of their worship, and with their traditions and fables. The metaphysical books of the Greek philosophers also, in their Arabic versions; and moreover, the controversial and polemical works of atheists, sophists and deists, and other profound and mysterious subjects, passed under my review.

Although I was aware that many of the stories and statements of the Korán and Hadis were plainly at variance with the fundamental principles and undoubted facts of true science, especially in the case of physics, astronomy, the healing art, and the phenomena of creation; and though I was disturbed in mind on this account; yet I fortified myself with the common saying, "What has reason to do with revelation?" And this I did the more easily, in that many of the institutions, precepts, and narratives of the Moham-medan religion were very superior to the creeds, and systems, and fanciful speculations above referred to. I concluded, therefore, that the religion of my fathers was trustworthy; and imagined that the knowledge thereof, and perfection therein, would be my greatest gain. And, carefully measuring the discrepancies of Islam, I avoided extremes and exaggerations, and chose a middle course.

But I was guilty of one great omission which was injurious to my search after truth. Taking for granted, without inquiry or investigation, that Christianity was false, corrupt, and abrogated, notwithstanding that discussion and preaching were carried on in many places, and I had heard of several thoughtful and intelligent persons having become Christians—indeed, two Sahibs had even given me some religious books, which, however, I had not examined—I gave no attention to the subject. And when a friend of mine showed a very strong inclination towards Christianity in those days, I was one of those who opposed his becoming a Christian.

In short, conformity and obedience to my ancestral religion was my habit of mind. My special and constant studies were in commentaries and traditions, and other theological works. At this time it came about that I left

the Agra college, and went to Rawul Pindee, in the Punjab, having been appointed Deputy Inspector of Schools in that circle. I had not been there long when a certain Moulwee sent me a pleasant book, called "The Masnavi of the Moulwee of Rûm." And at the same time I had some intercourse with certain Sufis also, who, by a happy chance, came that way. From these I obtained some other books on *mystical theology*.

The conversation of the Sufis, and the perusal of their mystical books, awakened in me the greatest interest, so that I was employed day and night in this study, and, having brought together a good many works on the subject, made myself acquainted with their contents.

Although the peculiar rules and practices of this sect (the Sufis), and some performances peculiar to the Fakeers, were more troublesome than the regulations and rites common to all Moslems, yet the spiritual laws and precepts for the inner life which they professed, and which were specified and written for the good of mankind—such as had respect to purity of heart, virtue, goodness, the love of God, kindness to the servants of God; in short, directions respecting all matters pertaining to a future life, whether things damning or things saving (the source of all which instruction is the Holy Scriptures)—were so agreeable and delightful, that, although I appeared to be rigidly strict in conforming to the rites of Mohammedanism — which, indeed, the Sufis insisted upon—yet my soul altogether revolted against these external ordinances, and I meditated very gravely respecting inward amendment, and purity and holiness of heart.

For the attainment of these ends, I practised, with great earnestness, different kinds of self-inflictions, austerities, long recitals, labours, and meditations, conformably to the directions for spiritual acts and offices furnished by the Sheikhs and devotees.

At length I ascertained clearly from the books of the mystics, and from the Fakeers, that without an infallible guide—a sure director—I could not possibly attain either to perfection in my practices, or to full assurance in my religious belief.

Therefore, in addition to the assiduous performance of the labours already enumerated, I fell to seeking from place to place, from street to street, from house to house, for a guide into the way of truth.

At this time, by a wonderful concurrence of events, my [official] journeyings and sojournings were, one after another, in places and districts which thousands of Sufis and Sheikhs, eminent in India and in other countries, had, in former times, visited; and where, even

still, very famous men adopted the style of Fakeers, and had thousands of disciples and adherents. That quarter is notorious for being, as it were, a nest of Sufis, and very considerable persons have written of it as follows:—

"The very dust of this place has been kneaded
With the waters of love divine."

I refer to Multan, Pakpatan, Tausa, Lahore, &c.

In my search after a guide, I waited upon a great number of Sheikhs and Fakeers, but many of them turned out to be nothing better than worldlings and hypocrites. Some, indeed, had the true Sufi temper, and were devout persons, loving God, and worshipping Him according to the instructions and directions of their spiritual guides, and employing themselves day and night in religious exercises and prayers. However, I was seeking for an infallible guide and unfailing director—for one who could discern and particularize my spiritual disease, and indicate its cause, and work a complete cure, and bring me full assurance—one who was not a quack—one who was not himself diseased.

Such being my object, I could find no comfort in any direction; and a verse from "The Moulwee of Rûm," and a couplet from a Hindee author, were perpetually recurring to my mind. They were respectively as follows—

MOULWEE OF RUM.

"Since devils oft in human shape appear,
Thou shouldst not place thy hand in every
hand."

HINDEE COUPLET.

"The Saviour whom we need must be like a
sharpeners of swords,
Who in a little moment scours off the rust of
a lifetime."

But I could find none such! At last, it happened that I was transferred from the Punjab to Jubbulpore. Here I was more desolate than ever, for I found here no one to whom I could reveal the secret of my heart with any hope of sympathy. At last, with the advice and approval of my most intimate friends, I concluded, that since there was no hope to be looked for from India, it would be proper to go into Arabia, as in the cities of Mecca and Medina there resided very distinguished Sheikhs and Sufis. I resolved therefore upon visiting Arabia; and having first ascertained from a Moulwee, who lived in Bombay, what the ship charges and other travelling expenses would be, I procured a month's leave of absence, in order to visit my birth-place, that I might find some person there to take charge of my property, and then, either obtaining an extended leave, or resigning my situation, set out on my travels to Arabia.

Up to this time, although I was fully conscious of being spiritually diseased, and felt a necessity and desire for health and recovery, yet I did not comprehend the nature of the disorder: I did not know in what health consisted: I was ignorant of the mode of cure, and of the proper remedy. And withal, I was so bigoted and prejudiced, that if the merciful and gracious God had not taken me by the hand, I should have persevered in a ruinous course, which would have terminated in the loss of spiritual and temporal happiness, and imprisonment in eternal torment.

But the Lord God did not leave or forsake me. When I reached my native place, I found that I was liable for certain expenses which had been incurred in repairing a house of mine. Out of this misfortune the Lord brought forth good. My conscience told me that it was my imperative duty to discharge this debt,—that I must postpone to this obligation my intended visit to Arabia. But the period of my leave was now nearly expired, and I collected some books to read on my way back. In searching for these books, I chanced upon the "Mizan-ul-Haqq," and upon a portion of the Holy Scriptures. On looking at these, it suddenly came into my mind, that, false as Christianity no doubt was, yet as I could not proceed to Arabia until my debt was discharged, and as it was only proper that the investigation of opposing creeds should be made candidly, without prejudice, or leaning to one side or the other, I might as well make myself absolutely certain that Islam, and the sect of the Sunnis, were right, before I went to Arabia.

With this settled purpose, I got together, from far and near, in addition to the books which I already possessed, many other reliable works, controversial and polemical treatises, both of Christians and of Mohammedans. From the month of November 1861 to the month of December 1864 I spent all the time that I could spare, both night and day, in the study of the Mohammedan and Christian Scriptures, and works of controversy on both sides.

In the course of the first year I clearly perceived that neither the Koran nor the Hadis was of divine origin, and that Mohammed was not the prophet of God. But still, in some points, doubts and difficulties remained. Especially I still had a high opinion of the value of those austerities and self-inflictions which are practised by the religious orders, and which are stated to be of the class of most meritorious works, and tokens of piety and orthodoxy. In the Holy Scriptures I found a detailed statement of the diagnosis of

spiritual disease, an account of its cause and origin, particular directions for its true and perfect cure,—all so accurate and correct, that I was assured of the divine character of its medicinal prescriptions. But with all this, many doubts arose respecting its contents. As to other creeds and systems—those of the Hindus, and the philosophers, and the atheists—I now perceived them to be nothing more than either the fancies and speculations of the learned, or the perplexities of the unlearned,—the theories of men who, drowned in their own imaginations respecting the origin and order of creation, had lost sight of the true Creator and real First Cause.

In the second year, too, notwithstanding that the superiority and triumph of Christianity over other religions was very evident, yet difficulties beset my mind from every quarter. The least difficulty begat great doubt. To be sure, I was now convinced of the emptiness of other religious systems, and especially I now saw the real character of the pretensions to spiritual knowledge, and the various practices and acts of religious meditation belonging to the Fakeers' profession,—that they had no real connexion with faith or religion, but were referable to causes inherent in temperament. During this year a mountain of anguish oppressed my sad heart, such as I had never before experienced. I rejected food, and neglected sleep. And especially when I was laid up with a severe bodily ailment, through which my life was despaired of, I felt and uttered keen regret that I was without creed or faith, and still unpossessed of eternal salvation!

"Neither Hindu, nor Moslem, nor Christian, nor Jew, am I:
Sore perplexed is my soul to know what the issue will be!"

In the end of the second and the beginning of the third year, my interest and attention in investigating and studying the sacred Scriptures, the consistency of its teachings, and its future and eternal aims and issues, were as intense as my sickness was violent. Many of my friends and acquaintances, who were aware of my state of mind, remonstrated with me, and represented the impossibility of any religious system being so faultlessly exact as to pass through such a process of minute and hypercritical investigation unblemished. "You are under a mistake," they said; "no religion is without some defects." But the Lord was with me, and at this stage He continually gave me peace and comfort. I could not believe respecting the Most High—of whose existence there was no doubt—all of whose perfect qualities and attributes were

matters of certainty—whose love also was sufficiently evident in the works of creation—that, our spiritual need being so manifest, He, who had made such large provisions for our *perishing bodies*, which to-day are and to-morrow are dust, could possibly or consistently, with any experience, be supposed to have prepared no means of salvation, or way of supply for the spiritual necessities of man's *immortal soul*, or to have shown him in this world no way of everlasting felicity. I often sustained my heart with the following stanzas, and still, as far as possible, carried on my investigations—

“Weep not,—the exiled Joseph shall yet return to Canaan ;
 Weep not,—thy prickly sorrows shall yet bloom forth like roses ;
 Grieve not, O sorrowful heart, thy lot shall again be pleasant ;
 Weep not,—the broken-hearted shall come in triumph again.
 Be not despondent, although thou know not the secret of God ;
 Weep not,—behind the curtain concealed blessings may lie.
 Perilous is thy journey, and dim the goal of thy pilgrimage ;
 Yet refrain from weeping, for the longest way hath its terminus.
 Comfort thy heart, for swift upon every sorrow comes gladness.
 Weep not,—for not an ill but hath its appropriate medicine.
 If there be one that hath ranged the world untouched by sorrow,
 Sorrow will find him yet : tis the lot of all ;
 therefore weep not.”

And now, thousands upon thousands of thanks and praises be to God, the wise and the gracious, who, of His compassion and goodness, not on account of my pains and toils, but according to His own love and kindness, took pity upon the miserable and forlorn condition of me a sinner, and gradually, by the leading of His wonderful Word, by means of commentaries and expositions of learned Christians, and by the instrumentality of certain brethren who laid the truth before me, put to flight all my difficulties and doubts, my temptations and fears, and solved for me every question ; thus clearing my mind of the darkness of all its doubts, and illuminating it with the light of counsel and understanding. He bestowed upon me full assurance, so that I knew His way to be the way of salvation, and accepted with confidence, as my master and leader, Him who is the infallible pilot, the guide of the erring, the Saviour of sinners, the Redeemer of the world, the most merciful One, the Lord of heaven and earth, the Sun of righteousness and Prince of peace, to whom all the prophets and apostles, since the world

began, successively bore testimony ; whose innumerable perfections and illimitable beneficence surpass the limits of understanding—our Lord and Saviour Jesus Christ, whose grace and mercy are everlasting. Amen.

On the day when I obtained the full assurance of salvation, my relieved heart breathed forth these lines—

“ My Friend was very near me, and I roamed far in search of Him ;
 My well was full of water while I was parched and thirsty.”

And these also—

“ Praise upon praise ! to-day my journey is ended :
 Now the last stage is reached—my pilgrimage is o'er.”

Another curious coincidence now took place. When I was quite ready to receive baptism, I wrote word to that effect to my two dearest friends. One of these, Kasim Khan by name, who for more than two years had been my confidential and sympathizing companion in religious inquiry, as a preliminary step to a visit in person, addressed a letter to me at Jubbulpore, to say that he would now no longer delay to receive baptism, for in heart he was a Christian already ; and that of course he would not attempt to hinder me. As I was on an official tour at the time, the letter did not reach me until after the arrival of my friend himself. And it actually came to pass that Kasim Khan and I were both baptized on the same day—the feast of Christ's nativity. My other friend, Karim Bakhsh, still entertained doubts ; but they were removed, and, in a little time after, he suddenly arrived in Jubbulpore, and was also baptized.

Such, then, being my case, Sir, it is meet and right that I should offer up continual praises and thanksgiving with all the ability of tongue, and mind, and spirit. Such vast goodness transcends the reach of thought and comprehension. And it is a matter for special thankfulness, that, during the process of my inquiries, the Lord granted me just such opportunities as I needed, of learning that to Christianity belonged that church into which I have now been baptized, which is free from improbabilities and exaggerations, and is adorned and beautified with the jewel of truth.

Now, if I had procured this un hoped for, imperishable, and unmixed benefit, which from first to last was of the Divine love and pity, and all this happiness and joy, at the cost of dear life and worldly goods, it would have been well worth the price. But the Lord gave it to me *freely*. Of what consequence, then, are the few temporal trials which may be mingled with my lot ? And though, in

India, the becoming a Christian is a cause of much suffering—friends and strangers alike seeking one's ruin, humiliation, and annoyance in every way—still, by the grace of God, our Sovereign Lady Queen Victoria the Great reigns here, and there is abundance of protection and security. None can inflict illegal injury with impunity. And there is here but little of the affliction which brethren elsewhere have been called to bear. And they have endured all, and glorified God. And let our trials be ever so great, the comfort, and peace, and grace which the Lord gives us, are infinitely greater.

I am thankful, also, that as the Lord healed my spiritual disease, so that I am fully assured of enjoying by His grace perfect health, and inward strength, and spiritual power, and of being numbered with His people; in like manner He has vouchsafed me deliverance from my dangerous bodily disease, which I had been doctoring for two years without effect. From the day of my baptism to the present time I have been well. Let who will consider this a chance coincidence, let who will ascribe it to the accession of confidence and cheerfulness of heart; I accept it as the gift of the Lord.

It would be my delight, and is my earnest desire, that my fellow-countrymen, especially all my friends and neighbours of my own native place, and my own position in life, should become inquirers, and be made partners and partakers with myself in this indefectible grace. I am heartily at their service with tongue and pen, so far as my leisure permits; and indeed I have already made a beginning in this direction. But, alas! the bigotry and complacency of these people are immense. If I were the disciple of some Fakeer, no doubt I should procure him a thousand adherents. But immediately people hear the name of Jesus, or of a Christian, they will not listen to a single word; they will not suffer themselves even to look at the Christian advocate.

When the tidings of my conversion first spread about, many of my friends absolutely refused to credit them. They inquired of myself; and, on obtaining my reply, they declined to correspond with me any further. Nevertheless, there is cause for thankfulness that some individuals have set on foot a series of religious inquiries; and a strong determination is perceptible to search out the truth of the case, and to engage the doctors and eminent men of Islam in a written controversy. So I am rejoiced to think that the Lord may help these inquirers, and strengthen their hearts, that they may seek after truth and righteousness, until they are embraced by the free grace of God. Amen.

You have been pleased to consult me about the "Mizan-ul-Haqq." I shall be in a better position to reply to your queries when I have read it through once more. But, so far as I made acquaintance with it when pursuing my religious inquiries, to the best of my recollection the work in question I consider an excellent one, and adequate to the instruction of Mohammedans.

There are, certainly, two things which ought to be attended to in such treatises.

First, I admit that of all the particular arguments, questions, and points contained in those books which the Mohammedans have written to prove the corruption of Scripture—one or two violent and voluminous ones, too, in our author's time—there are very few indeed which have not been answered in the "Mizan-ul-Haqq," and in respect of which the inquirer cannot therein find full satisfaction. But these objections have been expressed in detail; many of them have been copied from learned men, both Jewish and Christian; and, in reference to the Old Testament particularly, great pains have been taken. Now the refutation of these objections is, in this work, given in a *general* and *summary* way, while the objections themselves are given *bit by bit*, and the reasons for the objections *one by one*. I am of opinion that the more enlarged and particular the reply can be made, the more satisfactory it will be; and this should be especially borne in mind in the case of the Apocrypha. The diversities of opinion, also, respecting the authority of the several sacred books, and their inspiration or non-inspiration, which have been recorded, ought to be more fully dealt with. I consider that these objections ought to be attended to, as their refutation is not to be found in Commentaries.

Secondly. The Mohammedans have disparaged the contents of the Bible, either from their own misapprehension of them, or through copying from the writings of atheists, heretics, and unbelievers. Although these animadversions do not prove the corruption of the Sacred Scriptures, or refute the arguments which have been alleged for the non-inspiration of the Korán and Hadis, and for the emptiness of Mohammed's prophetic pretensions; still, when a man has come to doubt his ancestral religion, and to be assured of its falsity, he will doubt all religions, and will magnify small difficulties, and fall into quite a state of scepticism. I think, therefore, that as the defects said to be in the Bible, *e.g.* the mutual contradiction of passages, narratives, &c., the doctrines which imply conflicting qualities in the Divine nature, some of the prophecies and miracles, and many more besides, are serious difficulties and hindrances in the way

of inquirers, explanations of them, and consequent removal of those difficulties and hindrances, is most desirable.

I have carried this letter to an undue length, and being but slightly acquainted with English, I have necessarily written it in Urdu. I trust that I may be excused.

To the church of God, which is in London, even to those that are sanctified through our Mediator, the Lord Jesus Christ, together

with all who in every place—India and elsewhere—call upon the name of our Lord and Saviour Jesus Christ, be the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, for evermore. Amen.

Your humble and obedient Servant,
SAFDAR ALI,

May 4, 1865.

Such is Safdar Ali's letter. His experiences have been searching and prolonged; may they prove to be the preparation for future usefulness! So the Lord ordinarily works. Those whom He means to use much, He tries much. The foundations of Christian character are thus laid deep.

It is our prayer for him that he may be kept humble, watchful, and prove to be an instrument of great good amongst the Mohammedans of India.

Recent Intelligence.

YORUBA MISSION.

WE regret to have to communicate to our readers the destruction, by accidental fire, of the Ake Mission compound, inclusive of church, schools, and dwelling-houses, on the afternoon of April 12th. The particulars will be found in the following letter, written by the Rev. H. Townsend, and dated May 1st—

It originated in the kitchen of the house of Mrs. King. The girls had been employed ironing clothes, and had left to eat. As no rain had fallen for some time, and the weather was very hot, and the kitchen on the windward side of the whole premises, it is not surprising that the whole should have gone. Between my own house and Mr. King's house there is a space of about 150 feet, with trees as high as the roofs, and higher. I went on the first alarm to do what could be done to prevent the spreading of the fire. I had a horse-stable cut down to save our printing-office, and succeeded in doing so. The kitchen was detached from Mr. King's dwelling. I went with a couple of men into the dispensary to get out some of the medicines. I brought out some bottles, and, on coming out, saw my own house had kindled in two places. I suppose the burning grass had been carried upwards by the wind, and dropped on my house: as it was bright sunlight it could not be seen readily. Mrs. Townsend was standing under the burning spot, ignorant of it. I suppose not ten minutes had elapsed from the first alarm until my own house was kindled. We did not think our house to be in danger. Our servants had gone to help Mr. King, and the result was we suffered by far the greatest loss. I saved the contents of our iron chest

by opening it and taking them out. It was well I did, for a few papers left in it were destroyed by heat. The people thrust me out when I had done this; but they managed to save the entire contents of our sitting-room, and all in our piazza, but the contents of my study were entirely destroyed, including all my accounts, the register-books, letters, &c.: almost the entire contents of our bedroom and spare bed-room were destroyed. Three boxes they managed to bring out—one of them was so hot that some of the contents were burned—also two wooden ones, one of these having already taken fire. I state this to show that the people about us did their utmost. As to clothing we saved nothing but what we had on, and what was in the hands of washerwomen. I don't know how the fire progressed. Besides the dwelling-houses of several of the Mission agents, the school-house and the church, one after the other, all were destroyed, the church, although more remote, having caught fire before the school. Nothing was saved belonging to the church, except the communion plate: the clock was destroyed; the two bells were softened by the heat, and bent and broken by their fall. A more complete destruction by fire could not be seen than what is presented by the ruins of our Ake church. This is

our greatest difficulty and loss. We cannot do without it. The last Sunday we met there Mr. Nicholson conducted the English service, and in the afternoon I conducted the native service. It was full to the doors. No smaller church will serve our purpose. We must also have our bells and clock restored, and our harmonium, or an organ. We cannot go back-

ward in the face of the heathen. It is an outward and material thing; but convenience, I may say necessity, required it at first, and it became a great object of attraction, one of the first sights to be seen in Ake which all strangers came to see. It must not be left in ruins, or be less than it was, but more.

The following appeal has been published in the "Iwe Irohin" of May 4th—

The church at Ake, Abbeokuta, having been destroyed, except the walls, by fire, the Rev. H. Townsend respectfully and earnestly begs the assistance of all who are disposed to help in forwarding the work of Christianity and civilization towards restoring it, and with material not so liable to take fire as the native thatch is. The church was originally built by subscriptions raised in Exeter, aided by the free labour of native Christians. Services have been regularly held in it on the Sunday, two in the native language and one in English, and two services in the week. At the last Sunday service held in it before the fire, in the native tongue, the church was filled to the doors, and we have no other building capable of receiving one half the number: it is therefore most necessary to restore the building, and, to prevent the occurrence of the like accident, it is thought most desirable to have

an iron roof. To do this it is estimated that we shall require 300*l.*, a sum beyond what we can expect to raise among the native converts. The native Christians have largely contributed to the restoration of the Mission compound, both in labour and material, and have restored the schoolroom, so that it can be used as a temporary place of worship; more we cannot at present expect from them, especially as war and blockades have impoverished the country. The church was furnished with a turret clock, a bell for the clock, and another for calling the congregation together, and a harmonium, raised by subscriptions here, all of which have been destroyed: the communion plate was the only thing saved. The Rev. H. Townsend makes this appeal to the public, hoping to obtain this much-needed help for the restoration of the church at Ake.

NIGER MISSION.

BONNY TOWN.

Bishop Crowther writes, May 5, 1866—

On Sunday, April 29, 1866, the school chapel was opened for public service and school, to the satisfaction of all who are interested in our work here. Notice was given previous to Sunday of the intended opening, King Pepple being particularly invited, and he invited his leading chiefs, five of the principal of whom were present with him, with their attendants: these, together with fifty-three schoolchildren, neatly dressed, and five Europeans, and some young men, traders from Fernando Po and Sierra Leone, assembling in a new mud-wall chapel, neatly whitewashed, was a scene never witnessed in Bonny before. Every thing around us bespoke neatness, comfort, civilization, and religious solemnity. The weather happening to be very wet that morning till within a short time before the service, many of the Supercargoes and Captains were prevented from attending in consequence, and others from a precarious state of health, who very much regretted not being able to attend. I never saw

happier and more cheerful countenances than those shown by these chiefs before as to day. They were highly pleased to hear their children sing so nicely, and joining in the responses of our church service, a thing which they never thought, or could have been made to believe to be possible for their children to do. The first two verses of the sixty-sixth chapter of Isaiah was chosen for the text on this occasion. The 132nd Psalm was read on laying the foundation. King Pepple had previously requested me, with due respect, to say something at the opening of Nebuchadnezzar and Belshazzar, which I brought in by reference to King Solomon's making use of similar expressions in his prayers as the words of our text, 1 Kings viii. 27, "But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain Thee; how much less this house that I have builded!" The destruction of the temple by Nebuchadnezzar, and the carrying the holy vessels out

of it into Babylon, on account of the unfaithfulness of the children of Israel, and the daring desecration of the holy vessels by Belshazzar, and the punishment he met with for his profaneness, were all so connectedly brought together and improved upon, with wholesome admonition to honour God, who is jealous of his honour and glory, which He will not give to graven images or false deities, that I feel persuaded a serious impression was made upon their minds.

Before dismissing the children, I distributed reward-bags among fifty-three of them, to keep their books cleanly in, and one extra to each girl as a workbag.

The chief Oko Jumbo would have a bag too, to keep his books in, and he was permitted to make his choice, and his fellow-chiefs also. Mrs. Babington represented the English Christian ladies in laying the foundation of the school-chapel on the 19th of February; while Mrs. Malaher's Juvenile Working Association in and about Reading supply the children and their father chiefs with reward-bags at the opening of it. I did not fail to tell the chiefs and children that these bags were prepared for them by good, kind Christian ladies and children in England, who would be always very glad to hear of their welfare.

King Pepple having presented me with a large goat for my dinner on Sunday, I reserved it till Monday, when a half-holiday was given to the children, and they were feasted with a portion of it prepared for them.

Since my arrival here on the 25th of January, there have been sold 20 Bibles, 24 New Testaments, 14 Prayer-books, 22 Kemble's Hymn-books, 8 Mavor's Spelling-books, 10 Sunday-School Union Spelling-books, 16 Simpson's Primers, 11 Child's First Book, 32 Divine Songs, 8 copy-books, and 13 slates.

There are 53 children now in school—45 boys and 8 girls. We may now regard the Bonny Mission as being fairly started: the last twelve months was only a time of trial.

Having given some accounts of our attempts to introduce Christianity among the inhabitants of Bonny, I must also say something of their heathenish practices which are here called Juju.

A few yards distance from our temporary schoolroom in Bonny Town stands the great Juju house, in which are arranged upon the posts of the doors at the entrances, and on the walls, and on the upright posts in the centre of the Juju house, rows of hundreds of human skulls as decorations to the god's house: these are said to be the skulls of prisoners of war, who were offered to Juju in

sacrifice, and whose flesh was feasted upon in vengeance on their enemies. Outside, in the front of this great Juju house, was a platform erected of sticks, about six feet high, on which were piled up the bones of those who have been thus dealt with. But of late a change for the worse has been observed to be taking place in the Juju house, and in those things connected with it.

The sacred house itself is very much neglected, very much out of repair: it is out of its perpendicular position, tottering, and will soon be down unless propped up. The bamboo mats with which the house was thatched are no longer water-tight. Parts of the skulls decorating the entrances have been missing: the platform, which contained the limbs of human victims, has given way, and the bones lying scattered among the grass. None seem to take any interest in repairing these things, as far as I can hear just now. The young men are heard to remark, as they pass by, "These things were not used to be so: there is a change taking place."

There are also private Juju houses, and priests, and priestesses, in whose houses more or less human skulls are to be seen. These sacred houses may literally be called houses of human skulls. The ugly figures of wood which are set up to represent the gods are so like those which may be met with in all other parts of Africa, that it is useless to attempt to describe them.

The reptiles called the guanas, of the lizard tribe, are worshipped, being sacred to the gods: these are to be seen in great numbers at the doors and outside the houses everywhere. Their sight is most disgusting, especially when their body is covered over with mud, in which they sluggishly crawl about, and, being so tame, they will scarcely make effort to move when in one's way. I was sitting at the verandah of our hired house one day, observing the motion of one of these creatures: in the front of the house a small cask was sunk, which served for a well, containing about two feet of water. In a few seconds it came up again with a large crab in its mouth, which it quickly devoured. On its plunging into the water, the mud with which it was besmeared washed off, and the creature came up in beautiful chequered colours of green and yellow, so that one would almost imagine it was another creature from the one which had plunged into the water. Though these creatures are held sacred, yet when they trespass on private property they are often roughly dealt with. One day, as I stood under a large tree, buying building sticks for our new station, I observed a man with a stick in his hand thumping a large guana,

and pushing it into the creek. I asked why the man did so to his god, when I was told that it had killed and eaten up all the fowl chickens the man was rearing up. There was another large guana which had crawled on the tree near which I stood, apparently sick with severe beatings. Others may be seen crawling about with a stumpy tail, a part being cut off by some one in anger, whose property the guana had most likely destroyed. This will show how much private regard is now being paid to these creatures sacred to the gods, though no one dared say any thing publicly against them. The sharks are also objects of worship to some of the people here. The shark is called the Calabar Juju, because there it is held more sacred to the gods, while the guana is not in the least regarded by the people. At Brass, the cobra, or boa-constrictor, is the great object of worship, as well as the sharks. These facts corroborate St. Paul's description of

the idolatrous world in the first chapter of the Epistle to the Romans, verses 22, 23, 25.

The countries on the rivers in this Bight have been very much disturbed of late months, on account of disputes between them and those of the creek and interior countries. Brass, New Calabar, Bonny, and Okrika in the interior, are all involved in these quarrels, three of them being against New Calabar. On one occasion, on a retaliating expedition, the people of New Calabar caught forty-five persons of the Creek people prisoners of war, all of whom were killed, and their flesh feasted upon, the limbs being divided among the inhabitants, old and young, male and female, who publicly carried their shares about in the sight of some of the Supercargoes, who went to town on a visit at that time. They made no secret of it. On another occasion the Okrikas also caught 103 prisoners of war from among the New Calabars, who, it is reported, were all killed and feasted upon in retaliation.

Destruction of the town of Gbebe.

The native catechist of Gbebe, writing from Lokoja, under date of February 27th, 1866, communicates the following particulars—

I am exceedingly sorry to inform you of the destruction of Gbebe: this took place on the 20th day of February, by the combined forces of the Baasas and Akaia's party. No sooner had the steamers left than we have been hearing of wars and rumours of wars, all against Gbebe. Since the fight commenced in November last, the king and chiefs have not been on good terms with us, the Mission party, because we could not join with them in their wars, and have been stealing and seizing things belonging to us; but we tried to live peaceably with all men.

On the 19th instant the booming of the cannons at Ogbo told us that the contending parties had met each other in the field, and this continued from about seven in the morning till about ten or eleven A.M. The contending parties have met each other in the field, at a place called Obu, at the south-eastern part of the town, and fought, when some were killed and wounded on both sides. The next day the men of Gbebe, being unable to cope with their enemies, left them in the field, and deserted the town. The Consul, Mr. Fell, has done very well for us: he sent over his messenger, Abiga, to the king, that we should leave the town before it be set on fire. The king was at first reluctant, but

afterwards consented. Whilst we were seeing about the removal of some of our things, the men of Odokodo, who came to assist Gbebe, entered the Mission yard, plundered every thing, but fortunately we saved some of our clothes. These plunderers entering the yard, were shooting with their arrows whatever creatures they met. I narrowly escaped their swords and arrows. Mr. Fell has done much for us: he spent a large amount of property and money for our safety, and besides he provided clothes for the children, and lodging for us. If Mr. Fell had not sent over to Gbebe none of us would have escaped, for we have no canoe of our own, and no one to cross us over to Lokoja. In fact I do not know how to return thanks to him. On Wednesday morning the town was set on fire, so that Gbebe is now a ruinous heap: the ruins only mark the place where Gbebe once stood. This important town is now swept away from the face of the earth. I feel very much for the loss of Gbebe. Our congregation had increased, as well as the number of children, which amounted to fifteen. Some succeeded in following us to Lokoja; the others are now dispersed into the surrounding countries.

PHILOSOPHICAL OBJECTIONS TO PRAYER FOR PROVIDENTIAL MERCIES
CONSIDERED.

In the prosecution of the Missionary work great difficulties must be expected. That it should be so is inseparable from the character of the enterprise. It is the invasion of a kingdom, of an old established kingdom, the rule of which has been consolidated through the lapse of ages, where the enemy has vast resources at his disposal, and is in a position to select his own battle-field, while they who adventure themselves on this hazardous enterprise are so few, that, in the estimation of the world, they are guilty of presumption. Yet, amidst dangers and difficulties, they have had one great support, that, when in need, they are privileged to call on God for help, and that such help will never be withheld. Prayer has been to them as precious as the two trumpets of silver to the Israelites. These were used for ordinary purposes, such as the calling of the assembly, and the journeying of the camps. On these occasions the priests were to "blow, but not sound an alarm." (Num. x. 7.) But when dangers threatened, then the alarm was to be sounded. "If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." It was so in Jehoshaphat's time. (2 Chron. xx.) A combination of people came against that king to battle, a great multitude, in the presence of which he felt himself powerless. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord." There was a special danger, and the people had recourse to special prayer, and that prayer was answered.

And so it has been with the Lord's church throughout its lengthened experiences. This has been its sure resource. When James the brother of John had been killed with the sword, and Peter was kept in prison with a view to his speedy execution, "prayer was made without ceasing of the church unto God for him."

And in these later days we have followed their example. In times of trial, when special difficulties have accrued, we have had recourse to special humiliation and special prayer. Our Church Missionary Society, in the prosecution of its work, has done so. Have we met with reverses in our operations? or, if they have been successful, have our means failed, at the very crisis of events, so as to preclude us from following up the advantage we had gained? Did calamities impend over some portion of the field of labour? and what, under such circumstances, was the resource of the Society? When Abbeokuta was in danger, was there not special prayer? Were not the friends of Missions throughout the world invited to unite with us in supplications, that by some means or other the enemy might be prevented from carrying out his purpose?

It is thus that Christians have been wont to go to God amidst the varied trials of life, encouraged to do so by words such as these—"In every thing by prayer and supplication with thanksgiving let your requests be known to God, and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." They do not indeed ask for any thing which would necessitate a departure from that usual procedure whereby God puts forth his power for the superintendence and regulation of all earthly affairs. They do not ask that the sun may stand still in the heavens, or rivers be arrested in their course. But if blessings, temporal or spiritual, be withheld, they do ask for a renewal of them; or if afflictions come, domestic or national, we believe ourselves justified in asking for the removal of them.

A philosophical school, however, has risen up amongst us, which challenges the propriety of our doing so. When the cattle plague commenced its ravages, a form of prayer was drawn up very appropriate to the occasion, and enjoined to be used in all

the national churches, in which, while our national sins were acknowledged, God's mercy was invoked, and supplication made that the plague might be stayed. Immediately the school in question protested against what had been done. The following passage from a paper of Professor Tyndall's, "On the Constitution of the Universe," published in the "Fortnightly Review" (December 1865), presents a *résumé* of their objections—

One word on a topic of public interest. A miracle is strictly defined as an invasion of the law of the conservation of energy. To create or annihilate matter would be deemed on all hands a miracle; the creation or annihilation of energy would be equally a miracle to those who understand the principle of conservation. Hence arises the scepticism of scientific men when called upon to join in national prayer for changes in the economy of nature. Those who devise such prayers admit that the age of miracles is past, and in the same breath they petition for the performance of miracles. They ask for fair weather and for rain, but they do not ask that water may flow up hill; while the man of science clearly sees that the granting of the one petition would be just as much an

infringement of the law of conservation as the granting of the other. *Holding this law to be permanent*, he prays for neither. But this does not close his eyes to the fact, that while prayer is thus impotent in external nature, it may re-act with beneficent power upon the human mind. That prayer produces its effect, benign or otherwise, upon him who prays, is not only as indubitable as the law of conservation itself, but it will probably be found to illustrate the law in its ultimate expansions. And if our spiritual authorities could only devise a form in which the heart might express itself without putting the intellect to shame, they might utilise a power which they now waste, and make prayer, instead of a butt to the scorner, the potent inner supplement of noble outward life.

Now objections of this kind will not appear surprising when we understand better the quarter from whence they come. This writer, in the paper to which we have referred, gives us his views on the constitution of the universe. Do they accord with the teachings of Revelation? Does he believe in creation? "Creation," as Bengel well remarks, "is the foundation and exhibition of the whole divine economy," and "faith in the creation is the foundation and exhibition of all faith." If, therefore, on a point so fundamental there is discrepancy, the divergence must be expected to pervade points of detail. Christians recognise creation in the sense in which Paul explains it (Heb. xi. 3), "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Professor Tyndall's views appear to us to be directly the reverse of this. He describes in striking language "the luminous ether, through which is interspersed, at enormous distances apart, the ponderous nuclei of the fixed stars;" and then is introduced the following passage—

Having thus obtained a general view of the present condition of space, and of the bodies contained in it, we may inquire whether things were so created at the beginning. Was space furnished at once, by the fiat of Omnipotence, with these burning orbs? To this question the man of science, if he confine himself within his own limits, will give no answer, though it must be remarked, that in the formation of an opinion he has better materials to guide him than anybody else. He can clearly show, however, that the present state of things *may* be derivative. He can perhaps assign reasons which render it probable that it *is* derivative. At all events, he can prove that out of common non-luminous matter the whole of this pomp

of stars might have been evolved. The law of gravitation enunciated by Newton is, that every particle of matter in the universe attracts every other particle with a force which diminishes as the square of the distance increases. Thus the sun and the earth mutually pull each other; thus the earth and the moon are kept in company; the force which holds every respective pair of masses together being the integrated force of their component particles. . . . And were the substance of the universe cast in cold detached fragments into space, and there abandoned to the mutual gravitation of its own parts, the collision of the fragments would in the end produce the spangled heavens.

The professor proceeds to explain how it is that phenomena so exquisite could be

educated out of such a chaos of fragments. We are to understand, then, that there is a force or energy in matter which is unalterable, the quantity of force in matter being as unalterable as the quantity of matter. It is sometimes, "natural or dynamic energy," sometimes "possible or potential energy," and of this force in the material universe there is a conservation, for "it is alike impossible to create and to annihilate it." By virtue of this force "atoms collide, recoil, oscillate," and thus is "set up that molecular oscillation which announces itself to the nerves as heat." It is in obedience—not to the command of Him, who said, Let there be light, and there was light; who weighed the mountains in scales and the hills in a balance—but to this "molecular force," that the various constituents of the earth's crust "took their present form."

Every particle of matter, we are expected to believe, possesses this force, either in a dynamic or potential state.

A stone lying on the ground possesses potential energy: when cast into the air it is then dynamic energy. "A patch of snow resting on a mountain slope has potential energy: loosened and shooting down as an avalanche, it possesses dynamic energy." Now the question simply is, does the body, when at rest, whether a stone or a patch of snow, *possess* force, or is it simply that it is capable of *being acted on* by force? Or because it is capable of being put in motion, and so having dynamic energy, is it correct to say, that, when at rest, it still possesses that energy, not, indeed, as dynamic but as potential energy? Is there a power in the body itself to change the condition of its energy, so that instead of an inert force it shall become a *vis viva*? Is it not true, that in order to effect this there must be a force exerted from without? The hodman applies his strength to a brick in order to pitch it up to the bricklayer. Unless this had been done the brick would have remained at rest. Would it not, then, be a more correct description of the facts of the case to say, that the force wherewith the brick moved belonged, properly speaking, to the hodman, and was communicated by him to the brick, which continued to ascend contrary to the force of gravitation, until, the borrowed energy being expended, it yielded to the force which is continuous in its action, and so fell to the earth again? So likewise the snow upon the mountain-top, when it falls, is said to possess dynamic energy; yet, like the stone, it is merely acted upon by a force *ab extra*, but when it has reached the earth has it then potential energy? or is it not more true to say that it is a mass of inert matter, having no energy whatsoever?

Let, however, such speculators have this conceded to them, that matter has in itself a force and energy which is inseparable from it, and then they proceed at once to build their Babel, and so to account for existences as we find them as to set aside the idea of a Creator, by his wisdom conceiving the original design, and by his power giving it execution. Instead of this we have the old fable of the concussion of atoms; we have chemical affinities and chemical combinations; then we have molecular oscillations and atoms colliding, recoiling, oscillating; thus heat is generated; and once the steam is got up, all is easy. Then we are told how the various constituents of this earth's crust "took the present form in obedience to molecular force; *they turned their potential energy into dynamic, and gave it to the universe.*"

But is this indeed all that can be advanced in explanation of the derivative theory—that "they turned their potential energy into dynamic!" Let it be conceded, for argument sake, that all bodies have potential energy, yet, until it becomes dynamic, it is precisely the same as though they were without it. It is the *vis viva* which is communicative and reproductive; and the great question is, whence did this originate? From whence was the first impulse derived? Did it arise out of the bodies themselves? Did they turn their potential energy into dynamic? Professor Tyndall so expresses himself, and beyond this he acknowledges himself unable to advance—"We know no more of the origin of force, than of the origin of matter."

In the presence of such misty speculations we may well thank God for the light of Revelation, which has been given us to be a lamp to our feet and a light to our paths.

But we cannot be surprised if men, who so widely differ with us as to fundamental principles, should be at variance with us in matters of practical detail; or if they who set aside God in creation should object to all prayers which have reference to God in his providential dealings with man.

It would be strange if it were otherwise. Where the fundamental principles on which men take their stand are so discrepant, we cannot be surprised if there be a divergence in the details. We now understand the force of such objections, and how little they are worth. A law is set up, called the law of conservation of force; and this law is held to be permanent. To ask for the abatement of a cattle plague, or even for fair weather, or for rain, is to ask for an invasion of this law, and this we are informed is the same as though we asked for the performance of a miracle. So rigid and inflexible are these laws, which are supposed to have their source in the unalterable energy of matter, that they allow no room for any such petitions. We might as well ask that water might flow up a hill, as ask that we might have rain after a long drought, or pray amidst the perils of a storm at sea, and a dread of shipwreck, that there might be a lull. This may do for philosophers, but it will not do for Christians. This is to put God out of providence, and deprive us of the support, which the assurance of his ability to help us affords under all the trials of life. If such speculations be admitted, we must conclude either that the Lawgiver has ordained laws which not only regulate the universe, but bind Himself, so that He cannot intervene in human affairs except in obedience to, and conformity with, those laws; or else, with the fool, say in our hearts that there is no God.

We are aware that the subject which we have mooted has been much in people's thoughts. These philosophical objections to prayer have been widely spread, and there are many earnest Christians who, while they strenuously repudiate them, are yet pained by such objections, because they do not know how to answer them. We propose to deal with the subject in a series of short papers, and to show that what are philosophically called laws are not properly such, but simply those procedures by which God wills to act; that in his perfections alone is their fixity, immutability; but that the modes whereby He manifests these perfections, either in relation to man in particular, or his universe in general, are completely at his own disposal to change and re-arrange them as it seemeth best to Him.

ORDINATION OF MISSIONARIES.

A SERMON, BY THE REV. W. CADMAN, M.A.

On Friday, June 29th, the Committee of the Church Missionary Society was enabled to accomplish an object which it has had long at heart, to send out a reinforcement of labourers to several of our Mission fields, where sickness and death had diminished very seriously the number of our Missionaries, and where the need for help was urgent.

When soldiers are overmatched, borne down by the pressure of superior numbers, holding their ground, and yet falling fast, how anxiously do they not look for the appearance of the supplementary corps, on the guarantee of whose co-operation they had committed themselves to the conflict! How long the time seems, the time of suspense!

Blessed be God, we are engaged in no sanguinary conflict. We follow the example of our Master, who came not to destroy men's lives, but to save them. The weapons of our warfare are not carnal. Nevertheless the conflict is arduous, and of such vast

importance, that the political interests, which cause contending hosts to meet upon the field of battle, are, when compared with it, as the dust of the balance, and lighter than vanity itself. We war against the kingdom of darkness which overspreads the world, and dooms the millions of our race to unhappiness and degradation. We labour for their emancipation. We desire the establishment of a new era, of a better kingdom, one of righteousness and peace and joy in the Holy Ghost. It is true that the human agents to whom is confided the prosecution of these efforts are so few, and, when compared with the magnitude of the enterprise, so apparently contemptible, that the world laughs in derision, and the old irony of Sanballat is repeated—"What do these feeble Jews? Will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burned?"

But such is the speciality of the warfare, and so it is that God prefers to work. The agency is limited, but the power which works through that agency is of God and unlimited. Kings and statesmen, when they engage in war, depend on an arm of flesh, and therefore they mass together as much of the human material as by conscription they can collect. But with God it is otherwise, for "there is no restraint with the Lord to save by many or by few."

Still there must be some agency, for it is by this the Spirit works, and man's tongue must give utterance to the message. Up to the limits of a certain moderate standard the force must be maintained. Unless this be done, the Missionaries in the field are over-burdened, and fail the faster, and the work proportionably suffers.

It is with great thankfulness, therefore, that the Society has found itself in a position to send out so many as twenty-four Missionaries, four of them not novices, but veterans in the work, who, having had their health restored by a residence at home, more or less prolonged as circumstances required, are now going back to resume their labours; and twenty of them new men, six of them being Christian natives, and sixteen of them in holy orders.

In the proceedings of this valedictory meeting there were many features of deep interest: the instructions delivered to the Missionaries; the responses made by them severally; the addresses by the Rev. T. V. French and Bishop Smith; and the concluding prayer by the Rev. D. Wilson. Most of these we hope to get together, and present to our readers in our next Number; but for the present we must confine ourselves to the sermon preached by the Rev. W. Cadman, on Monday, June 11th, at a special ordination, held at Trinity Church, St. Marylebone, by the Right Rev. Bishop Smith, acting under a commission from the Bishop of London, when thirteen of these men, students from the Church Missionary College, Islington, were admitted to holy orders.

SERMON BY REV. W. CADMAN.

"THE HOLY GHOST SAID, SEPARATE ME BARNABAS AND SAUL FOR THE WORK WHEREUNTO I HAVE CALLED THEM."—*Acts* xiii. 2.

"The present occasion and circumstances are peculiarly solemn and interesting.

"On this day, when the church recalls what the holy Scriptures relate concerning St. Barnabas, we are gathered together in this sacred place, dedicated to the Holy Trinity, to separate Thirteen Christian brethren to the work of preaching the Gospel to the heathen, and ministering the ordinances of Christ among them.

"The chapter from which the text is taken teaches us that it is no strange work for which we are thus assembled. It is true that Barnabas and Saul were not for the first time commissioned to preach the Gospel on the occasion referred to. But they were solemnly and publicly set apart for a distinct Missionary work, and this by the express command of the third Person of the blessed Trinity.

“We may thankfully avail ourselves of what has been written concerning them, and may gather instruction respecting—

- “ I. THE NATURE OF THAT WORK IN WHICH OUR BRETHREN ARE ABOUT TO ENGAGE.
- “ II. THE DUTY INCUMBENT ON THE SERVANTS OF CHRIST TO SUPPORT THAT WORK.
- “ III. THE RESULTS TO BE EXPECTED FROM IT; and
- “ IV. THE CONSEQUENT ENCOURAGEMENT TO OUR BRETHREN NOW TO BE SEPARATED TO IT.

“ I. (1.) It is distinctly WORK FOR GOD, for the blessed Trinity in Unity. The Saviour, our Lord Jesus Christ, commands it. Hence it is not a question of opinion whether we should engage in Missionary work, nor a question of propriety, but simply a question of *obedience*.

The *Eternal Spirit* presides over this work, and qualifies for it. Can any thing be more distinct or more characteristic of personality, sovereignty, and interest than the direction in the text, “Separate me Barnabas and Saul for the work whereunto I have called them.

“The *Eternal Father*, too, has been pleased to connect Himself with this work. He commits to men the ministry of reconciliation. It is according to his will that they go forth as ambassadors for Christ. He works with them, so that, while delivering their message, it is “as though God did beseech by them.” They are fellow-workers with God.

“Behold, then, the mystery connected with Missionary work. The eternal counsels of the Omniscient, Almighty, Ever-present God are worked out by human instrumentality. Divine strength is combined with human weakness, and poor, erring, fallible man is permitted to concentrate his thoughts and most earnest affections and desires upon that which has engaged the loving counsels of God, and which He has bound up with his own glory.

“No wonder, then, that the holiest men have felt their unworthiness to engage in such work. No wonder that, constrained by the love of Christ, they have esteemed it their highest honour to spend and be spent in it. They have stood before God, as one of old stood, with a simple rod in their hands, but that rod, cast on the ground by God’s command, has become the rod of God, and with it they have done wonders. ‘Now thanks be unto God’ has been again and again their grateful language, ‘which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.’ (2 Cor. ii. 14.)

“(2.) It is in a very special sense the WORK OF CHRIST. This is indeed a scriptural expression. We read of the ‘work of the ministry,’ of the ‘work of an evangelist,’ as being in effect the ‘work of Christ,’ the work for which Epaphroditus was ‘sick nigh unto death.’ The Missionary servants of God go forth to bear witness, not so much to what they conceive to be the truth—whether they suppose themselves to have it intuitively, or by evolving it out of their own consciousness, or as the result of scientific research and discovery—as to Christ who is the truth. “Ye are witnesses of these things,” said our Lord to those whom He first commissioned. What things? ‘Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’ (Luke xxiv. 46, 47.)

“A Missionary ceasing to bear witness to Christ, ceases to be a Christian Missionary. An ambassador for Christ is bound, like every other ambassador, to plead for the interests and honour of his Master and King. He may not be successful, but he can return with the report—They will not receive my testimony concerning thee. He may even be unhappily influenced by the misrepresentations of the King’s enemies, but in that case

surely he must throw up his embassy rather than betray the interests of the King, whose cause he was sent to plead. Imagine Moses convinced by some Egyptian that it was not desirable that Israel should be regarded as a peculiar people, nor consistent with the divine character that they should be regarded as God's treasure, and, as his redeemed, to be delivered from Egypt, and made conquerors over the Canaanites. Or imagine Barnabas persuaded that it was his duty to proclaim the universal Fatherhood of God by teaching, as on the occasion to which reference is made in Acts xiv., that the 'vanities' of heathen worship were only another mode of approaching the unknown and unknowable God. Or imagine St. Paul, when he stood before Nero, seeking to persuade the Emperor, that if Christ might have a place in the Pantheon, the purpose of his preaching would be fully known.

"No! no! my Christian brethren, it is required in stewards that a man be found faithful. Servants may not forget their errand. Ambassadors may not desert their king. Missionaries must be Christ bearers. Missionary testimony is emphatically testimony for Christ, and concerning Christ.

"If apostolic Missionaries had to witness to *Jews*, they spoke of none other things than those which the prophets and Moses did say should come, that Christ should suffer and rise from the dead, and be the glory of his people *Israel*; that He should be exalted as a Prince and Saviour to give repentance to *Israel* and remission of sins.

"If they spoke to *Gentiles*, they testified that, through his name, *whosoever* believeth in Him should receive remission of sins.

"If they addressed *Individuals*, then the eunuch must be shown how Israel spoke of Jesus, and the jailer must be told to believe in the Lord Jesus Christ, that he might be saved. If they spoke of *worship*, it was especially as a gathering together in the name of Jesus; and if of *ordinances*, these were connected with Christ. The bread which they broke, was it not the communion of the body of Christ, given for the life of the world? The cup which they drank, was it not the communion of the blood of Christ, of the New Testament in his blood, shed for many for the remission of sins? Their preaching might be accounted foolishness, and prove to be a stumbling-block, but they did not attempt to alter it that they might meet the demand of the age for something more genial and liberal. They made no effort to satisfy the cravings of a traditional superstition on the one hand, or of an intellectual rationalism on the other. But whether the Jews required a sign or the Greeks sought after wisdom, they determined to continue boldly, perseveringly, faithfully, earnestly, affectionately, believingly, to preach Christ crucified. Yes, believingly, for whatever the immediate results, this was God's method of doing God's work, and in the end they always found, as it will always be found, that Christ thus preached proved to be the power of God and the wisdom of God unto the salvation of all that believed.

It was thus that apostles preached. It is thus that ministers and Missionaries now must preach. Their work is to lift up Christ. Then will sinners be drawn unto Him.

"Again, of Missionary work it may be said—

"(3.) *It is work in which we are brought into special communion with the Holy Spirit.* It is indeed dangerous work, for in carrying the message concerning Christ into the dark places of the earth which are full of the habitations of cruelty, Missionaries venture into the entrenched camp of Satan.

"But it is *honourable* work, for in doing it the Missionary servants of Christ have fellowship with the Spirit of God.

"Consider—

"1. *The very MEANS by which Missionary work is carried on has been provided by Him.*

"A Missionary without the Scriptures, even in apostolic days, would have been a soldier without his sword.

“A band of Missionaries without Bible truth even then, if compared to soldiers at all, would have been like artillery without ammunition.

“*The Holy Spirit* had furnished the sword. Holy men of old had written down the mind of God, in different ages, as inspired by the Holy Ghost. *All that was then Scripture had been given by inspiration of God.*

“*Mark well* that the apostles made use of what had been provided for them with no hesitating confidence. They felt that the sword had a sharp edge, and that God's inspired truths would cast down imaginations and every high thing that exalted itself against the knowledge of God, and would bring into captivity every thought to the obedience of Christ. Witness, for example, St. Paul's use of the Scriptures at Antioch, in Pisidia, recorded in this chapter.

“The *historical books* of the Bible, *the law of Moses, the Prophets, the Psalms*, are all referred to by him, and *this without a doubt* that they each and all were *the true sayings of God.*

“How interesting this connexion—the Holy Spirit giving and the apostles using the Scriptures for *Missionary work.*

“*Consider—*

“2. That in this *inspired Missionary journal, the Acts of the Apostles*, the Holy Spirit is in many ways *identified with Missionary work.*

“He is represented as *inspiring Missionary effort.*

“If we read of *an individual inquirer* induced by a copy of a portion of the Scriptures which had found its way into Ethiopia, we read also of the Holy Spirit furnishing him with a Missionary guide. If we read of *a Roman soldier*, with his family, searching after the mind of God concerning salvation, we read also of the Holy Spirit preparing for him a Missionary instructor; yea, and of the instructor and the instructed being prepared for each other at the same time.

If a multitude of lost sheep are to be brought to Christ, there we read, as in the text, of the Holy Spirit separating Missionary labourers to gather them into the fold; and thus, then, we read of the Holy Spirit making people willing to hear, making Missionaries willing to preach, and directing Missionaries where to go.

“Thus, also, we read of the Holy Spirit *bestowing* extraordinary Missionary qualifications, as in the second chapter of this Missionary journal, *communicating* Missionary boldness, as in the fourth chapter; *bearing witness* to Missionary testimony, and *co-operating* with those who witnessed for Christ, as in the fifth chapter; *strengthening* for Missionary martyrdom, as in the seventh chapter; *enabling* the Missionaries whom He sent to withstand and overcome subtlety and mischief, as in the thirteenth chapter; *guiding* Missionary deliberation, as in the fifteenth chapter; and *continuing* his promise with Missionary labourers who succeeded the apostles, as in the twentieth chapter.

“And in all these instances we have undoubted proof of the Holy Spirit's interest in the work which Christ's servants were called to do for Him,—continually working *in* them, and *with* them, guiding them, helping them, prospering them, accompanying Missionary preaching and labour with his sanctifying blessing; filling Missionary converts with joy, even in the midst of persecutions, and causing Missionaries themselves to thank God that they were not allowed to labour in vain, and spend their strength for nought.

“All this it is most important for us to note; for consider—

“3. *That there is still reason to expect communion with the Holy Spirit in Missionary work.*

“For is not the Holy Spirit the true ‘Vicar’ of Christ, promised to supply the lack of his bodily presence, and to abide with his church always, even to the end?

“‘I am with you,’ is the encouragement which our heavenly Master gives to his

servants employed in his work. But is not this promise fulfilled by the presence of his Holy Spirit? of whom He testifies. 'He shall not speak of Himself;' 'He will guide you into all truth;' 'He will show you things to come.' Moreover, the *Gospel is the ministration of the Spirit.*

"By Him we are regenerated, sanctified, edified, assisted, and prepared for our eternal inheritance.

"We may not doubt, then, that He who was with the apostles will help and bless Christ's servants now, who have entered on their labours.

"The Holy Spirit is still the glorifier of Jesus. We have special communion with Him when we engage in Missionary work. For *Missionary work* is his work.

"*The Holy Scriptures* which we wish to teach, and preach, and circulate, He has given for the purpose of carrying it on; and *the exaltation of Christ Jesus the Lord*, which is the great duty and the great aim of every true Missionary, is that which the Holy Spirit specially seeks, and in which He greatly delights.

"II. The DUTY incumbent on the servants of Christ to support that work.

"It was universally recognised in old time, with reference to the will of an earthly monarch, that 'the writing which was written in the king's name, and sealed with the king's ring, might no man reverse.'

"Shall we dare to treat an ordinance of the King of kings with less respect? Or can we suppose that any man, or any number of men, may, without guilt or risk, reverse a command which He has connected with the development of his purposes and the glory of his kingdom? A writing has come to us in the King's name, attested by his authority, requiring the members of his church, in their successive generations, as they desire his presence and love his name, to go forth, from their own homes and privileges, north, south, east, west, whithersoever his providence opens a door, on evangelizing expeditions, preaching the Gospel, making disciples, baptizing, teaching, and to carry this on from the time when the command was issued, even to the end of the dispensation.

"Time would fail to tell how, after the first ages, the writing was lost sight of, and the King's command neglected, and how sad and fearful were the consequences that ensued. It is more to our present purpose to notice, that even now, many who bear the King's name heed it not, and some argue and act as if they would willingly reverse it. Be it for us, at the risk of censure if necessary, as far as our influence and opportunities extend, to maintain the King's authority, and, with the assurance of his presence and protection, to carry his message into all lands, and cause the whole earth to see the salvation of our God.

"We have no choice between obedience and disobedience. The soldiers of the army of Christ must go where their Captain bids, and follow where He leads.

"All objections are disposed of by this—What is his command?

"We have enough to do at home! Yes; but He commands us to go into all the world.

"We have not sufficient wisdom or might for the effective prosecution of such a work. He does not require what we have not, and what we cannot get, but he says—'*How many loaves have ye?*'

"We may be ready to urge, But they will not hearken to my voice. He says, 'Go, and I will be with thee.' The results are with God; the duty is our's; the battle is the Lord's.

"The sealed orders given to the first Missionaries have come down to us, first Jerusalem, then Judea, then Samaria, then the uttermost parts of the earth.

"The war is not over. The world is not yet won. The Gospel of the kingdom is

not yet fully preached among all nations. It has yet to penetrate and fertilize central, much-injured, Africa. It has yet to lay hold of much people among the millions of India, China, and elsewhere. From beyond the rivers of Ethiopia many are to be gathered who shall call upon the name of the Lord, and serve Him with one consent.

“Woe to those who take no part in this holy crusade! Woe to the soldiers that lag behind, who do the work of the Lord deceitfully, who turn away from the holy commandment delivered to them. ‘Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they *came not* to the help of the LORD, to the help of the LORD against the mighty.’

“What do we ask, Could not the Lord do without the inhabitants of Meroz? The answer is, He did without them. Why, then, were they cursed? Because they *came not* to the help of the Lord. It is not said that the inhabitants of Meroz were more wicked than others. But they did *nothing*. Was then Meroz cursed for doing *nothing*? The answer must be, Yes, and justly so too, when it ought to have done *something*.

“God promised Canaan to Abraham, but Israel must take possession of it. God has promised the world to Christ, but the soldiers of Christ’s army must occupy it in their Master’s name, till He come and take to Himself his great power, and reign. May we all be delivered from the sin and guilt of *doing nothing*!

“But let us now think of—

“III. THE RESULTS to be expected from it.

“1. These are not such as a sanguine imagination would suggest.

“A soldier must learn to endure the hardships of war. The Christian soldier, too, must count the cost of the enterprise in which he is engaged. He must not expect to be able to say, “I came, I saw, I conquered.” See the Missionary experience of Barnabas and Saul when sent forth by the Holy Ghost, as recorded in the chapter before us.

“There was Elymas perverting the right ways of the Lord, and seeking to turn away a promising and influential inquirer from the faith.

“There was the departure of John Mark at Perga, doubtless occasioning discouragement, and planting an unpleasant thought which afterwards bore bitter fruit. There were those who, seeing the multitudes that listened to the apostles, were filled with envy, speaking against the things which they said, contradicting, and blaspheming. There were devout and honourable women, and chief men of the city of Antioch in Pisidia, whose favour and patronage might be considered of importance, who were stirred up against the apostles, so that a persecution arose which expelled them out of those coasts. Then, elsewhere, the minds of the hearers were evil affected against them; there was a division and an assault, and they deemed it prudent to flee as the Lord had commanded. Even when they seemed to be gaining influence at another Missionary station where they preached the Gospel, they had to mourn over the fact that the people were not won to *Christ*, but ready, through the counteracting influence of heathenism, to do sacrifice to *them*. And soon after this they found themselves subjected to violence; which, if it had not been for God’s mercy, would, in the case of one of them, have resulted in death.

“Such was the *Missionary experience* of the apostles. But it was not all of this character. They were, as we read, notwithstanding all this, *cheered* by instances of God’s special help, of encouraging success, of promising opportunities; by anxious inquirers; by the extension of Missionary stations—“the word of the Lord being published through all that region;” by compensating joy in the Holy Ghost for the persecutions they endured; and by blessed interviews with disciples whose souls had been converted and edified through God’s blessing on the ministry.

“The whole region was not so won that not a heathen temple remained; the whole

multitude was not so converted that there were no despisers continuing in unbelief. But the region was evangelized; "as many as were ordained to eternal life believed;" the Gospel was to many the savour of life unto life; and even when it was not, God was glorified, and the apostles could return with thankfulness, and tell all that God had done with them, and how He had opened the door of faith unto the Gentiles.

"Similar results may be expected now. We form no extravagant expectations in connexion with Missionary labour; but we know what the command is; we know what the purpose of God concerning this matter is; we know that when the number of God's elect is accomplished there will be a multitude which no man can number; we know that they will be gathered out of every nation, and kindred, and tribe, and tongue; we know that this is the time for gathering them; that the Missionary field out of which they are to be gathered embraces the world; that it is white already to the harvest; that the gathering must prepare the way for the promised kingdom; that the manifold wisdom of God is displayed to principalities and powers in heavenly places through the proclamation of the Gospel and its results, according to the eternal purpose of God which He has purposed in Christ Jesus our Lord; that those who are honoured to preach the unsearchable riches of Christ to the heathen are receiving wages and gathering fruit unto life eternal; that the warfare, the toil, the disappointment, the suffering which may possibly attend Missionary work, are all compensated, because the work of Christ carries its own wages with it; and because to them that sow righteousness shall be a sure reward. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

IV. The consequent ENCOURAGEMENT to our brethren now to be separated to it.

1. *You are about to engage in the noblest work that can occupy intelligent beings.*

"The results of Missionary enterprise shall remain when the treaties of the mighty are not worth the parchment on which they are written; when the greatness and majesty and glory of earthly kingdoms have passed away like the dust of the summer threshing-floor.

"Your work is the work of Him who alone is 'great,' who will have the heathen for his inheritance, and the uttermost part of the earth for his possession; whose kingdom is an everlasting kingdom, and his dominion that which shall not be destroyed.

2. *You will be associated in such a work with those who have been among the greatest and most excellent of the earth.*

"I will not speak of some who are, even now, bearing the burden and heat of the day as they toil in the Missionary field: they are 'the messengers of the churches, and the glory of Christ;' nor of those who rest from their labours, such as Brainerd, and Schwartz, and Henry Martyn, and Fox, and Weitbrecht, and others: their names are in everlasting remembrance.

"But I will remind you that you will be companions with Barnabas and Paul. *Their* Master is your Master; yes, and your great example too. For our Lord Jesus was himself a Missionary. He knows all the difficulties and disappointments of a Missionary life. He is waiting, longing for, desiring the very thing you have to seek to be instrumental in bringing about. The promise to Him may encourage you—'He shall see of the travail of his soul, and shall be satisfied.'

3. *Your own responsibilities will be great.*

"Christ's honour, the interests of his kingdom, the credit of evangelical truth in the stations which you occupy, will be committed to your keeping. You will have difficulties: not the least of them is, that Satan will be striving against you. He blinds the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is

the image of God, should shine unto them. *His* aim will be to *hide*, your's must be to *reveal* Christ.

“You may well shrink from such a difficult and responsible work. God's most honoured servants always have felt their own weakness and unworthiness most sensibly. Moses did so after eighty years' preparation for his work—forty years spent in the palace, that he might know all that his work in the Egyptian court would require, and forty years in the wilderness, that he might learn humility, and that, though God was pleased to employ him, his services could be easily dispensed with.

“But this feeling of humility and unworthiness, when it is connected with trust and obedience, is the best preparation for any work to which God calls us. You may derive encouragement from this thought.

“Gifts and grace, as we are reminded in the collect for to-day, are both needed for your work. Grace without gifts will not make a Missionary. Gifts *without* grace will not make a *Christian* Missionary. In the opinion of others you have the gifts necessary for your work; but it must be for you to seek not to be destitute of the grace to use them always for God's glory. At the first ordination of Missionaries ever held, and that by the great Bishop of souls Himself, a Judas was ordained. God grant that there may be no Judas amongst those now to be set apart to Missionary work.

“Personal communion kept up with Jesus will be your safeguard. Abide in Christ. Preach Christ. Live Christ. You have received Him as your Lord: walk in Him. Then will men take knowledge of you when they see you in private, that you have been with Jesus; when they see you in public, that you have come from Jesus; when they see you in your pastoral work or in your schools, that you are labouring for Jesus; if they see you contending with disappointment, that you are looking for your recompense from Jesus, if they see you in death, that you are going to be with Jesus.

“Go, then, in this your might—the might of humility and trust. Christ for you, the sum and substance of your personal hope; Christ in you, the source of your spiritual health and vigour; Christ with you, your strength for duty, for difficulty, for conflict, for toil, for patience, for perseverance; living for Him, willing to hazard your lives for Him; and all this till He calls you to your rest, or till He Himself comes to fetch you to his glory, that where He is, there you, his servants, may be also.

“Yes, and *Go, too*, with the confidence that the warm sympathies of Christian brethren whom you leave at home will accompany you and follow you.

“We recommend you to the grace of God for the work to which you are called. We dare not forget you. We must pray for you. You will be daily associated henceforth with the daily petition, ‘Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven.’

“We may meet again on earth; but if not, when God's name is hallowed, and his kingdom has come, and his will is done on earth as it is in heaven, we *shall* meet, and then,

“Every thing that has been attempted to be done according to the revealed will of God will be seen to have been for his glory. No Christian labour will have been lost. No Christian energies will have been spent in vain. There will be no regrets, except, indeed, such as may possibly be expressed in those words of one of God's faithful servants—‘When I come to die I shall have the greatest joy and the greatest grief. My greatest joy will be that Christ has done so much for me. My greatest grief, that I have done so little for Him.’ But where sin hath abounded, there will grace much more abound, that . . . ‘grace may reign through righteousness, unto eternal life, by Jesus Christ our Lord.’

“Every thing in the way of duty, and every thing in the way of encouragement and hope, is included in those words of our Lord, ‘Be thou faithful unto death, and I will give thee a crown of life.’”

ZANZIBAR AND OMAN.

ZANZIBAR serves as a link between the barbarous coasts of East Africa and far-distant Europe. It was here that the first East-African Missionary, the Rev. Dr. Krapf, landed in January 1844, and it is on this island as a base of operations that our Missionaries fall back when sickness or political complications render it necessary for them to retire for a time from their isolated station at Kisiludini, and look for European sympathy and help. Some information respecting this island is desirable, and the following description of it, copied from the "Scindian," will be read with interest—

I need hardly tell the readers of the "Scindian" where Zanzibar is. A glance at any map of Africa will suffice to show them two small islands lying off that portion of the coast which geographers choose to call Zanguinar; the more northerly and smaller of the two being named Pemba, and the more southerly Zanzibar. But hardly any one with whom I conversed previous to coming here could give me any more information about the place and its inhabitants, its climate and productions, than can be gleaned from an ordinary atlas; and such gazetteers as I was able to obtain access to were but little communicative. The place can hardly be called a new one, as some half-dozen American, German, and French commercial houses have been established here for a good many years, and its commerce is far from inconsiderable; but it lies out of the track of mail packets and newspapers, and has hitherto made but little noise in the world. In fact, so far as newspapers are concerned, the general ignorance about Zanzibar seems to be, not merely negative, but positive, as I observed in a recent Number of the "Times of India" a statement to the effect that the Imaum of Muscat had left Zanzibar, or was about to leave it, for Bombay. I thought everybody knew, that on the death of the late Imaum of Muscat the Arabian and African portions of his dominions were divided between two of his sons, and that the present Imaum has nothing whatever to do with Zanzibar. But of these matters hereafter. My first object is to give your readers some general idea of the characteristics of this beautiful and interesting island, and I will accordingly commence with

The island itself.

For latitude and longitude, refer to the gazetteers. The former is about 6° S., the latter I am not sure about. Suffice it for my present purpose to say that the island of Zanzibar is about fifty miles in length, from north to south, of an irregular oblong shape, and lying sufficiently near the coast of Africa for the mainland to be visible in fine weather, in the shape of a few blue peaks and headlands on

the horizon. It is usual to say that Zanzibar is a coral island, and a great portion of it is certainly composed of that curious material; but it is not a coral island in the usual acceptation of the term. The surface is raised too high above the sea level for it to have been the unassisted work of the coral insect, and, in point of fact, the beach, in the immediate vicinity of the town, is composed of white flint sand, the *debris* of a coarse sandstone rock, which appears on the surface in several places. This rock, I fancy, forms the bulk of the island, coated over and fringed round with coral, but it has not yet been quarried for building, and every stone house in the place is composed of coral rag cemented together with an abundance of the same material slaked into excellent lime. The appearance of the island from the sea is very picturesque. The ground rises gradually from the beach to the height of 150 or 200 feet, and every inch of its surface appears covered with trees and verdure. The shore is fringed with a broad belt of cocoa-nut palms, of a singularly tall and graceful variety, intermingled with which, and clothing the sides of the slope, are groves and carefully planted clove and orange-bushes, and magnificent topes of mangoes. Nor do the beauties of the scenery disappear on closer investigation, for I know few things more charming in their way than the narrow lanes and paths which wind about under the trees in the vicinity of the town, and, for aught I know to the contrary, over the whole of the island. Were it not for the palm-trees, one might often fancy oneself in England. The spreading mango trees are, at a distance, singularly like English elms, and the path, passing here and there between hedges covered thick with the most lovely creepers, opens out occasionally on to charming lawns and vistas, where tall forest-trees cast a thick shade on slopes of green turf worthy of an English park. In fact, the first thing which strikes an observer of the scenery of Zanzibar is the extreme luxuriance of vegetable life. It is as difficult to find a barren spot here as it is to discover a blade of grass on the Kurrachee parade-ground; and, in fact, the soil of Zanzibar seems capable of pru-

ducing almost any thing, with the most moderate amount of cultivation. Coffee, which in India requires a certain elevated and careful and laborious culture, here grows wild in low land and close to the shore. Pine-apples spring up in the hedgerows like nettles or thistles in England, and oranges take the place of blackberries; while, during the season, the air is fragrant with the aromatic scent of the clove-trees, or the rich heavy perfume of the mango blossom. I have mentioned cloves, oranges, and pine-apples, but besides these the island produces rice of remarkably fine quality, maize, sugar-cane, and millet, to say nothing of the produce of the cocoa palms, which, in the form of copra, coir yarn, or cocoa-nut oil, finds its way in large quantities to the European and American markets. In short, Zanzibar is a lovely tropical island, with a soil of extreme fertility, and a pleasant and equable climate.

The town and harbour.

The town of Zanzibar is situated on the western shore of the island, about midway between the northern and southern extremities. It is built on a singular spit or bar of sand, the shape of which I cannot describe better than by asking you to lay your right hand, palm downwards, flat on the table, and then to bend your thumb and separate it by about half an inch from the other fingers. In this position the back of the hand will represent a part of the western shore of the island, and the bent thumb the little sandy peninsula on which the town is built, separated at one end from the main by a creek or inner harbour, dry at low water, and connected at the other by a broad isthmus. The town only occupies that portion of the spit which is represented by the last joint of the thumb, and the sea or harbour face presents rather an imposing appearance for a place of such a semi-savage character. The best houses in the town are built along the beach, and are most of them solid square erections, all of two, and several of three stories in height, with flat roofs and castellated parapets. The Sultan's palace stands midway between the two ends of the town, with a flagstaff in front of it. It is a tall three-storied building, carefully "chunamed" from top to bottom, and is nearly surrounded by other "palaces" inhabited by His Highness's numerous relatives, male and female, and his hardly more numerous officers of state, hangers-on, and dependants. The Custom-house is also situated in this part of the town, and a large space of ground in the rear is occupied by a clumsy "fort," if the name can be given to a quadrangular erection of something the same shape and size as the

renowned fortifications of Kotree. In front of this formidable work His Highness has just built a battery, with a sea face case-mated for about a dozen twenty-three pound guns, of which ordnance a large number lies about in the mud near the fort. Beyond firing salutes, of which pastime we are very fond in Zanzibar, I can hardly say what object the Sultan has proposed to himself in the erection of this battery, which a single gun-boat could destroy in an hour, without receiving a shot herself. However, it looks very strong from the sea, if the fleet of wood boats and buglas moored under the guns would allow a fair glance at it. Between the Custom-house and the southern extremity of the town is the European quarter known as "Shangany," presenting a great contrast to its surroundings, in the superior neatness and whiteness of its houses and cleanliness of the narrow lanes which serve as streets. At the "point" represented by the last joint of the thumb is situated the English Mission, of which more hereafter, and the English consulate is close at hand. Three national flags—the Union Jack, the Stars and Stripes, and the White Castle of the Hanseatic towns—decorate this portion of Zanzibar, and are pulled down with nautical promptness every evening, as soon as a gun from the fort proclaims the hour of sunset.

The other extremity of the town, which may be represented by the nail and extreme tip of the thumb, goes by the name of "Melindy." Here are several good houses, including two or more of the Sultan's palaces, and the places of business of Messrs. A. Bernard and Co., and Messrs. H. A. Fraser and Co., the Zanzibar branch of Nicol's; but, generally speaking, Melindy is a shabby quarter compared with Shangany; and, owing to the wide mud flats in front of it, and the creek behind, this part of the town is not generally considered to be so salubrious as the southern portion. The back part of the town is a maze of narrow streets, if that name can be applied to passages hardly wide enough to allow two horsemen to pass each other, and in which no known description of wheeled vehicle could be used. The houses here are mostly mean, and are inhabited to a great extent by Bhattias, Bunyans, Khojas, Boras, and others of our Indian fellow-subjects, of whom there are several thousands in Zanzibar. The French Consulate is situated nearly in the centre of the town; and a little more in the Shangany direction stands the French Mission and hospital. Here are two priests, five or six sisters of mercy, and some lay brothers, who keep a Mission school, instructing their pupils in handicraft trades as well, and waiting on as

many sick as can be found room for in the hospital, the surgeon attached to the Consulate attending professionally.

In the better parts of the town the streets are "chunamed" with a mixture of coarse sand and lime, well rammed down, and are consequently washed clean by every shower of rain; but owing to the total lack of municipal or sanitary regulations, the general condition of Zanzibar is filthy in the extreme, and the sea-beach especially, a considerable portion of which is exposed at low water, is horribly defiled, and exhales a most offensive odour.

Besides the Indians, the town of Zanzibar is principally inhabited by Arabs, and their numerous African slaves, of whom vast numbers are imported every year from the adjacent coast, and sold in the slave-market here, in spite of the exertions of our cruisers. Moreover, a very extensive slave-traffic is carried on between Zanzibar and the northern ports, Muscat, Soor, Bushire, &c.; and I have heard it stated that upwards of 20,000 negroes yearly find their way in Arab dhows to the Persian Gulf and its vicinity. The only labourers in the island of Zanzibar are Africans, and all household work, as well as the cultivation of the land, is carried on by means of slaves, who are, however, generally well treated, and, so far as appearance goes, well fed and happy in their servitude.

The harbour of Zanzibar is an excellent one, and is formed by four small islands, which, with intermediate reefs and shoals, are disposed in the shape of an irregular semicircle in front of the town, enclosing a large space of smooth water, and affording a very good anchorage. There are three passages into the harbour between the shoals. The principal one to the north, generally known as the French channel, has been buoyed for the use of Her Majesty's cruisers, but no such care has been expended upon the southern passage, which is quite as often used. However, neither channel can be considered difficult or dangerous, and, with a moderate amount of care, any vessel can be safely navigated in and out of Zanzibar harbour. All the dangerous shoals being composed of brilliant white sand or coral, and the water peculiarly translucent, a good look-out in the tops can always give sufficient warning almost without the use of the lead. The navigation of the channels between Zanzibar and Pemba and the mainland, and indeed along a great part of the coast north and south, is rendered difficult, and occasionally hazardous, by the strong and variable currents, which cannot be laid down with certainty in any chart. The whole of this coast was surveyed in

1823-24 by Captains Vidal and Owens, of Her Majesty's service; but a fresh survey is very much needed, as many dangers appear to have escaped the attention of the former surveyors. A good book of sailing directions for the African coast and Zanzibar would also be a great boon to ship captains. Horsburgh is completely out of date so far as this is concerned.

Climate.

The climate of Zanzibar cannot be considered unhealthy. Being such a small island, fanned by coast and sea breezes, the temperature is mild and equable, and seldom rises above 85° or 86° Fahrenheit. The air, moreover, is much more bracing than in India, and Europeans do not feel so much of the languor which is complained of there. For myself, I can say that since I have resided in Zanzibar I have always felt much more capable of exertion, and less fatigued by work or exercise than ever I did in Kurrachee. The bugbear of the Zanzibar climate is fever, which, in some form or other, is necessarily almost inseparable from a tropical soil of amazing fertility. There are two forms of fever here—the ordinary ague, or intermittent fever, and a more dangerous malarious affection, which is occasionally fatal, especially to persons unseasoned to a warm climate. In general, however, both kinds yield readily to medical treatment; and for the former little beyond a dose of quinine and a purgative is required. It does not hang about one like the Sindh fever, and with care may be got rid of entirely after a few attacks.

We have here a wet and dry season, and regular monsoons. The south-west monsoon and rainy season commence about the beginning of May, when there is generally a heavy downpour of rain, continuing pretty steadily for a month or six weeks; after which there is a spell of fine weather, varied only by occasional showers, until October. During all this time the wind blows steadily from the southward, and the temperature is cool and pleasant, although fevers are much more rife than during the other monsoon. There is a second rainy season, or "Chota Bursat," in October, which we are now experiencing, after which the north-east monsoon ought to set in, and blow until the latter end of April. The temperature during this season is high, and the nights are often very close; but it is, I think, more healthy for Europeans than the rainy season.

Commerce.

The trade of Zanzibar is pretty extensive. The place forms the emporium for a large portion of the African coasts, and ivory, gum

copal, jingelly seed, ebony, cowries, orchella weed, &c., find their way here in large quantities, for export to Europe, America, and Bombay. Besides the above articles of commerce, Zanzibar itself produces cloves, chillies, and cocoa-nuts, all of which are largely exported, the last-named in the form either of copra or oil. There are three American houses, two German, and one English and one French, and a very fair number of ships are yearly loaded for Europe and America. One or two Bombay native houses have also branches here, for the purchase principally of cloves and ivory. The latter article comes from a long way in the interior, and is brought down to the coast in caravans. Before being sent to Zanzibar, it is heavily taxed by the Sultan, the impost, it is said, varying according to the character of the inhabitants and the port of shipment; the more turbulent tribes getting off with a low duty, and the quieter ones having a higher rate to pay. Here it finds its way principally into the hands of the Indian traders, who, either as principals or "dulals," offer it for sale to the Europeans. Gum copal is also largely exported from Zanzibar. This article comes to market in a very dirty state, being thickly crusted with a peculiar coating of a dark-brown colour, which must be removed before it is fit for export. It is accordingly steeped for several days in a strong liquor, which dissolves the crust, and after having been dried in the sun and brushed, it is packed in boxes for shipment. Orchella weed, which is used at home as a dyestuff, is a curious kind of lichen, which grows largely on the coast, and is here pressed into bales and exported.

The principal imports are piece goods, beads gunpowder, muskets and flints, brass and copper wire, &c. The first are brought both from Bombay and England, and take the place of money along the coast in bartering with the natives.

This part of my subject would be incomplete without mentioning that Messrs. H. A. Fraser and Co. have just completed the erection of a powerful steam-machine for extracting cocoa-nut oil, and that the same firm have commenced sugar cultivation on a large scale at the northern end of the island. Some 200 acres are at present under cane, which grows here quite as well as in Mauritius; and it is expected that next year it will be sufficiently advanced for a cargo to be shipped to England. The factory and machinery are on an extensive scale, and constructed on the newest principles.

The slave-trade.

A sketch of Zanzibar would be very incom-

plete without some reference to this traffic, of which I regret to say the island is a regular emporium. Vast numbers of negro slaves are every season purchased or kidnapped here by the Soori and other northern Arabs, and sent to Muscat or the Gulf in dhows. The price fetched by a slave at the northern ports is four or five times what he can be purchased for here: the traffic is therefore a most lucrative one, and can hardly as yet be said to have received any serious check from the exertions of Her Majesty's cruisers. The Sultan of Zanzibar, Seyed Majid Bin Seyed Seyed, is bound by treaty to do all in his power to assist our Government in the suppression of the slave-trade; but, unfortunately, the views of his subjects, whatever his own may be, do not exactly accord with those entertained at Exeter Hall; and an Arab can neither perceive the iniquity of slavery, nor recognise the right of the English to interfere in a matter which so little concerns them. Perhaps, on the whole, our cruisers, north and south, have captured this season a dozen slave dhows, a number which bears a very small proportion indeed to those that have escaped; but, in truth, the class of steamers sent on this service are far from suited to their work. I do not believe there is one of them that could overhaul these swift-sailing dhows in a moderate breeze, and they are consequently obliged to trust principally to their boats, and to taking the Arabs by surprise. The latter occasionally fight desperately: witness the affair of the "Wasp's" boats last May, when some five and twenty English were matched against seventy Soori Arabs. An account of this fight appeared in the Bombay papers, and I am glad to say that both the officers in command, Lieutenants Rising and Theobald, have received their promotion in consequence of it.

I must close this letter with a melancholy piece of intelligence. Last June an expedition started from Zanzibar for the exploration of the interior of Africa, under a German nobleman, Baron Vonderdecken. At considerable expense, the Baron had constructed two steamers, which had been brought in pieces from Europe, and put together here. One was about the size of an ordinary tug-boat, and the other a little launch, intended to be used where the stream became too shallow for the larger steamer. The party consisted of about a dozen Europeans, including a doctor and an artist, and was escorted to the mouth of the Juba by Her Majesty's steamer "Lyra." About three days ago five of the party returned in a dhow from Lamoo. They reported that, after penetrating about 300 miles up the river (the small steamer was swamped on the bar, with the loss of one European),

the larger steamer struck, and filled with water. The party landed with their stores, &c., and set about repairing her; and in the mean time the Baron, accompanied by Dr. Luick, went forward in order to enter into friendly negotiations with the neighbouring chief. Neither of these gentlemen have since been heard of, and they are believed to have been murdered by the natives. At all events, an attack was made upon the remainder of the party, by a band of Somalies coming

from the direction in which the Baron had gone. The Europeans were taken by surprise, and two of them, Mr. Trenn, the artist, and the chief engineer, were killed by spear thrusts. The survivors, after beating off their assailants, were forced to desert the steamer, and make their way to the coast, where they succeeded in getting a passage to Zanzibar. This is a melancholy end to an expedition upon which a good deal of preparation and expense had been incurred.

To the description which has been given of Zanzibar, it may be well to add some brief notices of the African coast, and of the Arabian Oman.

Not twenty-five years had elapsed after the death of Mohammed, when the great strife occurred between Ali and Othman, which separated the Mohammedan world into two hostile sections. Oman having attempted to remain neutral, came under the avenging sword of Ali, whose name in consequence is detested to this day in that part of Arabia. Many of its people, weary of its feuds, fled to the Eastern-African coast, already known to them by slave-trading transactions, and formed settlements there, such as Mukdishah, Kiloa, Barava, Malinde, and Mombaz. When the route to India by the Cape was discovered, the Portuguese at once saw the advantage of extending their influence over this region, and, after protracted struggles, succeeded in doing so.

East Africa gained nothing by the ascendancy of the Portuguese. "They ruled the East Africans with a rod of iron, and their pride and cruelty had their reward in the bitter hatred of the natives. In East Africa they have left nothing behind them save ruined fortresses, palaces, and ecclesiastical buildings. Nowhere is there to be seen any trace of real improvement effected by them." As their power declined, the authority of the Arabian princes of Oman increased until they became the recognised sovereigns of the East-African coast. It was thus that a way was prepared for the commencement of Missionary effort in this quarter.

In 1844, when Dr. Krapf first visited Zanzibar, Said-Said, the Sultan of Muscat, was residing there, having transferred his seat of government from the Arabian mainland to this island about four years previously. From this central position he held under his sway the Arabian Oman, and the East Coast of Africa from Makdishah to Mozambique.

Said-Said, being well-affected to Europeans, received Dr. Krapf, on his arrival at Zanzibar in 1844, with kindness and cordiality. "When the Consul appeared with me at the entrance of the palace, the Sultan, accompanied by one of his sons and several of his grandees, came forth to meet us, displaying a condescension and courtesy which I had not before met with at the hands of any oriental ruler."

At the expiration of three months, Dr. Krapf proceeded to explore the coast districts, and ascertain what prospects there were of obtaining access to the Galla nation. He carried with him a letter of recommendation from Said-Said to the Governors along the coast—"This comes from Said-Said, Sultan: greeting all subjects, friends, and Governors. This letter is written on behalf of Dr. Krapf, German, a good man who wishes to convert the world to God." Selecting Mombas as his place of temporary residence, he visited from thence the mainland, making exploratory tours in different directions. In June 1846 he was joined by the Rev. J. Rebmann as his colleague, and Rabbai Mpia was fixed upon as their first station. They had to build their house, working with their own hands. The site was in a grove of cocoa-nut trees, from 800 to 1000 feet above the sea, and from which the fortress of Mombas, and the ships in the harbour, were visible. They had been suffering from fever at Mombas, but the elevation of their new home, and the work they had to do, exercised a beneficial influence on their health.

Finding themselves in an unknown land, and anxious to ascertain what facilities it

afforded for Missionary enterprise, they commenced a series of journeys into the interior. It was when thus engaged that they discovered the snow-mountains Kilimanjaro and Kenia. Nothing certainly could be more unlooked-for, and the geographical world at home rejected their accounts as fabulous. "They had taken no astronomical calculations." No, undoubtedly; for their business was not to discover snow-mountains, but to evangelize the heathen. Nevertheless, when the snow-mountains came in their way, they could not but see them, and report what they had seen. However, after much disputation, the existence of these unexpected phenomena was placed beyond the possibility of doubt. Then came rumours of great lakes in an interior region, spoken of by the natives under the name of Uniamesi, and maps were drawn up embodying such information as could be obtained from native sources.* These again—one in particular, drawn up by the Rev. J. Erhardt, in which, as we now perceive, two lakes were confused into one—excited much curiosity, until at length the Royal Geographical Society sent forth those expeditions which issued in the discovery of the lakes Tanganyika and Victoria Nyanza; while, more recently, the Albert Nyanza has been discovered by Mr. Baker.

During all this time our Missionaries have perseveringly continued in the prosecution of their special work. The Rev. J. Rebmann has been enabled, amidst the sickness or death of other Missionaries, to hold his ground; and now this difficult enterprise is beginning to respond to the efforts bestowed on it, and yield the glad promise of a coming harvest.

We now turn to Oman, the south-eastern region of the Arabian peninsula. It lies between Ras Mesandum, the promontory which, jutting out towards the Persian shore, narrows at that point, in so remarkable a manner, the Persian Gulf, and Ras-el-Hadd, the extreme eastern point of the peninsula. The Arabs, however, consider that the boundaries of Oman extend along the southern shore until they touch Hadramant. Oman, from its position, is essentially a maritime country, and fitted to take a leading part in commercial and sea-faring enterprises.

Oman, like East Africa, has been subjected to many vicissitudes. The Portuguese, the Dutch, the Persian, had in turn tyrannized over it, until Ahmed-ebn-Said, the grandfather of Said-Said, vindicated its independence, and was proclaimed Sultan in 1780. Said-Said succeeded his father in 1807. He formed a navy strong enough to render him master of the Persian Gulf, and with this fleet, bearing the red pennon of Oman, he took possession of Zanzibar and the Suaheli coast. The prosperity of his reign was interrupted by an invasion of the Wahabees, at that time in the fulness of their strength, and Said, yielding to the storm, consented to the payment of an annual tribute, and admitted a Wahabee garrison into the most important localities of his kingdom. But the Wahabee empire was soon itself subjected to an unexpected calamity. The audacity of these reformers provoked the Egyptian Pasha, and it was decided to inflict upon them a well-merited chastisement. The great question, however, was how to reach this people in their mountain-homes, with desert wastes intervening between it and Egypt. Palgrave, in his book on Central Arabia, gives us the following as the Nedjean version of what transpired. Mohammed Ali "summoned in Cairo a general meeting of all his generals, ministers, officers, and statesmen, to deliberate on the matter. After explaining at length to those present why he had called them together, and what was his desire, Mohammed Ali pointed to an apple which lay on the floor of the divan: it had been placed exactly in the centre of the large carpet spread in the hall before them. 'Now,' said he, 'whichever of you can, with his hand, reach and give me that apple, but without placing his foot on the carpet where it lies, he shall com-

* These journals and maps of these pioneers of modern discovery in East Africa first appeared in the pages of this periodical.

mand the expedition against Nejed." Various devices were tried, but in vain. "At last the short, stout Ibrahim, Mohammed's adopted son, rose, bowed to his father, and offered to execute the difficult manœuvre. All laughed, not doubting of his failure. But their scorn was soon changed for admiration, when Ibrahim Pasha quietly set to work rolling up the carpet from its rim inwards, till the apple stood within his easy reach; he then took it up and handed it to his father, who understood the figurative enigma, and forthwith named him Commander-in-Chief of the Egyptian army."

"He advanced, not as a conqueror, but as a friend. Every bucket of water that the inhabitants or Bedouins drew, every date the soldiers gathered, every stick of firewood they consumed, was at once and handsomely paid for; while officers and men were alike strictly and efficaciously prohibited from offering the slightest insult or outrage to the unarmed and unresisting inhabitants." Thus the tribes along the line of march were conciliated; the nomade clans, attracted by a promise of baksheesh, supplied camels for water, and guides for the road. Thus, step by step, the sandy desert, like the carpet, was folded up, and Nejed, the apple in the centre, brought within the invader's reach. In a tremendous battle the Wahabees were discomfited. The capital, Dereyeeah, was bombarded and captured, and in his intense dislike to the intolerance of the Wahabee creed, Ibrahim slew with the sword the *Metou'waa's*, or teachers of the law, to the number, it is said, of 500.

While Nejed was thus for a season humiliated and cast down, Said-Said recovered his independence, and Oman became an emporium for the commerce of Africa, Persia, and India.

On his death-bed he divided his ample possessions between his three sons; to Thoweynee, the eldest, allotting two-thirds of Oman; and to Amjed, the youngest, the remaining third; while to Masjid, his second son, he assigned his African territories. Some disputes arose between Thoweynee and Amjed, resulting in war. Thoweynee contrived to get his brother into his hands, and doomed him to captivity; but opposition to his authority continuing, and finding it more difficult to overcome than he had expected, he called in the Wahabees to his help. Their kingdom had recovered from the shock of the Egyptian invasion, and, under the politic rule of Feysul, and the military skill of his son 'Abd Allah, was extending itself in every direction. The application of Thoweynee was most welcome, and a "Ghazoo," or holy war, proclaimed; for the Omanites are not Wahabees. The Wahabees are the rigid Pharisees of Mohammedanism, the strictest sect; so much so, that they never apply the title of Moslems to any save themselves. The Omanites, on the contrary, are exceedingly lax, their profession of Mohammedanism being underlaid by a Sabæanism never entirely abandoned. "They call themselves *Biadeeyah*," that is, "white-boys," having assumed the white turban in contradistinction to the green of the Fatimites, and the black of the Abassides. "With the relics of Sabæan practice and a groundwork of Carmathian free-thinking, the *Biadeeyah* like the Druses, *Ismaileeyah*, *Anseyreeyah*, &c., mix up certain modifications derived from Mohammedan law."^{*}

The Omanite Sultan discovered too late the mistake that he had made. He found a clan of Nedjeans, who had settled on the north-western side of Cape Mesandum, especially troublesome, more so than the invading force from Nejed. Holding his land in fief from the Sultan, Khalil, the leader of these desperadoes, gladly seized this opportunity of turning against his liege lord, and, descending at the head of his brigands into the adjacent provinces, burnt and destroyed all before him. Thoweynee therefore hastened with presents in hand, and still more liberal offers for the future, to appease the anger of Feysul and his son, and obtained a peace on condition of an annual

* "Central and Eastern Arabia," vol. ii., 279—284.

tribute, and the admission of Nedjean garrisons into various important places in his kingdom. Thoweynee has thus lost his independence, and the Wahabees have access to Oman and its coast, whensoever they are pleased to make use of it.

Now the Wahabecism of Nejed is as a restless volcano. Hitherto its fiery streams have only reached the various sections of the Arabian peninsula, but we question much whether they will stop there. War against the infidels, this is the enthusiasm of the sect. By war they have enriched themselves, and they regard it as "a foremost means of subsistence, no less than of public revenue and state acquirement." "Their victories, their hopes, their anticipated triumphs over the infidels, their neighbours, are the staple of their thoughts, the key-note of their conversation." Wahabee agents go forth over the Mohammedan world in search of congenial elements, which they may stir up against the infidels; and wherever they find such, they practice upon them, until they have leavened them with their own turbulent fanaticism. The records of our Indian Government show that they are not unknown there, and the irritation of the clans on the north-west frontier is mainly caused by such influences. Unless we much mistake, we shall hear more of these Wahabees.

To return to Oman. Palgrave enumerates eleven provinces, having a total of population to the amount of 2,280,000. Of these the "Batinah is the richest, though not exactly the most important province of Oman. Placed with the sea on one side, and the high range of the Djebel-Akhdar, or the "Green mountain," on the other, it is better located than any district of Arabia: the soil, moist with springs, and drenched in the winter time by heavy rains, is besides intersected in every direction by mountain-torrents, though none of these last deserve, by their size or their permanence, to bear the name of rivers, or to find place as such on the map. This region is a great plain of nearly 150 miles in length by thirty or forty in breadth: inland it rises gradually into slopes and green hills, while seawards it is enough above the ocean level to ensure it against unhealthiness. The vegetation of the Batimah may compete in luxuriance with that of the Indian Concan, nor is it dissimilar in character. Mango-trees, the cocoa-nut, the betel-palm; the wide-spreading, smooth-barked Aaley; the Kathal or Jack-fruit; the Jambhu, here decorated with the borrowed name Khowkh; the Papay, so frequent about Bombay; not to mention many lesser shrubs and undergrowth of the tropical Flora, are here mingled with the date-palms and Ithel, which yet remain, as though to witness to the identity of the Arab soil. The agricultural produce is no less varied. Cotton, white or red—indeed the latter here is the more common, and in great requisition for use; coffee, though more resembling the Indian in quality than that of Yeman; indigo, sugar-sweet potatoes or yams, corn maize, millet, leguminous plants of many kinds, besides apricot-trees, peaches, Khowkh Farrissee, nuts, and apples," although as these last bear the Persian name of "seeb," instead of the Arab "tuffah," they may be imported from Persia. "Fertile vineyards clothe the sides of Djebel-Akhdar, and afford excellent grapes and wine." These the inhabitants, not being strict Moslems, freely use. "Lastly, oaks, plane-trees, and Nabak, here of lofty growth, furnish timber for ship and house-building."

In the paper which we printed from the "Scindian" reference is made to the slave-trade carried on by Arab dhows, between the East-African coast and the ports of the Persian gulf. Of the slaves imported into Oman, two-thirds are supposed by Palgrave to settle down there and in the adjacent provinces. Sooner or later they obtain their liberty, and "thus a new element is added to, and partly mixed up with, the original white population." These emancipated blacks become "mostly servants, water-carriers, gardeners, ploughmen, common sailors, divers, and the like." Their number is said to be "immense, reaching a good fourth of the entire population."

Negroes were found by Palgrave far in the interior—at Djowj, the first valley of

vegetable life and beauty, and a home for man amidst the sandy wastes, he found them. It is worth while looking into the pages of Palgrave, and making the contrast between the sandy desert and its horrors, the "simoom" and its poison blast; and then, as they turned a huge pile of crags, the new and beautiful scene which burst upon them—"a broad deep valley, descending ledge after ledge, till its innermost depths are hidden from sight amid far-reaching shelves of reddish rock, below everywhere studded with tufts of palm groves and clustering fruit-trees in dark green patches down to the furthest end of its windings." Surely we have here the type of a great spiritual reality—the desolation of the soul which has wandered from God, and is suffering under the keen sense of his displeasure—and the blessedness of reconciliation—"Oh God, thou wast angry with me, but thine anger is turned away, and thou comfortest me." Again, in Djebel Shomer, Kaseem, and Sedeyr, negroes were met with, invariably under servitude, but evidently well fed and cared for. In Nejed, not only are they more numerous, but are found as a free population, with Mulatto half-castes, forming together a quarter, sometimes a third of the inhabitants.

Evidently the slave-trade must have long existed on a very extended scale which has transferred so many of the sons and daughters of Africa to the Arabian peninsula; and, according to the testimony of the paper already placed before our readers, it is still in progress. It is strange it should be so, when we have the port of Bombay, from whence our cruisers could command the traffic of the Arabian Sea; and yet the Africans landed at that port as taken from captured dhows are very few comparatively. The correspondent of the "Scindian" asserts that the class of steamers employed in this service is not fitted for the work. Surely, if the Bombay Government be in earnest, this defect will be corrected. Liberated Africans trained up at Bombay in the knowledge of Christian truth, on the same principles and mode of action as at Sierra Leone, would prove to be the best evangelizers of their countrymen on the East Coast of Africa, and the most effective agencies for the extermination of the slave-trade. Something has been done in this direction, but very little when compared with what is possible and practicable.

Recent events in Oman are of serious significance. The Sultan Thoweynee has been murdered by his son, Syud Selim, who has usurped the government, and has compelled thousands of the oriental subjects of England, who have been resident at Muscat for half a century, to leave the Gulf. Whether this revolution along the coast is to be ascribed to the Wahabee King at Read does not yet clearly appear. Syud Thoorbee, the brother of the murdered Sultan, who had been kept in durance by him, still lives.

CASHMERE

MISSIONARY WORK IN THE MIDST OF DIFFICULTIES.

SOMETIMES Missionaries, on entering a dark land, to proclaim there, in obedience to the commands of Christ, glad tidings of good things, are encouraged, on their arrival, by the countenance and protection of some of the chief men, whose friendship had been previously secured. Predisposed by some happy combination of circumstances in favour of the Missionaries, they are themselves among the first to embrace the truth, and, by their example, others are influenced.

Generally, however, the experiences of a Missionary are far otherwise. On his entrance into a city or country, he is first disregarded and despised; until, after a time, this contempt is changed into the most determined opposition, nothing being left untried, no expression of dislike, no ingenuity of persecution, which might prevail to discourage the evangelist, or drive him away. So Paul found it to be at Philippi. At first no

one noticed him, and no open door for usefulness presented itself, until Lydia was converted, and then, so soon as one spiritual result was yielded, the storm broke upon him.

Now at the first glance it would seem as if the advantages lay on the side of the Missionary enterprise before which the door was thrown open from the first, and where the difficulties, which usually lie around the threshold of an undertaking, had been so removed as to facilitate access to the people. But this judgment would not be correct. There is an element known as that of compensation, and it is remarkable how impartially it is distributed; so much so, that disadvantageous circumstances are usually found to bring with them, under some form or another, their counterpoise. And if, even in ordinary affairs, we find such a principle in action, much more may we expect this to be the case in those undertakings which have been commenced and are carried on in obedience to the command of God.

And so we have found it to be in Missionary enterprises. The advantages are not all on the side of that which is the most easy in commencement. It is true the opportunities of making known the great truths of the Gospel are far more open and available, and the example of those in authority facilitates much a profession of Christianity; but the results which are yielded are not so reliable. It is also true, that where Christianity, on its entrance, is met with rude rebuffs, its progress will be slow; but more confidence may be felt in the genuineness of the converts, who, amidst discouragement and persecution, profess the new religion before their countrymen. And as, after all, the eventual prevalence of the Gospel in any country depends on the *bonâ fide* character of the native Christianity which may be raised up, trials may not only be submitted to, but welcomed, which serve to secure so important a result. Steel is tempered in the fire. According to the value and reliability of the instrument is the severity of the process through which it is made to pass. That which is cheaply made is for common purposes: if it breaks, as is likely soon to be the case, its place is soon supplied.

If the Christian future of Cashmere may be estimated by the difficulties and obstructions which have beset the commencement of a work of evangelization in that country, then may we entertain sanguine expectations. Such antagonism must be regarded as originating with the god of this world. It is his kingdom which is invaded. The human agents which come forward as opponents are merely his deluded instruments. Such efforts may cause difficulty and embarrassment in the first instance, but they never can avail to block out the truth. The divine purpose is that the Gospel should be universally proclaimed, and that which He has commanded shall take effect. The necessities of the family of man are becoming more and more urgent. There is but one restorative, one healing influence. Shall that be kept back by the perverseness of man? This we cannot but feel assured of, that the potentate who thrusts himself in the way of Gospel progress, and attempts to hinder the healing waters as they flow on, places himself in a position of all others the most perilous.

Had Cashmere been entirely and absolutely independent of the British crown, there is no doubt that the Christian Missionary, on his entrance into the valley, would at once have been forcibly ejected. British supremacy has, however, been recognised, and they who rule that mountain valley are bound to take heed that the policy which they pursue be one which, in all essential points, harmonizes with that of the Suzerain. The avowed principle of the British Government on that which is the most important of all questions, namely, religion, is toleration. In the Queen's proclamation this was distinctly declared; and wheresoever the supremacy of the British Crown is recognised, that principle must have force.

It may be well to place before the British public some of the facts connected with the Cashmere Mission. It will then be understood how much our Missionaries have

had to contend with, and what need there is of earnest prayer on the part of Christian people, that the door of usefulness may be opened wide.

The two first Missionaries of the Church Missionary Society by whom the valley was visited, the Rev. W. Smith of Benares, and the Rev. R. Clark of Peshawur, reached Cashmere in the spring of 1863. At the end of the summer Mr. Smith returned to his station at Benares, and Mr. Clark, after an ineffectual attempt to remain in the valley during the winter, was compelled, by the opposition of the authorities, to return to the plains. The details of this effort have been already given in our pages.

In the month of April 1864, Mr. Clark, accompanied by Mrs. Clark, and having with him some reliable native assistants, re-entered the valley, having secured beforehand a house which he had rented from the proprietor. On their arrival at Sirinagur they were at once mobbed by a crowd of 1000 people, who threatened to set the house on fire, some of them coming within the compound and throwing stones. Further disturbances being threatened, a French gentleman resident in the city, accompanied by two of his friends, waited on the authorities, and remonstrated with them on their permitting such tumultuous proceedings, not only insulting to the Missionary, but endangering his personal safety and that of his family. The mob-greetings were accordingly stayed, but other means were adopted of obstructing the Missionary in his work, in the hope that, becoming discouraged, he might abandon it, and, retiring from the valley, allow all things to fall back into that condition of spiritual death in which they had for ages lain. Men were stationed on the bridge close to his door, to prevent any one from coming to visit him, or, if they persevered, to report their names to the Wuzeer. His servants could not succeed in purchasing the mere necessaries of life, and M. Gosselin's servant had to be sent to the other end of the city to buy *atà* for them. So determined were the authorities to prevent all intercourse between the Missionary and the inhabitants, that when, on the occasion of a large fire, in which many poor people lost their all, a little sum was collected and distributed among them, they were compelled to refund it, because the native Christians, with Mr. Clark, had contributed to it.

Meanwhile, although in the presence of so great irritation public preaching was not attempted, yet inquirers came in, some of them entreating that they might be baptized at once. One of them was beaten by his master, who threatened to kill him if he persisted in frequenting the Missionary's house. This young man, Husu Shah, during the previous year had been imprisoned for the same offence, having been forcibly taken out of Mr. Clark's house under the written orders of the authorities. During the time of his imprisonment he had been repeatedly beaten, and had logs of wood tied to his feet.

At length, at the suggestion of the British Resident, Mr. Clark offered to vacate the house within the city, provided suitable accommodation was provided for him, outside the city, near the Shekh Bâgh. And yet, while thus in every way consistent with his duty, endeavouring to conciliate, he had the pain of learning that Husu Shah was again imprisoned. They offered him, indeed, his liberty, on the understanding that he would not again visit the Christian Missionary, nor try to escape to the Punjab; but, on his refusal, the logs of wood were again fastened to his feet. Through the interference of the British Resident, he was, after some days, liberated, and his first act was to revisit the Missionary.

This gentleman, Mr. C. J. Frederick Cooper, went further. The Maharajah, having written to the Governor-General of India, requesting that Mr. Clark might be ordered to leave the valley, or else, if he remained, that it might be only for the purposes of health and recreation, Mr. Cooper addressed to his ministers the following letter—

DEAR FRIENDS,—There is a question pending which will entail great general responsibility on His Highness the Maharajah and his advisers. You will soon be consulted on

the contents of a letter, which, in default of a personal interview, I have been obliged to address to the Maharajah.

You know, as well as His Highness, that the British Government never interferes in the religion of nations. To show their strict impartiality, I need only to call to mind the English Christian nation fighting in alliance with the French Christian nation, in aid of the Sultan of Turkey when oppressed by the Russian Christian nation. But it has also been the custom of the British Government never to interfere with the well-intentioned efforts of good and devout men, endeavouring to inculcate on others the beliefs with which they are themselves impressed, whether Akalis, or Jews, or Sheas, or Sunnies, or Hindus, or Buddhists, or Christians, so long as these efforts do not interfere with peace, law, and order, according to the circumstances of each locality. In your own language it is written, "Bádsháh ko koi majhab nahin, sab majhab ekhi bádsháh ke samne."

Now His Highness would not, I am sure, wish to differ in his policy from the course adopted, not only by the British, but by all great and civilized powers in the world. We know the Maharajah's wish for the temporal welfare of his subjects, and how much His Highness laments the various afflictions, especially sore eyes and rheumatism, and other grievous maladies, which prostrate the bodies and paralyze the industry of the poor people of Sirinagar.

But His Highness is not perhaps aware that the wife of Mr. Clark is an accomplished physician, and has devoted her life, her strength, and her talents to the relief of the sick and the suffering. I suggest, therefore, my dear friends, that you represent to His Highness, that while he is consulting the religious feelings of his Sirinagar subjects, and perhaps the general peace, in maintaining, as

long as may seem necessary to His Highness, the principle or custom that Europeans should not be allowed to reside in the city, without express permission of the Government, His Highness would be unwillingly inflicting a real injury on his people, if he withheld his permission from Mr. Clark and his family to continue to reside during the cold weather, because the humane exertions of the lady have already been attended with wide benefit and comfort to the Maharajah's people.

His Highness's concern lest any accident should befall the Rev. Mr. Clark is natural; but I have no doubt that, with the good police arrangements which I observe in Sirinagar under the Wuzeer Pumroo, combined with gentleness of demeanour on the part of Mr. Clark, and the discretion he will take care to exercise, His Highness's apprehension will be far from realized. As a personal acquaintance and friend, as a lover of your countrymen generally, and as an admirer of His Highness's character, and the progressiveness which is stamped upon his reign, I think it right to recapitulate to you the views which I have done myself the honour frankly to detail to His Highness, views which are entertained solely and unaffectedly in the interest of the good name of His Highness, his advisers, his government, and his people especially, who will be permanently and incalculably benefited by the simple yet liberal course I have counselled, and the adoption of which, remember I take on myself to add, while redounding to the Maharajah's honour, will give great satisfaction to the highest personages of the British Government and the people at large.

I am, my dear Diwans,
Jowala Sahad and Krishna Ram,
(Signed) FREDERICK COOPER, H.M.L.C.S.,
Agent at Sirinagar.
Sirinagar, 25th June 1864.

The Maharajah, however, remained inexorable, and as he had by treaty the right to insist on the withdrawal of Europeans from the valley during the winter season, he claimed to exercise it in relation to Mr. Clark, who was thus compelled to return to the Punjab. In communicating to the Committee of the Cashmere Mission this disappointment, Mr. Clark observes—

It is not the people who oppose us, but the Government. The people are friendly enough. As many as 150 in a single day have come to the dispensary for medicines. In spite of every obstacle, seven Sikh pupils now attend our school; and vast numbers wish to come to it, but they are afraid to do so.

But we expected opposition, and were in some measure prepared for it; and it is a Missionary's duty to go and live it down, and by quiet and friendly actions, and by faith

and prayer, gradually to overcome evil with good. I trust we have not drawn down any of the opposition on ourselves. We certainly have endeavoured to avoid it in every way. We have tried to draw the people (not unsuccessfully) towards us, and to give all honour and respect to the ruling powers. Had we remained during the winter, annoyance would have been met with in abundance, and we might have been deprived of many comforts, and even of some necessaries of life. Yet had

our Master called us to the work, it would have right cheerfully been undertaken, in the same confidence that He would provide for us. The same remark would have applied to protection. Under the present circumstances, there can be no doubt that the path of duty requires us to leave the valley, and thus, for the present, suspend all Missionary labours here during the winter months. It may be difficult to see the reasons for this great disappointment, but there can be no doubt that it is for some great good.

There is one point that weighs much on my mind, namely, the position of Cashmere converts during our absence. If, when we are present, they are imprisoned, and beaten, and spit on, and treated with every indignity, it is not difficult to conceive what their fate will be when we are away.

There is an order prohibiting us from taking

any Cashmerees with us. This order is summarily enforced. When Mr. Smith, last year, wished to take an inquirer with him, the man was seized by soldiers at Shuprion, and dragged, with a log of wood round his leg, before the Wuzeer, who threw him into prison, for no other offence than wishing to accompany the Missionary to the Punjab.

Again, no native Christian of any other country than Cashmere is allowed to remain during the winter in Cashmere, even though not engaged in any Missionary work. An elderly native Christian, a Candaharee, of very respectable family, who was unfitted to undertake the journey to the Punjab, endeavoured last year to remain. The moment my back was turned, he was sent for, and ordered out of the country immediately, on the ground that, if not a Sahib, he had embraced their religion.

The Committee of the Cashmere Mission, however, had no intention of abandoning their Christian enterprise. Enough was known of the valley to show how great was the need of its inhabitants. In every point of view, both intellectually and physically, those necessities were urgent. Body and soul were alike diseased. Man's home was beautiful, but he himself, the dweller in that mountain home, was miserable and degraded. The Cashmerees needed medicine for the body, and Gospel truth for the soul. They were willing to receive the one, nor to the communication of the other did they seem indisposed. The rulers disliked the Missionary and his message, but the people did not. The Committee therefore resolved on the appointment of a medical Missionary; one who, while he alleviated the sufferings of the body, might minister to the maladies of the soul, and make known to the people the true Physician, who came not to call the righteous, but sinners to repentance.

In May 1865, the Rev. W. Handcock and Dr. Elmslie crossed the Jhelum, and found themselves in the Maharajah's territory. At Dhunna, their first halting-place, Dr. Elmslie developed his plan of operations, and showed how it was that he intended to work. Sending for the Sikeedar, he informed him how many coolies he should require for the march. He also told him that he was a Hakim, and would be happy to see any sick folk who might happen to be either in the village or its immediate neighbourhood. Soon some twenty patients were collected. Before investigating their respective cases, he placed his coolies near them, and desired his catechist, a Cashmeree by birth, to read a portion of God's word, and address them in a simple style, level with the comprehension of this illiterate yet interesting group.

"It was truly," says Dr. Elmslie, "a fine sight to see the old man, energetically and lovingly, with fire in his eye, expounding the way of life to those dark and perishing souls, and to behold the intense interest depicted in this face, and that face among the swarthy listeners. After the address, I paid my coolies, and allowed them to return to their own village. By adhering to this plan, a very large number of coolies, in addition to the sick, heard something of God's message of love. To those who proved that they were able to read I gave tracts and copies of portions of Scripture. At some of our resting-places a

comparatively large number of sick people came to me. Some of them had travelled great distances, that they might see me, and obtain medicine. At Uri I had as many as forty patients the Sabbath I passed there. One of the forty was no less a personage than the Nawab of that district of country. He had been suffering for a long time from an ailment which required but very simple treatment to abate or remove it; and accordingly I had the great satisfaction of learning from the Nawab himself, on the morning following the day on which I had given him medicine and advice, that he was already much better. This

man, on my requesting him, attended our morning devotions, and seemed much interested with what he heard and saw. Had the medical element in my character any thing to do in influencing him to come so readily to our religious services? I think it had. He was a Mohammedan by religion, and, on that very account, all the more bigoted, and unlikely to do what he did. Let us pray that the Lord would greatly fructify

these way-side sowings to his own eternal praise and glory. The physical as well as the moral and religious condition of these poor Cashmerees is most wretched and deplorable. More than one-half of the diseases for which they came to consult me are, I am firmly persuaded, caused by their great poverty and their filthy habits. The great proportion of their diseases were ophthalmic and cutaneous."

On reaching Sirinagar, Dr. Elmslie's first anxiety was to find a house suitable for his work. One of the bungalows, allotted by the Maharajah to English visitors, could have been had without difficulty, but their remoteness from the city rendered them undesirable. A portion of a bungalow belonging to a native merchant was, however, placed at his disposal, the Maharajah's Babu permitting him to become the tenant, on his signing a document to the effect, that, if required, he would leave the valley the next 15th of October. Here, then, he established himself, having at his disposal one large room, which served as drawing-room, dining-room, sitting-room, consulting-room, and bed-room. But as there were besides three verandahs, with four small closets leading off from them, he fitted them up, one as an hospital for three patients; another for ophthalmic patients; another as a surgery, where, his medicines and instruments being arranged, he might see his patients every morning. Here, then, his operations commenced, and were carried on each day, except Saturdays, which were employed in visiting many small villages in the vicinity of the city for medicinal purposes and evangelistic work.

As we have before us Dr. Elmslie's journal, we think it better to let him speak for himself, and explain to our readers the plans which he pursued, the results which were produced, so far as they are known, and his hopes and prospects for the future.

May 9, 1865—This is a memorable day in the history of the Cashmere Medical Mission, from the great fact that I opened my dispensary to-day. I had given notice that I intended to receive patients from this date. The verandah on the southern aspect of the house was prepared for the sick people to meet in. Punctually at seven o'clock A.M. I. Qadir, the catechist, and my two native assistants, went into the verandah, after supplicating together the blessing of God on the work we were about to initiate in Sirinagar. Qadir read the opening verses of the 5th chapter of the Gospel according to St. Matthew, and made a running commentary on the passage read. The service was closed with a brief prayer for the divine blessing on the word read and explained, on the sick assembled, and on the advice and medicine about to be given. I now retired to the small verandah on the east side of the house, which I had had fitted up—very rudely, I confess—as a dispensary. Here the patients were now seen, one after another. The number present this morning was ten. In the course of the day the Maharajah's Babu called to see me. During his visit he told me some Padre Sahib had been preaching in the bazaar, and that

the Diwan had commanded him—the Babu—to inform the gentleman, whoever he might be, that he was not to repeat his bazaar preaching. I ascertained afterwards that the Rev. W. Hancock, late of Peshawur Church Mission, was the clergyman referred to.

May 10—Felt very anxious this morning, as I had received intelligence that some of the Maharajah's sepoy's intended visiting me. Those in authority I knew would now become well acquainted with my proceedings, and I feared the result. We made it a matter of prayer to God, and felt the burden greatly lightened. Received a note from the Rev. W. Hancock to say, that as he had been prohibited by the Diwan's order from preaching any more in the bazaar, and as his servants found it impossible to obtain supplies, he had resolved to quit Sirinagar on the 12th inst. "If they persecute you in one city, flee unto another." With Mr. Hancock's fate before me, it would be most unwise on my part to permit my catechist to preach in the bazaar. It appears to be the best course in the circumstances, however desirable it may be that it were far otherwise, to be content with the day of small things in Cashmere, and to wait patiently and prayerfully for a brighter day

to dawn on this most unhappy and deplorable country. After the morning reception of patients, Qadir and I went into the bazaar of the city, not for the purpose of preaching, but merely to become acquainted with the people, and to spread the news of our dispensary. Began a class with my assistants for the study of English.

May 13—Began my Saturday's itineration to-day. We hired a boat, and sailed in the direction of Zakht-i-Suleiman, and landed at a small village, where we had a small meeting of villagers, among whom four applied for medicine. The name of the village is Gagribal. I purpose to devote the Saturday afternoons to these short itinerations to the neighbouring villages, that the people may hear the Gospel in their own tongue, and may know of the Medical Missionary Dispensary in Sirinagar.

May 16—This morning the number of patients was thirty, the majority of whom were sepoys. I begin to suspect that it is not fortuitous, but the result of some plan or other to prevent the Cashmerees from coming to our dispensary. We shall see. The devil is doubtless busy. The Bishop of Calcutta, accompanied by his private physician, arrived at a little past seven o'clock, to see our medical Missionary operations. He heard the greater part of the address which Qadir, the catechist, was delivering when he entered. The passage of Scripture being commented on was our Lord's Prayer. His lordship adjourned to the surgery after prayer, and remained till he had seen a number of the sick examined and treated. Received a note in the course of the day from Colonel Gardner, of the Maharajah's service, requesting medical advice respecting one of his children.

May 17—During my visit to the bazaar to-day I began tract distribution. The people received them gladly. I make it a point to be satisfied that the receiver of a book is able to read it. The people are very friendly indeed, for which I heartily thank God.

May 18—The number of patients present this morning was forty. At twelve o'clock noon I excised a tumour from a young man. Having explained to the patient the object and effects of chloroform, I asked him if he wished me to administer it to him before beginning the operation. After some slight hesitation he consented.

May 19—The Lord Bishop of Calcutta paid the dispensary a second visit this morning, along with his private chaplain, the Rev. Mr. Hardy. Paid my first domiciliary visit to-day to see the young man from whom I had excised the cystic tumour yesterday. Was gladly received by the father and male

relatives of the patient. The female portion of the household I was not permitted to see.

May 20—After this morning's reception of patients we hired a boat, and set out for a pretty large village called Hazrab Bal, which is situated on the shores of the large lake near to Sirinagar. We took a supply of medicines and tracts with us. On landing at the place, a shady tree was selected near to the masjid, and there my chair and the medicines were placed. While Qadir, the catechist, was giving notice of our arrival and objects, I went to see the neighbouring Mussulman temple, or masjid. There I met the principal mullah, or priest, with a few of his subordinates. We had some conversation together, after which I left them, thinking that by this time Qadir would have collected the people. On leaving the masjid and its priests, I found Qadir standing under a shady walnut-tree addressing a numerous company of hale and sick folks, who were quietly seated on the ground round him, listening most attentively to his words. The mullahs leisurely followed me, and, as soon as they heard what Qadir was saying to the people, they rushed amongst the group, shouting out they were to go away immediately. Their efforts were successful. All left us except one poor woman, who appeared to be imbecile. She would not move for them. One priest applied very liberally a rope which he carried in his hand to those whose movements were slower than he thought they should have been. It was a sad scene, and the only antidote I could think of for my feelings of sorrow and indignation was prayer to that God who was looking on and seeing all that was taking place against his blessed Gospel. Qadir, my two native assistants, and myself, all knelt down under the same shady walnut-tree, and prayed God to forgive these enemies of his truth, and to change their hearts. On account of what had happened, only three sick persons availed themselves of the opportunity of obtaining advice and medicine gratuitously. We then got into our boat, and made for home, much depressed, but not altogether cast down.

May 26—The young man from whom I extirpated the tumour called to-day to show himself. He presented me with two rupees as a token of his gratitude. Having touched them, I returned them to him. The poor fellow seemed at a loss to find words to say how grateful he felt towards us for what we had done for him. He promised to come again to see us. It is our sincere hope that the truth of God, which he has now often heard, may sink into his young and susceptible heart, and bear fruit to the glory of God.

May 27—Thirty-four patients present this

morning. The subject of the address, the fall of man, and his redemption by Jesus Christ, God's own Son. In the course of the day the Rev. W. G. Cowie, chaplain of the station, called, in company with one of the Maharajah's servants, for the purpose of hearing my account of the Hazrot Bal transaction. It appears that a very black picture of my doings had been painted by the mullahs of that place to the Diwan—that my catechist was said to have called His Highness the Maharajah any thing but good, and had uttered every sort of abuse to the Mussulman priests—abuse too bad even to be mentioned. Having been present myself, I am able to say that the kind and Christian old man, Qadir, did not make one unfavourable allusion to the prince who rules over this country, nor did he abuse the Mohammedan priests. Indeed, I have over and over again given strict orders, that, whatever we of the medical Mission may either see or hear with regard to the Government of Cashmere, we are on no account to speak about the matter in our dealings with the natives. Of all things in Cashmere, truth is the scantiest, so that one has to be continually on his guard as to what he is to believe. In Cashmere I only believe what I see, and sometimes hardly that. The Diwan's messenger, having heard my version of the Hazrot Bal affair, took his leave of us.

May 31—Opened my small hospital to-day. It can accommodate four or five patients. The verandah in which the patients used to assemble to hear the address has been fitted up for this purpose, while the long verandah downstairs is in future to be our meeting-room, being much larger than the one above. Vaccinated two children of the Brahmin at the head of financial matters in Cashmere.

June 3—To-day went with Qadir into the city, and spoke to a good many maimed persons and others whom we met in our travels. The people listened very attentively and politely to us. Gave away a good many tracts and larger treatises on religious subjects. Began a class with my two native assistants for the study of human anatomy.

June 6—Qadir returned to-day from the bazaar, where he spends the most of his time after the morning reception of the sick, and made my heart glad with the news that he had been requested to sit down and explain the Gospel to a little company of merchants, who expressed themselves as greatly pleased with what he had told. Whilst distributing tracts in the bazaar, I was requested by a goldsmith to go and see his wife, who he said had become totally blind. Went with the

man to his house, and was permitted to enter with him. He was a Mohammedan. His wife turned out to have cataract in both eyes. The case is in every respect fit for operation.

June 8—The number of patients present this morning was sixty-three, of whom seven-teen were women. As usual, the people were very attentive to the portion of Scripture which I read. With the aid of chloroform removed another tumour. Have great reason for heartfelt thankfulness to God, inasmuch as hitherto nothing untoward has happened with respect to my medical work.

June 14—To-day eighty-three patients were present, and of that number thirty-nine were women. The greatest quietness prevails during the religious services with which we always begin our morning's work.

June 15—With the aid of chloroform performed another operation. The people are becoming more and more acquainted with the fact that there is a medicine that takes away pain by making them sleep, and they readily take it when they are to have any operation requiring it performed on them. Heard to-day that orders had been issued by the heads of the native Government that no sepoy is to come to me for advice or medicine.

June 23—One of the principal pundits in the city sent his boat to-day for me to go and see him, as he is very ill. Accompanied by Qadir, the catechist, I went, and found the old man sitting in a summer-house, and propped up on his bed with pillows, and surrounded by his male relatives. There was no female friend near him. I examined the dying old man, and prescribed what I thought would mitigate his sufferings. Whilst I was thus engaged, Qadir was busy talking with some of the relatives about Christ and the Gospel. Before leaving, we gave separate copies of the Gospels to four of the men present.

June 29—To-day I was laid up with fever, and in consequence, obliged to send away the patients who had assembled.

July 2—To-day the collection for the Cashmere Medical Mission was made at the station church. The Rev. W. G. Cowie, chaplain, preached.

July 11—I still feel so weak that I deem a change to another part of the valley necessary, and set out for the south-east of Cashmere, intending to go as far as Islamabad. I purpose going slowly, and halting at the villages and towns on our way, for the purpose of treating the sick and distributing tracts and Gospels, and spreading the glad news of salvation through Christ. Qadir, the catechist, my native doctor, and two native assist-

ants, accompany me. We take along with us a large supply of medicines, and tracts and Gospels. Having asked God to bless us and our journey, we took our leave of Sirinagar, intending to make Pampur our first resting-place. We reached Pampur about six P.M., and immediately pitched the tent amongst a clump of willows on the river's bank. We had not been long encamped before a little company gathered round us, and we had some interesting conversation bearing on Christianity, Qadir, the catechist, being the chief speaker. Pampur is a town of some importance, situated on the right bank of the river Jhelum. It is said to contain 200 houses and 2000 inhabitants. In its neighbourhood are the famous saffron fields of Cashmere. Pampur has a small trade in shawls.

July 12—To-day we had two receptions for the sick, at which forty-five patients were present, and received advice and medicines after the usual religious services. Those who were able to read received books also. The people are most civil and obliging. The governor of the place happened to have been a patient of mine in Sirinagar, but as he had to leave Pampur for the capital on some business, he kindly sent a servant of his to wait upon us, and assist us in every way. Qadir and I went into the city between the two receptions, and gave away tracts and

copies of the Gospels to those who were able to read. We had some quiet friendly conversation with one of the mullahs belonging to the Musjid of that place. In the evening six Hindus came to see us, and Qadir, who is full of Jesus and his love, had a most animated discussion with one of them, which was carried on in the most friendly spirit.

July 13—To-day had another reception, at which a large number of sick folks attended. Treated fifty-eight fresh patients. At twelve o'clock noon entered our boats, and sailed up the river towards our next halting-place.

July 18—Forgot to mention, that, through the kindness of Drs. Brown and Dallas, of Lahore, a native doctor had been sent to assist me from the Punjab. He arrived in Sirinagar a day or two before our departure. On arriving at Islamabad we had encamped on the left bank of the river, which was the only convenient or suitable encamping ground near the city. We were awkwardly situated, however, for the sick, as the river lay between us and the city. In consequence of this drawback to our position we had to cross daily to the other side; and as there was a large grove of fruit-trees close to Islamabad, we met there for worship and the reception of the sick. Qadir addressed the group, and was quietly and patiently listened to.

Recent Intelligence.

PALESTINE.

LETTERS received from our Missionaries in Palestine during the present month enable us, under the head of Recent Intelligence, to complete our review of the Palestine Mission, and bring down the details respecting it to the present time.

The following letter, from the Rev. F. A. Klein, places before us, a variety of information, the sufferings of the people, from various causes, more especially the ravages of the locusts, and yet the salutary working of those afflictions in rendering them more disposed to hear the truths of the Gospel of Christ.

May 22—How depressing is the influence of a petrified and spiritually dead Christianity and a sensual Islam which we feel around us here, and what a measure of grace we want to withstand these weakening influences, and stand stronger in the Lord, and daily grow in Him; and not only this, but to fight and help in conquering those hostile and ungodly elements we meet around us, and to let our light shine into the surrounding darkness. We indeed need the support and the prayers of Christian friends at home, and it is most cheering to find that we have it. As regards our work here, too, both in the city and the out-stations, I cannot but

gratefully acknowledge, that though I have had disappointments, the Lord has not left us without tokens of his approbation, and a blessing upon our work. If we have the Lord's promise that his word will not return void, it must be a subject of much joy and gratitude to be privileged to preach his word every Lord's-day to an attentive audience of adults and children, and sow the good seed of the Gospel in their hearts, even irrespectively of the result of this preaching. But if we ask for the fruits of the preaching of the Gospel, if it be true that there are some whose hearts remain cold and dead, and whose conversation

remains worldly as before, still the knowledge of the way of salvation through Christ is imparted to all, and the seed is laid down, which may, sooner or later, spring up, and bear much fruit. Then there are others whose hearts are influenced by the word of God, who feel their sins, and repent and believe in the Lord Jesus, and endeavour to glorify Him by their conversation. There has also sprung up in the Jerusalem native congregation a new zeal to let their light shine abroad, and the formation of a little Missionary Auxiliary is certainly a pleasing sign of life. From time to time some of the native brethren have visited the neighbouring village of Ayn Karem on the Lord's-day, in order to speak to their brethren of Christ, the only way of salvation. From time to time some Moslems attended our Arabic service; and lately, also, a very learned Sheikh from Nablous, whose acquaintance I had made before, and with whom I had a long discussion on the subject of Christianity. The divinity of Christ is, of course, always the great stumblingblock and stone of offence in the way of the Mohammedans.

A Moslem woman, under instruction for baptism, I had the pleasure of baptizing on the 12th of April, with the satisfaction of her being well prepared for the sacred rite. For more than a year I had begun with her a course of religious instruction, which was, however, from time to time, interrupted; but, I am happy to say, never by her unwillingness to come, or by indifference. On the contrary, she was all along most anxious to improve every opportunity to be more fully instructed in the doctrines of Christianity, and she did not mind coming in the hottest part of the day to my house for instruction, carrying her baby on her arm, and often her little boy by the hand. Not being able to read, she requested her neighbour in the house she lives in, and our native catechist, whenever he was here, to repeat to her the Lord's Prayer, the Apostles' Creed, and the ten commandments, till at last she knew them perfectly well. Her case is a very singular one, and affords an instance of the love of the Good Shepherd who follows his sheep through a variety of crooked ways, till He succeeds at last to bring it home to his fold. This woman, Saada, was born in some village of Mount Lebanon: her parents died when she was young, and the poor orphan was received into a Greek-Catholic family. When she was scarcely twelve years old, the son of the house where she had been brought up being very fond of her, and knowing that his father would not allow him to marry her, carried her away to the Hauran, where he lived with her in a Moslem village, making the people believe that she was a Moslem

also. After some years they removed to Salt, where her husband died. Her present husband, then a Greek Catholic, became acquainted with her, and believing her a Christian, since they had at Salt joined the Greek community, married her according to the rites of the Greek church. Some time after, he heard of her being a Moslem woman, and the Moslems of Salt threatened to kill him for having dared to marry her. Not able to live any longer at Salt, and being in imminent danger, he fled with his wife, leaving behind him a nice sum of money, and the most of what he possessed besides, and came here. Here he joined our church: the Lord opened his heart, and his wife's too, through the Gospel. It was long before he could bring himself to tell me the history of his wife; but he had no rest, and felt very unhappy, as he expressed himself, to live with a Moslem woman, and look at his two children, born of an unbaptized mother. I forgot to mention that they were still in doubt about the matter, till the brother of the foster-father, on his death-bed, called her to his side and told her, with dying lips, "I have a duty to discharge to you before I die, and a secret to reveal to you. You are not baptized!" Owing to her having hitherto been considered by most of our people too as a baptized person, she was at first averse to being baptized publicly; but when I told her that this would look as if she was ashamed of confessing her Saviour before men, she declared that she was quite willing to be baptized in the midst of the congregation. I ultimately, however, baptized her on a weekday in our chapel, in the presence of but a few friends. Our native catechist, and Mrs. Gobal, and Mrs. Klein, stood sponsors, and all prayed that the new name she had received may become the true expression of her character, and that she may be a true Mary sitting at the feet of Jesus.

At the out-station the work is going on as usual. Bir Leit especially is promising: the people are simpleminded, and not corrupted by the convents. They listen with great avidity to the preaching of the Gospel, and we have opened a school there, supported by means our native catechist collects from native friends, in the way of small monthly subscriptions or occasional contributions.

I am sorry to say that the country has once more been visited by the terrible scourge of the locusts. Owing to the abundance of rain which fell during the last winter, this year promised an abundant harvest. The barley and wheat harvest was, on the whole, a very rich one, though in some districts the locusts appeared before the corn was ripe, and ate it up. But the olive-trees, which stood in full

blossom, and the fig-trees and vines, which promised an ample compensation for the losses of last year, have, in many parts of the country, been quite stripped of their rich foliage, and hundreds of the poor Fellahin have suffered severely; yea, many have lost all they relied upon for a year's sustenance. The Nablous district, I am told, has suffered severely. The olive plantations at Ramalla, Tifna, Bir Zeit, and other vineyards, have been quite destroyed, and I am afraid the distress among these poor people, in consequence of two years' failure, will be very great. Some days ago, one of our people from Bir Zeit came to me quite brokenhearted. Owing to the destruction occasioned in the vineyards last year, the poor fellow borrowed money at the rate of 50 per cent., hoping to be able to pay back capital and interest from the produce of this year. Now the locusts have destroyed his olive crop, his fig-trees, his vineyard, his only means of support. "Is not the last day near at hand?" said he to me, with a voice choked with grief and emotion. "I understand that such scourges, hunger, and wars between the various nations, are signs of the last day." I read to him the first and second chapters of

Joel, and every now and then he said, "Oh, how true!" I then spoke to him about true repentance as the only means of escaping these severe visitations, and deriving a benefit from them for our souls. He said he would get these chapters read to all his friends on his return to the village. I could not help shedding a tear at the sorrowful account this man gave me, with so much grief, yet at the same time with so much resignation to the Lord's will. Should kind Christian friends feel disposed in some measure to relieve the distress of the poor country-people, I would propose to do it (with exceptions of course) on the plan I mentioned in one of my former letters to Colonel Dawes, *i.e.* give the people small loans without interest.

Thousands of pounds were sent to this country last year for the relief of the Jews; but though there is much distress among them, and they suffer in consequence of the dearth of articles of food, as we all do more or less, still the greater sufferers are the Fellahin, who lose a great part, or the whole of their wheat and barley, olives and grapes, their only support. I fancy it is these poor people who are more in want of judicious support.

Our Missionaries have been cheered by a visit from our dear brother, the Rev. David Fenn. Returning overland to his work in the South-India Mission, he turned aside to visit Palestine, and much refreshed by his presence and counsel the good men there, who are prosecuting one of the most arduous of our Missions. Dr. Sandreczki accompanied him on a tour from Jerusalem to Hebron, Beth Shemesh (now Ain Shema), Zerah (now Zera'), Ekron (now Akir), Ramleh, and Lydda.

Mr. Fenn had the gratification of seeing our Missionary, Sandreczki, recognised and welcomed by the people at Ekron. So soon as their tent was pitched the news was spread of their arrival. The old Imám and his son, the Sheikh and his two sons, were the first to welcome them, the latter remaining with them all night as watchmen. Dr. Sandreczki says—"After sunset I took a walk with the elder son of the Sheikh, who, after my first visit to this place, had come to Jerusalem, and obtained from me a copy of the New Testament with vowels, instead of the one without, which I had previously given him. I asked him whether he and the others, who had got Gospels, read and studied them. 'Certainly,' he said, pointing to the copy he carried with him in his bosom, 'and this (the copy with vowels) has already done good service. It was but yesterday that the Imám misinterpreted a passage, and that I, referring him to my vowelled copy, was able to correct him.'"

Reaching Jaffa, they spent the Lord's-day (Trinity Sunday) there. A small congregation of English and German residents and travellers having been invited together by the English Consular Agent, Mr. Fenn held divine service and preached. From Jaffa he embarked for Egypt, on board a Russian steamer. Dr. Sandreczki says—"May the Lord be with him on his way to India, and bless and preserve him there! He has done me a great deal of good, and those few days spent with him in brotherly companionship will never be forgotten by me. His piety, his cheerfulness, his communications from the Tinnevely Missionary field, his prayers, made this short journey a pleasure-trip of the best kind, a recreation for body and soul."

On his way back to Jerusalem, Dr. Sandreczki saw the locusts advancing towards it.

“Shortly after, they fell upon the city and all the country around in such countless multitudes, that almost every thing verdant was eaten up within four days. A few locusts, of the largest size (six and seven inches long), were caught at Bethlehem, I think. I have myself seen about twenty-two different species of them. At Tiberias the cholera has broken out; and at Nazareth, small-pox and the measles are raging.”

WEST AFRICA.

CHANGE OF POLICY AT LAGOS.

(From the “Anglo-African.”)

THE rain has fully set in, and, as usual, has brought in its train much fever, &c. The neighbouring rivers are also suffering from similar causes. There have been two deaths of Europeans. The administrator, Admiral Patey, has experienced a slight attack of fever, but is now fully recovered. Trade is good—an announcement we have seldom been able to make for a long time—and there is a good prospect of its continuing. The policy of non-intervention which, for the first time in the annals of British Lagos, will receive a fair trial, is highly acceptable to the surrounding tribes, most or all of whom have sent congratulatory messages to the administrator. The cotton-trade is now fully established in Lagos. It must be remembered that in past times the cotton shipped at this port was entirely from Abbeokuta. The merchants of Lagos have subscribed, thus far, about 100*l.* to aid the Rev. H. Townsend in repairing the losses he sustained in the recent fire at Abbeokuta.

Cowries are in great demand, but very scarce. At the opening of the oil season the native traders will sell only for cowries, which, being the money of the interior, enable them more quickly to turn over their capital. As the supply of oil diminishes, however, cotton goods and other commodities come into demand for purposes of barter. The free circulation of metallic currency in Lagos has almost superseded the use of cowries. In Abbeokuta, too, gold and silver are rapidly gaining favour among the inhabitants; but further in the interior silver coins are only sought after, to a very limited extent, for the manufacture of rings and other trinkets, and gold has no local value, not more, at least, than any thing else as bright and pretty.

IBADAN.

(From the “Iwe Irohin.”)

IT may be interesting to such as take pleasure in the cause of Christianity, to learn that the Christians in Ibadan have made handsome contributions for repairing and building churches, and that they are desirous to establish and maintain a fund for the purpose.

The first contributions received towards the object are very encouraging; and, considering how small their number is, with their present reduced circumstances, it speaks much to their credit.

The amount in cowries is 19 bags 1 head 14 strings; in English 13*l.* 5*s.* 8*d.* Other small sums promised are yet to be given.

It is also with much satisfaction that the Editor has now to acknowledge the receipt of 22*l.* for building a church at Ijesha, collected in Lagos and Badagry from Ijesha people, and other friends who wish well for the country of Ijesha.

PHILOSOPHIZED CHRISTIANITY.

IN a previous paper we referred to the objections which are urged against prayers which, having reference to the providential government of God, are offered in the time of plague, or war, or famine, for the removal of the afflictions which oppress us.

Amongst such objectors are to be found those who regard the teachings of revelation as of little weight, and do not hesitate to set them aside when they interfere with their philosophical speculations and deductions. But this they do openly and avowedly. There is no attempt on their part to cast a veil over the materialistic philosophy which they have embraced, and of whose oft-exploded principles they have become the apostles and propagators.

But there is another class equally unsound in its philosophy, and yet professing all respect for Christianity as of God. They are enthusiastic in their allegiance to the one, yet are they unwilling to part the other. To adjust these elements and bring them into harmony constitutes the difficult undertaking on which they are engaged. True science is never in opposition to the revelation of God. It is impossible it could be, for the Author is the same. They are distinct emanations from the same fountain-head of infinite wisdom, and between these there can be no contradiction. When apparent discrepancies arise, the Christian philosopher will pause. He will remember that revelation is complete, the development of science incomplete. He will reconsider the teachings of revelation, if in any point he might have misunderstood them; but if the discrepancy still remain, he will put aside the conclusions of science as crude and unreliable, and be content to wait until a more enlarged experience clears up the difficulty.

But the school to which we refer declines to act with such modesty. Their philosophy is with them the sacred element, which must be preserved intact. The teachings of revelation are reliable only so far as they coincide with this. If there be disagreement, revelation, as of inferior value, must bend to that which is regarded as superior; the divine must do homage to the human. Assuming this as a settled principle, they proceed to erect a system in which philosophy shall be the foundation, and Christianity the superstructure raised upon it. Wherever there is difficulty in the adjustment, Christianity suffers, and one salient truth after another is unceremoniously mutilated, in order that the residuum may fit in better with the requisitions of their philosophical creed. Amongst others, the privilege of prayer is invaded, and its freedom restricted. Its availableness for service amidst the difficulties of every-day life is discredited, and the attempt is made to rob the Christian of one of his most precious privileges. But the process of innovation does not stop there.

Let us exemplify what has been stated. Of the professors and disciples of this school it must be said that their phraseology is Christian, but that the ideas which are veiled under these phrases are not Christian. Hence, while professing to dispense, by their writings, Christian instruction, they are disseminating opinions which are inconsistent with and subversive of genuine Christianity. It need scarcely be remarked that they are more dangerous than if they were avowed adversaries. Many, because of the gloss which is thrown over their opinions, are induced to read and listen, who would not otherwise; and thus unwarily imbibe the poison of such teaching. As they receive the new philosophy, for such in truth it is, they become as those who can no longer see clearly. A haze is cast over their spiritual firmament, and objects, which had stood out bright and conspicuous to their view, become obscured. It is like the action of the magic lantern, when one set of images is being superseded by another, and there is a period of transition, during which the old images are being dissolved, and the new ones are as yet indistinct. At length, when it is safe to do, and the mind has been prepared

enough to receive them, the new dogmas come out decidedly, and present a combination alike novel and startling.

Thus a Trinity in Unity is professed as a fundamental article of the Christian faith, but in the references made in the writings of this school to that great truth, there is a vagueness and indistinctness which is very unsatisfactory, and which leads to the apprehension, that, by the expression Trinity, some at least of its members understand, not so much distinct persons, as modes of deity and aspects of the godhead; in short, a triad of divine hypostases.

But leaving the region of doubt, we refer to divergencies from the teachings of revelation, which are admitted, and concerning which there is no doubt. The idea of a pure creation is abandoned by the school, and, instead of this, there is "wild speculation about ideas," and "archetypes," and "powers," exchanging the glory of the Creator for such shadowy subtleties of thought as that the "Logos" was the "idea of ideas," and "archetype of archetypes." In him "dwelt from all eternity, foreknown and contemplated by the Father, the prototypes of all mankind." Thus all men "existed in the Son before they were born." From this source they have been derived. They *are*, not by a gratuitous act of creation whereby existence was given to that which previously was not, but from the Logos, in whom they were before, they have been derived *ex necessitate rerum*. As the Son proceeded from the Father, so by a process of emanation, the archetypes of all things "have been coming forth from the Son into phenomenal existence." Hence, as "the Word, or Son, is by necessity of nature one with the Father," so "man is always one with the Son;" and the phraseology, that God is the Father of all men in Christ the Son, is brought into requisition, but not in a Christian sense, for they are his sons in Christ, not by adoption or grace, but by nature. This is a sonship which can never be disannulled, nor can men ever be separated from the Son. Hence the Christian word "atonement" is made use of, but not in a Christian sense. There existed no displeasure on the part of God towards man, and no atonement was needed to remove that which never had been; but Christ came by his incarnation and death to manifest this indissoluble oneness, and make known to men their true position and privilege. According to these writers there was nothing of a penal nature in the death of Christ, nothing of a propitiatory or expiatory character. Such a view is unhesitatingly pronounced to be a "painful fiction interposed between God and man." No other atonement is needed than repentance, and if only the man repents there is no hindrance to his being freely pardoned, and that without any vicarious sacrifice or intercession.

The reconciliation of God to man, this, as unnecessary, is eliminated: the only object to be compassed by the death of Christ was the reconciling of man to God. Such expressions as "making reconciliation for iniquity," "He is the propitiation for our sins," have no adequate sense assigned to them. An atonement in the sense of appeasing wrath is discarded by this school.

There is, then, according to the teaching of this theological school, no such offensiveness in sin as to render it impossible it should be pardoned, except in such wise as to vindicate God from all compromise with that which is so evil and heinous in his sight. God need be propitiated: there is no displeasure to be appeased. The object of Christ's death was simply to remove all such misapprehensions on the part of men, to assure them that God was never otherwise than one with them, and that, on their return to Him, they shall at once have forgiveness. Thus sin is lightly dealt with, and it must be asserted, that so to deal with it is to remove the foundation principles on which rests the divine government over the universe. The condition of this earth suffices to show how evil, how destructive is that sin which has entered into it. The beauty of God's workmanship here is so grievously marred, that to trace out its primeval excellence is as difficult as to discover the lineaments of lost beauty in a countenance which has been

wrecked by the power of some fell disease. And shall this evil be dealt with of God as of little consequence, as so venial that it may be freely pardoned on repentance? It was thus that man was at first deceived, and he compromised himself with sin, because he was tempted to believe that to transgress was of no great consequence; nay, indeed, that it would be promotive of advantage to him. Shall not sin, then, be stripped of its disguise, unmasked before creation, and exhibited in all its unutterable enormity, as alike hateful to God and destructive to the creature? Shall it not be so dealt with that all the intelligent creation shall loathe and shun it, as a man loathes and shrinks from the presence of some infectious disease, which has filled his neighbourhood with the ravages of sickness and with death? But how difficult, then, to pardon, for how shall mercy be so extended to the sinner as not to make light of sin? What wisdom was needed that mercy and truth might meet together? How wonderfully, in the true atonement, all these apparently irreconcilable requirements are fully answered. There Christ, as the substitute, the vicarious sacrifice, bearing the sins of others, and enduring the heavy displeasure of God against those sins, exhibits in his sufferings God's hatred of sin, and yet God's compassion for the sinner: for how intense must that hatred be, when, sooner than spare the sin, God spared not his only-begotten, well-beloved Son, but bruised Him and put Him to grief; and yet how great his compassion for the sinner, when He gave Him up for us all, God commending his love to us, "in that, while we were yet sinners, Christ died for us."

How meagre, how unsatisfactory the speculative reasonings to which we have referred when compared with the true doctrine of the cross! How inadequate this philosophy, falsely so called, to meet a crisis such as that which has been caused by the entrance of sin into our world! According to these speculators there has been nothing done to arrest its progress, nothing adequate to so great an emergency as the entrance of sin into the creation of God.

For if the view of the philosophical school includes all that has been done to arrest its progress, there is then no reason why the plague may not spread until the same evil be reproduced on a still more extended scale in some new portion of God's creation.

What wisdom is manifested in the appointment of a substitute, by whose acts on our behalf we should be benefited? How is it possible, with the history of our race before us, to argue against the justice of such a principle? Incontrovertible it is that we are sufferers by the act of another.

As Levi was in the loins of his father, when Melchisedek met him, so were we in Adam when he sinned, and are thus involved in the deplorable consequences of sin. Thus we are born into the world with a nature which has lost its original uprightness, and is inclined not to good but to evil. We are thus grievously disadvantaged by another's act. What, then, can be more considerate than that we should be considered capable of being benefited by another's act, and that if the first Adam destroyed, the second Adam should recover and save? It is this grand truth which Paul works out so powerfully in Romans, fifth chapter, summing up the whole argument in these words—"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Moreover, He who intervened on our behalf came, not merely to make known to men a position and privileges already theirs, although they knew it not, but to save those, who, having lost their original position and all the privileges which belonged to it, were in danger of perishing everlastingly. The nature of his work is plainly and vividly set forth on the pages of inspiration, so that he who runs may read. The ideas of selection, substitution, vicarious suffering, and atonement, are inseparably connected with it. When Isaac inquired, "Where is the lamb?" the answer was, "God will provide Himself a lamb for a burnt-offering;" and, lo! when Christ came, of Him it was said—"Behold

the Lamb of God, which taketh away the sin of the world." Thus, one died for all—or *in the stead* of all. As Abraham withdrew Isaac from the altar, and, substituting the ram, "offered him up for a burnt-offering in the stead of his son," so "Christ was once offered to bear the sins of many," and on the sin-bearer, and not on the sinner, the penalty was laid—"The Lord hath laid on Him the iniquity of us all." Therefore "He was oppressed and He was afflicted," for "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed."

There is a fulness in the expressions which are used in Scripture to set forth the work of the Redeemer which ill agree with the meagreness and poverty of the ideas peculiar to the philosophical school; and the attempt to array the system in the phraseology which belongs to truth, only serves to show how grievously attenuated Christianity becomes under the ravages of a rationalistic process. Yet this is being continually done. It is the peculiarity of this school that they do not hesitate to set forth, in Scripture language, ideas which are not scriptural. The language is the language of revelation, but the ideas which it is intended to convey are not those of revelation. "The voice is Jacob's voice, but the hands are the hands of Esau." That the innocent should suffer for the guilty, the just for the unjust, is pronounced by these men to be an unrighteous proceeding; and it is asked, "Should we attribute to God what would be unrighteousness in us? Christ's death, in their estimation, is nothing more than a perfect giving up "of that self-will which had been the cause of all men's crimes and of all their misery." "If," observes one of these writers, "we speak of Christ as taking upon Him the sins of men by some artificial substitution, we deny that He is their actual representative."

One more salient feature in which the philosophical ideas of this school fall far short of the Christian reality may be specified.

The Holy Spirit is recognised by name, but his office and functions are so changed as no longer to be reconcileable with the teachings of revelation and the Christian scheme. He is represented as operating all things in nature, and inspiring and consummating all science, art, and holiness. He is made to be the inspirer of every separate act of induction in the discovery of truth; and the promise to the disciples that mouth and wisdom should be given to them, is interpreted to signify that true "poetry and philosophy" are the gift of the Word by the Spirit. Not only are "the dreams and fancies of poetry, the discoveries of science, the inventions of machinery and art," ascribed to the Spirit, and included within his scope and sphere, but "the inspiration of the Hebrew prophets is reduced to a level with that of heathen seers." Thus in the work, "Alexandria and her Schools," the following passage occurs—"As I believe, one common Logos, Word, Reason, reveals and unveils the same eternal truth to all who seek and hunger for it. Therefore we can, as the Christian philosophers of Alexandria did, rejoice over every truth which their heathen adversaries beheld, and attribute them, as Clement does, to the highest science, to the inspiration of the one and universal Logos."*

Men are therefore concluded to possess a power in themselves, a potentiality to lead a new life, which they are called upon to exercise. Hence they are addressed after this fashion—"You have a right to believe that, as human beings, we are dead with Christ to the old Adam, the old sinful, brutal pattern of man. Baptism is the sign of it to you. . . . And the Lord's Supper is also a sign to us, that, *as human beings*, we are risen with Christ to a new life. A new life is our birthright. We have a right to live a new life; such a life as we could never live if left to ourselves; a noble, holy, godly, manful, Christlike, Godlike life, bred and nourished in us by the Spirit of Christ."†

* "Alexandria and her Schools," pp. 98, 99.

† "Sermons on National Subjects," Second Series, &c.

Our object is to bring together, in a brief form, the peculiar opinions of this school. This we have endeavoured to do, and if there be any doubt as to the accuracy with which we have fulfilled this duty, we would refer to similar testimony afforded by a work entitled, "Neology not True, and Truth not New,"* by the Rev. Charles Hebert, M.A.

In reviewing this subject we are constrained to see in how remarkable a manner history repeats itself. In this school and its tendencies we behold the reproduction of the Alexandrian school.

So early as the third century some of the Christian fathers tampered with the philosophy of Plato, and infused its element into the clear waters of Christian truth. "Origen was at the head of this speculative tribe. Enchanted by the charms of the Platonic philosophy, he set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favourite philosophy, and their nature and extent to be determined by it." In the "Republic of Plato" may be discovered the source of the doctrine of ideal realities, existing from all eternity in the divine mind, and receiving in time appropriate and specific material embodiments as they come forth into phenomenal existence. In Book X. he speaks of these Forms of things, which are God's workmanship, and are the only realities; and thus, as in the visible world there are the objects of sight, so in the intellectual world exist the objects of reason, which are the archetypes and forms of the visible phenomena. These were the gropings of a heathen philosopher, destitute of revelation, and trying to reach forth to that which he could not grasp—the chief good. "We shall be content," says Glaucon to Socrates, "if you only discuss the chief good, in the style in which you discussed justice, temperance, and the rest." And the answer of Socrates runs thus—"Yes, my friend, and I likewise should be thoroughly content. But I distrust my own powers, and I feel afraid that my awkward zeal will subject me to ridicule. No, my good Sir, let us put aside, for the present at any rate, all inquiry into the real nature of the chief good."† How gladly would not Plato have emerged from the darkness of heathenism into the full light of revelation whereby the chief good is fully manifested. But those who, unlike him, have this light, appear to find it too bright for them, and are not contented until, having blended with it some of the darkness of the past, they have reduced it to twilight.

Another principle of the Platonic school adopted by Origen and his disciples, and reproduced in our day, is, that "the divine nature was diffused throughout all human souls, or, in other words, that the faculty of reason, from which the health and vigour of the mind proceed, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine."‡

It is needless to pursue the subject further: our object has been attained. When objections are urged by men of the philosophical school against our mode of conducting Missionary enterprises, as in Maurice's Sermons on the Indian mutiny, or against prayer in connexion with the providential dealings of God, we need not be surprised. Such men stand on foundations altogether different from ours, and that discrepancy must necessarily show itself in the practical details of action and service.

* See Hebert's "Neology not True." p. 54, &c.

† Republic of Plato, Book VI.

‡ Mosheim's "Ecclesiastical History," Century III. Part II.

**VALEDICTORY MEETING,
AND DISMISSAL OF MISSIONARIES TO THEIR RESPECTIVE SPHERES OF LABOUR.**

AMONGST the many occasions on which the friends of the Church Missionary Society are privileged to meet together, and, by united counsel and effort, promote the great work of Missions, there are none of deeper interest than those convened for the valediction of Missionaries and their dismissal to various spheres of labour. At no time do the great spiritual principles of the Society come out more clearly, or rise more perceptibly to the surface. At the more ordinary business meetings they underlie all deliberations, and exercise a powerful, although often an imperceptible influence on the decision of each question; for Christianity is not intrusive; it does not always insist on occupying a prominent position at the council board. When secular affairs are under deliberation it is satisfied to be silent yet observant; it is there ready to act, if a necessity arises, but otherwise contented to be quietly influential. But at these meetings there is less of the business and more of the devotional element. It is a time when Gospel truths are required to stand prominently forward as constituting those great principles of action without which Missionary effort cannot be effectually carried on. Moreover, Christian sympathy is then in full action. The relatives of the Missionaries are, many of them, present—fathers, mothers, sisters, brothers. The Principal of the Institution and his colleagues are also there. They have watched over these young men for years, instructed them, prayed for them, and anxiously marked the development of character. The Secretaries of the Society and the members of the Parent Committee, on whom rest the responsibility of caring for the wide circle of Mission stations, attending to their numerous wants, and providing, under the divine blessing, the men and means whereby the work may be carried on, are also there. They have great anxieties. Missions, enfeebled by the death of valuable men, have urged that reinforcements should be promptly sent, else advantages which had been gained would be lost, and the work retrograde; and now they find themselves enabled to do something to supply these wants, and their hearts are full of thankfulness that it is so; and thus it happens, that on these young men, now about to go out for the first time to an enterprise so arduous and yet so honourable, all hearts are for the time concentrated, and many silent prayers go up on their behalf, that they may be faithful and true; that, with a single eye, they may enter on their duties, and in doctrine uncorrupt, and in life consistent, persevere unto the end.

Meetings of this kind have been interwoven with the history of the Society from the first.

Thus—taking up at random some volumes of Reports—we find the Instructions of the Committee delivered December 26, 1815, to the Rev. Edward Bickersteth, Assistant Secretary of the Society, on his proceeding to visit the Society's stations in Western Africa, and on March 4, 1816, to Messrs. Horton, Johnson, Düring, and Jost, on their proceeding to Sierra Leone. These instructions, signed Josiah Pratt, are admirable, full of Christian wisdom and affection. On October 8, 1817, we find a group of Missionaries sent forth to various spheres of labour—the Rev. Brethren Collier and Decker to Sierra Leone; Connor to the Mediterranean; Joseph Fenn, Bärenbruck, and Baker to Southern India; Lambrick, Mayer, Ward, and Knight to Ceylon.

So on concurrently through the history of the Society we might bring to remembrance these experiences of the past. They are like the ancient banners which wave over the resting-place of some departed knight, who, having discharged his duty to king and country, had laid down his life on the battle-field. Some there are who still survive in a fresh and bright old age, in which they bring forth fruit, but the greater number, having fought a good fight, have put off their armour and entered into rest.

And we have inherited such high experiences. The Saviour's work having passed through many and faithful hands has been transmitted to us, and it is our part to take heed that "the King," while we are in charge of it, "should have no damage."

Assuredly the meeting which was held at the Children's Missionary Home, Highbury, on June 29th, in spiritual tone, interest, and importance, was well fitted to be rivetted as another link on the lengthened chain of similar events which bind the past to the present.

Of the fields of labour among which the Missionaries were distributed, some were in existence at the time of those earlier meetings to which we have referred, while of others the names had as yet no place in the records of the Society. Amongst the former we find Sierra Leone, North India, Travancore, South India, Ceylon; but even in relation to these there was something to intimate that progress has been made, and that they had advanced towards maturity; for of the four labourers appointed to Sierra Leone we find only one Englishman, the other three being natives of Africa, going forth to labour in a land where Missionary work has expanded into a settled Christianity and a native church. Of those proceeding to South India, we find one a native, the Rev. T. Vera Swami, himself a living testimony that the action of Christianity in India is no longer confined to the poorer classes, but that it has commenced to lay hold on the educated and intellectual, this gentleman having come to England with a view to being called to the bar; but the Gospel arresting him brought him to Christ, and it became his desire to return to India that he might make known to his countrymen the treasure he had found.

Of the Mission fields unknown in the earlier history of the Society, there were four—the Yoruba, East Africa, Western India, and China Missions. Each of these urgently required help. Peace has terminated the protracted war amongst the Yoruba tribes; the differences between the British Government at Lagos and the chiefs of Abbeokuta have been adjusted. The country is again open for Missionary action, but sickness and death had diminished the number of labourers, and at such a crisis a reinforcement of five Missionaries was most seasonable.

East Africa—on this dreary coast the Rev. J. Rebmann has been alone for years, no one with him save his Christian wife. Again and again we have sent him out a colleague, but fever has taken them away one after another. May it be otherwise with the Rev. E. and Mrs. Parnell.

In Western India also, as well in the Bombay Presidency as in Sindh, the Missionary force had been much reduced in number. Some had died—Isenberg, Rogers; and others had been obliged to return home for a time—Frost, Burn, Sheldon. The Committee therefore assigned two Missionaries to Western India. Had it been in their power they would have sent more.

Again, in China the Missionaries have been overburdened, especially the Messrs. Moule, of Ningpo. One of these brothers ought, months ago, to have come home, but there was no one to supply his place, and he would not leave his work under such circumstances. To China three Missionaries were appointed.

Of the twenty-four Missionaries sent forth on this occasion to their respective fields of labour, three were ordained Missionaries returning to their work, from which ill-health had compelled them to be absent for a time—the Rev. J. A. Lamb, returning, with Mrs. Lamb, to Lagos; the Rev. J. Buckley Wood to the Yoruba Mission; and the Rev. H. Andrews, with Mrs. Andrews, to Travancore. These brethren, on their arrival, have no preparatory work to pass through, such as usually awaits an European Missionary on reaching a foreign land. Conversant with the native language, character, and habits, they are in a position at once to enter on their work. In Travancore the presence of experienced Missionaries is of great importance.

To the assembled Missionaries, thus brought together for a time, soon to be dispersed throughout Africa and the East, the following instructions were delivered by the Hon. Secretary—

The Rev. H. J. ALCOCK, B.A., proceeding to Sierra Leone as Principal of the Fourah-Bay Institution.

The Rev. D. G. WILLIAMS, } returning to
Mr. W. JOHNSON } Sierra Leone.
Mr. W. CATES }

The Rev. J. A. LAMB, returning with Mrs. Lamb to Lagos.

The Rev. J. BUCKLEY WOOD, } returning to
Mr. V. FAULKNER } the Yoruba
Mr. D. C. CROWTHER } Mission.
Mr. M. F. WILLOUGHBY . . . }

The Rev. E. PARNELL and Mrs. Parnell, proceeding to the East-Africa Mission.

The Rev. E. SAMPSON, } proceeding to join
The Rev. G. SHIRT . . . } the Western-India
Mission.

The Rev. S. CARTER, } proceeding to join
The Rev. W. RIDLEY, } the North-India
The Rev. D. BRODIE, } Mission.

The Rev. H. ANDREWS and Mrs. Andrews, returning to Travancore.

The Rev. W. HOPE . . . } proceeding to
The Rev. W. JOHNSON . . . } join the South-
The Rev. T. VERA SWAMI, } India Mission.

The Rev. T. GOOD . . . } proceeding to
The Rev. R. T. DOWBIGGIN, } join the Cey-
lon Mission.

The Rev. J. PIPER . . . } proceeding to join
The Rev. H. GRETTON, } the China Mission.
The Rev. J. BATES . . . }

DEARLY BELOVED IN THE LORD,—The large number of brothers and sisters of whom we have now to take leave—fourteen going out for the first time, besides those who are returning to their work—might raise the hope that we are about to enlarge our Missions, by opening new ground, or commencing new departments of labour. But this hope must not be indulged. It is a fact which marks our present meeting with peculiar solemnity, that you are all required to fill up the gaps which have lately been caused in the Missionary band abroad through the removal of older Missionaries by death and other causes. So that, while we praise God for so goodly a number of labourers as are now before us, we have reason to be very urgent in prayer, that He may greatly enlarge our supply of men, that we may not only sustain but enlarge our work abroad.

Yet far be it from the Committee to shut out any of you now present from the hope of being ultimately employed in the enlargement of the Redeemer's kingdom. The loss of labourers which the Society has lately sus-

tained is exceptional. We trust that, in another year or two, our work may be so strengthened, and that so much of the work now resting upon Missionaries may be devolved upon the native church, that some of you may be at liberty to branch out, and to preach Christ where He hath not yet been named.

In the mean time you must regard it as no small honour to enter into the labours and to complete the work of such men as have gone before you. The vacancies which you are to fill have been caused by the loss of men whose names will ever be illustrious in the Missionary roll—Peet, Noble, Pfander, Isenberg, Parsons, and Wathen. It may well quicken and encourage you to do your utmost that the standard which they have set may not be lowered in your hands; but that Christ may be magnified in you as he was in them, whether it be by life or by death.

There is sometimes a danger lest a Missionary forget the special responsibilities under which he places himself when he joins the Society. It is possible that he may merge his Missionary responsibilities in those of the general office of a minister of the church of Christ; or that he may have before his eyes the duties and position of an incumbent of the Church of England, rather than the position of those who forsake all such things for the less defined and far more humble employment, in the world's estimation, of a Missionary.

The Committee will therefore, on the present occasion, address to you a few remarks upon the special responsibilities of the Missionary office, as distinguished from those of the minister in the church of a Christian country.

There is the less need that the Committee should address you upon the general subject of ministerial responsibilities, because at your late ordination the preacher very forcibly enjoined these topics upon you, and it is hoped that his address may shortly be placed in your hands.*

Special Missionary obligations arise from (1) The peculiarity of the position of a Missionary in a heathen land; (2) From the peculiarity of his relations with the Managing Committee of the Society; and (3) With his brother Missionaries. Upon each of these points a very few words will suffice.

1. The peculiarity of the position of a minister of Christ in a heathen land enjoins upon him

* See the Sermon of the Rev. W. Cadman, published in our last Number.

a distinctness of character and teaching, a clearness in stating the great outlines of Gospel truth, a firm and uncompromising protest against prevailing errors and sins, qualities which, though always desirable, are not so essential to the discharge of the ministry in a Christian land. The standard of faith and practice, according to the truth of the Gospel, is not dependent, humanly speaking, upon the individual minister at home. He is regarded as one of a well-known class of men; his personal deficiencies are in a measure made up for by the services of the church in which he ministers; the reading-desk corrects the pulpit: and even if the parochial minister at home, through inefficiency or unfaithfulness, ceases to be a standard-bearer, the people have many other witnesses for the truth to whom they may turn: they have an open Bible, the glory of a Protestant land; they have all the auxiliary aid of an abundant Christian literature, especially rich in Christian biographies.

Things are very different in the Missionary field. Generally speaking, the Missionary embodies the standard of faith and practice, and stamps his individual character upon the yielding material of the infant church. There may be no other Christian example within reach; there may be no Christian literature. In the place of these helps there exist the positive hindrances of an heathen atmosphere—the glitter of false religions, the chains of hereditary customs, and the charm of national institutions.

Under such circumstances the light which is to shine must be very distinct, very bright, very steady: a flickering and murky flame is of no use; a feeble light, which, with other helps, might guide men into right paths, will be quenched by surrounding darkness and false fires. In plain language, many a minister of the church, who might fulfil his ministry in the church at home, finds himself over-matched when he contends with heathenism—becomes dispirited, and soon receives a sick certificate to cover his return home.

To you, dear brethren, now going forth, the Committee affectionately addresses the exhortation. "Let your light so shine before men." See to it that you keep your lamps trimmed—in much prayer and watchfulness—in mutual brotherly fidelity—in close communion with the source of all light—in the ordering your families according to the rule of Christ, seek to reflect your Saviour's image, and to adorn the doctrine of God your Saviour in all things.

2. Secondly, every Missionary sent out by a voluntary Missionary Society adds to his ministerial responsibilities a certain allegiance to the Managing Committee of the Society

which supports his labours. This is a responsibility unknown at home, and therefore not realized by some Missionaries abroad. Nay, it is sometimes attempted to set it aside altogether by the vague assertion, "I am the messenger of *the church*." But common sense, as well as common honesty, will acknowledge, that as long as Missionary efforts are dependent upon supplies of men and means from voluntary Societies there must be correlative responsibilities between the Managing Committee at home and the Missionary abroad, which, if properly improved, may be greatly to the advantage of the Lord's work; otherwise hindrance, discouragement, and mutual dissatisfaction will be sure to arise.

These remarks are specially addressed to younger Missionaries. The Committee has no reason to complain of any want of mutual confidence or deference on the part of their older Missionaries, especially of those who have returned home after a period of work abroad, and enjoyed the advantage of conferences in the Parent Committee-room. The ablest of Missionaries, as a linguist and controversialist, lately taken to his rest, Dr. Pfander, sent, within a few hours of his departure, a message to the Parent Committee to thank them for all their past behaviour towards him, and to assure them that he and all his brethren abroad, both in North India and in Turkey, felt that their connexion with the Committee was a source of strength as well as of comfort to them in their Missionary labours.

Another Missionary veteran, still labouring, after more than thirty years, has lately taken an extensive journey, and after visiting the Missions of several other Societies, has summed up his impressions in a few pithy sentences, one of which is, "Thank God for the Managing Committees of our beloved Society at home and abroad."

3. Once more, the Missionary has special responsibility towards his elder brethren and those who have borne the burden and heat of the day before his arrival. In England a new incumbent enters a parish free to introduce a new mode of working that parish upon his own responsibility, and the changes he introduces often do not materially affect the regular routine of a parochial ministry.

But in a Missionary station the case is far different. Every new Missionary is bound to defer to the experience and local knowledge of the elder brethren of the Mission until qualified, by some years of labour, to form an independent judgment.

The several stations of any "Mission" are bound up together in a way which has no analogy in parochial cures in an established

church. The Missionaries have mutual relations with each other, arising from the peculiarities of Missionary work, which do not exist between incumbents at home. The leading idea, if we may so speak, at home, is, that each parish minister should work up his own sphere of labour, according to his own judgment, and that there should be no interference in the work of brother incumbents: the leading idea in the Mission field is, that all the brethren within a district of reasonable size should regard themselves as partners in the work, carrying the division of labour no further than convenience may require, and without violating the principle of *combined action*, which should be prominently written over the gateway of every Mission.

The disregard of this principle of combined action, and the false analogy of incumbencies at home, have been fruitful sources of evils in the Missions. They have led many a Missionary to busy himself in the pastoral charge of a few converts, as if they were "his people" and he their "pastor;" while all the organization of the native church, which properly belongs to the sphere of the evangelist, is neglected; and the native church grows up without coherence or combined action, and does not advance beyond the elementary stage of dependence upon foreign ministrations and European Missionary Societies.

Again the Committee remark that the Missionary brethren who have been already engaged in the work will scarcely need the prompting of the Committee to appreciate the importance of the subject. But the younger brethren, especially those whose Missionary knowledge is limited to the acquirements of a Missionary College, do need to have the importance of these responsibilities earnestly pressed upon them in all their breadth as well as depth. A superficial view of their responsibilities, drawn from the home analogies, will tend to their self-importance. They bear themselves as English incumbents, sometimes as English dignitaries, and so expose themselves to the ridicule of the "old Indians," whom they meet as their fellow-passengers when they go on shipboard. Too often, alas! this spirit disgusts their senior brethren upon their arrival in the Mission. We paint scenes which bitter experience has impressed upon our Missionary annals. But though we thus speak, we hope better things of you, dear brethren, and that a deeper and wider view of your responsibilities will beget a self-diffidence; a godly fear and jealousy lest you betray the interests entrusted to your keeping; a willingness to take the lowest place, to be the servant of all work, to be a learner before you become a teacher

of new things, to lay a sure foundation underground before you attempt to raise an edifice for the world to look upon.

What the Committee is now enjoining upon you is but a branch of the cardinal grace of humility and an amplification of the apostolic maxim—"Likewise, ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility."—1 Peter v. 5.

The Committee now specially address the brethren assigned to the several Missions.

You, Brother ALCOCK, have the important office assigned you of the Principalship of the Fourah-Bay Institution. It is the design of the Committee to enlarge its original plan of a strictly theological seminary, and to make it the centre of advanced education for other liberal professions. You will be furnished with special instructions in a separate form.

You, brothers WILLIAMS, JOHNSON, and CATES, have had the advantage of a visit to England, and of instruction in the College at Islington. Your previous employment in the colony was educational; but you must not conclude that you are to be tied for the future to that occupation. Your acquaintance with this Christian land will, it may be hoped, have enlarged your minds, and furnished you with some new qualifications, so that, upon your return to Africa, you may take a different view of your duties, and it will become a matter of renewed consideration in what department of labour you may most effectually promote the Lord's work. The native church in Africa has demands upon all its sons to consecrate to its use all their energies and acquirements, without reference to private partialities or private interests.

You, Messrs. WOOD, LAMB, and FAULKNER, are returning to the Yoruba Mission. Mr. Lamb will resume his position as Secretary. We trust you will find that, after long and severe trials, the churches in that Mission have "rest," and that it will be your blessed privilege to improve that season by helping them so "to walk in the fear of God, and in the comfort of the Holy Ghost," that they may be "edified" and "multiplied."

Two native brethren are also returning to the Yoruba Mission. Mr. D. CROWTHER will be united with his father, Bishop Crowther. Mr. WILLOUGHBY is to be regarded as a candidate for holy orders, and, in the mean time, to act as a catechist under the direction of Mr. Lamb.

You, brother PARNELL, have been appointed by the Committee to the Society's station on the coast of East Africa, where the Missionary Rehmann has laboured as a solitary Missionary for the last ten years. The young Missionary

who was sent out last year was suddenly removed by death after a few months' residence upon that coast. Mr. Rebmann's labours have been chiefly linguistic: he has reduced a language, which has a wide range upon the coast, to writing, and prepared translations of the Holy Scripture: a few converts—some liberated Africans from Bombay—form the nucleus of a Christian church. The Committee trust that you will have grace to expand the work so happily commenced, by the advantages of youthful vigour for travelling and preaching throughout the district. Your study of Arabic, and of the elements of medical science, will, the Committee trust, be turned to great advantage.

Mr. SAMPSON and Mr. SHIRT have been assigned to Western India. Mr. Shirt has been selected with a view to the Anglo-Vernacular school at Hydrabad, in Sindh. The Corresponding Committee will decide upon Mr. Sampson's location.

Three brethren have been destined for North India—Mr. CARTER to some station to be assigned by the Calcutta Corresponding Committee; Messrs. RIDLEY and BRODIE to Peshawur. Peshawur is regarded by the Committee as one of the most honourable posts of service in the Indian Mission field. It is the advanced post abutting on Central Asia. It is the rendezvous of races of the most independent and fiercest character; so that each convert there gained may become a host in himself. It has been signalized by the early deaths of many labourers; but the Committee trust that arrangements in progress will greatly mitigate the unhealthiness of this station. An outstation, Abbottabad, is to be united with it, with a view to frequent changes of residence. There is a large concourse of civil and military servants of the Government at Peshawur: the church of Christ must not be backward to send its representatives.

Brother ANDREWS is returning to South India, to resume his duties in Travancore: Messrs. HOPE and JOHNSON will accompany him to that province. The province of Travancore seems especially to require aid under the recent losses which it has sustained, and in view of the very promising openings for the enlargement and consolidation of the native church which are now apparent.

Our native brother, THEOPHILUS VERA SWAMI, is appointed to Madras. He left India

five years ago, a Hindu, to be educated for the bar, and to return to practice in the Civil Courts. He returns a Christian, an ordained clergyman of the church of England, to proclaim to relatives and countrymen the Gospel of Christ, and, the Committee confidently trust, to vindicate the wisdom of his choice in his preference of spiritual employment to all secular prospects.

To Ceylon two Missionaries are assigned, Messrs. GOOD and DOWBIGGIN. The recent death of Mr. Parsons and the withdrawal of Mr. Pargiter have created vacancies both in the southern and northern divisions of the island, which the Committee desire to supply, as Mission work in Ceylon was never in a more hopeful state.

To China three Missionaries, Messrs. PIPER, GRETTON, and BATES, have been assigned; Mr. Piper to be stationed at Hong Kong, Messrs. Gretton and Bates to assist in the work at Ningpo. The Mission at Hong Kong is as yet in an incipient state. The centre of a large English settlement has its disadvantages in a Missionary point of view; but the many thousand natives attracted to the place, and living under British authority, must not be neglected. St. Paul's College will assume a new importance if a prosperous Mission can be established in Hong Kong. But there will need much grace, much Christian prudence, much unmistakable self-devotedness, to sustain the true character of a Missionary, and to discharge the responsibilities mentioned under the first head of the foregoing address. The Committee earnestly trust that you and the brother with whom you will be associated will mutually strengthen each other in the Lord.

The position of Ningpo is the very opposite from that of Hong Kong. At Ningpo the Missionary character has been established in its highest standard, and already a native church, and a faithful band of native teachers, are the fruit of the Mission. Mr. George Moule ought to have returned last year to Europe. He has prolonged his stay till help could be sent. The first work of Messrs. Gretton and Bates must be to acquire the language, and in the mean time to endeavour to sustain their over-worked elder brethren by relieving them of English work, and by their Christian sympathy, brotherly love, and heart-strengthening prayer.

The replies made to these instructions by the Missionaries selected for this purpose were very appropriate and interesting. They were the responses of men who had counted the cost, who felt deeply at parting with home and friends, but who were willing to make the sacrifice for the sake of the Lord and his work. To that they had given themselves, and they went to it with joy. They would not forego it for any consider-

ration. They were aware of its difficulties, and of their own weakness, but they trusted the more in the Lord that He would enable and uphold them. Earnestly and repeatedly did they desire the prayers of the Christian friends present, and we entertain the hope that these entreaties are remembered and acted upon by many.

They were then addressed by the Rev. T. V. French, Incumbent of St. Paul's, Cheltenham, and of that address the following is the substance—

MY DEAR FRIENDS AND BRETHREN,—The more I have listened to the proceedings and services of to-day, the greater I have felt my privilege to be in being invited to address you on this solemn occasion. And in what I say I would have it supposed that I address myself entirely to those dear brethren who are about to take their departure for foreign scenes of labour, to bear the torch of Christ's truth into the dark places of the earth. You, dear friends, have already received your commission, I doubt not, from the great Head of the church, as well as from the hand of one of its chief pastors. You have also received the parting instructions and affectionate farewell of the Committee. You have still awaiting you sorrowful farewells in your own homes and the bosom of your own families—sorrowful, and yet not unmingled with deep joy and thankfulness to Him who has called you to leave those homes for his dear name's sake. In the mean time it is my privileged office to convey to you, in behalf of the Missionary clergy abroad (with whom I would still venture to regard myself as associated), and in behalf of the parochial clergy at home (to whom I at present belong), our cordial and affectionate farewell. Though unknown to you personally in the flesh, you are known to me, to some extent, in the character and working of your minds, as I had assigned me last year the pleasing task of setting the divinity papers in the Church Missionary College, and I can never forget the testimony borne by the examination papers I then read to the thorough and deep character of the scriptural instruction received in the Institution.

1. Let me say to you, then, in the first place, that you will find the Missionary work pre-eminently a work of *waiting through* or *stopping through* with Christ. I have been struck lately with the word employed by our Lord in addressing his apostles before his passion, *ὑμεῖς εἶστε οἱ διαμεμνημένοι*, "Ye are they that have *stopped through* with me." That word seems to me to express one of the chief characteristics of the Missionary work. It does not so much consist of single conspicuous acts of Christian heroism and chivalrous daring, beating your heads, as the "Times" expresses it, against the stone walls of the Quadrilateral, as of small daily acts of patience and perseverance; small sufferings

steadily, persistently, borne for Christ's sake. Thus, dear friends and brothers, I trust it may be with you, that you may *hold out* perseveringly, undiverted from your great purpose, not yielding to the temptation to look back and to draw back, when occasions to do so arise.

2. In connexion with this thought I may allude to what you have been reminded of in the instructions, that you are for the most part called to fill the places of those who, within the last twelve or fifteen months, have fallen nobly at their post; some veterans in the Missionary ranks, others very early in their anticipated course of labour. This, though at first sight a painful thought, yet is not wholly so: it is not without its rich consolations, for we may truly say of these, as was said by an ancient of Leonidas and his 300 Spartans, that "*their lives were well laid out.*" We are almost tempted to covet the lot of our brethren, thus early called, though they were in the very midst of their work and the scene of their labours; for of them (at least no reasonable doubt could be entertained that their heart was wholly and immovably fixed on the great purpose of their lives. I cannot, then, believe that you will suffer yourselves to be disheartened and discouraged by the thought of the gaps which you, in God's providence, are called to fill.

3. One or two hints I may be permitted to give from my own Missionary experience, on a few practical points. As regards your preaching, I would say, bring things new and old out of the rich stores of the Old and New Testament to enforce and illustrate it. Let it not be confined and narrowed in its range; take a wide scope of scriptural truth. One might suppose, before experience had been gained, that in teaching the uninitiated and illiterate, a few of the simplest passages, continually repeated and dwelt upon, would be sufficient. But those who form your audience will be shrewd in discovering whether or no you are mighty in the Scriptures, conversant with them, and largely able to unfold and illustrate them. I have found useful, for instance, such passages from the Old Testament as Deut. xxx. 11—20, with St. Paul's striking application (in the Epistle to the Romans) of the earlier part of the passage; and Isaiah lv. throughout. I was struck with the effect this latter

produced on a heated audience in the bigoted little Mohammedan town of Tonk, in Rajputana. I preached one evening in a crowded bazaar in that town: the people were so furious as to seem ready to tear us to pieces. But I had occasion to preach to them again the next morning; and again the opposition was loud and noisy. So, abstaining from argument, I said, "Now listen; let me read you one plain testimony of God's own, out of one of his prophets, whom yourselves, as Mohammedans, are bound to recognise as a prophet. 'Behold, I—I have given Him for a leader to the people,' &c., so, then, all your reproaches, threatenings, denials, are utterly futile and impotent; all your ravings, all your rejection of Jesus as the Messiah, effect nothing. God has said authoritatively, '*Behold! I have given HIM.*'"

4. Another suggestion I would make is, while you seek to scatter and spread wide the seed of God's holy truth, try at the same time to concentrate your efforts more particularly on two or three of your most promising converts. Think no expenditure of effort on these ill-employed or excessive. Try to imbue their minds thoroughly with the truths and doctrines of our holy faith; seek that, by God's grace, they may become as deeply and perfectly instructed as you can make them; so that, if Missionary effort from this country should receive a check, or every portion of our empire be stripped from us, there may be those left behind to fill your places, in whom you can place confidence that the work may be efficiently carried on, yea (it may be) *more* efficiently than by your own selves. And here I would observe how much interested I have been in what Mr. Swami said of the profit he had derived from the study of early church history. My own experience quite confirms this. I found some of the more intelligent among the converts, both old and young, much affected and impressed by watching the course of the early church, and the history of its doctrines, as it was brought in contact with different races, orders of mind, and classes of events. Many of the writers of the works of early church history were themselves Missionaries; were set face to face with heathenism; passed through struggles and encounters bearing much general resemblance to those the Christian Missionary passes through now.

5. There is another suggestion which I will borrow from the thoughts of one of the truest-hearted and most largely-blest of our Missionaries, William Johnson; that is, the great importance of getting at the heart of the people, and having them on your own hearts in true and deep brotherly affection. Much will depend on this: let them feel that Hindu

and Briton are one in Christ, *they* one in interests and sympathies with you, and *you* one with them.

6. Let me dwell in conclusion on some one or two of those gifts and graces which you will all feel the Missionary must, beyond all others, seek and watch and pray for. I will mention first *holiness*. If every true servant of God needs to grow in holiness, thirsts after growth in holiness, there are some reasons which render it specially incumbent on the Missionary. Though oftentimes most unworthy of the position he holds, yet it cannot be denied that he occupies, in some respects, a prominent and conspicuous place. As a great Christian writer of our day has shown, the eyes of Christ's little ones are fixed upon him. How grievous the harm which may ensue, if, when they look to find a high standard of holiness striven after and attained by him, they find that standard low! It is a solemn thought this, and deserves your serious attention. You are especially set on a hill; you cannot be hid. Defective spirituality seen in any Christian is harmful to others: how much more when seen in you!

Again, your conduct and character will be very narrowly scrutinized by the heathen among whom you will be thrown. They are apt to make a study of the smallest actions of the Missionary. All the outgoings of his thought and life are observantly and habitually watched. Here is an additional reason for carefulness.

And further, if Christian congregations gather about you, or at least be gathered out by you from the heathen, what is seen in you will be very much reproduced in them. Their standard of holiness and piety will be very much framed after yours.

7. We have felt, too, how much this holiness is promoted by weanedness of soul, and daily dying to the world and to self; for self follows the Missionary to his field of foreign labour, even though it seem to demand such self-sacrifice, as to render this almost impossible. It may betray itself in his desire to be first among his brethren; in the secret wish that all the success may be his own, and the looking to his own things rather than the things of others; in his lording it over his flock; in his being solely occupied and interested in his own little narrow corner of Christian work, instead of having large-hearted and far-reaching sympathies. You will feel with me, then, the importance of seeking to die to self. I was much struck with a sermon on this subject, preached by the lamented Bishop Vidal at (I believe) his first ordination in Africa. You will find it in

the "Church Missionary Intelligencer." It was on that text, "*So then death worketh in us, but life in you.*" It brings out, in a very affecting and impressive way, the duty which lies on the Christian minister and Missionary to bring under and mortify self, not by a course of toil and suffering only, but by a simplicity and singleness of aim in which self is forgotten, absorbed in the great purpose of the Christian ministry. The same spirit eminently characterized dear Ragland, whose leading motto and principle seems to have been contained in that text, "*If it die, it bringeth forth much fruit.*"

8. I may be allowed to repeat a thought I remember to have heard expressed by the venerable Mr. Bradley, whose name will be known to you. He said to me one day, "You will sometimes make mistakes; who of God's servants does not? But if you feel you have acted for the best, be not unduly cast down. You serve a tender and sympathizing Master. Your mistakes of this nature, if they cannot be corrected altogether, will be forgiven." This thought has often been a comfort to me; it may be to yourselves.

9. Parallel with this was a remark I remember hearing from a relative of the late Mr. Bickersteth. She said of him, "It was a striking feature of his character, that when any defect of duty or any sinful infirmity lay heavy upon his heart, he would not let the guilt remain there, but went straight with it to the cross, to the blood of sprinkling: there he found pardon and peace; and thence he drew renewed strength for energy and duty."

10. I close with two texts, which you may sometimes think of with comfort when in the pressure and heat of conflict, or when a sense of solitude broods over you. For be assured, dear brothers in the Lord, that if there are dark hours of keen anguish (and such there will be in your Missionary life), you will find them abundantly, yea, more than abundantly,

compensated by the deep springs of spiritual joy which will be unsealed for you so soon as those hours are passed, yea, in the very midst of them.

One of the two texts is in the Lord's address and charge to the church of Philadelphia. "*I have set before thee an open door, and no man can shut it; FOR thou hast a little strength; (i.e. but a little:) and thou holdest fast my faith, and hast not denied my name.*" That little Christian church was weak, and knew and confessed its weakness, its unworthiness. And the Lord took notice of this: the weakness it sighed over, while yet it abode constant in its testimony. And, as the reward of this, He says, "*I have set before thee (before thee in all thy weakness, confessed and mourned over, and because of it) an open door, and no man can shut it.*" Doubt not you shall find this true of yourselves.

The other is from the Acts: it is the Lord's word of strength and support to the Apostle Paul, in a moment of extreme peril—"Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The Acts of the Apostles will of course be your *vade-mecum*, as it is of every true Missionary, I believe; but I would also commend to you strongly Dr. Vaughan's valuable discourses on the Acts, where many thoughts are struck out and deduced from the apostolic histories, that are truly weighty, forcible, and stirring. On the verse above quoted he observes the apparent strangeness, yet consistency with so many Gospel promises, of the tenor of the promise given to St. Paul. Thou HAST suffered; as the reward thereof thou shalt again suffer. Thou hast passed through fierce conflicts already; it shall be given thee by my grace to pass through yet more. And, when alone, may you be stayed up by the same thought on which your Saviour dwelt, "Yet I am not alone, because the Father is with me."

Some friendly counsel from Bishop Smith, who occupied the chair, given with much affectionate earnestness, concluded the proceedings.

THE REFORM PARTY IN BENGAL.

THE attention of our readers has been repeatedly directed to the state of the educated classes in Bengal. It has been shown by Mr. Barton, by Colonel Sir H. B. Edwardes, by the Bishop of Calcutta, and by others, that educational agencies of various kinds have destroyed their faith in the systems of their fathers, and that they have been aroused to inquiry; but never before have we had the opportunity of placing before our readers a specimen of the teaching to which they are accustomed to listen.

The address we print was delivered *extempore* to a large audience in the theatre of the Medical College, Calcutta, on May 5th, by Babu Kissub Chunder Sen, the acknowledged

leader of the Hindu reform party in Calcutta, and is reprinted *verbatim* from the "Indian Mirror," published in Calcutta May 15th and June 1st.

JESUS CHRIST, EUROPE AND ASIA.

LADIES AND GENTLEMEN,—On referring to the map of what is known as the Old World, we find two vast continents, Europe and Asia, separated from each other by the Ural mountains, the river Ural, and a number of inland seas. Near the southern extremity of this boundary line, and bordering on the waters of the Mediterranean, lies the country called the Holy Land. Here, upwards of 1800 years ago, Jesus Christ, the greatest and truest benefactor of mankind, lived and died. Here He originated that mighty religious movement which has achieved such splendid results in the world, and scattered the blessings of saving truth on untold nations and generations. I purpose this evening to trace the gradual and steady progress of this grand movement, and its influence on the character and destinies of the European and Asiatic nations. It will be seen how the church of Christ grew and expanded from small beginnings; how, but a small rivulet at first, it increased in depth and breadth as it flowed along, swept away in its resistless tide the impregnable strongholds of ancient error and superstition, and the accumulated corruptions of centuries, and, by spreading its genial currents on humanity, fertilized it, and produced cheering and magnificent harvests. I shall endeavour to show how, under an over-ruling Providence, it has brought the Asiatic and the European races together, and made the East and the West kiss each other in fraternal sympathy; how it has linked the best representatives of the two continents in India, and come to affect our interests at this distance of time and place. I shall compare the national character of the two nations in relation to the high standard of Christian ethics, and point out their respective defects and shortcomings, which prevent their harmonious union, and counteract the spirit of true Christianity. I shall show the absolute necessity which exists for a proper appreciation of Christ's precepts by the natives and Europeans in the present critical state of India, and impress upon you those fundamental precepts, the observance of which the present age seems specially to demand. In addressing you on this momentous theme, I cannot, however, forget that I am a Brahma. I will not dissemble my convictions, which differ, as you are aware, from the orthodox opinions of popular Christianity. Whatever differences, however, there may be on strictly theological questions, I must say I am no hater of Christianity, much less of Jesus Christ. I cherish the profoundest re-

verence for the character of Jesus, and the lofty ideal of moral truth which He taught and lived; and it is to impress his moral excellence on my countrymen, as well as on the European community in India, unbiassed by sectarian bigotry and the spirit of theological wrangling, that I appear before you this evening.

As, after a long and gloomy night, when creation lies prostrate in death-like sleep, the great luminary of the day rises in the east, clad in glittering gold, and travels towards the west, shedding warmth, light and life in all directions, so rose Christianity in the East, amidst the deep gloom of ignorance and corruption, and gloriously careered westward, awaking slumbering nations to truth and righteousness, God and salvation. Yes, the world was enveloped in almost impenetrable darkness when Jesus was born. Grim idolatry stalked over the length and breadth of the then known world, and prejudices and corruptions of a most revolting type followed in its train. Greece, Rome, and Egypt, each had its pantheon of varied and countless deities, who ruled the mind of the age with iron sway. The principles of morality had also suffered a wreck amid the surges of extravagant luxuries and sensuality; and unbridled dissipation and debauchery prevailed on all sides. The light of wisdom and truth, which solitary greatness had now and then enkindled, had become well nigh extinct. There was hardly any vestige of the beneficial influence produced by that code of pure ethics which venerable Socrates founded, and for which he laid down his very life: the same was also the fate of the sublime system of theo-philosophy elaborated by the master mind of Plato, and the unrivalled organum of ratiocination by which Aristotle laid the basis of true scientific knowledge. Only in corrupt and demoralizing forms the perverted spirit of philosophy still lingered—such as the schools of Epicureanism and Scepticism. Many openly professed and boldly practised the doctrine of eat, drink, and be merry, and revelled in all manner of licentiousness; while many, on the other hand, laid the axe at the very root of morality and religion, and doubted God and immortality. Judaism alone stood in solitary grandeur and prominent relief amid this scene of universal degradation, for it contained within itself the precious truths of Theism; but even that had come to be encumbered with empty rituals and ceremonies, and lay divided between the conceited and hypocritical Pharisees on the one hand, and the cold-

hearted and sceptical Sadducees on the other. Thus the world presented almost one unbroken scene of midnight darkness on all sides. A light was needed. Humanity was groaning under a deadly malady, and was on the verge of death: a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age: He appeared in the fulness of time. And certainly no great man ever rose in the world but his birth was necessitated by surrounding circumstances, and his life was a necessary response to the demands of the age. There can be no question that Jesus was commissioned and destined by Providence for the great work which He came to perform. Nor can we fail to notice the wise arrangements made by Providence for the effectual performance of that work. The time was marvellously adapted for Christ's advent, not only because men were suffering from an intolerable malady, from which they demanded relief, but also because there were wonderful facilities for the administration of a remedy. All the nations of the then civilized world formed one vast empire, and were cemented together by common subjection to the central ruling power of Rome. Secondly, the Greek language was widely diffused among the educated classes of all these nations, and formed a ready and convenient medium for the dissemination of new thoughts and ideas to the remotest countries. And, lastly, the Jews, among whom the truth was first to be preached, were scattered over all the principal stations in the empire, so as to form a wide-spread foundation for the new religious movement.

Under such circumstances Jesus Christ was born. How He lived and died, how his ministry, extending over three short years, produced amazing results, and created almost new life in his followers; how his words, spoken in thrilling but simple eloquence, flew like wildfire, and inflamed the enthusiasm of the multitudes to whom He preached; how, in spite of awful discouragements, he succeeded in establishing the kingdom of God in the hearts of some at least; and how ultimately He sacrificed Himself for the benefit of mankind, are facts of which most of you here present are no doubt aware. I shall not enter into the details of his life and ministry, as my present business is simply with the influence which He exercised on the world. It cannot be denied that it was solely for his thorough devotion to the cause of truth and the interests of suffering humanity, that He patiently endured all the privations and hardships which came in his way, and met that fierce storm of persecution which his infuriated antagonists poured on his devoted head. It was from no selfish impulse, from no spirit

of mistaken fanaticism that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down his life that God might be glorified. I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God, one which is calculated to quicken the higher feelings and aspirations of the heart, and to purify the soul, and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol. Such honourable and disinterested self-sacrifice has produced, as might be anticipated, wonderful results; the noble purpose of Christ's noble heart has been fully achieved, as the world's history will testify. The vast moral influence of his life and death still lives in human society, and animates its movements. It has moulded the civilization of modern Europe, and it underlies the many civilizing and philanthropic agencies of the present day. He has exercised such living and lasting influence on the world, not by the physical miracles which popular theology has ascribed to Him, but by the greater miracle of the truth which He preached. If faith cannot remove mountains, I do not know what can. There is indeed a power in truth, far above the might of princes and potentates, which can work wonders and achieve impossibilities; and it was surely with this power that Jesus triumphantly established the kingdom of God. He was the son of an humble carpenter, and He laboured in connexion with his ministry only for three short years. Do not these simple facts conclusively prove, when viewed in reference to the vast amount of influence He has exercised on the world, that greatness dwelt in Jesus? Poor and illiterate, brought up in Nazareth—a village notorious for corruption—under demoralizing influences, his associates the lowest mechanics and fishermen, from whom He could receive not a single ray of enlightenment, He rose superior to all outward circumstances by the force of his innate greatness, and grew in wisdom, faith, and piety, by meditation and prayer, and with the inspiration of the divine Spirit working within Him. Though all the external conditions of his life were against Him, He rose above them with the strength of the Lord, and with almost superhuman wisdom and energy, taught those sublime truths, and performed those moral wonders for which succeeding generations have paid Him the tribute of admiration and gratitude. Verily He was above ordinary humanity. Sent by Providence to reform and regenerate mankind, He received from Providence wisdom and power for that great work; and throughout his career and ministration, and

in the subsequent effects of his grand movement, we find positive evidence of that miraculous power with which inspired greatness vanquishes mighty potentates, hurls down dynasties, and uproots kingdoms, and builds up, from chaos and corruption, the kingdom of truth and God, of freedom and harmony.

After the death of Jesus, his disciples felt deeply the absence of their master, for hitherto they had absolutely depended upon him: they shone in his light, and were strong in his strength. Now they were disheartened, and felt weak and destitute of self-reliance; and as branches cut off from the trunk they would have soon withered, did not an act of noble self-reliance and self-sacrifice rouse their sinking spirits. The martyrdom of Stephen served as the signal for them to go about and prove to the world that they were disciples of a great master. It scattered away all nominal followers as chaff, and bestirred the true disciples to Missionary labours. They went about preaching the Gospel in the surrounding cities and villages. Thus the movement, which was hitherto confined to Jerusalem, extended to all Palestine. Its spirit also became more catholic. The baptism of Cornelius, the first Gentile convert, broke down the barrier between the Jews and Gentiles, and opened wide the catholic church of Christ to all men without distinction. The first Gentile church was established at Antioch. It was here, also, that Missionary enterprise, on an extensive scale, commenced. God, in his wise providence, selected Antioch to be the centre of Missionary activity, and, indeed, no place could have better served the purpose. A rich and stately city, possessed of geographical advantages and of historic renown, it was a central meeting-place of the nations of the east and west, and a great commercial mart where the representatives of all races met together. It has been justly said that what Rome was in the middle ages, what London and New York are at the present day, that was Antioch at the time we are referring to—the centre of activity and intelligence, of political and commercial movements, of reform, and civilization, and international intercourse. It was from this place that the stream of Gospel truth flowed on all sides, and it was here that the followers of Christ, who had hitherto been a mere Jewish sect, got the distinctive name of "Christians," and assumed the form of a distinct religious community. That name, however, which so many now bear as a badge of honour, was first given by the adversaries of Christianity as a term of contempt. St. Paul, the great apostle of the Gentiles, was the leader of this Missionary movement. He undertook three journeys in

which he disseminated the precious truths taught by Jesus in several provinces of Asia Minor, in the chief cities on the opposite coast of Europe, in Macedonia and Greece, and numerous other places. He was then carried a captive to Rome, where he had long wished to preach the Gospel; and, though a prisoner, he neglected not to impart the glad tidings of the new religion to all with whom he came in contact. Besides Paul, there were two other leading Missionaries, Peter and John, whose operations were chiefly confined to Asia Minor. These three are said to represent three types of Christian character—faith, hope, and love, and, through their labours, these three elements harmoniously combined in the infant church of Christ. With the death of John, the first century, called by Christians the "age of inspiration," closed. At this period the church of Christ extended from Macedonia to Alexandria, from Antioch to Rome. Its life, however, was gone with the last of the apostles, and though it had grown in size it found itself too weak and insignificant amidst the awful gloom which still surrounded it, and could not yet count upon having secured a firm and lasting footing. Heresies also sprung up within the church, while outside it there were thousands of men, who, though they had abandoned their belief in idolatry, did not embrace the religion of Christianity, and, with sceptical recklessness, indulged in all the extravagances of sensual gratifications. Yet, however, the infant church lived to fulfil its mission, and slowly and steadily advanced in power. For two centuries, down to the time of Constantine, the history of Christianity shows gradual progress, extension, and development. This was also the age of fierce persecution; for in the religious world progress and persecution go hand in hand. Had it not been for the fiery ordeal through which Christianity had to pass in those days, its glory and greatness would have been things unknown to us. It is the long series of relentless persecutions to which a succession of tyrannical and heartless Emperors subjected it, that tried its worth and established it more firmly than ever. Ecclesiastical history mentions ten principal persecutions of the time, and portrays the horrid and diabolical atrocities which characterized them. The first of these was perpetrated by that most inhuman and ruffianly Emperor, Nero, who, after setting all Rome in a blaze, sought to avert all suspicion, and laid the whole guilt on the shoulders of the Christians, against whom he cherished fiendish hate. Many a Christian was exposed to most excruciating tortures, and barbarously put to death. But Nero only began the bloody work. Per-

secution was renewed by the Emperor Domitian, and continued by several of his successors, thus completing that picture of Christian suffering and martyrdom which forms at once the most painful and glorious chapters in the history of Christianity. It makes one's hairs stand on end to read the records of the sufferings endured by the early Christian martyrs. Their trials electrify the whole heart, and rouse its enthusiasm. Their fortitude and patience, their meekness and firmness, their fidelity to truth and resignation to the will of God, stand before us in their majestic reality, and inspire us with holy zeal. Not only stout-hearted men, but even tender-hearted women undauntedly confronted assembled hosts of enemies, endured the most agonizing torments, and sacrificed their lives unto the glory of God. It is such examples of martyr devotion which are calculated to dispel from our minds all cowardice, fickleness, and inconstancy, and to make us feel that truth is dearer than life itself. No doubt it is martyr blood that has nourished the precious seed of divine truth planted by Jesus, till it has become a mighty tree, whose wide-extended branches overshadow a vast extent of the habitable globe, and whose fruits are enjoyed by myriads of men and women in various parts of the world. Honour, all honour to Jesus, who so nobly set the example of self-sacrifice for truth, and to that devoted band of martyrs who, by imitating his example, extended the kingdom of truth, and conferred lasting benefits on the world.

The sufferings of the Christian church lasted till the time of Constantine, who, by an imperial edict, granted full toleration to the Christians. Christianity now became the established religion of the state, and was spread over the whole Roman empire. Thus, after years of struggle and hardship, tossed on the waves of indescribable sufferings, and beaten by storms of persecution, the vessel of Christianity triumphantly entered the harbour of peace, decked with all the honours of imperial patronage.

Although the religion of Jesus had now reached the furthest limits of the then-known world, its diffusion was, to a great extent, superficial, and its prosperity outward gloss. There was no internal life. The heart of Christendom was becoming perverted. Heresies and corruptions became rife, and the very leaders and guides encouraged the same by their life and example. The bishops of some of the churches strove to usurp supreme authority, and quarrelled for earthly honours under the impulse of avarice and cupidity. The corruption increased till it culminated in the debasing system of Popery. The Bishop

of Rome called himself supreme father, *papa* or *Pope*, and arrogated to himself absolute authority in controlling and deciding all matters relating to the theology and discipline of the church, and thus established a system of superstition, priestcraft, and immorality, which it is awful to contemplate. But corruption cannot last for ever in God's kingdom: sooner or later it must be counteracted by a strong reaction. The sale of indulgences was the culminating point of this wicked system of Popery, and drew the mighty Luther on the stage. Again a light was needed, for the Christian church was covered with darkness, and was threatened with annihilation. The stream of apostolic Christianity had become defiled by base admixtures in its downward course through various generations and nations, and it was necessary to restore primitive Christianity. For this great work Providence raised up Luther, and to him the world is indebted for its emancipation from the errors and absurdities of Popery. By his spirited protests, in the midst of the assembled potentates of Europe, and in the face of furious opposition, against the galling despotism of the Romish church, and his fearless advocacy of the primitive truths of the Gospel, and the rights of private judgment, he pulled down the huge fabric of corruption that had been built up, revived the drooping energies of Christendom, and once more established the glory of Christ. Since the Reformation almost new life was infused into Christianity, and several circumstances conspired to facilitate its dissemination. Its more ardent followers, inflamed with holy zeal, have gone about in all directions to preach the religion of the cross to their benighted brothers and sisters in remote countries. They have braved all hazards, crossed oceans and deserts, surmounted insuperable difficulties, and, with patience, perseverance, and self-denial, have planted the cross in many a land. Through their labours Christianity has penetrated the furthest extremities of the globe, and has made proselytes among nearly all races of men. Many a country where barbarism and bestiality prevailed has now become the abode of civilization, refinement, and peace; and many a nation, long immersed in the mire of idolatry and immorality, has been reformed and purified. The stream of Christianity, which first flowed westward, has wheeled round towards the east, and has diffused the blessings of enlightenment from China to Peru. East, west, north, and south—on all sides we behold the glory of Christ. His church has been planted in Greenland, British Guiana, the West Indies; West Africa, East Africa, Cape Town, Madagascar; Turkey,

Arabia, Persia, India, Tartary, Japan, China; the Indian Archipelago, Australia, Polynesia, and New Zealand. There are now three hundred millions of Christians in the world, or three-tenths of its entire population. It has been said with some truth, that on Sundays Christian service is held every hour of the day in some place or other.

Let us come nearer home and see what has been done in our country. So far back as 1706 a few Danish Missionaries came out to India to establish a Mission. The scene of their labours was Tranquebar in South India. In 1786 one Mr. John Thomas came out to Bengal as a surgeon, and, after making some desultory attempts to preach Christianity among the natives, returned home. He came again in 1793 accompanied by the celebrated Mr. Carey, and settled near Maldah. Shortly after, two other Missionaries, the well-known Messrs. Marshman and Ward, reached Serampore. Here they were soon joined by Mr. Carey, and organized that system of Missionary labour, which, in its progressive development, has produced such striking results. Christian Missionaries have since gradually multiplied, and Christian churches have been founded in all parts of the country. The total number of native converts to Christianity has been estimated at 154,000. There are 32 Missionary Societies engaged in Indian evangelization, of which 12 are British, 4 Continental, 9 American, and 7 devoted to educational purposes. The number of foreign Missionaries in India is 519, and the sum annually spent in Missions is 250,000.

Such has been the gradual progress of Christianity, such the wondrous growth of the seed planted by Jesus. Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man. Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and Him crucified? Was not He, who by his wisdom illumined, and by his power saved a dark and wicked world—was not He who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity? Blessed Jesus, immortal child of God! For the world He lived and died. May the world appreciate Him and follow his precepts!

I have cursorily sketched the rise and progress of Christianity, and its gradual extension to the furthest limits of the world. I shall now proceed to discuss its ethics in its application to and bearings upon the character and destinies of the European and native communities in India, with a view to draw

certain wholesome lessons of a practical character for their guidance, and for regulating and adjusting their mutual relations. In handling this rather delicate part of my subject, I must avoid all party spirit and race antagonism. I stand on the platform of brotherhood, and disclaim the remotest intention of offending any particular class or sect of those who constitute my audience, by indulging in rabid and malicious denunciations on the one hand, or dishonest flattery on the other.

It cannot be said that we in India have nothing to do with Christ or Christianity. Have the natives of this country altogether escaped the influence of Christianity, and do they owe nothing to Christ? Shall I be told by my educated countrymen that they can feel nothing but a mere remote historic interest in the grand movement I have described? You have already seen how, in the gradual extension of the church of Christ, Christian Missions came to be established in this distant land, and what results these Missions have achieved. The many noble deeds of philanthropy and self-denying benevolence, which Christian Missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; they are treasured in the gratitude of the nation, and can never be forgotten or denied. That India is highly indebted to these disinterested and large-hearted followers of Christ for her present prosperity, I have no doubt the entire nation will gratefully acknowledge. Fortunately for India, she was not forgotten by the Christian Missionaries when they went about to preach the Gospel. While, through Missionary agency, our country has been connected with the enlightened nations of the West, politically, an all-wise, all-merciful Providence has entrusted its interests to the hands of a Christian sovereign. In this significant event worldly men can see nothing but an ordinary political phenomenon; but those of you who can discern the finger of Providence in individual and national history, will doubtless see here his wise and merciful interposition. I cannot but reflect with grateful interest on the day when the British nation first planted their feet on the plains of India, and the successive steps by which the British empire has been established and consolidated in this country. It is to the British Government that we owe our deliverance from oppression and misuse, from darkness and distress, from ignorance and superstition. Those enlightened ideas which have changed the very life of the nation, and gradually brought about such wondrous improvement in native society, are the gifts of

that Government, and so likewise the inestimable boon of freedom of thought and action which we so justly prize. Are not such considerations calculated to rouse our deepest gratitude and loyalty to the British nation, and Her Most Gracious Majesty Queen Victoria? Her beneficent Christian administration has proved to us not only a political but a social and moral blessing, and laid the foundation of our national prosperity and greatness; and it is but natural that we should cherish towards her no other feeling except that of devoted loyalty. Here, then, we stand, in the wise arrangements of Providence, Europeans and natives, bound together by identity of political interests, and yielding common subjection to Her Gracious Majesty; and certainly God requires of us that we should so adjust our mutual relations, and fulfil our respective Missions, that we may benefit each other, and harmoniously co-operate for the furtherance of our common objects.

But does harmony actually prevail among us? United by political ties, are we morally united? Does brotherly love subsist between the conquering and the conquered race? Do the former recognise Jesus as their Guide and Master in their dealings with the latter, and exercise on them the influence of true Christian life? Are the Europeans and the Indians so far influenced by that love of God and man, which Jesus Christ preached, as to combine harmoniously to promote their mutual welfare, and fulfil the purposes of Providence? Alas! instead of mutual good feeling and brotherly intercourse, we find the bitterest rancour and hatred, and a ceaseless exchange of reviling, vituperation, and slander. The flame of antipathy is kept alive by the native and the English press, which, instead of allaying fury and reconciling differences, are ever and anon fulminating thundering invectives against each other. The journalistic war, indicative no doubt of the actual state of feelings of the two communities, is sometimes carried to a most frightful extent, and the worst passions of the heart are indulged with the utmost recklessness. I deplore this most sincerely, not for any personal considerations, but because the interests of India and the honour of Jesus Christ are at stake. As one deeply interested in the social and spiritual welfare of my country, I cannot but be aggrieved to see that, owing to unjustifiable conduct on both sides, there is a most injurious isolation between us and that nation, with whose aid we are destined to rise in the scale of nations, and from whom we have to learn the inestimable riches of Christ's sublime morality.

Among the European community in India there is a class, who not only hate the natives

with their whole heart, but seem to take a pleasure in doing so. The existence of such a class of men cannot possibly be disputed. They regard the natives as one of the vilest nations on earth, hopelessly immersed in all the vices which can degrade humanity, and bringing it to the level of brutes. They think it mean even to associate with the natives. Native ideas and tastes, native customs and manners, seem to them odious and contemptible; while native character is considered to represent the lowest type of lying and wickedness. In their eyes a native is a man who is inherently a liar, and the nation a nation of liars: in short, the distinguishing feature in the national character of the natives is their inherent love of lying. In all departments of life, intellectual, domestic, social and religious, they are a race of liars. To say the least, I hold this to be a most uncharitable misrepresentation. I believe, and I most boldly and emphatically declare, that the heart of a native is not naturally more depraved than that of a European, or any other nation in the world. To say that lying is a natural and inborn defect in the native character is simply absurd. Nor can I see any reason why God should have created this particular people with an innate lying propensity, and freely bestowed purity and innocence on all others. The fact is, human nature is the same everywhere, in all latitudes and climes; but circumstances modify it, and religion and usages mould it in different forms. Educate the native mind, and you will find it susceptible of as much improvement and elevation as that of a European. However this may be, the great defect which these nigger-hating Europeans would persistently ascribe to the native character is inveterate lying and dishonesty. This, in their opinion, is enough to set down the natives as a most wicked race. They liken a native to a fox; wily, fraudulent, and mean—full of sinister motives, deceit, and cunning. He is born and bred a fox, and is destined to live and die a fox! Frankness, sincerity, and straightforward dealings, are unknown to him; all his ways are ways of insidiousness and cunning. He is ever bent on mischief, and the weapons he invariably employs for the purpose are exactly the same which a fox would use. With wonderful shrewdness he defeats even the most astute adversary; and with great cleverness he always conceals his actual intent. He loves intrigue, and moves in the dark, and is ready to do any thing which may enable him to accomplish his selfish purposes. Conscious of his weakness, he scruples not to stoop to the meanest subterfuge, and he makes up by his wile what he wants in power. As a fox, therefore, a native should always be

distrusted, and treated with contempt and hatred. Such are the notions of many a European in India about native character. Many natives, on the other hand, liken the European to a wolf; vindictive, wrathful, ferocious, and bloodthirsty. He is born and bred a wolf, and is destined to live and die a wolf. Meekness, forbearance, and mercy, are unknown to him. The least provocation ruffles his temper, kindles his wrath, and makes him rush blindly to vengeance. Once out of temper, he rants and raves, and inflicts the most cruel and barbarous tortures on his enemy to gratify his ire, and is even sometimes so far carried away by his passions as to commit the most atrocious murder. Insult he cannot bear; he cannot forgive his enemies. Hot-headed and ferocious, he takes delight in exercising violence, and often he does so without any plea or reason whatsoever. His combative propensity is strong, and few can reckon even their lives safe if they have once excited his wrath. As a wolf, therefore, he is to be dreaded and shunned. Indeed, many a native is so afraid of a European that he would never, if he could avoid it, travel in the same railway carriage with him. And this fear, be it said, is not the fear due to a superior nature, but that which brutal ferocity awakens. Thus while the European hates the native as a cunning fox, the latter fears the former as a ferocious wolf.

These are no doubt extreme cases of the infirmities in the national character of the Europeans and natives. But there is some truth in these caricatures, and let us see what that is. The native heart is, I believe, exceedingly narrow and selfish. Its views, and sympathies, and aspirations, are contracted. There is too much of exclusiveness about a native, which limits his thoughts and feelings within a small compass, beyond which he can hardly extend them. His life is a round of selfish pursuits, and self-interest is generally the motive of his actions. I will not deny that perjury and forgery, lying and dishonesty, prevail to an alarming extent in our country; but I cannot believe they are traits of our national character; for there are striking and numerous instances of honesty and veracity, and fair dealing among the natives which none can dispute. Any special aptitude for lying it is absolutely impossible to discover in the character of my countrymen. All that I can say is, that it is the reckless pursuit of selfish ends, in which God is forgotten and conscience unheeded, which drives not a few of my countrymen to sacrifice truth and honesty at the shrine of avarice. Selfishness, I say, is a characteristic of our nation, and into this many of our national defects may resolve themselves. But this selfishness may be ac-

counted for by the circumstances under which we live; for it is an admitted fact that the national character is determined by the peculiar circumstances which govern and influence it. We are a subject race, and have been so for centuries. We have too long been under foreign sway to be able to feel any thing like independence in our hearts. Socially and religiously we are little better than slaves. From infancy up we have been trained to believe that we are Hindus only so far as we offer slavish obedience to the authority of the Shasters and the priests, and that any amount of disobedience would be so much want of our nationality. Not only in the important concerns of life, but even in the trivial details of our social and domestic economy—in matters of eating and drinking—we are fettered by a rigid routine of action, invested with the inviolable sanctity of religion. If ever any individual gets a spark of moral independence, the surrounding atmosphere would soon extinguish it. Under such circumstances all the higher impulses and aspirations of the soul must naturally be smothered; and hence it is, that though educated ideas rebel, and organized communities of enlightened men often protest, the general tenor of native life is a dead level of base and unmanly acquiescence in traditional errors. Then, again, we are physically cribbed and confined. Travelling is not only opposed to our habits, but is religiously interdicted. A native lives and moves in his little house, and knows no world beyond the boundaries of his country. Home-loving and untravelled, his notion of men and things must needs be narrow, and his heart contracted. Even in his patriotism and benevolence there is too often a cast of narrow selfishness. The European, on the contrary, has a large and cosmopolitan heart. He can call the world his home, meet a distant call of charity, and offer his sympathy to all men, without any distinction of caste, creed, or colour. He enjoys and loves freedom, which gives full scope to all the nobler instincts and sentiments of his heart, and leads him to follow consistently and fearlessly certain high principles of action, from which he thinks it unmanly and mean to swerve. On reversing the picture we find the Hindu has certain excellencies in which his European brother is rather deficient. The Hindu is mild and meek. He is intensely fond of peace, and would rather put up with insult and oppression than engage in a battle of recrimination. There is more of the woman in him than of the man. He is meek-spirited, even to effeminacy. His patience and cool self-possession are remarkable. He is slow to anger, and not easily provoked; he is ever anxious to avoid a quarrel and keep clear of troubled

waters. His highest ambition is to glide tranquilly along the placid stream of life, under a clear and cloudless sky, undisturbed by any hostile influence. He is conciliating and forgiving, and would do all he can to enjoy the enviable felicity of having no enemy on earth. It is true that not unfrequently this love of peace is carried to an extreme. Among the Bengalees we often see it manifests itself in the shape of indolence, lethargy, and aversion to activity and enterprise. Talk to a Bengalee of war and his flesh would creep on his bones. The art of effecting a clever retreat from the scene of danger he seems to have well studied. Talk to him of reform and innovation, he trembles and shudders at the idea. He cannot bear to see the established order of things upset, and all things thrown into confusion and disorder: he would quietly and fondly cling to ancestral institutions, and would have no reformation which is likely to take away his peace, and expose him to hardships and trials, and inconveniences. He lives with imagined security in the old and dilapidated house of his ancestors, and would not quit albeit it is about to crumble into atoms. But however deplorable the abuse, I believe that if it be sustained and regulated by sound moral principles, native meekness would prove an honourable virtue, and shed lustre on our national character. On the other hand, the European is full of energy and activity, and dislikes a quiet, smooth life. He seems to love the hurricane and the boisterous sea. He rejoices in the danger which brings his energies into full play. He seeks honour and glory in the free and full use of his indomitable power, and nothing short of the discomfiture of his enemies will satisfy him. In fact, the European nature is rough, stern, impulsive, and fiery; it thinks meekness to be cowardice; it rejoices and glories in violence and vengeance.

How often do such qualities, overstepping all legitimate bounds, and defying all higher impulses, become frightful sources of mischief! And, alas! how sadly manifest is this in India! Many a European adventurer in this country seems to believe that he has a right to trample upon every unfortunate nigger with whom he comes in contact. This he believes to be heroism, and in this he seeks glory! But he forgets that to kick and trample upon one who is inferior in strength is not heroism, but base cowardice. What glory is there in abusing and maltreating a poor native? What glory is there in whipping and scourging a helpless native to death under the infatuating influence of brutal anger? Is this military prowess, or is it Christian zeal? Evidently it is neither. If the European is at all proud of his country, he should be proud for the glory of his country and his

God, he ought to seek it in a better and more generous treatment of the natives. If he is conscious of his superiority, a native should be all the more an object of his compassion and tender regards; and surely pity from a Christian heart he has every reason to expect. I cherish great respect for the Europeans, not for any secular considerations, but for the sake of Jesus Christ, whom they profess to follow, and whom I believe it is their mission to make known to us in words as well as deeds. It is the bounden duty of all Europeans in India so to prove their fidelity to Him in all the avocations of their private and public life, that through the influence of their example the spirit of true Christian righteousness may leaven native society. I regard every European settler in India as a Missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But, alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on my countrymen. Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity! And thus Jesus has been dishonoured in India, and thus, alas! the true spirit of his religion has been lost upon the natives, through the recklessness of a host of nominal Christians. Behold Christ's church in danger! Behold Christ crucified in the lives of those who profess to be his followers! Had it not been for them, the name of Jesus Christ would have been ten times more glorified than it seems to have been. I hope that for India's sake, for Christ's sake, for truth's sake, the Christians in India will conscientiously strive to realize in their lives the high morality of the Gospel. Here in this hall, and elsewhere, the native character has been most severely denounced and vilified, and the foulest aspersions cast upon it with unjustifiable partiality.

From such one-sided and sweeping condemnation it is my duty to vindicate our national character. When it is clear that each of the two communities has certain peculiar and grave defects, which it is impossible to justify, why should the one be systematically maligned, and that for faults by no means natural or national, but accidental and exceptional? If there are foxes among the natives, there are wolves among the Europeans; if the former are narrowminded and selfish, the latter are rough and implacable; if the former are led by selfishness to commit forgery, the latter are driven by anger to perpetrate murder; if the former have no integrity, the latter have no mercy; if the former have no regard for truth, neither have the

latter, if truth be taken in its highest sense, even as it is in the Holy God. We have on the one side a perverted Europeanism, and on the other a perverted Indianism; but there are acknowledged excellencies on both sides. I hope, therefore, that the European and native communities will understand aright their respective defects and shortcomings, and the good qualities of each other, that they may with humility and mutual respect cultivate fellowship with, and do good to each other. No one can deny that recrimination only serves to widen the gulf between them, and render antagonism more inveterate, and for the good of both parties it should be avoided. Europeans and natives are both the children of God, and the ties of brotherhood should bind them together. Extend then to us, O ye Europeans in India, the right-hand of fellowship, to which we are fairly entitled. If, however, our Christian friends persist in traducing our national character, and in distrusting and hating orientalism, let me assure them that I do not in the least feel dishonoured by such imputations. On the contrary, I rejoice, yea, I am proud that I am an Asiatic. And was not Jesus Christ an Asiatic? Yes, and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the Gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics and in Asia. When I reflect on this, my love for Jesus becomes a hundred-fold intensified: I feel Him nearer my heart, and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which He acknowledged? Shall I not rather say He is more congenial and akin to my oriental nature, more agreeable to my oriental habits of thought and feeling; and is it not true that an Asiatic can read the imageries and allegories of the Gospel, and its description of natural sceneries, of customs and man-

ners, with greater interest, and a fuller perception of their force and beauty than Europeans? In Christ we see not only the exaltedness of humanity, but also the grandeur of which Asiatic nature is susceptible. To us Asiatics, therefore, Christ is doubly interesting, and his religion must appear to us an altogether oriental affair. The more this great fact is pondered, the less I hope will be the antipathy and hatred of European Christians against oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. And thus in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity.

I must therefore protest against the denationalization which is so general among native converts to Christianity. With the religion of their heathen forefathers they generally abandon the manners and customs of their country, and with Christianity they embrace the usages of Europeans; even in dress and diet they assume an affected air of outlandishness which estranges them from their own countrymen. They deliberately and voluntarily cut themselves off from native society as soon as they are baptized, and as an inevitable consequence come to contract a sort of repugnance to every thing oriental, and an enthusiastic admiration for every thing European. They seem to be ashamed of their country and their nationality. They forget that Christ their Master was an Asiatic, and that it is not necessary in following Him to make themselves alien to their country or race. I sincerely beseech them not to confound the spirit of Christianity with the fashions of Western civilization. May they aspire to the glory of following the example of their great Master who, though He inculcated Catholic truth for all mankind, was not ashamed to live and die a simple and poor Asiatic.

Shall we not say, with the Bishop of Calcutta in his last charge (p. 20), "It is plain that a class of men who hold such convictions as these must at least be extremely impressible 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,"—and ought we not to add, with the Bishop, "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"—(Charge, p. 21).

And yet, where are the men *able and willing* to go forth as Missionaries to bring the Gospel lovingly to bear upon these men? Oh, that the hearts of all who know and love the truth as it is in Jesus, as they read this remarkable address, may be stirred up to increased earnestness in prayer to the great Lord of the harvest, that He may revive his work in the midst of us here at home, and thrust forth many devoted reapers into this great field, now white unto the harvest!

CASHMERE.

In our last Number we placed before our readers various extracts from the journals of our medical Missionary, Dr. Elmslie. It will be seen that this effort, special in its character because of the peculiar difficulties with which Missionary effort in that valley is beset, has been much blessed. It has served to convince the people generally that in such undertakings we seek only their good. It is much to be regretted that Dr. Elmslie was not permitted by the Maharajah to remain in the valley during the winter. Much good has been thereby hindered ; much alleviation of human suffering, and much sowing of that good seed which would make Cashmere beautiful with the best harvest, that of righteousness.

The general impressions which he himself received are summed up in a letter, dated Umritsur, February 3, 1866—

I have much pleasure in forwarding to you for your perusal the accompanying rough extracts from my journal. The work in which I was engaged last season, in the valley of Cashmere, was deeply interesting to me, both as a doctor and a Christian, heartily desiring to see the kingdom of our blessed Lord and Saviour extended. You will see by these extracts the manner in which I carried on my operations, and the spirit in which the natives of the valley viewed and received them. Looking at the work of last summer as a whole, and remembering the peculiarly unfavourable circumstances in which Missionary operations are at present unavoidably situated in that most unhappy country, I do think that we have just reason to be heartily thankful to God for what He graciously permitted us to do for Him as a medical Missionary. True indeed it is, that we cannot point with the finger of certainty to the palpable fruit of our labours ; but of this we are sure, that, in addition to the physical alleviation afforded to the people through European medicine and surgery, much of the seed of the Gospel of Jesus Christ was scattered day by day—seed which, we are confident, will not return to God without bearing fruit.

As to the inhabitants of the country where it was my privilege to labour last year, I have a very dark picture indeed to draw, so far as my present necessarily very imperfect knowledge of them goes. It was my own experience, and that of all who enjoyed opportunities of coming into contact with the people, and with whom I conversed on the subject, that morally and religiously they are extremely degraded. As a doctor labouring amongst the Cashmerees, my testimony on this point is, perhaps, superior to that of a person visiting the valley merely for the sake of pleasure, who generally sees but the fair side of things. It was extremely encouraging to me to witness the marked attention, and, apparently, heartfelt interest with which the

people on every occasion, with the exception of those two mentioned in my journal, listened to the reading and exposition of God's word. But from the partial knowledge of the people's character which we now possess, we must not allow ourselves to be deceived by appearances, and hastily become sanguine of the speedy conversion of multitudes to the religion of Jesus. Indeed, I am fully persuaded that if there is a spot on earth where the Christian Missionary has to be continually on his guard against being deceived, that spot is the far-famed vale of Cashmere: the people are notorious for lying and deception. And if this hold with respect to the ordained, it is much more true of the medical Missionary from whom they receive present and substantial benefits, and whom it is manifestly their interest to please and gratify. Consequently, the medical Missionary has to bear this constantly in mind, or he will be sure to commit the grand mistake of supposing that the attention and interest which his hearers and patients manifest in the Gospel which he declares to them, springs partially or wholly from love to that Gospel, and not from the fact that they derive present and palpable benefits at his hands, and that, therefore, it is but a wise policy on their part politely to listen to his words. The inhabitants of Cashmere are nearly entirely Mussulmans, and on that very account detest the religion of Jesus with all their heart. But when an Englishman is the proclaimer of that Gospel which they hate, they quietly, patiently, and attentively listen to his words. This, in my opinion, is a very important point for the Christian Missionary constantly to bear in mind while labouring in Cashmere. But while all this is no doubt true, I am fully persuaded—at least so far as one can be in the circumstances in which we were placed—that not a few of those who attended the dispensary, and frequented our house for the reading of the Scriptures and religious conversation,



VIEW OF THE RIVER, NEAR SURIAGAH, CASHMIRE. (From a Photograph.)

were really sincere in their professions of curiosity and interest in the Gospel of our divine Redeemer. Of all those who came to us I am most hopeful of the Cashmeree pundit, who daily gave me lessons in the Cashmeree language, and who almost invariably spent Sunday with us, reading and conversing about the Bible and salvation by Jesus Christ. This man, shortly before we quitted the valley, declared to my catechist that he fully believed in Jesus Christ as the Son of God, the Saviour of the world, but that he was afraid to make a public confession on account of the consequences to his family. May God grant him grace and his Holy Spirit that he may be enabled to hold firmly to this faith in Jesus, and boldly declare himself on the side of Christ! Another feature in the condition of the Cashmeree which has caused me deep regret and much anxious thought, is their profound ignorance and general inability to read any sort of book. With the exception of the pundits, who are the learned men of the valley, and a comparative few who live in Sirinagar, Islamabad, and one or two of the other large towns, the people know nothing of books. During the whole of the season my mind was filled with the thought how I could do something to have schools established amongst them for the learning of Persian, which is the language of business and of the court. You will observe, from my journal, that I feel disposed to make trial of Qadir's

plan, which, although open to some objections, is nevertheless the best I have met with yet. You are perhaps already aware that there are no printed or written books in the Cashmeree dialect, with the exception of a few songs of a convivial nature, written in the Persian character, but in the language peculiar to the valley, in which the Persian element is proportionately large. These songs I have had collected, and now have them in my possession, intending soon to begin their careful study, that I may be able thereby, if possible, to arrive at something like fixed principles as to the Grammar and Dictionary of the language in which they are written. Last season I daily spent a portion of my time with a Cashmeree pundit in the study of the dialect of the valley, and now have a pretty large vocabulary and numerous sentences illustrative of the idiom of the language. At present my pundit, of whose hopeful state I have already spoken, is engaged on a translation of the Gospel according to St. John into Cashmeree, which I requested him to undertake, as much for his own sake as for the great desirableness of having a portion of God's word, so peculiarly suitable to Mussulmans, printed in the vernacular. According to the strong advice of Missionary friends in the Punjab, I devoted my chief attention to Urdu, which serves as a foundation to all the other languages of India.

The total number of patients who applied for advice and medicine during the season of 1865, was 2295; 1502 of these being males and 793 females. Of this number

31 were Hindustanees.
542 Punjabees.
1703 Cashmerees.

As to religion—

8 were Christians.
570 Hindus.
1717 Mussulmans.

Besides 173 addresses delivered to the patients on the great truths of the Gospel of Christ, two comparatively large supplies of tracts and Gospels were gratuitously distributed among those who were able to read.

We thank God for this measure of good seed which has been thus sown in the Cashmere valley. That the medical advice so kindly and wisely given has helped to overcome prejudice and disposed people more readily to hear and read, cannot be questioned. Indeed, under the peculiar circumstances of the valley, we doubt whether so much good could have been done in any other way. We do earnestly pray that the rain of the divine blessing may descend so abundantly, "that this handful of corn in the earth upon the top of the mountains" may yield fruit which shall "shake like Lebanon," so that the Lord's people in the city of Sirinagar "may flourish like grass of the earth."

The opposition of the authorities is greatly to be regretted. Of the value of the medical aid afforded, and how urgently it is needed by the people, they must be well aware; but dispensed by the hands of a Christian Missionary, who takes occasion at the

same time to distribute the medicine for the soul, they distaste it, and would gladly, were it possible to do so, exclude it altogether from the valley. Even as it is they shut it out during the winter months, and deprive the suffering people of its advantages. It is true they are acting in utter ignorance of what Christian truth is, and know not what they do. Every allowance, therefore, is to be made for them, and we consider that in the patient and forbearing course which the British Government has hitherto pursued, it has acted wisely. Persuasion has been tried, and a gentle pressure has been applied to the closed door, if so be it might yield. But if it remain obstinately shut, it must be constrained to open. The Queen's law of toleration is for all India, whether annexed or subsidiary, and may not be contravened. We entertain the hope and expectation, that during the next winter the Medical Mission will be permitted to continue in the valley.

The following testimonials will afford to our readers additional proofs as to the judiciousness and utility of Dr. Elmslie's labours.

The Bishop of Calcutta entered the following remarks in the visitors' book—

During my present stay in Cashmere I have twice been present at Dr. Elmslie's reception of patients, and bear willing testimony to the great interest and practical usefulness, as well as to the wise and Christian character of his proceedings. He presents Christianity to the people in its most obviously beneficent aspect; and for this union of care for men's souls with the healing of their bodies the Gospel narrative furnishes us with the very highest justification and precedent. It is but little that we can, at present, do to make known to the people of this country the blessings of Christ's salvation; but I quite believe that Dr. Elmslie is knocking at the one door which may, through God's help, be opened for the truth to enter in. I heard two Hindustanee sermons from his catechist, addressed to the sufferers from various maladies, who were gathered in the verandah, one on the Lord's Prayer, and the other on the parable of the sower. Both were excellent, simple, unpretending, suited to the hearers, placing before them plain Christian truth, and without any offensive

remarks on their own religions, or the very slightest political allusion. The fact that there are not (and, under present circumstances, apparently cannot be) any properly-educated doctors in Cashmere, makes Dr. Elmslie's presence here an act of Christian benevolence, quite apart from its Missionary character; and I cannot but hope that this, joined to the quiet efforts of the chaplain to keep alive in English travellers a feeling of Christian faith and responsibility, will at least remove from the minds of the people any prejudice against the Gospel which may, I fear, have been excited by the too frequent misconduct of Englishmen visiting the valley. On all accounts I heartily commend Dr. Elmslie's efforts to the sympathy of all thoughtful persons, and I feel sure that he will be guided by prudence, as well as zeal, and will not forget what is due to the wishes of the Government of the country, while, at the same time, he will of course maintain the directly Christian character of his work.

The subjoined was written by the Rev. W. G. Cowie, M.D., chaplain on duty in Cashmere—

Dr. Elmslie has asked me to state here any suggestions I may have to offer respecting the system pursued by him at his daily receptions of patients. I have been present on several occasions during the last four months, and much pleased each time by what I saw and heard. I frequently ask natives of Cashmere what they think about the Medical Mission, and am invariably told by them that they consider Dr. Elmslie's work a great blessing to the

poor of Sirinagar, and of the valley in general. I am not acquainted with the working of any other Mission whose system I consider so hopeful as that adopted by Dr. Elmslie; and during my expected sojourn in England and Scotland (in 1866-67), it will afford me the greatest pleasure to advocate the claims of the Mission on the Christian public in every way I can.

One more testimony may be introduced, by the Rev. G. Yentes, M.A., Missionary, Multan—

As a brother Missionary, I feel great pleasure in adding my testimony to the value of the

Medical Mission in Cashmere, as conducted by Dr. Elmslie. While in Sirinagar, I have

frequently been present at his receptions of patients, as also at Islamabad, when he visited that town, and have enjoyed the meetings very much. I have seldom heard Gospel truths more faithfully preached than in the addresses to the patients, which, along with the prayer that followed each, could not have

been better suited to the audience. The spirit of love was manifested in all that was said, while the more tangible appeal to their senses which followed, in the way of medicines and advice, afforded a strong proof of the intention to benefit them, which, under God's blessing, cannot but result in good.

If the medical Mission had so much to contend with, it may be concluded that the department which was purely spiritual would meet with still more decided opposition. Mr. Handcock's narrative of his experiences in the valley will show that such has been the case—

A SECOND SUMMER IN CASHMERE.

The journey.

March 24, 1865—In company with a converted Brahmin, whose name is Jan Dyal, I set out from Peshawur for the valley of Cashmere. My companion is a young man of intelligence, and is well acquainted with the literature of the Hindus. As a three-weeks' march through a thinly populated country lies before us, we are taking with us a few necessaries for the road. These consist of a small tent, some bedding, a supply of provisions, and a quantity of books, including Persian and Urdu Bibles.

April 10—We are now out of Afghanistan, having crossed the Indus, which separates that country from the Punjab. In the numerous opportunities afforded on the march, we are seeking, by conversation, preaching, and distributing books, to spread the knowledge of Christ as the Saviour of sinners.

Preaching in Hoosan Abdal.

The village of Hoosan Abdal, at which we have halted for the day, was formerly a place of considerable importance. It was a favourite resort of the great Emperor Akbar, and it is here that the remains of one of his wives lie buried. We found that an American Missionary was also passing through the district; and, in company with him, when the heat of the day had somewhat subsided, we went to the market-place. Very soon after the preaching had been commenced, a crowd of Hindus and Mohammedans gathered round us. After a time, several Hindus, principally belonging to the new sect of Nerankari, engaged in discussion. This sect, which now has its thousands of adherents, has taken its rise since the occupation of the Punjab by the British. Its founder, who resided at Rawul Pindee, was strongly impressed with the folly and sin of Hindus worshipping idols, and of Sikhs paying divine homage to sacred books; indeed, his great idea was that God had no material existence, and therefore that the Divine Being ought to be worshipped without any material helps. As the tenets of

this sect are quite a unique in Hinduism, and have been put forth since the religions of the country have come in contact with Christianity, it seems probable that the purely spiritual worship of Christians has led to their being put forth. After discussing with the people until we were fatigued with speaking, we left them, beseeching them to lay to heart what had been said of Christ and of the way of salvation.

Heathen superstitions.

On our way home we visited the famous springs, which send forth their crystal and voluminous streams into the valley close by. At one of the springs which rise at the foot of a mountain, the water is collected into a reservoir. In this are a quantity of fish that are held sacred by the people; indeed, they are looked upon as incarnations of the deity. These fishes are fed and tended with the greatest care, and the water, in which they are, being supposed to have miraculous properties, is resorted to for bathing. The reservoir, which is overhung with trees, is further rendered famous by the print of a man's hand, which is to be seen upon a rock lying on the bank. This singular mark is said to have been made by Nanak, the founder of the Sikh religion, when he visited the spot at the end of the fifteenth century. At that time a Mohammedan fakir lived on the heights above, and regarding the great teacher as an infidel, determined to put an end to the Sikh's life. Accordingly, dislodging a piece of rock, he directed it so as to fall upon his intended victim. Nanak, in the mean time, perceiving the rock advancing towards him at an incredible speed, put forth his hand and stopped its progress. Hence the print of a man's hand, which is now seen and worshipped. On leaving this tank we were attracted by the beating of a drum, and, on turning round, we saw a number of people gathered about a half-naked devotee. His face was painted white, and he was running and dancing in the wildest manner. This

foolish man was looked upon as divinely inspired, and revered as such. Sad indeed it is to witness these superstitions, in which it is the policy of a covetous priesthood to keep the people enslaved.

Wayside efforts.

April 25—Five days after leaving Afghanistan, we reached the foot of the mountain range which separates the Punjab from Cashmere. As we went along, we held conversation with our fellow-travellers, some of whom were Hindus, and others Mohammedans. Frequently with them we had opportunities of speaking of the one God, and of the one Mediator between God and man, the man Christ Jesus. But day by day, as we advanced further into the mountains, the number of people became less, and thus friendly intercourse was diminished. And those with whom we did meet we found it difficult to understand, on account of the peculiar dialect spoken by these mountaineers. Notwithstanding, Dr. Elmslie, whom we had joined on the way, by dispensing medicine to those who were sick, convinced them that the object of the Mission was the alleviation of suffering, even if they did not at once perceive that it was intended to minister to their spiritual as well as their temporal necessities. This attention to the sick usually insured a favourable reception, but when we had advanced further into the Maharajah's territory, and had reached the village of Maira, we met with some opposition. At that village an old and zealous native Christian, attached to the Medical Mission, commenced preaching; but the head official of the district being present, and perceiving that it was intended to make known the doctrines of Christianity, at once ordered him to cease. This interruption reminded us of the liberty which a man often loses on leaving English territory.

Entrance into the valley.

After eleven days of marching over the numerous ridges and through the deep valleys which compose this mountain range, we reached the Baramula Pass, which is one of the entrances into the vale of Cashmere. Taking the road to the river Jhelum, we very quickly arrived on its banks, and having placed our baggage in a boat, we set out for Sirinagar, the principal city in the valley. The next morning we were passing through a most beautiful country. In the foreground were the deep and glassy waters of the Jhelum, flowing along almost imperceptibly. These were skirted by trees, amongst the foliage of which cottages showed themselves in a most picturesque manner. Beyond these

were rich pastures covered with flowers; then, on the borders of these meadows, in which cattle were grazing, rose forest-trees of various kinds; whilst further still, towering above all, was a magnificent range of mountains, for the most part covered with snow. The sun, however, having melted that which had lain in the more exposed places, was rapidly thawing all that remained on the lower elevations; but in the numerous hollows and ravines, strips of snow, of a dazzling white, appeared amongst the dark rocks, that had been laid bare, and formed as it were a most delicate silvery network. The reflection of the whole of the view, from the bank of the river to the summit of the mountains in the mirror-like waters, added not a little to give effect to this remarkable scene, which for beauty, perhaps, could not have been surpassed.

Arrival at the metropolis.

Twenty-four hours afterwards another scene engaged our attention, that of the densely-crowded city of Cashmere, or of Sirinagar, as it is more usually called, a city sunk in iniquity, and given up to idolatry and to the delusions of the false prophet. Dr. Elmslie, whose boat came up on the following day, took up his quarters near to a busy thoroughfare. A portion of this house he used as a residence, and the remainder he set apart as a surgery. The interesting particulars of his work, which was successfully carried on throughout the summer, will no doubt be furnished in due course. Meanwhile Jan Dyal and I had pitched our tent about half a mile further up the river, and were there seeking to carry out the object of our long journey by spreading a knowledge of the truths of Christianity.

Official interference.

May 16—In these endeavours we shortly began to experience considerable opposition; for no sooner had the arrival of a Missionary clergyman been reported to the native authorities, than four spies were sent to watch our proceedings, and to report all visitors to our tent to the Maharajah. By these prompt measures all persons desirous of seeing us during the daytime were deterred from coming. But, under the concealment which the dark nights afforded, several ventured to visit us. Amongst them were three whose acquaintance Mr. Clark had formed last year, and whom I also had slightly known. One of them is a native gentleman. He and his brother-in-law have come as often as practicable; and so great has been the interest manifested by them, that it has sometimes been midnight before they have left. On these occasions we

have been going through the Gospel of St. Matthew. Other portions of the Bible also have been read by them in their own homes; and it has been evident, by the conversations we have afterwards held on the parts perused by them in private, that they have been read intelligently. These pleasant and profitable evenings have always been closed by our united prayer for the outpouring of spiritual blessings.

Preaching stopped.

From the time of our arrival in Cashmere, it was the custom of Jan Dyal and myself to visit one of the busy parts of the city for the purpose of preaching. Here crowds of Hindus and Mohammedans listened attentively to the message of salvation by Christ. Indeed, although they engaged warmly in discussion, they were much better behaved than audiences we had been accustomed to address in Peshawur and in the Punjab. And as the people were prevented by the native Government from coming to us openly, we esteemed it an especial privilege to be able to go to them. This door, however, was also shortly to be closed, for an official message was sent to me one morning from the Maharajah, requesting that all preaching in the city should cease. Knowing that we were in an independent state, governed by a Hindu whose word was law, we thought that this might be a signal of Divine Providence that we should go and preach elsewhere. Other means were resorted to for making us leave our quarters. Indeed, from the time of our arrival, the shopkeepers were forbidden to supply the people accompanying me with flour for making bread; and though we continued to hold on for a week or two, by borrowing from others, it was a source of daily discomfort. Happily, at this critical time, the Metropolitan of India was paying a visit to the valley, and we were thus afforded the opportunity of seeking counsel from his lordship. Seeing that an attempt was actually being made to starve us out, the conclusion arrived at was, that it would be better to leave the city for a time, and visit the villages in the neighbourhood.

Kind reception in the villages.

June 22—About a fortnight, therefore, after our arrival in Sirinagar, we again put our travelling equipments into a small boat, and formed the plan of going up the river and visiting all the villages on its banks as far as it was navigable. Our chief regret was that the inquirers, who, like Nicodemus of old, came for instruction by night, had to be left behind. As we proceeded up the river, and came to any place of importance, the boat was drawn to the bank, and fastened by a

rope to a tree or to a stake that was driven into the mud. Then, leaving the boat, we went on shore, and spent as much time as possible in intercourse with the villagers, who were delighted to see us. Towards evening we returned to the boat, and, having taken dinner, which was cooked either in the boat or on the bank, we assembled for prayer and reading of the Scriptures, and then retired for the night. Here, in the villages, we obtained supplies, and did not feel ourselves fettered by spies as we had been in Sirinagar.

Return of a persecuted inquirer.

No incident of particular interest transpired until we had reached the very furthest point at which the river is navigable. This is at the town of Islamabad, a distance of about forty miles by water from Sirinagar. We were then cheered by a young Mohammedan, named Sumadu, who is a bookbinder by trade, coming to us for instruction in the doctrines of Christianity. Last year Sumadu had so far been impressed with the truths of the Gospel that, on Mr. Clark's leaving the valley, he wished to accompany him. Indeed he proceeded so far as to set out with the Missionary party; but his leaving his native city was a signal for raising a storm of persecution against him. This was set on foot and carried through by the authorities of the valley, who appear to have the idea that should any native of Cashmere become a Christian, from the moment he changes his religion he becomes a subject of the British. When it became known that the Missionary party was going down the river in boats, with Sumadu on board, two of the Government boats were immediately manned, and sent in pursuit. They soon overtook the party. Poor Sumadu was now put on shore, and subjected to a violent beating by the soldiers. His hands were then pinioned, and he was marched off to prison. On arriving at Sirinagar he was publicly whipped, and sentenced to three months' imprisonment. When his term of incarceration was expired, security was taken, in writing, from two of Sumadu's relatives, who engaged not to allow their relative to visit any Missionary in future. Notwithstanding the dangers he exposed himself to, he came to us, evidently an earnest inquirer after truth.*

* Throughout our itinerations in the valley, Sumadu went with us, remaining faithful to the last; and on leaving for the Punjab, through the kindness of Mr. Jenkins, the English officer on duty in Cashmere, permission was obtained for Sumadu to go with us. He accompanies me to my new station, Derah Ismael Khan, the whole of which distance, 300 miles, he came on foot. After his giving full proof of his sincerity, he has been admitted into the church by baptism.

Success at Islamabad.

During our stay at this town we had many opportunities of preaching in the public thoroughfares; and though the Mohammedans were generally very bigoted, three young men were convinced of the truth, and cast in their lot with us, notwithstanding the threats and entreaties of their friends. A shawl-weaver and his family, which included several men of more than ordinary ability, likewise expressed their conviction of the truth of Christianity, and requested baptism. To this wish of the family, however, which included twelve persons, we did not at the time feel justified in acceding, inasmuch as the period under which they had received instruction was very limited. We intended instructing these inquirers further, but the persecution of some of the others, who were wishing to become Christians, obliges us to relinquish this promising field of labour. Persuasion, tears, threats, and violence, were employed to keep them from coming for instruction, but all failed.

Return to Sirinagar.

July 3—We now returned to Sirinagar. Accompanied by Sumadu and the three new inquirers, we sailed down the river, and soon found ourselves once more in the city. We moved our quarters from the boat to the tent, which was pitched a few yards from the bank. In the evening, at dusk, two visitors, one an old inquirer, came for conversation, and remained for some time. Upon leaving, notwithstanding all the caution they used, when within a few yards from the tent, they were perceived by the police, who immediately arrested them, and, having placed on them handcuffs, led them off to prison. The next day they were examined, but as no witness had perceived them at the moment of leaving the tent, they were dismissed.

False accusation and seizure of an inquirer.

The next day an official, attended by a large number of men, came to the tent, and served me with a writ from the Maharajah, demanding the surrender of three men, whose names were given, and who were said to be detained by me. To the only one of the three, who was with us, I mentioned the Maharajah's order, but he declined to go, saying that he had become a Christian. This man's name is Mohammedu Dur. He is a shawl-weaver from Islamabad. However, as a false accusation had been got up against him, on the next day he was arrested, taken to Islamabad, and imprisoned.

Another imprisonment, and release.

July 12—Circumstances had compelled us to visit Sirinagar, where opposition was al-

ways great. So, after staying a few days, we again went out into the district. Our first halt was at the large village of Pampur; and whilst encamped there, another painful loss was sustained. One of the party, named Noora, who is a Zemindar, of a respectable family, and who had joined us as an inquirer into Christianity, suddenly disappeared. His departure could not be accounted for. We were persuaded that he had not drawn back, because he was so earnest a seeker after the truth. It was surmised, however, that he might have been seized and led off by the Maharajah's men. In this suspense we remained for several days; and in the mean time we did not cease to pray, that whatever might be his lot, he might be preserved faithful. A few days afterwards the tent was moved on to the village of Crewe. During our stay at this place our hearts were greatly cheered by the arrival of our missing friend, and Noora himself seemed to forget the fatigue of a sixteen miles' walk that he had had, in the pleasure it gave him in once more being with us. It appears that, on leaving Sirinagar, we had been followed by spies to Pampur, and there our proceedings were watched. Their object, it would seem, was to arrest some of the inquirers; but, too cowardly to take any step during the day, they waited till dusk. Then, on observing one of them alone, and away from the rest, they set upon him. This man was Noora. He was taken prisoner, and marched through the night to Sirinagar. On the following morning he was brought up before a Hindu magistrate; but as no charge could be substantiated against him, excepting that of being with Christians, he was remanded, and sent back to prison. Three days afterwards he was again brought into court, and a false charge was attempted to be proved against him. Happily, however, on this occasion a friend of Noora's was present, who, recognising him, exposed the baseness of his accusers, and obtained his release.

In this village of Crewe we had many opportunities of spreading a knowledge of Christian truth. These were more especially amongst the Mohammedans, who were extremely friendly, and many of them well read in Arabic and Persian.

A second visit to Islamabad.

Aug. 31—Before leaving the valley, which the Maharajah obliges all Europeans to do at the approach of winter, we again visited Islamabad, and had more intercourse with our old friends. Poor Mohammedu Dur, who was set at liberty soon after his arrival at his native town, again came to us for instruction;

and, on our proceeding towards the Punjab, he accompanied us, but when about eight miles on the road towards Sirinagar, he was compelled by force to leave us. Noora also disappeared, and that in as mysterious a manner as before. What became of these two earnest inquirers we could not learn; and as we were obliged to leave the valley, we could but commit them to the care of our gracious God, praying, with the Psalmist, "Show thy marvellous lovingkindness, O thou that savest by thy right hand them that put their trust in thee from those that rise up against them!"

Retrospective view.

From the intercourse which I have had with the people of Cashmere during the two summers which I have spent there, the im-

pression has been growing upon me that the valley, notwithstanding the opposition of the Maharajah, forms a most promising Mission field. The inhabitants are indeed sunk in vice, and in sins of the most degrading kind, but, by the grace of God, their corrupt natures may be changed, and they themselves become new creatures in Christ Jesus. The obstacles, which are now thrown in the way of the Gospel, will, in due time, without the direct interference of England, give way, because the people themselves are ready and willing to hear the Missionary. The present time is a critical one. In every way it is desirable that the Missionary should unobtrusively carry on the dissemination of the Gospel, observing the existing laws of the country, without in the slightest degree interfering with its political condition.

Recent Intelligence.

TRAVANCORE.

SEVERAL beautiful facts in relation to the improving influence which Christianity is exercising on the slave-population of Travancore will be found in the following letter, received from our Missionary, the Rev. H. Baker, jun. It is dated Allepie, June 16, 1866—

During the last month 329 converts from heathenism have been baptized in the Palam district, by myself and the Rev. Messrs. Koshi and K. Jaco. You know my rule is to assemble the candidates for baptism at central places of worship about Whitsuntide or Easter, and also at Christmas, and, after a final examination, when each person gives his public declaration of faith before the heads of his own and other congregations, the rite is administered. Now all this seems a very simple procedure, and one which involves no great trial of faith in the convert or of labour in the teachers of the Mission. But what is the fact? The baptized came from a large extent of country, thirty-five miles long by about twenty-two wide, from fifteen congregations, and received the holy rite at the churches of Erecarte, Velatoorthe, Chengalum, Coomarum, and Changanacherry. Some have been for three and a few for five years under instruction and experience of Christian living, while a larger number, from various causes, have had their baptism deferred. None were baptized under two years' instruction. Most of them were of the Palarie caste, and had been slaves formerly, and have had some things to unlearn

and many habits to adopt. They have been taught a good deal by the headmen of their congregations during the weekly prayer-meetings and classes, also by the readers, and, I trust, have been faithfully examined repeatedly by myself and my native brethren. All this is not difficult, it may be objected: it is very easy to teach men by rote a large number of formularies. Let this, too, be granted; but I find that these converted Palaries are becoming very changed in habits and appearance. "Sir," said the headman of a late Syrian Metran to me some weeks back, "those people of yours are wonderfully altered. Six years ago I employed clubmen to guard my paddy while being reaped at Coomarote. Now, for two or three years, I have left it entirely to your Christian Palaries, and they reap it and bring it to my house. I get more grain, and I know these very men were the fellows who robbed me formerly." This was unsought-for testimony; and all I could answer was, "Is not that Christ's fulfilment of his promise to be with his church alway?"

Heathen Palaries have no fixed habitations generally, but live in temporary huts on their masters' lands. Many of them, since becom-

ing Christians, are getting lands registered in their own names, build better houses, are better clad, and, at Arpucurra and Chengalum, are clearing a large extent of marsh land for paddy, all on their own account, in no way helped by us, except in arbitration of boundaries between them and some Syro-Romanists and Nairs. They *were* accustomed to buy their wives and dispose of them, or send them home on the receipt of the money back. . . . Men with two wives have now parted with one, giving her something as dowry, and but seldom finding them even other husbands.

Those who are eastern slaves, and of a lower grade or caste, mix freely with the western slaves: indeed, with the exception of a few congregations, the feeling of admitting slaves to equal church privileges with converts of Syrian and other castes is growing quite into the rule. Shortly I hope to see all such questions entirely at an end, and our people all one in Christ. As far as human insight can

judge, I believe very great progress is being made in the material and moral status of these converts. I would not call them *slaves*, for they are no longer such: they work, it is true, for their masters occasionally on their lands, but receive proper care, and are no longer beaten or chained. They hold lands of their own and possess property, which they did not before. And in spiritual progress, can a man pray and the Lord not hear? Can he live consistently in his own power without the fostering spirit of our God leading him? Or will he leave old habits of vice, and be clothed in the garments of righteousness, and be in his right mind, without the sprinkling of the blood of the covenant on his conscience? I believe the cause for these baptisms to be that God is blessing his word. Among our 10,000 we have them of every caste and tribe, but most especially now the poor despised ones of earth are crowding in, for their's, in an especial manner, is "the kingdom."

BRITISH COLUMBIA.

THE Bishop of Columbia, in a letter dated Vancouver's Island, June 27th, 1866, communicates to us the following interesting intelligence—

I have recently returned from an interesting visit to the Tsimshians at Metlahkatlah, where, I am thankful to say, the work of God continues to prosper.

Assisted by the Rev. A. Doolan and Mr. Duncan, I carefully examined about one hundred catechumens, many of whom had been several years under preparation, and on Whit-Sunday baptized of them thirty men and thirty-five women, in all sixty-five adults.

I truly believe most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the church.

The mistake sometimes made in saying that the only hope of Missionary labour is in the young, and that little may be expected from adult heathen, receives encouraging contradiction here from the number of elderly persons who give every proof of the sincerity of conversion.

At the same time the young are growing up with all the more hope from the Christian example of their parents and friends.

The Female Institution has borne good fruit in planting out one set of young women in domestic life. The present inmates are nearly of an age to follow, and others are waiting to supply their room. The arrival of the Rev. F. and Mrs. Gribble will be of great advantage to this part of the work, and will relieve Mr. Duncan of a most difficult duty, but one which he has admirably discharged.

Mr. Duncan's influence is great upon surrounding and even distant tribes, who frequently ask for teachers to come and reside amongst them; and it is of much importance that the present opportunity should not be lost, for terrible are the evil agencies for effecting the deeper contamination and rapid destruction of the native race of this country.

Besides this Mission to the Tsimshians, two other centres urgently call for the Gospel—Fort Rupert, and Queen-Charlotte Islands—from which may be reached 5000. Indians, speaking the Quoquolt, and the same number speaking the Hydah tongues. Two Missionaries should go to each.

For the Tsimshians there needs an addition of three labourers—one to assist Mr. Doolan, on the Nass river, a second to reside at Fort Simpson, and a third to go to the Skeena river, south of Metlahkatlah.

Metlahkatlah is destined to become the centre of the northern Missions on this coast, and probably of just trade, from which Christian civilization may spread around. It would be desirable to have an institution for boys as well as girls, from which might be drafted the future teachers of the tribes, leading eventually to education for the ministry.

It is of consequence to make this Mission strong with the earnest life of faithful Missionaries from the mother land.

OASES IN THE DESERT.

AN oasis in the desert—such islands of verdure are to be found in the “ocean without water,” which extends throughout the central parts of northern Africa. Unlike the islands of the true ocean, they do not rise above, but are depressed below the sea of sand. In these dips, or valleys of varying extent, “there are wells and springs, nourishing groves of date-trees, acacias, ferns, and grapes—fertile spots which serve as resting-places to the caravans which traverse the wilderness.” “The view of these spots inspires the travellers with emotions peculiarly pleasing; sometimes from mere contrast with the encircling desolation, but sometimes, also, from the peculiarly elegant landscape which they themselves present. They are embellished with flowering shrubs of peculiar beauty: whole tracts are covered with forests of acacia, from which rich gums distil, and with groves of the date and lotus, yielding sweet fruits and berries, which form the food of whole tribes; while mild and graceful animals, chiefly of the antelope species, trip along the meadows.”

“In the western part of Fezzan, in a hollow surrounded by rocks, lies the small lake of Mandia, celebrated for the occurrence of Trona, or pure natron (soda). Oudney and Clapperton, on their memorable expedition from Tripoli, visited this lake. The appearance was beautiful. There was a deep sandy valley, containing only two large groves of date-trees, enclosing a fine lake. The contrast between the bare and lofty sand-hills and the two insulated spots was the great cause of the sensation of beauty. There is something pleasing in a lake surrounded with vegetation; but when every other object within the sphere of vision is dreary, the scene will become doubly so.”

Palgrave, in his researches in “Central and Eastern Arabia,” describes the desert and the oasis so as to bring out in strong relief the contrast which exists between them.

From Ma’an, a village on the great pilgrim road from Damascus to Mecca, he and his companions turned their camels’ heads due east, filling their water-skins at the last shallow pits, as a preparation for at least four days’ journey ahead, during which they would meet with no water.

“On either side extended one weary plain in a black monotony of hopelessness. Only on all sides lakes of mirage lay, mocking the eye with their clear, deceptive outline, whilst here and there some basaltic rocks, cropping up at random through the level, were magnified by the refraction of the heated atmosphere into the semblance of a fantastic crag or overhanging mountain. Dreary land of death, in which even the face of an enemy was almost a relief amid such utter solitude. But for five whole days the little dried-up lizard of the plain, that looks as if he never had a drop of moisture in his ugly body, and the jerboaá, or field-rat of Arabia, were the only living creatures to console our view.

“And now began a march, during which we might almost have repented of our enterprise, had such a sentiment been any longer possible or availing. Day after day found us urging our camels to their utmost pace, for fifteen or sixteen hours together out of the twenty-four, under a well-nigh vertical sun, with nothing either in the landscape around, or in the companions of our way (Bedouins), to relieve for a moment the eye or the mind. Then an insufficient halt for rest or sleep, at most of two or three hours, soon interrupted by the oft-repeated admonition, If we linger here we all die of thirst, sounding in our ears; and then to remount our jaded beasts and push them on through the dark night, with the constant probability of attack and plunder from roving marauders.

“Our order of march was thus—Long before dawn we were on our way, and paced on till the sun, having attained about half-way between the horizon and the zenith, assigned

the moment of alighting for our morning's meal. . . . This being ended, we had again, without loss of time, to resume our way from mirage to mirage, till, slowly flaming over all, from heat to heat, the day decreased, and about an hour before sunset we would stagger off our camels as best we might, to prepare an evening feast of precisely the same description as that of the forenoon, or more often, lest the smoke of our fire should give notice to some distant rover, to content ourselves with dry dates, and half an hour's rest on the sand."

Then comes the *Shelook*, or sirocco of the Syrian waste.

"It was about noon, and such a noon as a summer solstice can offer in the unclouded Arabian sky, over a scorched desert, when abrupt and burning gusts of wind began to blow by fits from the south, while the oppressiveness of the air increased every moment, till my companion and myself mutually asked each other what this could mean, and what was to be the result. We turned to inquire of Salem (the Bedouin chief), but he had already wrapped up his face in his mantle, and, bowed and crouching on the neck of his camel, replied not a word. His comrades, the two Sherarat Bedouins, had adopted a similar position, and were equally silent. At last, after repeated interrogations, Salem, instead of replying directly to our questioning, pointed to a small black tent, providentially at no great distance in front, and said, 'Try to reach that: if you can get there we are saved.' He added, 'Take care that your camels do not stop and lie down;' and then, giving his own several vigorous blows, relapsed into muffled silence.

"We looked anxiously towards the tent: it was yet a hundred yards off or more. Meanwhile the gusts blew hotter and more violent, and it was only by repeated efforts that we could urge our beasts forward. The horizon rapidly darkened to a deep violet hue, and seemed to draw in like a curtain on every side, while at the same time a stifling blast, as though from some enormous oven opening right on our path, blew steadily under the gloom: our camels, too, began, in spite of all we could do, to turn round and round, and bend their knees, preparing to lie down. The simoom was fairly upon us.

"Of course we had followed our Arabs' example by muffling our faces, and now, with blows and kicks, we forced the staggering animals onward to the only asylum within reach. So dark was the atmosphere, and so burning the heat, that it seemed that hell had risen from the earth, or descended from above. But we were yet in time, and at the moment when the worst of the concentrated poison blast was coming round, we were already prostrated, one and all, within the tent, with our heads well wrapped up—almost suffocated, indeed—but safe, while our camels lay without like dead, their long necks stretched out in the sand, awaiting the passing of the gale."

The travellers now entered the "Wadi Sirban," literally, "the Valley of the Wolf," a long and sinuous depression in the surrounding desert surface, "where rock and pebble give place to a light soil, more or less intermixed with sand, and concealing under its surface a tolerable supply of moisture at no great distance below ground. Here, in consequence, bushes and herbs spring up, and grass, if not green all the year round, is at least of somewhat longer duration than elsewhere." Emerging from this, the aspect of the desert had changed. "The plain, though strewn with gravel, was of a yellowish hue, nor was its surface so absolutely broken and hopelessly barren; while on the left a long range of abrupt hills, the Djebel-el-Djowf, or mountains of Djowf, extended into the distance. Across the upland, barren tract, they approached these mountains, their route leading them by what appeared to be endless windings, amidst low hills and basaltic ledges. In these gorges the heat was terrible, the water in the skins nearly spent, and men and beasts nearly spent too; when, lo! on turning a huge pile of crags, a new and beautiful scene burst upon their view, and at their feet lay the oasis of Djowf.

“A broad, deep valley, descending ledge after ledge, till its innermost depths are hidden from sight amid far-reaching shelves of reddish rock, below everywhere studded with palm groves and clustering fruit-trees, in dark-green patches, down to the farthest end of its windings; a large brown mass of irregular masonry crowning a central hill; beyond, a tall and solitary tower overlooking the opposite bank of the hollow; and, further down, small, round turrets and flat house-tops, half buried amid the garden foliage, the whole plunged in a perpendicular flood of light and heat. Such was the first aspect of the Djowf as we now approached it from the west. It was a lovely scene, and seemed yet more so to our eyes, weary of the long desolation through which we had, with hardly an exception, journeyed day after day since our last farewell glimpse of Gaza and Palestine, up to the first entrance on inhabited Arabia.”

On reaching the lower level of the valley they entered the deep shadows of palm groves; how refreshing and consolatory to those who, for so many days, had been exposed to the persistent glare of an unclouded sun, may well be conceived. Thus the pathway led them between grove after grove, and garden after garden, until a hospitable gateway opened to receive them.

The Djowf is “a sort of oasis, a large, oval depression of sixty or seventy miles long, by ten or twelve broad,” and may be regarded as a porch to central Arabia. Eight villages, grouped together, and concealed by extensive gardens, combine to form the chief town of this singular province. The gardens in this valley are rich and varied in their produce. Amongst the various forms of vegetable life the date-palm is conspicuous. Every one is supplied from his own trees, and, after providing for his own household wants, has a surplus for sale and export; so that the date, from the price it commands at Djebel Shomer, and even so far as Damascus and Bagdad, brings in to the inhabitants of this retired valley a tolerable revenue. But besides the palm, the apricot and the peach, the fig-tree and the vine, abound throughout the orchards of the Djowf, their fruit surpassing “in copiousness and flavour that supplied by the gardens of Damascus, or the hills of Syria and Palestine. In the intervals between the trees, or in the fields beyond, corn, leguminous plants, gourds, melons, &c., are widely cultivated. Here, too, for the last time, the traveller bound for the interior sees the irrigation, indispensable to all growth and tillage in this drougthy climate, kept up by running streams of clear water, whereas in the Nejed and its neighbourhood it has to be laboriously procured from wells and cisterns.” Running streams abound, the gardens being intersected by a labyrinth of little watercourses passing from tree to tree, and from furrow to furrow.

We are now in a position to understand the full force of that beautiful figure which is introduced into Isaiah xli. 18—20, where, speaking by the mouth of his servant, the Lord says—

“I will open, in the high places, rivers;
 And in the midst of valleys fountains;
 I will make the desert a standing pool;
 And the dry ground streams of waters.
 In the wilderness I will give the cedar,
 The acacia, the myrtle, and the tree producing oil;
 I will plant the fir-tree in the desert;
 The pine, and the box together;
 That they may see and that they may know;
 And may consider and understand at once;
 That the hand of the Lord hath done this,
 And that the Holy One of Israel hath created it.”*

* Lowth's “Translation of Isaiah.”

An oasis in the desert—on the formation of such, the Lord decides, and this for the accomplishment of important objects—within whose boundaries should be introduced trees remarkable alike for their utility and beauty, ample means of irrigation being provided for them, so that “the parched ground shall become a pool, and the thirsty land springs of water,” “for in the wilderness shall waters break out, and streams in the desert,” this gem of vegetation, beautiful in itself, appearing still more so, by being set in the midst of the dreary and repulsive desert.

This the Lord has done. The oriental garden, beautiful in the variety of its shrubs and plants, is used only as the figure of that which, in his eyes, is of surpassing value. The orchard of pomegranates with pleasant fruits; the camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices, are but the beautiful types of his own attached people, whom, having found far off in the wildness of nature, He has transferred into Christ, “that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Rooted and grounded in Christ, they are placed there where means of irrigation are amply provided for them, where they “may grow as the lily, and cast forth their roots as Lebanon,” so that their branches shall spread and their beauty shall be as the olive-tree, and their smell as Lebanon; for in Him all fulness dwells, and such as are planted there are like the tree planted by the rivers of waters, that bringeth forth its fruit in its season, its leaf also shall not wither. We can well conceive how beautiful must be the aspect of a garden in the wilderness, the shrubs and plants fed by running streams, bearing, according to their kind, the rich fruit, yielding their precious gum, or fragrant with perfume and spice for the use of man: we can understand with what delight the proprietor and owner of this garden, who has spared no pains to render it beautiful and productive, turns from the dreary and repulsive desert in the midst of which it lies, and rejoices as he looks down upon it—His church then in the midst of the world, how grateful to God! Around are the dreary wastes, the masses, who know Him not, regard Him not, who are barren of affection, and yield Him no grateful service; of whom He is constrained to say—“All day long have I stretched forth my hands to a disobedient and gainsaying people;” on such it is painful to look: but in his church—the aggregate of all those who, once far off, have been made nigh by the blood of Christ, who, knowing Him in his true character as love, respond to that love, and, as trees of righteousness of the Lord’s planting, according to their peculiar gifts and capabilities of usefulness, show forth the praises of Him who hath called them out of darkness into his marvellous light—in such the Lord is glorified. This is the vineyard of red wine, of which He says—“I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” This the Saviour commended to his Father’s care—“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them.” The church of the election—for such it is at the present, and no more, hemmed as it is on all sides by the unbelief of the world, as the oasis by the sandy wastes—this is the Lord’s garden, where He delights to come and eat his pleasant fruits; these are the vineyards to which He comes early to see “if the vines flourish, whether the tender grapes do appear, and the pomegranates bud forth.” There He meets that humble, adoring, and grateful recognition, which the world no more yields than the wilderness does the pleasant fruits of the fertile valley; and of this church the

prophet sings—"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love; He will joy over thee with singing."

But the oasis in the desert may be viewed in another aspect, not unsuitable to a Missionary periodical.

The unevangelized millions of our world are as the dreary waste, painful even for the eye of the Christian man to look upon. How much more, then, for the eyes of God! Let the statements of any traveller, who, having investigated the character and habits of the people amongst whom he has sojourned for a time, has with fidelity witnessed what he has observed, be carefully weighed, and then how deep, how dread, is the demoralization of the unevangelized world, whether Mohammedan or heathen.

Shall we glance at Mohammedanism, in the first instance, and refer to Palgrave as a competent witness on this subject, for he has been at the fountain-head of Mohammedanism, and amongst those who are regarded as the straitest sect—the Wahabees. This, then, is his testimony—

"Results are the tests of systems; and narrowness of mind, frightful corruption, or rather extinction of morality; cruel or desolating war on the frontiers; within, endless discord in all its forms, family, social, and civil; convulsive fanaticism alternating with lethargic torpor; transient vigour, followed by long and irremediable decay;—such is the general history of Mohammedan Governments and races. And that such is actually and visibly the case has been already shown, in part, by the existing development and course of events in that model state of genuine Islamism, that Utopia of Koranism, the Wahabee empire, and will even more appear in all its odious lucidity, through the further course of this narrative, the recital of what has been seen by the eye and heard by the ear, not from far off, but on the very spot."

"Christianity is living, and, because living, must grow, must advance, must change—
 Islam is lifeless, cannot advance, cannot change."

Over the fairest portion of our earth Mohammedanism has enthroned itself: the European provinces of Turkey, the wide extent of Asia Minor, rich in productive powers if only brought into action by the energy of man,—over these its sceptre is extended; but the ruling power is feeble and enervated, and the traces of decline and decay are everywhere visible. The illustration of the sick man has passed into a proverb, and although, at the crisis of the Crimean war, he rose with a spasmodic effort to defend himself, it was only to relapse into his former state of hopeless decay and apathetic indifference to approaching ruin.

The Rayahs, the most industriously disposed of the population, are grievously oppressed by taxation: harrassed by the rapacity of the Pashas, and yet left unprotected by the Government which so severely mulcts them, they are exposed to the depredations of Turcomans and Bedouins, and, becoming discouraged, cease to exert themselves. The process of depopulation is distinctly marked by the extensive cemeteries which the traveller passes on his route—but death seems to have absorbed the living, for there are no villages near. Cities once renowned for their commerce and wealth, are dwindling into poverty and ruins. Thus, of Bagdad, a recent traveller writes—"Once containing, it is said, a population of 500,000, and, within a recent period, a fifth of that number, it is thought that the inhabitants do not now exceed 60,000, if even there are so many. The vast and empty spaces contained within the crescent of the walls, and strewn with ruined heaps of rubbish and filth, show the present decadence of the city from its past glory.

"No remains whatever exist of the palace of the Khalifs. The houses that now stand, bear, in their slovenly, neglected, and dilapidated appearance, signs of the comparatively languishing state of the town, and the mosques and other public edifices

show but too plainly the indifference or poverty of the true believers. In short, it would seem as if long-continued oppression and misrule had nearly done their worst. The once-thronged town, with its stately palaces, and close built houses, formerly filled with a teeming population, now appears in a fair way to become, what many once even greater cities in the same region are already—a waste and desolate wilderness.”*

One town is described by the same writer as presenting a remarkable contrast to the signs of decay and stagnation which prevailed elsewhere—Kerbelah, the burial-place of Hosein. Not only do the living come here on pilgrimage, but the dead are brought here to be buried. “They arrive, at some periods of the year, in such numbers, that if all were permitted to enter together disease might ensue, and, in addition, the streets would be too thronged for passage. A thousand sometimes arrive by a single caravan, which is also accompanied by a vast number of devotees, making a kind of minor hadj, or pilgrimage.” The tomb of Hosein—this is the centre of hope and expectation. The corpse which is laid on this is assured of being remembered by the saint at the last day, and, re-united to the soul, of being introduced into the joys of everlasting happiness. After it has touched the tomb it may be carried out, and “buried anywhere in the cemeteries, or in pits dug for the purpose,” except indeed the friends at whose expense these obsequies are performed are sufficiently affectionate and rich enough to pay the required fees, and so obtain the privilege of interring the body of their relative in the hallowed spot, for those whose bodies are buried near the Imaum shall stand as close to him at the last day.

Let us look across the boundary into Persia, the inhabitants of which are all Sheahs, or followers of Ali. Here the same blighting influences are at work, and in every direction may be traced the decay “of a people, in acuteness, natural talent, and cleverness, second probably to none in the world; but whose lying, deceit, treachery, and dishonesty have reduced them to be a by-word in the East, where their very name is considered synonymous with all that is false and dishonourable. Their country, which, if we can believe historians, was once a very garden of fertility, has now, through their idleness, incapacity, and want of industry, become, in most parts, a waste; the few wretched and poverty-stricken villages scattered over it only serving to render more hideous the surrounding sterility. . . . The ruins of what once were considerable villages near the dilapidated caravanserais, show the rapid decline of the country; and the general absence of security, coupled with the degraded character of the people, makes it a matter of surprise how any Government whatever can be carried on in a society so debased.”†

“The Persians generally are poor, ignorant, and sunk in vice of every description. The higher classes, shameless, degraded, false, and treacherous, at once ungrateful for the benefits they receive, and vindictive on account of even the smallest injuries, are utterly lost to any sense of disgrace. The governor of a province, or other powerful officer, is allowed to rob, plunder, and oppress the people under him for a long period, until it is presumed he has acquired considerable riches, when he is seized, his wealth confiscated, and the money, wrung from the poor by every sort of despotic act, thus at last finds its way into the pockets of the father of his people.”‡

The condition of the great cities verifies these statements. Ispahan, the old capital, once containing 800,000 inhabitants, has now a population of not more than 80,000, “and this number is so rapidly diminishing, that in a short time the once proud city, which gave laws, only a couple of centuries ago, to so large a portion of the East, may

* John Ussher's “Journey from London to Persepolis,” p. 445.

† Ditto, p. 570.

‡ Ditto, pp. 643, 644.

have dwindled down into a village surrounded by heaps of rubbish and shattered fragments of brickwork."

The Julfa, or Armenian quarter, participates in the general decay. "Its population hardly reaches as many as three thousand, while, even within the last quarter of a century, it reckoned more than three times that number of inhabitants. The once busy trade carried on by the industrious colony no longer exists. Constant and unvarying oppression has broken the spirits of the Armenians, so enterprising and eager for gain in other lands; and in a few more years, unless some unforeseen circumstances should occur to arrest the progress of decay, the once prosperous and thriving suburb of the ancient capital of Persia will become a ruin, and its gardens so many jungles."

How dreary the aspect of those regions where the religion of the crescent is in the ascendancy? What extensive wastes do they not present? When shall there be a way into this Moslem wilderness, by which the evangelist may enter, and rivers break forth in this desert so that it shall rejoice and blossom as the rose? There is one who can bring this to pass—"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." May that promised interposition be hastened, for, at present, in these vast tracts there are but few spots on which the eye can rest. The movements among the Armenians and Nestorians, these are full of promise; but throughout the Mohammedan millions of Arabia, Turkey, and Persia, where shall we find as yet one oasis?

More extensive than these are the vast wildernesses of heathenism. Their recesses are being explored, and the more we know of them the more are we amazed. In Mohammedan countries there are the remains of a decaying civilization, but in heathen lands man is without even the shreds of decency. It was once an idea entertained by many, that in isolated countries, far removed from the hurtful influence of an exaggerated civilization, men would be found in a state of comparative innocence and freedom from debasing influences. Has that theory been verified by facts? We have had travellers in our day who have gone far beyond the limits of previous explorations, and have visited tribes to whom the white man had been previously unknown. What is their testimony?

"I had been," writes Livingstone, "during a nine-weeks tour, in closer contact with heathenism than I had ever been before; and though all, including the chiefs, were as kind and attentive to me as possible, and there was no want of food—oxen being slaughtered daily, sometimes ten at a time, more than sufficient for the wants of all—yet to endure the dancing, roaring and singing, the feasting, anecdotes, grumbling, quarrelling, and murdering, of these children of nature, seemed more like a severe penance than any thing I had before met with in the course of my Missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of Missions in the south, among tribes which are reported to have been as savage as the Makololo. The indirect benefits which, to a casual observer, lie beneath the surface and are ineffaceable, in reference to the probably wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended on them."*

Farther in the interior he was impressed with the beauty and variety of animal and vegetable life, but when he looked from these to man, the lord and owner of these regions, he saw him to be vile and miserably degraded.

"Rains had fallen before we came, and the woods had put on their gayest huc. Flowers of great beauty and gayest forms grew everywhere: they are unlike those in the south, and so are the trees. Many of the forest-tree leaves are palmated and

* Livingstone's "Missionary Travels," p. 226.

largely developed; the trunks are covered with lichens; and the abundance of ferns which grow in the woods shows we are now in a more humid climate than any to the south of the Barotse valley. The ground begins to swarm with insect life; and in the cool, pleasant mornings the welkin rings with the singing of birds, which is not so delightful as the notes of birds at home, because I have not been familiar with them from infancy. The notes here, however, strike the mind by their loudness and variety, as the wellings forth from joyous hearts of praise to Him who fills them with such overflowing gladness. All of us rise early to enjoy the luscious balmy air of the morning; we then have worship; but amidst all the beauty and loveliness with which we are surrounded there is still a feeling of want in the soul in viewing one's poor companions, and hearing bitter, impure words jarring on the ear in the perfection of the scenes of nature, and a longing that both their hearts and our's might be brought into harmony with the great Father of Spirits. . . .

"I shall not again advert to their depravity. My practice has always been to apply the remedy with all possible earnestness, but never allow my mind to dwell on the dark shades of men's characters. I have never been able to draw pictures of guilt as if that would awaken Christian sympathy. The evil is there. But all around in the fair creation are scenes of beauty, and to turn from these to ponder on deeds of sin cannot promote a healthy state of the faculties."

It is true. He who ministers to the patient should take precautions against contracting the disease. But how loathsome must not that diseased state be which it is so painful even to describe. Surely the veil which Livingstone so compassionately casts over the moral degradation of the poor heathen appeals more powerfully to our Christian sympathy and compassion than the most vivid description.

They have lost God. Of Him who is love, gracious and merciful to receive the wanderer when he returns, and faithful and constant to protect him when restored to his Father's house, all traces are obliterated. They have idols, often hideous in form, for they are personifications of malignant spirits whom they dread, and whose wrath they seek to avert by various offerings.

But, unlike the Mohammedan desert, the continuity of the heathen wilderness has been broken. The Lord has caused his word of prophecy to be fulfilled—"for in the wilderness waters shall break out, and streams in the desert." Oases have been formed. The sand no longer gains upon the cultivable land, but the garden-ground and the pasture-field encroach upon the desert.

A new station was commenced amongst the Shanars of Tinnevely in the year 1839. The village selected to commence operations "was not a large one, and had few attractions. It was in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs and thorn-bushes, with here and there a banyan. It had a barren and desolate appearance, when the land-wind, rushing from the mountains, parched the country, and swept the falling leaves before it, wrapping the village in clouds of sand and dust." This spot soon became an oasis. Wells were dug. The *Saba Nilam*, or soil under the curse, yielded water. Streams, pouring forth in abundance, rescued it from sterility, so that vegetables and flowers, trees and fruits, of the very best kind and quality, were brought forth in abundance. There the rose and the jessamine displayed their beauty, and shed abroad their fragrance; the cocoa-nut tree rose in its gracefulness, and the plantain, the grape, and the pine-apple, rendered their glad tribute to the Missionary, and repaid him for the labour which he had bestowed on them.

And thus, in the depths of the heathen deserts, there are reclaimed spots. Christian Missions have been opened like the wells in the *Saba Nilam*. From these the pure

* Livingstone's Missionary Travels, pp. 258, 259.

word of God, dispensed abroad, has exercised on the mind of man a fertilizing influence. The waters of life have gushed forth, healing wherever they flowed, and giving life to every thing they touched. The simple teaching of Him who died for our sins and rose again for our justification, has changed savage natures, and caused men, in no inconsiderable numbers, "to turn to God from idols to serve the living and true God, and to wait for his Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come." The Spirit has been poured from on high, and the wilderness has become a fruitful field. Instead of idol temples, Christian churches rise in their simple beauty and fair proportions. Instead of filthy and degrading rites, there is the pure influence of Christian ordinances. Instead of excited tumults full of Satanic frenzy, men are to be found sitting at the feet of Jesus, clothed and in their right mind. In the once bare and repulsive desert there are trees of righteousness of the Lord's planting. They are bearing pleasant fruit, and responding in grateful services to the compassion of Him who sent forth his servants to bring glad tidings of good, and publish salvation, and who, by an agency which the world despises, has wrought changes so marvellous, that instead of the thorn has come up the fir-tree, and instead of the briar has come up the myrtle-tree; "and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

Let us look down on some of these reclaimed spots, and mark how the Lord 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, the myrtle, and the oil-tree." He invites his people in long-settled Christian lands to go forth, and contemplate these more recent triumphs of his Gospel, which prove that, when unembarrassed by the inventions and traditions of men, it has lost nothing of its pristine energy.

The garden which, under the influence of abundant irrigation, has been formed around the Missionary bungalow at Mengnanapuram, may appropriately be regarded as a type of the native Christianity which has sprung up in the once heathen desert of Tinnevely. The Bishop of Calcutta has visited this Mission field, and from an able and interesting article in which he embodies the results of his observations, and which we published in our May Number of 1865, we quote the following passage—

Now first as to results, it is almost sufficient to say that these Shanars, and other converts of the south, were demonolaters, but are now Protestant Christians; that they did worship at *pei kovils*, but do worship in churches; and that they were left in absolute ignorance of things human and divine alike, till the Missionaries came with their schools, and sermons, and Bible classes. So vast an outward change necessarily involves something of an inward change: they could not have been persuaded to prefer the peaceful simplicity of the Christian hymn to the frantic orgies of the devil-dance without a thorough alteration of their tastes and feelings; and, in truth, the visible and tangible results of the change are any thing but insignificant. The civilizing influence of Christianity is shown in the neatness and order which marks the Christian villages; in the cleanliness of the Christian compared with the dirt and untidiness of the heathen Shanars; in the social elevation of women, the happiness and purity of domestic life, the open and intelligent countenances of the children in the

Mission schools. It is not shown in any diminution of drunkenness, for happily that hindrance to Christian work does not exist among the Shanars; and it is a remarkable fact, that though their palmyras furnish them with an unfailing supply of intoxicating drink, they have never formed any taste for it. But it is shown very remarkably in the liberality of the converts. The sums which they contribute to religious and benevolent objects, and the interest which they take in them, may well put to shame the nominal Christianity of too many among our own countrymen. These poor agricultural labourers have their Church-building Societies, Missionary Societies, Societies for the relief of Christians in distress, Tract, Book, and Bible Societies. Their charitable funds are managed at a *Dharmmasangam*—a public meeting duly convened for the purpose of voting grants for good objects; and Dr. Caldwell relates, as an illustration of the interest taken in such works of benevolence, that on one occasion, when he asked why no women from a certain village were present at a *sangam*, he was told that

the river was swollen, so that the women had turned back, but the men had swum. He adds that the village was eleven miles off, so that, for a purely disinterested purpose, they took a walk of twenty-two miles in one day, and twice encountered "perils of waters" in swimming a swollen Indian river. Dr. Mul-lens tells us that the whole contributions of the Tinnevely Christians to religious purposes, in 1861, amounted to 19,326 rupees, a sum which will appear very considerable when we also read that the wages of a good labourer are about eight annas a-week, and that there is not a single native Christian in the Edeyen-koodly district whose weekly income averages more than two rupees and a half. Another tolerably fair test of the depth and earnestness of Christian conviction may generally be obtained from the attendance at the Lord's

Supper. Now the proportion throughout Tinnevely of communicants to baptized persons is stated to be one in six; in some vil-lages one in five: if it is anywhere less than one in eight, the religious condition of that village is regarded as deplorably low. Com-pare this with the state of any English regi-ment in India. Ask any earnest chaplain, what would be his feelings of joy and thank-funess, if, in a military congregation of 1000 persons, including officers, soldiers, and their wives, 200 were regular communicants; and what an index such a proportion would fur-nish of the moral and spiritual condition of his flock. And yet the comparison is not a fair one, for in an English military station there is of course nothing like the number of children which we find in a Tinnevely vil-lage.

These Shanars, once devil-worshippers and degraded heathen, have embraced Chris-tianity. Have they in character and habits risen above their former low level? Are they, in Christianity, superior to what they were in heathenism? Is there a contrast resembling that which exists between the oasis and the desert from which it has been rescued? In this garden there are many trees of righteousness, for in each congrega-tion God has raised up a seed to serve Him, a little flock of Christians who show the genuineness of their Christianity "by their eager interest in all the means of improve-ment, their zeal in good works, the largeness of their alms-giving, the quiet consistency of their lives, the piety which sanctifies their homes, their conquest over national preju-dices and faults, and their devout confidence in God's love." Can like fruits be found in the heathen waste? Let them be sought for. Some sense of degradation there may be found, some vain sighings and strugglings after something better, soon lost amidst the metaphysical subtleties of the Brahminical philosophy, or extinguished by the demo-ralizing influence of the popular system. The best that can be gathered is like the meagre produce of the Arabian deserts—the *samb*, a tufted plant, whose yellow flowers give place to a four-leaved capsule about the size of an ordinary pea, which, when ripe, opens to show a mass of minute reddish seeds; or the *mesa'a*, a shrub about two or three feet high, bearing a berry in colour and taste like our own red currant: these constitute the whole of desert produce. Compare these stunted specimens of vegetable life with the rich luxuriance of the Djowf, or the gardens and palm-groves of Djebel Shomer, and you have presented to you a dissimilarity not near so striking as that which exists between man under Christian culture, or still in the wild waste of heathenism.

Another specimen of the renovating action of true Christianity may not be unacceptable—the Indians of British Columbia. No more wild and intractable race could have been selected for Missionary effort. The intrepid Missionary who commenced the work on that distant and dreary coast, and amongst that savage people, found himself in a position so lone and difficult, that he gave utterance to the intensity of his feelings in language such as this—"I feel almost crushed with a sense of my loneliness; the greatness of my work, which seems ever increasing before me; my realizing more and more the necessity for speed in any thing that is to be done for these sinking tribes;—these, indeed, at times seem ready to overwhelm me, but the Lord is my refuge."

It was indeed a great and terrible wilderness, yet in the midst of it an oasis has been formed. We refer our readers to a letter from the Bishop of Columbia, printed in

our last Number, appending to his testimony the following paragraphs from the "Victoria Daily Chronicle" of June 1, 1866—

Baptism of eighty-two Tsimshean Indians by the Bishop of Columbia.

The Bishop of Columbia returned on Wednesday in H.M.S. "Sparrowhawk," from Metlahkatlah. The practical work of Christianity steadily advances in that interesting settlement, as shown by the order and industrial prosperity of the inhabitants, as well as by their cessation from all heathen habits, and adoption of the moral and religious regulations of a Christian community. Indeed, from all accounts, a Christian village so well conducted would be a rare sight in any land. Assisted by Mr. Duncan and the Rev. A. Doolan, the bishop carefully examined some hundred adult catechumens, and ultimately admitted to baptism sixty-five men and women. Besides the adults, the bishop baptized, on Whit-Monday, seventeen children of Christian parents, making in all eighty-two.

As the greater part of these had been preparing for this step for several years, and were required to give proof of both knowledge and sincerity, the occasion may be considered to mark a substantial progress in the good work at Metlahkatlah, gladdening the heart and strengthening the hands of the devoted Duncan.

The Rev. A. Doolan is labouring in the same cause amongst the Nishkahs on the Nass river, where, too, amidst much privation, he is beginning to see the dawn of light. Shortly the Rev. F. Gribble and Mrs. Gribble will join the work, and Metlahkatlah will be strengthened to send out further agencies of the Gospel amongst the heathen of the isles and coasts around.

The Queen's Birth-day at Metlahkatlah.

It had been usual every year to keep the Queen's birth-day at Metlahkatlah. The presence of a ship of war induced Mr. Duncan to resolve to observe the festive occasion a few days earlier than customary. By the kindness of Captain Porcher, of H.M.S. "Sparrowhawk," he was enabled to do this. At an early hour on the 21st of May a party from the ship decorated the bastion and the principal buildings with a festoon of flags of various nations. The day was perfect, the sun shone bright, and all the beautiful scenery of islands, placid sea and distant mountains, contributed to the delight. Precisely at twelve o'clock a royal salute of twenty-one guns boomed forth from the ship, to the great satisfaction and some astonishment of the clean, orderly, and well-dressed groups of Indians, who had now gathered to the village square

to participate in the proceedings of the day. There were healthy children playing at ball and taking turns at the merry-go-round; young men were striving at gymnastic bars; the eighteen policemen of the village were in regimentals, ready for review; and the elders walked about the happy scene, comparing the old time and new, and thanking God for increase of prosperity and of blessing.

During the early part of the day a distribution of gifts took place: biscuits were given to 140 children, who sang in English "God save the Queen," and other pieces. Better behaved children, more orderly and obedient, there could not be found in any land.

Next came 120 elderly men and women, to whom a few leaves of tobacco were an acceptable token of sympathy; the sick, too, were remembered; and last, not least, the councilmen and constables. Gifts, however, are not the order of the day in Metlahkatlah. All who come there are taught to depend upon their own industry. Not a few have suffered the loss of all things by leaving home, friends, and property elsewhere, to come here.

The most exciting thing of the day was the race between five canoes, manned by forty-one young men, and men in their prime. The course was about two miles, round an island in full view of the village. Three canoes, too, of women, had their contest. Foot races, boys running in sacks, blind-man's buff, and such like amusements, completed the programme of that part of the festivities. The crew of the "Sparrowhawk" had their holiday on shore, and appeared equally to enjoy the occasion.

A remarkable contrast was afforded by the arrival of a fleet of Bella Bella canoes, whose savage owners, with black and red painted faces, dirty uncombed heads, and tattered blankets, showed off to advantage the well-dressed and respectable Metlahkatlans. After a time the heathen visitors became convinced of their disadvantage, and prudently retired from observation.

In the evening, before the exhibition of a magic lantern, a public meeting was held, at which were present Captain Porcher and several of his officers, the Bishop of Columbia, the Rev. A. Doolan, and Mr. Duncan. Addresses were delivered, to which the Indian chief men replied. The following are the brief words of three of these—

Kemskah — "Chiefs, I will say a little. How were we to hear when we were young what we now hear? And being old, and long

fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it. We struggle, but in spite of our efforts we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails: so we. We try to follow God's way, but how far we fall short! Still we are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere."

Thrak-shah-kaun (once a sorcerer)—"Chiefs, I will speak. As my brothers before me have entreated, so do ye. Why have you left your country and come to us? One thing has brought you here. One thing was the cause—to teach us the way of God, and help us to walk in it. Our forefathers were wicked and dark: they taught us evil; they taught us ahlied (sorcery). My eyes have swollen: three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us: let us hear."

Woodeemeesh—"I will speak to my brethren. What has God done to us? What does He see in us that He should be working for us? We are like the fallen tree, buried in the undergrowth. What do these chiefs gain by coming to us? Did we call them? Do we know from whence they are? Or did we see the way they have come? Yet they arrived to us; they have torn away the undergrowth; they have found us, and they have lifted our hands and eyes to God, and showed us the way to heaven."

The magic lantern came after the speeches. The Bella Bella chief was present, and declared the white man could conjure better than the Indian. All departed at a some-

what late hour, highly delighted with the Queen's birth-day for 1866.

A visit to the gardens of Metlahkatlah.

Industry is the order of the day at Metlahkatlah. The situation is beautiful. The word means "an inlet which has an outlet." The passage in front of the village west and south is studded with islands. The islands were once the sites of different villages of the Tsimshian tribes. They were abandoned about thirty years ago, when the Hudson's-Bay Company established their trading fort at Fort Simpson, whither the tribes then migrated. For ages, however, the people had dwelt upon these islands and the main of Metlahkatlah. It was a fortunate place to find for the Mission, which occupies one of the sites, that upon the mainland, facing an island. The other sites are now turned into garden-ground, and the bishop visited, in a canoe, the gardens of the Mission. They number about 150, and afford to each person and family a good-sized garden of excellent soil.

How different thirty years ago was the scene! Then heathenism, in all its terror, held dark dominion. Beneath the soil of Mr. Duncan's garden many skulls and human bones were exhumed; but this was not the burial-place of the Tsimshians. These were the bones of slaves murdered on feast-days to display power and wealth. It was a saying, that every chief's house was planted on the dead bodies of slaves. The slave body was cast out unburied, to be the food of dogs.

Now all is changed: no sound of heathen revel or dark magic is ever heard at Metlahkatlah. The cross of the Prince of Peace surmounts the chief building, which is the house of God, and the church bell daily draws glad hundreds of Indians to lift up the heart in spirit and in truth to their great Father. The desert blossoms as the rose, and the wilderness has become a fruitful field.

We might pursue the subject and multiply instances until we had filled our Number; but these must suffice.

"Protestantism is dead!" exclaims Archbishop Manning. Whence, then, this vitality, for these Missions are Protestant Missions—the products of a "dead Protestantism?" But the Roman-Catholic church is in the fulness of its energy! Where, then, are its Missions? What enduring work has it accomplished among the heathen? Where are the once boasted results in Japan, in Congo, in Paraguay? Numbers were said to have been converted, and the baptized were counted by multitudes. How is it that they have collapsed, and that so utterly as to leave not a trace behind? But the Missions of a dead Protestantism live and mature and reproduce themselves.

We quote one passage from Dr. Manning's recent discourse, delivered at Belmont, near Hereford—

'If there had been times when nations were gathered in, as England and as Ger-

many, so there were times when the Missionaries of the faith were penetrating to the far East, into lands where, as yet, the name of Jesus had not been heard. . . . Men in their strength and women in their feebleness, but equal in courage, were penetrating into Christian and heathen lands, and the church was putting forth in her old age the tender leaf, the bud and blossom, with an exuberance and a beauty with which past ages, glorious as they were, bear no comparison."

Omitting from consideration the last sentence, simply because we think that no efforts of modern times can bear any comparison with those extended victories which graced Christianity in the apostolic days, we would ask all men, who are not labouring under some strong delusion that they should believe a lie, to decide whether the language used by the Roman-Catholic Archbishop is not wholly inapplicable to the dead Missions of his church, while it accurately describes the living Missions of the Protestant church.

THE LEADER OF THE BRAHMO-SOMAJ, CALCUTTA, AND THE AUTHOR OF "ECCE HOMO."

OUR readers, we doubt not, will have perused the remarkable address of Babu Kissub Chunder Sen, which appeared in our last Number; with the attention which it may well command, as proceeding from the acknowledged leader of the Hindu reform party in Calcutta; and upon this document we would desire to offer now a few observations.

At its commencement he very candidly avows himself a Brahmo, and introduces himself to his audience as one whose religious convictions differed from the orthodox opinions of popular Christianity. The ethics of Christianity command his unqualified admiration, and for the character of Jesus, and the lofty ideal of moral truth which he taught and loved, he expresses the profoundest reverence. He speaks of Christianity as a mighty religious movement, which has fertilized humanity and produced cheering and magnificent harvests, and the vast moral influence thus exercised he attributes to the life and death of Christ.

But Christ's death, as viewed by the Babu, could never have energized the morals which He taught, or availed to render them so influential. In that death he sees a beautiful instance of self-sacrifice, and believes that the example thus set by the Master sufficed to account for all the devotedness of his followers. In all his true followers there has undeniably existed in all ages a strong attachment to the person of the Lord Jesus, and it was thus that, loving Him, they loved to be like Him, and to be "imitators of God as dear children." Whence, then, originated this love? His death, as viewed by the Hindu reformer, will not account for it. But that death is more than an example of self-sacrifice: it is a sacrifice for sin; and therefore it frees a believing man from that sense of guilt and condemnation, which, so long as it prevails in the conscience, renders him the abject slave of sin in his every-day practice. Faith in Christ, as a propitiation and atonement, sets the sinner free to walk in his Master's steps, and copy his example. Apart from this, mere example has no force to turn a man from sin to godliness.

The Babu's views, therefore, of the work of Christ, are seriously defective; nor is this surprising when we observe that Christ, in the glory of his person, as God manifested in the flesh, is unseen by him. He admits that "greatness dwelt in Jesus," and that, with almost superhuman wisdom and energy, He taught those sublime truths, and performed those moral wonders, for which succeeding generations have paid Him the tribute of gratitude and admiration." But he regards Him as the Son of an obscure carpenter, and, in his convictions, can rise no higher than the humanity of Christ: beyond this the grandeur of his person is to him lost in clouds.

Nor is he prepared to admit that He wrought miracles, properly so called. These, indeed, have been ascribed to Him by popular theology; but, in the judgment of the eloquent Hindu, that by which He prevailed is "the greater miracle of truth."

Now we entertain the hope that the Babu will not stop where he is. He is, we feel assured, an honest inquirer after truth, and his keen intelligence must of itself constrain him to acknowledge that the basis on which his system rests is weak and unsatisfactory. The influence of Christianity he admits to be vast, but whence it was that Christianity exercised so vast an influence over the mind of man, this remains unaccounted for.

Now let us turn to another book which is much read at the present day—we mean "Ecce Homo"—and consider whether the writer of that book, as to the opinions he entertains respecting the person and work of the Lord Jesus, is in advance of the Hindu reformer. The Babu expresses himself, when approaching these subjects, in the most respectful manner. He thus speaks of the Lord Jesus—"Though all the external conditions of his life were against Him, He rose above them with the strength of the Lord, and with almost superhuman wisdom and energy taught those sublime truths and performed those moral wonders, for which succeeding generations have paid Him the tribute of gratitude and admiration." Let us turn to "Ecce Homo." This book is especially written for those who are dissatisfied with the current conceptions of Christ, a class of which the writer implies himself to be one. He recommends to such the process which he has himself adopted, although we are left in the dark as to the effect which it has produced in his own case, and whether it has enabled him in any respect to emerge from the labyrinth of dissatisfaction. They are to place "themselves in imagination" at the time when He, whom we call Christ, bore no such name, but was simply, as St. Luke describes Him, "a young man of much promise, popular with those who knew Him, and appearing to enjoy the divine favour;" and, having traced "his biography from point to point, to accept those conclusions about Him, not which church doctors, or even apostles, have sealed with their authority, but which the facts themselves, critically weighed, appear to warrant."

What does the writer propose should be included in the facts which are to constitute the subject-matter of this critical investigation? With the biography the miraculous element is closely interwoven. There is the fact of his birth, and yet the miraculous is blended with it; of his boyhood, and yet the miraculous is blended with this also; of his ministry, how He taught, and yet, while He did so, how He wrought mighty signs and wonders; of his death, and yet a death so special, and rendered so distinctive by the presence of the miraculous and supernatural as to be unlike the death of any other man. Are all the facts, just as they are given to us in the narrative, to be weighed; or does the author mean that the narrative, woven together as we have stated it to be, is to be unravelled, and the miraculous element so carefully picked out as to leave for consideration such facts only as are of an ordinary character? The biography is a miraculous history. The writers testify as strongly to the miracles as they do to any other facts interwoven with the course of the narrative. They declare themselves to be eye-witnesses of these things. Are they to be believed, or is their testimony to be dealt with as though it were partly true and the rest at least doubtful?

Let the reader only accept, without questioning, the preparatory sentences of the book, and he has already fallen into a snare, for he has consented to regard the sacred histories, not as reliable books in which he may place the most implicit dependence, but as of a character so uncertain, as to require the most cautious and careful sifting in order to separate what is real and solid from that which is shadowy and unsubstantial. We may well question the safety of such a process when the writer intimates that it may lead to conclusions divergent from those "which even apostles have sealed with their authority."

We feel that the writer in this book has not dealt fairly and candidly with the public, for he invites men to the perusal and investigation of the Scripture histories, but he is reticent as to the measure of authority which he attaches to them, and the light in which they are to be regarded. Is this history *θεόπνευστος*! or is it nothing more than a dubious history requiring to be very critically weighed in order to ascertain which are the real facts as distinguished from others which are not so? The writer invites us to commit ourselves to an ocean of uncertainty. If we are wise we shall decline to do so.

But now let us consider—if, instead of being thus irreverently dealt with, these narratives be accepted as of God, and read as being throughout reliable, do they ever so denude the Lord Jesus Christ of the glory and majesty which are his, that He appears before us “simply as a young man of much promise, popular with those who knew Him, and appearing to enjoy the Divine favour?” Is He ever presented as just this and nothing more? Who can read the disparaging gloss which is put on the distinctive title, whereby the Baptist pointed Him out as the substance of all the ritual shadows, and the fulfilment of all the typical sacrifices, “The Lamb of God which taketh away the sin of the world,” and not feel indignant at the dishonour which is thus attempted to be cast on the Lord Jesus?

Again, as to his temptation—the external circumstances in the midst of which it is placed by the inspired historians are unceremoniously set aside. The desert is indeed permitted to remain, but the tempter, Satan, the evil personality, is eliminated from the scene. What sent Him into the desert? “His baptism,” “the Baptist’s designation of Him,” and the signs, “these agitated Him.” In fact, it had been just “announced to Him, by a great prophet, that He had been called to a most peculiar, a pre-eminent career.” Evidently, according to the conceptions of the writer, he had known nothing of this before (*Vide* p. 25). But how was it that, at twelve years of age, when Joseph and his mother reproved Him because He had staid behind them at Jerusalem, He replied—“Wist ye not that I must be about my Father’s business?”

We cannot say that the language of this book, “*Ecce Homo*,” is as respectful as that of the Calcutta Babu. It is painful to read expressions such as these—“What is called Christ’s temptation is the excitement of his mind, which was caused by the nascent consciousness of supernatural power.” His mind “was perplexed.” “A vision of universal monarchy” was suggested “to the Son of a carpenter!” and what He was tempted to do “was to employ force in the establishment of his Messianic kingdom.”

This “time of his retirement into the wilderness was the season in which we may suppose the plan of his subsequent career was formed, and the only season in which He betrayed any hesitation or perplexity.” Such is the language which the writer of “*Ecce Homo*” presumes to apply to Christ! It is just such language as might be used in relation to Mohammed, or any other inventor of a system, the device of his own mind, of which he resolved to become the propagator.

Does the writer of this book believe in the Divinity of the Lord Jesus Christ? We cannot say. We are left in uncertainty. Passages there are which appear to involve such a belief, while again there are other passages so disparagingly humanitarian, that they seem to be absolutely irreconcilable with a belief in his divinity. In reading this book, therefore, we are as one passing through a mountainous region on a cloudy day. Glimpses may be had now and then of the magnificence of the mountain-range, but as to the sublime peaks and loftier summits they are wholly obscured in clouds.

But if in relation to the person of our Lord there is ambiguity and contradiction, on the subject of his work there is avowed and positive error. That work consisted not in seeking and saving that which was lost, but “in collecting all the better spirits of the nation, and bringing them under that revised covenant which we call Christianity” (p. 7).

The "theocracy was to be restored" (p. 29), but in what form? The nation had been familiarized during their past history with the notion of a "human representative of Jehovah" (p. 59). At first, judges were chosen, such as appeared to be the ablest and the wisest, and "a system of hero-worship prevailed" (p. 30). Eventually the ruler became a king; but "if the inspired hero and legislator of early times had been a favoured servant of Jehovah, the king must needs be more. He who not on some special occasion, but always, represented Jehovah—He who reflected not only his wisdom and justice, but his very majesty and royalty in the presence of his subjects, the assessor of Jehovah's throne, the man that was the fellow of the Lord of Hosts — deserved to be called, not his servant, but his Son." According to this writer the Lord Jesus came to be designated the Son of God by virtue of his position in the theocracy. But Paul assigns to Him a pre-eminence, not only over men, but over angels, and that by virtue of a Sonship which He had prior to his introduction into the world; for when "He bringeth in his first-begotten into the world he saith, 'And let all the angels of God worship him.'"

Thus Jesus became a hero-king, "a human king representing the Divine King" (p. 32); a king but in a secondary sense, as the deputy of the invisible King, and the inspired depositary of his will (p. 32).

In these expressions the writer of "Ecce Homo," without being aware of it, approximates very closely to the notions of the Taepings on kindred subjects, when they spoke of the heavenly Father and the heavenly King. As a King He was to have subjects, and so He "undertook to be the Father of an everlasting state, and the legislator of a world-wide society" (p. 36). In this conception we are informed there was "a prodigious originality" (p. 41); and it was followed by a prodigious success" (p. 42). Why was Christ so successful? Why did men gather round Him at his call, form themselves into a new society according to his wish, and accept Him with unbounded devotion "as their legislator and their judge?" (p. 47). There was an enthusiasm to be kindled (p. 8). "John felt his own baptism to have something cold and negative about it. It was a renouncing of definite bad practices. The soldier bound himself to refrain from violence, the tax-gatherer from extortion. But more than this was wanting. It was necessary an enthusiasm should be kindled. The phrase, 'baptize with fire,' seems at first sight to contain a mixture of metaphors. Baptism means cleansing, and fire means warmth. How can warmth cleanse? The answer is, *moral* warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. And such an enthusiastic virtue Christ was to introduce."

By what means? "The cross of Christ," is the reply. "By this, and by nothing else, the enthusiasm of a Paul was kindled." What, then, was there in that cross, which upon the cold and selfish heart exercised so powerful an influence? Let the doctrinal exposition—for such undoubtedly it is—given in answer to this question, be carefully marked—"The cross of Christ, of which Paul speaks so often, as the only thing he found worth glorying in, as that in comparison with which every thing in the world was as dung, was the voluntary submission to death of one who had the power to escape death: this he says in express words. And what Paul constantly repeats in impassioned language, the other apostles echo. Christ's voluntary surrender is their favourite subject, the humiliation implied in his whole life, and crowned by his death. *The sacrifice*, which they regard as made for them, demands, in their opinion, to be requited by an absolute devotion on their part to Christ."

But is it true that this is the only sense in which Christ's death could be said to be a sacrifice for them; and if this be all, is it enough to account for such devotedness as Christ expected from his disciples, and which they actually yielded to Him? Wherein did this "voluntary surrender of power" touch them personally? What actual present

benefit did it convey to them, which should ever serve as the fuel to keep the fire of love burning on the altar of their hearts? "He laid men under immense obligation."

Does the writer of this book understand the extent and weight of that obligation? It consists in this, that by his death he offered up a full, perfect, and sufficient satisfaction for all the sins of the whole world, both original and actual; that He satisfied for and took out of the way that weight of accumulated guilt which separated the sinner from God, and shut him in utter hopelessness, and that God can now be both just and yet the justifier of him that believeth in Jesus. "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins." This is the true nature of the obligation as seen by Paul, and set forth by him for the encouragement of others—"We thus judge, that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." This believed, kindles, not enthusiasm, but something far more powerful and enduring, namely, love—"The love of Christ constraineth us." We do not know why the author of this book preferred the word "enthusiasm." It is, in truth, an unhappy selection, for throughout the Greek text of the New Testament the word *ἐνθουσιασμός* never once occurs. The inspired writers did not use it, because it did not express the new affection which faith in the vicarious sacrifice of Christ generates in the human heart. Enthusiasm may be vivid while it lasts; it soon, however, burns out; but love is enduring, and laborious in its constancy.

It is well to understand clearly what is the practical object of a book—what it proposes to accomplish; and we answer unhesitatingly that the aim and object of the "Ecce Homo" is to do away with the necessity of belief in doctrine as a test of Christian membership, or as constituting an essential element in the formation of Christian character. A man may be a Christian without orthodoxy, and ought to be so regarded. All that is really requisite is faith, by which the writer understands a loyal and free confidence in Christ. Each man is to have the liberty of adjusting his opinions to the requirements of his own mental vision, his prejudices and predilections, precisely as, when viewing a distant object through a glass, individuals adjust it to the requirements of their power of sight. In the same way the Scriptures are to be dealt with—they are to be adjusted to the preconceived conclusions of each person, so that men may take in, some more, some less, of the great object of faith. One is not enabled to receive his divinity, another his vicarious sacrifice, another his resurrection. Their logic has led them to conclusions at war with those authoritatively announced by Christ; and their faith, if it be but as a grain of mustard seed, "must have assured them that it was not in his character to exact of them what it was beyond their power to render, and to expect of them at once to grasp truths which it might well take them all their lives to learn" (p. 79). The Christian church is to be remitted to that condition in which the first disciples are misrepresented by this writer as having been—"a society of doubters, attaining to faith only at intervals, and then falling back into uncertainty" (p. 80)—"a melancholy end of Christianity indeed." (p. 79). In fact, according to this writer, to receive true doctrine indiscriminately, so as to reject contravening error, is not necessary to being a Christian. To attain to this is, we are informed, "hard;" "and when once this is acknowledged, that to attain a full and firm belief in Christ's theology is hard, then it follows at once that a man may be a Christian without it." If only there be faith, then the creed is of no vital import: "He who, when goodness is impressively put before him, exhibits an instinctive loyalty to it, starts forward to take its side, trusts himself to it, such a man has faith." It is "a loyal, free confidence in Christ which is required." Let men have this, and then are they not expected "at once to grasp truths, which it might well take them all their lives to learn." (p. 79.)

But did Christ teach no doctrine? Did He defer all such topics, and, provided men were willing to attach themselves to Him, dispense with every thing that bordered on abstruse theology? Did He abstain from telling men who He was, and wrap Himself up in a mist of vagueness and uncertainty, so that the grandeur of his person is divested of its reality, and reduced to something alike shadowy and unsatisfactory? Did He not declare Himself—"I and my Father are one." "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in Him?" Was not this doctrine? Did it not involve a creed? Is it not "a proposition authoritatively delivered?" and if men have brought themselves, by whatever process, to such a mental state, that they are "unable to receive a proposition merely because it is authoritatively delivered," can the obligation of receiving Christ's doctrine be dispensed with, so that a man may be a Christian without it? If such high truths were so little necessary, why were they brought forward before mixed multitudes, such as that which surrounded Jesus when (John x. 23) He walked in Solomon's porch? for, after all, this was the great stumbling-block. The writer of "Ecce Homo" is pleased to say that the great offence which He offered to a Jewish mind was, "that they could not forgive Him for claiming royalty, and, at the same time, rejecting the use of physical force." But this is an incorrect statement. The real offence was that which they urged on Pilate—"We have a law, and by our law He ought to die, because He made himself the Son of God." (John xix. 7.)

At so great risk He declared Himself such before the Jewish Council: when the question was put to Him, "Art thou the Son of God?" there was no hesitation, no reticence. "Ye say that I am;" and that was his condemnation. "What need we any further witness? for we ourselves have heard of his own mouth."

And shall the belief of great truths, which at so great a risk He confessed, be eliminated from amongst the essentials of discipleship? Is this to be regarded as so little necessary, that, although it be wanting, there may yet be loyalty to the person of Christ, and a man be a Christian, although he remain an unbeliever in Christ's teaching and doctrine? Surely the best evidence of loyalty will be to beat down and trample under foot that intellectual pride which interferes with the reception of all whatever the Lord has been pleased to teach, whether it come within the range of demonstration, or soar beyond it. Surely, in men so constituted, this will be the first evidence of true loyalty, for "except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." This was the process to which the first body of disciples were subjected, and they submitted to it. They were ignorant and prejudiced, and He took them under training. They were his disciples, whom He taught. They were in the dark, some more, others less, as to his Godhead; they misunderstood the nature of the work He had come to do, and had formed strong prejudices on that subject. Their minds rose up in rebellion against the idea of his being put to death, while of his resurrection they could entertain no conception. But He did not refrain from instructing them, although, in doing so, he offended their prejudices: he was not satisfied that their creed should remain "unformed and elementary" (p. 69); and they endured the test; they submitted to his teaching; they corrected their old prejudices; they received in a childlike spirit the new truths. Had they refused to do so they would have disqualified themselves from his discipleship. This was the course adopted by some, and the result was as we have stated. (John viii. 47, 48.)

It would have been well if the writer of this book had constrained himself to a like process. Painful, no doubt, it would have been, yet just in the same proportion salutary. Qualified, then, to write on the subject of Christianity, we doubt not that he would have written far otherwise than he has done. What he has now taken in hand is simply an attempt, by an irreverent pressure, to force Christianity back from its just dimen-

sions, so that it shall fit within the narrow compass of human reason. To accomplish this all must be eliminated which cannot be verified "by demonstration, or at least probable evidence."

In some way or another we must expect that the revelation of God, when presented to us, will antagonize against the tendencies of our nature. It would not be a revelation from God if this were not the case, for our nature is fallen, and revelation is the great corrective. In some, the antagonism is more perceptible in the department of morals. There are sins and vices to which they are habituated, and Christianity invites them to repentance. It affords to them the strongest encouragements to do so, inasmuch as, in the atonement of Christ, there is to be found forgiveness as to the past, and enabling grace as to the future. In other men the antagonism lies more directly in the department of belief. They are men who idolize their intellect, and have indulged it until it has become a tyrant. It must have every thing reduced to the low level of demonstration. Revelation is like the Alpine regions; there are inaccessible peaks which the foot of man has never reached. What should we say of the traveller who should refuse to believe in the existence of any summit the difficulties of which he has not scaled? What a mutilated landscape would remain? and what a mutilated revelation would that class of men leave us, who, "accustomed to test and weigh every thing, and trained in the practice of suspending the judgment, become, not so much unwilling, as positively unable to receive a proposition merely because it is authoritatively delivered." (p. 79.)

But in both cases, whether the antagonism be moral or doctrinal, it is of unspeakable benefit to the man that he should know his besetting sin: by which we understand the particular form of evil, whereby the opposition of his individual nature to the mind of God collects itself into the most determined resistance. It shows him where lies the citadel of the whole procedure of resistance, and until that be subjugated the work of conversion is not done. If an earnest man, honest in his purpose of surrender to his rightful Lord, he will feel the necessity of this, and seeking help from Him, who can give, and will not fail to give it, he will not rest satisfied until the work be done. "It is monstrous," we are told, "that Christ, who was called the friend of publicans and sinners, should be represented as the pitiless enemy of bewildered seekers of truth." But although the friend of the sinner, He was not the friend of his sin; and although the enemy of unbelief, He is not the enemy of the bewildered seeker. Because He is the friend of the sinner He comes to save him from his sin; and because He compassionates the sceptic He comes to extricate him from those doctrinal obliquities which are most mischievous in their action. But if his help be rejected, and the sinner will neither leave his sin nor the sceptic his unbelief, then, as they impenitently identify themselves with the carnal opposition of their nature to the rule of Christ, it must come to pass, that the anger with which He views their sins must be extended to them.

We can peruse this critique no further. The book requires to be answered. But it is subtle and ingenious. It is like the spider's web, wrought out with great skill, and admirably adapted to catch the "unlearned and unstable." It has throughout one object, and to the accomplishment of this all the subordinate statements and intricacies of its manifold errors tend. The book can only be effectually answered by the detection in the first instance of this centre. From thence the meaning and intention of the elaborate scheme will be intelligible. Reverse the argument of the book, and to detect and expose its sophisms becomes comparatively easy: approach it from without, as the designer intended should be done, and in most instances the reader will find himself bewildered in a maze of error, from whence he knows not how to disentangle himself, except by a forcible disruption of one thread and another, a process which is most perplexing to him; and thus he may force his way out, but the book remains unanswered; and we are of opinion that this task remains yet to be done.

In this article it has been dealt with only so far as may suffice to institute a comparison between the leader of the Brahma Somaj and the writer of this apology for scepticism. They approach very nearly as to the opinions which they hold on the subject of Christianity. There is a marvellous similarity in the ideas which they entertain, and the phraseology in which they have clothed them. Thus they meet on the same platform; but there is this great difference between them—one is ascending and the other descending the mountain. One is painfully climbing on high from the low and unhealthy jungles which lie around the base, and with toil and difficulty is making his way upward; the other is rapidly descending to the same place which the former has so recently left, and from whence he is so anxious to escape. The one born amidst the pollutions of heathenism, and, disgusted with them, is seeking purer faith, and desiring to climb to a point, where he shall have a clearer view; the other, born in a Christian land and amidst Christian opportunities, abdicates his own superiority of position, and, unless arrested in his downward path, shall again verify, like many who have preceded him, the truth of the Scripture declaration—"The world by wisdom knew not God."

THE TINNEVELLY MISSION.

TINNEVELLY is the extreme south-eastern province of Hindustan, its sea-coast forming the north-west side of the gulf of Manaar, which divides it from Ceylon. On its west and south-west frontier range the Ghauts, which separate it from Travancore, and at their base the country, attaining its highest elevation, slopes gradually eastward. The population numbers 1,267,416, its constituent elements being the old aboriginal race, the Tamils, and the descendants of the Brahminical colonists, who, in former times, intruding themselves upon them, subjugated the country: these have fused, so far as the separating influence of caste has permitted, into one people, speaking the Tamil language. Their language is not of Sanskrit origin, but has a Sanskrit element blended with it. The classical dialect of the Tamil contains exceedingly little Sanskrit, much less so than the colloquial, the jealousy of Sanskrit among the educated class leading them to reject the use of Sanskrit derivatives, a composition being regarded as refined in proportion to its freedom from Sanskrit. "It is in Tamil prose compositions, and in the ordinary speech of the Brahmins and more learned Tamilians, that the largest infusion of Sanskrit is contained; and the words that have been borrowed from the Sanskrit are chiefly those which express abstract ideas of philosophy, science, and religion, together with the technical terms of the more elegant arts."*

According to their caste distinctions the population of the province may be thus classified—

Brahmins	54,666
Sudras	680,796
Shanars	176,640
Pullars	146,683
Pariahs	71,961
Chucklers	18,378
Moor people	76,345
Christians	46,047

Such was the census of Tinnevelly ten years back. Since then the Protestant Chris-

* Caldwell's "Comparative Dravidian Grammar," p. 31.

tians, converts from heathenism, which have been raised up through the efforts of Church-of-England Missionaries, must have reached nearly, if not altogether, to 60,000.

The Church Missionary portion of the work is divided into fifteen districts, worked at present by 11 European Missionaries, 16 native pastors, 27 catechists, and 214 assistant catechists and readers. The total of natives under Christian instruction is 35,479, of which 23,865 are baptized, and 5406 communicants. The communicants are in very large proportion, when it is remembered that the baptized adults are not quite 14,000. Of these people—the greater part of whom are drawn from the Shanar caste, which ranks below the Sudra, or middle class of the south, and only above the Pariahs and prædial slaves—no less than 7944 are able to read. In the schools there are under education 8620 children, of whom 2323 are girls.

Tinnevelly is the Indian capital of the province, Palamcotta the European capital, lying about three miles to the east, the Tamburapurney river flowing between them.

At Palamcotta are concentrated the principal educational establishments of the Mission, the Preparandi Institution, Vernacular Training Institution, Sarah-Tucker Institution, and Native-English school.

It would be impossible for us to range through all the districts, but, to assist our readers, we append a map of the Mission field, by a reference to which the relative position of the different Mission districts may be ascertained.

In this brief paper we shall refer chiefly to one—Nullur (“Good Town”). It lies about twenty miles north-west of Palamcotta. The Mission station is a pleasing one, having an abundance of tamarind and other trees in its vicinity, over which, at the distance of twenty miles, the lofty tops of the mountain-ranges may be seen. It is surrounded by numerous villages in all directions, and is not far from several large and wealthy towns.

The population of the district consists of 116,573, divided into the following castes, which are ranged according to their numerical importance—

Shanars —cultivators of the palmyra agriculturists, and traders	31,642	Savalakarar —agriculturists and traders	912
Vellalar —agriculturists, traders, accountants, and writers	14,148	Mudhalimar —agriculturists and officials	772
Maravar —agriculturists and watchmen	10,286	Kusavar —potters	681
Pariah —labourers and weavers	8994	Veiravear —fortune-tellers	498
Brahmins —agriculturists, priests, officials, accountants, and writers	7429	Veisear	465
Kirkalavar —weavers	6941	O'tchar	351
Pallar —agriculturists and labourers	6382	Saluppar —gunny-cloth makers	348
Thurukkar or Thulukkar —weavers	5751	Thottiar	295
Kammalar —carpenters, blacksmiths, goldsmiths, stonemasons, and braziers,	5575	Kuruver —basket-makers and fortune-tellers	245
Ideiar —shepherds and cultivators	5059	Dhasigal —professed harlots and their families	213
Ialvaniar —shopkeepers	2769	Chunamkarar —lime-burners	212
Vaniar —oilmen	2197	Sangamandiar	207
Iluvar —distillers and weavers	2125	Agampediard	193
Chetties —shopkeepers, traders, and cultivators	1692	Kavarei	170
Nasuvar —barbers	1540	Pandarar —religious mendicants who did not acknowledge themselves of any caste	159
Vannar —washer-people	1524	Ottar	135
Chucklars —workers in leather, and labourers	1437	Valluvar	123
Vadagarsthar	1321	Kadeiar	121
Vadagar	1284	Tindavannar —low class of washer-people	89
Karukarar	1094	Manjaneudiar	75
Vettarar	1047	Kulalar	72
		Kaniar	70

Panar	66	Paravar—fishermen	13
Chettriar	55	Dhathar (Brahmins)—cultivators	7
Pathans	54	Maratthiar	5
Panisar	52	Pattanulkarar—silk workers	4
Sayakarar	38	Valeiar	4
Rettiar—cultivators	24	Guru, priest—(disowning caste)	1

We are indebted to the Missionary of this district, the Rev. W. Clark, for these curious statistics, from which it appears, that in this comparatively small population of 116,000, there are no less than fifty-five distinct castes.

These castes may be compared to the crevasses in an alpine glacier, which interrupt the explorer in his progress, so obstructive to the advance of Missionary action are these fissures in native society: not merely do they involve a difference of occupation, but the different "castes are sometimes people of totally distinct races. Even when this is not the case, the separation between one caste and another is so complete, that but little social intercourse takes place between them; intermarriages, never. Moreover, under the same name people of different occupations are sometimes included, who, nevertheless, freely intermarry, and occasionally interchange their trades. The Kammalar form one caste, but comprise carpenters, blacksmiths, goldsmiths, and stonemasons. On the contrary, under the same name, people of the same race or class originally, and pursuing for the most part the same calling, are sometimes included, who, under no circumstances, will intermarry. The Shanars and Pallars are thus subdivided. The latter are distinguished chiefly by the name which they use for 'mother,' one class never using that adopted by the other. Their prejudices in regard to these trifles are as strong as if they were matters of the utmost importance. I have several times wished to bring about a marriage between Christians of these different subdivisions, but have always met with the greatest opposition.

"These distinctions are, alas! a sad hindrance to the progress of the Gospel. Where they prevail the word of God cannot have free course and be glorified. A few may be induced to become Christians for the sake of the society of those of their own caste who have already become Christians; but others will continue heathen because none of their relatives or caste-people have become Christians. Moreover, the spirit of caste is utterly opposed to the spirit of Christ, and must impede the propagation of Christianity. Caste adds greatly to the difficulties of our work, and accounts for much of the disinclination of the people to embrace the truth."

Now the fulness and interesting character of Mr. Clark's reports have attracted our attention, and induced us to give his district a prominent position in our pages. This will always be the case. Full intelligence from abroad will always command attention at home, and the Missionary who will take the pains to place before us ignorant people at home a vivid picture of his sphere of labour, of what it needs, and what is being done to supply that need, will always be compensated by receiving from the friends whom he has so instructed a proportionably large measure of sympathy and help in prayer.

Regarding his district as a kind of specimen district, in which we may see reflected, with tolerable accuracy, the features which prevail in the kindred sections of this Mission, we proceed to give, from the reports of our Missionary, additional points of interest. The district "contains about 380 square miles, with a population of somewhat more than 300 to the mile. The east is but sparsely occupied, as compared with the other parts. In some parts of the west there are villages every mile, and, in one part, every half mile. The whole population is about 115,000, occupying 397 towns, villages, and hamlets.

"Some time ago I made a careful investigation respecting the component parts of this population with a view to ascertain what was the nature of the material on which I

had to work. This inquiry was made before the last change in the boundaries of the district took place. The following was the result—

Total of population	126,973
Since transferred to Surandai district, about	10,000
	<hr/>
	116,973
Heathen	107,025
Mohammedaus	5805
Roman Catholics	1173
Protestants	2469

“What may be the moral and religious condition of this large mass of heathen I cannot say very much. They are not remarkable for any open exhibition of wickedness. On the other hand, they cannot be said to be a moral people. Lying is as prevalent a vice as ever. Adultery is so common, that I fear there are very few innocent of it. This is their own opinion. Drunkenness is for the most part confined to these classes—Pallars, Pariahs, and Chucklers—among whom it has been hereditary for many generations. Among others there may have been a slight increase; but it has not been such as to attract general notice. Litigiousness is not, on the whole, so prevalent as formerly, though still very common. This is owing chiefly to the settlement of many questions long in dispute between landlords and tenants respecting the rights of the latter and the dues of the former.

“Their religion, as may be supposed, is chiefly pagan, the greater part of them being heathen. Of the different forms of heathenism prevalent, demon-worship is, perhaps, the most common. The Shanars, Pallars, and Pariahs are most given to it. Other castes also practice it to some extent, but not so generally. The worship of Sivan is the most prevalent form of Hinduism. Frequent feasts are held in connexion with it, and vast numbers of people frequent them. Pavanasam, situated at the foot of the ghauts, where the Tamburapurny enters the plain, is the most popular of the social places connected with this religion. There is little besides the temple there, yet feasts are held there every month. The place takes its name from the form which Sivan is supposed to have assumed at this place, which is that of Pavanasar, or ‘destroyer of sin,’ and means ‘destruction of sin.’ The popular report is, that whoever bathes in the Tamburapurny at the falls, called Kalianitirttam, where the river issues from the hills, is delivered from all his sins. Another sacred place of great celebrity is Courtallum, so called after a god of that name, a form of Sivan, which is worshipped in a temple close by a fall, over which a small stream rushes from the ghauts. There are frequent feasts here also, attended by large numbers of people. At both these places all classes, even demonolaters, attend. The chief attractions seem to be holiday-making, amusements, bazaars, bathing, and feasting. I have no doubt that, mingled with this, there is some faith in the deity, though that has probably as little to do with their visits as any thing else. There are but few who, when the folly of such worship is pointed out to them, will acknowledge that they went simply to worship the god. There is a poem on this latter place called ‘Courtala Kuravangi,’ which is held in much esteem, and is read in nearly all the heathen schools of my district. But its moral tendency is far from good. There are none besides these two sacred places which command very widely-extended reverence. There is a large granite temple at Firkasi containing some fine native sculpture; but it is not much frequented, and the town, which was struck by lightning some years ago, is gradually decaying and falling in. There are also large granite temples at Bramadesam, Kalinnipuram, and Vikkiramasingapuram, and a few smaller ones at other places. All these belong to the Saivites.

There is, I think, but one temple belonging to the Vishnuvites, at Alvarakuritchi, which does not, however, seem to have gathered round it any popular traditions. Besides these, there are vast numbers of very small temples, of a few feet square, dedicated to Pilleiar (Ganesa), and other gods, and which are regularly attended to by men appointed for that purpose. Devil temples exist in larger numbers still, a very small village often containing two or three. These last, however, are merely rude places of mud, covered with the leaves of the palmyra, and would be much more appropriately called hovels. They are small, dirty, and cost but little. Some consist of a few mounds of earth, called altars, in the shape of a pyramid, surrounded by a mud wall, and some even of nothing more than the altar."

Such is the pitiable state of the great mass of the people. They need to be helped and raised. How far are the native Christians in this district fitted to act as salt in the midst of this corrupted mass? Their numbers are by no means inconsiderable—nearly 2500: we do not count the Roman Catholics: they are as salt which has lost its savour, and need to be re-salted themselves before they could be in a position to salt others. As a body, however, they are found to be more reluctant to submit to Christian teaching than the heathen.

From what castes have these Protestant Christians been gathered? Not unfrequently the native Christians of Tinnevelly are spoken of as having been drawn entirely from the Shanar caste. But although chiefly, they are not exclusively so. The Rev. George Pettitt, in his "Tinnevelly Mission," published now some fifteen years back, instructed us on this point—

Let me at once say that our converts generally are not persons of high caste, or of much wealth. We neither boast of this, nor are ashamed of it. We should be very glad to number the higher and wealthier classes also among our converts. Yet when we consider the preference given to the poor in Scripture, the actual state of things in the early church, and the many reasons that exist for preferring them to the rich and great in the first formation of a Christian church, we are content and satisfied; at least, as much satisfied with the classes who have joined us, as the desire for the conversion of all will allow us to feel.

But although we have no Brahmins and persons of the very highest castes among our converts, we have a good number of Sudras chiefly of the Vellalar tribe, who, in South India, are a very respectable and influential body of people. Some of this caste vie with the Brahmins in wealth, learning, and political importance. Many of our catechists are men of this caste, and, until after I went to Tinnevelly, none of lower caste than this had attained the rank of inspecting catechist. We have a few of the Retty caste, and one or two Gentoos, who, however, are by no means numerous in the extreme south. We have also a good number from the Maraver caste, perhaps the next below the Vellalars. Most of the Polygars—men who, as Zemindars, held considerable portions of territory under the native

princes—being responsible for the revenue, and exercising an almost kingly power over the cultivators, were persons of this caste, whom it gave the East-India Company no small trouble to subdue. The people of this tribe are of a bold and daring disposition, shrewd, and, on native subjects, well informed; indeed, as they have to deal with all castes, being employed as a kind of rural police, and as subordinate under the officers of Government in various ways, with the title of Kavalgars, they are in some respects the cleverest men in the province, and they speak the Tamil language as correctly as any class. We have also many catechists of this caste, and they are generally men of character and energy. We have also congregations of Pariahs and Pallars, equal to each other in rank, though quite distinct. These were formerly the serfs or slaves of the soil; and many still remain such, not caring to claim the freedom proclaimed by the East-India Company. We have also a few families here and there of other castes, weavers, basket-makers, oil-drawers, and washermen, sometimes forming separate congregations, sometimes mixed up with others. But the great bulk of our people consists of the Shanar tribe, a race higher than the Pariahs, and lower than the Maravers, who have always been a free people, though often oppressed.

Mr. Clark, in his accounts of a more recent date, bears precisely the same testimony—

Many have supposed that the Christians of Tinnevely are a very low and outcaste sort of people. This opinion needs much modification. The Shanars, of whom the native church chiefly consists, were formerly poor and greatly oppressed, and the Pallars and Pariahs were slaves. But now the former class have risen considerably in the scale of respectability. Some of them have accumulated much property, and exercise no little influence. The latter, too, occupy a better position than formerly, and have begun to acquire wealth. They are, it is true, generally regarded as among the lower classes; but they are by no means a degraded race. In my own district the Christians are chiefly Shanars; but there are also Chetties, Savalakarars, Serveikarars, Pallars, and a few of other castes. Most of the Shanars are palmyra climbers; others are cultivators of land, which they farm for two or three years; and a few owners of land and trees. The greater part of the

Pallars are field labourers, some traders, some farmers of small plots of land, and a few, traders of sheep and goats. The Savalakarars are all traders, chiefly in salt, which they buy on the coast, and take inland by cart for sale. The Serveikarars are owners or cultivators of land. Two or three own many cattle, and are altogether well-to-do in the world. The Chetties, who are few, are Mission agents and cultivators. There are none who may be called wealthy; but some, especially a few of the Serveikarars, are men of some little substance. The latter occupy good brick houses, built at their own cost. Some are very poor indeed, especially certain widows and aged people, who depend chiefly on charity. The rest are above want, and, in some seasons of the year, live comfortably, but generally may be said to live from hand to mouth. As a whole, the Christians of my district may be described as poor, with some exceptions. Their monthly income does not exceed six rupees.

What, then, are they as Christians? We do not ask if they be all spiritual men. That would be to find amongst converts from heathenism a higher standard of Christian profession than is obtainable at home. But is there so much of the genuine element amongst them as suffices to show that the work is a reality, and capable to reproducing itself amongst the heathen around?

Let us hear Mr. Clark's testimony on this important point, for we have him before us just now as a witness under examination, and are anxious to obtain from him all the information possible—

There are in this (Nullur) district 2469 souls gathered out from among the heathen. The greater part of these have been baptized, and many, there is just ground for thinking, are true Christians, believers in reality, and not in name only. They are simple and firm in their faith, and, I think, would be steadfast in a time of trial. The knowledge of Scripture which some possess is creditable, and that of others really extensive. Their attention to religious duties, and liberality to religious and benevolent objects, is in every way commendable, and their conduct towards their neighbours just and honourable. I speak of a portion only. But in every community those who act justly and walk in the fear of God are few. How large a portion of ungodly and even wicked may be found in an English community. Besides all this, the people at large have been prepared for the future reception of the Gospel, whenever a time of awakening shall occur. They have heard the Gospel, and know something of its doctrines, especially its leading characteristics, and would know how to act should their old religion lose its hold on them. In short, a large number are so far acquainted with Christianity, and

have such a general appreciation of its excellence, that the only thing required to induce them to embrace it is a sense of sin. There is enough knowledge: a sufficiently powerful motive is all that is wanted. If that were felt, many would be ready to become Christians in a day. Further, an efficient system and suitable agency are in full working, and the latter are becoming more and more fitted for their work. This is an important result. All know how long it takes to organize a good system and adapt it to the work to be done, and how much labour is required to get proper persons to work it. To have accomplished this, then, is to have done a great and really important part of our work. Ultimately, the gathering-in of the harvest, the accomplishment of the main design, will be easy. We have only to attend every man to his appropriate duty, to keep the system in efficient working, and to improve and adapt both it and its instruments to the circumstances of the time, and, when the proper period arrives, it will accomplish, with God's grace and blessing, its blessed and glorious design.

There is nothing exaggerated in such statements. They are verified by the likeness

which they bear to that which we experience at home. There is a sufficiency of real spirituality in this Mission movement to give it weight of character and influence, so that this native Christianity shall not only maintain itself in the presence of the heathen, but, by the blessing of God, acquire new accessions.

We cannot forbear introducing one specimen of Tinnevelly Christianity, although the produce, not of Nullur, but of the sister district of Pannikullam.

"Our neighbour, Ammâl, has gone, Sir," observed an aged and infirm Christian, to our Missionary, the Rev. J. Whitchurch, who had come to see him. "Yes, M——," I said, "yet she was not nearly so old as you are: your call will soon come; are you ready?" "Yes, I am waiting. I have done with this world: what has it now for me?" "But perhaps Jesus will not receive you: what then?" I asked. Upon this the old man, near upon seventy, said, with all the energy of youth, and in a voice which startled me, "Won't receive me! But I won't let Jesus go; I'll take hold of Him. If He kicks me away (making the movement with his feet), I'll take hold of his feet and lie there, but I won't let Him go: I'll tell Him, 'Did you not come to save me?' Who am I trusting to, but you? Where else can I go? Am I not a sinner? No, Jesus! I will not let you go. You must save me.'" The old man, spent with his exertion and excitement, then clasped both his arms upon his breast, and said again, "I'll not let Him go. What then?" I was very much touched at this simple earnestness of faith. Patting him on the shoulder, I said to him, "Keep to this determination, and, my soul for yours, Jesus will never let you go." This one incident was worth twelve years' labour, and cheered me for days afterwards.

What provision is made for the continued instruction of these people, their growth in grace, and fitness for spiritual service? Is the European Missionary alone in this work, and, in a climate trying to his constitution, left to sustain by himself the conjoined responsibilities of evangelist and pastor? No, the native Christianity of Tinnevelly has proved its reality by yielding a competent staff of agents, clergy, catechists, school-masters, &c., who, under the guidance of the Missionary, direct themselves to all the numerous ramifications of the work.

"At the time I took charge of this district," writes Mr. Clark, "some ten and a-half years back, there was not one native clergyman, nor any apparent probability that there could be one. But now there are two, both of many years' experience, and well able to discharge the duties entrusted to them. Respecting these assistants, I can speak with great satisfaction and confidence. Their services have been important, and their influence beneficial. They have worked with me willingly, and have rendered me much help in the carrying out of the various plans that have from time to time been introduced. They have taken off my hands the greater part of the pastoral duties, and have thus left me free to attend to other matters, and to devise new schemes and correct old ones, as circumstances required, for the advancement of the people. The district is divided into two parts, the Rev. D. Gnanamuttu taking the oversight of the western, and the Rev. A. Samuel the eastern half. They are responsible for all pastoral duties, which, as they are both men of mature age, knowledge, and experience, they perform without previous reference to me, except in doubtful cases which require consultation. They marry, bury, baptize, admit to, and exclude from, the Lord's Supper as they see need, as well as take the oversight of the agents. They visit the congregations as often as they can, usually twice each quarter, and regularly give me a written report of their proceedings and of the state of things in each congregation. I regard their appointment as a boon to myself and a great benefit to the people.

"*Catechists and Readers*—Of these there are now three catechists and twenty-two assistant catechists and readers. I am happy to be able to say that I am entirely satisfied with many of them, and can report favourably of nearly all. They

are, as a whole, a useful and efficient body of men, who do their work faithfully and well."

Throughout the district are dispersed the churches and houses of prayer.

It would, of course, be absurd to call the little places built of sun-dried bricks, and thatched with the leaves of the palmyra, churches, just as it is to speak of demon-hovels as temples. They are generally small, averaging twenty feet by twelve, and cost but little, say from thirty to fifty rupees each, though there are some of the same kind, larger and better. Such buildings are best described by the name prayer-houses. Of these inferior buildings, many were erected during the ten years and a half, but in some instances only to be pulled down again on the secession of those for whose use they were intended. One substantial brick Gothic church, of small di-

mensions (thirty feet by fifteen, with a chancel twelve feet square), but quite a wonder in the estimation of the people, has been built at Kalianipuram, and was opened just before I left. The people exerted themselves greatly, and were very liberal in their own contributions to it. The cost, by the time the work is finished, will probably be about 2000 rupees. Another and larger church has been for some years in course of erection at Koviluthur, the Rev. D. Gnanamuttu's station, and is still unfinished for want of funds. It is about fifty feet by thirty, and contains a congregation of about 250.

Are these churches well attended? Let us bring in testimony from another district, lest our readers might imagine that there is something special in the circumstances of Nullur.

"In times of anxiety," observes the Rev. E. Sargent, of Palamcotta, "when some promising inquirer presents himself, and after a time withdraws, we are tempted to ask, Has the Gospel lost its power? But in God's sanctuary here, such doubts are put to silence. Here the sight, Sunday after Sunday, of the multitude of devout and intelligent worshippers from all classes of the Hindu community around us, many of whom had to contend with the strongest prejudices, the bitterest opposition, and the severest family separations, at once testifies that the Gospel is now, as in earliest times, the power of God unto salvation to every one that believeth. The stream of good news for lost sinners, which pours forth from the Gospel fountain, has crossed the path of many a Hindu in these parts. Some have turned from it with disdain, more with indifference; some have felt their deep need, trusted its efficacy, and have partaken of the blessedness which it imparts; while some are still looking on, undetermined, with more or less apparent desire after it, but with a stronger chord within still binding them to the world. Such especially was the case a few weeks ago, when a young man in Government employ stood at the church door during the greater part of our morning service, and heard the word of salvation. He went away in apparent thoughtfulness, and came again the following Sunday, and stood listening at the door throughout the whole time of prayer and sermon. As he left, he remarked to a convert who addressed him, that his heart was stirred up from its foundations by what he had heard. In the evening he came to me to say he must be a Christian, and wished me to fix an early day for giving him baptism. On further conversation I found that his father was from home, and that he thought that if he could only take the decisive step now, while his father was away, all would become easy. I advised his confession of Christ first of all in his own house, and that after he had given evidence of his faith and sincerity before his own family, I would receive him into the Christian church. After much expostulation on his part, pleading that he had given up the use of the sacred ashes, he consented to do as I proposed, and, after earnest prayer together, he went home. As soon as his father returned and was informed of his son's intention, he at once sent his daughter-in-law home to her relatives, and got several respectable officials to speak to his son, and advise him not to disgrace his family by renouncing Hinduism, and professing himself a Christian. The young man, thus separated from his wife, whom he had just lately married, and fondly attached to his parents, is bewildered as to the course he should

pursue, and now halts between the world and Christ. He has given up his heathen ceremonies. If only there were no cross in the profession of Christ, how many converts from among the higher classes might we have! The Gospel is read by many of them in secret, and admired. Contrasted with their own books, it requires no very great effort of the mind to see at once how pure, benevolent, and glorious the one is, and how impure, baneful, and puerile the other. But who of us can fully understand how much it costs a Hindu of rank to give up all for his convictions in relation to Christianity."

From a preceding quotation it will be seen that the native Christians prove the value they attach to their privileges and ordinances by contributing liberally to the building of churches and other necessary expenses. Christianity cannot be regarded as having struck root in the new soil to which it has been transplanted until the principle of self-support comes into action. In dealing therefore with this important point, we shall leave the narrower sphere of a single district, and embrace within our horizon the whole of that portion of the native church which is in connexion with the Church Missionary Society. Its numerical growth, during the past year, has been to the amount of 2239 souls, the total having thus risen from 33,240 in December 1864, to 35,479 in December 1865.

The sums collected in all the districts have amounted to 15,898 rupees. In December 1860, the total of contributions was 10,471. In five years it has increased more than one-third. The distribution of this sum amongst the various purposes for which help was needed stands as follows—

Native-Church Agency	Rs. 5305
Building and repairing of Churches	3233
Lighting of Churches	1599
Widows' Fund	1040
The Poor	957
Religious Societies	919
Endowment Fund	607
Educational Agencies	377
Missions	174
Various objects	1691

In conclusion, there is something deeply interesting in the position of this church.

In horticulture, propagation by layering is much used. In perfecting this process it is necessary that the resources of the shoot in the parent plant should be diminished; and therefore "the shoot, intended to become a new plant, is half separated from the parent, at a few inches distance from the extremity; and while this permits the ascent of the sap at the season of its rising, the remaining half of the stem, being cut through and separated, forms a dam or sluice to the descending sap; which, thus interrupted in its progress, exudes at the wound in the form of a granulous protuberance, which throws out roots."

This precisely explains the process we are adopting in relation to our native churches, at first natural layers from the parent plant at home, but which we desire should become new plants. We therefore diminish the resources of the shoot in the parent plant. They are thus constrained to self-supporting efforts. The sap descending, forms itself into various granulous protuberances, a native agency and its maintenance, repairing and building churches, &c. These eventually develop into roots, and then the severance from the parent plant may be completed. This has been done in the case of the Sierra-Leone native church.

"If the cut or notch in the stem does not penetrate at least half way through, some sort of trees will not form a nucleus the first season; on the other hand, if the notch

be cut nearly through the shoot, a sufficiency of alburnam, or soft wood, is not left for the ascent of the sap, and the shoot dies."

It is just so in dealing with these native churches, and placing them in an independent status—great care must be taken ; there must be neither the timid and hesitating, nor the rash and precipitate action. What need, in so important a process, of wisdom from above !

We conclude with the following passage from a recent report of the Rev. W. P. Schaffter, of the Suviseshapuram district—

If the first propagators of Christianity in Tinnevely could witness the present state of the Tinnevely church, their joy would be great. We who are on the spot are not always able to see that progress so clearly: to us it seems all up-hill work, for the expansion and consolidation of this part of the Lord's vineyard can be likened unto the growth of the large banyan tree at Melur, which stands close to the travellers' bungalow. The person who first planted it would be surprised to see its present dimensions, and how one tree has been the mother of thirty or forty more, yet its

growth was imperceptible. The same with Tinnevely. It is not always within a six months, or even within a year, that we can speak of progress in our work, for many things that exist come to nothing, whereas others that are not are called into existence. One thing only we know, that the work is progressing, steadily though slowly, perhaps imperceptibly, for it is of the Lord, and his promise to his faithful people is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

RESUMÉ OF NEW-ZEALAND AFFAIRS.

THE troubles commenced on this wise—a question arose about a block of land in the vicinity of Taranaki, on the west coast, known as the Waitara block. This land, having been sold to the Government by a native whose right to do so was disputed by the chief, William King, the chief protests against the sale, as being a violation of the "Mana," or tribal right. The policy of the Government had hitherto been to decline having to do with land of a disputed title. On this occasion the Government resolved to persist, and the first instalment of the money was paid December 1859, when the chief, William King, appeared in person, and renewed his protest against the sale. The Government, proceeding to survey the land, the surveyors were driven off by the native women. The Governor arrives at Taranaki, March 2, 1860, and desires William King to come there for a formal conference. The chief declares himself afraid to go because of the soldiers which the Governor had brought with him, and proposes another place of meeting. The Governor desires Colonel Gold to take military possession of the land. The war at Taranaki continues until June 4, 1861, when a sort of peace being patched up, the greater portion of the troops were transferred to Auckland. Governor Brown's proclamation to the chiefs of Waikato, demanding that the King-movement should be given up, published May 21, 1861.

Reply of the native runanga, dated June 7, 1861, in answer to the Governor's proclamation, in which they pray him not to be in haste to begin hostilities. "Let our warfare be that of the lips ; let it not be transferred to the battle made with hands."

Memorandum forwarded to Governor Brown, July 4th, 1861, signed by the Bishop of New Zealand and several of the Church Missionary Society's Missionaries, in which they express their conviction that "there are not any of the Maoris who desire to be the Queen's enemies," and that the existing difficulties admitted of a peaceful solution.

Arrival of Sir George Grey, as successor to Governor Brown in the governorship of New Zealand, October 1861.

Road commenced to be made to Maungatawhiri, on the Waikato river, thirty-eight miles from Auckland.

Imperial control over native affairs abandoned November 30, 1861.

Sir George Grey decides that the Waikato block had been wrested from the natives by the late Government without any legal title. He resolves on giving it up; but, before this was publicly known, takes military possession of the Tataraimaka block, which the natives held in pledge for the Waitara. Regarding this as the recommencement of hostilities, the natives cut off a small party of two officers and six men on their way from Taranaki to Tataraimaka.

Renewal of the war at Taranaki, May 1863.

Early in July 1863 General Cameron moves the greater part of the troops from Taranaki to Auckland, in order to defend that town from an apprehended assault of the natives.

The population of the native villages between Auckland and the Waikato ejected from their homes by Government proclamation, July 9, 1863.

Military occupation of these districts.

Troops cross the Waikato; various encounters, culminating in the defeat of the natives at Rangiriri, November 20, 1863.

Occupation of the Maori capital Ngaruawahia, December 8, 1863.

In his despatch of July 26, 1863, Mr. Cardwell expresses his opinion, that on the occupation of Ngaruawahia, a proclamation might have been issued with advantage, stating the terms on which those who had been in arms might return to their allegiance. Instead of this, the Governor is dissuaded by his responsible advisers from coming to head-quarters on General Cameron's invitation, and there meeting the native chiefs.

Encounters at Te Rora, Rangiahia, and Orakau.

The General, turning the native works at Pikopiko, disperses the natives at Rangiaohia, who retreat to Maungatautari, their mountain fastness, January 1864.

The subjugation of the delta of the Waikato and Waipa rivers completed.

A body of troops shipped to Tauranga, on the east coast, with instructions to confiscate native lands and property.

The natives, friendly and hostile, alike fly into the bush.

After some delay, a proclamation issued, distinguishing between friendly and disaffected natives, and assuring the former of protection.

Confidence only partially restored: outbreak of war at Tauranga.

Repulse of the British troops at the Gate Pa, April 29, 1864.

Rise of the Pai Marire fanaticism at Taranaki, April 1864.

The fanatics threaten Wanganui, at that time bare of troops; but the town is defended by the friendly natives, who repulse the Pai Marire at Moutoa, May 14, 1864.

Defeat of the natives at Tauranga, by Colonel Greer, June 21, 1864.

Battle of Te Ranga, in the Waikato, and defeat of the Maori chief, Rawiri, June 21, 1864.

Submission of the Tauranga chiefs, July 25, 1864.

Confiscation of one-fourth of the land.

Second battle in defence of Wanganui between the Pai Mariri and the friendly natives, the latter under the command of the chief John Williams, who had been for many years head catechist to the Church Missionary Society's Mission at Wanganui.

Defeat of the Pai Mariri, February 23, 1865. John Williams dies of his wounds, February 24. On the 27th all the authorities at Wanganui, civil and military, followed his remains to the grave, the British ensign forming his pall.

Another party of the Pai Marire visit the eastern districts. They reach Opotiki. Murder of the Rev. C. S. Volkner, March 2, 1865.

The Pai Marire reach Turanga, March 16, 1865.

The Bishop of Waiapu leaves Turanga, April 6, 1866.

War in eastern districts between the colonial troops, aided by the friendly natives, and the Pai Marire.

The Pai Marire defeated, the murderers of Messrs. Volkner and Falloon apprehended, tried and condemned: five of these have been executed.

Although broken as a political conspiracy, the fanaticism of the Pai Marire, a compound of Popery and heathenism, is still at work among the natives.

Recent Intelligence.

NORTH-WEST AMERICA.—MACKENZIE-RIVER DISTRICT.

INFORMATION has been communicated to our readers from time to time respecting this distant Mission field. They have thus learned how extensive the district is, how few the Missionaries—two only—one at Fort Simpson, on the Mackenzie, the other far away on the other side of the Rocky Mountains at Fort Youcon.

This, moreover, in the presence of a numerous body of agents of the Church of Rome, priests, and sisters of charity, who, in the most open way, declare their determination of giving the most energetic opposition to the efforts of our Missionaries for the evangelization of the Indians, and who, as will be seen directly, are not very scrupulous as to the means they use for the accomplishment of this object.

The urgency appeared to be so great, that, on the Rev. W. C. Bompas offering himself to the Committee for Missionary work, he was at once appointed to this Mission. His proceedings have been most expeditious. He left London July 1st, and reached Fort Simpson on Christmas-day. His arrival was a glad surprise. Mr. Kirkby was feeling greatly the need of help. He had written home, and hoped the Committee were in deliberation on the subject. The Committee had not only deliberated, but had acted on his communications; nay, the brother, who was to help him, was already at the very door.

We shall now give to our readers the following letter from Mr. Bompas, written a few days subsequently to his arrival at Fort Simpson: its date is January 25, 1866—

My last letter was dated from Slave Lake, in the month of November. My whole stay at Fort Resolution was nearly a month, as I arrived there on the 2nd, and left on the 28th of that month. At that date Mr. Lockhart, the Hudson's-Bay Company's officer, kindly despatched me across the lake on snowshoes, with two men and a sledge of dogs. We soon found that we had started quite soon enough, as the ice was still drifting in the open lake, and we were obliged therefore to lengthen our course by following the circuit of the bays along the coast. However, by God's help, we arrived safely at the next post (Big Island) in five days, when I was again hospitably entertained by the officer in charge, Mr. Bird. At Big Island I was again detained for a fortnight, awaiting the arrival of men from Fort Simpson with the winter packet of letters, whom I might accompany on their return.

They arrived on December 13th, and we started for Fort Simpson on the night of Sunday, the 17th, our party being Mr. T. Har-

disty, two men, two sledges, and myself. Our journey was, I am thankful to say, accomplished without any untoward event or excessive labour, and we arrived here on the morning of Christmas-day, in time for divine service. And as I had especially wished to arrive by Christmas, I could not but acknowledge in this a remarkable token that our lives are indeed in God's hand.

It is hardly needful to say how warm a welcome I received from Mr. Kirkby. As my arrival anticipated your letters announcing my appointment to the post, it was, of course, a surprise to all here. When I heard what a trying time Mr. Kirkby had passed through last fall, in consequence of the epidemic sickness among the Indians, I felt very glad to have persevered in my efforts to reach him this winter. You will have learned, from Mr. Kirkby's own letters, the particulars of this visitation, which involved heavier labours than any he has gone through while in this country, the whole of his own household, except himself, being prostrate with the fever,

at the same time that he was called to minister to those of the natives who were sick and dying in their tents around.

After the long-continued application made by Mr. Kirkby for an assistant in his Mission, it is remarkable that he should have gone so far (as he informs me) in his letter last summer, as to offer to resign his own appointment if such an act would facilitate the despatch of another Missionary, and this was at the very time that your Committee was despatching him a helper. In his letter, written in November last, he again expressed a hope that a Missionary, destined for this district, was on his way, though he had no thought of one being at that very time so near to him as Slave Lake, only a few hundred miles off.

After fifteen years' service since leaving England, and seven years in his present isolated position, in the face of the violent opposition of the Romanists, it seems indeed that he was entitled to the encouragement of seeing a fellow-helper from home.

It is only right that I should state to you the pleasure and satisfaction I have felt in viewing, during the last month, some of the results of Mr. Kirkby's seven years' devoted labours here. He has the names of about seventy Indians on his books, as belonging to the Mission, and with whom he is perfectly acquainted. These are so entirely weaned by his labours from the priests, that, when visiting the Fort, they pitch their tents apart from the Romanist Indians, in order to be free from any intermixture with their religious services. This is indeed a true Protestant spirit, which might often be well imitated at home. Of the many deaths last fall, the two cases over which Mr. Kirkby had most personal influence, were instances, as he has grounds to believe, of true conversion to God, the first-fruits, we may hope, of this widely-scattered Chipewyan family, gathered into the Saviour's garner. Mr. Kirkby hopes to receive, in the summer, a *second* book in the native language (Syllabic character), which he sent out for printing last year, containing short Bible lessons and an abridgement of Gospel history, in addition to prayers, hymns, and catechism, altogether very valuable matter. He has also collected materials, from which I have already formed a skeleton grammar and vocabulary, a great help towards the acquisition of the language.

The erection of substantial Mission buildings—a handsome church, dwelling-house, and school—is also no small matter in this country, where, from the paucity of labourers obtainable (only two to three at a time), two seasons, at least, are required to get a building erected. In these labours Mr. Kirkby worked

some winters after his arrival, as hard as a day-labourer, in addition to his Mission duties.

The Christian influence which Mr. Kirkby has acquired over the European residents in the district is not the least remarkable feature of his work. No sooner had I entered the district than I saw signs of this at the first Fort, in the Christian books and tracts received from him, and the acquaintance shown by the men with his instructions. Indeed, an interest seems to be sustained by Mr. Kirkby in the welfare of the men's souls at all the posts in the district, by correspondence, books, and tracts, as well as by mutual visits. Quite a revival of religion is attributed, by the Company's officers here, to his exertions, and this while he lets it to be understood that his chief business is with the Indians. In a remote country, so far removed from observation as this is, there must of necessity arise, to such as arrive from home careless and irreligious, the temptation to throw off the restraints of morality, and even of civilization, and hence the great call for a Christian minister. Had Mr. Kirkby been engaged and paid by the Hudson's-Bay Company as their chaplain, he could not, I feel sure, have done more for their servants than he has done.

In fine, during the seven years of your Missionary's service here, I cannot but hope and believe that the Gospel has been thoroughly and permanently planted, and a good foundation laid for Christian work, which shall ramify, by God's blessing, through all the tribes of this vast country. In what I have said, I do not suppose that I have touched on all the subjects I might have done, and, in fact, my time for observation has as yet been but short.

It appears right that I should refer also, shortly, to the opposition made to the Gospel's progress. On the part of the Indians themselves there would have been none whatever had they not been influenced by the priests. These, however, had not scrupled to tell the Indians at large, previously to Mr. Kirkby's arrival, that he was a bad man, come to destroy them, and that whoever received his instruction, or even approached to shake hands with him, might probably be taken ill and die, and their souls would go to the great fire. In consequence of this the Indians, being both timid and credulous in character, would run away terror-struck at the very sight of Mr. Kirkby, and it was only after a twelvemonth that he could persuade some of them cautiously to approach his house. By gentleness and forbearance he has, however, so entirely overcome their prejudices, that all the Romanist Indians, in spite of the priests, are on perfectly friendly terms with him.

PRAYER "IN EVERY THING" NOT INCOMPATIBLE WITH THE ORDER
OF THE DIVINE GOVERNMENT.

PRAYER is one of the highest privileges which God has placed within the reach of man. If only they had sense enough to consider it, children would admire how favoured they are in being free to come to their parents whenever they feel a want, or an annoyance, and to ask for help. And practically, although they do not reflect upon the privilege, they do use it, and that very largely; so as to be not unfrequently troublesome and importunate. Would that all who profess and call themselves Christians were as sensible of the value of prayer—of being permitted to go to God as to a prayer-hearing God! Would that we had as deep a sense of our spiritual necessities as children of their present wants, and as great a confidence in God as a Father, to go to Him respecting them, either for a removal of evils which we do justly deserve, or the obtaining of good things which we do not deserve.

But some one will say—There is a difference. It is necessary that children should go and tell their parents, because otherwise their parents would not always know what they stand in need of; but it is otherwise with God, for He knows "our necessities before we ask." Whence, then, the necessity of telling God? Is there not something unsuitable in this, as though He did not accurately know what we required unless we told Him?

But it is for our good that He has ordained prayer; not because He needs it, but because we need it. There is nothing so elevating, so ennobling to the character of man, nothing so contenting, so satisfying, as prayer—its effect upon the character is divine. As when Moses was on the mount alone with the Lord (Exodus xxxiv. 33), and the brightness of Him with whom he was permitted to converse was reflected on him, so that the skin of his face shone; so in prayer there is a glory reflected upon us, and the character receives it, and is illuminated thereby like the face of Moses. The Lord therefore has ordained for our improvement this blessed and important privilege, and encourages us when we would have relief under distressing circumstances, of whatever kind, to come and tell Him of them. Thus He makes our very necessities work for our good, and our trials not only necessitate prayer, but help us to its exercise.

Placed as Christians are in the midst of a great spiritual conflict, liable to many and unexpected incidents of a painful character, our great consolation has been that we are authorized in *every thing* by prayer and supplication with thanksgiving to make our requests known unto God. But the pseudo-philosophical school, to which we referred in two previous Numbers, in the objections which it urges to the use of special prayer, attempts to place a limitation on the privilege. They say, not in *every thing*, but only in such things as are compatible with the undeviating action of those immutable laws by which the universe is regulated, and which never have, and never can be, altered. To petition for any thing which would involve a deviation from those laws, would, in their judgment, be the same as though we asked God to work a miracle. The laws by which God governs his creation are fixed. It is from their mysterious influence and action that the various phenomena which we see and feel, of happy and trying circumstances, originate. But all are working to some great end. Can we expect that our prayers can change the action of such laws? And yet, when we ask Him for the reversal of any calamity, is not this precisely what we are doing? The inconvenience which we feel, under whatever form it has supervened, is the result of these laws which are mysteriously operating, and yet we are asking God to interfere with their action, and

to alter all the dispositions He has made, in order that we may be relieved of certain unpleasant consequences, to which we find ourselves exposed ! Would it not be better we should stand by and wait ? the more so, as we continually find that present sufferings are made to work for future good. And thus, in asking for the removal of a calamity, we may be actually preventing the coming good.

Well, we are fully persuaded of all this, and that, out of all the evil which prevails, great good will be eventually educes ; that the temporary ascendancy of evil is permitted only in order to its final and ultimate overthrow ; and that all the sorrows which abound shall, often in marvellous fashion, be made to yield the product of unmingled joy. Of the character of the future we have no doubt, and in the utter ruin of the discomfited evil, or in the triumph of truth and righteousness, we shall have our share precisely as we humbly submit ourselves to, or proudly rebel against, the revelation of God. No doubt, to Christian men there is in such convictions great support. But yet they need even more than this, for they are in the midst of evils not yet dispersed and broken, but in vigorous action. They feel the arduous character of the conflict. All men who are more than Christians in name know this. They want present help. They are suffering from some present affliction of mind, body, or estate. They experience the keenness and severity of the ordeal. They would go to God in their trouble, and pray, as Paul did, that the thorn in the flesh might depart from them. They are met by discouraging objections, by men whose vain philosophy has despoiled their Christianity of its glory, and reduced it to the condition of Sampson when his locks were shorn. They are told of laws fixed and immutable, which limit the exercise of prayer, and cast such doubt upon the propriety and efficacy of its use, that the effect must be, if such sophisms are to have weight, to put an end to all prayer. Happily the plain declarations of God's word suffice for the generality of persons who are interested in the subject, so that they can disregard these subtleties, and refuse to entertain them ; nor can they reconcile it with common sense to suppose that the great lawgiver has made laws which so bind Himself as to deprive Him of all freedom of action, and to reduce his government to the mechanical process of a locomotive, which must move along the rails, and cannot in the least diverge from them.

And it might be thought that here the subject might be dismissed, and that it is needless to give it further consideration. But there are minds of a peculiar caste, who are never satisfied unless the point about which their thoughts are exercised is thoroughly investigated. For their sakes, therefore, it may be well to take up this theory of fixed laws, and demonstrate its utter fallacy.

Now it must be admitted, that in the universe and government of God the moral department is of more importance than that which is merely physical. The mechanism of the heavenly bodies is marvellous ; yet, after all, it is but mechanism. These luminous bodies, and their attendant satellites, as they move in obedience to the will of God, do so unconsciously. But intelligent beings, who, receiving their life and happiness from Him, render back to Him the homage of a grateful recognition and conscious service, these undoubtedly constitute the higher department of creation. If, then, it can be shown, that in this higher department the laws of God are not immutable ; that original laws of great and surpassing importance have had superinduced upon them other arrangements which have deflected them from their natural course, so that the issues, which otherwise would certainly have occurred, have not only not come to pass, but have had substituted for them others of a character the most opposite that is possible ; then if we find that, in the higher department the governmental processes, so far from being rigid and immutable, are, on the contrary, elastic and alterable, as God wills it should be, *à fortiori*, in the lesser department of physical nature it is impossible to conceive of a rigid materialism of such

inexorable persistence, that, like the wheels of Juggernaut's chariot, it must move on with a ponderous insensibility to human sorrows, prayers, and tears.

Let us consider. Hatred of evil is one of the principles of divine government. That is a perfection in Himself—"I the Lord hate evil." In respect of that there is with Him no variability, neither shadow of turning; and there is a law which emanates from this principle: it is this—"The soul that sinneth, it shall die." That law of the divine government is variously expressed, but throughout the meaning is the same—"the wages of sin is death." That law of divine government has been permitted in some cases to progress to its final and fatal issue, and sin, having been committed, has ended in death; as in the case of the angels that sinned.

But is it so in every instance? As regards our race, is it not otherwise? Has not a new principle been brought in, interruptive of a law which otherwise would have issued in the infliction of the threatened penalty, so that, although the evil has been committed, the penalty—death—in its full and unqualified meaning, has not followed? If any law could be regarded as fixed and immutable, it is the one to which we have referred; and yet we find it not unalterable, but capable of being deflected from its direct course, so that the offender, who has committed the sin, does not come under the death; and yet this done in such a way, that while the law is altered, the principle is not altered, and God hates sin as much under one course of action as another; nay, indeed, that hatred is more clearly manifested.

Need it be said what this new arrangement is? It is wrapped up in the sentence Rom. v. 20, 21—"Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." It has been said that the law which it modifies in its action has its source in one of the divine perfections—hatred of evil; but there is another perfection equally strong—compassion, long-suffering, mercy, unwillingness in man's case that he should die: "philanthropy" (Titus iii. 4): this perfection must also have room to manifest itself, and it does so in the providing of means whereby God shall both hate sin and yet show mercy to a sinner.

The work of the Lord Jesus Christ on behalf of sinners,—this is such as to avert from the believer *evil*—the evil of which he is deserving, and obtain *good*—the good of which he is undeserving. It is efficacious to avert the evil, because it involves an expiation—because the penal sorrows which attached to sin were laid on Him, who, by a voluntary act, became our surety and substitute; and it is efficacious to obtain the good of which we are undeserving, because it involves a law—fulfilling righteousness; and these sufferings and this righteousness are infinitely efficacious to avert penalties and to obtain blessings, because of the infinite dignity of the sufferer, God manifested in the flesh. This is stated in 2 Cor. v. 18—21.

Here, then, is a fixed law—a penalty attached to the commission of a certain act, and yet another arrangement superinduced upon that law, and interruptive of its action; so that, although the offence be committed, the penalty is averted.

And in connexion with this, there is undoubtedly room for the exercise of prayer. Prayer is nothing but a man availing himself of this remedial and interruptive arrangement, so that it shall protect him from the action of the original law. When Esther came in before the king (Esther v.), he held out to her a golden sceptre, and she drew near, and touched its top; then she made known her request. So the atonement of Christ is held out to the sinner, and, when faith touches it, then, on the ground of this, he may present his prayer with acceptance before the Lord. Prayer, Christian prayer, is simply deprecating evils we deserve, or entreating good we do not deserve, *on the ground of the righteousness of Christ*. It is the use and adoption of this plea that gives efficacy to prayer. It is simply bringing in God's gracious arrangement, so that mercy shall rejoice over

judgment, and the Lord say of the sinner—"Deliver him from going down into the pit, for I have found a ransom."

And we have to remember that sin works out in its train of consequences various temporal evils. This earth was first a place of happiness. Through man's disobedience an evil element was brought in, which worked out misery; then came in, superinduced on the sin and sorrow, an element of recovery, by which the evil was to be averted, and good secured. Temporal evils—sickness, sorrow, plagues, famines—are the consequences of sin. We may quite suitably, therefore, bring in the atonement to mitigate, and in some instances avert these, and, as we present it in faith, express our wants in prayer. Or we may use it for the obtaining of good things, which we feel we need, but of which we are undeserving. Instead of intruding ourselves, by doing so, upon the arrangements of God, we are complying with, and acting agreeably to, his arrangements.

And hence God's providential arrangements vary according to the introduction or otherwise of that which is of prevailing efficacy, the righteousness of Christ (Rev. xi. 6). Hence we may pray for the removal of the rinderpest, or any other plague, and that without presumption, knowing, if it be for his glory and our good, that our prayer shall be efficacious, as it is found to be in innumerable instances.

One word more—that in the physical world alterations have taken place, primary laws superseded, and new arrangements superinduced on these, this also can be shown.

We select that in which we are more interested than in any other portion of the physical creation—the human body. The sentence pronounced on our first parents in case of disobedience was this—"On the day that thou eatest thereof thou shalt surely die." The emphasis is on the *thou*. Inferior creatures, the subordinates of man, over which he had dominion, these died, and man had seen in them the process called death. Otherwise he would not have known what death meant, or what the word implied. But man's body was not designed to die. It was not made with that object. In contradistinction to inferior things, it was designed to live. But on his sin this original arrangement was superseded, and man, like the inferior creatures, became subject to death. And the researches of scientific men confirm this view. Their analysis of the human frame has induced them to declare that they can discover nothing in its constitution which necessitates death; that, on the contrary, it is endowed with a marvellous power of reparation, so as, in every seven years, completely to renew itself; and that there is no apparent reason why this process should not go on in perpetuity; but that there is some mysterious law in action, superinduced on the original one, the *modus operandi* of which they have not been able to discover, and that to this must be attributed the subtle intrusion of decay, and eventually death.

But again—the new law introduced by sin, to which the body of man is now subject is death.—"It is appointed unto men once to die." Yet shall this, rigid and inflexible as it seems, be superseded by another arrangement, and death give way to life. There shall be a resurrection. "All men that are in their graves shall hear his voice, and shall come forth." "There shall be a resurrection of all men, both of the just and of the unjust."

In the presence of facts such as these, derived alike from the moral and physical government of God, we must conclude that the idea of an inflexible procedure, by which laws once brought into action are supposed to retain undeviatingly their force, cause originating result, and result flowing out of cause by a fatalistic sequence, so as to admit of no change, no variation, is a theory, which not only cannot be substantiated by satisfactory proof, but which is in palpable opposition to some of the most striking phenomena which are to us matters of experience.

MISSION WORK IN THE TELUGU COUNTRY.

THE Telugu people are more numerous than the Tamils, although, in enterprise and tendency to migrate, inferior to them. Their language, called also the Telingu, or Telungu, "is the Andhra" of Sanskrit writers, a name mentioned by the Greek geographers as the name of a nation dwelling on or near the Ganges; and the Telugu appears to have been spoken as far north as the mouths of the Ganges. At the present time it is spoken "all along the eastern coast of the peninsula, from the neighbourhood of Pulicat, where it supersedes the Tamil, to Chicacole, where it begins to yield to the Uriya; and inland it prevails as far as the eastern boundary of the Mahratha country and the Mysore, including within its range the ceded districts and Kurnool, the greater part of the territories of the Nizam, or the Hyderabad country, and a portion of the Nagpore country, and Gondwana." There are also, besides the main body of the nation, outlying portions settled in the Tamil country, including Naiks, Reddies, numbering not less than a million, and also in the Mysore; so that, altogether, the people who speak the Telugu language cannot be estimated at less than fourteen millions.

The amount of Sanskrit infused into this language is considerably larger than in the Tamil. The Tamil, according to Dr. Caldwell, "could readily dispense with the greater part or the whole of its Sanskrit, and, in doing so, rise to a purer and more refined style; but in Telugu the use of the Sanskrit has become a matter of necessity. In Tamil the Tamilian Sudras have cultivated and developed their native language with great zeal and success, whereas few Brahmins have written in that language any thing worthy of preservation; but in Telugu this experience is reversed, "the principal grammatical writers and the most celebrated poets having been Brahmins," and "the Telugu Sudras, who constitute, *par excellence*, the Telugu people, having almost entirely abandoned to the Brahmins the culture of their own language, with every other branch of literature and science."

In the composition of a language, and the changes to which it has been subjected, may be traced the great vicissitudes which have occurred in a nation's history. Languages, in this respect, are like geological strata, whose derangement from a uniformly horizontal position shows that disturbing forces have been in operation. The existing vernaculars being, in the main, Dravidians, with an infusion, in a greater or less degree, of Sanskrit, suggests not "a forcible irruption of the Aryas into Southern India, or a forcible subjugation of the primitive races, but an ascendancy acquired by superior intelligence and administrative skill."

Enough has been said to convince our readers of the importance of the Telugu Mission field. Christianity, once influential amongst this people, so as to be nationally recognised and obtain respect, would occupy a commanding position; and it is a cause of thankfulness and encouragement to know that already the foundation has been laid for a large and extensive Mission. This great work has been accomplished through the labours of the late Rev. Robert M. Noble, the founder of the Mission. He formed a grand conception: it was given to him to do so. Amidst misgivings on the part of many who did not understand him as to the propriety of the course which he pursued, with indomitable resolution he held on his way. He was contented to expend much labour, and gather in himself but few results, in the conviction that the work in which he was engaged would expand, and others, when he had gone to rest, reap in large harvests. Robert Noble was a great man. He was such, because, like his Master, he sought not his own glory. The Telugu Mission, if only we do justice to it, will rise into a glorious superstructure, and that will be the monumental record of Robert Noble.

Let us consider what it was he did, and in what consisted the peculiarity of his work.

When any considerable number of the natives of a heathen country are brought into

a Christian profession, suitable provision must be made for their instruction. In such movements, if they be worth any thing, there will be a large amount of true conversion; that is, there will be many who, under a sense of sin, have heartily welcomed and earnestly embraced the hope of salvation in Christ Jesus. And yet even such require to have their knowledge deepened and strengthened, for as yet it is but elementary; and if the native church is to be stable and fitted for its work it must leave "the principles of the doctrine of Christ," and go on unto perfection. In order that it may be so, there must be the ministry—"the evangelist, the pastor, and the teacher"—and this also raised up from amongst the native Christians themselves; for, omitting other weighty reasons why the pastorate of the church should not be European, one may specify the impossibility of obtaining Europeans in sufficient numbers. A European Missionary is a valuable, but a frail and costly agent. Every such Missionary should work, not only to convert, but to provide the agency, whereby the converts shall be taught, and the work be so consolidated as to endure. If the necessity of this be overlooked, and, amidst the excitement incidental to a large numerical expansion, care be not taken that the means for the instruction of the new converts be, *pari passu*, provided, the Mission will soon reach a crisis of serious difficulty, when there shall be groups of converts to be taught, and no competent teachers in sufficient numbers to instruct them. Then comes a reaction, and a blight falls upon the Mission, and men wonder that a field of so fair a promise has caused such disappointment, but the cause lies in the defect which we have indicated.

In this is to be found the secret of our troubles in New Zealand. The natives came *en masse* under instruction: the European Missionary force was numerically unequal to grasp the work, while the measures adopted to secure a competent native agency were dilatory and uncertain. Is it wonderful that congregations lost their first enthusiasm when they were left without sacraments and ordinances? Can we wonder that the first lively impulse flickered and died out, when there was no persistent instruction to deepen it into faith and love? Can we be surprised if, after a time, the new converts became cold and secularized, and, when troubled times arose, renounced a Christianity of which they knew so little, and embraced, for a season, the gloomy tenets of some upstart fanaticism?

Now we can conceive a Missionary of large mind realizing the possibility of so disappointing an experience, and convinced that if the superstructure is to be lasting, the foundation must be well laid; having before him in his recollection the Lord's parable of the two builders; one who, on a weak foundation built, rapidly indeed, and with little toil or cost, a perishable work; and the other, who was satisfied to expend himself on that kind of work which is despised by many, because it does not show, in the conviction that if the foundation was stable, the superstructure raised upon it would be, not perishable, but enduring. We can conceive a man, who, while he encouraged his brethren to go out and preach to the masses and gather up converts as they could, gave himself specially to the preparation of the *materiel* from whence a native agency might be educed, so that, as the Mission expanded, means might be available whereby the ground thus gained might be permanently secured; and who, in order that he might be successful in raising up that agency, was satisfied to surrender himself in the first instance to elementary school-teaching, and to deal with boys, and not with men, in the persuasion that, with God's help, these crude boys would mature into able Christians.

One such man was Robert Noble. The following is his list of converts gathered in his Anglo-vernacular school—

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| 1. Rathnam, Brahmin, Teacher in the school, and ordained. | 2. Bushnam, Soodra, ordained, and giving aid to Mr. Sharkey. |
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| <p>3. Kristayya, Brahmin, Teacher.
 4. Mullayya, Brahmin, drowned November 1, 1864.
 5. Jani Alli, Mussulman, Teacher.
 6. Narasimhulu, Brahmin, in Mr. Noble's house.</p> | <p>7. Vencatachellum, Brahmin, in Mr. Noble's house.
 8. Sivaramakristamma, ditto, ditto.
 9. Subbarozudu, ditto, ditto.
 10. Vencataramayya, ditto, ditto.
 11. Ramachundra, ditto, ditto.</p> |
|--|---|

Here is a remarkable element—one unique, not to be found elsewhere throughout India—they are all Brahmins with two exceptions, one a Sudra, not a low-caste term, as in Northern India, but, in Southern India, a title of honour, and ranking the possessor of it next to the Brahmin; and the other a Mussulman, more difficult of access than either Brahmin or Sudra. Yes; not long before his death, Robert Noble's school contained 294 pupils, of whom 102 were Brahmins, 113 Sudras, and 48 Mohammedans. No low-caste boys were admitted into his school; and therefore, as we have heard it alleged, it was a caste school. Nay, it was not a caste school, but a school for high-castes. So far from being intended to abet caste prejudices and principles, it was organized and worked for the express purpose of extirpating caste from the minds of the pupils.

It was not the mode of action usually adopted—no, undoubtedly: it was fearlessly singular, and it was a singularity which the Saviour Himself had recommended in such words as these—“Neither do men put new wine into old bottles; else the bottles break and the wine runneth over, and the bottles perish; but they put new wine into new bottles, and both are preserved.”

Let us consider a moment. A school is about to be commenced in some part of India where caste prejudices are exceedingly strong, and, grievously separating the people, harden the heart of man to his fellows. It is a gigantic evil, undoubtedly, and it must be overthrown: in that all are agreed. And therefore the school must be for all castes indiscriminately. The Pariahs and Pullars, or whatever else the low-castes may be called, are to have free admission, and take their place side by side with the Brahmin or the Sudra. But by what influence do you expect to free the native mind from the bondage of caste? By Christian influence, undoubtedly. Infuse Christian vitality, and the mind will expand, and of itself burst the fetters. That assuredly is the true mode of action; but then Christianity must come first, and the renunciation of caste will follow after. Let it be remembered, however, that in opening such a school as we have described for all castes, it is expected that caste is to be given up first, and then Christian teaching is to come after. The young Brahmin is told, “You must come and take your place in school among the low-castes, and then we will teach you, and explain to you why this should be so.” So we put the new wine into the old bottles; instead of taking pains and care that the bottles be first new. Renunciation of caste is as the new wine: it will be so to India when that happy consummation arrives: it will make glad her heart; but Christian teaching must prepare the way, and impart new ideas and new influences, and then the new wine may be put into new bottles. Robert Noble might have servilely submitted himself to the prevailing ideas on the subject, and he would have had a school of low-caste boys; but he wanted the youths of the high-castes, and that because he designed to raise up agents who should have free access to the higher classes. He knew well that high-caste youths would not come if the children of the lowest castes were received as pupils, and therefore he declined to take charge of such, and that the less reluctantly, as there were other schools not so special in their object as his to which they could resort.

We wish to do justice to the memory of this great Missionary. Men, although they did not agree with him, yet bore with him, and permitted him to go forward, because his high stamp of Christian character commanded universal respect; but, now that he

is gone, let us go further: Robert Noble judged rightly. His young converts carried with them no caste prejudices into the Christianity they have embraced. Completely disabused of this narrowness, they are prepared to welcome as brethren, irrespectively of their antecedents, all who profess Christ before their countrymen. But they are high-caste converts, therefore they are fitted for usefulness amongst the upper classes of the Telugu people. And surely, while the Gospel is preached to the poor, the rich are not to be neglected, nor the Brahmin passed by, as though his conversion were an impossibility, and to attempt it an hopeless undertaking.

And now that Noble has gone to his rest the influence of his character and work remains behind, and is strongly and extensively felt throughout the Telugu country. A good name is better than precious ointment, for the perfume of the one is but transitory, but the other is permaned in the good which has been done. "You can have no idea," observes our Corresponding Secretary, the Rev. W. Gray, "of the influence of dear Noble's name in all this place. I can assure you that you can hardly hear any thing else talked of, even to this day, in Masulipatam, but his character and praises."

What an important result this is! Surely, "he being dead, yet speaketh." The heathen, when he was amongst them, observed him; they marked the unselfishness of his character and his persevering efforts to do them good; and, now that he is gone, they miss him, and discover how much they valued him. Surely this is an opportunity to be improved before such impressions fade away, and when men are somewhat disposed to listen to the teachings of that religion which, through grace, Noble was enabled so powerfully to commend to their consideration and acceptance. "We must work Masulipatam more vigorously than ever. The seed has been cast very largely into the ground. We need earnest prayer that our gracious Lord will be pleased to give it increase." Yes; earnest prayer is needed, and vigorous action also. "How do you mean to meet the responsibilities of so large a parish?" was, some years ago, the pointed question of an Irish bishop to a young curate; and the answer was, that in answer to prayer help would be afforded. "True," the bishop resumed; "but you will have to put your shoulder to the work." And our friends in the Telugu country feel that this is so. "I am fully persuaded, that to work the Telugu field at all adequately there is needed a vigorous itinerancy." Let Noble's converts, then, be utilized for this purpose; let the Brahmin, Rathnam, and the Sudra, Bushnam, go forth as evangelists among the millions of the Telugu people, and, by their earnest zeal, prove, beyond the possibility of doubt, the wisdom of that Missionary procedure which Noble so indefatigably carried out. Let Noble's school furnish forth the evangelists of the Mission, and let the superstructure begin at once to be raised on the foundation. As high-caste converts, they can have access to all classes. They have an example close at hand of what a high-caste convert, who is zealous for the Lord, can, by the blessing of God, accomplish. We refer to Razu, the native catechist of the Mission on the Upper Godavery. In the report of the Rev. C. Tanner, on the condition and prospects of this Mission, we find the following paragraph—

Humanly speaking, the want of this Mission is that of every other—native evangelists; men who will go anywhere for Christ, and of such known character that the people can have confidence in them. The influence of men of this stamp is remarkably illustrated by the position which Razu holds both among Europeans and natives. The following incident will show his power with the Kois—

"Once, when he happened to go to a village to look after some absent children, he found

some 150 Kois assembled for a marriage, and as he did not wish to interrupt them by a discourse which might have been unseasonable, he merely asked them not to forget God, the Giver of all, when they were about to partake of his bounties; and finding that the meal was ready to be served, he requested them to let him ask God's blessing on it. Accordingly, the baskets of cooked rice and curries were brought out, and, by his direction, placed in a row under the principal

pandal, and then, uncovering his head, while all the people kept perfect silence, after briefly saying what he was about to do, he invoked the blessing of God on their food, and then told them to serve it round, while he went on to another village where he had a fresh opportunity of preaching Christ, and induced his hearers, men and women, to stand up with him while he prayed to God for them."

The European Missionary may serve to superintend and direct, but he can never equal the native labourer of the right sort in evangelistic usefulness. The area of unevangelized country, of which this is the centre, is so extensive, that we ought to have many

of these agents working around. Instead of which, the claims of the native flock gathered here, and the necessity of a constant supervision of the schools, render it impossible for the Missionary and the catechist to be both absent together, even for one Sunday. We want, therefore, also a pastor for the church. But where are we to look for these men? The Lord of the harvest knows the necessity of his field, and we trust in Him to supply them. It may not be in the way or time we expect, Perhaps it may please Him to raise up men from amongst our own present or future converts, and, enduing them with his strength, send them forth to the work. May He grant it!

We do trust that our ordained natives at Masulipatam will not be detained in schools. An Anglo-vernacular school can be worked by other agents. An European Missionary, fresh from England, even before he has laid hold on the vernacular, can render good service in the schools; but these men have peculiar qualifications for the work of itinerancy, which is so urgently needed. Let us have a large itinerating Mission in the Telugu country similar to that which has done such admirable service in the Tamil country; and in Rathnam and Bushnam let us have another Joseph Cornelius and V. Devanayagam. We are happy to find a young Brahmin Christian, a sufferer for the Gospel sake, his wife having been taken away from him, assisting the Rev. W. Ellington, by giving scriptural instruction in the Anglo-vernacular school at Bezvara.

As they go forth, let them not go forth alone, but each take with him one or more of the younger converts whose names we have already placed before our readers. It is well for us all, at home and abroad, to have rough work to do. It brings out character, and decides the capabilities of the man. Some may be found not adapted for evangelistic action: let them be assigned to other departments of the work; but amongst so many, and in the presence of so great destitution, there must be some whom the Lord the Spirit means to use for the spread of the Gospel, and whom He will not fail to endue with gifts and powers for the work.

Centres of action have been already provided, which may be used as starting-points for a great onward movement. There are the three towns of Masulipatam, Ellore, and Bezvara; the first of these on the coast; Ellore thirty-nine miles north of Masulipatam; and Bezvara about the same distance to the north-west. At Masulipatam there is a congregation of 128 baptized members, of whom 57 are communicants. At Ellore there are 88 under instruction, of whom 47 are baptized; and at Bezvara a yet smaller group of about 30.

Each of these centres has in connexion with it, at a greater or less distance, promising points where a similar work has sprung up.

Our Missionary at Masulipatam, the Rev. J. E. Sharkey, refers to a village called Prattipad, near Kalles lake, and about twelve miles from Ellore—

I was making a lengthened tour through a portion of our extensive district, when, one morning, as I was seated in my tent under the shade of a large tree, a stranger of high-caste appearance approached me, and, after some conversation, invited me to his village, which he said was about two miles distant from our camp. I soon discovered, to my surprise, that my visitor was a Pariah. I

had then with me an intelligent young man, a convert, the first-fruits of our boarding establishment, named after the late Henry Fox, and supported by Miss Barber, who also is now no more. This promising youth has since joined, we trust, his friends in heaven. Henry Fox, at my request, if I recollect well, visited my friend's village, and was the first to proclaim in it the Gospel of Jesus Christ. Soon

after, I myself went to the village, and had a long interview with its residents. Had Henry Fox been spared, I might have located him in Prattipad, the village referred to; but it pleased God to order it otherwise. For years we had none to send to Prattipad, and yet, nothing daunted, the headmen of the village waited on me, from time to time, for a teacher for their children, but it was all in vain. In 1860, Thomas Cave, also supported in our boarding school by Miss Barber, having completed his ordinary vernacular studies, married one of our girls of the name of Rhoda. Then we ventured to set apart for Prattipad. The hut built for them to live in by the villagers was, as it was justly styled by one of our Missionaries, a pig sty. The young people, however, were enabled to give up many of their former comforts, to accommodate themselves to the circumstances of their peculiar position, and bear with the rude manners and language of some of the villagers. The village, however, soon divided itself into two parties. As long as there was a heathen at the head of the school the people were united, but the moment a Christian took his place, there arose division. The opposing party was headed by a proud old man, who evinced considerable bitterness against Christianity and its teachers.

After some time, I revisited the village: I found our poor old opponent very ill. He was not only sick, but became so poor as to be in want. His only attendant was a widowed daughter, who nursed him with much affection. Her husband died when she was still a child, and although at liberty to re-marry according to the rules of her caste, she preferred continuing a widow, and devoting her time to the care of her father's three little children. The old man received our visits with sullen silence, and listened without any response to what we had to tell him about his spiritual condition, and the danger in which he was. We gave him some medicine, and helped him with money, which his daughter received with much thankfulness. The poor man died in a few days, and left his three little children quite destitute. They are now supported by us in the Prattipad school. Their mother died when they were quite young. Her husband loved her so much

that he made an image of sandal-wood in remembrance of her, and worshipped it, in obedience, he said, to a command he received from her in a dream. He was, besides, suffering from a disease, for the removal of which the worship of his dead wife was deemed essential. What a melancholy picture this is of the soul of man made after God's image! "Ye were sometimes in darkness." Alas, the poor man died indeed *in darkness*. Though not a drunkard, his love of toddy was such that he could not do without it, even on his dying-bed!

But I must proceed. The school had almost vanished, partly from the indifference of the parents of the children, and partly from the distress to which the unproductiveness of the soil exposed them. For nearly eight years their agricultural labour yielded no adequate return, and they were frequently at a loss how to meet the Government assessment, and, at the same time, provide for their own wants. Last year, however, was somewhat favourable, and they were able to pay their annual tax without much inconvenience. Thomas exerted himself, and succeeded in raising the number on the school-roll.

On the morning of the 25th February 1866, my schoolmasters and their wives from the neighbouring villages joined me in the celebration of the Lord's Supper. Including myself, there were twelve of us, and it was indeed a time of much refreshment to us all.

In the afternoon I baptized 43 men and 44 women, and 44 children. There were several families who wished very much to be received, but as they were imperfectly instructed I could not comply with their request. I hope, after a few more weeks, to baptize them also. Several other families wish to be instructed. Thus, after years of labour and trial, a little church has been formed in Prattipad. The newly-baptized are in a pleasing state of mind, most attentive to the instruction imparted to them, and desirous of treasuring up in their hearts the lessons they receive. They have begun to keep holy the Sabbath-day, and abandoned several habits which, as Christians, they can no longer retain. They have begun to contribute towards a church fund.

Like the school at Prattipad, which has been the beginning of so much good, others are scattered abroad in different directions throughout the district. One is at a place called Açavaram; and here, again, fifteen families, numbering sixty souls, of their own accord, have placed themselves under Christian instruction. They are Pariahs.

It is a remarkable fact, that, in this part of the district in which our schools have been established, a considerable number of villages

are inhabited either entirely or partly by Pariahs. It is also remarkable, that not a few of them are independent farmers, and are

directly responsible to the Government for the assessment tax of their lands. Some of them are weavers; some farm-servants to the higher castes. The moral and social condition of the last class is truly deplorable. Their masters, like the Ephesian silversmith of old, are afraid lest the Gospel should alienate their servants—slaves, rather, for such they virtually

are—from them. A respectable Brahmin mentioned this to me with respect to his own farm-servants. I endeavoured to assure him that such was not the tendency of the Gospel; that it made men more diligent and more honest in their calling, and that Christianity did not in the least interfere with the duty a servant owes his master in all lawful things.

These poor Pariahs are placed in difficult circumstances, for, in emerging from heathenism into Christian light, they have to contend not only with their natural ignorance and prejudices, but are discouraged by the opposition of their high-caste masters.

Humanly speaking, it is much more difficult for a Pariah convert to lead a consistent life than it is for a caste Christian. Ignorance, low, vile habits, social disunion, connexion with masters such as almost to destroy free agency, and poverty, are all obstacles in the way of the poor Pariah. Pride he doubtless has, and what beggar in rags has it not? He seeks to elevate himself, and who does not?

He desires to deliver himself from bondage, and who does not love freedom? In this country it is not as it is in England, where the relations of landowner and labourer are defined, and the wages and dwellings of the latter are regulated by public opinion, if not by express legislation. What high-caste farmer in this country cares for his poor Pariah servant, his comfort, or his happiness?

Yet amongst these poor outcasts there is a manifest desire for improvement, which, if duly fostered and cherished, may issue in a movement as extensive and important as that which is going forward amongst the slave population of Travancore.

That there is a growing desire on the part of the Pariahs to educate their children, and place within their reach the means of future elevation in society, cannot be denied. As I was walking back to my tent from a village near Tattiveru, I saw an old man carrying a bundle of paddy which, on inquiry, I found was the usual week's supply for his son in our school at Tattiveru. The distance is too

great for his son to travel daily to school, and the father, rather than deprive him of the education he is receiving, got a family in the village to take him in every night, and provide him with rice sufficient for his daily food. The boy is old enough to assist his father in the field, and save him some money; but the father prefers to deny himself and seek his son's welfare.

Mr. Sharkey's experience is identical with Mr. Tanner's. The great difficulty is the want of agents to instruct the people. Yet we entertain the hope that this difficulty will be overcome, for in the Telugu Mission preparation has been made for the evangelization, not only of the upper but of the lower classes. It has long been a leading object with Mr. Sharkey to raise the Pariahs by education, and this he has pursued, steadily and diligently. He has therefore had in action at Masulipatam a vernacular school for low-caste people, Pariahs especially, of which it may be said, as of Mr. Noble's school for the high-caste, that there is nothing like it in South India. At present there are 100 boys in daily attendance, besides 18 boys from Bunder, Ellore, and Bezvara, who are being trained for schoolmasters at the expense of the Corresponding Committee. This plan has been in action for some time, and already some of the out-stations have in this way been supplied with schoolmasters. "Our schoolmasters," observes Mr. Ellington, "are young men of very fair attainments. They were little boys when the work first commenced in their native villages, and they were sent to Masulipatam to be educated and trained under Mr. Sharkey. These young men have given such general satisfaction up to the present time, that I indulge the hope, that by-and-by they may be trained and fitted to fill more responsible stations than they do at present, when the promising lads who are now being educated shall be ready in turn to take charge of the village schools."

And we do earnestly trust that the Missionaries at the central stations will ever remember how essential it is, that they should ever have in hand a sufficient *materiel*

from whence a native agency may be educed according to the exigencies of the Mission. It must be remembered, that of those sent up from the outlying stations to be educated, only a proportion, perhaps not more than a tithe, will be found eventually fitted for such a work. An ample margin, therefore, must be allowed for such disappointments—disappointments the more easy to be endured, when it is remembered, that although unfitted for Mission work, yet, with few exceptions, the youths so dealt with will be found useful in other ways, and thus indirectly promote the great work of evangelization.

Again, taking Bezvara as a centre, there are points of vitality to be seen around which are full of promise. The interesting work which is going forward amongst the low-caste people, the Malas, is in connexion with the Bezvara centre. The following remarks by Mr. Ellington have, we believe, been already introduced, under some form or another, into the pages of this periodical. But we must again refer to them, in order that the continuity of this review of the Mission work in the Telugu country may not be broken.

The work amongst the Malas in the villages has extended during the past year, and there seems to be every prospect of its continuing to do so. It is true, that some who promised well at the beginning of the year have gone back; but others again have stood firm. We have a small congregation at Pinapaka, twelve miles from Bezvara; but the largest is about twenty miles further on, at Raghapuram. There are at least nine villages now in which there are some residing who have either already joined us, or are desirous of doing so. A considerable number of those who assemble on Sundays at Raghapuram come over from five neighbouring villages. After each service an account is taken of the attendance, and the number of men, women, and children on the list is 130. Some of these have not yet been baptized; but they have, during the past year, been coming a distance of six miles to attend the Sunday services. About eight or ten miles beyond Raghapuram there are, I understand, nine families, living in three villages, who wish very

much to be taught the truths of Christianity. I have not yet been able to visit these people myself; but I hope to do so soon. Our readers, however, go to visit them frequently, and bring back encouraging reports. Thus we are enabled to believe and hope that the Lord is working with us, whilst experience reminds us that we must rejoice with trembling. We dare not (and what Missionary would?) venture to say of those who have already joined us, that all are of the right sort; but we must be thankful for the reasons which we have for believing that some at least are. When I last visited them they were in the midst of their harvest, and I reminded them of its being their duty to set apart a portion of their increase for the service of God, according as He had prospered them. I may mention, also, that after I had preached my sermon in due course, just before the roll-call I added a short homily on the passage in Haggai ii., to which you had directed my attention in your letter.

“Many of the people,” observes Mr. Ellington, “wish very much to have separate places of worship for themselves in their own respective villages, and they often confer with us upon the subject; but all we can tell them at present is, that they must wait contentedly until it shall please God to raise up from amongst themselves a larger body of efficient teachers. We have, however, some promising lads, who are being educated at Masulipatam, and we hope, if it be the Lord’s will, that these may become fitted for the work in due time.”

There is vitality, and therefore growth, in these little patches of Christian verdure which have sprung up in the heathen desert.

There was an interesting service held at Raghapuram on the first of October, when we had the privilege of receiving into the Christian church a family consisting of nine individuals. Both Mr. Darling and myself have been able to regard the father of the family as a sincere and true believer for the last two or three years, and of his family, too, we have

had favourable accounts. On the day of the baptism there was a full congregation present, and several of the heathen were assembled about the doors and windows. The prayers being ended, an address was delivered from Eph. iv. 30, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Finally we turn to Ellore, and here also we find the same process going forward—a stir in the native villages here and there, men waking up from the deep stagnation of ages, and manifesting symptoms of spiritual life. In the letters of our Missionary at this centre, the Rev. F. N. Alexander, we find the following passage—

On the 14th January 1866 I had the great pleasure of gathering fruit (I hope to eternal life) from seed which I have been long sowing. For three years I have been teaching the Gospel to some inquirers in a town called Polasanipilli, situated about eighteen miles from Ellore. This is a long time to keep catechumens without baptism, but though convinced of their sincerity, I waited patiently till the truth should in some measure correct the accumulated ignorance and corruption of heathen darkness. At last, while longing and looking, I thought I could see traces of Christ being formed in them, and, after much careful consideration, I chose seven persons (six adults and one child) out of some twenty inquirers, to name the name of Christ upon them. It was a time of great joy. Fellow-Christians and inquirers came from several villages to lend us the aid of their prayers, and show their love; and Major Faulkner also came out, and was present to represent the interest of European Christians in the welfare of the native church. The only sorrow was on the part of those denied

the holy ordinance. From twenty to thirty people in this village are under Christian instruction, and some ten persons give hope of being really brought to God. Strange it is, and how often proved, that the first are last, and the last first. Long before this, two boys from the school in that village have been baptized, and of the last seven, three more are from the school; and others of our boys are longing to be Christians, and are only prevented by their friends; and in Polasanipilli it has been the boys first and the elders last in coming to God, and this out of a little school never numbering more than twelve pupils. It only shows how useful are these village schools. I have inquirers in two other villages near Polasanipilli, and I have a good hope that in time to come it will be a centre of Missionary influence to the surrounding country. In Wothiru, a large village near Ellore, we have some fifteen to twenty inquirers, and a vernacular school of twenty-five children. In another direction we have a small school, and a few inquirers in Peddapadu.

Mr. Alexander adds—

It is interesting to remark that the scene of my labours is almost due west from Ellore on two roads. On the lower one, which is along the Bezwara and Ellore canal, I have Peddapadu and Tyalupolu, and on the higher one, which leads to Nuzaveed, are Wothiru, Polasanipilli, and Yelamandala; on the eastern end, Peddapadu is only seven or eight miles

from Padlipudu, one of Mr. Sharkey's villages; and on the other end, Yelamandala is at an easy distance from Pinapaka, where Mr. Darling's people are; and we may say that the line of the Gospel is gone out from Masulipatam to Ragapur, with points of contact at intermediate stations, a distance of eighty to ninety miles.

We have brought together these points of information, collected from the communications of our Missionaries, and have endeavoured to place them in one picture before our readers. Are they not deserving of attention? Is not the Telugu Mission field full of promise? There is assuredly something at work amongst the people. It is showing itself at present in detached movements, isolated points here and there, apparently having no connexion with one another, where a desire for Christian instruction unexpectedly shows itself, and men, when they have heard the Gospel, come forward to embrace it. What an opportune moment! With what promptitude ought it not to be improved, lest peradventure, if neglected, it pass away! With what alacrity should not the Mission open out in an aggression of love, simultaneously acting on all classes of the population! Mr. Alexander observes, that in the midst of so much promise amongst the Malas, the caste people do not show the least sign of receiving the Gospel. And why is this? He tells us—"I verily believe it is attributable to the fact that our attention is more drawn to the Malas from their readiness to receive us, and that I have preached comparatively little to the caste people." We are inclined to think that this has been generally the case. Men have turned aside from the caste people, where they have supposed the defences of Satan's kingdom to be most formidable, and have addressed

themselves to those points which they believed to be most vulnerable. But even supposing it to be the case that Brahmins and Sudras are more difficult to win, yet when they are won they are more influential, and therefore worth the greater effort. Especially, now that in Brahmin converts we are provided with the very *matériel* out of which a suitable agency may be evoked, it were sinful any longer to neglect them.

CHURCH MISSIONARY WORK IN THE CHEKEANG PROVINCE.

“CHEKEANG, with Hangchow for its capital, and Ningpo as its commercial port, contains an area of 39,150 miles, and a population of 26,256,784. This gives an average of 671 per square mile. In proportion to its acreage, Chekeang, with one exception, yields a larger revenue than any other province in the empire. Its soil is wonderfully fertile, and produces cotton, tea, barley, rice, silk, &c., in great quantities. The world would indeed be populous if every acre respectively supported one human life; and yet this is the case in the agricultural districts of Chekeang. It will be recollected that China Proper averages over her whole eighteen provinces 288 per square mile; and from this some idea may be formed of the teeming population that must crowd that one now under notice.”

The ravages of the Taepings have no doubt, in some degree, lessened this bulk of population, and impaired the prosperity of this province. Yet this reduction is only temporary. A shipmaster landing in some alluvial district clears away, for convenience sake, some of the surrounding jungle, and obtains an open space on which he may pitch his tent. After a brief sojourn he sets sail for some other place, returning at the end of a year or two. During this short time the jungle has repaired the losses it had sustained, and resumed under its sway the portion of its empire which, for a time, had been alienated from it. He cannot find the spot which had been cleared: alluvial vegetation is redundant everywhere.

So it is in China. Such is the fecundity of population, that, if a period of tranquillity be conceded, it soon recovers itself from the ravages of civil war; the dilapidated cities rise from their ruins; and the vestiges of the sorrowful past are as completely obliterated as, on a battle-field, the traces of a deadly struggle are veiled and hidden from the eye by the waving crops of corn which grow over it.

One other province of China, and one only, can compete with Chekeang. This is Kiang-su, the maritime province lying north of Chekeang. Besides “its long extent of sea-board, it is watered by two magnificent rivers—Yang-tze and Hoang-ho (“Yellow River”). The Grand Canal also cuts through its entire length. Two considerable lakes and innumerable small streams add their quota towards its fertility, and consequently it cannot be a matter of surprise that this province should be the richest and most populous in China. Its inhabitants number 37,843,501 souls, and nearly approach the extraordinary amount of 800 on the square mile. The capital is Nankin, and the principal commercial port is Shanghae. Kiang-su may be looked upon as an immense alluvial plain, and the land is productive to a degree almost inconceivable. It yields several kinds of grain, together with rice, silk, tea, and a large supply of cotton.”

Thus the territories of heathenism extend around us in an imposing circle. If they send to us no swift messengers to entreat our help, it is because they are so familiarized with their degradation that they have no desire to escape from it, and hence their silence becomes the strongest appeal. On every side there is need; and from diverse lands conscience may hear the cry of the man of Macedonia repeated, “Haste to help us.” With the limited means at our disposal for Missionary action, we are like the disciples

when, in their perplexity, they cried, "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"

Amidst so many claimants for immediate help we know not where to turn first; but if density of population is to decide the doubt, then assuredly China, and these provinces of China in particular, must be regarded as amongst the very first.

The treaty of Nankin, in July 1843, opened the door of this great empire, and at once, with such means as were available, the Church Missionary Society entered in. The necessary funds were provided by an anonymous donor, *Ελαχιστοτερος*, who placed 6000*l.* Consols in the hands of the Committee for the commencement of a Mission in China, and the present Bishop Smith and the Rev. T. M'Clatchie went forth as the first Missionaries. The Bishop, in his "Narrative of an exploratory visit to each of the Consular cities," gave to the Christian public the results of his experience. Shanghai and Ningpo recommended themselves to him as desirable points of occupation; the former as "the port of Soochow, the metropolis of classic literature, of taste and of fashion, the Oxford of China," the distance being about fifty miles, and also as the key to Nankin, the old capital of the empire, distant about 200 miles; and the latter "as the usual point of access to the populous city of Hangchow, the capital of the province of Chekeang," and, from the limited extent of its foreign trade, offering to Missionary work the prospect of a more quiet progress.

Both those cities were taken up by the Society as Missionary stations, Shanghai in 1845, and Ningpo in 1848.

Shanghai, as a Missionary station, has not answered our expectations. It is the great emporium of the north, the nucleus of foreign commerce, and the inhabitants are thus subjected to various influences, which, in a Missionary point of view, render them more difficult of access. No Missionary of the Society has been resident there for the last few years, the few converts which remain as the fruit of former efforts being under the charge of a native pastor, the Rev. Dzaw Tsang-lae.

At Ningpo it has been different. Christianity has there laid hold upon the soil, and has reproduced itself in a native church; and it is of this city, and of what has been done there, that we wish to speak in this article.

Ningpo is situated at a confluence of rivers, where the Yung river from the east meets the river of Tzekec from the north-west, the conjoined streams flowing north-east and north in a deep channel, until they enter the open sea at Chinhai, a distance of eleven miles and a half. The point of confluence, where the two streams unite to make a third and main stream, is called Sangkiangkow, or River Junction.

The city walls approach five miles in circumference, with an average height of twenty-five feet, exclusive of a parapet five feet in height, the *materiel* solid—the lower part of stone and granite, the upper, brick. "In the wall there are six gates, each of them double, the inner supported by an outer one at a distance of at least twenty yards." "Outside the walls there is a moat of some extent, which well-nigh encircles the city. The northern and eastern faces of the city, supposed to be well enough guarded by the river, have no moat; but, commencing at the north gate, it runs along the foot of the wall, west, south and south-east, until it stops at what is called the Bridge-gate. This gives it a length of three miles. It is deep, in some places forty yards wide, well supplied with water from the neighbouring fields and river, and daily navigated by small boats."

Around the city extends a vast plain, "stretching away twelve, fifteen, and eighteen miles, on the one side, to the foot of the distant hills, and, on the other, to the verge of the ocean." In every direction over this plain are to be seen "canals and water-courses, cultivated fields, snug farm-houses, smiling cottages, family residences, hamlets and villages, family tombs, monasteries, and temples." The river swarms with boats, and

its banks are studded with ice-houses. Within the walls are crowded together "single and double-storied houses, low and irregular—heavy prison-like mansions, family vaults, temples with their glittering roofs, official residences, examination halls.

And here many thousands of population are crowded together in all that marvellous incongruity which is so curious and bewildering to the stranger from the west—"ostentatious kindness and inbred suspicion, ceremonious civility and real rudeness, partial invention and servile imitation, industry and waste, sycophancy and self-dependence, and with other dark and bright qualities strangely blended. The nation is veneered with a superficial civilization; but beneath this there are traits of character, habits, and practices, which will not bear exposure to the light. In nothing is the incongruity to which we have referred more manifest than in the scrupulous punctuality with which they observe and fulfil the prescribed ceremonies of their idolatry, while, at the same time, in their hearts they despise the whole process, and ridicule while they join in the worship of these senseless gods; and thus, as Dr. Morrison observed, "Buddhism in China is decried by the learned, laughed at by the profligate, and yet followed by all." Indeed, nothing can be more contemptible than the idols which receive the religious homage of the Chinese. A graphic writer thus introduces us into the interior of some of the numerous temples at Ningpo.

A little way on I observed another large gateway, belonging to the temple of Leu-tsoo. Within that entrance, and under cover, there were seated four huge figures, "the four great Kin-kang"—probably standing there to the present day. One carries a lyre, "at the notes of which," they say, "the ears of the whole world are awakened." Another, with a black and ferocious face, flourished a drawn sword. A third sported a big umbrella, and is said by the simple elevation of this instrument to have power to draw down to earth storms of thunder and rain. The fourth twists a long snake round his arm, to denote skill to tame wildness into submission. They were arranged two on each side of the passage. In the centre gateway, an image faced you exactly as you entered, very stout, and with the breast and upper abdomen exposed, seated on a large cloth bag, laughing and looking right jolly, with the two words inscribed overhead, *Chih siau*, "the ever-laughing one." This is a representation of "the Buddha that is to come." Behind him there was an erect idol, called "the Wei-to-image," or "the Hoofah wei-to," as he is said to be "the protector of the Buddhist faith." He was clad in armour, and seemed ready for the offensive or the defensive. Within there was a crowd of other images, chiefly canonized heroes and disciples of this popular superstition.

Passing from that point, I made for a Buddhist monastery close by—the Yenching-sze. There I found fifty priests. Adjoining it there was another, called Kwantang, still larger than any I had seen, and more ornamented. The images of Buddh here were the most gigantic I have ever set eyes on in China—the three principal representations of

Buddh—the *Shikha*, the *Wanshoo*, and the *Pookien*. Just behind that triad there stood the "Thousand-handed Kwanyin," the Shiva of the Hindus. On each side of these *dii majores* there was a row of nine figures to represent some celebrated hermits and deified genii, called "the Lohan," all in various postures, and with different features.

To pass on to other buildings in this city worth a visit: There was "the palace of the God of the Eastern Range." In China we have "Five *yoh*," or ranges of lofty mountains, that have given rise to a good deal of fabulous matter; the eastern chain, the *Taishan* mountains, in Shantung; the western chain, the *Hwashan*, in Shense; the southern chain, the *Hungshan*, in Hoopih; the northern chain, the *Hanshan*, in Shanse; and the central chain, the *Sungshan*, in Honan. Each is supposed to be the residence of a presiding deity. To the resident genius of the eastern range this building is consecrated. It lay to the south of the "Bridge-gate," from which I discovered a path close under the city walls leading direct to it. The range of the edifice was long. It bore an elegant front, decorated with a group of handsome reliefs, among which was embossed in gilt its name. On entering, I found it almost deserted. None of the regular priesthood made their appearance, nor were votaries to be seen. The only persons to be descried (except the doorkeeper) were mat-makers. It appeared to be more a mart than a sacred building. The images were dusty and filthy, besides showing other signs of disuse and neglect. On pushing my way to the extreme end, I espied a gallery of idols, and attempted to ascend the staircase. As the doors were barred, admission could not

be gained, and my attention was called to two notices, the one placed at the bottom of the right-hand flight of steps, warning "(those that eat) strong meats (and drink) wine not to enter;" the other upon the opposite side advising "the unclean" person hastily to retire. Passing out to the street, I perceived a wicket on the right hand of the principal gateway. It was opened to me, and I was invited to look on illustrations intended to depict the terrors of hell. The apartment, a dark, dreary cell, is called *teyoh*, "the earthly dungeon." In the centre of the ground-floor there were images of hideous aspect in threatening attitudes, and, behind them, groups of small figures in stucco relief plastered upon the wall, to exhibit the pains and penalties of hell. These were arranged in three or four rows, rising one above the other until they reached the ceiling. Each group had its judge, criminal, executioners, and peculiar form of punishment. The judges were attired

as officers generally are, and the executioners as police-runners. The grade of penalties was varied according to the heinousness of the culprit's crime, and the horrors of future punishment were depicted before the spectator in every possible form. To be whipped, to be bastinadoed, to be seared with red-hot irons, to be strangled, to be speared, to be beheaded, to be sawn asunder, to be flayed alive, to be squeezed, flattened, and crushed between two thick planks, to be slit up, to be bored through and through, to have the eyes dug or chiselled out, to have the limbs torn off one by one, to be plunged from a cliff or bridge into a dungeon below, or into a rapid torrent, to be pounded in a heavy mortar, to be boiled in a hot-water cauldron, to be burnt up in a furnace, to be baked at the stake, to have hot liquids poured down the throat, &c. &c., constitute the ideas of future punishments indulged in the books of this school.*

Can we wonder at the overwhelming sense of responsibility which oppresses the soul of a Christian Missionary when he looks around and beholds millions of an intelligent, strong-headed, common-sense people, either superstitiously enslaved to the worship of gods such as these, or, although in their heart despising them, yet regarding every thing connected with religion as a matter of such indifference, that they are contented to go with the stream, rather than be at the trouble of being singular. It is under the burden of feelings such as these that we find introduced, into their communications with the Parent Committee at home, passages such as these—

We who are on the spot, and who move about the villages and cities of this teeming population, and witness the myriads upon myriads of our fellow-men who wander about here as sheep without a shepherd, scattered abroad over the dark mountains of a senseless superstition or a cheerless philosophy, without a single ray from the Sun of righteousness to shine upon their path, or a single word from the lips of the Good Shepherd to comfort or encourage, do indeed feel towards them deep sympathy and compassion, somewhat similar in kind, if not equal in intensity, to that which of old the great Compassionater of man Himself felt as He looked upon the un-

care for and perishing multitudes of Judeans. But how can we, a little band of Missionaries, few, weak, and powerless as we are, at all meet the wants of these countless myriads? This we cannot possibly do of ourselves. We can only, on their behalf, lift up an earnest and persevering cry to the great Lord of the harvest, that He would be graciously pleased to trust forth a goodly number of faithful labourers into this vast harvest-field, and raise at the same time our loud expostulations with the churches of our native land, and the people of God everywhere, to come over, and help these poor lost and perishing ones.

With such an incubus of idolatry on the land, and such an utter destitution of all the corrective influences of true religion, the great wonder is, not that there is much of evil to deplore in the Chinese character, but that there is any thing whatever that we can commend.

Their industry is remarkable, and in the streets of a crowded city like Ningpo its outgoings may be seen in every direction and under every possible form. Cobblers go about plying their trade, provided with a few bits of nankeen, silk, and yellowish sole leather, with which to patch their customers' shoes. With a short pole laid upon his shoulder, and a tub hanging on a hook at either end, the seller of sweetmeats strikes

* Milne's "Life in China," pp. 101—105.

with a flat piece of brass his little sounding gong, which, with its sharp clang, invites customers. That man, with the light wicker basket, is a collector of refuse hair: the workers in ornamental hair get their supplies from him. Another comes along with two large baskets, and, as he moves along, he cries, "Beware, and spare the printed paper." He is usually employed by a company of scholars, as a little flag with characters on it, at the end of his bamboo pole, informs the bystanders. The scholars, when they hear his cry, send forth their waste-paper baskets, to which has been carefully entrusted every scrap of paper which had even half a letter of writing upon it, and the contents are emptied into the capacious skep of the collector, to be by him committed to the river and the sea. "The lantern-seller, with his light, yet enormously long and cumbersome burden, illustrates the mildness and patience of the Chinese character. Down the street he goes, occupying, within a few feet, its extreme width," and yet quietly persevering until he has deposited his load in safety. The needlemakers are busily occupied in making the eyelet holes; the market-gardener carries about for sale the plants that he has reared in his contracted nursery-ground. Assuredly it is not without reason that the people of Ningpo have been gazetted in the Red Book "as diligent, frugal, fond of learning, and by no means dependent on trade merely; that is, willing and ready, for the sake of subsistence, to turn the hand to the loom, the hammer, or the plough."

In the rural districts it is the same. Milne's description of these is very vivid—

While we were musing over the busy scenes we had left behind, the country suddenly burst upon us, and we found ourselves surrounded by the insignia of rural scenery. On every hand and at every interval, the eye met the implements and the employments of the husbandmen. Large farmyards struggled to push themselves into observation from behind closely-packed thickets of the tall wild rose, or from the heart of groves of fir, that harped with the coo of pigeons, the notes of black-birds, and the chatterings of magpies and minors. Farmyard boys and women were engaged in winnowing the grain for some time gathered in, talking, laughing, and singing as they laboured. In adjoining fields, stout, sturdy men were sedulously occupied in clearing the soil of stones and weeds. These rice-fields were bearing the second crop for the current year. The paddy was growing in long parallel ranges, separated by a rut for the flow of the water poured into the field by the irrigating machines. That the rice alone might derive all the juices necessary to its proper nourishment, every weed and hidden root was sought out and torn up. To expedite this operation the husbandman's sleeves and trowsers were tucked up, and the peasant crawled on all fours between the different beds of paddy, as he moved on working with his hands the moist earth around the roots of the rice-stalks. This task was rather laborious; and, as the poor fellows raised themselves to look at the passing strangers, we could see that their limbs had been much exposed to wounds from the sharp flints among

which they crawled, as well as to severe bites from numerous leeches.

Withdrawing the eye from the farmyard to the bank of the canal, along which our boats were slowly dragged, it fell upon the irrigating implements. These were scattered throughout our line of journey, and at times were seen in such numbers as plainly to indicate the extremedistress which the reigning drought threatened, and the intense anxiety felt by the farmers to water their grounds with sufficient and regular supplies.

In districts where there is neither a river nor a canal, wells are dug. Reservoirs, too, are filled up, to which water is conveyed by aqueducts and gutters from adjacent hills or some distant stream. At the mouth of the well or of the tank a lever is raised, which at the one end bears a stone weight, and at the other a swing bucket. This bucket is lowered, filled, and then raised again to empty its contents, either directly into the field, or, should the patch of ground be upon a higher terrace, into a rut that lies on a level equal with that patch. But upon the banks of canals, rivers, or lakes, the following varieties of water-engines are in use—"the sitting-wheel," "the foot-wheel," "the hand-wheel," and "the buffalo-wheel." There is a trough that is carried down to the water's edge, and in it a chain-pump, or a set of wooden paddles linked together, is worked to raise the water over the bank. The power generally used to set the machines in motion is indicated by the names given. At one time you find a man at work seated and using his feet, from which it is

called "the sitting-wheel." The second, or "the foot-wheel," requires the labourer to stand upon the machine, walking upon it as on a tread-mill, supporting his chest and arms upon a bamboo frame. The third, as its name indicates, is set in operation by the hand. The fourth is a more complicated machine, worked by the buffalo. The second and fourth were chiefly seen along the course our boats took. In working these, the energies of every household appeared taxed to the utmost vigour, as if each individual felt convinced of the necessity of his personal aid in securing a good and plentiful crop. I saw both old and young leaning on the same frame, treading the same wheel, and humming together their rustic song as they trod. Boys six years of age kept the step very well with men of fifty; and, if too small to mount the wheel, they were placed on the ground to work the paddles with their little hands; and women, too, whose tiny or compressed feet disabled them from treading the mill, stood at the feet of the men keeping time with their hands. The wheel turned by the buffalo was more easily managed; but, in this instance too, activity was the order of the day, and, on the principle that he who did not work should not eat, the

bulky animal was not suffered a moment's idleness. A man or a woman, a lad or a child, followed him in his routine, goading him on with a pike-staff, and starting him into fresh vigour by an occasional shout. Yet, however anxious they might be to keep the docile creature sedulously at labour, his infirmities were not forgotten, and they took care to lighten his toil by suitable feeding, occasional rests, and other precautions, such as blind-folding his eyes, to prevent giddiness from the incessant rotations of the engine. Here the division or share of labour was peculiarly marked, in the regularity with which the buffalo was kept in perpetual motion. Fathers, mothers, brothers, and sisters, all aided each other in watching the heavy but steady movements of the ponderous beast, or in leading him to green pastures and still waters.

None were indolent. There was no cessation, nor was there exemption from labour; and, while they fought amongst the thorns and thistles with which the ground had been cursed, and with the sweat of the brow, under a blazing sun, sowed, weeded, and watered the earth, no murmurs were heard, save the undulating sound of the husbandman's song as it waved over the field.*

Commander Lindsay Brine, in his work on the Taeping rebellion, bears testimony to the energy and indomitable perseverance of the Chinese character—

During the four years that I was in Chinese waters, and which period was partly passed in the steaming rivers of the south, and latterly in the more active duties attending gun-boat service in the north, I had fair opportunities of judging of the character of the people of all classes living near the sea-board, and am of opinion that it is almost impossible to overrate their extraordinary capabilities. I found them to be laborious, intelligent, truthful, easily commanded, and, when properly armed and led, courageous. They have also the power of endurance in a remarkable degree. This trait in their constitution was clearly exemplified at the time of our hostilities in 1856-57, when our surgeons all bore unanimous testimony to the unflinching and calm behaviour of those Chinese that came under their hands for the purpose of undergoing amputation. But perhaps the most prominent quality of their character, and one which will be chiefly instrumental in developing the resources of the empire, is the untiring energy displayed by them whenever they have a special object in view. At our treaty ports their never-ceasing efforts in accumulating wealth sufficiently evidence this; and also in their ordinary occupations in the villages the same pushing tendency is observ-

able. With this activity they also combine great patience. "*Le temps pour point d'appui et la patience pour levier, voila les deux grands principes de leur physique,*" writes M. Huc, who in these few words well conveys the just result of his long experience of the Chinese people. Their eager industry is, however, most conspicuous in the continents and islands to which they emigrate. At Singapore, where all the labour and small trade is performed by them, and where the equatorial climate tends, above all things, to promote languor and idleness, nothing is so striking as the contrast between these indefatigable trading strangers and the indolent Malay natives.

It is probable that it will be through the agency of the Chinese that the hidden resources of Borneo, Sumatra, and the other little-known islands of those seas, will be brought to light; and also it is clear that the now unprofitable districts and waste lands of Northern Australia will soon become populated and cultivated by them.

The annual emigration from the provinces of the China sea-board is estimated to be about 80,000 (this exclusive of the coolie traffic to

* Milne, pp. 236, 237.

Peru and the Spanish West Indies). Of these, Australia receives one-third, the islands one-fourth, and California about one-eighth; the remainder become distributed over other parts of America, and as portions of the crews of the merchant-ships in the Pacific Sea. Out of the 11,000 emigrants to Singapore, it is found that one-fifth return to China; and at San Francisco the departures average about one-fourth of the arrivals. The Chinese are peculiarly averse to leaving their own country, and it is not on account of the prospect of higher wages that they do so, but because their native districts are over-populated. This has been exemplified of late by the sudden overflow of the inhabitants of the northern provinces into outer Manchuria: also inquiries made into the relative wages received by them at home and abroad led to a similar conclusion.

Nowhere is this alteration in their character so apparent as in their advancement in military skill. The improvement in the means of attack and defence at the Taku forts in 1860, as compared with 1858, was most unmistakable; and upon visiting some of these forts after their capture, I was much struck with the cleverness, or ingenuity, displayed in the fittings of the turn-tables for gun-carriages, fuzes for shell, plans for magazines, &c.

Our merchants also find that there is an increasing demand for revolvers, rifles, and other modern weapons. Future events will undoubtedly prove that there is no absence of personal courage among the Chinese,* and I am convinced that, when well drilled and officered, their armies will be found both daring and efficient.†

If, then, without Christianity, the Chinese are such as we have described, what would they not become if brought under its renewing influence? With so much evil to be corrected, they claim our sympathy; with so much that is valuable to be developed, they are a material worthy to have expended upon it a large amount of costly labour. There is no portion of the world more deserving of our attention than the vast Mission field of China. Commercially this great country awaits development.

When speculating upon the numerous contingencies that may hereafter affect our relations with China, it must not be forgotten how vast are the capabilities for development now lying almost dormant in the interior of that country. Apart from the wide field that yet remains for the expansion of trade in silk, tea, cotton, &c., there exists a mine of inexhaustible wealth all but untouched, and which will have an incalculable influence over her future destiny. It is now generally known that two of the northern and three of the central provinces contain immense coal deposits, embracing thousands of square miles. At pre-

sent the quantity of coal annually extracted from them falls short of a million and a half tons, but there would be no difficulty in increasing the supply indefinitely.

The commerce of Australia, New Zealand, and the numerous islands in the Pacific, is now in its infancy, and there can be no doubt but that future centuries will witness an extension such as can be but faintly conceived. China, with her coal-beds, rivers, harbours, and toiling population, will then, as far as human foresight can predict, represent the most commercially important position in the world.†

But valuable as may be her coal-fields, and rich the harvests in silk and tea and cotton which she is capable of yielding, the human element is unspeakably the most valuable. Let this be developed, and man be improved and elevated by becoming Christian: he will then develop the resources of his own country, and, in so doing, enrich the world. Englishmen, when they discover a territory with large treasures of mineral and agricultural wealth, all lying dormant, because the aboriginal race, which is in posses-

* I may here relate an incident that occurred on the coast of China, exemplifying their contempt of danger. A pirate junk, chased by H.M.S. "Algerine" up a small river to the northward of Amoy, suddenly grounded, and her crew escaped to the shore. A party of seamen and marines landed in pursuit, and quickly, with their Enfield rifles, came within range: a running skirmish then commenced, in which several of the Chinese were killed: amongst others, an elderly-looking man was wounded, and fell helpless on the ground. The distance between him and the advancing party was rapidly lessening, when a young pirate was seen to turn back, and, in the face of a heavy fire, run to the spot where the old man lay. Here, although only fifty yards distant from his pursuers, he stopped, took his disabled companion on his back, and carried him off. This heroism met with its deserved reward, and he was allowed to escape unharmed.

† Brine's "Taeping Rebellion." Preface.

sion of the land, is unequal to the effort, forget that the promptest, as well as the most humane method which can be adopted to open out its riches, is to improve the people. So far from this being perceived, the Aborigines are usually regarded as in the way, and to get rid of these, and to get the country into his own hand, has been too frequently the object of the colonist. Where the native race has been sufficiently scanty to permit this, it has been attempted. Happily, in the presence of so dense a population as that of China, such a proceeding is impracticable. The Maoris may be pushed out of the way, and, on one pretence or other, their lands seized, but this cannot be done where there are millions to be dealt with. Nothing remains, therefore, but that the more humane proceeding be adopted, and this is the work in which our Missionaries have been engaged. Their object is the evangelization of the vast Chinese empire.

In April 1861, the Ningpo Mission had gathered strength, and the nucleus of a native church had been formed, as yet small, but real. The baptized members numbered 140, and of these, eighty-four were communicants. This little body of Christians, a speck amidst the surrounding millions of the heathen, had already yielded forth for the service of the empire no fewer than twelve native assistants, of whom eight acted as catechists and readers, and four as schoolmasters. In connexion with the central work at Ningpo there were three out-stations—Sanpoh, a tract of level country lying to the north of the range of hills which encircles Ningpo on the north and west, and at a distance of about thirty miles from the city; Tsong-kian, and Z-kyu, a *heen*, or third-class city, having a population of 60,000, distant about fifteen miles from Ningpo. Further on, in the direction of Hangchow, two additional points had been occupied—Yu-yau, about forty miles distant from Ningpo, with a population of between 60,000 and 70,000; and Shaou-hing, the capital of the country, or Foo, in which Yu-yau is situated, a city of the same rank as Ningpo, and in extent still larger, its wall being at least nine miles in circumference, while that of Ningpo is only five, and within this *enceinte* there being congregated a population of 400,000. Bishop Smith, in his narrative of a journey to Ningpo and Hangchow in 1858, thus describes Shaou-hing—

On the noon of the following day we approached the city of Shaou-hing, the capital of the department of that name, and estimated to contain one million of souls. This rapid sketch of our daily movements prevents me from entering into a detailed description of this city and its environs, as it came upon our view when we approached its southern suburb. Mr. Russell and myself walked for two miles along the bank of the fine spacious canal, lined with streets containing a busy, well-clad, and apparently thriving population, and abounding with corroborative evidence to support its claim to celebrity as among the most beautiful and the most literary departmental cities of the empire. A view from the top of the city-wall, which we entered by the eastern gate, afforded us an opportunity of surveying with the eye its extensive line of wall extending forty-two Chinese *li*, or above fourteen English miles in circuit, running over the sides of hills, and enclosing

their well-wooded undulations in its girth. Here there is a vast population, of friendly demeanour and high intellectual refinement, accessible to the instruction of the foreign Missionary. As we mingled with a group of well-dressed people on the parapet, listening to the words of my companion, and readily volunteering information on the city and its inhabitants, I could not but feel the wish that our highly-educated British youth at the great seats of academic learning could behold this noble sphere for their dedication of the highest talents of ability, energy, and zeal, to the honourable endeavour of making known the Saviour's name among this highly-interesting but pagan district. Shaou-hing enjoys no mean celebrity for the intellectual character of its citizens and scholars; and its proof is seen in the fact, that the proctors and learned civilians employed in the law-courts are supplied in great numbers from Shaou-hing for the whole empire.

It had also been intended to occupy Hang-chow; but in the spring of the preceding year (1860) this wealthy and luxurious city had been captured and sacked by the Taepings, who, marking their pathway by blood, had been guilty of the most frightful

barbarities, indiscriminately murdering all who came in their way, without reference to age or sex.

Not eighteen months previously, Bishop Smith had visited this metropolis of Chekeang: it was then wholly at ease, and quiet. On his way to the great western lake, where, in a flat-bottomed barge, a lodging had been prepared him, he passed through some very fine streets, abounding with well-stored shops. The shores of the lake, which lay just outside the western wall, were replete with interest and beauty.

Beautiful temples, dilapidated pagodas, the country-houses of the wealthy, a few pack-houses and stores of the more opulent merchants, ancestral temples, ancient tombs and monumental arches, long rows of temporary resting places for depositing the coffins containing the bodies of individuals who had died at a distance from their own native district, villages and gardens scattered over the undulating hill-sides, and coppices of luxuriant vegetation, now shedding their sere leaves in the autumnal breeze, formed a fine panorama

of picturesque scenery, which has gained for these classic spots a wide-spread celebrity in the traditional legends of the nation, and has linked their fame with the most cherished historic associations of the Chinese empire. This provincial capital of Chekeang province shares with Soochow, the capital of Keangsu, the implied commendation of the following hyperbolic saying, current throughout China—"Heaven is above, and Soochow and Hangchow are below!"

Thither came the city gentry and wealthy traders, attracted by the romantic beauty of the scenery, or purposing to render their usual formal homage at the various shrines.

It was an interesting, yet painfully affecting sight, to behold numerous family groups of men, women, and children, clad in gay holiday attire, and laden with incense-sticks and tin-foil offerings for the dead, wending their way over the hills, and visiting, with tokens of affectionate sorrow and regard, the tombs of their fathers, and the last resting-place of their clan. Commodiously-paved broad causeways of stone flags lined the shore, or intersected the groves, in every direction; and the carefully-preserved monuments and shrines bespoke the wealth of the visitors, and the popularity of these haunts of solitude and sanctity. One species of tree was sin-

gularly beautiful, combining the sombre ever-green appearance of the yew with the tall height of the poplar. Every second person whom we met was a priest. Above one thousand monks, exclusively belonging to the Buddhist sect of idolaters, were attached to the numerous temples which abounded in these classic groves and valleys. The hills and glades were everywhere occupied by shrines and grottoes dedicated to Buddha; and no efforts of art or lavish expenditure of pecuniary offerings were wanting to combine with the superstitious veneration of past ages in giving *éclat* and sanctity to these favourite abodes of Buddhism.

How soon and unexpectedly came the stroke of desolation!

Such was the aspect of the Mission at the time we have referred to—healthy and full of promise.

But now Ningpo itself was to be visited by that fiery ordeal to which so many portions of the Chekeang province had been subjected. The Taepings, desirous of recapturing Hangchow, which, after having plundered, they had evacuated, had attacked that city with great vigour. "For several weeks a severe struggle ensued, and numerous actions occurred without any decided success on either side. Dissatisfied with this result, the Taeping leaders detached a large portion of their force, with instructions to attack and capture Ningpo, and Hwang, the general in command, with an army of some 75,000 men, arrived within a few miles of his destination at the latter end of November 1861. The consternation of the poor Ningpo people on this near approach of the rebels was intense. They fled into the surrounding country in such numbers, that the three first days of November witnessed an exodus of at least 100,000, a large proportion of these not knowing whither they were going; and a truly heartrending sight it was to see these poor creatures, of all ages, ranks, and sexes, thus running wildly away, having no stay whatever to support them, no definite hope either for time or eternity.

It is at such times of desperate sorrow, that, being without God, and having no hope, the Chinese often put an end to their life on earth by committing suicide.

The popular modes of self-destruction are drowning, hanging, and swallowing opium or gold-leaf. With officials, the first and the last are the most respectable methods. During the war with England, when their reverses were frequent, the military officers in numerous instances effected self-destruction in one or other of these ways. Various accounts are given of the use and effect of gold-foil for the

purpose. One has it, that a quantity of the flimsy leaf made up into a large bolus, is swallowed: when a cupful of water is drunk it expands the gold-leaf in the stomach, which distends so as to occasion speedy death. Another account explains, that a bundle of the loose foil is thrust down the throat to produce suffocation.

The European Consuls, alarmed at the imminent danger that threatened the city, sought an interview with the Taeping leaders, and received from them solemn assurances that the life and property of foreigners should be respected, and trade be allowed to continue as usual. On the 9th of December 1861 the Taepings approached the walls, and the garrison and inhabitants, being paralyzed with fear, and incapable of defending themselves, took possession of the city with scarcely the slightest opposition, and with comparatively little bloodshed.

At this season of danger and distress the Missionaries, the Rev. Messrs. Russell and G. E. Moule and A. E. Moule, felt it their duty to remain at their post, and, trusting in the protection of God, abide the risk of all that might occur. They were therefore in the city when it was taken, and for some days afterwards; and although they had to pass through much excitement, alarm, and riot, not a hair of their heads was touched. The native Christians also were left unharmed. This show of moderation, however, was of short continuance, and plunder and violence beginning to prevail, the Missionaries retired to the English settlement, which is separated from the city proper by a creek.

The Bishop of Victoria visited Ningpo during the time of its occupation by the Taepings. "All the houses were deserted; not a soul was visible; the inhabitants had all fled, except a few decrepit aged people and a few women, who stealthily followed us, and poured into our ears the sad details of their misery and forced captivity within the walls."

Proofs of Taeping iconoclastic zeal were not wanting.

We soon reached the Taoist monastery named Lew-sing-quan, where I lodged for a week among the priests in the summer of 1845. The outer walls were mostly standing, but the flooring and inner walls were dilapidated and in ruins. The huge idols, to which, seventeen years ago, I had seen the monks paying their daily worship, were now scattered in fragments about the temple courts: not an image was left entire. From every shrine the idols had been forcibly removed and beaten to pieces. Arms, legs, heads of idols, were trampled under foot in scattered

portions; and the iconoclastic rage of the Taepings was wreaked upon every relic of idol superstition. Every temple that lay in our route exhibited the same spectacle. Taoist, Buddhist, and Confucianist images were everywhere demolished; and even the old ancestral tablets of the departed local worthies were scattered and broken. Such an onslaught upon idol-worship has never been witnessed since the era of the earliest Mohammedan conquerors in Asiatic countries as that now made by the Taeping rebels in China.

The yielding up of Ningpo to the grasp of the Taepings was an experiment on the part of the Western Powers.

Hitherto great doubts had existed upon the question relating to the policy that the Taepings would be likely to pursue with regard to commerce, in the event of the rebellion becoming triumphant, and it was thought that

their actions whilst in possession of a city with such magnificent commercial capabilities would be a fair test of their future intentions.

The result was decidedly unsatisfactory. The Taepings made many promises to ad-

vance the interests of trade, but, nevertheless, during their occupation of Ningpo nothing but a small local trade sprang into existence, and commerce, in the full extent of the word as understood by European merchants, remained stagnant.

The English Consul, after waiting some months in order to form an opinion upon the subject, came to the conclusion that no administrative capacities whatever had been shown, and that there was no probability, even under favourable circumstances, of trade becoming restored.

In the spring of the year 1862, a most momentous step was taken against the Taepings. It was determined to effect the recapture of

Ningpo, and give that city back into the hands of the imperialists. This resolution was carried into execution with marvellous success. A small force of English and French seamen landed from the vessels lying in the stream, planted their ladders, scaled the walls, and, meeting with very little resistance, found themselves, within an hour, masters of the place. The Taepings quietly retired, and encamped a few miles outside the walls. The imperialists were then put in possession, and thus, with an ease which, considering the importance of the interests at stake, appears almost incredible, the enormous city of Ningpo again reverted to the rule of the government.

Thus closed a period of intense anxiety. The rebels, knowing that their time was short, had ravaged, burnt, and murdered, in the most awful manner, throughout a large district in the western direction. Yet, although often in imminent peril, the Christians had all been preserved, and on the 26th of May the Missionaries were enabled to return.

To-day, through God's great mercy, we came back into our city home. It was a great comfort to get into it once more, just as the hot weather was commencing, as it is more airy and roomy than the building we lived in on the north bank of the river. May God preserve us in health! The rebels left the city in the most filthy state, but my brother had the canal and streets near our house

cleaned before we entered, and we experienced no inconvenience. It was just six months since we had been obliged to leave the house, in consequence of the approach of the rebels, and just five months since we moved all our goods and chattels out of the city. God has brought us through deep waters, and back again into this dear and happy home.

It was some time before the out-stations could be visited, with the exception of Tsongyiao, which is only four miles distant from the city, as, in consequence of continued raids over the out-lying districts by the rebel plunderers, it was not safe to venture far from the walls. Some of the San-poh Christians had been carried away captive, and the catechist having been compelled to withdraw, the little community there had been left without means of grace during the whole of the autumn. At last, towards the end of the year, the way was opened, and the Missionaries were enabled to visit them once more. They had passed through a trying ordeal, particularly so to young converts, but they had endured: great mercies had been mingled with the trial. The captives had all successively escaped from their bonds, and returned. Only one of the number, who had gone to seek employment elsewhere, was wanting. The rest were full of praise to God, who had watched over the flight of the captives; had restrained the uplifted sword of the murderer; had raised up the sick, when deprived of all succour, from very severe illness; who had shielded their cottages from the fire when every thing around was burnt; and had so ordered the seasons of the plundering visits, that their main supplies of rice had not fallen into the hands of the enemy.

We have so far traced the history of this Mission. It is designed to prepare the way for another article, in which we purpose to place before our readers its present state and prospects, and the need that there is so to deal with the native Christianity of Ningpo that it may become a centre of evangelizing effort to the densely-populated districts lying around in the darkness and degradation of heathenism.

REMINISCENCES OF NEW ZEALAND.

THE following notices of the Maori race are from the pen of one who, having lived long in the island, and in an high official position, knew the people well.

Such notices are encouraging. At the present time Christianity amongst the Maoris has suffered a reverse, and the fruits of Missionary work have retrograded. Many are in consequence discouraged, and know not how to answer the disparagers of Missionary enterprise when they point to New Zealand as an evidence of the worthlessness of such undertakings. It is well to look back to the beginning, and recall what the Maoris were when Christian Missionaries first went amongst them. Let the utmost deduction be made for the losses which have been sustained, and still the Maoris must be admitted to be far in advance of what they had been originally. We have been as those building a lighthouse on an isolated rock in the midst of stormy seas. It was rapidly approaching its completion, and we had hoped that soon it would have been crowned with its lamps and reflectors, and have been as a light amidst surrounding darkness. Suddenly there came a storm, fierce and overpowering; and our work has been broken down, nearly to the foundation, but the foundation remains, and on this we can proceed to build again.

THE CATECHISTS.

I happened, in the year 1852, to be detained for some days at the house of the Rev. Joseph Matthews at Kaitaia, a station in the far north, which was formed by him and his brother-in-law, Mr. Puckey, nearly twenty years before, and on which they are still resident. Kaitaia gives evidence, in its appearance, of the advance of civilization, as well as do its inhabitants of the fruits of Christianity. Nothing could be more English-like than the village with its church and spire, its cottages, and green paddocks, and luxuriant gardens, as they suddenly break on the view at the termination of a ridge of barren hills by which it is approached. On Friday morning Mr. Matthews invited me to accompany him to the church, where he was to meet his catechists, to prepare them for the services of the approaching Sabbath. The weather and the floods, which had been the causes of my detention, had prevented those who lived at a considerable distance from attending. There were only four or five present. By the aid of a small printing press, Mr. Matthews prepared weekly a printed note of various texts of Scripture, illustrative of the passage which was chosen for the sermon of the day. These texts were successively examined and explained; each catechist was questioned on the various points which they suggested, and invited—and indeed they inceded little invitation—to ask for explanations, and to state their views. In this manner two hours were most agreeably, and, it was impossible to doubt, most profitably passed. The catechists were performing no perfunctory task: they entered into the subject with zeal and delight, unpaid labourers

in the work of the Gospel. Each one returned to his village to follow up the study of his sermon for the Sunday, which was thus commenced, carrying with him the slip of paper which contained the slips for reference, and several of them receiving additional slips to forward to those who had been prevented from attending the Friday lecture. Far removed from the baneful influence of grog-shops, and little exposed to other evil communications, the district of Kaitaia has always been, and continues to be, one of the most flourishing Mission stations, and the same devoted men who founded it continue to watch over its progress.

THE SLAVE-SHIP.

"He kaupuke tiki taurekareka," "A slave-seeking ship," was the answer to my inquiry respecting a vessel which I saw at anchor in a river not much frequented by such visitors. But this was a slave ship of a character very different from those which frequent the African coasts. It was no clipper, built on the most scientific principles to ensure speed, nor was it furnished with all the appliances of modern art to facilitate the various nautical operations which give such efficiency and security to modern seamanship. Still less was its interior fitted with manacles and fetters of iron to "enter into the soul" of the captive while they confined his body. It was a Maori craft of very homely appearance and pretensions indeed, as unlike the crack ships and yachts which give life and animation to the rivers and coasts of England as the Maori in his dirty blanket or dogskin mat to the exquisite of St. James's Street. There was nothing ship-shape about her. The ropes

dangled loosely from the masts, and lay uncoiled about the decks. The sails were lying where they dropt, not handed or stowed away, as in a well-ordered vessel. The decks had not probably been washed since the vessel passed into the ownership of Maoris; nor was there any point on which they had bestowed any exhibition of that pride and care with which they were wont to ornament their war-tanoes with carved work, and bedizen them with paint and with bird's feathers. Nevertheless, in contemplating the object of her voyage, the Maori slave-ship was an object of surpassing interest. She had come from the East Coast, a distance of three hundred miles, to carry back to freedom, and to the embraces of their kindred, the captives of twenty years. The country had for some years passed under the dominion of Great Britain, although, in respect to the Maoris, that dominion was little more than nominal. No Anti-slavery Society had pleaded their cause. No Emancipation Act had passed to proclaim liberty to these captives. They were truly, and in a special sense, "the ransomed of the Lord," through the power of his word. The bonds of their slavery had been unloosed by the preaching of the Gospel. Their liberty came not with demonstration. It was not purchased with gold, but wrought out by the silent influence of that teaching so new and so strange to the hearts of the Maories, "Whatsoever ye would that men should do unto you, do ye even so unto them." While the Maoris remained in their heathen state no lot could be more deplorable than the lot of a Maori taken captive in war. There was no law to restrain or to punish the violence of the master. There was no public opinion to mitigate the condition of the slave. He was the absolute property of his owner, for life or death; to labour for him while living, and with the knowledge that he might at any time become the victim of his sudden passion, or even the sacrifice of his cannibal lust. The females became the concubines of the chiefs or warriors who had carried them off from the burning pah. Nor could a male slave presume to think of marriage. Fearful tragedies were every now and then occurring to remind the poor *pononga* (this was the *kindly* designation of the slave) on what a frail tenure he held his life. The powerful tribe of the Ngapuhis, inhabiting the northern parts of the northern island, were the greatest owners of slaves. It was estimated that, in their various expeditions to the south, under the leadership of the famous Hongi-Ika, the Ngapuhis had brought away not fewer than 2000 captives, almost exclusively women and children, for the men were rarely taken alive,

or spared if they fell into the hands of the conquerors. Fearful was the carnage when these tribes, armed with the musket, presented themselves before a pah, whose inhabitants, ignorant of the existence of such instruments of destruction, would rush out upon their assailants in numbers sufficient to overwhelm them, or, using the Maori phrase, to eat them up, had they come armed with the ancient weapons of Maori warfare; but who were struck with sudden panic when they found their opponents bringing, as they thought, the thunder and lightning to their aid, while their numbers were thinned by invisible weapons, the musket-balls spending their force on solid masses of human beings. It was to the possession of fire-arms, while the southern tribes were ignorant of them, that Hongi-Ika and his Ngapuhis owed their victories, and the numerous captives whom they reduced to slavery. Of those who were carried with their captors to their destination some became *utu* (atonement) for the members of the tribes who had been left behind in the battle-field. The new-made widow, on learning her loss, would vent her rage and appease the manes of her husband by striking a tomahawk into the head of the first helpless victim within her reach. Many perished in this way. Not a few destroyed themselves. Some were sacrificed on the death of their chief, or of a member of his family, to do him honour in the next world. But the children, for the most part, remained. They were protected as a valuable property, to labour for their masters. Some were even treated with kindness, and, to all appearance, received as members of the tribe; while others would ask, "With what regard can I look upon the man whose stomach was the tomb of my parent?" But at the time of Hongi-Ika's death a new and mighty influence had begun to work on the hearts of the people. Long before the Gospel had begun to produce its spiritual fruits, its secondary influence had begun to manifest itself in the ascendancy which the Missionaries had gained over the minds of the Maoris. For those whose knowledge of the Scriptures has grown with their growth, and strengthened with their strength, whose minds are replenished with all the knowledge, secular and divine, which belongs to a state of civilization, it is difficult to realize the power with which the Scriptures, rendered into their own tongue, were presented to the minds and the hearts of the Maoris. It has often been observed that the first years of Missionary labour bore no fruit. Many years passed, both in the Polynesian Islands and New Zealand, before the hearts of the Missionaries were cheered with

the assurance of a single convert. And yet the wonder is that this should ever have excited surprise. The age of miracles has ceased; the gift of tongues is no longer the immediate inspiration of the Holy Spirit, but the result of much laborious investigation. Amongst the Maoris there was no written language; letters were unknown; there was neither vocabulary nor grammar to assist the Missionaries with the knowledge of words, or to guide them in the collocation of sentences. It was very long, therefore, before they were able to speak to the Maoris in their own tongue, in such manner as to convey the various shades of meaning which are necessary to a full understanding of the knowledge intended to be conveyed. And yet there were never more earnest scholars, or more apt, than the Maoris. Old men and maidens, young men and children, vied with each other in their endeavours to acquire the knowledge of letters. The chief and his slave, the child and his grandfather, met in the same class. The school became an institution in villages far remote from the Mission settlement. Those who had learned to read and write in the Mission schools were proud to carry their knowledge of letters to their native villages, and to impart it to willing scholars. And thus, when the Scriptures at length appeared in idiomatic Maori, they were read with an avidity which can only be understood by the full conception of a people grovelling in darkness and ignorance, receiving the full light of the Sun of Righteousness, and the knowledge of the way of salvation. The Bible was their one book. Day by day, and night after night, the Maori would lie in his hut, spelling out the sentences, each one of which conveyed a new idea to his mind, or a fresh impression to his heart. Thus it was that the leaven of the Gospel spread far and wide throughout the land. Its apostles were not like those who, "when the persecution arose about Stephen, were scattered abroad," but those who, in most cases, through the power of the Gospel upon the hearts of their masters, were permitted to leave the land of their captivity; or who, trusting to the public opinion which, in the altered feelings of the Maoris, would protect them from violence, essayed to seek out the homes of their youth, and the hearts which had not ceased to yearn for them during the long years of separation. And thus it came about that, instead of the deadly messages of hate and revenge which, year after year, threatened the Bay of Islands from the tribes who had been beaten by the fire-arms of the Ngapuhis while they themselves possessed none, the *kai-puke tiki taurekareka*, "the slave-ship," came peacefully to seek

out and redeem the captives from their captivity.

Many a touching tale might be told of the disappointment of those who looked for their friends that were not; of the difficulty of recognising and identifying those who, carried away in childhood, had grown to man's estate; and of the joy when that recognition was complete. Mure was a slave in the family of Heke, and was sent by his master to live with the writer. Mure was a handsome youth, and, having been treated with kindness, showed none of the vices which usually characterize the condition of the slave. He was quiet, faithful, and affectionate, and became a favourite. He accompanied the writer to the neighbouring colony of New South Wales, and saw much of the interior of that colony, as well as of the city of Sydney; and, on his return, was able to gratify his masters and their connexions with many, to them, new details of civilized life. After a lengthened absence from home, the writer learned, on his return, that Mure had been sought out and carried off by his family. Long was the search, and difficult the recognition. No one knew the name of Tamure, which had been forgotten on its being shortened to Mure; but the place, time, and circumstances of the capture, being told in full relation, the searchers were at length directed to the residence of the captors, and the family likeness of Mure completed the discovery. So, on my return, I learned that my friend Mure had embarked in a slave-ship, and returned to the home of his childhood, no longer a slave, but a free man, whom the truth had made free. Throughout New Zealand the institution of slavery died out as the knowledge of the Gospel advanced. If there are still *ponongas* in name, their condition is more voluntary than compulsory: they are regarded as members of the tribe, having a knowledge of no other home. An act of violence to one of them is of rare occurrence. A human sacrifice, or the cannibal feast which followed it, would now be as little thought of in New Zealand as in England. And yet forty years have barely passed since the land was covered with blood, and its fair valleys ever and anon reeked with the preparations for the cannibal feast, whether on the battlefield—where, within that period, have been counted a row of sixty ovens, each of which had contained the mangled members of a human body, the bones of which lay scattered at its mouth—or whether in the quiet vale, the tyranny of superstition, or the mere lust to devour human flesh, led to the immolation of the solitary victim.

ORIGIN OF THE MAORIS.

Not long ago William Thompson Te Waharoa—called the New-Zealand Warwick, because, being determined “to have a king for himself, as the Israelites had a king,” he set up Potatau to be king of the Maoris—surprised a Missionary with the question, “Whom do you think we are?” The Missionary replied, “I suppose you are descended from one of the sons of Noah.” “We are Jews,” replied Thompson. “Has it never struck you how much our customs resemble those of the Jews?” The circumstances of their first occupation of New Zealand are as well established as any matters of history which depends upon tradition alone. And there is a remarkable agreement amongst the tribes in distant parts of the islands as to the main facts. Some tribes count twenty-one generations from their arrival in the islands; some only seventeen. Many of the principal families can trace back their genealogy, giving the names of each of their ancestors during the whole period since their landing. They landed in midsummer, when the pohutikana* and the rata† trees, which at that season are resplendent with crimson blossoms, were in full bloom. And it is one of their traditions, that on seeing these truly magnificent objects as they approached the shore, a man who had on a head-dress of feathers, a highly-prized distinction, threw it into the sea, saying that from henceforth he would not need such an adornment.

They all agree that the country they came from was called “Hawaiki,” supposed, from various circumstances, to be the Sandwich Islands. There were about twenty canoes, double canoes, each of them capable of carrying several hundred people. They brought with them the bird named pukeko, the kumera or sweet potato, the uhe or gourd, and the native dog. The rat was also a passenger, but not intentionally. They found the country without inhabitants or any trace of them. The canoes landed at different parts of the coast, and each tribe took possession of the district it intended to appropriate, by travelling to a distance in both directions from the place of landing, and putting up marks. The districts took the names of the canoes which landed there, as Matata, Wakatane, and Pakihi, in the Bay of Plenty. The Waikato people arrived in a canoe called “Tainiu,” went up the Tamaki river, drew the canoe across the narrow isthmus to Manukau, thence across to the Waikato river, where they have remained ever since.

They left their original country in consequence of a war which originated about land

and women, the fertile sources of their wars of a later day. They state, that after several severe battles, one of which was fought at a place called “Tahuna Tapu O Mamuka roa,” the weaker party determined to leave their country, and for that purpose built large canoes, and took their departure, not knowing whither they went. Their traditions of the origin of mankind all indicate a scriptural source. The first death was that of a woman, who, for the violation of some *tapu*, or duty, was, while asleep, entered by a *ngakahi*, a lizard or creeping creature, which devoured her vitals. Notwithstanding their ferocity and pride, the Maories held certain tenets which presented comparatively few obstacles to the reception of Christianity. Idolatry never in any shape existed amongst them. They never conceived any thing material or tangible in connexion with deity. They believed in the immortality of the soul, and in an unseen world; and in that unknown state there were seven heavens. In all their actions there was a recognition of a supernatural and spiritual agency. When the Maori planted his ground, he commenced the work with the *karakia*, the prayer of the priest. When he gathered in his harvest, the first-fruits were presented as a wave-offering to his god. Each undertaking was commenced and completed with prayer. If a fishing-net was to be made, the flax was consecrated by the priest, and it was sacred until it was used. On its first being drawn, the largest fish was selected by the priest for himself. It was so in building a house. The materials and the builder were made sacred till it was finished. The infant when born was *karakiad* as well as the mother. There was a constant recognition of a spiritual being, and of their dependence upon Him. When a war expedition was undertaken, the first act was to consecrate by prayer the warriors for the *taua tapu*, “the advance.” This extended to their weapons and ornaments. If in a war expedition they were successful, the heart of the first victim was made an offering to the god of war, and his body being regarded as sacred, was never eaten. On the return of this sacred band, or preliminary expedition, the men who composed it were not allowed to enter their village, or associate with their families, until made common, or freed from the *tapu*, in due form, by the incantations of the priest. When a pah was to be attacked which presented great difficulties, the priest prepared a number of slips of wood, one to represent each *hapu*, or division of the tribe or tribes of which the army was composed. Then, pouring the slips on the ground before him, he held these

* *Metrosideros Robusta*.

† *M. Florida*.

his incantations, and at the last word he cast them, as if fortuitously, from him, and indicated by the places where they fell the part each tribe was to take in the assault. This was called casting the *niu*, or lot, and it was never resorted to but on such occasions, and in this form. Their ideas of human nature were such, that they thought every kind of wickedness natural to the human heart. Hence their ready reception of the doctrine of regeneration, and of the internal change necessary

to fit men for the presence of deity. Their extreme sense of justice and of the necessity for atonement for every wrong—the alleged ground of all their wars—led them to embrace with avidity the doctrine of atonement of the Son of God. And as they considered the death of a great chief of much more importance than the deaths of many common people, they looked upon the sacrifice of the Son of God as an efficient sacrifice, as well as the highest possible proof of his being a God of love.

Recent Intelligence.

It appears that the year 1866 is the Jubilee year of the Sierra-Leone Mission. That Mission, commenced in 1816 amidst much weakness and great difficulties, has nevertheless, by God's blessing, progressed, until it has culminated in a native church, provided with its own native pastorate, and bearing the expenses connected with the maintenance of a Christian ministry, schools, &c., by funds raised from among the native Christians themselves.

It is a suitable time for the erection of a suitable memorial. What shall it be? Some granite obelisk? That is perishable: let it be something imperishable. How shall the Sierra-Leone church best express her gratitude to God for all the distinguishing mercies which have been bestowed upon her? Let her become a pillar of light, and reproduce Christianity amongst the heathen around. Then will she become herself the best memorial.

We are happy to find that a movement in connexion with the Jubilee year is being made in Sierra Leone, and we trust that whatever funds may be raised in answer to the subjoined appeal will be devoted to the outgoings of Missionary effort, from Sierra Leone as a centre, amongst the heathen nations of the interior.

AN ADDRESS TO THE FRIENDS AND SUPPORTERS OF THE SIERRA-LEONE AUXILIARY CHURCH MISSIONARY SOCIETY.

DEAR CHRISTIAN FRIENDS, — With the consent and approbation of the Committee, I beg respectfully to remind you that the present is the Jubilee year of our Association.

For although the first Missionaries of the Church Missionary Society arrived in this colony as early as the year 1804, yet, having directed their efforts for the first twelve years to the heathen tribes at the Rio Pongas and the Bullom Shore, Sierra Leone was never taken up as a field for Missionary operations until the year 1816; consequently the Association then formed has but now entered on the fiftieth year of its existence.

This year, then, you will I am sure admit, is an important epoch in its history, and, as such, invites us all to a calm and serious reflection upon its achievements, under God, during that period, and the duties incumbent upon us on the present occasion.

It would be going beyond the limits of this brief address were I to attempt any thing like a contrast between the present state of the colony with what it was fifty years ago. You know that much, very much, has been accomplished by Protestant Missionary Societies during the last fifty years, in spite of immense difficulties; and of all that has been accomplished, the Sierra-Leone branch of the Church Missionary Society shares in no small proportion.

It must, I doubt not, impart joy to every patriotic heart to know, that whereas in 1816 only six native converts were to be found in connexion with the church, by the efforts of this Society alone thousands are to be found this day in the colony who have been delivered from a lamentable ignorance, savage barbarism, dark and debasing superstition and idolatry, and are now enjoying "the civilizing

influence, the domestic happiness, and the spiritual blessing which Christianity imparts."

Need I remind you of what services this venerable Society has rendered Africa as regards education, the native ministry, and pastorate? or shall I tell you of an Ibo doctor, a Moko lawyer, or an Aku bishop.

How many souls and bodies have been made "free indeed;" how many homes have been made happy; how many dying beds have been cheered; how many hearts have been filled "with joy unspeakable and full of glory," by the early and tearful labours of the agents of the Church Missionary Society! Surely a Society that has effected, under God's blessing, so much good for this colony and Africa at large, deserves the warmest support of every Christian and sincere lover of his country.

Now come, then, one and all, and demonstrate to the world at large your deep thankfulness and sincere appreciation of the glorious achievements of this Association for the last fifty years, by giving—as the Contribution List goes round this year—in addition to your wonted subscription, a liberal thank-offering to God. Our brethren, the Wesleyans, have set us a noble example at the celebration of their own Jubilee three years ago: let not churchmen be backward, and the good friends of Africa will exclaim, "What hath God wrought!"

Believe me, dear Christian friends,

Faithfully yours,

J. QUAKER, *Secretary.**

Grammar School, Freetown,

31st August 1866.

METLAHKATLAH, BRITISH COLUMBIA.

DESPATCHES have been very recently received from this distant Mission field. The following extracts from Mr. Duncan's letters will show that the blessing of the Lord continues to rest upon the work—

Metlahkatlah, July 10, 1866—You will be happy to hear that our village trade prospers. I had hoped to have transferred this department of the work to other hands, but have been disappointed. Had I succeeded, and wound up now, I think I should have upwards of 1000*l.* surplus, which I had intended laying out in the village, and in building a new church, and thus raising a substantial monument of the industry of the village during the past four years of its existence. This result is the more encouraging alongside the fact, that most of the other traders with the Indians are complaining of losses. Some have failed altogether, and now several of the liquor vendors have fled insolvent.

The bishop has paid us his long-looked-for visit. He arrived in H.M.S. "Sparrowhawk," on the 12th of May, and left again on the 22nd. I need hardly tell you how gladly we all welcomed him amongst us again. I sent for Mr. Doolan from Nass, and he stayed here until after the bishop's departure.

On Sunday, May 20th, the bishop baptized sixty-four adults, and, on the following day, nineteen infants. He seemed very pleased with the progress we had made since his first visit, and particularly admired my class of big girls, who are living in the Mission house. One had been married, only a few days before his arrival, to John Tait, and another will be married, God willing, in a few days to Mat-

thew Auckland. As the salmon season has set in, I have thought it good to take in other six into the Mission family, and thus I hope to have fourteen to hand over to Mrs. Gribbell when she comes.

And now I will endeavour to give you a general view of the work which, by God's help and blessing, I have been enabled to carry on.

1. As regards the trade department, I have already said a little. I may add that I have instructed a white man, the only one in the village besides myself, who is married to a Metlahkatlah Indian, to keep the store, and he, with four Indians, manages the schooner. I might give you a lengthy and very pleasing account of all the good the trade shop has done. But it must suffice for me to say, that instead of the savage altercation so common to Indian trading, the Metlahkatlah store demands and obtains quietness and courtesy. We have continued to supply the Indians with all goods answering the convenience of civilized life, and tending to elevate their tastes and improve their appearance. And now all strangers remark that we have more the appearance of an English than an Indian village.

* The Rev. J. Quaker is one of the African clergymen, and is Principal of the Grammar School.

2. Matters of law.—And here again I am at a loss to give you even a faint idea of what one is called upon to do in this line. All private, domestic, and civil troubles, find their way to the Mission house, and now the Indians from surrounding tribes bring in their every trial of a serious nature. Thus my duties in this department are very trying, demanding much patience, energy, and explanation. Even against this it is some satisfaction to be able to see peace and quietness prevail in the village, and to be able to extend the same blessings to some little extent to the surrounding tribes.

3. Taxes and village work.—The Indians, on the whole, this year have been very prompt in paying their tax, namely, a blanket for each male adult. And hence the village work is progressing. The chief, Legaie, the twelve councillors, and the eighteen constables, are all doing as well as I can expect. I am particularly pleased with their loyalty and strict obedience, even in matters very trying to their own private feelings.

4. Building department.—Our Mission premises are now nearly complete, and are very ample. The large hall, now in use for church and school, we think of ultimately dividing into a schoolroom, boarders' apartments, and a residence for a house-servant to our family.

With God's good hand upon us, we hope soon to set about building a *real* church on an elevated portion of the village, and we will try to do it without any expense to the Society.

I may here observe that Mr. Doolan and myself think that 100% a year will be quite sufficient in future for the general expenses of the Mission.

5. School department.—There about 130 children on the books, but many of them are necessarily away a great part of their time each year, gathering food. My regular scholars are the boarders, and some few from the villages.

For the adults I carry on an evening school in the winter; but we hope to work this department far more satisfactorily now that Mr. Doolan and Mrs. Gribbell are coming to share the work with me. The great want I feel for the adults is a book in their own tongue. This I am preparing, and hope ere long to have it ready for printing. We will try to print it with our own press. I have very little faith in the syllabic system being of any use to the Indians on this coast. They are brought so much into contact with the whites, that they naturally desire to acquire their learning and language. Many have already made very remarkable progress. I

think I sent over 200 letters to Victoria by the last opportunity, all written by the Indians to their several friends there, whereas the syllabic system would be useless to them in their intercourse with the whites, and hence I do not think they would value it; at least they would not take it up in preference to the English, and it would hardly do, I am thinking, to confuse them with both.

I may now mention a pleasing discovery that I made this spring. In one of the trading parties of Indians from the Skeena river (the mouth of which is about six or eight miles from here) there were two men from the interior, but both had married into the Tsimshean-speaking tribes on the river, and they could both speak Tsimshean fluently. I went to address the party in the house where they were lodging during their stay here. A day or two afterwards I bethought myself of Mr. Kirkby's letter from the Mackenzie river. He inquired about the Tsimshean language, and so I at once went to these two strangers to compare their own tongue with the language of Mr. Kirkby's Indians, and to my great joy, I found them agree. I cannot tell you how delighted I was at this discovery: thus I can now communicate through the Tsimshean tongue with the various Indians speaking the language known to Mr. Kirkby.

English.	Mr. Kirkby's Vocabulary.	The two strangers' Native Tongue.	Tsimshean.
Sun.	Sa.	Sa.	Kammuckuncheeost.*
Fire.	Kun.	Lun.	Lak.
Wood.	Touchon.	Tichen.	Kan
Man.	Yenna.	Yenne.	Yonet.
Hand.	La.	La.	Annon.
Foot.	Ka.	Ka.	Ashsee.

6. Sick department.—I am glad to say that we have not had so many deaths of late as heretofore, and the general health of the place seems to be improving. The children look remarkably improved. The bishop strongly noticed it. Still I have many calls for medicine daily.

7. Religious services department.—I have now three services on the Sunday, and village prayers every week-day night, all of which are well attended. On Sunday before last I received for the first time real aid in my Sunday duties among the Indians. Mr. Doolan read the prayers in Tsimshean in the afternoon, and again last Sunday, both morning and afternoon. I am very thankful to God for this help. I trust I shall soon be rejoiced and relieved by hearing him preach to the

* *Kammuck* is "hot." *Cheeost* is "day-light" — thus *Kammuckuncheeost* is "the heater of the day."

Indians in their own tongue. Thus the Lord is blessing us. I send you a slip from a newspaper, giving some little account of it, written by the pilot on board H.M.S. "Clio," during her visit here last winter.

I rejoice to report that three families have

lately left Fort Simpson to join us, and I have notice of another coming, and others who are thinking of it. The three which have come are of the right class—four penitent sinners, feeling their way after God. To God be all the praise and glory! Amen.

The following are the newspaper extracts to which Mr. Duncan refers—

"Before taking leave of Metlahkatlah, I should give some account of it, and really too much cannot be said of the orderly, most cleanly, and decorous behaviour of its inhabitants—such a vast difference between it and other places where Indians reside—houses well built, roads equal to the Esquimalt Road, the dresses of the inhabitants (I won't call them aborigines), equal to what one might see on Sunday about half-past ten in Douglas Street, moving towards the iron church. Here were also youths and boys amusing themselves with the fly-pole, while, if the eye is turned across the bay, the quiet little graveyard meets our view. In another direction the pretty little schooner 'Carolina' lies anchored in a small cove off the village, keeping guard over the 'Eagle' and 'Nonpareil.' In her neat, trim appearance and paint, one can imagine her moral superiority over her iniquitous companions. Take a walk near the church, and you may see the mighty chief of Fort Simpson (Legaie) standing under the porch of his well-built house, ornamented with fancy casing around where the gutters should be, but are not, and also around the windows. Legaie! why, I remember him myself, some ten years ago, the terrifying murderer of women as well as men, now lambled by the temperate hand of Christianity—a church-going example—an able ally of the temperance society, though not having signed the pledge. In the centre of the village—it being built in the shape of the letter L—we can see a pretty little mast with its rigging and the proud ensign of England floating from the truck, which is a memento of the visit of H.M.S. 'Devastation,' surrounded by what will ultimately be the jail, which is to be surmounted with guns (for salutes or protection)

commanding the front of both sides of the village. But now comes the building of all others most worthy of note—the residence of Mr. Duncan—equal in style and appearance to any place building in Victoria, with its garden in front, its store, and brick chimneys—all the wooden material sawn and planed by Indians; its bright hearth, with table spread with well-baked bread and butter, goats' milk, preserved ginger, and other delicacies; its well-dressed servant girls spreading the table-cloth and other European necessaries; and the future home of the clergyman and lady, the latter expected by next steamer. Behind this building stands the church, with its bell summoning a flock of 300 or 400 quiet, reserved persons, slowly issuing from all sides, and taking their places on the benches, the men on the one side and the women on the other, while the young devoutly sit in the centre, and open the service with singing, worth travelling all the distance to hear. After which all bend the knee, and prayers in English, as well as Tsimshian, are offered by Mr. Duncan. After the sermon—all in good English—they say, 'Good night, Sir,' and retire. It would occupy too much space to say all I know of the Mission, so without saying further than that it possesses a saw-pit, a large garden, a large wooden barricade to prevent the inroads of the sea on its front street, and the gardens attached to each house, I must say farewell to Metlahkatlah, and wish it all prosperity and welfare; but we must also thank Mr. Duncan for his hospitality and the guard of honour drawn up to receive Captain Turnour, whom I had the pleasure to accompany, and who was received by a salute fired by some fifteen Metlahkatlah constables."

NEW ZEALAND :

WHAT IS NEEDED IN THE PRESENT EMERGENCY.

THE war in New Zealand is, we hope, at an end ; at least at present there is a cessation of it, and it depends entirely on the measures adopted by the Colonial Government whether that cessation be permanent. If undue severity be exercised towards the subjugated natives, and the " Outlying-Districts Police Act " of 1865 be put in force, which authorizes the Governor to seize and sequester land wherever a supposed criminal is not given up on demand, then the disaffection will become chronic, and, as we believe, break forth into lawless acts on every favourable opportunity. The memorandum addressed by Sir W. Martin to the native minister at Wellington respecting the administration of native affairs, is full of wisdom, and so soon as we can find space in our pages it shall be given to our readers.

The issues of the war have greatly changed the position of the native. Large tracts of the best lands have passed away from him for ever. The rich districts through which the Waipa and the Waikato hold their course are no longer his. He can no longer grow his wheat harvests on the adjacent plains, and with facility use the water-route for the conveyance of his farm produce to the colonial markets. He is also driven back from the coast, and as the best lands, so the best harbours have passed out of his hands. We had hoped at one time that the Maoris would have become a seafaring people, and, as they trafficked amongst the isles of the Southern Pacific, have commended Christianity to the acceptance of the heathen races ; but this day-dream, we fear, is at an end, and they are now an inland nation, massed pretty much in the central and more rugged portions of the island.

Here, however, even under these altered circumstances, they may take root, and multiply and prosper, provided they become industrious and settled, and be not subjected by the governing power to onerous restrictions. If they be treated as a vanquished race, if they be vexed and harassed, they will sink into poverty, and at length cease to be. If, however, a generous policy be adopted towards them, they may become a valuable element in the defensive and productive powers of the island. As Sir W. Martin justly observes—" There is no reason for desponding about this people, but great reason for changing our mode of handling them. We have tried force, we have tried diplomacy, we have tried money. Whenever we resort to a sound and constitutional policy, clearly and openly laid down, and steadily acted upon for an adequate time, then we shall succeed. We have abundant resources and means of influence, if only they be used aright. The Maori population is to be rendered contented and peaceable by the same influence as other populations What is now wanted is something which may assure them that it is safe to trust us ; and this must be derived from some expectation of generosity and moderation on our part in winding up the war, and from the gradual establishment of a beneficial system for the future."

Yet even all this must be ineffectual for the conservation of the Maori race, unless they return to that Christianity which, in a moment of despair, they cast away, that in its place they might substitute the barbarous and brutal system of Hauhaism. It was an evil moment when one of the chiefs of Opotiki, who had embraced the new creed, informed Bishop Williams of his perversion in these words—" Bishop, many years ago we received this faith from you : now we return it to you ; for there has been found a new and precious thing by which we shall keep the land." The hostility which they entertained towards the Pakeha they unhappily extended to the religion which they had received from him, and in a frenzied moment the great body of the Maori nation cast Christianity away from them. But the new superstition has not helped them : they

have fought under its banner, and have been crushed. They must learn to say, with the spouse in Hosea, "I will go and return to my first husband, for then was it better with me than now."

Their position is undoubtedly a critical one. In order that they may continue to exist in the presence of the white man, nay, rise and prosper, until, having won respect and confidence, they shall be no longer regarded as an inferior race, an inconvenience rather than an advantage in the land, they need imperatively a large infusion amongst them of those qualities which true Christianity alone can give, but which it never fails to impart to those who submit themselves to its teaching, and are plastic to its influence. The present moment, therefore, is a most critical one. On the right use of it, on the way in which the Maori acts, on the way in which he is dealt with, his future depends. He needs all the sympathy, all the active aid which he can obtain. He has fallen into a deep pit, and it is for his friends to gather round him and labour to help him out.

It is not, therefore, a time for the Church Missionary Society to withdraw itself, for what should we say of the parent who, when the child of his adoption had been betrayed into some delinquency, and had involved himself in some dread calamity, should leave him to his fate without an effort to rescue him. Moreover, the work of the Society has been subjected to reproach. "We have had," observes the Rev. C. Baker, "a long season of mourning and deep humiliation, on account of the state of things in New Zealand. The enemy of souls has had a temporary triumph, and many, who never did sympathize with Missionaries, have not failed to taunt us with what they affirm to be a total failure." Whence is it that the prolonged work of fifty years has not been more satisfactory in the results which it has yielded, and that, notwithstanding all the pains which have been bestowed on their evangelization, the native Christians of New Zealand have so disappointed us when their hour of trial came?—these are questions which have been asked, and which, in justice to the Society, must be answered.

This we shall endeavour to do as concisely as possible in another paper, but the object of this article is not retrospective, but rather in anticipation of the future—a shadowing forth of measures which the Parent Committee, on prayerful consideration, may think necessary, in order to the revival of the work; for, in the words of Sir W. Martin, there is no reason to despond about this people, if only all who have their interest at heart co-operate in earnest efforts for their restoration. A ship may come forth from the hurricane which has crossed her path, dismasted and otherwise injured; nevertheless she has outlived the storm; she has not foundered. Let us, then, gather round her and bring her into port, that the injuries which she has received may be repaired. This is the work which we have now to do, for the sake of the Maori and for our own sake also; nor can we withdraw from the Mission until, by the blessing of God, these wanderers have been brought back to the fold, until the nominal profession with which numbers of them have contented themselves deepens and strengthens into practical religion, and Christianity has taken such hold on the Maori race as to justify the hope that it will perpetuate itself from generation to generation.

To use, therefore, the words of the Rev. T. Chapman in a recent letter—"Every thing connected with the infant churches of New Zealand tells us to *begin anew*. Our efforts have been marred, our hopes scattered to the winds; and we have little else left us save the experience of the past, and the encouraging promise that in due time we shall reap, *if we faint not*."

We are glad to find that such is the unanimous opinion of the Missionary conference recently assembled at Auckland. It is impossible it could have decided otherwise, for how should the void have been filled up, the colonial church being confessedly unable to do so?

But what course shall be pursued, or how shall the desired help be rendered ?

Primarily it is imperative that the Society retain its own independent status and action. It cannot merge its action in that of church synods. Such assemblages necessarily consist of men of diverse principles, some scriptural, others more or less deviating from that standard. It is impossible to know what influence may be in the ascendant, or what direction the action of a church synod, especially in these days, may take. The Society's principles are one : they have been so from the beginning : they will, with God's help, continue the same to the end. They are, in accordance with the Articles of the Church of England and Ireland, evangelical and Protestant. They are evangelical, as holding God's truth in its true arrangement and analogy : they are Protestant, as antagonistic to that systematic perversion of revealed truth which prevails in the Church of Rome. The Society cannot swerve from these principles. It cannot identify itself with church synods, because it cannot calculate on their action : and yet, while conservative of the true faith of the Gospel as its principle of action, it desires studiously to avoid every thing like collision. It must so direct itself as to allow to church synods ample room to describe their orbits, however eccentric they may be ; and therefore the course of the Society in New Zealand must continue to be, as to direction and management, such as it has always been. The centre of action must be in the Society's Committee-room, Salisbury Square, London, and, in all matters of emergency, the path of the Society's Missionaries must be decided by the well-known practice and principles of the Society.

There is also another and a very serious point. Many of the colonial churches contemplate independence ; no longer to form a part of the Church of England, but to constitute themselves distinct and separate episcopal churches, having the administrative power within themselves. The judgment recently delivered by Lord Romilly, in the case of *Colenso versus the Trustees of the Colonial Bishops' Fund*, may lead them to reconsider the expediency of such a course. It forewarns them that they would be, not the church of Ceylon or the Church of New Zealand, as the mother Church is of England and Ireland, but only the Episcopal Church in Ceylon or the Episcopal Church in New Zealand, and, moreover, that members of their voluntary associations would, if they considered themselves to be aggrieved, have the right of appeal to the secular courts of the colony.

But the Church Missionary Society is a Missionary Society of the Church of England : it is a voluntary association of attached members of that church who have united together to give effect to Christ's command that the Gospel should be preached to all the world. They cannot therefore consent to be placed in the position of a connecting link between the mother church and some offset of that church in the colonies, which, entertaining the idea of independent action, may at any moment separate itself from the parent stem.

But we have only stated what cannot be done. The positive side of the question remains to be investigated. What course had better be adopted in order to the revival of Christian truth and influence amongst the Maoris ?

And, first, we would specify the increase of the native pastorate. At present the native pastors are few in number ; yet even thus, and although only in deacons' orders, they have rendered during the late troubles most important services. How can we combine promptitude with effectiveness in supplying this urgent want of the native church in New Zealand ?

Are there materials already in existence which might at once be made available for this purpose ? Undoubtedly, if the standard for ordination be not raised too high. We have been lately reading a report from the Kaitaia district, to the extreme northward of the island, and have been much struck with the number of men who, without fee or reward, have for a number of years been effectively discharging the

office of catechists. Practically they have been the pastors of the congregations over which they have been placed, and they ought to be considered as having "purchased to themselves a good degree," and having been found faithful in an inferior be promoted to a higher station. They have graduated in the school of practical experience, have great boldness in the faith, in the presence of their countrymen are workmen that need not to be ashamed, rightly dividing the word of truth. To bring such men into a training institution, and detain them perhaps two years, in order to force them up to the theological standard of an English ordination, is a mistake. It is too late so to deal with them. The effect can only be to discourage them, and take off the edge of their practical usefulness. They are especially fitted for the first rough work. Let them be set free to do it. Bye and bye, as the necessities of the native church may require, finer instruments may be provided. For the present necessity these suffice, and no time should be lost in utilizing them.

And no doubt in other parts of the island men of like stamp will be found when our Missionaries go back to their stations. When the presence of the Missionary constitutes a centre and a rallying point, many will gather round him. Some will be found, who, although unable to stay the prevailing infatuation, coming in as it did like a mighty flood, remained staunch themselves, and such men should be proportionably valued. They have been subjected to a test of great severity, and have proved in the furnace their reliability. This constitutes that particular section of the population to which, on the resumption of Missionary operations, attention should be especially directed. Let those men be sought out who stood aloof from the Pai Marire fanaticism, and refused to identify themselves with it. As to their political sympathies in relation to the recent conflict between colonist and native, let that, unless in very special cases, be ignored. Our inquiry is not as to their loyalty to British rule, which hitherto, as to the great mass of the natives, has done little to attach them, but as to their adhesion to Christianity, and fidelity to Christ. We have no doubt whatever that, in the neighbourhood of every once-occupied but now deserted Missionary station, such men will be found, and that in larger numbers than is supposed. That this is no random assertion will appear from the following extract. It is written by the Rev. T. S. Grace, dated Auckland, November 6, 1865—

Since I last wrote I have visited the Thames again, where I found a small party still remaining faithful, and had two very satisfactory meetings with five of the teachers. It was clearly not safe for me to travel much about. I therefore remained most of my time at the station. I was able, however, to visit a few places, where I found the people in a better state than I expected. I feel fully

convinced, that when we get amongst the natives again we shall find there has been a goodly remnant "who have not bowed the knee to the image of Baal." That the native church wanted sifting none can deny. Often have I wished that we could begin afresh. It may please God now to give us an opportunity for doing so.

But nothing can be done to rally the broken elements of native Christianity until the Missionaries re-appear in the field, until they are seen, the old familiar faces in the old homes, and, on the old foundations, the Mission work be resumed. There is every thing to encourage such a movement. The Rev. C. Baker says—"Hauhauism is becoming feeble, and many of the people are returning to reason. I have no doubt that, before long, there will be a general desire for the Missionaries to be amongst them." "There is ground to hope for the future. Those places abandoned during the war may, for the most part, be re-occupied to the extent of our force." The Rev. B. Y. Ashwell says—"A most cheering fact is, that in the Middle and Upper Waikato districts, numbers of the people have abandoned Hauhauism, and have adopted a new superstition of a less dangerous character. My native deacon, Heta Tarawhiti, has visited them several

times. He was well received, and they listened to his preaching. Thus all are prepared to receive the visits of English Missionaries."

We are well aware that our staff of European Missionaries has been diminished by death and other causes, while, of those that remain, some are in feeble health. Yet, with diminished strength, a great work may be accomplished, and if only all be done that may be done, and God's help be sought in earnest prayer, the oldest and feeblest of our Missionaries may live to see a great revival of true religion in New Zealand. The Missionary, on his return to his station, will find himself in a new position. As affairs were before the recent troubles, there lay before him a great mass of Christian profession, and the difficulty was, to ascertain how much of it was genuine. This has been done for him. The unsound portion of the work lies in ruins; that which was genuine remains. Let him lay hold on this valuable residuum, and use it for the restoration of the Mission. Let him gather around him a little company of faithful men, and put them to work. Let this be his training institution—gathering them together for instruction as opportunity presents itself, then sending them out in different directions, two and two, with the understanding that, so soon as the prescribed work be done, they return to him, and give an account; and sometimes going out with them himself, teaching and preaching throughout the valleys. This is the plan proposed by the Rev. B. Y. Ashwell—"For training native pastors let the best teachers come and reside with the Missionary at the Mission station; let them dine, study, and work with him. This was the plan which I adopted with Heta Tarawhiti, and it brought with it a blessing. He has now been with me more than twenty years, and I do not know a more consistent and faithful minister of the Gospel, respected by all, whether natives or Europeans, military or civilians. Testimony to his work has been borne, not by the Missionaries only, but by the enemies of Missions. Ere long, priests' orders will be conferred on him."

These are measures for the present emergency. Not a moment should be lost, now that peace is restored, in gathering together whatever remains of genuine Christian character amongst the natives of New Zealand, and using it for immediate action. There is no time for fastidiousness: we cannot wait until the intended agent be more accurately polished. Although it be rough, yet if it be sound, let it be used. If the men be such as know the truth, love it, act upon it, and desire to bring it home to the consciences of their countrymen, let them be sent forth to their work, albeit that, in matters of secular knowledge, they cannot be classed as otherwise than illiterate. If the ordination of the native must be deferred until, in intellectual qualification, he has attained the European standard, then is the extension of the native pastorate put off indefinitely, and the opportunity now presenting itself must be lost, never to be recovered. If the native pastor, in intellectual qualification, be inferior to the European, so also, in the very same proportion, is the flock which he is to feed intellectually inferior to European congregations. The idea was once entertained that no native should be ordained until he was qualified to minister to both sections of the population. That theory is now, beyond doubt, impracticable. If the Maoris are to be rescued and recovered, they must have pastors exclusively for themselves, at least until their confidence in European Christians be restored. It is for this reason we are persuaded that Missionaries itinerating from Auckland as a centre will never do any good. They must go forth and settle amongst the people.

If these efforts prove successful, and, by the blessing of God, the lost sheep be brought home again, then some systematic arrangement will of necessity be required for the permanent supply of duly-qualified native ministers for the supply of the native church. But let us first rescue the drowning man: when we get him on shore it will then be more seasonable to consider what is to be done with him.

MISSIONARY WORK IN THE CHEKEANG PROVINCE.

At the beginning of 1865 we find located at Ningpo and its out-stations the following Missionaries—the Rev. G. Evans Moule, his brother, the Rev. A. Evans Moule, and the Rev. J. D. Valentine.

So few in number, they beheld stretching out before them a vast field of labour—the province of Chekeang, with its twenty or thirty millions of inhabitants. The Taeping invasion, coming in like a flood, had broken down the old restrictive policy of the Mandarins, and disturbed the self-complacency of the Chinese. That flood, having wrought wide-spread desolation, had now subsided, leaving the country open to the entrance of the Christian Missionary, and the minds of the people more disposed to hear his message. The moment was an opportune one, resembling the *chittanee* sowing in Bengal. The rivers of India, like that of Egypt, are subject to extensive inundations, so much so, that large tracts of land upon their margins are submerged. These floodings continue perhaps for three months, the waters, as they recede, leaving behind them a deposit of soft, sandy mud, called a *chur*. Without the aid of plough or harrow, it lies there ready prepared, waiting to receive the seed, and, before it hardens, the ryot goes forth and scatters (*chittanee* signifies “scattering”) the seed over its surface, that, like bread cast upon the waters, it may return after certain days. Such was the opportunity which presented itself in Chekeang: the flood had receded, leaving the *chur* behind it. How pressed in spirit did not these good men feel—how eager to go forward to the work. Every thing seemed to invite them onward.

The points already occupied afforded so many centres from whence aggressive movements might be pushed forward in different directions. Let us enumerate them.

Tsông-gyiao is a large town, five miles from Ningpo, situated in the midst of a populous plain, over which are scattered some sixty towns and villages. This is under the more special charge of the Rev. A. E. Moule. At the distance of eight miles from Tsông-gyiao, and thirteen from Ningpo, lies the Heen city of Z-ky'i, in the principal street of which a native house has been leased for Missionary purposes.

From Tsông-gyiao the work has spread to the eastern lake district. The first Tsông-gyiao Christian carried the Gospel to the town of Dao-kong-san, on the borders of the lake, six or seven miles from Ningpo, and about twice as far from Tsông-gyiao. There four members of a family with which he was connected, through his instrumentality, were converted to Christ. This took place soon after the retirement of the rebels; and these first-fruits were soon followed by two other members of the same family. This little group, thus brought out of heathenism, prayed, that as they were so distant from the other Christians they might have a regular service established at the lake. Assuredly the movement deserved attention. That the spark was as yet a little one did not diminish its importance. Amidst the strong influence of the surrounding heathenism, it must have had much vigour, or it never would have come forth into distinctive action. It was, moreover, in its origin, entirely native. The reply of the Missionary to their application was, that he had neither time nor men to warrant the establishment of a fresh outpost, and that, in any case, he would expect them to offer some evidence that they were thoroughly in earnest. The little groups of native Christians at Ningpo and Tsông-gyiao then came forward to the help of their brethren, and determined to have a small house at Dao-kong-san, to serve as a place of worship. House-rent in that crowded fishing-town is high, the area suitable for building being limited to a narrow strip of land between the water's edge and the foot of the hills. The native Christians, however, were not deterred. They paid down the earnest-money and other disbursements incidental on entrance, together with the first half-year's rent,

engaging at the same time a respectable Christian man, at a specified salary, to take charge of the premises, and on Sundays to assist the acting catechist, whose expenses the Missionary undertook to meet. The next point was to find the agent, and for this purpose a Tsông-gyiao man was selected, a maker of bamboo boat-roofs, one who had long been unofficially a zealous evangelist, wherever his business led him. At first, when it was proposed to him that he should undertake this work, he was reluctant, considering himself to be unfit; but at length consented, at a considerable sacrifice to himself, to give up from Saturday morning until Monday afternoon to the service of the Gospel at Dao-kong-san.

These may seem minute points to be recorded. In our opinion they are of first importance. They indicate to us the path we are to pursue, and by what means the Gospel is to be propagated amidst the dense masses of China's population. Let every earnest convert be utilized. In doing so we shall prepare the way for a more effective agency.

The next centre of occupation to which we shall refer is the great San-poh district, the towns and villages of which are densely populated; so much so, that in the one month of December 1865 the Rev. A. E. Moule visited forty-seven places, great and small, with a population of not less than 150,000 souls, one place alone containing some 45,000 souls, all of the surname of Sing. Well indeed may this Missionary say—"In our old districts the field seems illimitable. In my last annual letter (January 1866) I reported from seventy to eighty towns and villages as regularly visited during 1864. I have nearly doubled the number in the same district during 1865, from 130 to 140 places having received from three to four or more visits each, by myself or the catechists, during 1865. I cannot but think that, in my former estimates of the population, I have fallen considerably below a correct reckoning. From all I can gather, our estimate of five to a family is pretty nearly the average here; and if so, these 130 places contain probably more than 200,000 souls."

We have sketched more than enough of work for two Missionaries, for, as will be seen before we conclude, this is the maximum of force available for Ningpo and its out-stations. But to those already mentioned we have to add the districts which stretch from the eastern lakes past the city of Vong-hwô, and to the deep recesses of the western hills, amongst which the Missionary sanatorium, so grateful and health-preserving a retreat from the exhaustive influence of summer heat at Ningpo and its little hill chapel, are situated.

Amidst these densely-populated districts our Missionaries have been itinerating with marvellous perseverance. They have forwarded to us their journals, and there are portions of them which we would desire to place before our readers: they may help us to realize what China is, how populous, and yet how lifeless towards God, its idolatry being the garnishment of one vast burial-place, where millions lie buried in spiritual death. With us, living as we do so far away, China has never been fully realized. Had it been, we should have done more for its evangelization.

Mr. A. E. Moule writes as one who had ever present with him the thought, that, with the entire province of Chekeang open to them, there were but three Missionaries to move twenty millions of souls.

April 3, 1865—Abundant work, as regards area and population, could be found for all the home clergy of our church after the plan of home parishes, in this one province alone. But I willingly abandon such ideas as futile, and, at present, quite undesirable to be realized: yet if we had but one out of each thousand from Eng-

land's working clergy, oh how different would our prospects, and, with God's blessing, our results be. In reviewing the first quarter of 1865, this thought seems to make itself heard week after week—We are not strong enough for the work which we have, in God's name, begun. I have just completed my

visits to the towns and villages in my itinerating districts, but to pay one visit to each place has taken me three months, on account

of the little time in each week that I can spare for this work.

His journals, now before us, extending over the years 1865 and 1866, testify to the Missionary zeal with which, to his power and beyond his power, he has sought to meet the vastness of the destitution which prevails around. "I have, during the past quarter (the first of 1865), taken twenty-five villages into my itinerancy, and there are now in all ninety-six places, great and small, which I hope to visit at regular intervals. But on each journey I catch sight of new patches of roofs, housing numbers of immortal beings, and I cannot pass them by." He stretches forth towards them—"I started from Tsóng-gyiao to begin a new visitation of my district. The catechist, Eng-teh, and the young assistant, Yiu-ih, went with me. We preached in eleven towns and villages, in one of which we had spoken before." Immediately after, we find him at the eastern lakes, administering the first communion to the little church there. The communicants were not many—four beside himself—a day of small things; not, however, to be despised, for they were in earnest. One woman had been carried to the service on her son's back.

I was much interested in an old man above sixty years of age. He is a constant frequenter of the chapel, and has been so since last autumn. One evening in September our catechist, Eng-teh, was returning in a ferry-boat from the chapel on his way to Ningpo. He preached Christ to the passengers, and an old woman was amongst the number. She was interested, and, on her return home, told her husband (the old man mentioned above)

that he must go to the chapel and hear the good doctrine. In a few days she died; but instead of being frightened, as we should have expected a Chinaman to be at such a death (looking upon it as an evil result of listening to a foreign doctrine), the old man has been most diligent and regular in his attendance ever since. "Ah!" he said to me, "if my old woman was alive she would be more earnest and sincere than I am."

Often we find our Missionary threading the canals which intersect the plain country, and preaching to the villagers along the banks.—"Preached in three large places. Anchored for the night at Loh-do-gyiao, a town of some 10,000 people." And on the next day—"A wet and windy day: preached in four towns and villages by the canal side. The rain was in our favour, and we had good audiences in the *dông-zins*, or small town-halls." So we find it hard work by day, and sorry accommodation at night. "A tub was suspended over my head to catch the drops leaking through the tilt." Leaving the boat, he started on foot for San-poh amidst heavy rain. As they crossed the low hills which shut out San-poh from the Ningpo plain, the rain poured down so heavily that they were literally drenched; and thus amidst wet and cold, for the rain thickened into snow, Kwun-hœ-we, the San-poh station, was reached, and on the next day, a Sunday of bitter cold and driving snow, the communion was administered to a little band of twelve.

A few days after we find him again leaving Ningpo in a boat.—"Preached to-day in nine places, of which seven were new to me, and very populous. At a low estimation these seven places contain a population of from 2000 to 3000." And again, "Walked to Tsóng-gyiao, and, with Yiu-ih, preached in eight places, three of which were new to me." And, further on—"Preached in eight towns and villages, five of them new to me. We spoke also to an old man, sixty-seven years of age, who hoped to spend the life to come 'hanging half-way between heaven and hell.' This is not an uncommon idea. Hardly any one will think that he is a perfect man, but very few think that they can be called bad men; hence neither heaven nor hell seem to suit their notion. Preached in six places, one of which I had not visited before. Another was the beautiful

Pao-koh-z temple. The noble camellia-tree was as full-blown as when I visited the temple last. A year has passed away, but monks and people are still asleep."

Preached in seven places, six of them being new to me. These six villages are scattered along the base of a fine hill, on which is perched a much-frequented monastery. I spoke on "the unknown God." While we were preaching in a village named Ing-kô-long, where they said no one had preached before, a young man passing by smiled as he heard what we were speaking of, and drew near. "Why did Jesus allow Judas to betray him to death?" he asked. We told him the reason—the willing death of our Lord instead of him, and the determinate counsel of God

out of love to him. It seemed so strange in such an out-of-the-way unevangelized place to hear such a thoughtful question. We asked him where he had heard of Jesus. He told us that an old gentleman named Wu, a Christian in connexion with the American Baptist Mission in Chusan, had often conversed with him. The Gospel is indeed spreading; slowly in comparison with what we could wish, but steadily. This young man lives in Z-ky'i, and we directed him to our chapel there. Reached home in the evening finding all well, thank God.

As the year advances, month by month the same work goes on. "April 1865—Started for Tsông-gyiao. Preached first in a wine-making hamlet, the patriarch of which was the worse for his liquor. Preached in six other places which we had visited before, one of them, Tsong-z, a large town of some 10,000 souls, the eastward limit of my district;" and the next day—"Preached in twelve places between eight A.M. and six P.M., some of them being places which I had not visited before, and some of them of large size, one with 1000 families, another with 300. In one of the smaller places, Lu-kô, an old man, deaf, but most intelligent, 'applied his ear to hear' for a very long time. He was much struck by the idea that abusive language and murder (*zoh* and *sah*) differ as to guilt only in degree, one being the root of the other. Yiu-ih, who was with me, spoke long, and with power, on Christ's might, and life and death and resurrection. We found traces of preachers, in years gone by, having visited some of these places, but their message was well-nigh forgotten. An old man, however, who has heard it in Shanghae, had a most intelligent acquaintance with the Gospel." Sometimes useful questions are asked—"If I have already used bad language, what is to become of me, even though I repent?" "How do you know that idolatrous papers and charms are of no use in the world to come? you have never been to heaven." Such questions, as starting-points, are invaluable to a Missionary. On these he can graft all the instruction which he wishes to give.

On the itinerancies, the popular idolatry, with its pageants, so attractive to deluded multitudes, was not unfrequently displayed before the eyes of the Missionary.

May 4, 1865—This was the 10th of the Chinese 4th month, a day on which vast crowds of people flock to Ling-fong, the reputed burying place of a mythical saint, at whose grave wonderful pecuniary value is supposed to be imparted to the idolatrous charmed paper exposed for sale. Ten cash, or one halfpenny, will buy a paper which will be "honoured" in the next world at the rate of some 1000. So flourishing is the trade on this one day in each year, that several temples, *siao Ling-fongs*, "little Ling-fongs," have been opened in various spots amongst the hills. One of these, near the city of Z-ky'i, I visited to-day.

Before dawn, as we lay at anchor off the village which lies at the foot of this Siao Ling-fong hill, we heard the worshippers arriving. We started at seven A.M., and preached first

in this large village, Yin-ts'o-gyiao, which I have often visited before. We spoke on "Ye know that no fornicator, nor covetous man which is an idolater," &c. These words had sad and terrible force in this beautiful village, on this lovely spring morning. As we left it to climb to the temple we met and were borne along with a constant stream of men, women, and children, young and old, traversing the pretty path which winds for a mile or so along the hill-side, and then turns straight up the steep and high hill, this last toilsome climb being the great merit of the expedition. I think, on a moderate calculation, at least 10,000 must have climbed the hill to-day, *all* covetous, *all* idolaters or infidels, *none* of them, if they continue such, inheritors of the kingdom of Christ and of God.

At the top of the hill we stood under a tree at one of the entrances to the temple (the little temple itself was hopelessly crammed) and preached. An old man listened for some time, and declared he would never come again. A young man did better, for, after listening awhile, he threw away his "kwoen-diah," or charmed paper, which he had just bought, in disgust.

A madman came out of the temple, brandishing his wood-chopper, and scowled at us, and then his face relaxed into a silly smile. When we left, he capered like a wild goat down the steep hill in front of us. Eng-teh aptly remarked that he was not the only madman present. I talked to one of the priests, and he tried to excuse the deceit, &c., by the fact, that it was only on one day in

We have traced Mr. A. E. Moule to the eastern lakes and San-poh; let us now accompany him in another direction.

May 16—Started at 7.45 A.M. for the western hills, by way of our sanatorium. After dining there, I went on with our Scripture-reader, Ts'e s-vu, and a man to carry my bedding and baskets. We preached briefly in three places, and reached Gao-sen, where our brother Ah-kao lives, at six P.M. After tea, I had prayers in the kitchen, and talked for a long time to some neighbours who came in. An upstairs room was appropriated to me, and I passed a good night.

May 17—Started with Ts'e s-vu and Ah-kao for the inner hills. We preached in five places, one of which we had not visited before. In the large town of Ong-ngan, which I visited in 1864, we were very civilly received and attentively heard by the dzoh-tsiang, or headman of the place. In a village near this town a young man was practising "kông du si," or, by incantations, calling the spirit of any dead person to enter his body and, through him, talk to the surviving relatives. I saw a woman apparently the mother of the deceased, sitting opposite the impostor, with serious eager attention. I think his fee is 100 cash or 5*d.*, and the trade is a profitable one. We reached the large town of Da-le, lying below our sanatorium, at about seven P.M., and put up for the night in a Buddhist

The following passage will show the result of these persistent labours in the gradual opening of the native mind, and the increasing desire to hear—

June 3—Pouring rain in the forenoon. Preached to a large and attentive crowd in Za-hô, the place in which Ling-teh and Kyng-ming had been insulted. Reached Kwun-hoë-we at noon, and in the afternoon preached with Kyng-ming to a very large crowd in the great straggling town of Sing-s-gyiao.

the year that their trade was so good. We preached afterwards in six places at the foot of the hill, one of which we had not visited before. Another young man, of some education, tore up his "kwoen-diah" before our faces, because we doubted his word that he would certainly burn it when we had gone. In the afternoon we went into Z-ky'i city, and had some interesting audiences in the chapel and in the street.

May 5—Reached home at nine A.M. Saw Cü-yiao, our young assistant at Z-ky'i, who had brought up an elderly man named Fong to apply for baptism. I was very much cheered by this case. The old man is apparently very *nyih sing*, "hot-hearted," keeps the Sunday holy, and answered clearly some simple questions about the Gospel.

temple. I felt, I must say, a little queer at first, when I got into bed, and thought of the great silent idols close by me (my room was an ante-room at the side of the main idol hall), all patronized and delighted in by Satan. I slept well, however, thank God. The weather was delightful, and the cries of some musical night-birds amongst the hills made me forget the earthen works of man.

May 18—After breakfast we preached in the town of Da-le, being conducted by the carrier of my baggage to the houses of his relatives and acquaintances. Then we started along the beautiful valley which lies at the back of the ridge of hills above our sanatorium, preaching in four places.

At half-past three P.M. we reached Ts'ông-ts'eng, the large town (now for the most part in ruins) where Ts'e-s-vu is stationed. He has just rebuilt his house, which was destroyed by the rebels. We helped him to do so; and one room, a famous one as to size and airiness, is set apart as prophet's chamber and chapel. I talked to a changing audience (some, however, staying all the time) from four till six P.M., and again, after tea, from seven till half-past nine. A man and woman applied for baptism. They are diligent attendants on the Sunday services.

I began with the parable of the rich fool, the wheat harvest being just now over.

June 4: *Whit-Sunday*—Prayers at eight A.M. The chapel half full. Briefly expounded Acts ii. 1—11. Service at half-past nine A.M., after conversing with each communicant and one or two of the applicants for baptism, of

which there are now fourteen in our Soen-poh stations. Baptized the schoolmaster's, Wông-sin-sang, baby. Preached on Acts x 36—48. Administered the communion to fourteen natives.

In the afternoon I held brief services in two outlying hamlets, Hoe-din and Tong-soendeo. In the latter, which is very populous, we had about 100 listeners, including most of the inquirers and the three or four baptized Christians. I spoke on St. John iii. 1—16. One man asked, "How is it possible that Jesus, who is God, as you say—God, to whom we have nothing to offer, and whom we have constantly sinned against, what could incline

Him to die for us?" This was a question which we rarely hear, and most cheering was it to see any one so awake as to wonder at the wondrous cross. I told him that Jesus loved us so, because He is God and not man, and then urged him not to neglect so great a salvation. He ran off to his bean-picking. May God lead him to Jesus! He has often heard before, but this seems to be the one difficulty, or rather amazement, in his mind, whenever he talks to Christians. There was quite a little rivalry amongst the Christians here as to whose house should be the temporary church.

This paper concludes with a notice of some baptisms at Ningpo, and with the following remarks—"During the past quarter, though the seed has been widely sown, the general harvest certainly has not yet begun. Were there *no* success granted, we ought, I know, still to labour energetically and hopefully. God has granted us some encouragement," yes, the first tokens of an abundant blessing. Like the Chinese cultivator, when he is sowing the seed of the rice-harvest, our Missionaries cast the bread upon the waters, and the promise is, they shall find it after many days.

The baptisms consisted of six persons, respecting whom the Rev. G. E. Moule affords to us some interesting information. Feeling himself unwell after a visit to Hang-chow, he started for the western hills in the hope of being braced by the air and scenery. Two nights were spent at the health station and one at the town of Ts'ông-ts'eng, where the native catechist, Ts'e s-vu, is stationed. From thence he made a day and a half's march among grand and lovely hills to the city of Shang-yü. The halting-place at the end of the first day's march was a large market-town, called Liang-long. The ruinous convent in which he slept showed how grievously the place had suffered from the raids of the rebels. Here he was visited by three members of the chief family of the place, one of whom, introduced by the other two, was deaf and dumb. "He was an amiable-looking young man, and, to my surprise, had been taught to read and write; and he entered with eager interest into a brief conversation with me, by means of paper and pencil. I had never before heard of any attempt in China, or any other heathen country, to educate the deaf and dumb. He gladly took a tract containing the elements of Christianity, and was pleased when I offered him the lead-pencil we had been conversing with."

On this journey Mr. G. E. Moule was gratified by various evidences of Ts'e's useful influence among his kinsfolk and acquaintance. The six persons baptized at Ningpo, in June 1865—three men, two women, and a girl of sixteen—were all connexions of Christians, and four of them of Ts'e's. One was his maternal uncle, who received the name of Sing-kwông ("believer in the light"); and a second, his cousin on the mother's side; a third, a distant female relative, sister-in-law to Onesiphorus of Dziang-li-fông, a remarkably clever, sensible woman, who had learned to read very fairly, and to repeat Scripture and the Prayer-book; and her old attendant, a widow, of the maiden name of Ts'e, a native of the same valley with Ts'e's son, who was baptized by the name of En-kwe, ("peaceful departure").

This is another of those minute facts, which nevertheless, small as they seem to be, comprise elements of great importance. A handful of corn, well sown, will multiply itself into large harvests if only the grain be sound and utilized for seed. It was so in New Zealand. Before the late war the East-Cape districts yielded abundant wheat crops

spread over extensive tracts. They were all the produce of one stockingful of seed introduced into that part of the country by one of our Missionaries.

These Chinese Christians are the handful of grain—the seed-corn: are they sound? do they possess germinating power? They are reproducing themselves, as in the days of early Christianity—“He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus.” The Chinese Christians are doing the same: they are bringing their friends to Jesus. It is thus that the little one shall become a thousand, and the small one a strong nation. As they have the capabilities of seed, let them be used for that purpose.

In the journals for 1866 of Mr. A. E. Moule, we find one more notice of the Western-Hills district.

Jan. 23—Bitterly cold. Reached Ts'ong-ts'eng at eleven A.M. After dinner, walked up the beautiful stream some seven li to Dziang-li-fong, in which village we have eight Christians. I crossed the stream twice by bridges of the most suspicious appearance, consisting merely of poles laid along uprights some thirty feet high, and “paved” with hurdles, some of which hurdles were full of gaps from constant wear. We preached long in the Christians' houses.

Jan. 24—Walked up the valley again to Dziang-li-fong, preaching in two villages by the way.

Jan. 25—Started at nine A.M. from Ts'ong-ts'eng for the valleys lying behind our sanatorium. Preached in three villages, and then turned aside to visit a village which we had

often noticed on summer evenings from the hill-top near our health station. This village, named Dong-soen, is perched high up a hill covered with bamboos. After a long and weary walk we reached it, and found, that though no preacher of the Gospel had ever been there before, yet two tracts had been brought from Ningpo by a young man, who gave them to his father to read. The old man had read them, and, as far as he understood them, had apparently gladly received the doctrine. He welcomed us, and listened eagerly till the sun was down, and we had to leave, being some five miles from our resting-place for the night. We promised to visit him again soon. We spent the night at Gao-soen, and preached till late in the evening.

We have endeavoured to place before our readers a bird's-eye view of Ningpo and of its outlying stations, and, bearing in mind how few in number our Missionaries are, we might perhaps have thought that to have attempted more would have been an impossibility. But in addition to all this, they have grasped Hang-chow. They were moved to this, in the first instance, by the native Christians, and, weak as they were, they could not do any thing to check this Missionary zeal. In September 1864 two of the native agents, John Dzang and James Miao, had gone up into Ts'e's valley, and, on their return, furnished a report, which resulted, in the first instance, in the employment of Ts'e as a reader in that quarter. But they also pressed the occupation of Hang-chow, and that on two grounds—its preponderating influence as a provincial city, and the great tribulations it had suffered at the hands of the Taepings. At first to do so seemed impossible. The Missionaries were few, one of them, Mr. G. E. Moule, in feeble health, and the native staff barely enough for the stations already occupied. On reflection, however, it was thought that Dzang, from his natural tact and knowledge of Chinese society, was likely to prove more useful at Hang-chow than at his native village, where hitherto he had been. It was decided to pay at least an exploratory visit to Hang-chow. Accordingly, Mr. G. E. Moule, accompanied by Dzang and Ts'e, proceeded thither in November 1864. The day before they started a singular circumstance occurred. A teacher of the language—a heathen—called on business, and, in the course of conversation, asked Mr. Moule if he were indeed about to visit the provincial city, adding that a friend of his had land and houses there to let, and would gladly have him as a tenant, and, as he supposed that the Missionaries were about

to avail themselves of the opportunity afforded by the pacification of the province for the commencement of Missionary work at Hang-chow, they might be glad to know this. Now the decision to which he might come as to the occupation of Hang-chow had been felt by our Missionary to be very much dependent on the facilities which might be afforded him on reaching that city; whether, for instance, it would be possible to obtain a lodging, and therefore this coincidence between his own reflections and the teacher's offer was singular and encouraging.

Passing through the great Fu city of Shaou-hing and the Heen city Siao-san, on the banks of the Hang-chow river, where opportunities were afforded of preaching the Gospel to very attentive listeners, they reached Hang-chow; and there also they found abundant scope for preaching and conversation in the streets and temples, and for the distribution of tracts to the more intelligent listeners. Mr. G. E. Moule writes, January 3, 1865—

Hang-chow, in its present condition, is a saddening spectacle indeed. Forty or fifty li (from twelve to fifteen miles) in circuit, its walls now enclose a vast proportion of utterly ruined houses. The natives talk of the desolation as having swallowed up from four-fifths to nine-tenths of the material city, and nearly, if not quite, as large a proportion of the population; famine, the sword, and hardship of every conceivable kind, having conspired to destroy the wretched people. Hang-chow always attracted a very large population from other parts of China, especially from Ningpo and Shaou-hing, who earned a livelihood, or accumulated wealth, as artisans and merchants of every grade. The severest sufferings have naturally fallen upon the indigenous citizens. Many families of these are believed to have become extinct. Others are so grievously reduced, that they are glad to sell or pawn valuable house property (in case they have been fortunate enough to find it standing), for comparatively trifling sums, under the pressure of urgent necessity.

On reaching the city I was civilly received by the person to whom I had a letter, and the large unoccupied house was at once put at my disposal, either to rent, or as a loan, if I wished to remain but a short time, together with a few second-hand chairs and tables, a part of the stock-in-trade of the landlord. I availed myself of the offer, and remained, with my two native brethren, T'se cooking for me, nine days in the city. During this time I walked every day with Dzang, partly to endeavour to get an idea of the present condition of this vast city, partly to obtain opportunities for speaking and distributing books. I had also much interesting work with some young carpenters from Ningpo; one of whom received impressions which, I trust, will never be removed, learning, during our short stay, the outlines of religious truth, and being taught, at his own earnest request, to pray to

God through Christ. He is at present working at his trade a day's journey beyond Hang-chow, but I have some hope of meeting him in a few days, when he returns to Ningpo to keep the Chinese new year. The conclusion to which I was led by all I saw was, that I ought not to neglect the facilities, both for effecting a lodgment and for preaching, which had been thrown in my way all unsolicited; and accordingly, after making unsuccessful inquiry for lodgings in a better situation—this house is too far from the river, and, in fact, from almost all the (ten) gates of the city, to be suitable as a permanent dwelling for an English family—I resolved to rent this house as a temporary lodging. It is, as I have said, but one of a suite of three or four detached houses, within high walls, which used to compose one native mansion; but it affords me a roomy and lofty upper floor, now divided into three rooms, and abundantly sufficient for my own wants and for my family, if it should be desirable to bring them here; whilst below there is all I need for offices, for the accommodation of a catechist, and for a chapel, if it please God to gather a congregation of inquirers or Christians. It opens, however, upon a lane, in which is very little traffic, and is therefore unsuitable for a preaching-place, with a view to heathen hearers; and I therefore rented, at a very short distance, and in a moderately busy street, a small shop, with a room above it, which I am now fitting up for use in daily preaching and conversation with those who choose to inquire about religion. I may mention, as a proof of the altered footing on which we stand now, as compared with our position five years ago, that neither in these two instances, nor in other places which we inquired about in this city, nor recently in Z-ky'i, has the slightest objection been made to the object with which we rented the premises, nor to the connexion with foreigners.

Dzang and Ts'e were left by Mr. Moule at Hang-chow, and on his return to Ningpo he continued to receive from them encouraging letters to this effect—"Inquirers and hearers are numerous."

In March 1865 Mr. Moule again visited Hang-chow, taking with him Stephen Dzing's son, Kyia'ao, also called by his confirmation name Ts-sing, "vigilant," who, from a preparandus, had come to be classed as a junior assistant.

We reached the great city on Friday, March 17th, and, beginning with the afternoon of that day, went daily to our preaching shop (it is literally one of a range of shops, though of course modified as to internal fittings-up), and Dzang and myself, with not the unuseful co-operation, after a few days, of Ts-sing, preached to and conversed with from fifty to a hundred persons every day. The attention was very encouraging, though as yet fruit has scarcely begun to appear. Dzang Jah-en, and Dzing Ts-sing, carry on the work in my absence. The only attempt at interference that has as yet been made, providentially was made just after my arrival. It came in the form of a threat from an officer of police to the landlord of the shop, of the consequences

of letting premises to foreigners; and an order to "enter into his recognizances to keep the peace." The landlord's agent came in great fear to report the matter to us. I went at once to the office of the Prefect, and, having obtained an interview, stated the case to him. He heard me carefully, put some pertinent questions, looked at my passport, made a remark about the necessity of vigilance on the part of police in these days, but finally promised to see to the matter. He did so without a moment's delay, and I have had no further molestation. Leaving the older and younger assistants at Hang-chow, I came away on Wednesday, the 29th of March, and on Friday, the 31st, reached Kwun-hæ-we, in San-poh.

The visit was repeated the following May. In Mr. A. E. Moule's journals—

Of this visit we find the following notices

Started at half-past eight A.M. for Hang-chow, with Ts'e-s-vu, purposing to spend a few days with my brother in the city, and return with him at the end of the month. After a pleasant, and (for China) speedy journey, we reached Hang-chow on Thursday afternoon, that is, say 120 miles in fifty-two hours. This tedious travelling makes it so much the more difficult to work our most distant stations.

Heavy rain fell on Thursday morning, and a glorious afternoon followed, making the great river (which it took us a long half-hour to cross in a ferry-junk) and the grand range of hills to the south-west, and the islands off the river's mouth, and the city itself, with its vast sweep of wall, all look doubly beautiful, as they are in themselves.

I reached our hired house (after a long walk through some bustling streets, and vast tracts of desolation) at half-past four P.M. My brother and Kyi'ao (the third son of our late catechist, Dzing Z-di-fan), who is assisting Dzang-sin-sang, were preaching in the little chapel. They soon came in, after an encouraging two hours. The listeners in Hang-chow seem more seriously in earnest than those in Ningpo. God grant that the work begun in this vast city may never be relinquished. My brother has been constantly poorly during this visit; but he has felt more and more convinced of our duty to work in

this great and terribly chastened provincial capital.

Since, however, we have heard of the very slender hope which you can hold out to us, of fresh labourers joining us, and since receiving a letter from Mr. Russell, in which he speaks with any thing but confidence of his return, my brother cannot but feel some misgivings, lest he may, after all, have taken a rash and too prompt a step last November in deciding to move forward; for these hopes, now, as we fear, blighted, or at best deferred, formed one of the grounds on which we formed our plans. Yet how can we now withdraw? Will the church at home allow us to take back to Ningpo the lamp of light which we have carried to Hang-chow, and kept burning for eight months? Our brethren, the American Presbyterians, are, it is true, labouring there, having hired a house and stationed a catechist there; but our withdrawal might, I think, cripple and disturb their plans not a little, as their presence has so much cheered and encouraged us. And this great city is girded by a wall twelve miles in extent. Three strong Missionaries here, and three at Ningpo, or perhaps two at Ningpo, two in the great city of Shaou-hing, on the line of journey to Hang-chow, and two in Hang-chow itself, with a strong band of native labourers, might, with

God's blessing, do much to evangelize the vast and densely-peopled cities, and towns, and villages of this mighty smallest province of this enormous empire.

My brother's present intention is, with God's help and guidance, to remove with his family to Hang-chow early in October, and try the experiment of one cold season at least there. May God meanwhile make darkness light before us! I greatly enjoyed the five days we spent together in Hang-chow. The environs are most beautiful, for though every building almost outside the walls is in ruins, and pretty nearly nine-tenths in ruins within the walls, yet the beautiful hills, and the great lake, and the woods beyond, remain. We visited the ruins of two large monasteries, some three miles beyond the lake. Connected with one of these—the Ling-ing-miao—a building is still standing, called the Wu-pah Lohen gyüoh, or "Hall of the 500 expectant Buddhas," mythical beings, who have not yet

merit enough to be reckoned Buddhas, but who are apparently worshipped. These 500 clay images looked terribly strange, sitting in silent rows, with here and there an arm or a nose knocked off by a playful Taeping. I visited also the ruins of the Kong-yün, or examination premises for the degree of Kyü-jing. It is being restored. There are 13,000 cells, by the most liberal measurement, only some four feet wide, three deep, and six and a half high. Several candidates are said to die from the heat and fatigue on each occasion. It gives one some idea of the size of this small province, that 13,000 graduates, who have the degree of B.A., should flock to its capital, to compete for a higher degree. In past days the cells were too few, and the unhappy but eager candidates sat day and night in sedan chairs, till the examination closed.

Left Hang-chow on the 30th of May, with my brother, for Ningpo, *via* Soen-poh.

In November of 1865 Mr. G. E. Moule entered on permanent residence at Hang-chow. A letter, dated January 8 of the present year, details the particulars.

You are aware, from my letters during the past year, that I spent the greater part of three months (January, March, and May) in visits to Hang-chow, lodging during my stay in this house, and determining finally to rent the whole of it, with a view to domiciling my family here during the winter. Through God's mercy we have been enabled thus far to carry out my intention. During the summer I caused partitions, ceilings, and windows to be put into one of the two main buildings of which the house (a third-rate merchant's house) consists; and as soon as our visit to Shanghae was over I brought my family, servants, and Christian helpers and pupils, up here in three boats. The journey of three days and nights was, by God's mercy, accomplished without any accident, and with less fatigue to my wife and little ones than I could have hoped, and we began our abode here on the 10th of November. Hitherto we have enjoyed perfect freedom from annoyance, and have had more than our usual health. The presence of my wife and children, although it occasions, of course, no small anxiety in a place where medical advice is out of reach, yet more than compensates for the anxiety, not only by the beneficial effect on our health and spirits, but also (as I believe) by the moral effect on our heathen neighbours of our implied confidence in them, and desire for their welfare. We occasionally walk with the children through the ruined, but not untraversed streets; and whilst much kindly notice is taken of the children, we have never met with the least intentional rudeness; and

one interesting acquaintance has resulted from the extreme interest taken in the children by a scholar who met us in one of our walks. He and his brother have since exchanged visits with us, and one of them has sat down at our table, and also been present at a Sunday-afternoon Litany, kneeling with us during the prayer.

During the two months we have spent here we have had much to encourage us, in the baptism of one convert; in the regular attendance on Sunday service of three or four respectable men, who profess and wish to be baptized, and the more occasional attendance of many more, women as well as men, averaging at least twenty each Sunday morning, who are so far interested as to join reverently in all our acts of worship, so far as posture is concerned, and to listen most attentively to my address; and, lastly, in the intercourse we have had with persons more or less instructed at Shanghae, or other places, in Christian doctrine, and having some seriousness respecting its application to themselves, but who had not yet taken the step of seeking baptism. One of these, formerly a wealthy man, named Tai, after a visit to Dzang during the summer, made his appearance again about ten days ago, and astonished me by his evident ability, his accurate knowledge of Romanism, which he had studied, with a view to baptism, for five years, but the errors of which he had seen clearly since making the acquaintance of the London Missionaries at Shanghae during the troubles, and the amount of general scientific information he had acquired from the books

(Herschel's Astronomy amongst the number) translated and published by that Mission. He spent last Sunday here; and on another day he sat down with the graduate I have mentioned above at our dinner-table. Besides the conversations and preaching we are enabled to carry on daily, both in our special preaching-room and in this house, visits have been paid by John Dzang, accompanied by Ts'e, who came up for the purpose, to several places in the country west of the city, in

which some seeds of the truth had been scattered by Dzang's younger brother James, who works as an itinerant cooper, and has, of his own accord, carried tracts with him, and spoken to his employers and fellow-craftsmen of the one God and the way of salvation. They found the desolation in the country through which they travelled greater, if possible, than that in the city, many cultivated lands having become once more a wild and thick covert.

We have thus mapped out the operations which are going forward in the Chekeang province, and the various stations which have been taken up by our Missionaries, and we are surprised at the extent of the cultivation when compared with the paucity of the labourers. It is marvellous to us, that with so few so much has been done. It is the same at Fuh-chau and Fokien. There we have two Missionaries, and at Ningpo three, one of them so reduced in health that in justice he should have returned home long since. Around them are millions, dense masses of heathen, living without any sense of religious need, or any desire to acquaint themselves with God. In the presence of such vast responsibilities, we can conceive the possibility of men becoming paralyzed, and sinking down into inaction. But it is not so with our Missionaries: they have been helped of God, and so we find them stretching themselves, not beyond their measure, but beyond their strength, to grasp the "regions beyond."

This they have been enabled to do through the help afforded them by the native Christians. The Christian body raised up in the Chekeang province is but a little flock. At the end of 1865 it numbered 292: there has, however, been a steady yearly growth—

1863	.	.	.	.	.	.	225
1864	.	.	.	.	.	.	245
1865	.	.	.	.	.	.	292

The number of baptisms during the last year was more than double that of either of the two preceding years. Of this number, San-poh contributed the largest share, namely, sixteen adults. Of the others, twelve were from Ningpo, one from Z-ky'í, six from Tsông-ts'eng valley and its branches, one from Tsông-gyiao, one from Hang-chow, and the remainder from the lake district. Thus every portion of the wide field under cultivation has contributed something to the aggregate. In forwarding these statistics Mr. Moule observes—

I do not indeed consider a mere roll of baptisms, at the present stage of our work, by any means an adequate criterion of the amount of labour bestowed, or of God's blessing upon the work. Of all our districts probably not one has received more care and labour than the populous plain round Tsông-gyiao, where my brother, assisted by Sing-eng-teh and Wóng yiu-kwong, has carried out a methodical system of visitation, extending to about sixty

towns and villages, which will hereafter prove, as I believe, to have been of the very highest utility, though of results in the shape of baptisms there is next to nothing to report. Knowledge of Christianity, of the persons of its preachers, of its points of difference from Popery, have been very largely increased in the district, and will, I trust, in God's good time, bear fruit.

The proportion of communicants in this little flock is large, more than one-fourth of the whole number—seventy-seven. Although not an exact criterion, yet the proportion of communicants does indicate the measure of spiritual vitality which exists in a Christian congregation, and upon this depends its usefulness and power of reproduction. Christian congregations raised up amidst masses of heathenism ought to be centres of evangelistic action, from which quickening influences might penetrate the density of

the surrounding population. But they cannot impart that which they have not. Accumulations of merely nominal Christians, instead of propagating themselves, will contract, and gradually die out, until at length they disappear by absorption into heathenism. Unless the spiritual results of Christianity be realized in a congregation, it must be impotent for good, and the larger its measure of vitality, the greater will be its usefulness. Hence the need of great caution in the first formation of Christian congregations. It has been thought by some that our Missionaries have been dilatory in admitting candidates to baptism, but if, in any instance, this has been so, it has been an error on the safe side. In the history of the early church the threatened intrusion of a false profession was arrested (Acts v. 1—11) by a miraculous interference, and the effect was salutary—"great fear came upon all the church, and upon as many as heard these things," so that, "of the rest," who were not believers, "durst no man join himself to them,"—"and believers," the sincere and genuine element, which otherwise would have been hindered, "were the more added to the Lord, multitudes both of men and women."

The little flock in Chekeang has already, and in a very remarkable manner, manifested its reproductive power. How, by possibility, could three European Missionaries have occupied so many stations, and pressed forward with such earnestness the work of evangelization, opening new wells in the wilderness, and bringing new fountains into play, but for the help afforded by the native Christians? Unprovided with boarding-schools, from whence the raw material may be furnished, or with a training institution, where men, who, as they passed through the preparatory process, became truly converted characters, may have imparted to them a more special fitness for evangelistic work, this native church has yielded forth a very large proportion of evangelists and teachers—and these, brought into action, have proved to be faithful and effective.

In the San-poh district we find three of these men at work—the catechist, 'O Ling-teh, is placed at Nyuong-kô, five miles east of Kwun-hæ-we; the schoolmaster, Wông-vong-yun, is placed at San-poh, and conducts Sunday services at Kwun-hæ-we; while the evangelist, Yi kying-ming, is placed at the eastern extremity of the district, at a considerable town called Long-deo-dziang, about fifteen miles from Kwun-hæ-we.

Next to San-poh ranges the valley of Tsông-ts'eng. Here is located Ts'e-vi-sing, formerly cook to the Rev. G. E. Moule. This man, after one year's probationary employment, was placed on the list of the Society's agents in October 1865, his pay remaining precisely the same as when he was in Mr. Moule's service. Mr. G. E. Moule, writing from Hang-chow, says—"I am more and more thankful that I was led to offer him the opportunity of serving God directly. His whole bearing has remarkably improved. He has been three times at this place (Hang-chow), Dzang being glad to have him occasionally, both on account of his good spirit, and because, from having formerly worked in the country districts between this and Hu-chow, he knows something of the dialect and temper of the country-people. Since his conversion he has added, directly or indirectly, about twelve names to the church lists, of whom such as are still living are leading decidedly Christian lives. The valley of Tsông-ts'eng has, during the past year, borne the largest fruit. One of the most interesting converts of the year is from this district. He is a shopkeeper in Dziang-li-fong, "of peculiarly amiable character, and withal earnest and intelligent, although upwards of sixty years old. He is fond of reading, and is a great help to Ts'e, by conducting Sunday services at Tsông-ts'eng in his absence, and by the support which his thoroughly respectable character affords to our catechist in his comparatively isolated position. "The old man showed his earnestness with regard to the Sunday and divine services during one of the great floods which swept his valley, and carried away some of the wooden suspension bridges

which span the hill stream, by spending a considerable sum for one in his circumstances, in order to get a steep and unfrequented path put in repair, so as to enable him to walk the three miles to Tsóng-ts'eng to church."

In the working of the lake district, Mr. Valentine is assisted by Bao sin-sang, the senior catechist.

At Z-ky'i, where the strong prejudice against foreigners has been in a great measure broken down by the effect of a gratuitous dispensary carried on at the Mission premises by the aid of one of the American brethren, we find the young assistant, Wóng-yui-kwóng, and from this town there has been one very hopeful Christian convert.

"At Ningpo, Miao is the agent on whom the chief part of the 'home' work devolves. He is a good, zealous, and constant man, and though without natural talent, and with but moderate education, is a truly useful helper of the Missionary in charge. He occasionally goes down into the south (John Dzang's neighbourhood) and west on special errands; but daily preaching, the care of the sick and the troubled, the visitation of absentees, and collection and management, along with others, of the contributions of the Christians, are his chief duties."

Besides Miao, Loh sin-sang and O Kwóng-yiao are at Jing-ye-dóng, the former in the capacity of schoolmaster.

Dzang Jah'en (John Dzang) is Mr. G. E. Moule's helper at Hang-chow, "having been," as our Missionary observes, "in fact the principal stimulus that urged me to come hither. He is a man of clear, shrewd sense, though with nothing but a working tailor's education. His truly evangelical spirit shines out daily in his joy over hopeful inquirers, and continual thoughtfulness respecting plans for the furtherance of the Gospel. With him is associated Dzing Ts-sing, son of the late Stephen Dzing.

Altogether, out of this small body of 292, there are not less than twelve male and three female agents rendering effective service in the various departments of the Mission.

CENTRAL CEYLON, AND THE TAMIL COOLY MISSION.

SOME few years ago there lay southward of Kandy a tract of surpassing beauty and magnificence, extending far and wide, and embracing mountains, forests, rivers, cataracts, and plains. Sometimes the sides of the mountains presenting themselves as "verdant slopes, known as *patenas*, occurring in the midst of the forest land, covered with rank lemon-grass, and avoided by all trees except the stunted *cahatta* ("Careya arborea"), and the *amusada-nelli* ("Emblica officinalis"), whose thick and pungent bark supplies tannin to the Kandians;" but more generally their undulating sides were clothed with dense forests, flourishing in untouched luxuriance.

"The great road from Kandy to the sanatorium of Nuwera-Ellia, a distance of nearly fifty miles," as it climbs upwards to a height of 6000 feet above the sea, passes through these mountain districts. For the first twelve miles it runs within a short distance of the Mahawelli-ganga, crossing it by the bridge of Paradenia, which here spans the river with a single arch of more than 200 feet, its crown being nearly 70 feet above the stream. Such is the volume and violence of the torrent, as it rushes through its narrow channel during the violence of the monsoon, that, in 1834, the waters rose 60 feet above the ordinary level, hurrying along the trunks of forest trees, and the carcasses of buffaloes, elephants, and deer. The road, which had kept the level of the river as far as Gampola, from that point begins to ascend, "and thence to Pusilawa it winds among the mountains in the most picturesque contortions, sometimes hidden in recesses, into which it retires in search of a passage across a rocky stream, and again emerging to

clamber over the opposing hills. For the greater part of the way it is carried along the face of deep acclivities, with the scarped cliff on one hand, and on the other a precipitous bank : in the depths below, the Gollatta river is seen, gliding beneath over-arched woods, or foaming amongst reefs and fallen rocks."

The vegetation is as varied as the scenery : strange trees attract the eye in the forests ; the *goraka* (" *Garcinia cambogia* "), with stem and branches yellow from the exudation of gamboge ; the *imbul*, blazing with crimson blossoms ; and the *datura*, covered with its snowy flower-bells. The banks of the streams glow with the rosy oleander, and the damp ground adjoining them is feathered with tree-ferns (" *Alsophila gigantea* "), which here attain a height of fifteen to twenty feet.

Winding through the valley of Pusilawa, the road skirts the bases of the hills until " it reaches an apparently insurmountable barrier of mountains in the glen of Rangbodde. Here the acclivities that bound the ravine are overcome by a series of terraced windings, cut out of the almost precipitous hill ; and so narrow is the gorge, that the road enters between two cataracts that descend on either side of the pass."

" After a slow and toilsome journey to an elevation of more than 6000 feet, a sight is obtained of the plain of Nuwera-Ellia, where a convalescent station was opened in 1829. It stands in the midst of a grassy plain, watered by streams, and surrounded by hills covered with luxuriant vegetation, the whole encircled by mountains, which, even at this elevation, rise on the northern side to the height of 2000 feet. The white cottages stand in the midst of gardens, where bloom the roses and the mignonette, and where even some European fruit-trees charm with their foliage, though they rarely bring the fruit to maturity."

It was the formation of the great central road from Colombo to Kandy, and from thence to the sanatorium, which opened up these rich secluded districts to the enterprise of Europeans. That road, called by Montgomery Martin " the Simplon of the East," is a work of stupendous magnitude. For half the distance to Kandy it leads over the " even lowlands of the coast, exhibiting to the traveller the usual aspects of tropical nature. On either side are seen rice-fields deluged with water, and, neatly divided by little thin mounds from each other, plantations of cocoa-nut and areca-nut trees, with their graceful stems and umbrella-like waving branches at the top, long strips of land in cultivation, loaded with various vegetables unknown to temperate regions." After leaving the rest-house of Ambepusse " the road crosses the spurs of hills which descend from the mountain zone, and the aspect of the country gradually changes from the mountain plains to the ruder and less-cultivated Kandian highlands. Instead of broad inundated paddy-fields, rice is grown in the moist crannies of the hills, and dry grain cultivated on their slopes. The majestic crowns of the Talipot palm begin to appear near the villages, and graceful bamboos wave their feathery plumes in every hollow." As new eminences are gained, the prospect becomes more extended. Below are seen the plains stretching far to the west, while mountain masses, rugged and confused, appear to block the onward path, and seem to frown upon and rebuke the traveller who ventures himself into their recesses. " The last thirty miles of this wonderful road passes through scenery which combines the grandeur of the Alps with the splendour of tropical vegetation, until the point of extreme altitude is reached at the pass of Kaduganawa, one of those romantic gleus which the former kings of Kandy jealously guarded as an entrance from the low country." " This is one of the great engineering feats of the road. So rocky and precipitous were the mountains on either side—so narrow, rugged, and uncompromising the deep dells between them—that only by continued blasting could a way be torn out of the sides of the hills." " Through a great mass of rock, which blocked the way, a tunnel was formed, 500 feet long ; and an old saying of some dreaming seer, that the Kandian kingdom would perish when a bullock should be driven

through a certain hill and a horseman ride through a rock, found in this an unexpected fulfilment. Passing "through rich and romantic scenery, mountains forest-clad to the summits, villages brightened by fertilizing streams, and hamlets embosomed amidst trees, the road descends from Kaduganawa some eight or nine miles to the banks of the Mahawalli-ganga," a bend of which flows around Kandy, surrounding the city, as the Singhalese say, like "a necklace of pearls."

Having completed the road, Sir Edward Burnes decided that the hill country, thus rendered accessible, should in some way be made conducive to the material prosperity of the island. The coffee-plant had been long grown in Ceylon, "the Singhalese employing its tender leaves for their curries, and its delicate jasmine-like flowers for ornamenting their temples and shrines," but the value of the berry was unknown to them. To the cultivation of this plant his attention was directed. Half the import duty having been remitted in 1825, the consumption of coffee had largely increased in the United Kingdom, and in 1825 "Sir Edward formed the first upland plantation on his own estate at Gangarooka, adjoining the gardens of Paradenia." The example of the Governor was speedily followed, and a new impulse given to the movement by the fact, that just at this time the coffee-production of the West Indies began to decline from want of labourers, the newly-emancipated negroes being disinclined to work. In 1826 the duty upon East and West-India coffee was equalized, and "in the very next year nearly 4000 acres of mountain forest were felled and planted, and in an incredibly short time the sale of Crown lands exceeded 40,000 acres per annum. The mountain ranges on all sides of Kandy became rapidly covered with plantations; the great valleys of Doombera, Ambogamma, Kotmalie, and Pusilawa, were occupied by emulous speculators: they settled in the steep passes ascending to Nuwera-Ellia; they penetrated to Badullah and Oovah; and coffee-trees quickly bloomed on solitary hills around the very base of Adam's peak."

"The first ardent adventurers pioneered the way through pathless woods, and lived for months in log-huts, whilst felling the forest and making their preliminary nurseries preparatory to planting; but within a few years the tracks by which they came were converted into highways, and the cabins replaced by bungalows, which, although rough, were picturesque, and replete with European comforts."*

It was not long, however, before a difficulty occurred, which threatened to arrest the whole process, and to render back to the power of tropical vegetation the domains which for a season had been wrested from them. The island could furnish the plant, which grew luxuriantly even without care, and the mountain ridges in the centre of the island offered a suitable and extensive field for its cultivation; but the labourers wherewith the work was to be done were not available. The Kandians preferred their rice-fields. In disposition "they are morbidly opposed to traffic of all kinds, and to intercourse with strangers. In conformity with this feeling, their villages are concealed in glens and woods, and, wherever it is practicable, the houses are built in nooks and hollows, where they would escape observation, were it not that their position is betrayed by the crowns of the few cocoa-nut palms with which they are ordinarily surrounded, or the delicate green hues of the terraces for the cultivation of rice." The Singhalese, also, were capricious and uncertain; but the Tamils of South India were willing to come over. There had been put upon them at home a pressure which disposed them to migrate: during the past thirteen years the price of provisions consumed by the labourer on the coast has advanced from 300 to 350 per cent., while the value of labour has risen from 140 to 200 per cent. only. Take some specimens—Rice has risen from 14s. per kothai of 168 measures to 40s.; paddy, from 6s. 6d. to 20s.; grain, from 2s. for 48 measures to

* Tennant's "Ceylon," vol. ii., pp. 230, 231.

2s. for $11\frac{1}{2}$ measures; sheep, from 2s. to 6s., or from 4s. 6d. to 10s. During the thirteen years the wages for the day labour of a man ($2\frac{1}{4}d.$) had risen to $4\frac{1}{2}d.$; of a boy, from $1\frac{1}{2}d.$ to $3d.$; of a woman, from $1\frac{1}{4}d.$ to $2d.$ The Tamils were willing to come to Ceylon, where they are better paid, better housed, and better fed than at home; and the planters desired to have them because they are industrious and handy, quick to adapt themselves to whatever service may be required of them, whether as estate coolies, gardeners, cart-drivers, house servants, bazaar keepers, and office servants of every rank. So the emigration commenced, and now the number in the Kandian districts is between 250,000 and 300,000.

The coffee-plant is cultivated, not on table-lands, but on the sides of the mountains, where it can have both shade and shelter from sun and wind, and at an elevation of from 1500 to 4000 feet above the level of the sea. The first step is the clearing of the forest ground. When the hill-side is steep and the forest-trees densely massed together, "it is sometimes sufficient to notch the trees half through on the side turned away from the valley beneath. This done, a few of the largest trees are simultaneously cut through, and allowed to fall with all their weight on those half-notched immediately below them. These fall with the momentum of the others, and in their turn weigh down the line immediately below, and so it proceeds, until the entire vegetation of the hill-side lies shattered and fallen in the most frightful confusion. This operation is accompanied by quick, rapid reports from the crashing timber that reverberate round the hills and valleys like the irregular discharge of cannon, the neighbouring echoes taking up the sound, till it is lost in the distance, when all is again still for a time."*

If the coffee-estate has been but a short time in cultivation, it has but little that is attractive. "During the greater part of the year the long-charred trunks of trees that have been felled to clear the land, and have lain ever since in the furrows between the coffee-bushes, are but too conspicuous. When the plant is in flower, however, there is a beauty in the general aspect that makes up for the monotonous ugliness of the rest of the season. The unsightly trunks are lost in the delicate white blossom, whilst a delightful perfume sweeps over the hill-side, borne far away into the valleys by the winds. Nothing can be more grateful to the sight than the pure white colour of the blossom nestling amid the bright green of the leaves. It has been truly said, that although it is an evergreen, few plants exhibit a greater variety of appearance throughout the year than the coffee-shrub."

"When the berry is ripe, indicated by its rich red colour, every one on the estate is in a constant state of activity; men, women, and children conveying, in hot haste, baskets of berries to the pulping-house, there to be separated from the pulp which surrounds the coffee-bean within, just as the rich juicy fruit surrounds the stone in the cherry." When this is removed, the berry is still enveloped by a horny coating resembling parchment: this being stripped off, the berry is fit for packing.:

In occupations such as these the Tamil coolies were found employed, when, in 1854, the Rev. W. Knight, then one of the Secretaries of the Church Missionary Society, visited the island. He was invited by some of the coffee planters to visit their large settlements of coolies from South India, and devise, if possible, some measures for the promotion of their moral and religious condition. He found that, availing itself of the opportunity, Tamil Christianity had found its way to the Kandian districts; that the coolies were not all heathen; but that there were amongst them some Christians, and that these men were in the habit of meeting together in little groups, from week to week, for prayer and reading of the Holy Scriptures.

* "Forest Life in Ceylon."

In this wise the Mission commenced, and its growth has been encouraging and satisfactory. In 1863, 12 catechists and 1 schoolmaster were employed; in 1864 they had increased to 15 catechists, 1 schoolmaster, and 1 colporteur; in 1865 to 22. In 1863 there were 919 professed Christians, of whom 57 had been baptized; in 1864 they numbered 1006, of whom 609 had been baptized; and in 1865 they had still further increased.

The native agency is obtained from the Tinnevely Tamil church, while the funds necessary for their support are contributed by the planters on whose estates the coolies are employed. If the Tamil church had been found unwilling to surrender some of her sons to the work of the Cooly Mission, or if the owners of the estates had been indisposed to contribute of their means, the Mission must have been given up. We desire, therefore, to record with thankfulness that both were ready to give, the one of its men, the other of their substance. In a recent report which has been published by the Committee of gentlemen in Kandy, to whom has been entrusted the local management of the Mission, this liberality as to men and means is thankfully acknowledged.

In presenting the Tenth Annual Report of the Tamil Cooly Mission, the Committee desire to offer their very hearty thanks to subscribers for the liberal support which the Mission has received during the past year. From the heads of firms in Colombo and Kandy, as well as from the proprietors and superintendents of estates, the most willing and generous assistance has been obtained.

The income of the Mission during the past year approaches 700*l*. Of this sum, 642*l*. have been contributed by Europeans; 18*l*. 7*s*. by native Christians; 27*l*. by sale of English and vernacular Scriptures and educational books; and 6*l*. 13*s*. by school fees.

The Committee look at these items with thankfulness and with no ordinary interest. An increase in contributions by Europeans of about 200*l*. is a fact which speaks for itself. The Committee accept it as a substantial proof that an increasing desire prevails among those who employ Tamil labour to promote the spiritual welfare of the Tamil coolies, and that an increasing confidence is also felt in the means which are being employed to make known the Gospel to the Tamil people. The enlarged income of the Mission has enabled the Committee to employ a greater number of agents than in former years.

There are eighteen agents supported by the Cooly Mission, and four agents in connexion with it, though not supported by it. In this expansion of the Cooly Mission the Committee desire gratefully to acknowledge the goodness of God, who has thus enabled them to lengthen their cords and to strengthen their stakes. The friends of the Mission will rejoice to observe, that with a steady increase of means there has been also a steady increase in the number of agents sent over from the Tinnevely church. The providence of God

has caused the old difficulty, "a lack of agents," to disappear. The Missionary brethren on the coast are fully alive to the advantages of sending over a certain class of men to engage for a few years in this purely Missionary work. There is a testing process attending the whole of the catechist's labours in Ceylon. He is left much alone in his work, and yet, by a variety of means, we become acquainted with his activity or lukewarmness, his success or his failures. There are, undoubtedly, special temptations and trials, but the discipline is found in many cases to be good. It tends to strengthen the Christian character and to give a certain power to do and to bear for Christ's sake. Aware of the advantages which oftentimes attend such a discipline as the Cooly Mission field offers, the Missionary brethren on the coast are willing to invigorate the Missionary spirit of the native church by sending out a larger number of well-trained and experienced men. The senior Missionary of the Society for the Propagation of the Gospel has kindly expressed his ability and perfect willingness to supply us with a staff of agents in whom he would feel undoubted confidence. Such being our position at the close of the first decade of the Cooly Mission, the friends of the Tamil coolies will feel that the course of the Committee is plain. With increasing funds and a larger number of agents, with a larger cooly population to deal with, and with new districts to go to, the providence of God evidently speaks to us, and says, "Go forward." The Committee feel this deeply, and, in dependence upon God's help, they will go forward, seeking to obtain, by the enlarging agency of the Mission, a more firm and distinct grasp of the large field of work which lies before them.

Of the twenty-two agents at work, four, although in connexion with the Mission, are not supported by it. Our Missionary, the Rev. J. Pickford, adverts to these as objects of special interest—

They seem to tell us that we have struck a vein of ore which may be profitably worked to the glory of God. There are God-fearing men here and there, in the various coffee districts, men who heartily desire to do a little work for Christ among the Tamil coolies, and they feel they can best do it through the instrumentality of a native agent, if we can give them one. One young planter gives 26*l.* a year for this purpose. Another, the son of a clergyman, gives one-tenth of his income—about 20*l.* Another gives most liberally, and

meets from forty to fifty coolies on Wednesday evening and on Sunday evening for prayer and the reading of God's word. Another supports a catechist, and encourages the coolies to come to his bungalow on Sunday evening, where this catechist meets a room full of them. Another joins with the Canganies of the estate to support a schoolmaster, and also, through the medium of this schoolmaster, instructs a class of young men and boys on Sunday afternoon.

It is of primary importance that the native agents be real men, godly and earnest. A defect in this respect would be serious, and would cast a chill on the whole Mission.

In the Cooly Mission we are, humanly speaking, dependent upon the character of our native agents. In all cases we have either to maintain or to create confidence. This can only be done by an honest and faithful discharge of duties. We need catechists who, truthfully and diligently doing their work, can look the planter in the face. I am aware that no amount of supervision will create these men, but a watchful following of

the catechists in their journeys, in their preachings on the estates, in the conversations at the lines, and in their intercourse with the households of the planters, will enable us to discover any who are unfaithful. I have lately had a case which has left most convincing proof that so long as the oversight of this extensive Mission is exercised by one European only, not another agent should be added to our staff.

And that, as a body, the men are such, appears from the testimony of the planters themselves—

In the distant district of Rakwane, five days journey from Kandy, whither I go in a few days, I am led to hope a good work is going on. A planter writes to me respecting the catechist labouring there, "I do think F— is a good lad.* His heart seems in his work, and he is very regular in his visits to the estates, going over them all about once a fortnight. The coolies seem to like him well, so far as I have observed, and listen to him with great attention. A small church has been built in Rakwane, principally through

his exertions, the greater part of the expense having been contributed by the Tamils on the estates, which is surely a good sign." I have much pleasure in drawing attention to this part of our work, because the catechist alluded to is supported by the contributions of the friends of Mr. John Fenn, the loss of whose zealous co-operation I greatly deplore. I venture to hope, however, that although he is taken from us by sickness, yet this work will not have to be given up by the failure of the subscriptions.

In the Cooly Mission there are five distinct departments of work—

1. Extended Itineration.
2. Limited Itineration.
3. Street Preaching.
4. Schools.
5. Sale of Scriptures and Educational Books.

In relation to each of these Mr. Pickford communicates to us the following information. The first may well be designated *extended itineration*—

1. This large field of itineration continues steadily to increase. In my report for the half-year ending June 30, 1865, I mentioned

that, taking Kandy as a centre, our points of labour extended eastward 130 miles, westward 40, northward 40, and southward 50. The districts included in this division are—

* A fatherly expression used by some of the old planters.

1. Badulla, distant from Kandy 86 miles
2. Hapotella 74 ..

3. Kornegalle	24 miles	13. Kaigalle	26 miles
4. Ondla Pusilawa	63 "	14. Wilson's Bungalow Estates	58 "
5. Hewa Ellia	90 "	15. Rambodde	46 "
6. Doombera	15 "	16. Pusilawa	24 "
7. Madamahanewera	30 "		
8. Hewahette, Upper and Lower	25 "		
9. Knuckles and Rangalla	25 "		
10. Dimbola, Upper and Lower	35 "		
11. Dolosbagei	30 "		
12. Kaduganawa and Allagalla	18 "		

Extensive as these efforts are, our Missionary is convinced that they are not equal to the largeness of the opportunity, and earnestly craves that more may be done.

But the greatest trial is, that, after all our exertions, I feel the work is imperfectly done. We do not seem to be dealing fairly with the openings which God puts before us. God, by his providence, says, "Go forward;" and we, by our feeble and inadequate efforts, seem to say, "It is enough." Undoubtedly it is a joy and comfort to have congregations of men and women, morning and evening, ready to listen to the word of life. It is an encouragement to hear the planter say, "Why do you not come more frequently?" "It is months since the catechist preached to my people." "The Canganay wants a Bible." "There are many of them saying they have given up the worship of Muniãnde." It is pleasant to hear this; but there comes with it a great depression and sorrow of spirit: we seem to realize the feelings of our divine Redeemer, when "He saw the multitude, and was moved with compassion on them, because they were as sheep having no shepherd. Then saith He to his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth more labourers into his harvest."

I trust the Committee will permit me, with all earnestness, to draw their prayerful consideration to this subject. We find on every side an open door to preach the kingdom of God; we find everywhere a large number of coolies who attentively listen to the message of salvation; and we come in contact with many who, wearied and dissatisfied with their gross and unprofitable idolatry, are asking,

"Who will show us any good." We often see a spirit of inquiry awakened, but we are unable to sustain and strengthen it, by giving line upon line, and precept upon precept. But although we cannot, with our present little band of evangelists, do justice to the work, yet we cannot retire. We must maintain our old ground, because God bids us do this by many gracious indications of his presence. In Poondaloya district the converts referred to in the last half-yearly report continue steadfast in the faith. In Badulla there are a few to whom the word of God is precious. In Pusilawa there is a large number of professing Christians, and many, who have not yet made a profession of the Gospel, meet the catechist for conversation and information. At Kaigalle, a Chetty, or native merchant, heard the catechist preach in the bazaar. He amused himself and others by saying the catechist had better tell his doctrines to the cocoa-nut trees; but feeling afterwards, as he told me, that it was not wise to condemn that which he did not understand, he purchased a Tamil Bible, and read it. It pleased the Holy Spirit to open the eyes of his understanding. I found him in his shop at Kaigalle, with his Bible at his side. He spoke of the way of salvation like a man who, once blind, now saw men as trees walking. I found he employed himself very much in reading the Bible to those who come to his shop; and I trust there will be some who will find, as he has done, that God's word giveth light.

The second department, that of *limited itineration*, is thus explained—

1. This part of our operations was explained in the last local annual report. It was there said that "the full supply of native agents, the large number of professing Christians in certain districts, and the watchful care which would be exercised by earnest friends of the Mission, had led the Committee of the Cooly Mission to feel that the time had arrived when the plan of limited itineration might be extended.

I am thankful to be able to report to the Home Committee, that the results thus far have been of a very encouraging nature. The following districts are now supplied with catechists having a limited field of itineration. (1) Kallibokka; (2) Matelle, East; (3) Matelle, West; (4) Maturatta; (5) Kotmalei; (6) Hapopotella; (7) Hunasgeria. There are certain general features of the work which deserve notice.

1. It has drawn out instances of self-denying liberality among the young planters.

2. It has furnished them with definite means of doing good, and of thus strengthening their own spiritual life.

3. It has been followed by good and well-defined results among the coolies.

4. It has tended to promote among the planters confidence in the Cooly Mission.

I mentioned the case of one planter (the son of a clergyman) contributing one-tenth of his income, in order that his coolies might hear again and again the message of salvation. I may add that it is my privilege to know either eight or nine young men, the sons of clergymen in England or Wales, who are devoting a large portion of their incomes, and no little energy, to promote a knowledge of Jesus Christ among their coolies. In looking at some of the cases which come under my notice, I often think how mysteriously and graciously He carries on the work of building up his spiritual temple. The fruits of a faithful ministry at home, the impressions received at family worship, or the influence of a mother's prayers, lie dormant for a time; but in the hard, solitary labour of the young planter's life the fruit sometimes appears in spiritual conflicts, in growth in grace, and in labours for Christ. To become acquainted with such is a great privilege, and I see in such cases the great importance of the work, and the gracious dealings of our God.

In Kallibokka district there has been, during the year, much to cheer and encourage us. A planter there writes to me—"I am very glad Y—— will continue to labour among the coolies. I believe he is much respected and

liked in the valley, and I look upon him as a most consistent Christian. The meeting on the Lord's-day is always well attended. I now go down pretty often and address them. I try to speak as plainly as possible, just telling them the old but precious story of God's love to us sinners. They attend well to what is said, and I trust will, by God's grace, benefit by it. Once a month they come to my place, and this encourages my men, and we have a large meeting." The number of professing Christians in the district has been increased by the baptism of eleven during the past year. In one case a son brought forward his mother to be baptized, bowed down with age and infirmity. They made a day's journey over the mountains, in pouring rain, to accomplish the desire of their hearts. The poor old woman could only repeat portions of the Lord's Prayer; but it seemed to be just one of those cases in which there is much of the Spirit's teaching and little of man's. Her feeble faculties failed to help her in repeating word by word the Lord's Prayer; but her sorrow for sin, and her simple faith in Jesus, were singularly clear and heartfelt. She was quite eloquent in her tears when she told how long and patiently her son had taught her about the way of salvation through Jesus Christ. With her were baptized seven other adults. It was a scene long to be remembered. The native Christians in this district continue their contributions towards the salary of the catechist.

In the district of Hunasgeria the catechist is supported by the directors of the Hunasgeria Company.

Street preaching is vigorously carried on in Kandy, Gampola, and Navalapittia. Mr. Pickford says—

My convictions of its importance have deepened during the past year. Two considerations (apart from results) may well constrain us to go on. First, I believe it is good for our souls, as a means of preserving a distinctive Missionary spirit; and secondly, it is the only way in which we can make known the glad tidings of the Gospel to the multitudes in the bazaars. I sometimes go to the bazaar-preachings with fear. Satan is always ready to suggest "Will any good come of this?" "Will the people come together?" "Shall I be able to speak to them in the right way?" But I never go from these preachings without feeling how faithful He is who hath promised "It shall be given to you in that hour what ye shall speak;" without feeling how great is the privilege of being permitted thus to make known to the thousands who throng our bazaars the only way of salvation.

These perishing immortal souls will never hear of the way to heaven, never be moved to distrust their idolatry, never be excited to discussion and inquiry, unless we go to them in the streets as the messengers of salvation. On Sunday, after morning service, these preachings are held in two parts of the bazaar in Kandy, and on Thursday afternoon, at five o'clock, we find a most convenient place at the well in Bazaar Street. Once a fortnight two catechists visit Gampola, and the same is done at Navalapittia. The general plan is to begin with singing one of the Tanjore poet's hymns. This gives time for the people to come together. But this is not by any means necessary. I went down into the bazaar last night with only one catechist, and we could have no singing. The only man at our preaching-place when we arrived was a Shanar, a heathen man from Moodalur district. I began

speaking to him about Moodalur and Nazareth and Mengnanapuram. The people gradually came together, and in a few minutes we were surrounded by more than 200, most of them (as is the case on Thursday evening) Tamil-speaking Mohammedans. In half an hour we were joined by Mr. Allcock and two Singhalese catechists. It was a blessed time. Some of the Mohammedans cavilled, but they were patiently heard and answered. The Singhalese catechist is a man of no ordinary power. I could only judge of this by the fixed attention of the people. Before he began to speak, I had spoken in Tamil. When I said to the crowd, "Now the good news will be told to the Singhalese," he turned to me and said, "The people are Tamils." I said, "Speak, and we shall have Singhalese." He spoke for half an hour, and I scarcely saw an eye or a foot move. More than sixty Singhalese came to the front, in order that they might hear the better. It is a great advantage, and something which gives a lively interest to our street-preaching, to have a Singhalese Missionary brother and a catechist with us. The Tamils, after hearing the invitations of the Gospel, show a genuine satisfaction to find the Singhalese addressed as sinners who need the same Saviour as themselves. But "who hath believed our report, and to whom has the arm of the Lord been revealed?" I

cannot answer this question. God himself will answer it in eternity. In the unprofitableness of our labours there is much to humble us before God. We may go forth in our own strength, and then the Spirit is grieved, and He works not with us. We may go forth like empty vessels, and then how can we give to others. I ask the Committee again to pray for us, that we may be enriched abundantly with the Spirit of Christ. We find more opposition now than formerly. This is especially the case on Thursday evenings. The Mohammedans bring forward men to dispute. The most common objections are (1) our bigotry—we only are right and all others are wrong; (2) the differences of opinion among ourselves; (3) the union of the two natures in Christ Jesus; (4) the Trinity of the Godhead; (5) the unreasonableness of the atonement; (6) the uncertainty of our teaching—who has seen God, or heaven, or hell.

The encouragements are, (1) more organized opposition from the intelligent Mohammedans; (2) the admitted inefficiency of their arguments by a great number of our hearers; (3) the purchase of Bibles by the Mohammedans, who, I hear, are reading them in order that they may be better able to speak with us; (4) the deep attention of a large number at every preaching.

The school department is yet in its infancy; but it is not forgotten, and will not be suffered to lag behind. Finally, in reference to the sale of Scriptures and educational books—

The Tamil Scriptures have sold well—Bibles at 5s. 6d. each, and Testaments at 1s. 6d. More Bibles and Testaments would be sold if the price were not so high. Every Tamil cooly who can read ought to have a fair opportunity of procuring a Bible. But if he

buys such a Bible as he can carry about with him on his way to and from India, he must give 5s. 6d. for it, or one-third of a month's earnings. It is the same as if a poor English labourer had to give 2l. for his copy of God's word.

Such is the state of this deeply-interesting Mission. We commend it to the prayers and sympathy of our friends throughout the country. Great and precious blessings have been vouchsafed during the past year. The number of baptisms has considerably exceeded the average, and there is every reason to believe that many of the baptized are really gracious persons, who have experienced in their hearts the renewing influence of the Spirit of God.

May idolatry fall prostrate, like the indigenous forests of these mountain districts, and the beautiful plant of scriptural Christianity occupy the land!

CEYLON MISSION.—OBITUARY NOTICES.

HEAVY losses have fallen on our Ceylon Mission. The Rev. G. Parsons, of Baddagama after nearly seventeen years' labour, was removed by death in the April of this year. An obituary notice of this valued Missionary has been published in the "Ceylon Church Missionary Record," and we transfer it to the pages of this periodical.

A few weeks after, one who was well worthy of being a Missionary's wife, actuated

as she was by a true Missionary spirit, which prompted her to work and pray, as well in India as Ceylon, for the conversion of poor Tamil women, was taken to her eternal rest—the wife of the Rev. J. Pickford, superintending Missionary of the Tamil Cooly Mission. We add her obituary to that of Mr. Parsons, and that for the purpose of showing that, when a Missionary's wife is of the right stamp, there is work done which an unmarried Missionary never could accomplish.

THE LATE REV. GEORGE PARSONS.

The Rev. George Parsons was born at Bath, in Somersetshire, on the 25th of May 1825, and the early part of his life was passed in that town. When he was about twelve years of age his father became a decided Christian, and from that time forward he enjoyed the benefit of a pious example and religious training at home. As a lad, Mr. Parsons seems to have been influenced by serious religious impressions, which clearly indicated that the Spirit of God was working on his heart. "I have often heard him say," writes one who knew him best, "that he used frequently to steal away to some quiet place, where he could pray without being seen." These impressions, however, did not ripen into spiritual life until he was about nineteen years of age, when a sermon, preached by the Rev. A. Handley, minister of Ebenezer Chapel, Bath, from the text, "Turn ye to the strongholds, ye prisoners of hope" (Zech. ix. 12), was blessed to the real conversion of his soul to God.

For some time before this great turning-point in his life, Mr. Parsons had engaged in the work of Sunday-school teaching, and the desire to labour in the cause of Christ became greatly strengthened after his conversion. He soon began to feel a longing to engage in Missionary work, and to spend his future life in making known the glad tidings of salvation to the perishing heathen. In furtherance of this desire, he offered himself to the Church Missionary Society, as a candidate for Missionary work, in the year 1845, when he was about twenty years of age. His first offer was, however, declined, and he was advised to study for a year at home. This he did, and, on making a second application early in the following year, he was accepted, and, after passing through the usual course of study at the Society's Theological College at Islington, was ordained, in company with seven other Missionary students, by the late Bishop of London (Dr. Blomfield), at the usual Christmas ordination for the London diocese in December 1848.

About a month after his ordination, Mr. Parsons was appointed by the Committee of the Church Missionary Society to the Ceylon Mission. He subsequently married; and, on

the 16th of June 1849, set sail, with Mrs. Parsons, for their future destination, which they reached in safety, after a rather prolonged voyage, and landed at Colombo on the 4th of November following.

On his arrival in Ceylon, Mr. Parsons was appointed by the local Committee of Missionaries to reside at Baddagama, without any Missionary charge, in order that he might be able to give his whole time and attention to the study of the Singhalese language; but the death of the Rev. C. Greenwood, only about six months after, threw the whole charge and responsibility of the Baddagama station upon him, and so obliged him to enter upon the active duties of Missionary life, with very little time for previous preparation in the study of the native language. From 1850 until 1856 Mr. Parsons continued in sole charge of the Baddagama station, and carried on the work with zeal and earnestness, contending successfully with the many trials and difficulties which necessarily beset a young and inexperienced Missionary placed at an isolated station, and gradually acquiring that experience of the work and knowledge of the language and people which made him, in after years, so useful and efficient a labourer in the Lord's vineyard.

In 1856, during the absence of the Rev. I. Wood, Mr. Parsons was removed from Baddagama, and placed in charge of the Cotta station, including, at that time, the whole of the two districts now known as the Cotta and Talangama districts. He continued in charge of that station until Mr. Wood's return to Ceylon in September 1857, when he returned to Baddagama, and resumed the work there, but directed his chief labours to the large heathen towns and villages lying along the coast from Bentotte to Gindura, about four miles from Galle. This work he continued to carry on with zeal and earnestness until the beginning of 1859, when ill-health compelled him to proceed to England on sick leave, and he remained at home until early in 1861, when he returned to Ceylon to resume his Missionary labours.

On his arrival in the island in March 1861, Mr. Parsons took charge for three months of the Slave-Island station, Colombo, which was

then left vacant by the recent death of the Rev. H. Whitley; but on the appointment of the Rev. C. C. Fenn to that station, he returned to his former work in the Baddagama district, and endeavoured for some time to fix the head-quarters of the station at Bentotte, leaving Baddagama and the surrounding hamlets in charge of the Rev. A. Goonesekera, a native Missionary of many years' experience. Mr. Parsons' object in trying to make this change was, that he might be able to work more directly among the masses of heathen in the large towns and villages along the sea coast. This plan, however, he was not permitted to carry out, but was led, by the providential dealings of God, to the adoption of a different course.

On the death of the Rev. A. Goonesekera, in June 1862, it became necessary for Mr. Parsons to take up his permanent residence again at Baddagama, as that station, deprived as it then was of the oversight of an experienced native minister, could not be left without the superintendence of a resident European Missionary. At the same time the necessity for establishing a Vernacular Training Institution, for the education of Singhalese catechists was forced upon the attention of the Missionaries in Ceylon, by the difficulty experienced in obtaining suitable native agents to assist in carrying on the work, especially since the year 1852, when the character of the Cotta Institution was altered, from a Training Institution for native Mission agents, to a high-class seminary for giving a classical education, through the medium of English, to the sons of respectable Singhalese, who were willing to pay for their education. . . . For the carrying on of such a work, Mr. Parsons possessed peculiar qualifications, as, in addition to his knowledge of the Singhalese language and experience of the people, he had been very successful, from time to time, in training young men as catechists, some of whom are still reckoned among the most efficient and useful of our native agents. A preparatory class of young men, who had been placed under training for some months previously at the Cotta station, under the Rev. J. I. Jones, was transferred to Baddagama at the beginning of 1863, as that place was thought to be a more suitable locality for a Vernacular Training Institution for catechists than Cotta, and Mr. Parsons commenced his duties as Principal early in the year, still, however, retaining charge of the Baddagama station and district. . . .

The work of this new Institution Mr. Parsons carried on with steady zeal and earnestness up to the time of his death, and his labours will doubtless be found very much to

smooth the way for whoever may succeed him in the work. Feeling the great difficulty which beset him, in carrying on such an Institution, from the want of suitable books, Mr. Parsons was anxious to supply that want, and had just completed, and commenced to print, a work in Singhalese on the Thirty-nine Articles of the Church of England, as a class-book for his students, and would doubtless, had he been spared, have followed it up by writing or translating other similar works.

In addition to all this arduous labour in which he was engaged, Mr. Parsons was compelled, from his position as Missionary of the Baddagama district, to take a leading part in the late Buddhist controversy, which arose in the south of the island at the commencement of last year (1865), and upon him devolved the labour of superintending, on the Christian side, the publication of what took place.

All this accumulation of work, though cheerfully undertaken and faithfully carried on, must have told seriously upon his constitution, and when attacked by fever in Colombo (to which he had come for a short change) in April last, he had not strength to bear up under the stroke, but sunk in a few days. The attack which he had was not thought to be serious until the day before his death, when the fever assumed a bad type. On the evening of that day (Tuesday, April 17th) he retired to rest about nine o'clock, and, although in high fever, slept for some hours. At about two o'clock in the morning (Wednesday, April 18th), the Missionary, in whose house Mr. and Mrs. Parsons were staying, was called into the room by the latter, and found Mr. Parsons burning with fever, and his mind wandering in delirium. The medical man attending him was immediately sent for, and his wife and Missionary brother watched anxiously by his bed-side, neither of them aware of the great change so near at hand. In about half an hour the fever seemed gradually to subside, the restlessness and delirium to pass off, and he appeared to sleep quietly, but his respiration was quick and short. This continued for some time, when suddenly the short, quick respirations were exchanged for long-drawn gasps of breath. His wife, with the quick instinct of affection, seemed all at once to apprehend the coming stroke, and exclaimed, "Oh, Mr. R——, what does that mean?" The answer to that sad question was soon apparent without a verbal reply, for, with only a few more long-drawn respirations, breathing entirely ceased, and without any perceptible movement or struggle whatever, the spirit of our dear brother took its flight to the better

land, and the frail tenement of clay was all that remained on earth of one who had lived and laboured and died in his Master's cause.

In endeavouring to give a brief sketch of the life and character of our dear departed brother, we have dwelt more upon his Missionary labours than upon his inner Christian life; but those who knew him most intimately will remember him as one whose desire was to walk humbly before God, to live in a prayerful

spirit, and to spend and be spent in his Lord's service.

The loss which his removal has caused to the Mission we cannot fully express. It is a sad trial when any earnest Missionary is removed from his field of labour, but when a Missionary of long experience, well acquainted with the language and people, and occupying such a post as our dear brother did, is suddenly taken away, it is "as when a standard-bearer fainteth." (Isaiah x. 18.)

THE LATE MRS. PICKFORD.

In 1852 Mrs. Pickford accompanied her husband to engage in the Lord's work in Tinnevely. With the peculiar energy and unobtrusive diligence which formed a part of her character, she settled down at once, on reaching Tinnevely, to learn the Tamil language. She did not possess, to any great extent, the faculty of picking up a language through the medium of the ear. She often expressed a little regret at the absence of this faculty, but it led her to bend every effort to master the language by steady application and study. The difficulties in the attainment of this object were of no ordinary kind. The exhausting heat of a tropical climate, the many duties of an Indian home, and the claims and duties of a rapidly-increasing family, might have been regarded by some as abundant reasons for giving up the task. But she always said, "If I am to serve my Master by teaching the Tamil children and the Tamil women, I must do it in their own 'language.'" The secret of her success in acquiring Tamil was her prayerfulness and her methodical arrangements. Having once mastered the language, her course of usefulness became easy and plain. In the district of Paneivilei a girls' boarding school, containing 30 girls, and a day school of 60 girls, chiefly attended by the daughters of the headmen of the villages, were under her care. Scattered over other parts of the district were other girls' schools, 16 or 18 in number, in which about 250 girls were being educated. Here was a fine field for the full exercise of the gifts which the Head of the Church had bestowed upon her. In those girls' schools God was pleased to permit her to see much fruit. Some of the young women gave their hearts to God, and entered into an everlasting covenant with Him. Ten years have elapsed since her labours began there, but the fruit still remains. After being separated from those whom she looked upon as her spiritual children, or as her sisters in Christ, she was able to correspond with them in Tamil. Manuscript copies of many of her Tamil letters are before us. Letters, also, of

ladies in England to the schoolchildren, translated into Tamil. The women's prayer-meeting classes were always a source of much joy, and oftentimes of much encouragement to her. In Paneivilei and Dohnavur districts these classes were established. The transformation which God effected in the hearts and manners of many poor Tamil women, through the instrumentality of these meetings for prayer, was no less affecting than remarkable. Many were here first taught to pray, and now we find the fruits of these prayers.

After a residence of nine years in Tinnevely, Missionary labour was interrupted by sickness, and a voyage to England was necessary. In little more than a year and a half we find her again accompanying her husband to the Missionary field, leaving her four elder children in England. Her husband's appointed sphere of labour was the Ceylon Tamil Cooly Mission. Reaching Kandy in January 1864, her mind was filled with an earnest desire to do some good among the Tamil women and children. The difficulties in the way of establishing a girls' school were peculiar. The only place where such a school could apparently be opened was too far from the town. The attempt was made, and, after much patient and persevering effort, a school of seventeen Tamil children was established. The ladies in Kandy most willingly helped forward the work, but it was interrupted, and finally given up, chiefly on account of the distance of the school from the town and the Malay Lines, from which two places the children came. A girls' school was, however, opened in the bazaar. At this time frequent attacks of fever interfered with her usual and much-loved efforts to do something for the education of the Tamil children.

On the 16th of April last she was taken to Colombo, suffering from great prostration. On her arrival, the truly distressing intelligence of dear Mr. Parsons' death had to be conveyed to her. All that was mortal of that good soldier of Christ was lying in an adjoining room: one tear of sympathy and

sorrow stole down her pale cheek when she heard that dear Parsons' labours for Christ had ceased, but the Lord kept her in perfect peace because her soul was stayed upon Him. She merely remarked, "When the doctors say there is imminent danger tell me." On Friday, April 27th, the suspicions of the medical attendants were verified, and she was brought apparently to the verge of the grave. On the Monday following, according to her wish, the three dear children, one six, the other four, and the youngest two and a-half years old, were brought in from Cotta, that she might see them once again, and, as she said, "take one more kiss before leaving them to fight the battle of life."

As she gazed upon and kissed the dear little ones her heart was full of thankfulness to God for his gracious care of them. "How good God is. How He raises up friends to care for these sweet children now I am so ill. Yes, He will care for them: He is faithful. Do tell Mrs. T— and Mrs. R— that I can never repay them for their kindness towards the children, but I thank them from my heart." Before the children were taken back to Cotta they were again permitted for the last time to receive a dying mother's kiss and a mother's blessing. The goodness of God in providing her with so many kind friends, and so many comforts during this painful illness, led her to speak much of the way in which God had led her in days gone by. She spoke of her mother being brought to a saving knowledge of Jesus through the ministrations of the late revered Bishop of Calcutta, Daniel Wilson.

In days long past, when the word of the Lord was precious to some because it was only here and there faithfully preached, her mother, then residing in London, had been grounded and settled in the faith of Christ under the ministry of Daniel Wilson, at St. John's, and under the teaching of Mr. Watkins in the early services near the London Stone. It is strange to see Missionary labours for Christ in the present day connected with the evangelical teaching of Daniel Wilson and good old Mr. Watkins, but such are the links which belong to the progress of Christ's kingdom in the world.

She remarked, when speaking of her own spiritual history—"I was carefully and religiously brought up. But I think I did not know the Lord even when I went to Stockwell. We began to attend the ministry of Mr. Kemble, and I was pleased with his earnestness and stirred by his faithful appeals to the conscience. There seemed to be something like real religious convictions at times, and, under their influence, I determined to

give up those things which I felt to be opposed to the spirit of the Gospel. But I found, to my surprise, that my resolutions had no strength. I resolved to be Christ's wholly, but I was distressed by constant failures. My mind was much agitated. I feared there was no hope of my being able to follow Christ fully. In this state of mind I attended the usual Bible class one Friday morning. The subject was that precious chapter, the 8th of Romans, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.' A flood of light seemed to enter my mind while we considered this verse. I was enabled to grasp the two distinct ideas contained in this wonderful passage, justification through Christ; sanctification by the Spirit: justification, God's precious gift through Christ; sanctification, the work of God's Holy Spirit carried on till death. But though I was enabled now to see these blessed and comforting truths, yet I was a slow learner. I needed line upon line, line upon line. Many in the present day speak lightly of God's preached word; but they speak of that which they do not understand. All I know, and the little I have been able to do, may be said to be owing to the instruction I received in the Bible class and from the pulpit. Oh, when you preach, preach Christ and Christ only. There is no theme like that. Do not think about fine sermons, or well-rounded periods, but how you can say something which will reach the heart of one sinner. If you reach the heart of one sinner, and he is brought to believe in Jesus, what a joy! what an eternal joy!"

On the day of her entrance into the presence of Christ it was suggested that she might that day fulfil a wish which she had already expressed—receive, with her husband and a few others, the emblems of Christ's dying love. The Lord's Supper was being administered in the Galle Face Church, and after this service was ended, at two o'clock, a few dear friends surrounded her couch, and partook with her of the emblems of Jesus' dying love. The solemn service being ended, she said, "There, do not fan me; let me go home. I should like to bid farewell to Mr. Rowlands and Mr. Clowes." Grasping the hand of Mr. Rowlands, she said, "Good-bye, Mr. Rowlands; thank you for all your kindness: good-bye: we shall soon meet again." She spoke many words of comfort to her husband, and, feeling the approach of the great enemy, she said, "Press my hand. I have often dreaded this hour, but Jesus is very precious. I am very unworthy: what should I do without Jesus? Lord Jesus, suffer me

not by any pains of death to fall from thee." A few sobs, and she sweetly fell asleep in Jesus.

In all these dispensations of God, we feel that clouds and darkness are round about Him; yet we are assured, that even in taking the mother from the children, the teacher from the Tamil women, the sister from fellow-labourers, and the centre of domestic peace and comfort from the husband, He, the Lord, hath done well. All his ways are perfect, and it shall be seen that in very faithfulness and love He hath done it. But we mourn. We mourn over the loss to the church and to the little ones: nevertheless, God can and will more than supply this loss. It will all tend to the advancement of his own kingdom and glory in the earth, and we may well raise our thoughts from present sorrow, to listen to words of comfort which come from the throne of God itself—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

To us who remain it may be profitable to

ponder over the life and death of God's saints. The infinite value and the supporting power of the Gospel were very manifest in the last hours of our departed friend: she was kept in perfect peace. Her self-possession and calmness of spirit filled those about her with surprise and thankfulness. But the secret of her strength was union with Christ. She was enabled to realize the presence of her Lord in every hour of sickness, and therefore, when the final struggle came—when she said, with her habitual transparent truthfulness, "I have often dreaded this hour"—at the same moment she felt the presence of Christ. "What should I do without Christ? I feel Him to be very precious." Thus the valley of the shadow of death was not dark: as the dairyman's daughter exclaimed—"It was lighted up with the glory and presence of Christ;" and in spirit our dear sister was able to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, but thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

Recent Intelligence.

THE LATE BISHOP OF CALCUTTA.

IN the death of the Bishop of Calcutta the Church of Christ has sustained a great loss indeed. His removal in the very fulness of his prime and vigour, and at the moment when, having grasped with a strong mind the vast destitution of India, he was giving himself, with an entire consecration, to meet that destitution, is one of those mysterious dispensations which we cannot understand, and which we must receive in confiding submission from the hands of Him who says, "What I do thou knowest not now, but thou shalt know hereafter." One lesson, however, is clear. We are taught to look above all earthly instruments to Him who, because "He continueth ever, hath an unchangeable priesthood." The work is his, and He will bring it to a successful issue. "Merciful men are taken away, none considering that the righteous is taken away from the evil to come." But He is the same, and his "years shall not fail;" and therefore, amidst bereavements, disappointments, and increasing difficulties, his people can say, "The children of thy servants shall continue, and their seed shall be established before thee."

The Calcutta Corresponding Committee have given expression to their feelings in the following Minute, dated October 16, 1866—

With feelings of deepest sorrow the Committee record the sad event of last Saturday (October 6th), which has deprived the Indian church of its chief pastor. The blow was too sudden, and the grief is too recent, to admit of any calm review of the life and labours of the departed Bishop, even were this the time or place for such a retrospect. But while leaving it to others to record the Christian simplicity of the Bishop's character, his conspicuous abilities and eminent services to the

church at home and in India, this Committee have to testify the peculiar value of his work in the furtherance of the cause of Missions. A firm supporter of the Church Missionary Society, as the President of this Committee he brought to their meetings a ripe judgment, habits of painstaking discrimination, and accurate and extensive knowledge of his diocese, and of the special requirements of India from a Missionary point of view. He ever thoroughly identified himself with Missionary

work, and moved as a father amongst the Native Clergy and converts. His sympathy with the people of India, comprehension of their character, and appreciation of all that is noble and interesting in the past and present of this country, were a bond between him and the natives which never failed to attract them to him as a Christian prelate. This impression, most favourable to the Missionary cause, will long remain.

Under the afflictive dispensation which has

removed from a widening sphere of usefulness so wise and good a man, the Committee can only bow in submission to that mysterious but all-wise Providence, which rules and governs all things, and pray that a worthy successor may be raised up to carry to maturity the many well-devised plans which their late Bishop had initiated for building up the church of Christ in India, and extending her borders to embrace all its people.

CONSTANTINOPLE.

The Rev. Dr. Koelle, of Constantinople, in a letter, dated October 13, 1866, communicates the following intelligence—

A few days ago a Turkish pamphlet was published here, comprising 104 pages, and bearing the following title—"Beran-el-haqq." (*i. e.* The Setting forth of the Truth), being a "religious controversy or a disputation between the learned Rahmet Ullah Effendi, author of the book entitled "The Remover of Doubts," and the distinguished doctor Mohammed Wezir Khan, on the one side; and the priest Pfander, author of the book of "The Balance of Truth," and the priest French, on the other, concerning four subjects, viz. 1. Abrogation; 2. Interpolation; 3. The Trinity; 4. The Prophetic Mission of Mohammed, our Lord and Prophet, to whom may God grant favour and peace! which said controversy was committed to paper by the impartial Abd Ullah, of Allahabad, as it took place, in the Hindee language, and was heard by himself; and it was afterwards translated into Turkish by the learned Iskandar Ebn Mohammed, of Cashmere, with the pious object of promoting its general usefulness, as an elegant pamphlet which is accepted, agreed to, and approved of, by the Council of Instruction, the Grand Council, and the Cabinet Council, as well as by the Ulemah, and the learned generally."

In the introduction the compiler of the pamphlet says, that having had to act as Secretary in the disputations referred to, he was just about to write an account of them, which would consist of three parts; viz. 1. The controversy as carried on by letter and *visd voce*; 2. A refutation of the doctrine of the Trinity; and, 3. Proofs of the divine mission of Mohammed; when two strange things were done by priest Pfander, viz. 1. That he sent three English books full of narrative, together with a letter, to the learned Moham-

med Wezir Khan; and, 2. That he made himself guilty of conspiracy, printing and circulating a garbled account of his disputation with Rahmet Ullah Effendi, which it was absolutely necessary to correct; so that the pamphlet would now have to consist of five parts, viz. 1. The controversy itself; 2. Further correspondence between the priest Pfander and the learned Mohammed Wezir Khan; 3. A refutation of the Trinity; 4. Proofs in support of Mohammed's divine mission; 5. A contradiction of the distorted account of the disputation which priest Pfander had published.

You perceive, no doubt, that the drift of the pamphlet is to convey the impression that the most learned Christian doctors have been completely defeated in a public controversy by the champions of Islamism, and that, therefore, the truth of Mohammedanism is triumphantly established above Christianity. This would seem to be the great object of the book; but, besides this, it may also be intended to counteract the effects of the Turkish Mizan-ul-Haqq, by representing the author as unscrupulous and already vanquished by Mohammedan learning. That the publication of the pamphlet is accepted, agreed, and approved of, by the various Councils, under the Sultan's own protecting shadow, may be regarded as a proof that the Turkish Government does not object to religious controversy as such, and that it rather encourages it, provided it be favourable to Islamism and hostile to Christianity. One would therefore naturally expect that a moderate amount of legitimate official pressure might also induce them to allow it when its tendencies are of an opposite character.