

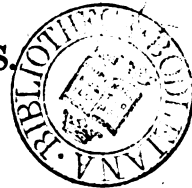
THE
CHURCH MISSIONARY
INTELLIGENCER,

A MONTHLY JOURNAL

OF

MISSIONARY INFORMATION.

VOL. IV. NEW SERIES.

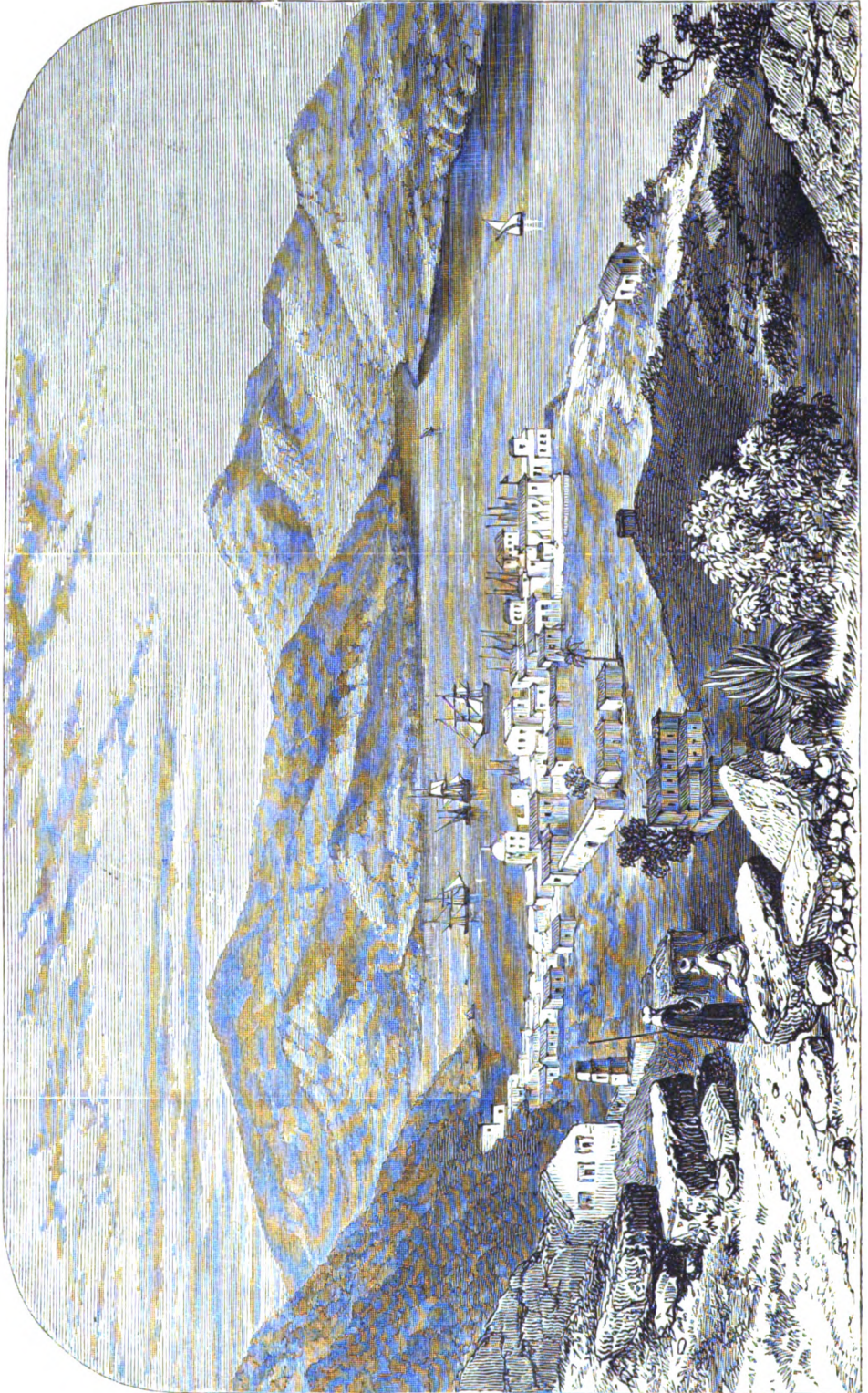


“FULL OF POWER BY THE SPIRIT OF THE LORD, AND OF JUDGMENT,
AND OF MIGHT, TO DECLARE UNTO JACOB HIS TRANSGRESSION, AND
TO ISRAEL HIS SIN.”—*MICAH* iii. 8.

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1868.

W. M. WATTS, 80 GRAY'S INN ROAD.



VIEW OF MAKBL, ASIA MINOR. (From a drawing made on the spot.)

CONTENTS.

Editorial Articles.

	Page
THE SUN OF RIGHTEOUSNESS	33—37
THE TEMPLE	65—71
THE REFINING PROCESS	97—100
WELL WATERED GARDENS	193—200
PERILOUS TIMES.	
Departure from the truth no argument against the truth	289
The power of faith in overcoming obstacles	290
An apparent crisis in the church	291
ARE OUR MISSIONS A FAILURE?	
Christianity in its Missionary aspect	321
School organization in Tinnevely	322
Biographies of Tamil candidates for ordination	323
Real need of spiritual conversion	324
Examples of this in the candidates	325
Result of Rev. J. Thomas's preaching	326, 327
Known by their fruits	328
THE IRISH CHURCH CONSIDERED IN ITS MISSIONARY ASPECT—THE PAST AND THE PRESENT	
Analogy of New Zealand	337
Origin of the Irish Church, difference between the church of the Irish, and of the English in Ireland, in 1317	338
Assimilation of English and Irish Churches in Ireland to Romanism	339
The Reformation in Ireland caused no commotion, but an opportunity for great good was then lost	340
By prohibiting the use of the Irish language and thus aggravating all elements of strife	341
Wisdom of Elizabeth, in printing an Irish New Testament	342
Measures of Cromwell and protest of John Owen	343
Melancholy state of affairs—Testimony of Wentworth and Boyle	344
Condition of the country during the latter half of the last century	345
Famine of 1846, and the work of the Irish Church Missions Society	346
Progress of Protestantism in Ireland, and opposition of Roman Catholic Bishops	347
“THE THINGS WHICH HAPPENED UNTO ME HAVE FALLEN OUT RATHER UNTO THE FURTHERANCE OF THE GOSPEL”	14—22
Africa.	
ABEOKUTA	1—9
BISHOP CROWTHER'S NARRATIVE OF HIS DETENTION BY THE CHIEF ABOKKO	9—13
RESEARCHES IN MADAGASCAR.	
Mahela—Mananzara	214

CONTENTS.

	Page
Betsizaraina—Vatomandry	215
Entrance into the Betsileo country	216
Fianarantsoa	218
Baptism of three men and two women	220
Missionary aspect of the Betsileo Country	221

* * See also "The things that happened unto me," &c., and "Recent Intelligence,"
pp. 59, 92, 192, 224.

Mediterranean.

MISSIONARY TOUR IN THE INTERIOR OF ASIA MINOR, BY REV. R. H. WEAKLEY 22—32

ACCOUNT OF A MISSIONARY TOUR AMONG THE MOHAMMEDANS OF WESTERN TURKEY,
BY REV. DR. S. W. KOELLE, OF CONSTANTINOPLE.

Corfu—Spadar—Philats	55, 56
Yanina	56—58
Argyrocastro	58, 59
Tepedellen and Avlona	87
Berat	88

MISSIONARY TOUR IN ALBANIA 119

Elbassan	120
Tiranga	123
Kruya	124
Lesh	126
Potchitel and Stolats	153
Mostar	155
Seraievo	157
Trawnink	186
Banyaluka	187

LEBANON AND ITS MISSION SCHOOLS.

Commencement of a Mission at Beirut	295
Successive persecutions of Christians	296
Destruction of Hashbeya and Zahlé	297
Slaughter at Deir-el-Kamr	298
Visit of Mrs. Bowen Thompson to Hashbeya in 1863	299
Re-opening of a school at Hashbeya	302
Visit of the Governor-General of the Lebanon to the Mission schools	303
Latest intelligence	305

THE PROTESTANT CHURCH NOW BUILDING AT NAZARETH 383

Appeal for help 384

See also "Recent Intelligence," p. 256.

India.

THE NORTH-INDIA MISSION OF THE CHURCH MISSIONARY SOCIETY.

Vastness of the work	257
Apparent slow progress	258
Mirzapore and Kishnagurh	260
Agra	261
Punjab	262

CONTENTS.

BENGAL SOCIAL SCIENCE ASSOCIATION.

	Page
Inaugural Address of Mr. Justice Phear	264
Female education	267
Health	268

ABSTRACT OF A LETTER FROM A CONVERTED BRAHMIN TO THE BRAHMOS.	242
---	-----

✓THE BRAHMO SOMAJ.

Sketch of the Hindu religious system	307
The Upanishads	308
Teaching of Gotama and Kapila	309
Teaching of Pantajala and Jaimini	310

VERNACULAR EDUCATION IN BENGAL.

Important paper drawn up by Protestant Missionaries in Calcutta	377
Condition of Bengal Ryots and the state of Education	378
Action of the Christian Vernacular Education Society	380

TRAINING COLLEGE FOR NATIVE PASTORS IN NORTH INDIA

Opinion of Rev. W. Smith of Benares	137
Opinion of Rev. T. V. French	138

OUDE AS IT WAS; OUDE AS IT IS.

Visit of Bishop Heber to Lucknow	37
Visit of British Commander-in-Chief	38
British annexation	39
Mutiny, and relief of Lucknow	40—45
Durbar	45—48

RAJPOOTANA.

Ajmere	270, 271
Awful Infanticide in Rajpootana	273
Mission work in the province	275

MISSION WORK WELL BEGUN HAS THE MEANS OF EXTENSION IN ITSELF

Umritsur Mission	113
----------------------------	-----

THE WRONGS OF CASHMERE.

Transference of Cashmere to Maharajah Golab Singh	361, 365
First visit of Missionaries	366
Discouragements, and commencement of a Medical Mission	367
Operations of this Mission	368
Arrival of the Missionaries at Sirinagar, &c.—Difficulties	369
Outbreak of Cholera	370
Closing of the Dispensary	371
Miserable condition of the Cashmerees	372
Animus of the authorities	374
Need for action on the part of the British Authorities	375

NATIVE AGENCY

Opinion of Rev. A. H. Frost	185
---------------------------------------	-----

IMPORTANT MEETING AT MADRAS.

Visit of Rev. Dr. N. Macleod	71, 72
Speech of Rev. A. R. Symonds	73
Speech of Rev. G. Hall	74
Speech of Rev. D. Feun	75
Speech of Rev. A. Burgess	76

CONTENTS.

	Page
THE PUNJAB IN ITS RELATION TO THE COUNTRIES OF CENTRAL ASIA.	
The Pathans	144
Account of trade between India and Central Asia, by T. D. Forsyth, Esq.	145
THE FAIR AT PALAMPORE, PUNJAB.	
Physical conformation of Central Asia	329, 330
Concurrence of events to open up this region to British commerce	331
What measures should the Government take to avail themselves of this opportunity	333
Railways, roads, water communications	334
The fair at Palampore	335
Lessons for Christian Missionaries	336
TINNEVELLY MISSION.	
Report of the Rev. J. Thomas	208
Map	209
Progress of the Mission	210
Preaching—Catechists—Candidates for Ordination—Account of Michael Pillay, late Inspecting Catechist	211
Contrast between past and present states of heathen around the Mission—Social Progress—Final retrospect	212
THE CHURCH MISSIONARY SOCIETY'S WORK IN TRAVANCORE AND COCHIN	
Attempt to raise the Syrian Church in Travancore	314
CENTRAL ASIA.	
Russian access to Central Asia	524, 226
Russian trade with Asia	227
British trade with Asia	229
Missionary efforts in the country	230
MISSION WORK IN KUNAWUR, LAHUL, &c.	
Kyelang	284, 285
Resemblance of Buddhism to Roman Catholicism	286
Trade of Ladak	287
Appearance of natives, their language, &c.	288
See also "Recent Intelligence," pp. 159, 190, 222, 253, 256, and the article "Are our Missions a Failure?"	
China.	
ENCOURAGING INTELLIGENCE FROM CHINA	
Sermon of Bishop of Victoria	80
Letter from Rev. J. Wolfe	82
THE CHINESE AUTHORITIES IN CONNECTION WITH MISSIONARY ACTION	
Chinese official documents	131
Chinese Proclamations	133
APPEAL ON BEHALF OF CHINA	
FUH-CHAU MISSION.	
Work in and around the City	170, 171
Journal of Rev. J. R. Wolfe	172
Persecution of a Christian	173
Visit to Jong-ping	174
Work at Ming-ang-teng	176
Interesting case of conversion at Tang-jong	178
Appeal to the Church at Home	179

CONTENTS.

CHINA.

	Page
The Visit of the Bishop of Victoria to Fuh-chau	277
Ming-ang-teng, Lieng-kong	278
Tang-jong, Lo-nguong, Ordination of Wong-Kiutak	279
Sunday at Ku-cheng	280
Return to Fuh-chau	281

THOUGHTS SUGGESTED BY THE PRECEDING DETAILS	281
---	-----

FUH-CHAU.

The dawn of the morning	348
Visit of Mr. Wolfe to Ming-ang-teng	349
Pu-kiang and Kuang-tau	350
Lo-nguong and the Persecution at A-chia	351
Proclamation in favour of the Christians	352

NARRATIVE OF THE CONVERSION OF A CHINESE PHYSICIAN	239
--	-----

. See also "Recent Intelligence," p. 224.

New-Zealand.

THE CHURCH MISSIONARY SOCIETY CONSIDERED IN RELATION TO THE NEW-ZEALAND MISSION.

Gradual withdrawal of the Society from Missionary operations	353
Opinions of Sir George Grey and the Bishop of New Zealand	354
Proposed division of the diocese of New Zealand	355
Summary of results in 1854	356
Minutes of the Society in answer to the Bishop's proposal	357
Necessity of improving the native pastorate, and education	358
Previous efforts in this direction	359
Endeavour to improve the pastorate	360
Consecration of the Bishop of Waiapu	361
Commencement of the War in 1859	362
Hopes for the future	363
Resolutions of the Committee, November 14, 1859	364

North-West America.

THE YOUNG MISSION	100
-----------------------------	-----

Baptism of Indians	105
Trip down the Youcon	106

SKETCH OF THE RISE AND PROGRESS OF METLAHKATLAH, BRITISH COLUMBIA, BY THE REV. E. CRIDGE, DEAN OF VICTORIA	232
--	-----

Home.

THE SIXTY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

Speech of Rev. Professor R. Payne Smith	162
Sir Arthur Cotton	164
Colonel Lake	165
Rev. Dr. Miller	166

CHURCH MISSIONARY ANNIVERSARY—EVENING MEETING.

Speech of the Recorder of London	202
Example of Jamaica	203

CONTENTS.

	Page
Speech of the Rev. J. A. M'Carthy	205
Speech of Sydney Gedge, Esq.	207
REPORT OF MR. SYDNEY GEDGE'S SPEECH AT THE EVENING MEETING AT EXETER HALL, MAY 5, 1868	249—253
INSTRUCTIONS OF THE COMMITTEE ON JUNE 30, 1868	315
THE LATE DR. MACBRIDE, OF OXFORD	114
Sir Arthur Cotton on Indian Protestant Missions	114
The late Rev. J. T. Tucker	115

* * See also "Recent Intelligence," pp. 32, 160, 224.

Miscellaneous.

MEMOIR OF REV. C. C. HOFFMAN	48
--	----

Recent Intelligence

AFRICA.

<i>Abeokuta</i> —	
Report of outbreak, by Rev. J. B. Wood	59—64
Report of outbreak, by Rev. W. Moore, of Oshielle	92—96
Letters of Rev. V. Faulkner and Rev. W. Moore	192
<i>Bonny Mission</i> —	
Bishop Crowther's Report	224

MEDITERRANEAN

<i>Constantinople</i> —	
Journey among the Kurds, by a Catechist	256

BOMBAY AND WESTERN INDIA.

<i>Bombay</i> —	
Death of Rev. J. W. Bardsley	159

CALCUTTA AND NORTH INDIA.

<i>Umritsur</i> —	
Letter of Major Urmston	190
Letter of Rev. R. Clark	253
<i>Calcutta</i> —	
The Brahma Somaj—Extract from "Indian Mirror"	222

MADRAS AND SOUTH INDIA.

<i>Madras</i> —	
Meeting of Native Church Council	256

CHINA.

<i>Ningpo</i> —	
Rev. J. Vaughan at Ningpo	224

MAURITIUS.

Letter of Rev. P. Ansorge	192
-------------------------------------	-----

NORTH-WEST AMERICA.

<i>British Columbia</i> —	
Metlahkatlah—Visit of the Governor	32
Letter of Mr. Duncan	224
<i>Moose</i> —	
Letter of Rev. J. Horden	160

Church Missionary Intelligencer.

ABEOKUTA.

WE publish a communication from one of our Missionaries, the Rev. J. A. Maser, detailing the recent events at Abeokuta. They are sufficiently grave. The churches and Mission dwellings, one station excepted, have been spoiled, and property to a considerable extent carried away. The native Christians have been forcibly prevented from the public worship of Almighty God. Christianity has been deprived of the toleration which it has hitherto enjoyed at Abeokuta, and the Missionaries have been informed by the war chiefs, that after a little, when the money of which they had been despoiled has been collected and restored, they may leave for Lagos.

Many of our readers will feel surprised at this—that Abeokuta, the so oft-imperilled city, where, contrary to the recommendation of the Governor of Lagos, our Missionaries felt it their duty to remain with their flocks, and share the danger connected with the invasion of Dahomey—Abeokuta, about which so much sympathy had been felt in England, and for the preservation of which so many prayers were offered; where the Missionaries wrestled in earnest supplication that the spoiler might not be permitted to prevail; where the native Christian stood side by side with his heathen brothers as they manned the walls, and helped them to repel the assault—that in this very city such an act of spoliation should be permitted—all this is unexpected and astonishing.

There is no doubt, however, that ever since the occupation of Lagos in 1861 as an English settlement, there has been, on the part of the chiefs of Abeokuta, a feeling of distrust as to the possibility of their being themselves treated in the same way. They observed that, first of all, a Consul was placed at Lagos, and then came the seizure and appropriation; and this, no doubt, was one reason of their unwillingness to receive a British Consul—an unwillingness aggravated by a neglect on the part of the English authorities of the formalities customary on such occasions.

On the establishment of the Lagos Government the interior was in a disturbed state, tribal war prevailing to a considerable extent. The restoration of peace was in every way desirable, and more especially as regarded the commercial interests of Lagos. If peace were restored, the channels of communication with the interior would be opened, and trade would flow in freely; and there is no doubt that the establishment of such a peace has been throughout the one object of the Lagos administration.

The object to be compassed by a course of policy, and the measures whereby this desirable consummation may be best obtained, are two distinct things. The one may be clearly seen, while, as regards the other, there may be fatal errors. It is in these complications of human affairs that men should seek better guidance than their own judgment, and pray to be directed from above. It is here that the Christianly-influenced man has an advantage over others, however able, who are not so influenced. He believes there is a God, who directs human affairs, and having been brought into reconciliation with Him, through the belief of the Gospel of Christ, he is encouraged to seek divine help and guidance in difficult and dangerous emergencies.

We do not think that the policy adopted at Lagos has been the best that might have been pursued to conciliate the jarring tribes and ensure peace. The position of the Lagos Government, if indeed it was to exercise an influence for good, should have been

that of perfect neutrality. Every thing that had the appearance of partiality, of siding with one rather than with another tribe, should have been avoided. Then only could England, through its representatives on the coast, act as a mediator, and intervene with persuasive power. Unfortunately the acquisition of territory by the English not only caused their disinterestedness to be questioned, but involved them in additional complications with the tribe which lay nearest to them, the Egbas of Abeokuta; for there is no doubt, that when Docemo ceded to us Lagos, he transferred to us not only his rights, but his disputes, and especially the question of a disputed boundary between himself and the Egbas. To this we must ascribe the over-sensitiveness which has shown itself on both sides, and the adoption of measures, irritating rather than conciliatory.

It was customary with the Egbas, when they were in a time of war, in order to recruit their army, to destroy all trades, property, and, as it were, drive the men to war. This had been done on the Ogun, which flows from Abeokuta into the Lagos lagoon, and is one of the trade ducts from the interior, and some of the trading parties had been plundered. The Governor of Lagos retaliated by instituting an effective blockade along his frontier against the Egbas.*

It is unnecessary, and would be tedious, to trace out the fluctuations of policy, sometimes more, sometimes less stringent, as they stand recorded in the proclamations, despatches and correspondence which lie before us, having reference to those uneasy relations which existed between the Egba chiefs and the Government at Lagos. No doubt, since the death of the Alake in 1863, the Government of Abeokuta has lost unity of action; and in that city, as it is at the present moment, there have been divided councils. On account of the war, no successor to the Alake was appointed; and instead of one head, there have been, on the one side, the Bashorun, a sort of viceroy or chief commander, both in military and civil matters, and, with him, the war chiefs; and, on the other hand, the chiefs and elders. This of necessity has increased the difficulties of the Lagos authorities, for when arrangements were made with one of these ruling heads, it was likely to be disavowed by the others.

Thus distrust and alienation increased, until at length they led to open collision in connexion with the town of Ikorodu, a Jebu town on the lagoon, about fifteen miles from Lagos, and the point where the road from Ibadan opens on the lagoon. This place had been a thorn in the side of the Egbas during their war with the Ibadans, its people making sudden raids, carrying away from the camp hundreds as slaves, and killing a good many, especially one superior chief. When, after the last repulse of Dahomey, they were in a position to do so, the Egbas sat down before this place, determined to break it; and to do this it is asserted they were encouraged by the Lagos Governor, who was at that time displeased with Ikorodu.

* Minutes of Evidence taken before the Select Committee on Africa (West Coast). Examination of Vice-Admiral the Hon. Sir F. W. Grey, G.C.B. 3541. "The first requisition for commerce being peace, you think there was better peace kept when the native coast remained under the government of the country, than since the British have assumed the government?"

"I should be sorry to give an opinion with regard to the causes of the wars that have taken place lately, but it is certainly the fact, that during the last two or three years the wars in the interior have almost destroyed our trade at Lagos, and that it is very little when compared to what it was formerly."

3544. Mr. Chichester Fortescue. "Do you mean that the fact of our occupying Lagos, in your opinion, has any thing to do with the origin or continuance of those neighbouring wars?"

"My impression is, that our interfering with the native tribes, instead of allowing them to fight their own battles, has had a very injurious effect. The establishment of the blockade of Abeokuta, two years ago, I believe to have been an injudicious measure."

3556. "The only active interference was that temporary blockade of the river Ogun, for the purpose of compelling the Abeokutans to protect British trade on the river?"

"That is the blockade to which I allude, and I do not think it met with the approval of the naval officers stationed there."

Before, however, the Egbas had conquered it, he changed his mind, and on February 14th, 1865, a despatch was forwarded to the Oboni Asalu and chiefs of Abeokuta, in which the following passage occurs—"The Lieut.-Governor, taking into consideration, as he has a full right to do, the protection of Her Majesty's lieges committed to his charge, their property, and the interests of the trade of Her Majesty's settlement at Lagos, hereby calls upon the Egbas to raise the siege of Ikorodu on or before the expiration of this moon—which moon had been granted by the Lieut.-Governor to the Egbas at the express desire of the war chief Oguidipe." The Egbas, refusing to comply with this requisition, were fired upon and driven from their encampment by the force under the command of the Lieut.-Governor of Lagos.

Negotiations were now opened with a view to the removal of misunderstandings and the establishment of a permanent peace; but new difficulties continued to arise, and nothing was finally settled.

"The Lagos Government offered to open the roads for trade upon these conditions—that the property of English or Lagos merchants in Abeokuta be permitted to pass down to Lagos; that the Abeokuta chiefs appoint three Commissioners to meet three Commissioners to be appointed by the Lagos Government, to adjudge the claims for compensation to be paid for robberies committed on the river, and over what period the payments shall extend; that the Abeokuta people consent to remain at peace within their own territory; that they offer no further opposition to the road from Ikorodu to Ibadan, nor shall influence the king of Ijebu to do so." The Lagos Government engaged that, on the first instalment of the compensation for robberies being paid, the road from Lagos to Abeokuta should be opened; but to this engagement the following restrictions were appended—"That all property leaving Lagos for Abeokuta shall cease to be the property of British subjects, and that no British subjects, or agents of mercantile houses, and others established in Lagos, shall be permitted to reside in Abeokuta for the purposes of trade." The chiefs of Abeokuta consented to these stipulations, with the exception of that which interfered with their right to receive into their own country whomsoever they pleased as merchants. This limitation was admitted by the Governor, and, so far, every thing seemed to progress favourably. The Abeokuta chiefs, in accordance with these stipulations, passed a law prohibiting any kidnapping on the road between Ibadan and Ikorodu, a part of this road lying within the Egba territory; peace was made with Ibadan; three Commissioners were appointed to meet three to be appointed by the Lagos Government; the road to Lagos for British property was opened without reserve, and arrangements were entered into for the collection of the compensation money. Upon this point a difference of opinion arose among the chiefs. Some preferred to pay the amount by instalments; others wished to pay the whole at once; and this caused some delay. Meanwhile, the Lagos Government objected to two of the Commissioners appointed by the Egbas, on the ground that they were British subjects, although, in the original agreement, no such limitation had been laid down. The Egba chiefs, demurring to these altered stipulations, the Government of Lagos laid a duty of 2½ per cent. on exports from Lagos to the Abeokuta territory. Against this duty the Egba chiefs protested, and insisted that, if the road were opened, it should be for all persons and property without exception.

The Egba authorities then proceeded to organize an United Board of Management with a Sierra-Leone man,* of the name of Johnson, as their Secretary. The Governor of Lagos having placed a customs' post within, it is said, the Egba territory, the chiefs of Abeokuta placed custom-house officers on the river Ogun, below Abeokuta, and

* Sierra-Leone men are not always such as we should desire. Many of them have known Christianity only to reject its influences, and do not always employ their superior knowledge for the best purposes.

laid an export duty on all produce exported to Lagos. These officials are Sierra-Leone men. They have been the great movers of this measure, and have carried it in the face of much opposition, being supported by the most influential men.

Our Missionaries have done their best to remove this unhappy estrangement and unwillingness to reconciliation which has existed between the two Governments. The following extract from a letter of the Rev. H. Townsend, dated March 1st, 1867, refers to this point—

Among the deaths, the one most distinctly to be noticed is that of Mr. A. Wilhelm, the senior native agent of the Society here. He gathered together the first congregation and first converts of this Mission long before Bishop Crowther's arrival in this country. This fact, not generally recognised, yet must not be lost sight of, for it is the truth, and does honour to this deceased labourer of the Society. He laboured, to the best of his ability, for the Society, and in many instances rendered great service; for instance, the peace made at Ado, in which myself, Bishop Crowther and Mr. Wilhelm were engaged, originated with Mr. Wilhelm; and by his untiring and judicious efforts with the chiefs here they were induced to further the efforts. His last labour was in furthering my efforts to produce a reconciliation, on the part of the chiefs, with Lagos; for having seen that, in my

former visits to Lagos with a similar object, my efforts were hindered by some Sierra-Leone men, he thought to go to Lagos and work among them, to disarm their prejudices. His illness rendered this impossible, but he showed his strong interest in it, during a short interval of reason he had just before his death, by asking who had accompanied me to Lagos.

I need not relate the details of my visit to Lagos, above referred to, as I gave full information about it at the time. I have only to add, that I have had no hand in the political events of this town, from that time to this; for the advice of a few Sierra-Leone men, made to fit in with their prejudices, was more acceptable, and there has been no occurrence since of a nature to make it advisable for me to interest myself in their matters.

And thus it happened that by each party the Missionaries were distrusted. The Governor of Lagos regarded them as using their influence against his policy,* although they went to the chiefs every week, and besought them to try their utmost to make peace, and let trade be carried on between Abeokuta and Lagos.

As to the light in which they were regarded by the chiefs, Mr. Townsend says, in the letter already referred to—

At various times some of the chiefs have taken counsel together to get rid of white men, always resolving, but never doing, because they shrink from the consequences. On

no occasion have the people been moved to take part in it, or to show any sense of fear that the chiefs would do it.

Further on he says—

The present feeling of the chiefs towards us is much better than some time since: we have, indeed, nothing to complain of. The chiefs and people of the Ake township have helped me in my church work, and offer me more personal labour. I have tried to get them into it, to have an interest in it: it may lead to more.

A short time since we were annoyed by one of their superstitions when in public worship on a Sunday. The native Christians complained to the Ake chiefs about it, and they gave us the assurance that they had no hand in it, and they took steps at once to prevent the like occurrence again.

Since the above was written, Mr. Townsend has returned to England for a season, the Ake chiefs on his departure addressing the following letter to the Hon. Secretary of the Society—

Ake, March 30, 1867.

REV. SIR,—We beg you to allow us to address you these few lines, which we trust will reach you safely.

Being aware of Mr. Townsend's leaving for England, which we trust will only be for a short time, we think it necessary to send you our greetings by him, and our gratefulness

* See Blue Book. "Select Committee, West-African Coast, 1865," Q. 6110, 6111, 6112, &c.

for your kindness for sending him, as well as many other Missionaries, among us, to teach our children.

We write you this letter especially to show how sorry we feel for Mr. Townsend's departure: although we are assured it will be for a season, we are not sure, till we are favoured with a few lines to assure us that he will certainly return.

Our sincere love to you all. May God prosper you in your work of love!

We remain very truly yours,

OLUWO,	SAGBUA,
LISEMO,	LIKOSI,
APENU,	LATEMO,
JAGUNA,	

Ake Chiefs.

During his absence the storm fell upon the Mission. The details will be found in the following communication from the Rev. J. A. Maser—

The second persecution of the Abeokuta Mission, October 1867.

Early on Sunday, the 13th of October, Shode, the town-crier, came to our station at Ikija and told us that the Bashorun, Shomoye by name, had sent him to all the Missionaries in the town, and that they for themselves, with the immigrants from Sierra Leone, could continue to attend the churches, but if the native converts wished to serve God any longer they must go down to Lagos. I told the man to tell the Bashorun that I concluded he was vexed on account of something, and I would take the message as not in earnest, hoping he would reconsider the matter. At nine o'clock I went to our Sunday school, when I perceived that a man on horseback was following behind me, who was attended by several men. After the school had been opened in the usual manner, he came in, and said the business of God could no more be permitted; only the service of Ifa could be done. This message was strange in the mouth of a man dressed as a Mohammedan: and for all I know, he was one, as he was a Nupe man called Tapa. As his message was repulsive to the feelings of all assembled, I simply replied that I had heard it, and then told the people that as many of them as were afraid should go home, but that the others should remain, as they were engaged in the service of God. I then sent two elders of the congregation to go to Ogudipe, the chief of Ikija district, to inform him of what had happened; when he sent back to say that he was not informed of this matter beforehand by the Bashorun, except that the chiefs a fortnight ago had contemplated it, when he had advised them first to tell the Christian captain, Okenla, of their intention, that he might inform all the Christians of it in time. Soon after this message had been delivered to me, Ogudipe sent two men, who were covered with perspiration, having evidently run all the way from their master's house to mine, who said Ogudipe told them that we must not have service in the church that day; but each one might have it in his own house. This hint was well meant by him, and prepared me for what was coming,

else I might have behaved in a more refractory way when Tapa came into the yard again, with several of the minor chiefs and a large crowd of people. Fearing that some mischief might happen if I awaited them in the house, I went out. It was now between the first and second bell for service. The elders came first up to me, and said they came to ascertain whether I had told the people that those who were afraid should go home, but that the others should remain undisturbed. I said yes; I had said so; but that the man who was sent to stop our Sunday school was unknown to me, and no messenger of Ogudipe had come with him, as was customary in these cases: besides, when we were admitted by Shodeke into the town, we were promised that we should not be molested in our religion, and that the authorities had always been regardful of the Lord's-day, so that there had never been any Oro on that day, which superstition would have prevented the women from attending divine service. But as I saw they were intending to use force in suppressing the service of God, we should not resist them by force, inasmuch as I had not come to the town to fight, but to teach. This seemed to satisfy them. I was told afterwards that the many young men who had come into the compound, and who kept coming in continually, were evidently under the direction of that mounted slave of the Bashorun, called Tapa, who was pointing me out to them, and that they were endeavouring to get behind me, but that the church people remained firm in that place. One of them came over to the piazza, and said Mrs. Maser should come with him to his house. After some hesitation, however, the multitude flowed out of the yard again, to my great relief. I did not know that they did not go home, but went to the Sunday-school house, where we had also service, as our church had been previously destroyed by fire. At once a boy came to us crying, "They are cutting each other in the schoolroom;" and soon afterwards Mrs. Goodwill came in, stripped almost naked, and her body covered with blood. I at once dressed her deep wound in the head, when

we learned that she and several elderly persons, who had a private prayer-meeting between the time of school and service, were beaten, and stripped naked, and dragged out of the room by that multitude of boys who had just left the yard; that they had gone into all the houses of the Christian village, and robbed every thing they could find. Some of the churchwardens, however, retook many of the stolen articles. All this was done at the Ikija station: how the other brethren fared I had no knowledge, except that everybody had said that there should be no service that day in the whole town. Soon we heard that the churches at Igbein and Ogbe had been closed at the entrance by a fence, in the early morning, by the chiefs of those districts; and that, just before Sunday-school time, a troop of the Bashorun's soldiers had taken possession of the entrance of the church of Ake, who had orders not to allow any one to enter it. At Owu station the church was stopped by Akodun, the chief of Oba, who defended the station against the robbers: he had sent his men to protect some of his own Christian relatives against the robbers, and was, on this occasion, attended and assisted by his wives. The services at our out-station, Ilugun, and at the Baptist station, were not interfered with at all. At Oshielle the chief drove the robbers back, and kept all the property of Mr. Moore safe at his own house. But this digression is in advance of the events I have stated. Several members of the other churches at Abeokuta came during the afternoon to express their sympathy with us at Ikija, especially a man sent by the Balogun Okenla, who said we should bear patiently all that we had to suffer; to-morrow the matter would be examined by him. But the afternoon was to bring greater troubles than the morning. At two o'clock the Wesleyan station at Ogbe was attacked, and every thing plundered. A man called Kolombo was at the head of the robbery of this station. Of money they took 50*l.* in cash, and 26 bags of cowries worth 15*s.* cash. All the agents' houses were likewise plundered. Mr. Grimmer was invited to pass the night in the house of a native on the other side of the Shokori, but, not trusting the man, he shifted his quarters at two o'clock, and went to another place.

At Igbein the neighbour of Mr. Faulkner, called Abogun, came to the Mission premises, and said he would defend the place against the robbers. Mr. Faulkner gave him an easy chair to sit upon outside the house. Abogun told all the thieves to go and plunder at other places. After they had gone, he opened the gates of the compound for his own people,

and told them, to Mr. Faulkner's greatest surprise, to rob the Mission house. The Igbein compound was fenced in only with a hedge, by which the thieves came in from behind, and stole the property of the students, and of Messrs. Coker and Allen, the tutors. In the tumult Mr. Faulkner made his escape to Ake, where Mr. Wood was stationed. But that place also was soon attacked by a large crowd of people, which made a fearful noise. It is estimated that about 2000 people were there, and some horsemen were seen riding up and down giving directions to the people. The Are of Eporo was particularly recognised. The gate was defended by a few resolute men for a considerable time, when the robbers came in from behind, and took every thing which was found in the Mission house, the store, the printing-office, and all the property of the native agents. Even an orange-tree which stood before Ashley's house was cut down: the iron safe was smashed to pieces, and more than 100*l.* in cash was taken out, as also more than ninety bags of cowries from the store. Messrs. Wood and Faulkner made their escape to the house of Mr. Robbin, and afterwards to that of Banner Brothers, where they passed the night. The church and schoolhouse had been robbed before the Mission house; there was nothing left except the posts, which were, however, cut round with cutlasses, and some were almost cut through.

At seven o'clock the robbers, led by Kuka, attacked the Baptist station, and plundered every thing. Mr. Philips looked on at them at the time, but none of them troubled him; all were, as in all the places, in great hurry to carry away their spoil. He passed the night in the toll-house. It was reported that the thieves would finish their day's work with our house. At eight o'clock the church members came to watch our premises. I told them not to fight in defending our property, but to take my family to Ogunjipe's house. Soon afterwards Ogunjipe sent some men to protect us. The robbers had in the mean time plundered the Ilugun station, and pulled the belfry down, The bell tolling solemnly at so unusual an hour, seemed to tell us that we must prepare ourselves for what was coming. It was a beautiful moonlight night, and we prayed together under the trees of the compound, commending ourselves to the care of our gracious Father in heaven. Soon after, our Christians, who watched outside the gate, saw the robbers approaching at the head of the different plundering parties, when it appeared that almost 400*l.* in cash and cowries had been stolen from the different stations, not to mention other things, as furniture, books, and the damage done to the Mission houses

and churches. Several harmoniums were destroyed. They said the Bashorun would tell us when we could leave. Mr. Lynne, the agent of Banner Brothers, was staying with us at the time, and Ogudipe had a private conversation with him after the meeting was over, when he told him that he might go on quietly with his trade, as his matter was different from that of the Missionaries. One of our number, Mr. Grimmer, the Wesleyan Missionary, became very ill after this meeting was over, indeed, we feared for his life; on which account I could not attend the large meeting, which was convened by the Bashorun a few days after that which had taken place just now. I was informed by Mr. Moore that the general character of that meeting showed so much hostility to Christianity and civilization, that his sons came home after it had taken place, and said they should be off at once to Lagos. The people showed no concern for what had happened, and the principal speaker said that the Egbas, who had first received and protected white men in the country, had received more injuries from the English than their neighbours, the Jebus or Dahomians, who had not received the white men into their town, or as the Ibadans, who had taken a white man captive. They would now try to be without the white men: perhaps they would be more favoured then by the Lagos Government. The Missionaries had told them there would be no war again, but they had plenty of wars since they had come. Besides, he said, it was written in the Bible that the Christian teachers should leave a town after they had been twenty-one years in it, and go to other places and teach there also, and we had been twenty-one years at Abeokuta, and it was time for us to go. When some murmuring was heard as to the truth of this statement, the speaker, Akodun, asked secretary Johnson to affirm what he had said, but he remained silent, and appeared uneasy, from which it was concluded that Johnson had given Akodun this information. Mr. Philips replied to Akodun, on behalf of the Missionaries, that there had been wars indeed, but that the Lord assisted them when they were attacked by the Dahomians. He then, without entering into their arguments any further, asked them simply as to the time they could leave the town. They replied, they should wait for some time; but when Mr. Philips urged upon them the necessity of their letting Mrs. Maser go, and Mr. Grimmer, who was so ill, they consented: the others could go after all the stolen property had been collected. Mr. Lynne told them in the meeting he would only remain in the town under the condition that all the property stolen from him would

be restored, which secretary Johnson promised him faithfully; no doubt because the house of Banner Brothers is his chief support, on account of the duty they pay him, and which he pays to the chiefs, who no doubt will keep him up to the last. It was then agreed among the Missionaries that I should take my family down to Lagos, and also Mr. Grimmer, the Wesleyan Missionary, who was ill. It was a heavy task for me to leave the town, as I was the only man whose station had not been destroyed; besides, the converts from all the stations of the town had sent their pastors innumerable presents of cowries, poultry, rice, and yams, and were in our piazzas from morning till night, expressing their sympathy, inquiring how we were, telling us what had happened, and giving us counsel and comfort. It was difficult to leave them. The affliction had brought us closer together. It was our daily prayer that the Lord should guide us, in this crisis, in what we should do. No one knew the real intention of the authorities; we could no more trust them. We passed again a Sunday, and then another, and were not permitted to have service. The bells were all silent; not even a school could be kept. I asked Ogudipe how long they intended to close the churches, and he said, "Till a long time, when we had gone home, and they heard from us again." Then he took one of Mr. Philips' boarding girls, and, from what we heard, made her his wife. Mr. Philips refused to give her up, when he threatened he would no more protect us. We had offered Ogudipe, that one of us should stay, if he were allowed to have service, and he would protect him, but he passed it over in silence. Some of the Christians told us to leave, others advised, one or two of us should remain. But we generally felt that for the present we should leave the town, and that new arrangements should be made with the authorities of the town as regards the future residence of Missionaries among them. But we could not say what might happen even the next day. Agencies for good and evil were constantly at work: either the town would become worse or better, as one of the parties should become ascendant over the other, and I knew the Lord would guide the brethren what to do. The evil party was headed by Sholanke, the war chief of Igbein; he was threatening continually that he would destroy Mr. Robbin's house and the Christian village at Ake. Four houses of that place were set on fire by an unknown hand. The Bashorun even told the chiefs of Ake to be ready to defend their town against Sholanke, and all the Christians were watching their houses night and day, with their guns loaded. On

the other hand, the Ogbonis were reported to be against our leaving the town; they blamed the Bashorun and the war chiefs generally with ruining the town, which they ruled since they had returned from the war, and contemplated to create again an Alake, who should keep the war chiefs in check. It is very doubtful whether this reaction will be successful or not. The day before we left, Ogudipe sent round to all the chiefs, and the most favourable answer was, that if Governor Glover was removed from Lagos they would restore the churches and Mission houses again.

On Monday, the 30th of October, my family, Messrs. Grimmer, Philips and myself left Abeokuta. We were accompanied by the messenger of Ogudipe and the Bashorun. When going through the streets, some relatives of one of Mr. Philips' boarding-girls way-

laid us, and carried her violently away as she was carrying some parcel for Mrs. Maser. All our remonstrances were in vain, and we had to leave her behind.

I have to add, that, on the day previous to our starting, I baptized eight adults, five young men, and three women, and four children, whom I had instructed during the last year, and whose baptism I had fixed on the Sunday following the outbreak, before we knew what should come over us. That they should "fight under Christ's banner" was very impressive to me that morning. They swore allegiance to their Captain on a day which appeared to human eyes to be a day of defeat: but it will appear hereafter that it has been a day of purifying His people in the furnace of affliction, and that the church of Abeokuta shall not be overcome by the gates of hell.

It is a satisfaction to know that at the time when Mr. Maser left, the Rev. J. B. Wood and the Rev. V. Faulkner remained behind, and did not leave Abeokuta till later.

We have only to add that the Dahomians have not forgotten Abeokuta, and threaten again to attack it. Should they approach while the retrograde party are in the ascendancy, it may prove a perilous time for the town. The following extract from the report of one of the catechists, John King, adverts to this fact.

Feb. 25—At midnight there was an alarm about the Dahomians. It is reported that they have destroyed three towns, Sala, Ijaka the upper, and Ijaka the lower, and that their force is so formidable, that they determine to attack Abeokuta this year. We do not know how far this report is true. The warriors are now sleeping at the walls against their approach.

Feb. 24—To-day we are made to know the true report of the destruction of the towns. The enemy first besieged the two Ijakas, who made a little resistance by firing a few muskets; but the Dahomians are a warlike nation, and too strong for these poor people. The Sala people, hearing the reports of the guns, supposing it was the Abeokutans that came that way to attack the town, came out to the assistance of the two towns; but no sooner had they come within a few yards of the Dahomians, than in an instant they were expelled, and, before they could enter into their town, were all taken captives. Then the enemies entered the town, and took almost every soul in the place, excepting the few that escaped to Imala and Imeko, and other towns in the neighbourhood. Upwards of 200 Egbas, and as many Yorubas, were taken in that town, who went there to trade.

March 13—To-day, a woman of the township of Igbore, in Abeokuta, who had escaped

when the town of Sala was destroyed, came to see me, and to return thanks for our care towards her daughter during her absence from home. From her I learnt that Sala was taken by deceit, and that the two Ijakas were not taken; but the women and children of Upper Ijaka were all taken. They having heard that the enemies were coming to their town, sent the women and children to escape to Sala, and the men remained to protect the town, so these poor women and children fell into the hands of the Dahomians, who were on their way to Sala. On the Dahomians' arrival at Sala, they sent messengers to call the elders and chiefs of the place outside the town wall. When they arrived, they asked them for kola-nuts, cold water, and beer, which were brought immediately. They filled a small calabash with earth. Then one of the Dahomians stood up and presented compliments to these chiefs and elders in the name of their king, and told them that, some years ago we, "entered into covenant with you, provided you prove yourselves faithful to us, and will give all necessary help, whenever we come to attack Abeokuta, but now we are obliged to break the covenant, and these four things we requested of you to make the covenant. We now put these between us to be witness, as we are now ready to make breach of our promise not to molest you." Taking the

kola-nut, they brake it in pieces, the cold water and beer they kicked and threw on the ground, the earth they kicked also from the calabash, and then fell upon the chiefs and elders, and beheaded them all, and entered the town. Many people had left for farms and other business: the few remaining made only a little resistance before the town was on fire, and the enemy took possession of it. Thus ended the desolation of this populous town. I call it populous, because many people of other towns in that direction, who had escaped from

being taken captives, or beheaded by the Dahomians, had their abode in the place, and so formed a large town. The Rev. C. A. Gollmer, now in England, visited this place in one of his Missionary tours, and was ready to send a Scripture-reader there, but circumstances prevented it. Oh, when shall that happy period arrive, when mankind shall beat their "swords into ploughshares, and their spears into pruning-hooks, when nation shall not lift up sword against nation, neither shall they learn war any more?"

BISHOP CROWTHER'S NARRATIVE OF HIS DETENTION BY THE CHIEF ABOKKO.

SUBSEQUENTLY to the first article in this Number having been sent to press, the following detailed account of Bishop Crowther's detention by Abokko was placed in our hands. It has been drawn up by the bishop himself.

It will be seen that extravagant as was the demand made by Abokko as to the amount of ransom, the bishop was willing that it should be paid; but that the Consul, while willing to make a compromise in the shape of a handsome present, on this being refused, felt himself bound to resist the extortionate amount of 1000*l*.

Each viewed the matter from his own stand-point, and each acted consistently with his character and position.

The bishop would gladly have impoverished himself, rather than be the occasion, however innocently on his part, of any collision and perhaps blood-shedding; and no doubt could he have foreseen, that in rescuing him Mr. Fell would lose his life, he would have preferred to make any sacrifice, even, as he says, to the surrender of his own life.

The Consul, viewing the whole transaction in an official light, felt that to give way in this instance, in which an unoffending British subject had been so outrageously dealt with, would be to encourage the ill-disposed on the banks of the Niger to similar acts of treachery and violence, and that his duty was to rescue the bishop without paying the money. In the discharge of this duty he lost his life—nothing unusual on the part of Englishmen, who have never hesitated, when in the discharge of duty such a sacrifice became unavoidable, cheerfully to make it. We desire to pay this tribute to the memory of an efficient and conscientious public officer.

Being assisted by the sail, we made a pleasant passage of fourteen miles against the current in about six hours, when we arrived at Oko-Okein, where Abokko has stationed himself. A canoe preceded us, and halted at the landing-place. The headman of it told me this was Abokko's place; so I put in, and landed, accompanied by one of my boatmen, to pay the chief my respects. The path led through a high dawa (Guinea-corn) farm in a winding direction, till we came to the group of huts which formed the farm village. I met him in a miserable low hut, dark and gloomy as a prison. He looked as cross as if he had suffered from serious disasters. We being old friends, I saluted him, but his reception was

repulsive: the tone of his answer betokened something wrong. I asked after his health, to which he replied. The first question he asked me was, "Where are my presents?" I replied, "What presents?" While we were thus exchanging words I heard a rush outside of men running up towards the boats: the boatmen had been all apprehended, to be put in irons. He at once went out of the hut, and I after him, down to the waterside: his men had already commenced plundering the boat. He ordered the boat to be cleared of every thing in her. Resistance on my part would be of no avail among a lot of strong, rude slave-men; so I ordered Dandeson, my son, and Mr. Moore, the

bricklayer, out of the boat, and thus let them do as they pleased. The boat was cleared of every thing, sail and mast, and was conveyed to the creek in charge of keepers; the packages were conveyed into his new hut to be examined at his leisure. As he was in a state of anger and passion I said nothing to him till towards the evening, when all the confusion was over. He had been busy in examining every package, parcel, and provision-box, to see their contents, and what would profit him most. Our personal luggage consisted of my small tin-box, containing some wearing-apparel, my surplice, some accounts, papers, and books, and 50*l.* in gold and silver coins, to wind up the salaries of the agents at Lokoja, Dandeson's portmanteau, containing his wearing-apparel and sketches he had made in the river, the provision-box, and our bedding, and 16,000 cowries to buy provisions on the way. These constituted our chief luggage, having taken the precaution to take only what was really necessary to prevent serious losses in case of an accident as above stated. When he was tired he went and lay down on his mat outside the hut to rest himself. I took the opportunity of his quietness and addressed him—"Abokko, what was my offence that you served me so strangely to-day?" He replied, "You have committed no offence whatever." I replied, if I had committed no offence I could not account for his hostility against me in seizing my boat and plundering all my luggage in such an unexpected manner, especially when I put in to pay him my respects as a friend. Then Abokko poured forth a long string of complaints which had moved him to act as he did.

1. That he, although superintendent of the board of trade in this part of the river, was not recognised by the English merchants; that he was slighted by being made only small and paltry presents, unworthy of high rank, neither would the ships open trade with him; that he went on board last year, as also this year, but they would not trade with him.

2. That three ships had visited the river this year (taking the "Thomas Bazley's" two trips to be two different ships), yet none would recognise him. Although the small ship ("Investigator") stopped at Idda, and gave handsome presents to the Atta, yet he, who owns the river and all the Oibos who travel on it, was contemptuously overlooked; that as I knew all things about him, I ought to have represented them to the gentlemen of the ships' property; that as I had not done so he would not let me go till such a time as large presents were given him, and trade opened with him.

No explanation that I could give would satisfy Abokko. In vain I assured him that it was beyond my power to control trading affairs, or arrange with other departments what presents to give, or where or with whom to trade. Abokko said he knew well that I possessed the establishments at Lokoja, Idda, Onitsha, Bonny, &c.; and he believed that I owned the ships also, and could direct them as I pleased. All my attempts to explain to Abokko the wide difference between Mission stations and trading establishments belonging to a company of merchants, were of no avail. He demanded three boat loads of goods for each of the three ships to effect my release. I referred him to Idda station, where there is not as yet a trading establishment, as a specimen of my other stations at Lokoja and Onitsha. In that station he saw no traffic going on but the simplicity of Missionary work; but that would not satisfy him.

I can well account for such erroneous, perhaps wilful, attributing of such power and influence over the ships and trading establishments to me. It arises from my being the oldest visitor known in the river. Since 1841 I have been known by the people in twelve consecutive voyages. From 1854 to this time I have been always seen on board, whether in a man-of-war or a trading ship, as a passenger among the natives. To visit the river every year, and yet not to own the ship or the trading establishments, was what Abokko could not be easily made to believe.

A pure Missionary object unconnected with any selfish object is beyond the comprehension of such avaricious men as Abokko, although there are hundreds of persons who could warmly support my statements as correct, having visited all our Mission stations, and seen the line of demarcation between them and trading establishments, as marked as light from darkness. I enter into such a statement to excuse Abokko, if indeed he were under a misapprehension as to what he attributed to me; but if this were a mere pretence, and his purpose was to make me a bait to satisfy his cupidity, I can only pity the man, because he shall have to answer for his conduct to a higher power, except he repent before God. To proceed—the night came on: no impression could be made upon Abokko to change his tone, or soften his treatment. He sent me and party to take our quarters in an open shed occupied by his canoe boys, on a mat laid on the damp ground, which served us for a bed for the night, without a morsel even of yam or corn to satisfy the cravings of nature. When I sent to ask for some of my own yams, which had been plundered in the boat, Abokko said

he was not aware before that Oibos were in the habit of eating late in the evening ; so we had to go without. We passed the night just as we jumped out of the boat. One of Abokko's slaves, pitying our condition, offered me his country cloth for a covering. I admired his tender feelings and self-denial, thanked him, and begged him to keep it for his own use. One of my boatmen took off his tobe, and gave it to me for a pillow, as he had another cloth to cover himself with. I accepted that for Dandeson, whose head was on bare ground, I having a small raised earth under my head, softened with my cap. Thus we passed the night, I need not say sleeplessly, for my thoughts were full of these unexpected trials and the difficult situation into which I so ignorantly, but innocently, walked, without the least apprehension of treachery from such a quarter. But the God of mercies will interpose.

Abokko is particularly known as an insatiable, covetous, greedy, grasping person ; he is vindictive, cruel and treacherous. On these accounts all his younger relatives, who ought to have supported his influence, deserted him, because he always took away from them, while he gave them nothing in return. In money matters he is shunned by all, no one having any confidence in him. What he receives from one and all are empty compliments, which could not better his outward circumstances. On account of some arbitrary conduct of his, he incurred the king's displeasure, so he quietly deserted the town of Idda, and stationed himself here at Oko-Okein.

Since my detention here I have been told in confidence that Abokko had planned an attack upon the "Thomas Bazley" while she was aground in this neighbourhood, but could not carry it out for want of men to support him ; that his visit to the ship was a mere one of inspection to satisfy himself of the possibility or otherwise of the attempt. This opened my eyes as to what was concealed under his pretended kind invitation to me to come on shore, to see his new house ; it was, that he had planned to entrap me.

Sept. 20—The boat sail was ripped into pieces from its cordage ; a part of it has become Abokko's verandah screen against the rays of the afternoon sun. All our packages have been examined, and their contents plundered. Abokko was so anxious to receive the three boat-loads of goods before my release that he readily accepted the proposal of one of the boatmen to take a letter to Lokoja in a small canoe to apprise our friends there of our situation. That I might be able to represent the matter properly, he gave me

access to my tin paper box, which, however, he would not allow me to carry away from under his eye ; so I wrote a letter to the Consul from the threshold of his hut to hasten the message. I wished to take my Bible away from the box : he refused, and demanded my keys.

In the evening I returned to ask for a pair of strong shoes for Dandeson, as he had but a pair of thin slippers on in the boat when travelling. I succeeded in getting two pairs, one for each of us, as well as our bedding. We were particularly thankful for the blankets. What he had already plundered from us, and what he was in expectation of receiving from Lokoja for our release, seemed to put him somewhat into good humour to-day, so that he easily let me have the shoes and bedding.

Sept. 21—Abokko was rather out of temper to-day ; he repelled me in every thing I asked of him, even although it was a portion of our own luggage ; so I left him alone. Many of his slaves censured their master's treacherous acts to me, his acknowledged old friend. They not only confessed their feelings of the wrong done to me, but showed them by kind actions. One presented us with two fowls, and restored one of Dandeson's shirts plundered in the boat ; others bought eatables and beer brewed from dawa corn to present to us ; some again would fetch yams and Indian corn, and soap for us to wash with ; while their master was as unfeeling as a rock. That these little acts of kindness were very much to our relief, I need not say, considering that the chief only sent us yams at times, and he cared not how we ate them, broiled, or roasted, or raw, whether with salt or not.

I often told Dandeson that these slave boys and tender-feeling females were our ravens which brought us our daily food as it was needed. Should it please God to give me the opportunity, these small acts of kindness of these poor oppressed slaves shall not pass unrewarded. *A help in need is a help indeed.*

Sept. 22 : *Lord's-day*—No Bible, no scraps of any book whatever in hand to read. I felt what it was to be deprived of the means of grace. I did not like to ask Abokko for any more things so soon after the refusal of yesterday : however, we took comfort for repeating such passages of God's word as were applicable to our case. I waited till about noon, and then went to salute Abokko. I met a Mohammedan visitor with him. I told him to-day was Aladi (Sunday), when the people of God throughout the world met to read, sing and pray to God ; but here I was, having no scrap of book in my hand to per-

form my parts and duties of this day. Abokko appeared startled, and said, "Why did you not come for your books early in the morning?" I replied, as he was out of temper yesterday he might think me too troublesome in asking for too many things; but he said that he never put a hindrance in the way of worshipping God; that would be acting against his own life. So saying, he immediately ordered my tin box to be brought out, with the keys, which I opened, apparently untouched; so I took out my Bible, Prayer-book, and Johnson's Pocket Dictionary, and a blank copy-book to write notes in during the week. The Mohammedan visitor could not refrain from begging me to sell him some paper. Although stripped of every thing as I was, to satisfy him I tore a leaf out of the book and presented it to him. I returned to our shed with these books as new treasures. How strikingly appropriate were many portions of Scripture which we opened and read here to our situation. It appeared as if a door of communication with the Comforter were just opened to refresh us in a weary land.

Sept. 23—Four of my boatmen being restless, and suspected of planning an escape, were put in irons. Abokko intended, no doubt, to make as much as he possibly could of this treacherous and oppressive seizure.

Sept. 24—Abokko sent me some yams this morning for our meal, and, with them, two small pieces of smoke-dried fish, for the first time in the way of meal since the 19th; but God has provided for us otherwise, through his slaves, who always gave us such necessaries as their scanty means allowed. He had made an offering of fish to his idol to-day, and was generous enough to send me some bits of it, soaked in palm-oil, as my share. I returned it, with the message that I never ate any thing offered to an idol as sacrifice; that I was thankful and satisfied with the unprepared pieces he had sent in the morning. He then said it might be given to some of my boys to eat; but as none were disposed to partake of such a thing, it was pitched into the bush by one of them.

To-day was Dandeson's birth-day, the twenty-fourth year of his age. How different was this to his former birth-days, kept among his relatives and friends, who congratulated him, and wished him many happy returns; but it took place this time in a shed on the bank of the Niger, where we are detained by a covetous chief to satisfy his greedy desire to get money in order to force goods from the merchants at our expense. Far away as he was from home and relatives, except myself, and friends, and from all comforts, my wishes for him on

this occasion were that he might be permitted to see many a return of the day, to which this of his captivity in his first career of Missionary life might be the beginning of a new era. We were thankful that what has befallen us met us in the path of duty in our Master's cause.

Sept. 25—Visited Abokko, as I had not done so yesterday. He seemed sobered down a good deal in his high expectation of receiving the boat-load of goods, by the non-arrival of the canoe from Lokoja. Of course I had written to the friends there not to send any thing in an open boat or canoe, because they would be sure to be plundered on their way down, and there would be no end of buying and paying.

I feel convinced that the time wasted here, together with the losses and inconveniences we have suffered, will be more than counter-balanced by the good which will result from the treacherous conduct of Abokko. As he never gave me cowries, I asked for a loan of 2000 to buy some little articles, such as palm-oil, salt and pepper for our meal, which I promised to pay as soon as matters were settled. He readily lent them on that condition.

Towards the afternoon the Atta's messenger made his appearance by land on horseback, to ascertain whether the news which had reached him about my detention and plunder by Abokko were true. The messenger had a long talk with the chief all night till about the first cock-crowing, the result of which I could not tell. However, he used his influence, and got a plate, a spoon, and a fork from Abokko for my use, a luxury which I had not enjoyed during the last seven days. The messenger's plan was to wait and send the Atta another messenger to inform the king of the state of things, but he changed his mind.

Sept. 26—Having ascertained what things were plundered from me, he left early for Idda, to inform the king personally. The Atta's messenger had scarcely left about three hours, when Abbega, the Consul's messenger, arrived in a canoe from Lokoja, with a kind and encouraging letter to me, and some handsome presents and a message to Abokko, requesting him to let me go up to Lokoja, which Abokko positively refused to listen to, unless I purchased my life at the value of 200 slaves. I had no voice in the matter, as others had taken it in hand. Since my detention I made him no promise to pay any thing for my release, nor did I show any anxiety about my painful situation, so he could have nothing to allege as being promised by me. After much long talk with Abbega and party, he determined to take

no less for my release than 1000 bags of cowries, equal to 1000*l.*, the value on the Niger, and he was thinking of charging another 1000*l.* for Dandeson's release, as he was my son, and I was able to pay the amount. However, the mediators overruled this, and he agreed for 1000*l.* for the release of all the party. This amount he wanted to be paid in coral-beads, velvets, white satin, and cowries. At the return of Abbega I wrote the letter to the Consul, which Abbega took away next morning, promising to be back on Tuesday, October 1st (D.V.) It was then proposed that Dandeson and Mr. Moore should go to Lokoja with Abbega to lessen our number; but he, in a filial manner, and as a dutiful son, would not leave me to remain alone, so I sent Mr. Moore with Abbega.

Sept. 28 — The "Thomas Bazley" very unexpectedly arrived early this morning, with W. Fell, Esq., under the Consul's flag, having met Abbega on the way with my letter to the Consul, and anchored opposite the village. Mr. Fell landed, accompanied by W. V. Rolleston, Esq., late of the 2nd West-Indian Regiment, being passenger on board, together with my two sons, Abbega, and some of Mas-saba's men. They immediately communicated with me, and told me their already pre-arranged plan to take us away without paying any thing for our release. I advised that Mr. Fell should see Abokko, and hear for himself what he really wanted, that he might satisfy himself as regarded the price charged; at the same time to assure the chief that I had no influence over the merchants, the chiefs, or trading affairs, my simple business being to teach the people God's book, in the which work I was engaged when he seized my boat, plundered my luggage, and detained me. Mr. Fell did so, and promised the chief handsome presents if he let me take him on board with him; but Abokko was stiff and insolent, and refused to let me go a foot till the value of 1000*l.* was paid down. Mr. Fell having satisfied himself as to the extravagant nature of the charge demanded, determined not to give such a covetous rebel against his own king encouragement to do worse in future; the more so as men of like stamp with himself would be encouraged to act in like manner; boats employed in communicating between one trading establishment to another would be seized upon, and the plunderers' next step would be to set any value they might fancy on the crew of such a boat for their release, which would be indeed another kind of slave

traffic in the persons of British subjects. He urged me to go at once into the boat. As others had thought for me, and had deliberately arranged their plans, I yielded, and we ran into the boat. During the excitement of shoving off, the natives fired muskets, and shot poisoned arrows after us, at which time Mr. Fell received a mortal wound from a barbed poisoned arrow, which I very much regretted. Mr. Rolleston took the direction of the boat, which was covered by firing from the ship. On our arrival on board, the ship immediately weighed, while every attention possible was paid to extract the arrow from Mr. Fell's side. When the ship was within a very short distance from Lokoja, poor Mr. Fell expired. It would have been more satisfactory to me, had such been the will of God, had I been shot, and my dead body taken to Lokoja instead of his. But Mr. Fell had acted gallantly, zealously and praiseworthy in his determination never to lower the honest character of British merchants by paying a covetous rebel the sum of 1000*l.* to encourage a treacherous breach of confidence, friendship and hospitality.

While everybody deeply regretted this sad loss, expressions of gratitude to God were heard in every direction that he was made instrumental in disappointing the wicked devices of Abokko, the great disturber of the peace of this part of the country, the Atta having no power to put him under. Both Christians and Mohammedians, and a large population of the heathen around, even Abokko's own slaves not excepted, could not disguise their highest feelings of indignation at his base, treacherous conduct to me, and were truly glad at his disappointment.

Much as the fatal results in carrying out this principle are to be regretted, yet Mr. Fell's decision not to yield, and so encourage such base acts of treachery for the purpose of extorting money from British subjects, will be an example to Abokko, and others like him, to refrain from the like deeds in future; otherwise such men would have been greatly encouraged if Abokko had succeeded in carrying out his point, and got his 1000*l.*

This was not the first time that I travelled in an open boat. I never shrank from the pursuit of my duty from mere personal exposure to dangers common to all travellers by land or by water; but I never expected such treachery from a professed friend: against this I could not guard.

**“THE THINGS WHICH HAPPENED UNTO ME HAVE FALLEN OUT
RATHER UNTO THE FURTHERANCE OF THE GOSPEL.”**

MEN have multiplied on the face of the earth, and, with a marvellous variety of tribes and languages, have occupied the largest portion of it. We look forth on a vast ocean of human beings, but, it must be confessed, a disturbed and troubled ocean. Pacific it cannot be designated, for it is never at rest. The natural ocean does sometimes sleep, but the expanse of human life, at its best season, is restless; and frequently it rages like the waves when under the influence of storms. Not only does nation rise against nation, and kingdom against kingdom, but nations are divided against themselves. Nor does the word of prophecy fail to warn us that the horizon will yet be more darkened, and the storm intensify into a hurricane, for there shall be on earth “distress of nations with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken.”

Even superficial observers have been constrained to notice the uneasy aspect of human affairs, and the more so because the various schemes which have been tried to remedy this uncertainty have invariably failed. There is prevalent a very general conviction that human society is not in a healthful state, and that many evils abound in it which need to be amended. How this shall best be accomplished has been, and still continues to be a matter of dispute. It need not be so if men were willing to take counsel of God, and be guided by Him in a matter of so great importance. But they prefer to lean on their own understanding, and so miss the promise, “In all thy ways acknowledge Him, and He shall direct thy paths.” They are abroad, therefore, on a boundless sea of speculation, and are like a ship bereft of rudder and compass. The schemes of human device, although of infinite variety, are utterly futile to correct the disquietude of human life, and reduce these waves to peace. The stormy sea of human passion is amenable only to the voice of Him who said to the winds and waves, “Peace, be still;” and he who would seek to control it by human invention and device, acts with more folly than the Persian monarch of old, when he cast the fetters into the Hellespont, as though he would compel it to be quiet, and leave his bridge of boats uninjured.

For the distracted state of human society there is but one effectual remedy. Assuredly, in every case, the remedy to be employed must be proportionate in strength to the disease which it is designed to counteract. The disease under which man labours is deep-seated, and has many roots. It is as deep as the heart of man, for there is its centre; and it is wide-spread, for it affects not simply a few individuals who, like deformed persons, are exceptions to the general health: it has vitiated all, and has a hold on every heart. The remedies which are of man’s devising only touch the surface. They may mitigate one or another symptom; but the virulence of the disease remains unabated; and if one channel whereby it was wont to break forth from the great deep of the human heart be closed, it will work for itself a new passage, and exhibit itself as vigorously as ever under the new form.

The heart of man in its unrenewed state is the source and fountain-head of the many evils which afflict society—“From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?” It is this restlessness of the sinful principle which causes the restlessness, the unhappiness whereby human life is disquieted. From its stronghold in the heart it sallies forth to plunder and spoil, as the titled spoliator of feudal times carried on his raids, and, from his fortress, wasted the highways.

The Gospel is the only remedy. This is not of man’s device, but of God’s appointment. This is powerful, for, through its instrumentality, the power of God works. Deep

as the heart is, it can reach and search it ; corrupt as the heart is, it can sanctify and change it. When Elisha went forth, and cast the salt of the new cruse into the spring of waters, and healed them, so that "the water was no longer naught, nor the ground barren," he symbolized the renovating action of the Gospel. The waters which flow from the heart are bitter ; how bitter the Saviour's testimony shows—"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." These are indeed bitter waters, nor is it wonderful that they make the ground barren, so that human life yields neither glory to God, nor happiness to man. Blessed be God that there is a remedy. "The grace of God that bringeth salvation hath appeared to all men." If sin comes from the heart of man, the remedy comes from the love of God, love unmerited, and so justly called grace. Paul had proved its efficacy—"who was before a blasphemer, and a persecutor, and injurious ; but I obtained mercy because I did it ignorantly in unbelief ;" and "for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." What it had done for him, he knew that the same Gospel, if faithfully preached, could do for others. The commission given him to go forth and preach it assured him of such results. He was sent to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God ;" and in the inspired pages of the New Testament stand recorded the triumphs of the Gospel in those apostolic days.

Nor has the work ceased, for in each successive generation there have been men who, having themselves experienced the saving power of the truth, desired to make it known to others. They did so with more or less energy, as God enabled them ; some in the exercise of the Christian ministry ; others in the retirement of private life ; some from the pulpit, others in the closet. And there are many such now, men who have experienced a great deliverance, for "ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being, then, made free from sin, ye became the servants of righteousness." To this work they have dedicated themselves—this is the deliberate purpose of their lives, to make known the name of Jesus, the only name under heaven given unto men whereby they may be saved ; to do so everywhere, and in all directions, for everywhere, and in all directions, the remedy is needed. At home there are hearts to be renewed ; abroad there are millions to be awakened. Neither sphere of labour is passed over—home and foreign work : both can and ought to be worked together. If Paul's heart was set on the furtherance of the Gospel, there are many now who are like-minded with him in this respect. Their motto is, "having received mercy, we faint not ;" and the experience of each soldier in this army is—"having obtained help of God, I continue unto this day, witnessing both to small and great." If the Jew of old, in his ardent attachment to the land which God had given to his fathers, could say—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy"—such is the mind of the true Christian to his great work, the furtherance of the Gospel. He is not less attached to it than the Jew to his land. He prefers it ; nay, in truth, it is his chief joy to be engaged in it ; for then has he most of his Lord's presence, and has the happy consciousness that he is contributing something to the overthrow of Satan's kingdom, and the rescue of sinners from his grinding yoke.

In such a work difficulties and reverses must be expected. It is a great battle in which the Lord's servants are engaged, and a battle is always severe in proportion to the strength of the resistance. As to the final issue there can be no uncertainty. The leaders of the respective hosts have already met in single conflict, and the prince of darkness slunk abashed from the presence of the Prince of light—"then the devil

leaveth Him"—he yielded in discouragement, and, for a season at least, abandoned the attempt as hopeless. And when he brought his whole band to help him—the "principalities, and powers, the rulers of the darkness of this world"—and assailed the Saviour in the moment of His greatest apparent weakness, when He was nailed to the cross, He overthrew them with a decided overthrow, and "spoiled principalities and powers," triumphing over them in that cross.

That victory achieved by Himself shall be reproduced in the persons of His people. *Magna est veritas et prævalebit.* On the ruined strongholds of the enemy shall the banner of the cross be planted; and from the angel's trumpet the triumphant announcement shall peal forth—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ." But for the present we must endure hardness, for we are in the very heart and crisis of the conflict. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Never was there abroad a greater energy of evil: it is well, and we thank God for it, that there is a proportionate energy in good. The marshalled hosts are committed to the conflict, and until the issue be reached there must be many changes. As two well-matched men, while they wrestle for the victory, sway to and fro, and now one seems to yield, and then again with a sudden increase of strength, bears back his adversary, so is it now in that conflict which is being waged between light and darkness.

And when reverses occur in our portion of the battle-field, when the enemy, coming in a like a flood, regains a portion of the ground which he had lost, then let none be disheartened, or be like the children of Ephraim, who, "being armed and carrying bows, turned back in the day of battle." Then is the time to stand fast, to quit ourselves like men, and be strong; then is the time to imitate Jonathan and his armour-bearer. A critical moment had arrived—the spoilers had come out of the camp of the Philistines. Waxing bold, they had assumed the aggressive. The Israelites had neither sword nor spear. They had scattered from Saul, and many of them had hid themselves; so that Saul, left with only 600 men, remained inactive "under a pomegranate-tree which is in Migron." It was just the moment when some brave act was needed to reassure the people; and Jonathan's heart was strong within him to render such a service. "Come," he said to his armour-bearer, "and let us go over to the garrison of these 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."

At the present moment the enemy has assumed the aggressive, and simultaneously on the citadel of Protestantism at home and on our Missions abroad, a deadly assault is being made. At home, all those truths which are distinctive of the Gospel of Christ, and which are dear to the believer's heart, are questioned and impugned. The rationalist avowedly rejects them; the ritualist supersedes them by fictions and inventions of his own; and the Lord's servants are like the Jews in Nehemiah's time, when, as they builded the wall, their adversaries threatened them, and they had to work as those prepared to fight; for "they which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon."

And if such be our position at home, in the field of foreign Missions we find the same energetic effort to thwart and spoil the work. The present time is characterized by fearful cyclones. Capricious and yet overwhelming in their movements, they precipitate themselves, now on the shores of Hindustan, now upon the West-India Islands; and then, with unexhausted force, revisit India. Where the blast descends, the labours of man are crushed as though they were a thing of nought. The great ships are grasped as with the force of ten thousand giants, and dashed against the rocks; public edifices are shaken, and totter to their fall, and the huts of the natives are scattered

as chaff before the wind. Just so is it with our Missions in distant lands—sudden strokes come, like those of the cyclone or the earthquake, and a flourishing work, the result of many years' persistent labour, is laid in ruins.

On our New-Zealand Mission the storm fell, and a portion of the work has given way. But much has survived the ordeal, and the same test which proved the unsoundness of some part of the work, has demonstrated beyond dispute the stability of the remainder. A ship in a hurricane may lose her masts; her position may for a time be in the extreme critical; but if she right again, and survives the danger, no one, after so severe a test, would question for an instant her sea-worthiness.

And now new anxieties supervene. Our West-Africa Missions are roughly shaken. Along the coast, at Abeokuta and on the Niger, an angry spirit has shown itself.

At the former of these places there has been in existence for some time a smouldering disaffection. There has been no doubt, in that city, a retrograde party, the persons composing which have looked back with regret on the times when, by a raid on some defenceless district, having provided themselves with slaves, they had only to drive down the fettered groups of degraded human beings to the coast, and there find, in the Spanish and Portuguese merchants, ready purchasers. Christianity, as represented by the Missionaries, and Christian civilization as represented by the British authorities on the coast, had interfered effectually with the further prosecution of this traffic, the latter prohibiting it by law, the former eradicating it, by giving the minds and energies of the people a new direction. At length this ill-concealed enmity, having gathered force from circumstances of a political character, explained in another paper, has burst out into a flame. There has been a fierce outbreak; the churches and Mission dwellings have been spoiled and ruined, the native Christians ill-treated, and the Missionaries obliged to seek refuge where they could. Happily such a refuge was provided. A friendly chief, called Ogudipe, took the station Ikija under his protection, and refused to permit the marauders to approach it; and there the Missionaries and their people have found for the present a retreat.

The communications as yet received have been but few; but we give one interesting document, an address from native Christians, elders of the Ake church, to the Corresponding Secretary of the Society at Lagos, in which they detail the sad events which had taken place, and utter forth their mournful lamentation over their beautiful church at Ake, so recently rebuilt from the ashes to which the former building had been reduced by fire, and now so cruelly spoiled. But let them not be cast down. The Mission, like the Ake church, shall rise from its ruins, larger and more beautiful than before.

Ake, Oct. 25, 1867.

REV. SIR,—We, the undersigned elders of Ake Church, send our kind regards to you, and wish you health. With much sorrow and grief of heart we have to write for your information the late persecution suffered by all the Missionaries and their agents. It is so wonderful that the plot was contrived so privately that no hint of it came to our ears till the day on which it was carried out.

Previous to this day, being Saturday, it was reported that the town-crier rung the bell in some parts of the town, to warn people not to attend services on the following day; but it was about six in the evening when this report came to our ears; for we could hardly believe that it would come thus to pass, for it is strange that such an important proceed-

ing could be thus hid so as not to come to our knowledge—no private hint from friends, relatives, and acquaintances. In fact it was only known to a few of the war chiefs, by whom it was planned.

Happily the following day, being Sunday, before the disturbances took place, as is usual we had the early service, commencing always at half-past six A.M., and before school time messengers were despatched to the Mission compound at Ake and the other stations to prevent people from entering the schoolroom, and from attending services. These messengers were sent by three of the chiefs; and at the other stations the church gates were stopped by branches of trees placed across them by two of the chiefs themselves, to the surprise of all, for it was not till then every

one came to believe the report of the preceding day, and the cause for doing this was till now unknown to us. These messengers at the gates sat watching for about two hours, till church time, and seeing the time was past for service, they left.

The next thing which followed was the plundering of the stations and churches. It was a great pity to witness the horrible scene. The big church, built at great cost, was instantly emptied of all the windows, forms, pulpit, and, above all, the harmonium. Then followed the compound itself. Every thing was plundered, and the houses half destroyed, and thus rendered uninhabitable; and so in all the stations, except Ikija station, which was providentially saved from destruction through the kind interference of Ogodipe, whom God raised up to defend His people. It is scarcely of any use to relate the reasons given at a meeting convened at the Bashorun's, for perpetrating such wicked actions, and then attributing it to wicked people in the town. On the whole, it is clear they labour to root out Christianity from this place, for the persecution is not only made on the Missionaries, but on us also, threatening

always to plunder our houses and despoil our property. We are quite sure that Satan will not prevail, and we are ready, God helping to us, to suffer for Christ, in imitation of Himself, and according to His warning—"They shall revile and persecute you." We are happy to say, although the enemies of the Gospel strive to destroy all the good works which good people in England have done here through Missionaries, yet there are good people here amongst the Ogoni elders, who are raised up to prevent further mischief from being carried on.

We desire your prayers and the prayers of all good people, that God may now terminate this troublous time, and cause a revival among us, the furtherance of His Gospel, and the conversion of even those who now rise up against Christ and His people.

We remain, dear SIR,

MOSES LIJADUBI,
JOHN OLOTAN,
ISAAC OYEDOLA,
JOSHUA SHOBO,
ALEX. JIBOWU,
ABRAHAM ONTILO.

It will be remembered that Abeokuta is an Egba town, and that between this and Ibadan, a large Yoruba town, there had raged for several years a wasting war. Some comparatively short time back peace was made between these rival cities. The Rev. D. and Mrs. Hinderer, who had been shut up in Ibadan during that war, suffering intense privations, on its conclusion had revisited Europe, and not long since had returned to Ibadan in renewed health. Our readers will be anxious to know what has been the temper of Ibadan at this crisis, and how our friends in that city have fared. The following letter from Mr. Hinderer will inform them—

Oct. 24, 1867—After what has happened to our Mission in Abeokuta, you will be anxious to know how we stand in this place. Upon the report of the Egbas' doings being fully circulated in this town, I went to the chiefs last Saturday morning, to hear what they might have to say to us. I told them how I was well aware that, during the course of the last five or six months, they had had repeated messages from Egbas and Jebus to the effect that Ibadan should drive their white people, and that they, the Egbas, would do the same. Now that the latter had done their part, and had again sent messengers to them for the same purpose, I should be very glad if they would tell me openly what they meant to do with us in Ibadan. I was not conscious of having done any thing against them, nor had Ibadan done any thing to me these many years; but if they did not wish for us any longer, we should be ready to go, only let them tell me so, and let it be done in peace; then we might part in mutual

good feeling. "It is true," they said: "the Egbas have done their own: we have nothing to do with their doings. Let them see to it: we are not going to follow their example. The white men have been the Egbas' best friends, and this is their gratitude. We see the beginning, but not the end of it. The Jebus have not brought you here, nor have the Egbas. They have nothing to do with your being here, and nobody shall hurt you here. If you owe anybody, we will beg you to pay; if anybody owes you, we will make that person pay you, so we will cut off all occasion of strife and ill-feeling." This was said evidently because of the talk in the town, that Abeokuta was so much in debt to white people, that for this reason, among others, they wanted to drive them, so as not to have to pay. I then further told them that I was about building another house and church, for another white man to come and help me in my work. Perhaps I had better stop that building work now. "Build on," was their answer; "and if

you build over half Ibadan, and if your friends in Abeokuta do not get road to go, let them come here: there is room enough here for them to work. I thanked them, and took my leave of them: nor have I any reason to doubt their sincerity. The common people, too, all over the town, express their disapprobation of what Abeokuta has done, and call it shameful ingratitude. May they themselves never be guilty of the same! You will remember I wrote to you when the Jebus shut their road against us, that there was a plan on the part of Awujale, the Jebu king, and the Egbas to get the Yorubas to join them in getting rid of all white people in the country, and then to attack Lagos, or at least shut it up against all trade till the merchants there

would be obliged to leave, by which means the English would be 'got rid of, when they would get back the Spanish and Portuguese slave-dealers again. Even as late as last Sunday, Jebu traders told my catechist that our days were numbered, that their king, Awujale, would soon have finished his preparations, when all of us should have to leave the country.

What a good thing it is that we have had such a good education in being shut up: it will be all the easier this time. Yet we will look to nothing in this world for ease and comfort: our only hope, comfort and support is of Him and in Him, to whom the road is never shut.

Again, on the banks of the Niger there has been obstructive action. Nor is this surprising. The Niger is a great water-road into the very heart of long-benighted Africa. By this we are introducing Christianity into the midst of its degraded millions. Could it be expected that we should be permitted to do so without opposition; to adopt a course of all others best calculated to emancipate the African tribes from the slavery of sin and superstition, and yet encounter no antagonism? If any one has ever thought so he must have entertained very Utopian ideas, respecting the character of Missionary work. But let us hear from Bishop Crowther what has actually occurred; the more necessary as the statements in the newspapers are inaccurate.

Mission House, Akassa, River Nun,
Oct. 18, 1867.

You will be quite unprepared to hear of the many adverse circumstances which have attended the Niger Mission this year, severe trials and shakings permitted by God to try our faith, to rouse the church to more earnest and devout prayers, and to arm her afresh to fight against the powers of darkness.

Directly or indirectly, Satan will make efforts to keep his dark strongholds which have been besieged by the soldiers of light. We have now experienced the first struggle at Idda station, which, being no longer tenable, was abandoned on the 7th inst., and the Society's agents removed out of it. The circumstances which caused these painful but unavoidable steps may thus be briefly stated.

The "Thomas Bazley" steamer having landed me and my son at Idda on the 8th of September, proceeded on her voyage to Lokoja and Egga for ivory trade. There being no other opportunity to go up to Lokoja in her, this being her last trip to that place this year, I ordered my boat to be sent down to Idda to take us to Lokoja, to wind up my work there also. After I had spent ten very encouraging days at this place, on the 19th September we got into the boat with paddles for Lokoja. Fourteen miles above Idda is a place called Oko Okein, where

Abokko, who had some months ago quitted Idda on account of some unpleasantness between him and the Atta, had stationed himself out of his reach.

On my arrival at Oko Okein I was informed that Abokko was living there. He being an old friend at Idda, I put in and landed to salute him as such. I knew not that he had planned the seizure of my boat, the plunder of my baggage, and my own detention.

While saluting him in his hut, his men rushed down to the waterside, seized my boat, and plundered it. Abokko went down to the waterside, and I after him. I thought he went to correct his men for their conduct, but, on the contrary, he ordered the boat to be cleared of every package, the sail and mast to be taken down, and the boat to be delivered to the charge of keepers. Our luggage was taken to his hut as booty. The next morning I sent a letter by a small canoe to Lokoja, to apprise the consul of our detention by Abokko as hostages, till he has got a large amount of suitable presents for the three ships which had entered the river without noticing him, and till he has got those ships to stop and trade with him, or else he would not let me go, unless I pay the amount of 200 slaves, or 1000*l.*, for my life.

After some correspondence between me

and the consul, the "Thomas Bazley" was sent for our release under the consul's flag, in charge of the late Mr. Fell, who, in the act of taking us away, was fatally shot in the boat with a poisoned barbed arrow, several of which were shot at us, as well as muskets; but Mr. Rolleston, late of the 2nd West-Indian regiment, succeeded in getting us all alongside, and on board, the boat being covered by firing from the steamer. The steamer immediately weighed for Lokoja; but poor Mr. Fell died a few minutes before the ship came to anchor.

On our arrival at Idda on the 7th instant, I heard that, during my detention at Oko Okein, the Atta had been completely brought over by rebellious Abokko, who begged the king to interfere in the case, and that the Atta should be no loser in the bargain, as he would have a large share in the amount of 1000*l.* charged for my release. Since that time Mr. Coomber could not obtain an interview with the Atta to confer with him on the subject of these treacherous affairs. Ultimately the Atta threw off his protection of the Mission station and agents, and placed all in the hand of Abokko, who, he said, was the person to transact business with the Oibos from the waters.

It was plain the Atta was open to bribes: he has thrown off his protection of us and the station, and placed all in the hand of treacherous and avaricious Abokko. There was no alternative but to remove the agents and abandon the station.

This was done for no offence of ours, either to the Atta, Abokko, or to any other person. I was made responsible for that which was not in my province, and over which I had no con-

trol, to compel the gifts of large presents, and to bring ships to trade, which Abokko supposed was in my power to order, but which I respectfully assured him was not—that our spheres of business were widely different, which he could not or would not see. Particulars of these affairs will be seen more fully in my report on Idda.

Putting aside Abokko's covetousness and insatiable cupidity, which led him to acts of base treachery and breach of friendship,—putting this singular case aside, I speak on behalf of others, with whom treaties had been made on the Niger.

They have been sadly disappointed at not receiving legitimate trade in the room of the slave-trade which they had lost, as they had been led to expect. Nearly an effectual check was put to this traffic by treaties with the chiefs in the Bights of Benin and Biafra, combined with the vigilance of the squadron on the coasts. When the slave-trade was taken away from those chiefs in the Bights, a active trade in palm-oil was given them in its stead; hence quietness and contentment on the coast, and the great object of checking the slave-trade in the Bights was gained at a moderate cost.

The interior is the source from whence the slaves are supplied: there is no outlet for this trade in the Bights to profit them, as in time past. All that is done in this way at present is in domestic slavery, to only a limited extent, so that there is an accumulation of unemployed servants; and they have all a lingering desire to get something else to do by legitimate commerce.

The "Standard" newspaper has favoured the British public with an article on this subject. Its animus may be understood from the estimation in which Wilberforce and his time are held by this writer. That, he observes, was "a sentimental epoch." No doubt there are men to be met with in this utilitarian age to whose perception nothing appears estimable except what pays. By that criterion every thing is to be judged. For the nobility of self-sacrifice in the prosecution of some philanthropic object there is, in their views, no room. The man who, to rescue others, exposes himself to danger, is simply an enthusiast, well-intentioned, but pitifully weak-minded. According to the ideas of such men there was nothing admirable in the sacrifice of the cross. All the arguments brought against the prosecution of Missionary effort on the banks of the Niger and elsewhere, are equally applicable to the interference of Him who came to seek and save that which was lost. The people of the Niger are degraded; their petty kings are brutal. Undoubtedly—and that is the reason why we introduce Christianity among them, that it may do that which it has often done before, reclaim the savage, and teach him, not to hate, but love his fellow, so that he shall seek, not his injury, but his good. "The African as well as the Englishman," we are informed, "if he have adopted white manners, or has received a white education, is not safe." And are Christian men, who remember their Lord's command that His Gospel should be preached to all the world, and who

recognise the duty which is thus imposed on them, only to go where they are assured of safety? Did St. Paul act upon that principle, he who said, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus?" If Christian men of old had been as pusillanimous, as the "Standard" counsels Christians of the present day to be, would Great Britain ever have become a Christian land? Were Speke, and Grant, and Sir S. Baker, who well knew how to make the white man a "subject of extortion," to solve a geographical problem, justified in adventuring themselves amongst naked savages and barbarous petty chiefs, and shall Missionaries have no liberty to venture on like dangers for the higher object of Christianizing the heathen? The question is simply this—Are Christian Missions a duty? and, if so, can they be prosecuted without some risk? We do not recklessly expose our Missionaries to danger. They are not sent into isolated positions. Communications are sustained with the most advanced posts. Every due precaution is used. It is always possible that unexpected difficulties may arise, but in relation to these we must trust our Missionaries to God. We cannot, because of such a possibility, forego the work; nor can we agree with the writer of the article in question, that as to the duty of philanthropic effort on behalf of Africa we ought "no more to regard it as indispensable, than we ought to regard the arctic zone, or the frozen height of the Himalaya." Are such, indeed, his deliberate sentiments? It is difficult to think so. Even a heathen could say, "*Humani nihil a me alienum.*" But a writer in the London press of the nineteenth century advocates a very different morality—that for the sufferings of our fellow-men we are to have no sympathy.

Shall events of this kind be permitted to exercise a disheartening influence, or chill our zeal in the great work to which we have given ourselves of furthering the Gospel? Are they not precisely such as we might expect? and ought we not to be prepared for them? Is not this the sway, the to-and-fro movement of the battle to which we have committed ourselves? Can it be expected for an instant that the god of this world will permit us to win one spot in his dominions on which to plant our foot without offering to us a stern resistance? And remembering the absolute ascendancy which he exercises over heathen lands, can we be surprised if he arouse the angry feelings of those in whom he works with energy, if so be he may hinder or even retard the progress of the Gospel?

And is there not One who, from on high, surveys all the vicissitudes of the conflict? May we not have confidence in His all-wise administration of affairs, and feel persuaded that He can overrule the most adverse circumstances, so that they shall work for the furtherance of the Gospel?

Was not such Paul's experience? He had often wished to visit Rome, and the Lord had graciously promised that there also he should preach the Gospel. But he had never thought of reaching Rome as a prisoner; and that he should thus land on the Italian shore, not free, but bound, did seem very much to militate against his usefulness, if not, indeed, entirely to preclude it. Yet it was not so; and he was enabled to testify "the things which have happened unto me have fallen out rather unto the furtherance of the Gospel." As a prisoner, unexpected opportunities were opened before him, and he had access to places which otherwise would have been inaccessible. Not only did he receive all who came to him in his own hired house, where he dwelt during two whole years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him;" but in Cæsar's palace—the prætorium or judgment-hall—whither he was brought that his appeal might be heard, he had placed before him an unwonted opportunity. How Paul acted on such occasions is evident from the expressions which fell from him in his second Epistle to Timothy, written during the time of his second imprisonment—"At my first answer no man stood with me, but all men forsook me;" "notwithstanding,

the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." No doubt, as before Felix, Festus, and Agrippa, so in Cæsar's judgment-hall, Paul testified of Jesus, and the Lord blessed that testimony, and in this, the most unlikely of all places, gave him converts; so that, as appears from Phil. iv. 22, there were saints even in Cæsar's household.

And thus the things which happened to him, of such a nature that there was indeed every reason to fear lest they should work *εις προσκοπήν*, proved to be *εις προσκοπήν του ευαγγελίου*.

Assuredly such has been our experience in Missionary work. Often have circumstances met us on our way, apparently so adverse, that we have been ready to exclaim with aged Jacob, "All these things are against me;" and yet, eventually, they have worked for good; so that, on looking back, we have been enabled to understand how "the things which happened to us have fallen out rather unto the furtherance of the Gospel." When Joseph fell on his father's neck and wept a good while, then did Israel feel how grievously he had misinterpreted the providences of God, who had thus led him by a way that he knew not. No doubt, when engaged in Asia Minor in his work of evangelization, Paul thought it strange that "he was forbidden of the Holy Ghost to preach the word in Asia;" and still more when, as he " essayed to go into Bithynia, the Spirit suffered them not." But at Troas the enigma was explained, when, in a vision by night, the man of Macedonia stood and prayed him, saying, "Come over into Macedonia, and help us."

And when, on the revival of the slave-trade, our promising Missions among the Susus and Bulloms were obliged to be given up, and our Missionaries compelled to retreat within the limits of the Sierra-Leone settlement, these things did seem to be against us; and yet how remarkably did not subsequent experience correct this impression, and enable us to see that, by this very proceeding, a great and effectual door was opened to us.

Can we then not trust Him as to present events, and feel assured that no weapon formed against His truth shall prosper? Is it not true that

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

And when He brings great good out of apparent evil, when He makes the wrath of man to praise Him, and the events which we feared would hinder have been made to work rather for the furtherance of the Gospel, shall we not say, "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working?"

MISSIONARY TOUR IN THE INTERIOR OF ASIA MINOR.

THIS narrative was commenced in our December Number. The places visited in that portion of the Journal were Aidin, Mylasa, Moghla, where the Missionaries had much interesting intercourse with Mohammedans, and the village of Madrassch, where we left them on the road to Makri.

The places visited in the portion of the narrative which we now print are Makri, Elmaly, Istenaz, Buldur, Sparta, Ishikli, Ushak, Geddis, Simarr, Demirji, Gordium, Marmara, and back to Smyrna.

We published a map in our volume for 1865, p. 342, on which the readers of this very interesting narrative will be able to trace out most of the places referred to.

Nothing can be more grandly beautiful than this country, nothing more pitiable than the condition of the people, oppressed, impoverished, ignorant and discontented, looking for some ray of light to break upon the darkness of their lot, and yet not knowing from whence it is to come. May the Lord have mercy on the distressed populations of this earth of ours, and hasten the time when, according to His promise, He will destroy "the face of the covering cast over all people, and the veil that is spread over all nations," and when He will swallow up death in victory.

April 3—Being in the forest we left this morning with a guide to put us in the right track, and give us the right direction. Parting from him, we made for a pass which is well known among the natives as the place where an English nobleman was murdered some years ago. We were told that a stone marked the spot, but could not find it. The stir which was made by the authorities at that time has left a vivid impression upon the minds of the people, but we were assured that the murderer was known, and is still living. The descent on the other side brought us into a ravine crowded with bright foliage and fragrant with flowers, and this led out again into a succession of exquisitely beautiful park lands and shrubberies, having the lofty mountain range close on our left hand, while occasional breaks in the masses of dark green on our right gave us delicious glimpses of the dark blue sea sleeping in coves and inlets embowered with trees which almost drooped into the still waters. After about nine hours' riding, for the most part up and down, over the spurs which stretch down towards the sea, we rounded the head of the Bay of Makri, across a low, level plain, and entered the little town, in which the many traces of old civilization—in the sculptured tombs and other relics of ancient Telmissus—and the new civilization of the modern Greek inhabitants mingle strangely with the rude huts of the Turkomans set up almost among the houses. The journey from Moghla hither is reckoned thirty-two hours: we have been three days on the road, riding from early morn till near evening, yet, besides the poor little hamlets in which we slept, and a larger village close to Moghla, we have not seen more than a few black tents, or a group of Turkoman huts all the way.

We now settled down in the khan, intending to stay a few days, so that our horses might have needful rest; that we might try to do something among the people; and that we might so arrange our starting as to avoid being in the villages on a Sunday. The need of taking the last point into consideration arose from the fact, that in the villages we are guests, where the usual hospitality consists of an evening meal and a night's lodging, the traveller being then expected to move on.

To the next town, Elmaly, it is three days' journey.

April 6th—Our stay here has been singularly barren of intercourse with the people, but especially with regard to the Turks. We have not been able to sell a single copy of Turkish Scriptures. The Mohammedans are a minority in Makri, the bulk of the population being Greek of rather an advanced type in material prosperity and the arts of life. Of course this is speaking by comparison. On opening our unfortunate book boxes we found their contents damaged indeed, but not so as to make them useless. They were dry from the many hours exposure to the sun after their immersion. The people of Makri, and especially the inhabitants of a large Greek village in the mountain, were glad to be able to get the New Testament, and our whole stock of modern Greek was very soon disposed of; but they were very shy of personal intercourse. Perhaps late events in Makri, and the prevalent unsettled state of feeling, may have had something to do with this reserve. The French Consular Agent, who was exceedingly polite, told us, that not long ago a new Mudir had been appointed to Makri. In the course of conversation with some Mussulmans, who were deeply indebted to the Christians, this man is said to have let fall some words, to the effect that the only way to relieve themselves of their embarrassments was to make away with their creditors and seize their goods. The report got about, and was seemingly confirmed by the conversation of some of these Turks when inebriated, at which time they openly stated their intentions, and discussed among themselves the partition of the property and daughters of several prominent Christian inhabitants. Upon this and other grounds the people of Makri presented a petition to the Caimacam of Moghla, asking for the removal of the Mudir. This request was granted, but the Governor-General of Smyrna reinstated the obnoxious man. However, on the day of his return, about 500 of the inhabitants, including some Turks, waited on the Mudir, and told him firmly and respectfully, that either he must withdraw from the town at once, or they would be compelled to remove him. He chose the first alternative, and left the place. They have no Mudir at

present; and every house is provided with arms, as disturbance is still apprehended from the Mussulman strangers who lodge in the town.

The country about Makri is of exceeding beauty. High mountains rear their giant forms on the side of the bay, which is dotted with picturesque islands. The harbour itself is nearly land-locked; one of the islands, the "Isola Longa," almost joining the hilly promontory which shelters the innermost recess of the bay, and stretching far over to the opposite shore. Thus Makri must be of importance to those "who go down to the sea in ships, and do business in the great waters;" while the archæologist may find among the ruins of Telmissus, and especially in the strange rock tombs with which the precipitous sides of the mountain are pierced, much to delight him, and to move his wonder at the skill and persevering labour of other days. These tombs are hewn out and sculptured, the principal ones in the form of Ionic porticoes of considerable dimensions, steps, columns, entablature, all one mass unrent from the mountain, and those of inferior grade, in the form of the ordinary wooden dwellings of the Lycians. The flat roof, supported by unbarked trunks of the pine laid close together, the square projecting beam ends on the sides, the panelling of the doors, the prominent nail heads, hinges, &c., all being faithfully represented, and, notwithstanding the decay of the hard rock by the lapse of ages, remaining clear and distinct to this day. We entered some of these dwellings of the dead by what had been a sliding panel in the rock door, and stood, not without emotion, by the couches and pillows (all hewn in the living rock), on which had laid some who shall hear the voice of the Son of man and awake to judgment. Numbers of very large sarcophagi lie about near the shore; many among the houses of the town. Some of the old buildings are submerged, the land having sunk considerably during a terrible earthquake which occurred about thirteen years ago, and continued for nearly a year. At the end of that time a large mass was rent off the mountain near the sea, and from the chasm a vast quantity of putrid-smelling water escaped, then the shocks ceased altogether. One large tomb stands in the water, which, besides the usual panelling and beam ends, has a ponderous cover, sculptured with figures in bas-relief, in shape like the transverse section of a boat with the keel uppermost.

April 8—Left Makri about noon, taking the route for Elmaly, three days' journey. Our road lay up the valley at the head of the bay, N.E., and passed through a series of woods. On

the way my dear brother was mercifully spared a serious accident, if not loss of life. Riding up to a fountain, the groom's horse and Mr. Wolters' arrived almost together: the man, in jumping off, got his gun entangled on the saddle, which exploded, the muzzle being within two or three inches of Mr. Wolters' head. Towards sundown we gained the valley of the Xanthus, and alighted at a little village called Seidiler. The turbid rapid river runs close beneath the poor little houses: on the other bank the hills swell up one behind another, until they culminate in the vast snowy mass of the Cragus, 10,000 feet high. Looking down the long beautiful valley on the east bank, one sees, perched on a considerable elevation, the ruins of Plos, now standing above a poor Turkish village, a contrast indeed between ancient energy and civilization and modern weakness and barbarism; but unable to rouse an emulous thought in the enslaved and apathetic minds of the people.

April 9—On mounting this morning, a Turkish officer, with whom we had conversed last night, after pointing out the ford, said significantly, "You must keep your party well together to-day. The road is very dangerous from the number of bad fellows about. You will certainly meet some, and if you shoot them down you will do us a good service." After passing the ford we had an almost continual, and often very steep ascent for nearly five hours, through thick forests and in view of terrific precipices. As we neared the pass (the Kara Bel), the road became rocky and exceedingly difficult. There were but few people about, and every one armed. From the summit a descent of about twenty minutes brought us into the plateau, at the further extremity of which we were to find a night's lodging. On the way were scattered fragments of ruin very much decayed, but having much the same characteristics as those of Telmissus. Our halting-place was the summer village, or Yailah, of the people of the valley, and is called Sekia. On arriving we had some difficulty in finding any one to show us a lodging: the place seemed deserted. At length an infirm old man took us to a little hut, and lit a fire, of which we were very glad, for, on account of the great altitude and the proximity of much snow, the air was bitterly cold. The people were hospitable according to their means; but the supper of curd, soup, and a small dish of herbs and wheat mingled with oil, sufficiently indicated their poverty. Here, as in every place we have yet visited, the people complain bitterly of their rulers. The five or six men who came in later could talk of little else, and we found it difficult to introduce the

message of salvation by Christ. Another difficulty was the language, which we could scarcely understand.

April 10—Before leaving we learnt from our host the reason of the village being so deserted. When our horses were seen in the distance, coming across the plateau, many of the villagers who were implicated in the robberies in the Kara Bel, thinking that our party was the patrol, fled to hide themselves in the mountain. In fact, most of the bandits are villagers whose all has been taken by the tax-gatherer, or who have fled to escape the conscription. This last fact is a patent proof of the decay of Islam as an active power. Leaving Sekia, we ascended the mountain to reach the pass called Guk Bely, which is the highest point we have hitherto attained. Here the presence of snow, and the battered appearance and stunted leaning growth of the trees, indicated a considerable altitude. A very long descent, ending in a deep rocky gorge, through which was rushing and roaring a considerable body of water, brought us out into the central plateau of Lycia, a broad plain bounded on every side by lofty snow-clad mountains. Skirting the plain in a north-easterly direction, we came suddenly upon Elmaly, which lies in a deep hollow between two spurs of the mountain at whose feet it is built. The houses are constructed of sun-dried brick, and the roofs, being made of shingles, placed at a very sharp angle with deep overhanging eaves, have a most singular appearance in Asia Minor, where the flat earthen roof prevails. We were told that this is the only kind of roof that will bear the very heavy falls of snow and severe frosts of this region. The town contains about 2000 houses, of which forty or fifty are Greeks and about eighty Armenian. Vineyards and gardens stretch far down into the plain, which a very abundant supply of water makes ever luxuriant and green. There are many streams in the plain, but no apparent outlet to the sea. Much of the water collects and remains in a lake at the foot of the mountains to the south, and much escapes by holes and caves, which the people call "duden," into subterranean channels and reservoirs. At night the Mohammedan owner of the khan, two Jews, and a Greek, came and spent an hour or two in conversation with us, to whom we explained our motive and object in travelling to distribute the Word of God. Our explanations were received with great coldness.

April 11—While our servant was making the round of the bazaar with his books, we went out to view the town. A farmer, of whom we asked information about the neighbourhood, invited us into a tent pitched in a

field, to take a cup of coffee, and entered into conversation in a very friendly manner. On our return to the khan, we found that several copies of Scriptures had been sold to Christians, but that the Turks showed no disposition to purchase, or to converse. However, not long after, a Mohammedan of very respectable appearance called, and talked with us for some time. Among other things, he said, that if an English schoolmaster, knowing the language, were to settle down amongst them, there was no doubt in his mind that, in a little while, many Turks would gladly give him their sons to educate. After examining a New Testament which was handed to him, he begged that our servant might bring it to his shop on the morrow, and, saying he would visit us again, took his leave. We saw some other people, but the one thing present and all absorbing is the general poverty, from which it is a most difficult task to divert men's minds. A few days ago a fresh impost was made in Elmaly, to meet which many people had to sell their cooking utensils for any thing they could get. Everywhere one gets the impression that the present state of things cannot last much longer. In Elmaly there is an extraordinary number of Imams, Mollahs, and Khojas, not all employed in the mosques and schools; indeed, the greater part uniting the active pursuit of trade with their clerical profession, the object of which latter is to secure their immunity from the conscription. Nevertheless, this practice has kept alive a very bigoted and exclusive spirit among the Mussulmans. We were told that men were imprisoned for failing to attend mosque at the appointed times, and that, generally, religion was kept up by force in this town.

April 12—To-day it seemed as if the little that had been done was all that could be accomplished at present here; no desire for the Word of God, and no inclination among the people to have any thing to say to us. The Turk who visited us yesterday came again, and, as we were alone, I set before him very plainly the Gospel of salvation through our Lord Jesus Christ, alleging and insisting that this was the only way, since Christ had said, "I am the Way, the Truth, and the Life; no man can come unto the Father but by me." He looked very much astonished, and did not attempt to oppose any statement whatever, preserving an attentive silence throughout. When leaving, he asked for the address of the Mission in Smyrna, and said that he would call upon Mr. Wolters without fail, as he hoped to go thither shortly. In the evening we walked some distance down towards the plain, to see a remarkable "duden." We found it at the foot of a rocky hill—a large cave some fifty or sixty feet wide,

and from thirty to forty feet high. Into this a considerable body of water rushes with a tremendous roar, turning three small flour-mills placed on the sides of the cave not far in from the entrance, and disappearing in a dark aperture at the further end. Each of the mills consists simply of a pair of stones, the upper attached by a direct shaft to the native turbine, a hopper and trough to receive the flour: a sort of wooden funnel serves to direct a jet of water on to the turbine. They are protected from the torrent by huge masses of rock which have fallen from the roof, leaving a circular aperture above. The miller, who accompanied us back to the town, told us, that in the winter, and sometimes for several months together, the plain, for a considerable distance, became a lake; at which time the cave was so full that the roaring ceased, and the whole of his property was submerged. He also said, that in former years, condemned persons were usually thrown into the current, which carried them away, and never a trace was found of them more. With this man I was able to converse freely about his condition as a sinner before God the just and holy, and of the great salvation provided by God through the Son of his love. He listened with a sad expression on his countenance, and feelingly said that he was an Armenian; that he had been brought to Elmaly as a child many years ago, when there were but ten or twelve Christians in the place, without priest or schoolmaster, church or book, and when forced conversions to Mohammedanism were common; that he had grown up almost as a Turk; and that he could neither read nor write. However, he thanked God that times were altered, and his children better off.

April 13—Started for Istenaz, a little town to the north-east, on the road to Adalia. For six hours we rode over a gradually rising tract of country, having a few villages scattered here and there, at a distance from the road. Our route was skirted by bare rocky hills, almost entirely without vegetation, and, from the monotony and whiteness of the soil, was exceedingly wearisome to the eye. After this we commenced a long descent through a valley filled with the arbor vitæ, which sheds quantities of an odoriferous gum used by the native Christians as incense. We rested awhile under the shade of one of these trees, and refreshed ourselves with curds brought from a neighbouring tent. Two hours from this we descended into the plain where lies Istenaz—the summer resort of the people of Adalia—containing a large khan, a bazaar, and many houses among the gardens, most of which at this season are empty.

April 14: Lord's-day—Hardly expecting

to do much more than enjoy the rest and spiritual refreshment of the Lord's-day, we were not a little surprised at the interest which our presence and Mission awakened in this somewhat singular place. Early in the morning our room was crowded with Turks: they had heard that we carried books, and were anxious to see them. The first batch that arrived contained a man who had visited the capital, and who, on that account, was esteemed an authority, and revered accordingly by his poor ignorant fellows. He attempted to read a few verses to them, but made a sad mess of it, stumbling at every third or fourth word. After a few efforts to talk with him, frustrated by his painful conceit, he left and his companions followed him. Not long after, we had another roomful, including the chief Imam, and several of the more respectable inhabitants of the place accompanied by an apparently well-to-do Turk. They asked for the New Testament at once, and the Imam asked many questions, less in the way of starting difficulties than of seeking information. We now learnt that the Imam was very anxious to possess the sacred book, but being too poor to purchase it, he had persuaded the new-comer, who is one of the chief men of the place, to make him a present of it, which he did, to the Imam's great delight. After this, they stayed a long time conversing, and when they rose to go away, the chief man said, "We would ask you to stay here that we might have further intercourse; but to-morrow the Corban Bairam commences, and it would be impossible to see you, as we shall all be too occupied with slaying the sacrifice, and performing other duties connected with our feast. We shall meet again, some day." A walk in the outskirts of the village, and a little conversation with an old Turk, and some remonstrances with a Greek who had been deterred from buying a New Testament by the jeers of his companions, who asked him whether he was going to be a priest, closed what was to us a most cheering day.

April 15—Being the first and principal day of the Corban Bairam, we were obliged to wait until the people had returned from mosque before we could start. The khan was utterly deserted from sunrise till about seven o'clock, there being special prayers and preaching, to attend which is considered very meritorious. About noon we halted at a village for an hour's rest and refreshment, where we were received with great hospitality into the guest-room, in which a number of villagers were assembled in holiday attire. A repast of five or six courses was put before us, including, what we had not yet seen in the villages this journey, a dish of meat, which the killing of the Corban sheep and lambs had

supplied. The people were very friendly, and we had a long conversation with the chief men, but could find no opportunity of speaking for Christ. As usual, we heard much about the heavy burdens of new and increased taxation, and the rumours of war which have been occasioned by the calling out of the army reserve. "Our Padishah is an oppressor of the poor" was the open expression of bitter feeling to which our kind host gave vent. From this village, by a misdirection, we travelled through a tract of country which had evidently at one time been the bed of an extensive lake, from which rocky islands of curious forms and caverned sides protruded. An Arab shepherd whom we met told us of our error, and directed us to cross a range of mountains to our left. After scaling this ridge we came into the bed of a lake, and riding through its shallow waters for some distance, reached the little village of Kestel, having lost two hours by this *détour*. The lake covers a large expanse in the winter, as we could plainly see from the water-line on the skirt of the mountain, but the great body of the water is drained off rapidly by a "duzen." We had no company in the dark little hut which was our lodging for the night, but the owner of it, a little, taciturn old man, who was wholly absorbed in his chibouque.

April 16—Leaving Kestel, and crossing a little bridge, partly constructed of fragments of ancient ruin containing Greek inscriptions, which we did not stay to examine, after two hours of pleasant mountain riding we descended, by a precipitous road, into a plentifully wooded valley, at the bottom of which lay a village. Here we were met by a Turk, who, after the usual salutations, invited us to dismount and drink coffee at the guest-room. About eight or ten Turks were sitting in solemn silence when we entered, and a barber was going from one to another shaving their heads, and for some minutes after the "hosh geldingiz" ("you are welcome") nothing disturbed the general gravity and quietness but the grotesque grimaces of those undergoing tonsure, and the customary exclamation, "May it be health to you," which went the round on the operation being completed. Then a number of people came in, each in his turn stooping to kiss the hand of an aged man who sat by the hearth, and to wish him a happy Bairam. When we had drunk our coffee and said a few words to the old Agha, who bade us call and drink coffee with his son, who lived in a village on our road farther on, we remounted, and rode on through a country alternately rocky and marshy. Guided by the general direction in regard to some high mountains, which we recognised from having passed them two years ago, and whose snow-

capped summits were nearly always visible, we continued our route until we reached the banks of a stream, and what looked like the road to Buldur. About noon we reached another village, where we were again invited to rest and refresh ourselves. Some large thin loaves of sweet bread and a bowl of fresh cream were set before us, and the chief man kept up a very lively conversation, marked by a great deal of simplicity and right feeling. Drawing our attention to a rough, ragged Turk, who had lit the fire, and was preparing the coffee, he said, "That fellow knows Greek: speak with him." Mr. Wolters asked him a few questions in that language, and learnt that he was a Sciote Greek, who had been carried away in his boyhood, and brought up as a Mussulman, a poor degraded man. After a hearty farewell from our entertainer, such as we have never yet had from a Mohammedan, we rode on over a succession of hills, and, about three o'clock P.M., came down upon the considerable town of Buldur, which is seated at the mouth of a narrow valley on the slopes of the white hills which dip gently down to the margin of a large, brackish lake. In the evening we were called upon by an Armenian from Denizlee and the Greek schoolmaster. The latter was very anxious to secure Greek Testaments for his school, and expressed his earnest desire to do all in his power for the enlightenment of his people.

April 17—Our work opened here with a considerable demand for books, not only by Christians, but, to our great joy, by Mussulmans. In the morning we were glad to escape from the khan, which was thronged with people waiting to witness the feats of a professor of sleight of hand just arrived from the capital. Putting on fezzes, we set out, and mingled with the crowd of Turks in gala clothing, which made the bazaar almost impassable. It being the third and last day of the Bairam, the shops were all shut, and every one was bent on pleasure of some kind. Students of divinity, and even Khojas, joined the boys and girls in the enjoyment of swings, roundabouts and other amusements; the huge turban and slippers, and the flowing robe, looking oddly enough, high up in the air. From the bazaar we went to the Greek school, a large building, having about a hundred boys seated at the desks, many of them with handsome features, but having altogether very much the appearance of the frequenters of an English ragged-school. There was an utter absence of the premature sharpness and agedness of look so common among the poor boys of London. This was such a mass of youthful material to be awakened up into intelligent life as a loving, God-fearing schoolmaster would rejoice to have under his care-

On our return to the khan, two young Turks came in and spent a long time in conversation with us. Among other things, we learnt from them that one of the most notable Khojas of Buldur knew ancient Greek, and studied the New Testament in the original, from which he gave occasionally expositions to his disciples. They purchased a New Testament and a Psalter, and, in the evening, sent us a dish of Corban meat and a loaf of bread for supper. We talked also with an Arab from Damascus for some time, who paid us a visit, and looked at an Arabic Testament. He would come back and take the book when he had performed his evening prayer, he said, but did not keep his word.

April 18—One of the Turks who bought Scriptures yesterday came in early this morning with the intention (we were afraid) of asking us for spirits. However, as we were alone, I spoke to him very seriously and plainly of our position as God's creatures; of the shortness and uncertainty of life; of its object; and of the knowledge of the love of God in Christ as the only sufficient motive to obedience and ground of true happiness. He listened to me silently and with a troubled look. The entrance of an Armenian prevented the subject being carried further. We did not leave the khan to-day during the performance of the conjurer, thinking that, with the door closed, we might read and write a little. It was well that we remained, for during the intervals between the tricks, and after all had been finished, our room was crowded with respectable Turks, asking many questions, reading the Scriptures and purchasing them, so that in a short time we had not a copy left of the Constantinople edition, and more were earnestly asked for. The small Testaments printed in England the people would not have: they dislike the closely-set English type, and find some difficulty in reading it. The exceeding friendliness of the Turks astonished us greatly, and the questions they asked were inquiries without any tinge of controversy. Surely they cannot be orthodox Mussulmans. In the evening, toward sundown, we walked in the outskirts of the town towards the lake. On a mound, which looks as if it had once been the platform on which a temple stood, but which is now used as a cemetery, we found a column with a very clear Greek inscription upon it, and a second fragment, with the writing on it still undeciphered, near a fountain. Vineyards and gardens spread out on every side, and the mud-built, flat-roofed town, with its twenty or thirty mosques, one of which has a grand minaret, overlooks the whole.

April 19—Started for Sparta, six hours' distance. On the road we were joined by a party

of Turks, who made themselves very agreeable, pointing out what they thought would interest us by the way, such as the sites of ruins, dervish tekkés, or convents, the large quantities of talc lying about in places, and which the people pound to mix with the mortar in the construction of their houses, &c. We at last got upon the subject of subjects, and one of them expressed his earnest desire to purchase a New Testament from us. At a wayside coffee-house we parted company, and, pushing on, reached our destination a little before noon. After a change of clothes, and settling our people, books, &c., in the khan, we went to the residence of an English gentleman in the Greek quarter, a full mile from the bazaar, where we were expected guests, and where we hoped to find our first letters. One of our fellow-travellers joined us there, with whom I had a good deal of conversation, the result of which confirmed my impression that the Turks of Buldur, who held such free and friendly intercourse with us, could not be orthodox Moslems. I found him to be a mystic of the Pantheistic type. He had been quoting a sentence from the traditions often in the mouths of Mohammedans, "(O Mohammed) if it were not for thee, if not for thee I had not created the worlds." I asked him if the passage was, in his belief, divine. He answered, "Without doubt." "Could there be contradiction in the word of God?" "By no means." "Yet," I said, "the words you have just quoted were opposed to very plain passages both in the Old and New Testaments, where all things are declared to have been created by Christ and for Christ, who is spoken of as being the beginning and end of creation." He, not at all disconcerted, quoted a passage from the Korán, which states, that on account of Adam were all things made, supplementing it with the remark, that God was in every man. I then asked him plainly whether there was a "masera," an existence objective to God. He said at once, "No;" and here our discussion was interrupted. Next morning, however, he took away with him Mr. Wolters' Turkish Testament, saying that it was his earnest desire to study it right through again and again. May the Lord make it light and guidance to him!

April 24—Our stay in Sparta since Friday has been less on account of the amount of intercourse we have had with the Turks than for the benefit of our horses, who need rest after the severe labour of crossing the mountainous country traversed hitherto. On Easter-day Mr. Wolters held Greek service in the house of our host, who is familiar with that language; our servant, and another Protestant Greek, a stranger in Sparta, thus be-

ing able to join. A number of Greeks, uninvited and unexpected, were also present, and remained reverently to the close of the service. In the evening I held a short Turkish service in the khan. In the latter place, where we had retained a room for the sale of books and the reception of visitors, we met with several persons, only one or two of whom were Turks. The Greeks were mostly intelligent men, but distressingly ignorant of the very elements of the Christian faith. The passage of Scripture ever in their mouths is, "Faith without works is dead, being alone;" but faith to them is assent to an historical abstraction, and works are something superadded without cohesion or natural connexion. They were surprised when I told them of the living, loving Christ, the manifestation of the Father's love, as well as of his glory and justice; and of faith as the grateful heart-reception of Him, all that He is, and all that He has done for us; and of works as the unforced free actings of the grateful heart showing themselves in a new life. Many questions were asked. The Mussulmans of Sparta are bigoted and exclusive, quite a contrast to those of Buldur, who do not hesitate to reproach them on that account. Still they purchased the one or two English-type Gospels we had left. For Græco-Turkish Scriptures there was a large demand, all the Bibles and many of the Testaments being sold in one day. One morning we visited the Greek school, which in Sparta is rather a large establishment, and found the head master—a Greek priest, educated in Athens—reading Gregorios on the priesthood with a number of youths verging on manhood. The reception was not very cordial, but we were requested to be seated until the lesson was finished. He could not, however, forbear interjecting, in the midst of his translation, "You don't acknowledge the Septuagint." Mr. Wolters replied, "We acknowledge it as an ancient translation, but only the Hebrew as original and authoritative." He rejoined, "It is not so: the Greek is the older." He then led the way to his private room, and commenced a violent attack upon every thing Protestant; we did not baptize: our baptism was null; we did not believe in divine inspiration; we did not receive oral tradition, nor acknowledge the authority of the fathers, and a great deal more in the same strain he objected to us. Mr. Wolters attempted to put in a word now and then, but was not permitted to speak; and, when he did manage to quote a passage of Scripture, was met with an angry shout of "Sophismata! sophismata!" During this the priest had worked himself into a high state of excitement, and had thrown off his long gown: he

paced the room, stamped the floor, clapped his hands, roared and gesticulated, till the scholars, the masters, and the passers-by in the street crowded in to see what was the matter, and sat or stood silent and astonished spectators of this wonderful display of learning or ignorance, zeal or folly. One or two begged him to be quiet and hear patiently what might be said on the other side, and he consented to sit down; but no sooner did Mr. Wolters begin to speak than the torrent, restrained for a moment, broke forth with redoubled energy. The second master, who ventured to say "Malesta" ("certainly"), to a remark of Mr. Wolters, came in for a terrible storm. "Who was he? he was not a theologos; he had not studied in Athens," &c. At last, seeing that all efforts to obtain a hearing were fruitless, we left, with the remark that we had never met with such rudeness from any one, Islam or Christian, laic or cleric, before. The priest then said he would pay us a visit, but he was asked not to come unless he would pledge his word to behave with ordinary courtesy. Subsequently we had several of the senior scholars for Scriptures and other books, notwithstanding the opposition of their preceptor to us.

During our stay we rode short excursions to Sagalassus, to see once more the wonderful mass of ruins which had filled us with astonishment two years ago, and to a neighbouring village, where we had some conversation with a Turk who invited us to his room.

We heard much of threatened disturbances among the Turks against the Christians. It would seem that fanatics are everywhere endeavouring to stir up the people, who are already irritated by increased taxation and the much-dreaded levy of soldiers.

April 25—Left Sparta, *en route* for the next large town, Ushak, three days' journey. Henceforth, having no Turkish Testaments left, and but few other books, we shall be able to do very little beyond exploring the towns we have not as yet visited, in view of future journeys.

Proceeding northwards, over undulating and, for the most part, uncultivated country, we arrived about mid-day at the village of Ketchi-Borlou, at the foot of the mountains on the north-eastern shore of Buldur lake. Here we sat awhile in a spacious guest-room, talking with the Cadi, who invited us to stay the night: our baggage had, however, gone on, and we should not, if we accepted his hospitality, be able to reach Ushak by Sunday, so we thanked him, and rode on. We then crossed a range of mountains, and came upon a beautiful plain, where the fresh green of the young corn appeared as if barred and mottled with the foliage of numerous trees.

In about three hours, during which we saw but three villages, one of which we passed through, a rather rapid ascent brought us into a valley, associated in history with the names of Cyrus the younger, Xenophon and Alexander. Here was our halting-place for the night, the village of Dineir resting on the site of the ancient Celœne; a place full of the fragments of ancient buildings, furnishing an abundance of inscriptions both in Greek and Latin. In a narrow valley close by is the head of the Mæander, which gushes out from beneath a rock, a full, large stream, supplying power at once for numerous water-mills, and almost flooding the whole breadth of the valley. The remains of a very ancient church stand on the summit of the hill behind the village, and on the other side is another copious stream, which, like the Mæander head, is born a river. We saw very few people about, all apparently very poor; the women going about freely, unveiled, an indication that they are not orthodox Mussulmans. I learned from a young man, in the course of conversation, that the tomb of a wonder-working dervish was the great object of reverence and regard in Dineir. The young man told me, with the utmost gravity, that on one or two occasions, when, by the violence of the wind, or some other cause, the stones had become displaced, the dervish rose in the night and re-arranged them.

April 26—The next stage was to Ishikli, a long ride over level plain. The road for the greater part of the day lay along the skirt of a lofty range of mountains on our right, where every now and then we came upon full gushing springs of water. The course of the river, which we crossed and recrossed, was nearly down the centre of the plain, marked by a forest of high reeds, the resort of numerous wild boars and water-fowl. At Ishikli (the ancient Eunenia), the water gushes out from several places in even greater volume than at the source of the Mæander, and with the force and velocity of a millrace. The place itself is a considerable village, with numerous water-mills and a large khan. In the latter there is a room fitted up as a church for the very few resident Christians. We could speak with only a few people: their chief anxiety, however, was to dispose of a number of old coins from the surrounding country, at an enormous price. When the Gospel was put before them they went away, and did not make their appearance again.

April 27—Left Ishikli for Ushak, twelve hours. We now got upon high undulating table-land, clothed with the valonia oak, and passed by several large villages, in two of which we halted for a short rest. In the second of the two we had some frank and

pleasant conversation with the chief man, who regaled us with curds and boiled grape-juice. Towards sundown we reached the large and filthy town of Ushak in the midst a very violent storm of hail and rain.

April 28: Lord's-day—The Greek Easter-day. We learned this morning, that in order to provide against the possibility of disturbance, the Governor of Kutahyah, in whose province Ushak is, had sent stringent orders to his deputy here to be present with a body of guards in the court of the Greek church during the time of service, and to forbid publicly the practice of certain customs which the Turks—who are particularly fanatical here—are in the habit of observing in contempt of the Christians on their great festival. One of these customs is the burning of old mats; and another the cooking of spinach over a fire, uttering all the time maledictions on the Giaours, whom they hope soon to treat in the same way. These precautionary measures are new this year, and are evidently suggested by the general irritation which prevails, and the attitude of the western powers in regard to Turkey. The crier, however, who went about the bazaar to make known the governor's orders, did not lose the opportunity afforded him of publicly insulting the Christians. Thus he commenced his proclamation with, "This being the festival of the *Giaours*, &c." Nor did this notice prevent large quantities of spinach being brought into the market, which was bought up by the Turks and taken to their houses. The Greeks feel very sore about these things, but dare not utter a sound. Beyond paying a visit to the chief of the Greek community, in whose house we had been kindly received on a former occasion, and where we now met with a large number of people, who, according to their custom on this day, had come to congratulate their chief—we saw no one, nor did we think it advisable in the present state of things to stay in a town where the Mohammedans are of so rude and excitable a character.

April 29—Left for Geddis, nearly due north, eight hours' distance. We now entered again into a region of mountain and forest, where grand and extensive views of lovely and fertile country met us at every turn of the road. The population very scanty. As we neared our destination, we came down into a sandy valley, and crossed the Hermus a few miles from its source in the Dindymus. Not far from this a sudden turn brought Geddis at once into view; a considerable town, wholly Mohammedan, seated amongst the eastern spurs of the Rhyndacus. It lies in a hollow, on one side of which rises a huge mass of volcanic rock, presenting a marked contrast to the chalky soil of the surrounding

hills. We had to ride through streets running up a very steep hill to reach the khan, all paved, but very filthy, and, from the very few people about, having a very desolate appearance. The Mudir called upon us almost ere we had settled down: a rigid, old-fashioned Mussulman, with whom it was not at all easy to converse. In the evening several people from Kulah, residing in the khan, came to see us, with whom we had a long conversation on faith in Christ and the fruits of his Gospel. A Catholic from Angora came in with them, but the questions discussed were not at all to his mind. He pretended that he could not read, and shifted about uncomfortably, till at last, pleading business as an excuse, he abruptly left.

April 30—Leaving our servant and the baggage in the khan, we made an excursion to a village called Chaodar Hissar, on the road to Kutahyah. Here we were very kindly received and entertained by one of the principal Turks in the place. He asked us what was our nationality, and when told that we were English, at once said—"You are our friends: it would not have been safe for any other to have come just now." After a simple meal had been kindly provided for us, our host conducted us to the ruins of a beautiful temple close by, and, asking us to excuse him for the present, left us, with the promise of resuming our conversation later. We spent the time till sunset in examining the grand remains of the temple, theatre, stadium, bridges, quays, tombs, and other monuments of *Azani*, a holy city of ancient days. The temple has still standing sixteen beautiful Ionic columns of the portico, with architraves and two composite columns at the back of the naos, each one of all a single block of white marble. The other ruins are equally grand. After sunset we had a room full of Turks, and the chief man asked some questions about the sale of Scriptures, and who Protestants were; which enabled us to say that we were Protestants, and to explain the meaning of the name. We told him that we held the Bible alone to be the rule of faith, and Christ alone to be the Mediator and Saviour of sinners. The Effendi's brother said, "Let us, then, buy the New Testament and learn what it teaches." I was sorry to tell him that we had not got a copy left. The evening was spent very pleasantly and not unprofitably, in the course of which our host asked a curiously-suggestive question. "In the event of war between Turkey and the European powers, would the Protestant Governments claim and protect subjects of the Porte who had embraced their religion?" Of course the answer was that the faith of Christ

annulled no man's allegiance to his sovereign.

May 1—Started at daybreak to return to Geddes, which we reached about half-past nine A.M.

May 2—To day we turned our faces decidedly towards Smyrna: our books are gone, our good horses are becoming jaded, and the weather is becoming daily hotter.

May 3—Stayed at Simarr to rest the horses. The only Christians in the place are resident in the khan, where there is a place set apart for a church, the gift of a liberal Turk, who built the khan many years ago. The priest was very friendly, and bought a Testament in Græco-Turkish for the use of his church, and also some small Greek books. And a young man from Kutahyah paid us a visit. The rest scoffed. With the Turks we could get no intercourse.

May 4—Left for Demirji, reckoned eight hours. For half the distance the road ran through a paradise of verdure. The hedges were rich with hawthorn and yellow jasmine, and gave promise of a profusion of honeysuckle, roses, seringa, and other sweet flowers.

May 5: Lord's day—Had morning service in Greek with our attendant.

May 6—We were on the road early, going down the beautiful valley to the south-west. At about three and a half hours' distance we passed through a wretched, half-deserted village at the foot of a range of mountains, on the other side of which lies Gôrdes. In about four hours more, which were entirely occupied in crossing the range, we came down upon the river Hyllus, now the Koum Chai, on the western bank of which lay the town once called Gordium.

May 7—Rested, for the sake of the horses and to learn something about the town. The town contains about 1500 tolerably well-built houses, situated on the steep slope of the hill looking down on the river, which is spanned by two long wooden bridges. The population is about nine-tenths Mohammedan, the small Christian minority being well to do, and having a good church, school, and some of the best dwellings in the place.

May 8—Started at sunrise for Gul-Marmara.

May 9—This day, skirting the mountain mass by the lake, regained the plain of the Hermus, down the northern edge of which we rode, and, fording the broad stream, in little more than an hour reached Cassaba, and were rejoicing together with Montesanto in the mercies and kindness of the Lord who had brought us back in safety and peace.

May 10—Spent the day with Montesanto, who is greatly cheered by the increased friendliness of the Turks to himself, and their

greater disposition to listen to him. Cassaba is fast rising from its ruins, and has the appearance of a flourishing town.

May 11—Went down to Smyrna by rail, and, on the following Saturday, sailed for Constantinople, which I reached on Monday; having, through our Father's providential care, been kept in safety and health during a

journey on horseback of more than a thousand miles, through a country thinly populated and little traversed by strangers, and in many parts infested with robbers; and having been encouraged by having more direct opportunities of spreading the kingdom of our Lord and Saviour than ever before.

Recent Intelligence.

BRITISH COLUMBIA.

METLAHKATLAH STATION.

THIS station has been recently visited by the Governor of Victoria. The following is the address made by him to the Christian Indians, and the replies of the chiefs—

Governor Seymour's speech to the people of Metlahkatlah.

"COUNCILLORS, CONSTABLES, AND FRIENDS, —It gives me great pleasure to meet you for the first time in your own home, and to see the great progress in civilization which you have made. Depend upon it, the arts and habits of the white men are good for the Indians also; and I trust that, under the excellent supervision of Mr. Duncan, you will continue as you have begun. As long as you continue doing well, you shall have the support and assistance of the Government. When you do ill, no more mercy shall be shown you than to the white man.

"Continue to fear God, to obey the authorities, to abstain from liquor, to make roads and houses, to cultivate your gardens, and you will do well. Mr. Duncan will let me know how you get on, and perhaps I may have another opportunity of judging for myself."

Epitome of the speeches made by the Indians to the Governor on the above occasion.

Paul Legaie—"We have heard the good words of the great Chief now sitting here with us. We are children, not yet strong or wise enough to guide ourselves. Let the Chief speak to us, and tell us what we ought to do, and what we ought to avoid doing, and we will obey. We beg, we all beg, one thing from the Chief, that he will use his power to stop the Indian custom of giving away property, as that custom is the great barrier to all improvement among the Indian tribes. It is to support and carry on that custom that the Indians rush into every kind of vice. We therefore wish the Governor to stop it. If he says it is to stop, it will stop; if he will not forbid it, it will still go on."

Peter Simpson—"I will speak a little. The

chief has heard from Paul what we all strongly beg for. We are anxious to see peace established around us. We are anxious that our ears may have peace with regard to our Indian brethren around. The chief has kindly promised to take care of us. As the bird watches over its eggs, so do you watch us. You are strong: we are weak; you exhort us to persevere in the way we are going. So long as God shall spare us we are resolved to follow in the track we are going. We long expected to see the great Chief here. We see him now: we rejoice."

Daniel Baxter—"We are happy to-day. We ask what we can part with from our bodies to give the Chief who has visited us. He has made us glad with his words. Yes; we are weak; we are yet shallow; but we are feeding on God's word, but not yet satisfied. We have not eaten enough. The chief has done well to come to see us, though he makes but a short stay. It is good that his feet have walked our village road, and touched our soil. He has heard from Paul Legaie about the great barrier that stops the way of the surrounding Indians from following with us. We hope the chief will move it away."

Some other speeches followed.

The Governor's reply—"I am going away. What you have said I shall bear in mind. Though, as you say, you are poor and young as a people yet, you have made great progress toward equality with white men. You worship the same God; you are acquiring the same habits and customs; you have houses like them; you will have good roads; you own a vessel; you have a shop; will possess a saw-mill. If you continue in this way you will do well. I must now leave you with the assurance that my heart is good towards you."

THE SUN OF RIGHTEOUSNESS.

As the break of day approaches the darkness towards the east is toned down. There is the suffusion of a new element which subdues the severity of night. A tinge of daylight spreads abroad, and this imperceptibly and silently increases, until it ripens into a glow, which tells us that the sun is not far distant, and that he will soon arise, for these are his harbingers.

The latter books of the Old-Testament Scriptures lay nearest the promised rising of the Sun of righteousness, and there is a special light cast over them, so that they glow with the promise of His coming. Haggai speaks of Him as the "Desire of all nations, who was to fill the latter house with glory, so that the glory of the latter house should be greater than of the former." Zechariah announces Him as the "Branch," or, as the Septuagint translators render the word, the "Day-spring;" nor is this all, for in the ninth, eleventh, and twelfth chapters, other predictions shine forth; while Malachi, in glad anticipation of His early rising, points to Him as the Sun of Righteousness who should rise with healing in His wings.

Thus the Old-Testament Scriptures taught the people of God to look forward with eager expectation to that great event which, like the rising of the sun, should lighten their darkness, and fill their hearts with joy and thankfulness. From the moment of the fall, when the first promise had been so unexpectedly and graciously unfolded, the prophecies had been gathering strength, and the expectation of the Lord's people had been gradually increasing.

In the wintry regions of the frozen north, men who have been sojourners there have expected and watched for the return of the sun after a long absence. An extract from a journal, kept during the years 1819 and 1820, by an officer on board the "Hecla" and "Griper," on their voyage of discovery into the Arctic regions, may not be inappropriate. On November 4th the sun had set for a long time. Then came the night; the winds boisterous, and clouds of drift snow carried along by the wind; the wolves prowling about, and often heard howling in the very neighbourhood of the ships. "Ever since the sun left us, and until it returns, it may be said to be one continual night." And yet the darkness was relieved. "*December 1st*—Between seven and eight o'clock this evening four paraselenæ, or mock moons, were observed, each at the distance of about twenty-one and a half degrees from the moon. One of them was situated close to the horizon, and another perpendicularly above it: the other two were one on each side of the moon, in a line parallel with the horizon. . . . Shortly after they were seen, a halo, or luminous ring, having the moon for its centre, made its appearance. The radius of this ring was equal to the distance between the paraselenæ and the moon, consequently it passed through them. At the same time that the ring appeared, two yellowish-coloured lines joined the opposite paraselenæ, and bisected each other at the centre of the circle, thereby dividing it into four equal quarters. These phenomena continued for upwards of an hour, and frequently varied in the intensity of their colours, but every part preserved constantly the same shape."

So the darkness of the pre-advent times was lightened by the beautiful symbolism of the preliminary dispensation, the figures for the time then present. Like these vivid coruscations in high northern latitudes, they compensated in some measure for the absence of the sun.

And yet these arctic voyagers did not the less eagerly look for his return.

"*Thursday, Feb. 3*—For some days past we have had so much light about noon, that both officers and men generally went to the mast-head to look out for the sun. As the forenoon was very fine and clear, we made sure of seeing it: several of us were there-

fore in the main-top about half-past eleven to welcome its return, and at twelve, or rather a few minutes after, we had the pleasure of witnessing the glorious luminary again, after an absence of ninety-two days. It is more easy to conceive than to describe the pleasure that every person felt on this occasion, at once more seeing that heavenly agent, which is to set us free from confinement."

So did spiritual men long for the advent of the Messiah, that He might be to them as the light of "the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." The beauty of the divinely appointed ritualism did not cause them to desire less eagerly His glorious manifestation; for if the harbingers were thus bright, how much more bright the promised reality? They did not rest in these things; they were not satisfied with them; they wished that it were daylight. The prophecies of Daniel had given them an approximation of the time when He should appear, and, as that time drew near, the language of the Psalmist described with more and more precision the expectant attitude of the people of God—"I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning."

And when He rose, how subdued His brilliancy! how infantile His glory! He broke not upon men in meridian splendour, lest their eyes, long accustomed to twilight, might be dazzled and blinded. He veiled His glory. "The Word was made flesh and tabernacled amongst us, and we beheld His glory:" it was a glory which they could bear to look upon. "Unto us a Son is given;" and the Son thus given was born as a child into the world. So unobtrusively did the Lord of glory enter in by the portals of His own world. "There was a little thin haze in the horizon," observes the arctic voyager, so that the sun's disc was not well defined." From this circumstance one or two persons who were inclined to be sceptical even doubted the sun's being above the horizon at all. "He was in the world, and the world was made by Him; and the world knew Him not." But His waiting people recognised Him. "They found the babe lying in a manger." "They saw the young child with Mary His mother." They hailed Him when He rose in this His incipient glory—

Hail the heaven-born Prince of Peace!
 Hail the Sun of Righteousness!
 Life and light and joy He brings,
 Risen with healing on His wings!
 Veil'd in flesh the Godhead see!
 Hail the incarnate Deity!
 Pleased as man with men to dwell,
 Jesus, great Immanuel!

Why is the moment when the sun rises so joyous, that all animated nature wakes to bid the daylight welcome? The feathered tribes pour forth their music. Why is this? Because light is the element in which life delights. When the shades of night fall, it submits. Life folds its wings and prepares to sleep, that the waste of energy may be repaired, and preparation made for the coming of another day. Even vegetable things affect the light. The bell-flowers close when the sun sets, and veil themselves as if in mourning for his absence; but when he reappears they expand to welcome him.

And surely is this true in relation to that which is the highest form of life, spiritual life, the life of the soul towards God: this affects light. Of old it sought after, and anxiously absorbed that measure of light which it had in the pre-advent times. Had there been no light then there could have been no life. But there was light—the light of the Sun of righteousness—although not a direct, but a reflected light—as with us, when the daylight has passed there is yet the moon to rule the night, and this lesser orb,

with a beautiful compensatory arrangement, catches the rays of the unseen luminary and reflects them on the earth. And yet, at the best, it is only an apologetic light. It lacks brilliancy, warmth, genial, gladdening influence. The moon shines, yet nature sleeps, or, if it wake, longs for the morning.

And so the ancient church longed for more light. In proportion as they appreciated the light which they had, did they desire it should be given to them in increased measure. They desired to know the way of God more perfectly; to have all the great facts and truths, in which is involved the salvation of the human soul, brought out more clearly. Their position was not unlike that of the Levites, who were indeed to be the bearers of the ark and its appurtenances as it moved from place to place, but who never were permitted to take them up until they had been in the first instance covered—Aaron and his sons “shall take down the covering veil, and cover the ark of the testimony with it and upon the table of shewbread they shall spread a cloth of blue and they shall take a cloth of blue and cover the candlestick of the light and upon the golden altar they shall spread a cloth of blue”—all were to be covered; and they desired that the mystery of Christ might be revealed—“many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear and have not heard them.”

And now that the sun has risen on the earth, shall we not continue to desire more of this light, that we may be benefited increasingly by his healing and invigorating influences—more of the spirit of wisdom and revelation in the knowledge of Him; the eyes of the understanding being enlightened, that we may know what is the hope of his calling, and what the riches of his inheritance in the saints.

There is a beauty and glory in the natural sun, of which David speaks—“In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”

Undoubtedly it is the most splendid of all the natural objects which come within the narrow range of our observation. When the sun is vertical, such is its brilliancy of light that we cannot look upon it without being dazzled; but when it is near the horizon, and we see it through a denser medium, then we can look upon and admire that resplendent orb, which gladdens the earth with its rising, or, as it sinks towards the west, withdraws amidst such a flood of glorious tints and colours.

But it is of the Creator of this sun that we would speak—of the glory of Christ, the Sun of righteousness—the glory of His person, the glory of His work, the glory of His character.

The glory of His person, how wondrously constituted! for in Him dwelleth all the fulness of the Godhead bodily; so that two whole and perfect natures are joined together in one person, never to be divided. How peculiarly fitted to accomplish the work of reconciliation between those whom sin had severed! The glory of that work—“made under the law”—taking up the law which man had broken, enduring the penalties which attached to a broken law, honouring it by His obedience, “making reconciliation for iniquity, and bringing in everlasting righteousness,” a righteousness which is “unto all and upon all them that believe; for there is no difference, for all have sinned and come short of the glory of God.” The glory of His love, for “greater love hath no man than this, that a man lay down his life for his friends.” The glory of His character. The sun has spots and blemishes. The luminous element in which it is arrayed sometimes parts asunder, and reveals the opaque body which lies hid beneath. But on the disc of the Sun of righteousness there is no spot. He is “holy, harmless, undefiled and separate from sinners.”

How different life is when it is day. During the night-time there is yet sufficient light to enable men to find their way. But they act with caution: there is an uncer-

tainty in their movements; there is not the freedom of action which they possess when they can see all things clearly, and they feel that the best thing they can do is to direct their steps homeward, and repose until morning calls them forth to more active life. But when day breaks they wake. There are genial influences abroad, and they feel the exhilarating effect. The various objects of nature are no longer wrapped as in a veil; they stand out clearly and distinctly. Not only is there precision in the outlines, but the details are filled up with the most exquisite of hues and colours. The man's path, the man's work, lie straight before him. He has light to see, and he puts forth his energies with alacrity and vigour—"Man goeth forth to his work and to his labour until the evening."

So, in the pre-advent times, there was light; not full light, but enough to guide the people of God homeward and heavenward. Their piety, however, was more defensive than aggressive. We can trace in the pages of the Old Testament the piety of the individual character, the religion of the family, and of the nation. But beyond this there was but little extension. There was no organized Missionary effort for the spread of divine truth. Men waited for the daylight, when they should have more freedom of action, more energy; when the way should be more plain, and they should have more strength to pursue it. They watched for the morning.

And when it came, there was life and animation. The dimness and obscurity passed away, for Jesus Christ brought life and immortality to light through the Gospel. The way into the holiest, which had not been manifest, was made plain. Men had boldness, freedom to enter into the holiest by the blood of Jesus, by a new and living way, opened for them through the vail, that is to say, His flesh. The Day-spring from on high had visited them through the tender mercy of our God, and they found themselves placed under new and invigorating influences. Disembarrassed of all uncertainty as to their own position before God, they were free to devote themselves to the Lord's service. The path of duty lay plainly and clearly before them, and they gave themselves to it with alacrity and earnest zeal. The early Christians, cheered by the brilliancy and warmth of the morning hour, gave themselves up to the great work of making Christ known, and became aggressive on the darkness in which the world lay buried; and how marvellously they prospered the apostle declares, when, writing to the Colossians, he says of the Gospel, "which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

Let us imitate their example. There is the same light, and there ought to be the same devotedness. The rays which come from the Sun of righteousness have lost nothing of their power.

It is known that the sun's light is not homogeneous, but that it is a compound of a number of primary rays, and that by the use of a prism a sunbeam may be resolved into a succession of vivid tints passing indistinguishably one into the other.

The light of revelation which is emitted from the Sun of righteousness is inclusive of a variety of admirable excellencies and properties, which combine to form this true light. There is an analysis of this sunlight given in the nineteenth Psalm. The Psalmist had been speaking of the natural night, of its beauty and power. The transition from thence to spiritual light is easy and obvious. Various properties are enumerated. It is described as "the law or doctrine of the Lord;" the "testimony of the Lord;" the "statutes of the Lord;" the "commandment of the Lord;" the "fear of the Lord;" "the judgments of the Lord." It is said to be "perfect," "sure," "right," "pure," "clean," "true and righteous;" "more to be desired than gold, yea, than much fine gold." Admirable effects are attributed to this light: it converts, restores the soul; it makes wise the simple, "the entrance of Thy word giveth light, it giveth

understanding to the simple ;" it rejoices the heart—"in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory ;" it enlightens the eyes. Jonathan was faint when pursuing the Philistines, when, lo ! as they came into a wood there was honey upon the ground, and, behold, the honey dropped ; and when Jonathan put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth, his eyes were enlightened. But the truths and promises of revelation are "sweeter than honey and the honey-comb," and, when used believingly, they enlighten the eyes and rejoice the heart. This light invigorates the man, qualifying him for high purposes of active and self-denying service—"He has given us all things that pertain to life and godliness, through the knowledge of Him who hath called us to glory and virtue."

"O house of Jacob, come ye, and let us walk in the light of the Lord."

And yet, glorious as this light is, it is as yet, after all, only the morning light. And this is our support and consolation. The Sun of righteousness has not yet risen to His full strength. It does not dishearten us that there are sombre hours, when fogs and mists obtrude themselves, and intercept the glory of His beams. He has not yet reached His meridian height, but He is approaching it, and therefore all the antagonistic elements bestir themselves the more zealously to hinder Him. Scoffers, walking after their own lusts, ask, Where is now the promise of His coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. But when He rises to His strength, He will "scatter the proud in the imagination of their hearts." "As for those mine enemies, which would not that I should reign over them, bring hither and slay them before me."

Then shall there be, not partial day as now, no more chequered light, but one universal day. The natural sun, at its utmost height, illuminates one hemisphere only. But the Sun of righteousness shall simultaneously gladden the whole world with His rays : "The Lord shall be king over all the earth : in that day shall there be one Lord, and His name one."

OUDE AS IT WAS ; OUDE AS IT IS.

We shall endeavour to place before our readers some dissolving views of Oude.

Let it be premised that the founder of the dynasty was a subordinate of the king of Delhi, by whom he had been entrusted with the governorship of the province, and who repaid the trust which had been reposed in him by treacherously deserting his master in a moment of great peril ; for, when summoned to defend Delhi against Nadir Shah, the king of Persia, he fled to the invader, and made obeisance to him. His reward was, that, being contemptuously treated by Nadir Shah, reviled in coarse language, and dismissed in the most ignominious manner, he put an end to his life by poison. That occurred in the year 1735.

Four rulers followed, the last of whom, dying in 1814, was succeeded by Ghazee-ooddeen Hyder, the first governor who was raised by the British authorities to the title of king. Our first reference to Oude shall be during his reign.

In October 1824, Bishop Heber crossed the Ganges from Cawnpore, and entered the kingdom of Oude. He had heard much of the misgoverned state of the kingdom, and it might with truth be said that, under the princes of this dynasty, it had never been otherwise. State debts had been incurred of enormous amount, and the ryots, ground down by oppression and exaction, were the sufferers. Refractory Zemindars fortified themselves in their strongholds, and set the government at defiance. Gangs of armed robbers haunted the jungles, and made frequent and desperate inroads into the British

territory. It was not, therefore, without reason that, on crossing the frontier, the bishop's guard was increased. On approaching Lucknow, he was met by a considerable "suwarree," or retinue of horses and elephants, the latter splendidly equipped with silver howdahs. The suwarra, dressed in red and yellow, were followed by a "most irregular and picturesque body of infantry, with swords and shields, long match-lock guns, and other guns of every sort and size, spears like spits, composed, sheath and all, of iron and some silvered over, and large triangular green banners."

Crowded mean houses of clay, with the filthiest of lanes between them, and so narrow, that even a single elephant could not pass very easily, greeted their entrance into Lucknow. Swarms of beggars occupied every angle and the steps of every door, while the lawlessness and insecurity which prevailed might be surmised by the numbers of armed people to be seen on all sides. "People of consequence, on their elephants, had each a suwarree of shield, spear and gun, while the lounging people of the lower ranks in the streets and shop-doors had their shields over their shoulders, and their swords carried sheathed in one hand." As they advanced the buildings improved, although the streets remained equally narrow and dirty, until they suddenly entered a very handsome street, wider than the High Street at Oxford, but having some distant resemblance to it in the colour of the buildings, and the general form and Gothic style of the greater part of them.

The bishop, in his journal, refers to many of the places which subsequently, in the eventful history of Lucknow, became invested with so much interest—the Residency: the Dil-Koosha, "Heart's delight," a small palace of the king's, about three miles from the city; the "Imambara," consisting of two courts, rising with a steep ascent one above the other, and containing, besides a splendid mosque, a college for instruction in Mussulman law; the elaborate tomb of its founder, Asuf-ood-Dowlah, who had governed Oude for twenty-two years from 1775 to 1797; and the Roumi-Durwazi, or Gate of Constantinople.

In 1827 Lucknow was visited by the British commander-in-chief and a numerous suite. The king of Bishop Heber's time was no more. His remains had been laid in one of the palaces, where at his tomb, prayers were said unceasingly by ten holy men, day and night, for the repose of his soul. He had been succeeded by his son, Nuzeer-ood-deen, a plain, vulgar-looking man, of about twenty-six years of age, whose mental deficiencies were supplied by the shrewdness of his minister. The same narrow streets are referred to, the same localities, the Dil-Koosha and its park and the Imambara. As the king had come forth to meet his guests, the houses were decorated with silks and draperies, and the windows and streets crowded with spectators. There were the same crowds of clamorous beggars, and largesse was scattered amongst them. With jewellery the king's person was richly adorned, his turban was a diademed one, and of necklaces, earrings and armlets brilliant with diamonds, emeralds and pearls, there was a profusion, but of those high adornments of character which are the true glory of a king there was a sad deficiency.

Nearly thirty years passed away. Nuzeer-ood-deen had died, not without suspicion of foul play; two others had followed in succession; until, in 1847, Wazid Alee Shah became king; but in Oude there was no improvement, on the contrary affairs seemed to go from bad to worse. Some of the kings had fleeced their subjects that they might amass wealth; others lived in prodigality, and, when they had spent all, fleeced their subjects that they might have more to spend. Wazid Alee's father had saved about twelve lakhs of rupees a year, leaving in his reserved treasury ninety-two lakhs, besides one lakh and sixty-six thousand gold mohurs. The whole of this had been spent by Wazid Alee except six lakhs and eleven thousand rupees and a few gold mohurs. When heir-apparent he had been notoriously addicted to low pursuits, and when he became king he devoted all his time to personal gratification and frivolous amusements, while

the conduct of his affairs was thrown into the hands of worthless and incompetent persons. Eunuchs, fiddlers and singers encompassed him, and influenced his decision in every reference that was made to him. Oppression and misery sprang up over the land as plentifully as thistles in a neglected garden. The great landholders absorbed the greater part of the estates of their weaker neighbours, and employed their increasing rents in maintaining large bands of armed followers, and bidding defiance to the government. Large quantities of the most fertile lands were converted into jungles around their strongholds, some of them extending over spaces from ten to thirty miles long by from four to eight miles wide, into which no man dared to enter without their permission. These jungles and strongholds became dens of robbers, who not only defied all government interference, but imposed intolerable taxes on traders and travellers, and rendered life and property everywhere insecure. The increase of crime was portentous. The killed and wounded exceeded 2000 in 1852, and very nearly reached that number in 1853, the annual average of such casualties during the previous seven years being 1573. The number of villages destroyed had nearly quadrupled, and of persons forcibly carried off for ransom or sale more than doubled, and this in a country so favourably circumstanced for the preservation of order, with a population of 5,000,000, and of limited extent, its surface, with the exception of the belts of jungle already referred to, well cultivated, and its soil rich.

Again and again had the paramount government remonstrated with the kings of Oude, and warned them of the urgent need of reformation and the rectifying of abuses, but such warnings had been urged in vain, and it became the duty of the supreme government to have recourse to those extreme measures which alone could be of any real efficacy. It was felt that the British government must either altogether desert the people of Oude, and deliver them up helpless to oppression and tyranny, or at once assume to itself the exclusive and permanent administration of the territories of Oude.

This decision of the British government was notified by the Resident to the king's prime minister on January 30th, 1856, while at the same time it was mentioned that, in order to prevent the chance of a disturbance on the part of evil-disposed persons, a strong brigade of troops had been directed to cross the Ganges, and march on the capital.

A treaty had also been prepared, which vested the civil and military government of the territories of Oude in the Honourable East-India Company, the said Company engaging to make ample provision for the maintenance of the royal dignity. Wazid Alee was to retain the sovereign title of King of Oude; his income, from out of the revenues of Oude, was fixed at twelve lakhs of Company's rupees; he was to have full and exclusive jurisdiction, short of the punishment of death, within the precincts of the palace of Lucknow, as also within the Dil Koosha and Beebeepore parks, the Company further undertaking to maintain a body of palace guards, at a cost not exceeding three lakhs of Company's rupees; but all this was made dependent on the treaty being signed and ratified within three days.

This the king refused to do, and the Resident, General Outram, in obedience to his instructions, assumed the government of Oude.

Fourteen months passed away. The country had been distributed into four divisions and twelve districts, the former presided over by a Commissioner, the latter each by a Deputy Commissioner. The arrangements made in the police and revenue departments appeared to give satisfaction to the people. "At this time the condition of the province was perfectly tranquil; no breeze ruffled the serenity of the still waters. There was in Oude no more of heavy crime than was found in the best managed districts of the North-western Provinces. But in April uneasiness began to be felt as to the temper of the native soldiery.

On June 8th all the native troops at the different stations throughout the provinces having mutinied, and there being every reason to apprehend that the mutineers, gathering together in strength, would soon attack Lucknow, it was resolved to complete the fortifications of the Residency. It stood on the highest point of an elevated plateau of ground, irregular in surface, and sinking by rather a steep declivity to the river Goomtee. It was an imposing pile of building, consisting of three stories. "Along the west point extended a wide and lofty colonnaded verandah. Spiral stairs inside two turrets on the north and south sides led to the roof. From this the view was beautiful, extending over the city and adjoining country. The number and variety of the buildings—the gilded domes and cupolas—the elegant outlines of the palaces—the Kaiser Bagh, the Chuttur Munzil, and Furhut Buksh, all set in the deep green of the surrounding trees and country—together made up a scene of surpassing beauty." Other houses and buildings besides the Residency were included within the line of the defences; but at the first these defences were incomplete and very insufficient. "In many places there was nothing really deserving the name of an obstacle to prevent the enemy from coming in, if he had possessed courage to press forward in the face of the heavy fire opposed to him."

After the retreat from Chinhut, about eight miles from the Residency on the Fyzabad road, whither Sir H. Lawrence had gone forth to meet the mutineer army, the Residency and its outposts were completely invested by the pursuing enemy. Getting into many of the adjoining houses, the mutineers rapidly loopholed them, and opened, before night, a fire of musketry. One of the first who fell was Sir Henry Lawrence. In a room on the first story of the north-east angle of the Residency, which he occupied notwithstanding its exposed situation, he received his death wound. While his friends clustered round him as he lay on a bed in the north verandah, whither he had been carried, the enemy were pouring a heavy musketry fire upon the place, and bullets were striking the outside of the pillars of the verandah in which they were collected. Having nominated his successor, "he earnestly pointed out the worthlessness of all human distinctions, recommending all to fix their attention upon a better world. He referred to his own success in life, and asked what it was worth then." So died a good and great man.

From the 29th June to August 24th the siege was pressed, the enemy from without increasing in their efforts; the pent-up garrison within, amidst sickness and desolation, and numbers rapidly thinned by the fire of the enemy, as resolutely resisting. It was a marvel how that handful of Europeans was enabled to hold out. In one way only could it be accounted for—"If," said a Mohammedan to one of our Missionaries when the fury of the storm had subsided, "if God had not been with you and against us, you must have perished to a man." For three months nearly the fiery conflagration raged. The houses which surrounded the defences were occupied by the enemy, and a deadly fire from thence maintained. This practice was varied occasionally by general assaults, when, under a terrible fire of round-shot and musketry, the enemy advanced boldly to the attack. When these failed, they had recourse to mines, and counter-mines became necessary. On one occasion the galleries met. A crowbar broke through the thin partition which separated the mines, and the enemy fled. In addition to these severities, the heat was excessive, and the effluvium from the bodies of cattle, which, having died in places much exposed to the fire of the enemy, could not be removed, aggravated to a great extent the effects of the heat. Engendered by causes such as these, cholera, fever, small-pox, diarrhœa, raged within, while the fury of the enemy raged without. The sick-list was full, and many died. Especially the children suffered. Every thing was against them, and having neither fresh air nor wholesome food, they died in numbers. In addition to other depressing influences, there was the hope deferred, which maketh the heart sick.

There was a native, Ungud by name, who came and went unsuspected by the enemy, and brought messages from the relief army under Havelock, which was fighting its way up to rescue them. On the 25th July he brought them intelligence of the arrival, within five or six days, of Havelock's brigade. It came, this hope, at a critical time, when men, sometimes six or seven, were being lost daily, and when the depression was great. The despatches were written on small pieces of thin paper, sometimes in the Greek character. They were tightly rolled up, and inserted into a quill, which was then closed at either end with sealing-wax. It was a striking scene, when, in a low room on the ground floor, with a single light carefully screened on the outer side, lest it should attract the bullets of the enemy, as many as could be spared from the defences assembled to hear the news which Ungud had brought after one of his midnight entrances—"the anxious faces of the men who crowded round listening with breathless attention to the questions and answers," while, more withdrawn, might be seen the indistinct forms of the women, who had stolen out from their rooms in the hope of hearing the sooner some of the good news which had come in.

The day, however, which had been indicated, came and went, and the promised succour came not. Instead of this, Ungud brought a letter containing this serious paragraph—"You must aid us in every way, even to your cutting your way out, if we can't force our way in. We are only a small force." But this was simply impossible. There were women and children, sick and wounded. The slender force of Europeans could scarcely defend them within the lines; how could they do so if, leaving these, they were to venture forth into the streets of the city? The reply from the officer in command, Brigadier Inglis, stated this impossibility, and added the ominous intelligence, that, even putting the force on half rations, the provisions would last not longer than about September 10th. Meanwhile the situation was becoming more critical. Mines had weakened the posts, while other mines were known to be in preparation. The enemy had reached within a few yards of the defences, the strength of the garrison being reduced to 350 Europeans and 300 natives, the women, children and sick numbering 670.

It was at this crisis, when the defenders were being enfeebled and depressed, and one to whose skilful and unceasing exertions the successful defence of the Residency might be in a great measure ascribed, Captain George Fulton, had been killed, that the enemy were strengthened and encouraged by the Rajah Man Singh, Talookdar of Shahgunge, near Fyzabad, uniting himself with them.

At length deliverance was at hand, and the hope so long looked for was realized. "On the morning of September 23rd the weather cleared, and the sound of artillery in the direction of Cawnpore was distinctly heard. Later in the day some field-pieces appeared to have advanced much nearer, for shots were heard which appeared to have been fired at a distance of less than three miles. On the morning of the 24th the guns of the relieving force became louder; and soon after "the city people were observed flying over the bridges carrying bundles of property on their heads. An hour later, and the flight became general, Sepoys, match-lock men and irregular cavalry troopers crossing the river in full flight, many by the bridge, but more by swimming across the river. Soon the smoke of the relieving guns could be seen in the suburbs of the city. A sharp rattle of musketry in the streets followed, and the 78th Highlanders and the Ferozepore Sikhs, accompanied by several mounted officers, turned into the main street leading to the Residency, up which they charged at a rapid pace, loading, shouting and firing as they passed along. From every pit, trench, and battery—from behind the sand-bags piled up on shattered houses—from every post still held by a few gallant spirits, rose cheer on cheer, even from the hospital. Many of the wounded crawled forth to join in the glad shout of welcome to those who had come so bravely to our assistance."

Shall He not be thus welcomed when He comes to the relief of His people? Already the enemy gathers strength. Infidelity and superstition unite against the truth. Our outposts are driven in, and so numerous are the adversaries becoming, that those on the Lord's side are compelled to stand on the defensive. Who can say how far the siege may be pressed? "When the Son of man cometh, shall He find faith on the earth?" But He will come and save us: He has promised, and His promise shall not fail. We look for Him—the Saviour, the Lord Jesus Christ. "Hear the word of the Lord, ye that tremble at His word: your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies."

On the relief of the Residency the immediate abandonment of the entrenchments was at first decided upon; but on subsequent reflection this was changed. It was not without severe fighting and loss of life that the relieving force had penetrated through the streets and palaces, where, from every commanding point, a murderous fire had been kept up upon them. How, then, should they retire, encumbered by a large crowd of defenceless people, without the possibility of obtaining a single bullock or cart. And when, in addition to this, it was ascertained that the stores of grain inside the works were extensive, and would suffice, with due economy, to feed the entire force for upwards of two months, it was decided to remain in the entrenchments, and await the arrival of Sir Colin Campbell, with an overwhelming force, from England; for it must be remembered that the force under Havelock and Outram was so small, that with the garrison added to it, it would not have numbered 4000 men.

The defences were strengthened and enlarged, and a new and extended position taken up. The batteries in the immediate neighbourhood, from which the garrison had been so pertinaciously annoyed, were successively taken and destroyed, and the palaces of Furhut Buksh and Chuttur Munzil, which the enemy had deserted, were brought within the line of defences.

The enemy, which had been scattered for a time, now returned, and hemming in the united force, changed the siege into a blockade. Their batteries, although at a greater distance than before, began again to play, and that with considerable effect. Having no shells for their mortars, they fired huge cylinders of wood. They also threw in shells made of hollow stone, which burst, as they fell, into several fragments. On the 9th of October tidings of the capture of Delhi reached the beleaguered force, and the British Raj, so long depressed, began once more to rise in the estimation of the native portion of the garrison. No doubt at one time they regarded it as doomed, and the wonder was, not that many had deserted, but that any had remained. The influential natives began also to feel that the tide had ebbed to its furthest limit, and would soon begin to flow in again with force, and accordingly a message arrived from Rajah Man Singh, of Shahgunge, offering an escort of 10,000 men, if the troops would evacuate the Residency, and retire to Cawnpore.

But this long and arduous ordeal was now near its close. On November 12th, Sir Colin Campbell's force had reached the Alumbagh, where an advanced post had been maintained during the blockade, so as to keep open our communications with Cawnpore. The Dilkoosha and Martinière were attacked on the 14th, and beacon signals lighted on these buildings after dusk announced them to have been attacked successfully. Two days after, the advance was resumed. One strong post after another was carried, the Sekundur Bagh, the Shah Nujeeb tomb, and the Kudum Rusool. To aid the advancing force, new and powerful batteries opened from the defences. At the Kaiser Bagh the enemy was in force, and the firing from thence was of great severity. But this, for the present, was left untouched. Enough had been done to secure the safe removal of the women

and children, and the evacuation of the Residency. Conveyed in carriages, closely packed, every description of vehicle being pressed into the service, the ladies and women of the garrison, many of them being seated on native carts, and not a few walking, left the entrenchment, being conducted first to the Sekunder Bagh, and then to the Dilkoosha. At midnight on November 22nd the garrison evacuated their old defences. Appearances, as though affairs were going on as usual, were kept up until the very last ; the enemy was thus completely deceived, and the force retired without molestation by a tortuous narrow lane—the only line of retreat open—in the face of 50,000 enemies.

This memorable siege had been marked at its commencement by the death of one distinguished man, Sir H. Lawrence; it was closed by the death of another, Sir H. Havelock. He lay at the Dilkoosha, in a common soldier's tent, sinking rapidly, his young son, who had been wounded, seated at his side, and attending to his wants. He died November 24th, two days after the evacuation of the Residency. One of Sir H. Lawrence's last words were—"Save the ladies." To fulfil that mission, to rescue the helpless from the grasp of a cruel enemy, Havelock had fought. He lived to see them safe, and then he entered into his rest. They were both godly men, and, the toils and travail of this life over, they fell asleep in Jesus. "Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

From Lucknow the whole of our force was thus withdrawn for a time. That we intended to return at a convenient season was shown by our retention of the Alumbagh, where Havelock's remains were buried, and for the defence of which General Outram was left behind, while the other brigades moved forward to Cawnpore. Having relieved the beleagured garrison, and rescued the prey from the hands of the spoilers, they left little else to the foiled enemy than the bare walls of the Residency buildings ; and this had been accomplished by a small force of 4550 men, for such was the number of troops at the head of which Sir Colin Campbell—afterwards, by a grateful country, ennobled with the title of Lord Clyde—fought his way through 50,000 enemies to the Residency at Lucknow.

From November until March the city remained in the hands of the insurgents.

A few descriptive details may here be introduced. "The city of Lucknow lies on the right bank of the river Goomtee, which there runs nearly from north-west to south-east. All the buildings on the opposite or left bank of the river are merely suburban. After winding round the buildings called the Martinière and the Dilkoosha, the river changes its course towards the south. The south-eastern extremity of the city is bounded by a canal, which enters the Goomtee near the Martinière. There is no defined boundary on the south-west, west, or north-west, the urban giving way to the rural in the same gradual way as in most English towns. Between the crowded and commercial part of the city and the river extended at the time of the revolt a long series of palaces and gardens, occupying collectively an immense area, and known by the several names of Tehree Kothie, Furhut Buksh, Pyne Bagh, Chuttur Munzil, Motee Mehal, Shah Nujeef, Secunder Bagh, &c. Still further in the same line were the buildings once famous as the Residency, the Muchee Bhowan, the great Imambara, and the Moosa Bagh. In short, for a distance of at least five miles there was a string of royal or government buildings along the right bank of the river, forming a belt between it and the poorer or denser streets of the city."

During the months of undisturbed possession, the insurgents fortified the city to the utmost of their ability. "Although not enclosed like Delhi by a fortified wall, its many square miles of area, full of narrow streets and high houses, and occupied by an enormous military force, in addition to the ordinary population, rendered it a formidable

stronghold." But they resolved to render it still more so. Using the courts and buildings of the Kaiser Bagh as a sort of citadel, they raised beyond them three distinct lines of well-constructed earth-works in defence of the south-eastern suburb, which they concluded would be the selected point of attack. These all abutted at one end on the river Goomtee, and at the other on the great street or road called the Huzzut-gunge, which was throughout loopholed and bastioned; and here were gathered to do battle with the British, 30,000 revolted sepoy with 50,000 armed retainers of chieftains, the works being armed with 100 guns and mortars.

To this city, the scene of so many encounters, where so much blood had been already shed, Sir C. Campbell approached with a force of 5000 or 6000 men, the vanguard of an army which, when concentrated, numbered 30,000 men, of whom 18,000 were British. The preparations for the siege were of the most formidable character, so much so that many of the inhabitants fled in terror from the city to the opposite side of the river, a movement which the rebel leaders did their utmost to prevent. Bridges were formed across the Goomtee, and Sir James Outram, crossing the river at the head of a strong force, turned the enemy's lines of defence which abutted on the river, and which at so much pains they had erected. Notwithstanding the most determined resistance, Sir J. Outram established himself at that point, and enfiladed with his fire the lines of the Kaiser Bagh defences. Sir C. Campbell now moved forward to the assault: the Martinière was carried, and the first or outermost line of defences was wrested from the enemy. The heavy guns were now brought into action; the great block of palaces to which reference has been made was shelled; the Begum Kothee was breached and carried by assault after a stern conflict. This became a post from whence an attack was made on the Imambara of Ghazee-ud-deen Hyder, a large building lying between the Begum Kothee and the Kaiser Bagh. The intermediate buildings, "a range of massive palaces and walled courts, of vast extent, equalled perhaps, but not surpassed, in any capital of Europe," were sapped into or stormed. The Begum Kothee had been the key of their position on which the insurgents had chiefly relied. Its loss disheartened them, and the Kaiser Bagh was yielded with little resistance. The great palace changed hands, and a victorious and excited soldiery poured into its courts, and corridors and saloons. These were found strewn with sepoy's brass lotas or drinking vessels, charpoys, clothing, belts, and muskets, swords, &c., which the vanquished, as they fled for life, had cast from their hands. The spoil was immense: caskets and boxes were found "containing diamonds, emeralds, rubies, pearls, opals, and other gems, made into necklaces, bracelets, earrings, girdles, &c., together with gold-mounted pistols, jewel-hilted swords, saddle-cloths covered with gold and pearls, gold-handled riding canes, jewelled cups of agate and jade, japanued vessels filled with crystal and jade vessels." The camp followers seized what the soldiers had left, "Coolies, sycees, khitmurgurs, dooly-bearers and grass-cutters were seen running hither and thither, laden with costly clothing, swords, fire-locks, brass-pots and other articles of larger bulk." Outram meanwhile, pushing forward from his side, crossed the iron and stone bridges, and at length approached the Residency in which he had passed so many anxious weeks between September and November. Large numbers of the rebel sepoy, and a still larger number of the ordinary inhabitants, took to flight, and Lucknow, as a vanquished city, fell into the hands of the British.

So fiery had been the outbreak of rebellion in Oude. The mutinous sepoy found there a native gentry discontented with the annexation of their country, and with the arrangements made respecting the tenure of lands, and no sooner had the standard of insurrection been raised, than both gentry and tenants, with few exceptions, rose *en masse* to join it. But the movement was met by a resistance as stern, and the few stood fast against the many. Then came the strain and uncertainties of a long-protracted conflict, nor was it without great suffering and loss of life that the victory was won.

There is a higher warfare, upon the issue of which greater interests are dependent. The whole history of Christianity is a conflict. It is a putting forth of God's power for the rescue of the enslaved, and the overthrow of evil in the world ; and, at the instigation of the great enemy, men rise up against it. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed." Shall the vicissitudes of this conflict have less interest with us than that which has often marked the progress of an earthly conflict ?

Since then much has been done for Oude. The restoration of British supremacy was marked, not by vindictive, but by ameliorative measures. Before the outbreak the native aristocracy had been unduly depressed. Lord Canning's proclamation, in remedying this evil, endangered tenant right. Since then mistakes have been repaired ; the desirable mean has been obtained, and the difficult relations between Talookdars and tenants have been so carefully adjusted as to secure the rights of each. At the great Durbar, held on the 12th of November last, the governing power, the native aristocracy, and the tenants and people generally met to record their conviction that the pacification of Oude had been attained, and that the British raj, re-established in the ascendant, had dealt with difficult and dangerous questions in such wise as to promote, in the highest degree, the welfare and prosperity of the country. .

Lucknow is not now what it was in the days of the ex-king and his dissolute court, nor in those sad days when every palace, every building in the vicinity of the Residency was eagerly used for the purposes of either offence or defence. From the Martinière to the Hoseinbad Imambara, a distance of four miles, may be seen a larger number of fine buildings, gardens, and streets along the Goomtee, with its fine brick, stone and iron bridges, than any city in the East can show. The spectator is reminded of nothing so much as Paris, from the Bois de Boulogne and Champs Elysées away to the Louvre and Père la Chaise. Orientalize that tract of city, and make it less busy and populous, and you have the English Lucknow. To the left is the great street leading from Banks's house, now the Chief Commissioner's house, past the fine memorial church, and the Tera-waille Kothie to the Kaiser Bagh. To the right is the line of Lord Clyde's advance, so lately a dusty expanse, but now a succession of gardens, and of houses occupied by the civil officials. We cross the canal which formed the rebels' first line of defence, and go through the Secunder Bagh, over the pit into which were thrown the bodies of two thousand sepoys, who died defending the enclosure. The Shah Nujeef, where lies Ghazee-ood-deen Hyder, the first king of Oude, looks beautiful and peaceful, as though it had never been pierced by Peel's heavy guns, or Lord Clyde had not found it necessary himself to lead his Highlanders to the assault. The two lines of roads, gardens, tombs, and palaces, meet in that splendid pile of buildings formed by the Kaiser Bagh, the Chutter Munzil, the Furhut Buksh, and the Lall Baradurree. The buildings remain, but the uses to which they are applied are changed. The Kaiser Bagh, built by the titular king, is broken up into town residences for the Talookdars. The Chuttur Munzil, built by Nusseer-ood-deen Hyder for his harem, now contains the civil courts. In the Furhud Buksh is the red throne-room, where royal and vice-regal Durbars have always been held.

But while other buildings have been restored, and the ravages of war obliterated, there is one building, embowered in creepers, forming a near approach to ivy, and surmounted by a cross, which tells its own history, and reminds the spectator of the time when all around had been one great battle-field—the Residency. The insurgents, in the moment of their exultation, when they thought their victory secure, had decided to "level the place, make it a market, and call it Futtehgunge, the place of victory ; but it remains a sacred memorial of the past." Not far off is the grave-yard, where "the beleaguered garrison had so much difficulty in burying their dead, now crowded

with monuments and tokens of remembrance and affection—God's acre, where rest the mortal remains of many of God's people awaiting a glorious resurrection."

There, at the Residency, just below the room where Sir Henry Lawrence was struck, his brother, Sir John Lawrence, the Viceroy of India, with his personal and official staff, and some of the leading Talookdars, took up his position, while before him defiled a state procession, "surpassing in its gorgeous reality and the pure orientalism of its magnificence the most daring fancies of Southey." No less than 576 elephants were arranged for the display, and of these more than 400 took part in the march. Now two, now three abreast, they advanced with stately tread, gorgeously caparisoned with trappings that trailed on the ground, and howdahs that flashed back from gold and silver the rays of the setting sun. It extended for at least a mile and a half; the troops and bands first, the Talookdars and sepoys last, and thousands of gaudily-dressed retainers all along, of motley appearance. How striking the contrast which these very places presented when, ten years before, Sept. 24, 1857, the 78th Highlanders and Brazier's Sikhs forced their way along the main street under a murderous fire, aimed, at the distance of a few paces, from the houses on either side of the street to the Bailey guard gate. The poor fellows must have fallen at every fourth or fifth step, and amongst them was one distinguished officer, Colonel Bazely, of the Artillery, whose body remained where he fell until October 19th, it being then recognised by the ring he wore.

One of the most affecting incidents of this vice-regal visit was the presentation at the Residency of 127 survivors of the faithful native troops, who flinched not through the fearful ordeal of 1857, but held fast, notwithstanding threats and solicitations, to their officers and colours. To these men the Viceroy addressed the following words—

"It afforded him extreme pleasure to see around him so many of those who had taken an important part in the defence of the Residency during the eventful year of 1857. That defence was an event in the history of their country to which they could always look back with feelings of just pride. The hardships of that siege, and the courage with which the defence was maintained, were far too well known to the world to require any praise from him, and the annals of the Lucknow Residency would ever remain to show what discipline, constancy and gallantry could effect even against fearful odds. It was exceedingly painful to him to stand on a spot where so many had fallen, but the feeling was somewhat softened that morning when he saw around him, in the enjoyment of health, so many of those who had gone through the ordeal of that memorable defence."

The Durbar, held in the throne-room on Tuesday, November the 12th, was also a grand ceremonial. A royal salute announced the approach of the Viceroy, dressed as Grand Master of the Star of India. On one side of the hall were ranged 300 Talookdars, on the other the various European officials.

Amongst the Talookdars of Oude some during the insurrection behaved cruelly. One, Rajah Lonee Singh, Talookdar of Mithowlee, surrendered a party of English gentlemen, their wives and children, to the mutineers, by whom they were brought to Lucknow. The gentlemen were murdered, the ladies eventually rescued.

Others there were whose conduct was noble. At Behraytch, when it was evident that the native troops were not to be depended upon, Mr. Wingfield, the Commissioner, arranged that the Europeans should seek refuge with Rajah Dirg Bijehsing, Rajah of Bulrampoor. Thither, when the mutiny took place, several of them fled; and, after a stay of a few days, the whole party proceeded, under the Rajah's escort, across the Oude frontier into the Gorruckpore district, and were there placed in safety.

Another Talookdar, of the same name with the preceding one, Rajah Dirg Bijehsing, the hereditary chief of the Byse Rajpoots, the most powerful clan in Oude, residing at Moriarmow, in Bysewarrah, received with kindness the four survivors of the Cawnpore

massacre. They were by him clothed, fed, their wounds were dressed ; they were hospitably treated for about a month, and, on Havelock's advance, escorted safely to his camp, without recompense.

Both these chiefs were invested at the Agra Durbar. At the Lucknow Durbar one of them only was present. The old Rajah of Moriarmow was no more, and, in his stead, a youth, Rajah Sherpat Singh, came forward to present his Nuzzur. How grateful it would have been to us to know, that while yet living the opportunity of becoming acquainted with God's message of mercy in Christ Jesus had been afforded to the old Rajah, and that, having received it, he had, before his death, become invested with the hopes of a Christian. But our Missionary force is too feeble. Two points only have been occupied—Lucknow and Fyzabad. For governmental purposes the territory has been divided into four divisions and twelve districts. The four divisions are Khyrabad, Lucknow, Behraytch, and Fyzabad. In each of these at least the commencement of a Mission should have been made. But, however willing the Church Missionary Society may be to go forward, neither in men or money are the means available.

There were two Talookdars who had suffered severely in the settlement which followed annexation—Lall Honwunt Singh of Dharoopoor, and Roostum Sah of Deyrah, in the Fyzabad district. The first of these received and sheltered the officials from Salone, accompanying them, with 500 of his followers, to the ferry over the Ganges opposite Allahabad, and there taking leave. He would receive no return for his hospitality. This done, he joined the insurrection—for he had no reason to love our rule—fought bravely while he could, losing his son in an engagement with the Ghoorka auxiliaries at Joudpore, and, submitting himself honourably when he had done his best, was present as a loyal subject at the Lucknow Durbar, “a broad and burly chief,” presenting his Nuzzur. Roostum Sah also sheltered several of the fugitives from Sultanpore. He is described by Mr. Gubbins as “a fine specimen of the best kind of Talookdars in Oude, of old family, and residing in a fort very strongly situated in the ravines of the Goomtee, surrounded by a thick jungle of very large extent.”

At the Lucknow Durbar one chief received investiture, Rajah Man Singh, Talookdar of Shahgunge, near Fyzabad, by caste a Brahmin, and, by his rent-roll, the wealthiest Talookdar in Oude. His lands, stretching over 500 square miles, “yield 400,000 pounds of revenue to Government and nearly as large a sum to himself.” At the beginning of June 1857, in consequence of information telegraphed from Calcutta, he had been arrested by order of the Chief Commissioner, and placed in confinement at Shahgunge. He then warned the British authorities that the native troops would rise, and offered, if released, to give the Europeans shelter in his fort. This promise he fulfilled, and, after a few days, provided boats for them on the Gogra, to which they were escorted by night, a party of his levies accompanying them some way on their journey. They all reached Dinapore in safety.

His course afterwards was hesitating : he joined for a time the insurgents at Lucknow ; and again, abandoning them, fought under the standard of Sir Hope Grant, and rendered good service. He is now the Maharajah Man Singh, and, after his investiture, read in Hindustanee the address of the Talookdars to the Viceroy.

That address has already appeared in the newspapers, and we shall not refer to it ; but the answer of the Viceroy is important. No one who heard his words, or watched his attitude and features during this part of the proceedings, could doubt his desire to do that which will benefit poor as well as rich, and secure the prosperity of Oude through the contentment of all classes.

He reminded them, that “although we differ in race, in religion, and even, in a great degree, in habits of thought, we are all created by the same God, and shall have to give an account to Him at last of the manner in which we have obeyed His commandments.”

. . . . "It is only right that I should remind you that no Government can be based on solid foundations, where all classes of the people are not generally prosperous and contented, where they do not fairly enjoy the fruits of their own labour, and where peace and security do not prevail. A Government ought not to exist for the special advantage of any one class, but for the common benefit of all. Every chief and land-owner should endeavour, as far as may be practicable, to act in co-operation with the Government officials of his district. In this way improvements of all kinds will be made, and the intelligent and physical condition of the people will be gradually elevated, while the legitimate influence of the nobility and gentry will be maintained."

England is a Christian nation. It possesses, not a corrupt Christianity, like many other European nations, but one purged from the corruptions of man. To this England owes its moral and intellectual superiority. Therefore it is, because qualified so to rule, as to improve by its rule the people subject to its sway, India has been entrusted to the care of England. English authorities and officials in India are conscious of this high responsibility, and very earnestly do they seek to rule for the improvement of heathen India. But can India remain heathen and be susceptible of such improvement? Governmental action can only affect the surface of society; but the individual character, and the motives which are hidden there—the secret springs of collective action—these must be reached and purified by a more penetrating and powerful influence. Let India have the opportunity of fully acquainting herself with the Christianity of England. This is our part. God, who purposes this should be done, by His power will so work as to secure the results that He intends. But this is not being done—not on a scale commensurate with the greatness of the responsibility or the importance of the work.

A marvellous deliverance indeed, this we have related! Let England raise a memorial of thanksgiving. Oude wants one thing which the British Government cannot give—it must be done by the private enterprise of British Christians—she needs to be evangelized. This is the only foundation on which can be raised the superstructure of permanent national prosperity. In the absence of this, even when affairs look most promising, there is a want of reliability. In the presence of a powerful government, which rewards the peaceable but punishes the unruly, Talookdars and people may assume a quiet aspect. It is not that they mean to deceive, but, by a natural adjustment, the character accommodates itself to existing circumstances. But if ever the opportunity should occur, the old spirit of insubordination would again display itself. The sea is calm because the winds sleep. Let them wake, and the waves will rise and break as furiously as ever. There is now an opportunity. Religious freedom prevails throughout India. Missionaries may teach and preach Jesus Christ, and natives hear, and if they will, believe. And in no part of India are the people more willing to listen than in this very kingdom of Oude.

It is a gratifying fact, that on this occasion of the Viceroy's visit to Lucknow, Oude's great need and England's great duty, were not forgotten, the Bishop of Calcutta having preached an appropriate sermon in aid of the Church Mission in the fine Memorial Church.

MEMOIR OF THE REV. C. COLDEN HOFFMAN.

THE memoir of the Rev. C. Colden Hoffman, written by the Rev. G. T. Fox, of Durham, with a preface by the Bishop of Carlisle, has been placed in our hands, and we desire, in a few remarks, to commend it to the attention of those friends who are in the habit of reading the "Church Missionary Intelligencer." Numerically this is not an extensive circle, but it is an important and influential one. It is the inner circle of the Society's

friends, and requires to be carefully fed from month to month with Missionary information, for it constitutes a transparent and influential medium through which such information is communicated to the outer circle, and thus interest is sustained and sympathy excited.

And it is in relation to this great Missionary subject, and in discharge of that which is the special duty of this periodical, that we commend to general acceptance and attention the Memoir of the Rev. C. Colden Hoffman, for he was a Missionary from the Episcopal Church of America to Africa and its vast, superstitious, and long ill-treated millions.

It will be seen from this Memoir how God prepares his instruments ; through what a process they are led ; how admirably, when so disciplined, they are fitted for their work ; with what a patient assiduity they discharge it ; and yet how sovereign God is in the use of such instruments ; how suddenly He dispenses with agents which, in our judgment, appear to be so essential to the prosperity of the work—men who, having been specially trained for it and long in use, had acquired a facility in the labours they had to do, and an aptitude for their details, and who were never more vigorous nor more useful than at the very moment when they were laid aside ; but just then they are dispensed with, to teach us, that although He vouchsafes to employ human instruments He is not tied to them.

The different stages of the great process may be clearly traced out in the Memoir before us. First, the material selected to be wrought upon, out of which was to be formed and fashioned the living agent fitted for the Lord's work—it was a converted nature. This is very pointedly and usefully dwelt upon by the biographer. "Colden Hoffman's childhood was chiefly distinguished by his great amiability, gentleness of disposition, and tender consideration for the feelings of others." There are, no doubt, natural amiabilities to be found in young persons, who are at the same time without thought towards God. These are, after all, only the wild flowers which grow on the ruins of a fallen nature. But it was not so in this instance. There had been a devotedly Christian mother. By such a mother's prayerful love the first seed had been sown, the first instruction given, and the Spirit of God had blessed this gentle, loving work, so that there was "the early manifestation of piety in her son."

Well does Mr. Fox remark—"We have thus another instance added to the many that have preceded, tending to show that the Church of Christ from age to age is mainly replenished by maternal influence ; and that if, in the times of persecution, the blood of the martyrs be the seed of the Church, in times of peace and prosperity it is a mother's faith, a mother's early influence, a mother's careful teaching, a mother's consistent example, to which we are indebted for the development of personal piety in the rising generation, and for the noblest characters which adorn the age."

This early piety was confirmed and developed by a ministry rich in the distinctive doctrines of the Gospel of the grace of God ; for the ministry of the Rev. Manton Eastburn, then Rector of the Ascension church in Canal Street, New York, and now Bishop of Massachusetts, was "a distinctive evangelism."

This expression at the present day provokes not merely criticism, but hostility ; and the standard of Christian teaching so designated is found fault with as distinctive of a special class, which consists of men of one hue, one shade of thought, and who are too narrow to expand beyond the circle of their own exclusiveness.

In what then does this standard consist ? Let it be remembered "that the religion of Jesus embraces diverse truths, each having its own distinctive character, and all bearing a certain definite relation to each other, so that if one be eliminated, all are impoverished. If, for instance, the grand truth of Christ's vicarious sacrifice and atonement be rejected from a creed, the residuum is not deserving of the name of

Christianity. But it is not enough that each truth be retained, and have a place assigned to it in the religious belief and teaching of the individual, but that it be held in its just relation to the other members. Truths may be displaced from their legitimate position in the creed or body of the truth. Thus, for instance, the necessity of good works may be fully recognised, yet they may be dealt with as introductory to, instead of following after, justification. In the acknowledgment of each truth separately, men may agree, and yet differ very much as to their relative arrangement and the place to be assigned to each. It is not enough to recognise the members of the body of truth each separately and by itself; more than this is necessary: in their relative position to each other, they must be scripturally arranged. Mistakes in this respect must very seriously interfere with the efficacious action of Christian truth on the human mind, and diminish its full influence and power."

"And hence arise various standards. There is the one usually termed evangelical, and which is distinguished by the precision with which it adheres to the scriptural view of Christian doctrine, embodied more especially on the 11th, 12th and 13th Articles of the Church of England. There is also that which may be called the legal standard, which withholds pardon until the sinner has qualified himself for the reception of it; and there is the sacramental standard, because it misplaces those ordinances, putting them between the sinner and Christ, so that faith can have Christ only through the sacraments, instead of superadding them as a sign and seal to those who by faith have already laid hold on Christ and his righteousness unto justification."*

A ministry such as that of Mr. Eastburn, rich in a distinctive evangelism, not only strengthens gracious principles in individual souls, but develops them into active exercise, so that the congregation thus advantaged becomes a centre of loving efforts for the good of others—the young, the sick, the infirm and aged, the thoughtless and depraved; and so, "in connexion with the Church of the Ascension there existed a most prosperous and effective Sunday school, the teachers of which, members of the congregation, constituted a very interesting band of earnest Christians."

Such Sunday schools are not more useful to the young than they are to the teachers. Christians learn there the important lesson, that they hear, not merely to get good themselves, but to do good to others, and they find that, by this unselfishness, they are not impoverished, but enriched; and, experiencing the blessedness of being reproductive on a small scale, they go forth into life, carrying with them the same principle of doing good into a larger sphere of usefulness.

The element to be wrought upon was now prepared, and next came the discipline which was preparatory to that path of special usefulness in which the Lord purposed to employ him.

It resembles the process by which iron is wrought up into steel. When the iron first comes forth out of the furnace where it has been fused, it is hard but brittle. It is again subjected to the fire process, and is hammered or rolled. It then acquires a new and valuable property; it is no longer brittle: cohesion between the parts is closer, and of a fibrous character. It is hence more tenacious and enduring, and, endowed with elasticity, resists successfully the stroke that is brought to bear upon it.

But even yet there is something defective. It is not malleable. Strength and pliability are two properties which, when united, are of great value. To be strong to endure, yet pliable to bend to the will of Him who is fashioning us for His use, to yield to the movement of that will, so as to assume the form and shape which He thinks desirable, and then, when the form has been given and the character impressed, to retain that impress and form with tenacity—this is a high degree of excellence.

* "Gospel in Type," &c.

Iron is endued with such properties by being subjected to various alternations ; now intensely heated, so as to be red-hot, then either suddenly or gradually cooled.

And this process is illustrative of the discipline to which Colden Hoffman was subjected : revelations of his own sinfulness, great darkness and depression, very painful, but very humbling and very useful ; experiences which sent him back to review the whole process by which he had been led, and which thus conduced to the strengthening of the foundations ;—through all this he had to pass. In order that there might be more maturity of mind, a richer and fuller spiritual experience, the Lord was “pleased to lead him by a way that he knew not, and, after giving him much deeper views of his own weakness and depravity, to bring him up out of the valley of humiliation qualified both for the enjoyment of peace in his own soul, and for more efficiency as a minister of the Gospel of Christ.” We refer to those pages of the memoir which refer to conflicts and alternations, whereby he was sorely tried, but which afterwards yielded to him the peaceable fruits of righteousness, for on these supervened healing processes. The Spirit came as the Comforter, and gave him beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness. It was the same process of which St. Peter speaks—“The God of grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” It did not consist in novelties, but in the same old truths, more vividly presented to the mind, and more powerfully laid hold upon and richly enjoyed. “How wonderfully are the Scriptures opening to me,” was his remark. Thus, as Mr. Fox observes, “when his soul was lighted up with new life and light, it was not the strange light of his own heated imagination or enthusiastic temperament, but the light was the light of God’s word, and the truths he rejoiced in were the old truths written therein.”

There is an excitement induced by speculation which it is to be feared is by some mistaken for a work of the Spirit of God on the soul. This is not a steady fervour, but one fitful and capricious in its action, requiring continually some novelty, like a fire of thorns, which, burning brightly for a moment, exhausts rapidly the frail materials by which it is sustained, and must soon die out unless it is fed by a new supply ; so, with such persons, there must be always a new discovery, something which it is imagined had escaped entirely the perception of holy men of former ages, and which now at length has been revealed. Principles such as these may consistently guide the astronomer. In the physical firmament there is ample scope for new discoveries ; but in the firmament of revelation it is otherwise : all that is important and vital to the spiritual life and growth and salvation of the soul stood out clearly from the first, nor can we go beyond the declaration of the Apostle—“His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue.” The “all things” were given, then, at the very first, nor can we go beyond those “all things,” now ; and if we fancy that we are adding, by new discoveries, to those “all things,” we are only practising a deception on ourselves.

We can imagine a party of gold-seekers leaving the old diggings, and going forth at great risk and labour to prospect new discoveries, not because the old places of working have been exhausted, for the richest deposits remain behind, but because they dislike the task of digging deeper, and would rather content themselves with the inferior spoil which lies upon the surface.

The instrument was now fashioned, and we shall next consider the special work to which Colden Hoffman was led forth.

When, after much searchings of heart, he decided on surrendering his mercantile pursuits, in which he had a fair prospect of affluence, and giving himself more specially to the service of Christ in the ministry of the Gospel, he selected the Theological Seminary of Alexandria, Fairfax county, Virginia, as the place where his

preparatory studies were to be pursued. It had "always been distinctively Protestant and Evangelical, and on this account Colden Hoffman deliberately selected it, as being in harmony with his own maturely adopted principles of religion." The value of such principles was clearly shown in this distinctive fruit, that "nearly all the foreign Missionaries in connexion with the Episcopal Church were graduates of the Alexandria Seminary."

While studying here, a cry for help came from a Mission field in connexion with the American Episcopal Church, that of Cape Palmas. Death had been busy there, so that the responsibilities of an arduous Mission devolved on one brother in enfeebled health, and an appeal came to the Alexandria Seminary to supply four Missionaries. That appeal laid hold on Colden Hoffman.

One of the most valuable papers in the whole collection is that which has been published by Mr. Fox in connexion with this part of the history. It is a paper which might with advantage be placed in the hands of all young men of a spiritual mind who are studying for the ministry. A great subject is therein reviewed by one who, with a single eye, was simply yet earnestly anxious to ascertain what was his particular duty in relation to it. His soul was now settled on the great foundation-stone: he was dis-embarrassed of doubts and uncertainties as to his own spiritual state: constrained by the love of Christ, he desired to give himself up to the Lord's work. The one point which remained to be solved referred to the particular path of service in which he was to be engaged, and whether he judged rightly in the preference which he was disposed to give to Missionary work. The following is one paragraph of this remarkable paper.

"Why should I go?"

"Because Christ said, 'Go into all the world.'

"Because, if I have been called to the ministry, I should go where Christ's honour will be most promoted.

"Because there is immediate and pressing need in Africa.

"Because the honour of our Church is at stake.

"Because my example might, under existing circumstances, family means, &c., have a good effect upon the church and my brethren in the Seminary.

"Because I know of no good and sufficient reason for not going, when I consider my personal connexion, physical constitution, and mental endowments.

"Because the Lord has said, 'Lo, I am with you alway, even unto the end of the world.'"

All these thoughts and investigations were pursued in the spirit of earnest prayer for divine guidance, that he might be led to a right decision. We introduce one of these prayers.

"O God, Thou knowest our frame, and rememberest that we are dust. Thou knowest the imperfections, the weakness, and the temptations of those who are nevertheless Thy true children. Look, then, with especial favour upon one who asks in the sincerity of his heart, 'Lord, what wilt Thou have me to do?' Let no voice but thine have power to draw him from his attitude of a waiting suppliant, pausing to ask in what way thou wouldst have him to walk Let no human authority, however exalted, lead him from the task which Thou hast appointed.

"Spirit of light! let Thy bright beams illumine his way, point out his path, attend his footsteps, give strength for every conflict, and be with him to the end.

"Lord, the harvest truly is great, but the labourers are few. In our own favoured land the sheep are scattered for want of the shepherds: abroad, millions perish without one ray of light. Here and there, amid the great darkness of far-off lands, a solitary soldier of the cross bears up the sacred standard; but his step is weary and his heart

is faint. Must his hand falter in death, and no comrade stand by to take the falling banner?

“O God, we cry unto Thee, from whom alone cometh our help! Choose thine own warriors, and gird them with strength for the battle. Summon thine hosts to the conflict, and go forth with them unto victory.”

In May 1848, Colden Hoffman offered himself to the Foreign Committee of the Board of Missions as a Missionary for Africa, and the following July was ordained by Bishop Potter.

And now we have lying directly before us the Mission-field to which he was appointed, the Cape Palmas Mission in the town of Harper, Maryland County, Colony of Liberia. It is a great temptation to turn aside and examine it; but it would be to leave our main subject, and so break the continuity of these observations. It is too large for a digression, and, if considered at all, must be dealt with separately. Mr. Fox has opened up at considerable length the history of the Liberia Mission, and to his pages we must refer our readers. Our duty at present is to point out how admirably the instrument which God had moulded and fashioned for His own use answered the purpose for which it had been intended. In 1850 we find Colden Hoffman at Cavalla, twelve miles east of Cape Palmas. The details of duty, embracing many things both secular and spiritual, were diversified, yet were Mr. and Mrs. Hoffman happy in their work: “nothing of gloom, despondency, or discontent was expressed in their correspondence, but, on the contrary, gratitude, praise and thankfulness to God; for his grace and goodness were uppermost in their hearts and lips.” And the work increased. Around the station, where a pretty stone church had been erected, lived 3000 natives, and into this church it was hoped that these wandering sheep might in due time be gathered. In the spring of 1855 an asylum for orphans was opened at Cape Palmas; but of yet greater importance was the fact that at this year had been attained a desirable and most important point in the history of Missions, when “a native agency had been raised up, and when men of the soil had become the teachers and ministers of their own people.” Then came one of those seasons of tribulation in which all the Lord’s people are so often disciplined—the time of domestic sorrow: he lost first his child and then his wife. She died of consumption. Resting with joy on the righteousness of her Saviour, and knowing herself to be complete in Him, her soul was at peace. This was a bereavement which was calculated in a special manner to try the temper of the man. To be left alone on the shores of Africa, far from his family and friends, a desolate and solitary being, was indeed a dispensation which might have tempted him to say, “All these things are against me.” But he did not do so. He had learned the lesson of submissiveness to Him who says, “What I do thou knowest not now, but thou shalt know hereafter,” and he was still. The loss of all his earthly treasures did not cause him to relax his hold upon his work, but to cling more earnestly to it. In a letter to his aged mother, he says, “You ask if I will leave my work. Oh no! I have no idea of this. Duty’s path is always the right one and the happy one. It is plainly my duty to remain while the labourers are so few, the work so extended, my health so good, and God’s grace so abundant.”

Thus, with submissiveness to the divine dispensation was combined a tenacious persistence in His work. Nothing moved him from it. Patient continuance in well-doing was his characteristic. “Judah shall plow, and Jacob shall break his clods;” and this he did. He made no show of what he did, but did it simply to the Lord. Although it was only the preparatory work, the laying of the foundation of a future harvest, he fulfilled it as cheerfully and trustfully as though it were the harvest itself. If the effects of the African climate on his constitution compelled him to visit America for a time, he occupied himself in “home-Missionary work, visiting the churches and endeavouring to stimulate a Missionary spirit,” in which his own earnestness and zeal enabled him to be very successful—but as soon as ever he felt that his own and his

wife's* health were sufficiently restored, he lost no time in returning to his sphere of labour, "not, like an unwilling schoolboy, shrinking from a distasteful task, though he well knew the trials that awaited him there, but with all the ardour of a heart that loved the people, the country, and the work."

A reference to the Memoir will show how laboriously he wrought, now inaugurating an institution on which he had set his mind, an hospital for the sick—natives, colonists, and sailors alike; now engaged in Missionary tours amongst the heathen. One extract we give, having reference to one of these journeys into the interior—"Sunday among the heathen? No sound of church-going bell; no rest; men and women going to their accustomed work. The same weary train of thought, the same routine of business, work or wickedness. Oh! if one would learn to prize the Sabbath, let him go where it is unknown, and he will be led to praise God for its appointment.

"But we four Christians had a Sabbath, even in this heathen town. To our morning prayers came a number of natives. We sang, I read and expounded the Epistle and Gospel of the day, and we knelt in prayer. We rose strengthened. After service at half-past twelve, we went to Weteke, ten minutes walk from Soreke. We sang as we went the Lord's songs in a strange land, but *His land*. We sang, 'Guide me, O thou Great Jehovah,' the 'Venite,' and 'Jubilate.' we felt at home in Nature's glorious temple. We were Christ's representatives taking possession of the land for Him: we were God's children, shouting His praise in one of the rooms of His glorious house, going forth to open its windows, and let in the beautiful light of truth."

In this way he was employed. Convinced that *continued conquest* is vital to the spiritual efficiency of Missions, he had offered himself for an advanced post which had been pushed forward into the interior amongst the Webo tribe; and as, in consequence of native wars the river route was not safe, he "actually conveyed his wife through the bush, and over almost trackless paths, amidst great difficulties, to visit the spot;"* but, as he said—"My heart yearns after these thousands of benighted ones beyond and around Webo."

The time was now at hand when he was to rest from his labours. The Lord had used him for His own purposes: He was about to lay him aside. In so doing, God is sovereign: His way is in the sea, and His path in the deep waters, and there is a mystery in the dispensations that have relation to the agency He employs which we cannot understand. It does seem to human judgment strange and unintelligible, that just at the moment when, as Mr. Fox says of Colden Hoffman, they have become grown Christians, and have attained unto a perfect man, unto the measure of the stature of the fulness of Christ; when they have most experience, most ripeness of judgment, and most fitness for their work; that just then the choice instruments should be disused. But He knoweth best; His work shall not suffer, for He can mould and fashion others of no inferior temper. Moreover, there is toil and travail in the work here. It is rough work, and when He has tried His servants sufficiently in this, He suspends them from present use, not because He prizes them little, but because He prizes them much, and reserves them for higher purposes.—"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Colden Hoffman died on the 25th November 1865. His last words, uttered with his expiring breath, may be regarded as a legacy to those who survive, first to his fellow-Missionaries throughout the world, and then to the churches of America and Great Britain—

"Don't grow weary: remember who has promised, 'Lo I am with you alway.' Let not the church go back, but rather increase her efforts more."

* He married a second time.

ACCOUNT OF A MISSIONARY TOUR AMONG MOHAMMEDANS OF WESTERN TURKEY.

BY THE REV. DR. S. W. KOELLE, OF CONSTANTINOPLE.

WHEN, some years ago, my fellow-labourer, the Rev. R. Weakley, together with the Rev. T. Wolters, jun., of Smyrna, took up Asia Minor for exploratory Missionary tours, it was natural for the late Dr. Pfander and myself to keep European Turkey in view for the same purpose. Therefore I proposed to Dr. Pfander, before his last visit to England, to meet him somewhere on his return, in order to carry out this plan. But, alas! he was to return there no more, the Lord calling him unto his rest. So the matter remained till I found that the Rev. Dr. Thomson, the energetic and enterprising agent of the British and Foreign Bible Society in Turkey, contemplated a journey into the western parts of the empire on behalf of his Society. This presented so favourable an opportunity for carrying out a long-cherished wish that I proposed to join him, an offer to which he cordially responded.

For some time we were doubting whether the disturbed state of those districts would admit of our journey this spring; but as the expected rupture between Turkey and Greece did not take place, we agreed to leave Constantinople on May 4th, a few days after I had succeeded in carrying a Turkish tract on the life of Christ through the press, which was printed here at the expense of the Religious Tract Society, so that I could take a number of copies with me. A Lloyd steamer brought us to Corfu in three days, after having afforded us an opportunity of paying a short visit to the Society's old Missionary, the Rev. F.A. Hildner, of Syra, who still continues his Sunday services and girls' school, in which about 200 girls are taught to read the word of life. His labours are not unappreciated, King George, on a recent visit, receiving him in audience, and the new bishop occasionally paying him a friendly visit. We also, at Syra, called on the Austrian consul, Dr. Hahn, the author of a large work on Albania, which country we expected to traverse in its whole length from south to north. Dr. Hahn received us most kindly, and readily supplied us with information. On returning to our steamer, we closely passed the little blockade-runner Arkadi, which had just returned from a successful trip to Candia.

Several Turkish officers being our fellow-travellers as far as Corfu, we had frequent talks with them on matters of religion. One of them coming fresh from the military academy assumed the air of a philosopher,

and, having read some French books of an infidel character, showed a desire to turn Christianity into ridicule. I gave him a copy of the life of Christ to read, the language of which he praised, saying it must have been written by a native, as no foreigner could have written such Turkish. To the doctrines of the pamphlet he at first found various objections, but gradually became more reconciled, and we parted as friends. Another of our fellow-travellers was the Mudir of Previsa, one of the largest Albanian towns, close to the Greek frontier, and now filled with soldiers. He was an elderly Turk of polished manners and kindly address, having had much intercourse with foreigners. He talked very sensibly on matters of religion, lamenting the progress of infidelity among the Turks. On parting at Corfu, he accepted a life of Christ with expressions of gratitude, promising to read it in his leisure time. Several other Turks on board showed equal readiness to enter into religious conversation with us, and only one of the officers kept determinedly aloof, and, on one occasion, even withheld the usual reply to a friendly morning salutation.

In Corfu we remained only one day to obtain the latest information as to the state of things on the opposite Albanian coast. It happened that the Bishop of Gibraltar and family were staying in the same hotel with us. His lordship expressed a kind interest in the object of our journey, but said that family circumstances had just led him to write to the archbishop to give in his resignation. The Rev. Mr. Reichardt, a Missionary to the Jews, kindly went about with us, and took us over the forts commanding the town, which now, since the departure of the English garrison, present a rather deserted appearance. Learning that the parts about Previsa were very unsettled and full of soldiers, we resolved to proceed to Yanina, the capital of South Albania, by the shortest route, which was then considered sufficiently safe. After having secured the necessary papers to insure our landing on the Turkish coast, now very carefully watched, we crossed over to the mainland in a fine yacht which an English resident had cheaply placed at our disposal, he having little use for it since the English have quitted the island. After a brisk sail of 2½ hours we reached *Sayada*, on the opposite side, where a Turkish officer first demanded our sanitary certificate, and having assured himself that we carried neither plague nor cholera with us,

we were allowed to land. The man examining our luggage was a negro, who was greatly delighted when I addressed him in Bornu, in which language he readily responded, though himself a Pulo by birth. He said he no longer liked Turkey, but wished to return to his own country, for whilst his salary for the last four years had been 200 piasters per month, it had lately been reduced to half that amount.

Two hours sufficed to settle our business with the Turkish officials, and to engage horses to take us to Yanina. There could only be found pack-horses, which, in the complete absence of carts, are employed in carrying merchandise from place to place. Our style of travelling now formed a great contrast, for whilst we had crossed over from Corfu in a splendid private yacht, we left Sayada mounted on wooden pack-saddles, with our feet in stirrups made of ropes, and rope-halters for bridles. This little mattered, as the horses of the country, which follow each other in single file like the camels of the East, are generally sure-footed, so that mine only once came down in the whole rugged and stony way to Yanina. Three native travellers joining our party, we had altogether seven horses, their master and several servants following on foot. They were all Mohammedan Albanians, having their belts studded with pistols and daggers, according to the custom of the country.

Their native village, *Spadar*, being but little out of the way, they took us there to rest the first night. After travelling rather more than three hours from Sayada, we reached this place just before night-fall. Our muleteer took us straight to his father's house on a mountain-top for the night. The family are all Mohammedans, and apparently well-off. The father, a tall, elderly man, speaking Turkish and Greek, besides his native Albanian or Shkip, welcomed us in a most friendly manner, and invited us to sit by his side on the low divan. All our luggage was at once brought into the room, and the carpeted floor was to serve for our beds. The master of the house opened the conversation by asking questions as to whence we were coming, whither going, and what was the object of our journey. This gave us the opportunity of saying something about our Lord's command to preach the Gospel to all nations, and that it gave us special pleasure to bring them the Gospel back in their own language, since their forefathers in times past had all been Christians. Dr. Thomson read to them several portions from the Greek New Testament, and one of our fellow-travellers, a Greek, further interpreted and appropriately

applied the parable of the prodigal son. No objections were raised to Christian sentiments, and the conversation proceeded pleasantly, even while supper went on, which consisted of coffee, cheese fried in butter, maize-bread, with both sour and sweet milk. After a few hours' conversation, mostly on the subject of religion, the whole floor was covered with sleepers; and the following morning at three o'clock we were roused to resume our journey with the break of day.

Half-an-hour brought us to *Philates*, a large village, where we procured some further provisions for the journey, it happening to be market-day. Then we went on incessantly, up and down hill, through the wildest and grandest mountain scenery, with only a circumscribed spot here and there suited and used for agriculture. After having left *Philates* we did not pass through a single village, though we saw several hamlets pitched against the mountain sides, and when darkness came on we encamped in the open air on a grass-plot, between a hill covered with brushwood and the rapid mountain-stream *Calamas*. A blazing fire of dry thorns soon lit up the darkness around, the bundles of travelling bedding were opened, and preparations made for resting our weary limbs. There being some bushes about twenty paces from the fire, I began to spread my bedding under them, when our muleteer came and told me he could take no responsibility except we all slept close together by the fire. After having refreshed ourselves with a cup of tea, and invoked the protection of the Lord, we were soon asleep, the horses grazing around us, watched by the men; and before dawn we were roused again in a rough Albanian manner to reload. Dripping wet as every thing was from heavy dew, all was soon ready for starting, and we left with the break of day. Our way, for some time, lay alongside the *Calamas*, whose waters are turned to account by the population, mostly Christian, for irrigating the narrow strips of cultivable land on its banks by means of a long canal; and a couple of hours before noon we began to look down into the spacious mountain-valley, whose deepest depression is filled with a sweet water lake deriving its name from the city of *Yanina*.

Yanina.

Yanina (Turkish), *Yoannina* (Greek), i.e. the city of John (Joannes), is the residence of the Governor of South Albania, and contains about 25,000 inhabitants, of whom only 2000 are Mohammedans, and nearly 2000 Jews, whilst all the rest are Christians of the Greek Church. We reached it an hour after noon,

and were at once taken to the Custom-house, where our luggage was closely examined by Turkish officers, but in quite a civil manner. The whole journey from the sea had occupied two days, or about twenty-two hours of ordinary travelling. A colporteur of the Bible Society being resident in the town, we went direct to his house, and were cordially welcomed. It was a pleasure to hear that, both in his frequent tours in the neighbourhood and in the town itself, the circulation of the Holy Scriptures is progressing, and, to a small extent, even among the Mohammedans. We stayed in Yanina four days, one of which was Sunday; and as our hosts had not had the ordinary means of grace for some years, we united for divine service in the morning, and in the afternoon joined to commemorate the Saviour's dying love in the holy communion.

The English Consul being from home, our first visit was to Ahmed Pasha, the Governor of the district. He received us with great civility, politely accepted a New Testament offered him by Dr. Thomson, promised to furnish us with the necessary papers to pursue our journey, and placed a soldier at our service to show us any thing we might like to see in the town. He even proposed to us to visit the island in the lake with his own yacht. Of the latter offer we did not avail ourselves, visiting the island one evening in a hired boat to see the rooms where the notorious Ali Pasha, "the lion of Pindus," was hunted down by Turkish soldiers, the bullet holes still being seen in the floor and window shutters; but we accepted the soldier to accompany us to the chief mosque and the Turkish school.

The present Pasha takes great interest in the school, for which he has provided a commodious and quite respectable stone building. We found it attended by about sixty boys, all looking forward to an eventual employment in the military or civil service of their Government. It is only of an elementary character, little being taught beyond reading, writing and grammar. The scholars have to pay nothing for their instruction, and receive the school materials gratis. The head master was most affable, took us to his private room, where he had coffee served us, and caused several of the boys to prepare specimens of their caligraphic accomplishment, which he begged us to accept as mementos of his school. As he was suffering from inflamed eyes, we afterwards took him some lotion, which Dr. Thomson had had occasion to procure for his own use, and which, together with a New Testament, he gratefully accepted. He then invited us to a public garden, where

he ordered coffee for the party, for which he himself paid. He surprised us by the amount of acquaintance with European affairs which he showed, and in matters of religion he was quite liberal, but appeared rather unconcerned.

The mosque of Arslan Pasha, which we visited next, is built on a high rock, abruptly rising from the lake, and occupies the site of a Christian church, which, in its turn, is said to have displaced a temple of Jupiter. The priests with whom we conversed told us that there were no further antiquities to be seen, except the foot of a marble statue, which had lately been found in digging a grave, and which they showed us. It was probably of Roman origin. After some talk, a venerable-looking priest asked me what was our work that had brought us there. I replied, that as there were so many people who gave up all their time to the pursuit of earthly business and worldly gain, we made it our sole work to bring our fellow-men into the way of God and His holy service; whereupon he affectionately seized my hand, and patted me on the shoulder, saying, "This is good, this is most necessary; blessed be God!" Inquiring of him whether there were any learned Ulemas in the place, he mentioned several, but described the Mufti, or first judge, as the most learned. We therefore made it a point to call upon him the next morning.

On entering the Mufti's premises we asked whether he was at home, and were told no. But a teacher near by told us the truth, and at once turned into a side door to fetch the Mufti himself. The learned gentleman, in coming towards us, showed a disposition to be abrupt, and, without saluting, curtly asked us what we wanted. I replied, that, travelling through this country, we had inquired after the most learned Ulemas here, and as his name had been mentioned first, we took the liberty of calling upon him. The effect of this answer was immediate and striking: he at once said most affably, "Come up, come up; let us talk in my own room." We had to sit by his side on the sofa, where pipes and coffee were offered, and a lively discussion ensued. He was well up in Mohammedan lore; but when we said our object was to circulate the word of God among all classes of men, he interposed—"That is to say, what you call the word of God, but what *we* do not call so, because the original neither of the Old nor New Testament still exists, it having been changed by the Jews and Christians." We answered this objection; and when Dr. Thomson said, "Surely it cannot be a sin for you to read the Gospel?" he replied, "It is no sin for me to read it; but it would be a sin, on account

of the example thus set by a man in my position to the unlettered, since the noble Korán has been sent to us." On my reminding him that the Turkish Government had expressly sanctioned the printing of the New Testament in Stambul, he said, "This is no proof at all: they do many things in Stambul which are not lawful. Islam is one thing, and what the Government does is another thing." I then showed him the new pamphlet on the life of Christ, and he at once began to read out a page or two, objecting only to Christ's being called a sacrifice for our sins; but its high Turkish style so pleased him that he said he would like to read it at leisure, if I left it with him, which of course I did with great pleasure. But he declined to accept the copy of the New Testament offered him by Dr. Thomson, saying he had once seen a copy which had been given to the Governor.

We also visited the Greek school of the town, where between 300 and 400 Christian youths receive a superior education. Some of its professors spent a number of years in German Universities, which has taught them to esteem Protestantism, and to exercise a liberal influence upon the stagnated and exclusive Eastern church. The effect of this school is seen in the more advanced intellectual state of the Greek Christians of this neighbourhood compared with other parts. But it is much to be regretted that the clergy are not more benefited by such an institution, for they are generally regarded as grossly ignorant, and their social position so low that hardly any of the young men passing through the school enter the service of the church. The English Consul, Major Stuart, who has had much experience in these parts, only returned the day before our departure, but interested himself most kindly in the object of our journey, favouring us with his counsel and help.

Argyrocastro.

Leaving Yanina early on May 15th, we encamped for the night in the open air on the banks of the Upper Calamas, and a refreshing bath in its rapid stream removed all the weariness and dust of the day. We reached Argyrocastro the following evening at sunset by a pretty good path, the latter part of which lay through a long, straight valley, with numerous hamlets dotted alongside the foot of the two high and bleak mountain ranges that enclosed it; and the country through which we passed was less bare than that between Sayada and Yanina. We took up our quarters in a Greek khan, with thinly floored rooms above the stables, which, however, had been lately whitewashed, and were

therefore much freer from troublesome insects than is generally the case. Argyrocastro is picturesquely situated on the steep mountain sides, and is large for this country, containing about 20,000 inhabitants, most of whom are Mohammedans, not over strict it would seem, in their religious observances, for I found two mosques, in close proximity and good preservation, no longer in use; and the rest of the population belong to the Greek church. We remained three days, the last of which was the Lord's-day.

Our first call was on the Governor of the place, who resides in the large but partially ruined castle which surmounts a rocky peak in the midst of the town, and was once occupied by a sister of the notorious Ali Pasha, the builder of many such mountain fastnesses. This naturally strong position has probably been chosen from ancient times for the building of "castles," from which word (*L. castrum*) the town itself derives its name. Though a military man, and not much reputed for refinement or learning, the Governor received us very civilly, offering us, of his own accord, a military escort as far as the next chief town, and ordering a soldier to show us any place we might like to see. As he knew the character of the town in a manner in which we could only learn to know it by experience, he doubtless thought the soldier might be useful by way of protection; but we feared lest he should prove a check on our intercourse with the common people, and therefore kept him only to show us the Mufti's house.

The Mufti, a native Albanian of a remarkably intelligent appearance, and quite in the prime of life, is the spiritual head of the place, and said to have all the real power in his hand. He asked some sensible questions, and cordially accepted the tract on the life of Christ, reading it with great ease, and commending its style. But he also expressed some peculiarly Mohammedan views, and, amongst other things, thought it injurious and objectionable to instruct the female sex, because the art of writing would furnish them with the means of carrying on a mischievous secret correspondence.

He introduced us to the teacher of the *Mektebeh rushdiyeh*, the highest scholastic establishment in the towns of Turkey next to the colleges, and somewhat corresponding to our grammar schools. This class of schools was only commenced in Argyrocastro two or three years ago, at the special request of the Turkish government, which seems to have awakened to the necessity of supporting its influence by these means, as similar schools have been opened within the last few years

in all the more important towns in these western parts. These institutions are not intended to revive and develop the subjugated nationalities, since in not one of them throughout Albania is the Albanian language taught; but it struck me that they have a decided tendency to promote Osmanism, seeing that, besides Arabic, the language of religion, special stress is laid on the study of the Turkish. The teacher in question is a Circassian immigrant of considerable acquirements and apparently of honest aspirations. I called on him again on Sunday morning, when he begged for a copy of the pamphlet he saw me give at the castle. On receiving it, he at once began to read it out aloud, paraphrasing it to his older pupils around him, and speaking to them of Christ with great respect. But when he had sent them away and we were alone, he complained of the rudeness of their manners and their indomitable independence which had compelled him to use the stick very freely, on the Governors' express advice. He said he had had to do with children of various nationalities, but never met with a set so independent and rough.

We ourselves had a little taste of the un-

refined manners of these wild Albanian mountain-boys; for one afternoon, when walking together through a Mohammedan quarter of the town, stones were thrown at us, and soon we saw ourselves pursued by a crowd of boys, who pelted us with a shower of stones so pertinaciously, that we had to quicken our pace towards the market-place, trying as much as possible to avoid the appearance of a precipitate flight, though hit several times. On Sunday afternoon, after having had reading and prayer together in our own room in the khan, I went out again alone to call on one of the Mohammedan Beys who had been mentioned to me as a man of note and intelligence, and soon had again a number of boys at my heels, who took me as a fit target for their missiles, but only hit me twice, and this without disturbing my equanimity. Fortunately some elderly Moslems were sitting before a house close by, and, on seeing the use the boys made of their dexterity in stone-throwing, rebuked them sternly, thereby enabling me to pass on without further molestation. They also kindly directed me to the house for which I inquired.

(To be continued.)

Recent Intelligence.

ABEOKUTA.

In our last Number we placed before our readers such intelligence as had reached us respecting the reverse which our Missionary work at Abeokuta has experienced. Since then the following report from the Rev. J. B. Wood has come to hand. It does not add much to the information previously received. This, however, is clear, that in what has occurred there is nothing so special as that we need be afraid with any amazement. Assuredly the people who live in the vicinity of Vesuvius ought not to be surprised at the throes which it is now experiencing, and the fiery eruptions in which they issue. The disinterred cities of Herculaneum and Pompeii testify to the fact, that, 1800 years ago, it travailed in the same way, and exhibited the same dread phenomena. And the history of Christianity during the same period proves that the world's hostility to its progress has never slumbered, and that ever and anon it has exploded in violent efforts for its overthrow. And yet Christianity has lived on, and has won its way in the face of the most embittered resistance.

After the lava stream has expended itself, and, having lost its molten vigour, has cooled down into an inert mass, and the mountain sinks for a time into comparative quiescence, the dwellings of the peasantry are unfailingly renewed, and vineyards, yielding a delicious wine, clothe the lower slopes. So with the process of evangelization. Portions of it may be destroyed, yet on the very spot where the temporary ruin was effected shall they revive, and yield the delicious wine that makes glad the heart of man.

I regret that the circumstances in which I have been placed have prevented my writing to you sooner concerning the sad occurrences at Abeokuta. You have already been informed of the outbreak which happened on Sunday, October 13th, but particulars from one on the spot will not be unacceptable. Up to the day of the outbreak there was nothing to indicate that it was about to happen. There was some talk that persons would not be allowed to wear articles of dress made in European style, but such reports we had heard many times in late years from the persons who uttered the threats on the late occasion; so that we took little notice of what was said, and regarded it as the talk of wild and foolish people, of whom there were always plenty. The early morning service, at half-past six, at Ake was conducted as usual, and no interruption was offered. After service I asked Okenla, the Christian Balogun, to come to my house, as I had something to say to him. It was while we were speaking that one of the native agents came to tell us that there were sitting at the gate of the Mission yard a number of messengers, sent by the principal chiefs to prevent all natives from going to church. The message was not sent to me, and the messengers would not enter to see me. They said they were sent only to see that no natives entered school or church. Okenla at once got up and went outside to make inquiry of the messengers. He was so displeased with what he heard that he would not return to inform me of it. At first I was inclined not to take any notice of the messengers or their message, feeling that, in such a case, God ought to be obeyed rather than man, and so had the bell rung at the usual time for school; but further thought led me to the conclusion that it would perhaps be better not to have school; so it was put off. By the time for the usual forenoon service, reports reached us that the doors of the Igbein church, and of the Wesleyan chapel, were blocked up. The reason for such a course no one about us knew; so that we were in a state of great perplexity and uncertainty. The messengers were still at the gate, but made no attempt to close the doors of the church or school: they merely informed every person who seemed about to enter the church for service, that the chiefs commanded them not to do so. I consulted the elders of the church, but they knew no more than myself. At length I concluded that it would be the most prudent course not to have the forenoon service. I made this known to the elders. It was thought best for them to inquire the reason of what was being done from the Bashorun. They went to the Christian Balogun. He sent them in his own name

to the Bashorun. He received a very impertinent answer from the Bashorun and one of the principal chiefs named Sholanke, of Igbein, and Balogun of all Abeokuta, to the effect that he could come himself, if he liked, and inquire the reason, and if he did not wish to do so, he could go on reading his book.

About half-past eleven A.M. reports reached us, that, at Mr. Maser's station, Ikija, the people had been attacked while at service; some had been wounded, and the houses of the Christians had been entered and robbed. There was only one person wounded, as it afterwards appeared, but it was correct that a number of the houses had been robbed. This report, and others which were coming from Igbein, tended still more to disquiet us, and add to our perplexity. About three o'clock P.M. persons arrived from Igbein to say that the Wesleyan station at Ogbe was being destroyed, and that the Igbein station was being set upon. Very soon after this we had but too certain evidence that it was true. Men and boys were passing the Ake gate with crockery, pans, boards, books, and other things, to their own home. The young men belonging to the Ake church began to watch for them, and to deprive every such person of what he had, and brought the things into the Mission yard. At about four P.M., a body of robbers arrived from Igbein. They were afraid to come up to the gate, which was guarded by about a dozen men: every moment the band of plunderers received accession to its numbers, so that, half an hour later, they must have been in number from 2000 to 3000. About half-past four P.M. Mr. Faulkner arrived from his station, Igbein, where he had lost every thing but his cash-box, which had been saved by the watchfulness of his servant, and which contained a little money and some valuable papers. Immediately after this he went to the gate to see those outside. Their number had still further increased, and they were yelling in the most fiendish manner. While I was at the gate there came up, on horseback, a younger brother of the great chief Shodeke, named Tilelu, a man who had often made profession of great friendship towards me. It needed but one look to see that he was, as I have since ascertained him to have been, the leader of the whole band of plunderers. The ten or twelve men still kept to their place at the gate, and succeeded in keeping the whole band of the cowardly fellows outside at bay. Finding that they would not be able to get into the Mission yard without receiving hurt, which not one seemed willing to risk, they set upon the church and school, and half an hour sufficed to destroy the work of months. Every seat was taken

out of both places; the pulpit from the church: the harmoniums, of which there were two, one in the church and the other in the school, window shutters, frames and facings, were carried off. The roof of the school was supported by six posts, placed at equal distances from the walls and each other; these were all taken but one, which they had sense to leave, or the roof would have come down upon them. In the church there were two rows of pillars of timber, each twenty feet long, and nine inches square: one of these they cut away, and most of the others were nearly cut through. If they had carried their work a little further, the whole of the iron roof, with its timbers, would have come down, and cost many of them their lives. As it was, the roof did not fall. As soon as they began in the church I saw one of them carry away a ladder from the bottom of the tower. After this they were unable to get up to the bell, which they were very desirous of doing. One tried to get up by the bell-rope: he went some distance when the rope broke, and he fell to the ground. When their work of destruction was completed, as far as they could carry it in the church and school, they appeared to be in doubt what to do next. The ten or twelve men that had held the gate of the Mission yard were now reduced to about six. The plunderers gathered themselves into a compact body, about 1000 in number, but even then they had not the courage to attempt to enter the yard by the gate. The cry was now raised, "On to Robbin's house." This cry was only a ruse, for as soon as they arrived at a door, which was the entrance to a road leading to the Society's old cotton house, they smashed the door, and carried it off. Some of them entered a house on their left hand, occupied by some of the boarders, in charge of Miss Vincent, and thence took every thing they could find, doing, at the same time, all the damage to the house that they were able. But the larger body entered the Mission yard to the right. They first set upon the carpenter's shop, whence they took benches, boards, and carpenter's tools. There was much and valuable property in the shop when they entered, collected for the completion of the church and other work: there was nothing whatever when they left it. While one party was engaged in the carpenter's shop, hundreds of others were equally busy in other directions. It would have been a laughable scene, if any could have been so at such a moment, to see the men tumbling one over another in pursuit of the sheep, goats, and fowls, which happened to be in the yard at the time.

Mr. Williams's house was entered, and stripped of every thing; also the other houses,

the doors and shutters being broken, as well as other things of a more moveable kind. The printing-office followed next: the type, press, and every thing used in printing and bookbinding were carried off. My own house, which was situated in the lower portion of the yard, was the last to be entered. I had given up hope that it would be saved for more than half an hour, and I had made all the preparation that I was able. To think of saving many things seemed out of the question. There was not a road that was not full of the robbers: this, and the conduct of the chiefs in the former part of the day, served only to increase our perplexity.

Mr. Faulkner and myself consulted for a few moments, and came to the conclusion that, beyond some cash, we should not attempt to save anything. We put some in our pockets. I gave Mr. Faulkner my umbrella, and I took my rain-coat, which I wrapped round my arm, as the article that might be of most use to me. We went out of the house: the others were already in the yard, and after they had entered and stripped the place in the manner already described, they entered my house. They smashed and carried off every thing they could put their hands on: they then entered the Society's general store, which was dealt with in the same manner as the other places. Mr. Faulkner and myself stood for five or ten minutes. The large yard was now full of people, although hundreds must have gone off with what they had stolen. One man snatched the umbrella from Mr. Faulkner's hand; another approached me with a raised cutlass, and demanded the rain-coat that was wrapped round my arm. One of the Christian women steading near, seeing his action, and thinking he wished to do me some injury, stepped between him and me, and begged him to do me no hurt, but to kill her rather than touch me. I refused to part with the coat, and, while I was doing so, some one approached me from behind, and took my hat, and another did the same to Mr. Faulkner. We now concluded it was time to move away. We took a back road, and got to the house of Okenla, the Christian Balogun. Here we left the cash we had saved, and we started hatless to the house of the Bashorun, to claim his protection. Here we found a number of chiefs with him, and one of the chief robbers of the day, Abogun, of Igbein, relating what had happened. We told the Bashorun what had taken place. He protested his inability to believe our statement, said he had not sent them, and knew nothing of the robbery. All that he knew was, that he had authorized the church doors to be blocked up; and his

object in doing this was to make us come to him and inquire the reason, when he would have told us that there were differences between the Governments of Abeokuta and Lagos, and that until these were arranged we could not go on with our work as usual, but our places of worship were to have been shut up till then. One thing in this requires a word of explanation. It may seem as if we had been sent for, and had refused to go to the Bashorun. This was never the case. The Bashorun would give us no lodging in his house, but told me to return to my own house at Ake, and take Mr. Faulkner. I told him that it was destroyed; but he said he could not believe this. We went to Itoko, in the direction of Ake, to the factory of Banner Brothers. We found that it had not been interfered with, as we feared it might have been. While Mr. Lynn, the agent of Banner Brothers, was getting us some refreshment, a door at the lower part of his yard was broken down by a band of Itoko people, who stole his horse, his clothes, and other valuable things, and this while a body of Itoko people were sitting before the gate at the upper part of his yard, to defend his house. Mr. Faulkner and myself passed the remainder of the night at Mr. Robbin's house: but it was a night of terrible anxiety, for we could learn nothing of Mr. and Mrs. Maser, or of Mr. Grimmer, the Wesleyan Missionary, or of Mr. Phillips, of the American Baptist Missions.

Early on Monday morning, October 14, we received a note from Mr. Maser, informing us that the head chief in his part of the town, Ogudipe by name, had undertaken to defend his station, and asking us to go to him. This was good news indeed to us in our forlorn and perplexed state. We started at once for the Ikija station. We had not gone far when

we met Mr. Phillips, and from him we learned for the first time that he had shared the same fate as ourselves. His house was attacked by moonlight, about eight o'clock the previous evening. An attempt was made by a man of some influence to prevent every thing being carried off; but the man arrived too late, and nothing was left. Together we went on towards Mr. Maser's station. Many curious eyes were upon us the whole way. The women showed much good feeling; but the men either looked at us askance, or with defiance. The difference of feeling exhibited by the two sexes was so manifest, that we could not forbear remarking upon it. About the same time that Mr. Phillips' house was attacked, a party set upon the Bishopstowe Church in Ilogun township. Both the Mission house and the church were robbed and damaged to the utmost that the robbers could do. We had managed to send messengers in search of Mr. Grimmer, to inform him that Mr. Maser's station was not destroyed. They were fortunate enough to find him, so by nine o'clock A.M. we were together. Never did a party meet in which the feelings of sorrow and joy contended for the mastery more than they did in us, when we saw each other safe; sorrow for what had happened, and for those who had suffered with us; joy, that in health of body we were permitted to see and comfort each other in the hour of trial, which might have been so much greater had boldly violence been done to us. But our feelings may be better imagined than described.

I cannot pretend to mention all that happened during the week that followed. People were coming and going the whole time: all sorts of reports were brought to us, some of which were cheering to some degree, and others the contrary: but, taken as a whole, the latter were more than the former.

On the 23rd of October the Missionaries were summoned to a meeting at the Bashorun's house, at which all the Baloguns were present, but not the Ogbonis. Here they had to listen to the reading of a long correspondence between the Abeokuta and Lagos Governments, and to speeches which detailed the grievances of which the former complained. Into the political embroglio it is not necessary that we should enter; that, no doubt, will be elsewhere duly inquired into. Our business is to show how grievously our Missions have suffered because of differences with which they had nothing whatever to do. One of the chiefs, in the course of his address, ventured on a singular assertion, "that it was time for European Missionaries to leave Abeokuta, for that the Bible commanded them, after nineteen years' residence in a place, to leave it to the converts they had made; and that, as they had been twenty-one years in Abeokuta, their time was more than up." In corroboration of this veracious statement, he appealed to the Sierra-Leone man, Johnson, who acts as Secretary to the Board of Management, who was compelled to remain silent.

The following passage is very touching—

I must not omit to mention the kindness and liberality of the native Christians towards us during the entire period from Sunday the 13th of October to November 6th, the day on which Mr. Faulkner and myself, the last of our party, left Abeokuta. As soon as they found that we were together at the Ikija station, they brought us every thing

that they thought would be of use to us, such as cowries, rice, yams, bananas, plantains, fowls, several sheep, and goats. They would not hear of taking these things back; the mere suggestion to do so grieved them, so that we were more oppressed by their kindness than we were by the bad treatment of the Egbas.

The chief Ogudipe, who interposed for the preservation of the Ikija station, contrasts favourably with others of the Abeokuta magistracy.

In speaking thus of the war-chiefs, I must not do injustice to the chief Ogudipe, by not mentioning him as an exception to a considerable degree. He was of very great service to us, and since he opposed the plans of the others, it is impossible to say how deeply we are indebted to him. He might have done more, we thought, but it would be great ingratitude not to acknowledge with thankfulness the debt we owe him. He acted with much good sense throughout, except that, in one or two instances he allowed self-interest to draw him aside. If his circumstances be taken into account, the wonder is, not that he did less than he might in several instances, but that he did what he did. His acting as he did astonished many persons, being so different from what his antecedents led people to expect. There can be no doubt that God used him as His instrument to protect the place where the only European lady in the town, Mrs. Maser, and her children, were, as well as to provide for us a place of safety till we were allowed to leave Abeokuta.

The causes of the late outbreak are not to be found in any one matter in particular. In order to account for it, the character of the present leading chiefs in Abeokuta, their allies, and the history of the town for the last five or six years, are all to be borne in mind, as well as the elements of which the population of Abeokuta is made up.

1. The principal chiefs of Abeokuta at the present time are, both as to their heads and their hearts, a very different set of men from their predecessors. The late Alake, Ogunbonna, Atambala, Shokenu and Anoba were chiefs altogether superior to those who have succeeded them. They saw and valued the efforts of Missionaries, and gave them all encouragement to go on in their work; they were also desirous of possessing the friendship of white men. Those who now bear rule cannot understand and do not believe in a disinterested action. No word will so aptly describe them, in their official capacity, as the word "bullies;" they are ignorant and domineering to a disgusting degree.

2. The alliance between the Egbas and the Ijebus has been productive of much evil to

the former. Of all the tribes in these parts, the Ijebus are most sunk and degraded: they are inveterately opposed to all change for the better; have never allowed Missionaries to reside in their country; and have never wearied in their endeavour to induce the Egbas to drive away all white men from Abeokuta, and every European custom or article of dress made in European style. They have a great grudge against the English for having put a stop to the exportation of slaves from Lagos and other places within the reach of the Ijebu country. The thing they aim at, and nothing would please them better than to succeed in it, is to get all the surrounding tribes to combine with a view of putting a stop to lawful trade with Lagos, and thus starve out the English power there; after which they suppose the Spanish and the Portuguese would settle again in the place, and carry on the slave-trade as in the days of yore, for those are the times they look back to with fond regret. The trade in cotton, palm-oil, &c., they regard with supreme contempt; and though by necessity they have been driven to trade in these commodities, it is to them almost as bad as bondage. Their views in these matters they have never ceased to ring into the ears of the Egbas: how well they are calculated to take with the principal chiefs in Abeokuta, whose characters have been briefly described, it is not difficult to imagine. Unfortunately, as it appears to us, they have succeeded only too well thus far.

3. The Mohammedans desired nothing so much as what has happened to us. They hated Christianity for its own sake; they hated us because in proportion as our influence was felt their's declined. Many of them got their living by selling their lying vanities, in the shape of charms, to the heathen; but as the heathen themselves gained more light, they cared less for such things, and thus it was that the craft of these charm-makers and devotees of the false prophet was in danger. Now it so happens that the principal chiefs in Abeokuta are great believers in charms, and hence they are ready to listen to the suggestions of the Mohammedan deceivers. The feelings of the Moham-

medans towards the Christians will be best shown by my mentioning a circumstance that occurred the morning after the outbreak, that is, on the morning of October 14. Two of the native agents were on their way from Ake to Ikija to see us there. As they were going, they met about half a dozen Mohammedans, who said to them, "Ah, there was only one thing more that we could have wished yesterday: we would that we had been allowed to shed the blood of you Christians." I do not believe that such are the sentiments of all the Mohammedans in Abeokuta, but I do think the words express what many of them desire; and in this I am borne out by the fact, that the Mohammedans in other towns have sent to the chiefs of Abeokuta to congratulate them on their work, and beg them to finish it without delay, by not leaving a white man or a Christian in their town.

4. The emigrants from Sierra Leone have much to answer for as regards the late outbreak. There are notable exceptions, but many of them are intriguing, ambitious men, who live in sin of every kind, are idolaters and polygamists: yet they profess to be civilized men. It must be that our preaching and their lives are diametrically opposed to each other. It has often happened in such a case that they would not hesitate to tell people that we were speaking what was untrue, and asking more than God required. The light of Christianity was too bright for such; and so, rather than give up their sins, or acknowledge that they were wrong, they would sacrifice us, Christianity, and every thing that stood in the way of their own selfish aims and ends. Some of those Sierra-Leone people, who were on the Board of Management, are in this respect conspicuous; and as, at a time like this, when such important interests are still at stake, it would be a false kindness to leave them unknown, I shall mention the names of Messrs. Johnson and Turner, who are denounced by thousands of people in Abeokuta. These men have had the ear of the Bashorun and chiefs for the last two years, and they have systematically misrepresented matters, and deceived them. As I have said, various influences have been at work to bring about the present state of things; but if the emigrants from Sierra Leone generally, and those whom I have named particularly, had used their influence as became them, the outbreak, humanly speaking, would never have been.

5. The Egbas regard themselves as a people who have been very ill-used by the English. For one thing, this arises from a mistaken mode of reasoning. They are unable or unwilling to comprehend how it is that the re-

presentatives of England in these parts can be at the same time sincerely friendly to them and those whom they regard as their enemies. They seem unable to grasp the idea of a third party being neutral between two contending parties. Hence all acts of the Governor of Lagos of a friendly nature towards Ibadan or Dahomey they jealously regard as so much taken from themselves and given to those tribes. A person who does not know it by a residence in this country would not credit the degree to which this idea prevails here. Then with regard to the places just mentioned, they have a very silly piece of reasoning. They say the Dahomians took Ishagga, where they found a number of Christians: these they took captive, some of whom they have killed in sacrifice, and others they still hold in bondage, yet the English are the friends of Dahomey. The Ibadans took a white man—a Missionary—captive in Ijaye, for whose redemption they demanded 100 bags of cowries: notwithstanding this the English are the friends of Ibadan. Again, the Ijebus have ever refused to receive Missionaries or merchants into their towns, still the Governor of Lagos does not trouble them as he does us. The mistake in all this is, that they fail to perceive that the nearer relation in which they stand to Lagos the more likely it is, that questions of various kinds will arise, which ought to be settled at the time, and may be settled, if only discussed in a friendly spirit, with the desire in both parties to arrive at a peaceable solution of difficulties. They want to be near Lagos, have all the advantages of the position, but in other respects be as if they were a thousand miles from it.

Such are some of the influences that have been at work to bring about the present sad state of things. I cannot pretend to say how much exactly this or that influence contributed towards the result. This will be best done at some future time, for we have much yet to find out. The whole plan will yet be fully made known: gradually it is coming to light; at present we have only some of the links; soon we expect to be able to form the chain. When it is fully manifested, it will be none the less a trial than it appears now, for some will be found to have helped it on from whom better things might have been expected. There are other points that I might have noticed, but I will let what I have written suffice for the present. I need not tell you how our hearts have been saddened by this terrible affair, nor do I need to ask your prayers on behalf of this poor land. I hope in a fortnight to send you further particulars.

THE TEMPLE.

To David the thought of building a temple to the Lord had first suggested itself. In the wilderness the ark had its tabernacle; but the people also dwelt in tents. Now, however, in possession of the promised land, they dwelt in goodly houses, while the ark remained in curtains. David felt strongly how unbecoming this was—"It came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

That conception—the building of a house for the Lord—received the divine approval although the execution of it was not to rest with David, but to devolve on Solomon, his son. Nevertheless, although he was not to build, because he had been a man of war from his youth, yet he could prepare for the building, and the inspired records bear testimony to his unwearied zeal in doing so. The pattern of the whole structure "he had by the Spirit," and he could therefore estimate what would be required. The site had been selected. It was that remarkable spot where, as the pestilence raged, David built an altar, "on the threshing-floor of Ornan the Jebusite, and offered burnt-offerings and peace-offerings, and called upon the Lord, and He answered from heaven by fire upon the altar of burnt-offering." And "the Lord commanded the angel, and he put up his sword again into the sheath thereof." Then David said, "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel." The plan of the structure, and the pattern of the various details, he also "had by the Spirit;" and he could therefore estimate the materials which would be required. "He commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails of the doors of the gates, and for the joinings; and brass in abundance without weight; and cedar-trees in abundance." The treasures of gold and silver accumulated by him for the costly decorations of the house were immense, "gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, and the iron for things of iron, and wood for things of wood, onyx stones, and stones to be set, glistening stones of divers colours, and all manner of precious stones, and marble stones in abundance." His example moved others. The fathers and princes of the tribes of Israel offered willingly, and to the three thousand talents of gold, of gold of Ophir, and seven thousand talents of refined silver, which David had given of "his own proper good," they added five thousand talents and ten thousand drams of gold, and of silver ten thousand talents, besides brass and iron. And they with whom precious stones were found gave them to the treasure of the Lord. And all this was done gladly, so that "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy."

Thus provided with such ample stores to draw upon, Solomon addressed himself to this undertaking of building an house to the Lord. He felt the greatness of the responsibility—"Behold, I build an house to the name of the Lord my God, to dedicate it to Him . . . and the house which I build is great; for great is our God above all gods. But who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain Him? Who am I, then, that I should build him an house?" He sought therefore the help of Hiram, king of Tyre—"Send me a man cunning to work in gold and in silver, &c.; send me also cedar-trees, fir-trees, and almug-trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon"—a help which was willingly granted; and thus, by the united effort of Jew and Gentile, the

materials were provided for the house; Solomon's builders and Hiram's builders did "hew the stones;" an interesting type of the great Peacemaker, in whom there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all; and who, setting aside race-preferences, employs spiritual men, whether they be Jew or Gentile, in carrying out His great purposes.

And so the temple rose in all its beauty and grandeur. It was builded of great stones, the walls being covered within with boards of cedar, richly carved into knops and open flowers. It was overlaid with pure gold, and garnished with precious stones, while the inner sanctuary, the most holy place, "was overlaid with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold." In magnificence it was indeed surpassing; and when, on its completion, the ark was brought up, the sacrifices presented, "sheep and oxen, which could not be told nor numbered, for multitude," and the prayer of consecration offered, "the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the "priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house."

That house lasted some 424 years, when it was destroyed by Nebuchadnezzar. After lying in ruins fifty-two years, the foundations of a second structure were laid by the Jews, a poor and impoverished remnant. The forests of Lebanon yet availed for cedars, and the mountains from their quarries furnished forth new materials, but the treasures of gold and silver, which abounded in Solomon's time, were painfully wanting. The ark and the mercy-seat were gone; the shechinah no longer illuminated the sanctuary with glory; yet was it declared that the glory of the latter house should be greater than the glory of the former, because the "Desire of all nations should come and fill that latter house with glory." It was to last until the advent of the Messiah, when He should tread its courts, and there "give peace."

It is remarkable that, some thirty-seven years before the birth of the Redeemer, Herod the Great resolved to rebuild and beautify the temple. For two years the requisite materials were being amassed, and although sufficiently carried forward in nine and a half years to admit of divine service being celebrated therein, yet "the workmen continued to be employed on the out-buildings during the entire time of the Saviour's sojourning upon earth. The temple of Herod was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. "Its appearance," says Josephus, "had every thing that could strike the mind and astonish the sight, for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the sun."

And yet there was One by whom its courts were trodden who was "greater than the temple." He had no external glory, for "He had no form nor comeliness, and when men saw Him there was no beauty that they should desire Him." To those, however, who beheld Him with the eye of faith He had a glory infinitely surpassing that which beautified the temple. "We beheld His glory," observes the beloved disciple, "the glory as of the only-begotten of the Father, full of grace and truth." In this respect the tabernacle of old shadowed forth the Redeemer in His humiliation more significantly than the lustrous temple of Solomon, which, at a distance, appeared like a huge mountain covered with snow, for where it was not decorated with plates of gold, it was extremely white and glistening. The tabernacle had also a glory, but it was a veiled glory. The true curtains of the tabernacle were of great beauty, made with twined linen and blue and purple and scarlet, and with cherubim of cunning work. But these were covered, first with goats'-hair curtains, which, being larger than the embroidered curtains, com-

pletely overlapped them. These were overspread with rams'-skins dyed red, and over these again was placed a covering of badgers'-skins. He, then, who looked upon the tent from without discerned in it nothing that was attractive. It was necessary that, entering the tent, he should observe, by the light of the golden candlestick, the embroidered work of the curtains, and then their beauty was at once apparent. So it was with Him whom the tabernacle symbolized—"Unto you which believe He is precious, but unto them which believe not, the stone which the builders disallowed the same is made the Head of the corner."

The temple more properly symbolized Christ in His glory, when, having finished "the work which the Father had given Him to do," He entered, not into the holy places made with hands, but into heaven itself, and is there crowned with glory and honour." He is the great centre of the Christian dispensation. If the Israelites went up three times in the year to Jerusalem, to Him the hearts of all His people go up, as the true temple, in whom God is found to be a reconciled God.

When Christ ascended above all heavens that He might fill all things, the temple was no more needed. It was only a figure for the time then present, and the reality having come, the symbol could be dispensed with. Herod's temple never had the shechinah, but it had that which was infinitely superior, the presence of God manifested in the flesh. When, however, they cast Him forth, then, as He told them, "Behold, your house is left unto you desolate." Its destruction soon followed, and His words were fulfilled—"Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."

And is there now no temple on the earth in which the Lord dwells? Yes; instead of a symbol there is a reality. The Head is gone up, but His people are still here, and they constitute a temple—"they are builded together for an habitation of God through the Spirit."

There is the foundation-stone, one laid of the Father, and especially chosen of Him for this purpose—"My beloved, whom I have chosen, mine elect, in whom my soul delighteth;" one that is "mighty," on whom "our help is laid," and therefore able to sustain the weight to be placed upon Him; the author and the finisher of our faith, the foundation-stone and the top-stone, the first and the last. In Him there is an attractive power, and they who experience that attraction come—to whom "coming as unto a living stone." They come to rest upon Him, to find repose, and, in doing so, are upheld. The more they lean upon Him the more do they experience His sustaining power. Moreover, He is a living stone; "He has life in Himself," and He vitalizes those who are built upon Him, so that they become also living stones; "because I live, ye shall live also;" and these living stones are built up "a spiritual house."

Of this house Paul speaks as well as Peter. It consists of those who, "once far off, have been made nigh by the blood of Christ;" who have proved the reconciling power of the blood of Christ. They have found peace with God, and have been knitted to the company of the faithful, not by the sacraments, but by faith; for as the "Homily on Faith" says—"The first coming unto God, good Christians, is through faith, whereby we be justified before God;" while sacraments are seals of the righteousness of faith; and this faith is not a mere "intellectual process," "a mental conviction," "an intellectual process going on in the mind, whereby a certain effect called faith is produced," for such by some it is misrepresented to be, but "it is an earnest trust and confidence in God that He doth regard us, and that He is careful over us, as the father is over the child whom he doth love, and that He will be merciful to us for His only Son's sake; and that we have our Saviour Christ, our perpetual Advocate and Priest, by whose only merits, oblation and suffering we do trust that our offences be continually washed and purged, whenever we, repenting truly, do turn unto Him with our

whole heart." With "the heart man believeth unto righteousness," and that involves an experimental process, in which the intelligence and affections are intensely engaged.

All who come to God by Christ rest on Him in whom they have found peace, and are thus brought into union with each other. They are "fitly framed together," as the members of the body, which are many and diverse, and yet, because of this, are capable of the more admirable adjustment, so as to supplement each the other. This union consists not in an external adherence, but in this, that they have the indwelling of the Spirit of God. He from the Head entered formally into the living organization of Christ's people, on the day of Pentecost, that He might dwell in them as in a temple. He dwelt in each believing man individually, and in all collectively. He used them as the living members of Christ's mystical body for working out the divine purposes. He said to Philip, "Join thyself to this chariot." He said to the church at Antioch, "Separate me Barnabas and Paul for the work whereunto I have called them." He guided Paul on his Missionary journeys—"He was forbidden of the Holy Ghost to preach the word in Asia: he assayed to go into Bithynia, but the Spirit suffered them not."

And now He dwells in visible churches and congregations, so far as the members thereof are believing and spiritual men. As for those who have not come to Christ, He strives with them through the word to bring them to the Saviour, but He does not dwell in them—"whom the world cannot receive, because it seeth Him not, neither knoweth Him."

Thus the Lord's temple consists of all throughout the world who hold the Head, and live by Him a spiritual life.

Let the quarries be looked down into, from whence these living stones were taken, for it is well to look to the "rock whence we are hewn, and to the hole of the pit whence we are digged." They are laid open by the apostle in the second chapter of Ephesians—"You hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." How dark, how full of degradation this abyss!

Solomon sent forth his "hewers of wood into Lebanon to cut down the cedars, and to hew stones, great stones, costly stones. He raised a levy in Israel," and "he had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains." How vast the quarries of unevangelized humanity, where costly stones lie buried in the deep pit, and from whence no adequate effort has ever yet been made to rescue them! How few the workmen who go forth; how discouraging the paucity of the labourers! Would that we might see evangelists going forth by tens of thousands, provided with the instrument which God Himself has forged and fashioned for the work—"Is not my word like as a fire, saith the Lord? and like a hammer that breaketh the rock to pieces?"

Some few have gone forth, in various directions. The materials they have wrought upon have been very diverse. In some cases the concrete has been hard, and difficult to separate from the parent mass, yet when the difficulty has been overcome, the severed portions have proved to be good foundation-stones; others have been more open to first impressions, but their natural softness has necessitated a longer discipline. But everywhere there has been success so far as this, that God has gathered out His own elect. "God, who is rich in mercy, of His great love wherewith He loved us, hath quickened us together with Christ, and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus."

He has blessed the means used. Through the word faithfully taught, His Spirit has quickened dead souls. Conscious of their sins, they have laid hold on Christ, and by His divine power have been raised out of their misery and degradation—"such were some of you, but ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God;" and then, as under varied discipline they become more like Him, they have been made "to sit together in heavenly places in Christ Jesus." Realizing their identification with Him their forerunner, they have rejoiced in hope of the glory of God; and many of these living stones, of these redeemed and prepared sinners, have been transferred to where, within the heavenly sanctuary, that temple of glorified men is being raised, which shall stand throughout eternity as a monument of God's wondrous dealings with the race of Adam.

Who can venture to say of any Mission that it has been a failure? Before that can be decided we must be enabled to look within heaven itself, and see the great multitude assembled before the throne, out of all nations, and kindreds, and people, and tongues. Are there none there of the Maori race? Do the fields look bare in that Mission field? Well, but a great harvest has been reaped, and it is stored up in the garner of heaven. Are there none of the Tartar race, amongst whom the Basle Missionaries laboured so long and perseveringly, until they were expelled by the jealousy of the Russian-Greek Church; or from among the Buriats of Siberia, who were similarly deprived of their privilege, nay, of their undoubted right to hear God's message of mercy to perishing sinners of the human race?

And on earth the borders of the living house have been enlarged. If Herod's temple was larger than Zerubbabel's, and Zerubbabel's than that of Solomon, assuredly now believing men and women are to be found in far-off lands, the very names of which were unknown in the apostles' days, for indeed they lay outside the limits of the then known world. From the isles of the Pacific Christian prayers ascend; and amidst the dreary wilds, where, like sunbeams on a snowdrift, the hope of the Gospel shines on a life of privation and of toil, and the North-American Indian learns to look from present discomforts to a better home and a better land, Christian congregations unite to pray and sing praise. These, too, are "from the land of Sinim;" "Ethiopia begins to stretch out her hands unto God; and mid-way between these two extremes there are many from amongst the tribes of Hindustan who have cast away their idols, that they may worship the living and true God.

The Lord's house has been enlarged, and thus the agency by which His truth may be spread abroad throughout the world is proportionably increased; for this house, as has been already pointed out, is a living organization, consisting of men who have known the misery of sin, and the power of Christ to rescue them from it; who compassionate others that are living under the same unhappy influences by which they were once carried captive to destruction, and desire to communicate to them the blessed fact that in Christ there is deliverance. Through these men, who have passed through the process of conversion, God works, that the Gospel may be more widely known, and more souls saved. In this respect the position of the Lord's house is infinitely superior to that of the local temple at Jerusalem. That was tied down to one spot: if men were to be attracted by it, they must needs come from the far countries where they lived, to visit and admire it. But in order to the extension of the Gospel there was needed a means of influence and action, which could be in numerous places at the same moment of time, and yet lose nothing by being subdivided into small portions, because each fragment should be animated by precisely the same kind of power which pervades the whole; and the Spirit of God dwells and works, not only in the collective body, but of each individual member it is said, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God;"

and where the Spirit of God dwells, there is the living force which moves the man to usefulness.

Thus the Lord's house is wide-spread, and that house is a spiritual agency. "Ye are," says the Apostle Peter, a "spiritual house, an holy priesthood;" and again, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." And how can they better show forth His praises than by being instrumental in calling others out of the same darkness, into the same marvellous light.

And this we are persuaded is being done, and that increasingly. The converts in distant lands are becoming more and more sensible of this duty, and more and more desirous to fulfil it. The Spirit of God is undoubtedly influencing them to be the means, not merely of transmitting light, but of actively communicating it. This is done, not the less effectively because often done quietly, and without attracting attention. Some of the most powerful influences are those which, in their mode of action, are the least perceptible. The word spoken in private, the "wise reprovener on an obedient ear," which is as "an earring of gold and an ornament of fine gold;" the "word fitly spoken" which is "like apples of gold in pictures of silver;" the patience under persecution for the truth's sake; and "the soft answer which turneth away wrath;" these tell, and men are led to pause and think.

And this leads on to one more thought. The temple of old was beautifully decorated. It was impossible that men should look on it without admiration; and then perhaps the thought would come into their minds, "how great that God must be to whose worship and glory this structure is erected."

But the Lord's temple now, the living temple of His people, how richly garnished ought it not to be, how beautifully embellished! What need is there not, that they who profess godliness should adorn the doctrine of God their Saviour in all things!

The temple of old stood upon its own platform, in the midst of, yet separate from, the city of Jerusalem. So should Christians be. "Ye are the temple of the living God. Wherefore come out from amongst them, and be ye separate;" not by a local separation, not by assuming unamiable and repulsive manners, not by immuring oneself in monasteries and nunneries, and so shutting oneself up in solitary confinement with the sin of one's own breast, but by being men "of another spirit;" "in the world, and yet not of the world."

The Levites of old kept the courts of the temple, and strenuously occupied themselves in this service. Let each servant of the Lord keep the portion of the temple entrusted to his charge—"Cleansing yourselves diligently from every filthiness of the flesh and spirit."

"The house" was overlaid with gold—"let his people be arrayed in the beauties of holiness;" "for holiness becometh, O Lord, thine house for ever." The cedar work of the house was beautifully carved into knops and open flowers, and figures of cherubim and palm-trees. Let the graces of the Spirit be manifested to the world around; such graces as are referred to in Romans xii., the kind affection of brotherly love, in honour each preferring not himself, but one another; the beautiful combination of "not slothful in business, yet fervent in spirit;" and whether in business or in devotion, in public or private life, in great matters or small, serving the Lord; the rejoicing in hope, and the patience in tribulation, the present painful, the future bright; and faith, thus, borrowing from the brightness of the future to cheer up the gloom of the present; the persistence in prayer, "continuing instant therein;" the large-heartedness of a loving spirit, which distributes to the necessity of saints, and even though they be not saints, yet gives them hospitality; the good rendered for evil; the sympathy in likemindedness with Him who is touched with a

feeling for our infirmities, which leads us to rejoice with the joy of others, and to weep with the sorrows of others; the not being overcome of evil, but overcoming evil with good;—these are richer, more beautiful, than the carved work of the temple. The skill and strength of man might carve the cedars, but the power of God alone can mould and carve the perverse and quarrelled nature of man into loving qualities such as these. The Gospel of Christ thus lived by those who profess it, and made manifest in its beauty and power to the world, must arrest attention, exercise an influence, and lead men to ask, What thing is this? what new doctrine is this? These are comely fruits, not such as are usually gathered from our nature. What is the secret, what the power, which makes these men so different from us, so superior to what we are?

It is indeed desirable that the Lord's temple throughout the world be thus beautified, and that the Lord's disciples be careful to "let their light so shine before men, that they may see their good works," and glorify their Father which is in heaven."

This is our anxiety respecting our new churches which have been raised up from amongst the heathen, and the new converts which are being daily added to them, that their "conversation be as becometh the Gospel of Christ." For this we would be instant in prayer on their behalf, that "whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." Nothing so startles the thoughtless and silences the gainsayer as the transformation of life by which a real Christian is distinguished; while, on the other hand, nothing so neutralizes the most energetic efforts to spread the Gospel as the undeniable fact, that they who profess to have received it are in no respect amended by it, but live pretty much as they did before.

And Christian men, whether at home or abroad, must give to this their persistent effort; for the Spirit of God works by putting us on working; He helps our infirmities; He helps together or along with us; "He prevents us that we may have a good will, and works with us when we have that will." Christians, therefore, in the power of the Spirit of God, must put forth effort to the subjugation of what is evil, and the development of all that is in agreement with the will of God; and such is the exhortation of the apostle, "giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherlykindness, and to brotherlykindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

IMPORTANT MEETING AT MADRAS.

MISSIONARY work is the communication of the Gospel to races and countries where it had no previous existence. The sphere of labour is properly the place where Christ has not been named. No doubt, where a church has been raised up there may be much darkness lying around, which the light has to overcome; yet the means whereby this may be done has been provided. But efforts are then purely Missionary when carried on in countries where no central light has been as yet set up, and where there is either no indigenous Christianity, or one too feeble to act without being supplemented from without.

Missions, moreover, are not really such unless they faithfully execute the Lord's

command, and deliver, without alteration, the message which He has commanded to be made known for the salvation of sinful men. This is the essence of a Mission—"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" It is not a question of church organization. Not that this is a matter of indifference. But however defective the form and mode of action, if it be the Gospel that is preached, it is still a Mission; the vessel that conveys the pure water from the spring to the lips of the exhausted wayfaring man may be of vile earthenware; still does it instrumentally save life. The vessel may be of gold or silver, but if the fluid it contains be deleterious, it destroys life; and such is the cup described in Revelation—"the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her hand, full of abominations and the filthiness of her fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Missions, such as we have described, how have they prospered? Romanist and semi-*infidel* writers pronounce them to be a failure. It is an assertion unsupported by argument or testimony, and as worthy of belief as any random statement which persons who have the opportunity of doing so choose to set adrift on the restless waters of popular credulity. Such statements meet with ready acceptance, because the men of this world would rather that Missions had failed than that they had been successful. Why is this? Because the success of Missions proves that there is in Christianity a transforming energy, which they have never experienced, and all reference to which they exceedingly dislike. They have no objection to Christianity: if divested of its quickening power it becomes reduced to a respectable form; but if it be aggressive, awakening, disturbing, then is it, in their estimation, intrusive and intolerable. The energetic action of Christianity abroad reproves the lifeless formality which many at home find so convenient.

Have Missions been a failure? They are so asserted to be, yet without proof: we are in a position to *prove* that they are not so.

Two ministers of the Church of Scotland, Dr. Norman Macleod and Dr. Watson, have been sent out to India by the General Assembly, to inquire into the working of their own Missions. In order that they might be qualified to form an accurate judgment on questions of such importance, they felt it necessary that they should know how other Missions were worked; "just as, in the Paris Exhibition, a person who sent a machine there would take lessons from the other machines he saw at the same place—so, by examining into other Missions, they would be able better to know the wants of their own Missions."

This led to consultation with influential Christians at Madras, and it was decided, as the result, that a meeting should be convened, at which representatives of the different Missionary Societies labouring in South India, gentlemen specially selected for this purpose, might, in succinct addresses, explain the operations of the several Missions, with which they were more specially connected, and the measure of progress which had been made.

Accordingly, on Friday, December 27th, the Memorial Hall at Madras was crowded by a monster Missionary Meeting. At half-past five o'clock every seat was occupied. Not only was the attendance thus numerous, but inclusive of the *élite* of Madras society. The Right Hon. the Governor and Lady Napier, and His Excellency the Commander-in-Chief, were present. The Lord Bishop of Madras presided.

The bishop, in his opening address, expressed his conviction, that if Indian Missionary work were an object of interest at home, it ought to be to them on the spot of still greater interest.

Surely if people at a distance from India longed that Christ should be made known to the natives of this country, how much rather ought the people here desire to take an interest in the subject. He had often known that it was difficult to get people to come to meet-

ings. On the present occasion, however, the difficulty had disappeared; and he had to thank his Christian brother, Dr. Macleod, for it, and he hoped the doctor's words would stir up all to feel for, and desire to hear more about, Missions.

The order in which the Societies were to be introduced was thus arranged—The Society for the Propagation of the Gospel, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, their several details being explained by the following speakers—the Rev. A. R. Symonds, the Rev. George Hall, the Rev. David Fenn, and the Rev. A. Burgess.

Mr. Symonds, after twenty-seven years of experience, was well qualified to fulfil the duty which had been assigned to him. He stated—

that there were in connexion with the Society 38 ordained Missionaries, of whom 21 were native clergymen. He was glad to state in reference to the native ministry, that what had been effected in that direction gave the greatest encouragement. These 38 Missionaries were distributed through 26 principal stations, comprising about 407 villages, and were assisted in their work by a variety of unordained agents, about 207 in number. The Society had in connexion with it 21,000 baptized persons, of whom 5000 were communicants, and there were besides 8000 catechumens. Of the adult Christians, 4969 were able to read. Besides the Missionary work proper, the Society had a very large amount of work in the way of education. The Society had got out six masters from England, and had, further, 77 certificated masters, and 141 masters of an inferior order. There were 247 schools of various kinds, and the Society had three seminaries, whose special object was to prepare young men for Missionary work: the one in Madras was under the Reverend speaker's own care, and it had been his happiness to send out 18 from this seminary who were now clergymen, besides several who were employed as catechists or masters. Of their schools, seven were superior schools, and there were 246 schools of other kinds, of which 25 were boarding schools. The number of scholars was 7777, of which, 6402 were boys, and 1375 girls. That the education given in the schools was appreciated, was apparent from the attendance, as well as the willingness on the part of the natives to pay for the education. During the past year the Society had received on account of fees

9000 rupees. To show the extent of the work in the way of education, he would state that the grant-in-aid from Government amounted during the past year to 29,302 rupees, and next year it would probably be 36,000 rupees. He was glad to say that last year the native Christians were doing more and more towards the maintenance of the work among themselves and its extension to others. He would mention one or two facts in illustration of this. In Tinnevely there was raised during the past year 2640 rupees towards defraying half of the stipends of the native ministers. In addition to this sum, he found that, throughout the Missions, 9631 rupees had been contributed by the native Christians for various objects. About two years ago a portion of a district was kindly made over by the London Missionary Society to the Edaygudy Mission, and the cost of the arrangement, in taking over the buildings, was defrayed by the people of the Edaygudy Mission. He would not enlarge on these facts, but would conclude by avowing his own firm conviction that Missions in India were not a failure. He would lift up his face before this assembly or any other, and declare that he believed a great and a good work was being done. He knew there had been mistakes and omissions, but for all that there was real progress. Addressing Dr. Macleod, Mr. Symonds expressed the pleasure it was to himself and his brethren to meet him on such an occasion. It assured them of the sympathy felt in their work at home. They earnestly desired that sympathy and the co-operation of the church at home in prayer for the divine blessing which alone would make their work effectual.

The Rev. George Hall, in the name of upwards of thirty brother Missionaries labouring in Southern India, desired to give a hearty welcome to the deputation from the Church of Scotland. He regretted, however, that they could see so little of the work of the London Missionary Society.

This is unfortunately the case even in Madras. It is well known that our work here is largely educational, and just now our schools are all dispersed. Two or three weeks ago we could have shown our friends a theological class of thirteen young men, earnestly preparing to be preachers of the Gospel among their countrymen. In our central institution here we could have shown upwards of 400 young men and boys, and, in branch schools connected with it, about 400 more, all receiving a Christian education. Then we have 350 girls daily receiving Christian instruction in our schools. In Madras, also, we have two native churches, one numbering 85 members, and the other about 60, in full communion, while one of these is presided over by a native minister, who, fourteen years ago, was a high-caste heathen student in our institution.

But, my Lord, I should have liked to have taken the deputation to see our work also in many parts of the country. I am convinced, from what I heard during my recent visit to England, that there is great ignorance at home with regard to Missionary operations in India, and believe it would greatly aid our cause if such gentlemen as are with us now were able to go and see what is being done by every Society. I should be rejoiced if they could see what we are doing in the Telugu country, where we have not been without some important fruit at our stations of Vizagapatam, Vizianagram and Chicacole. Then in the Cuddapah district, where the Rev. E. Porter has laboured earnestly and successfully for many years in a most trying climate, we could point to upwards of 800 native Christians scattered over the district, with 400 young people receiving instruction in our schools. Only a week or two ago that veteran Missionary baptized eight people in one morning, at a village in his district. At our five stations in the Telugu country there is now a native-Christian community of upwards of 1200 people. And leaving the Telugu country, I should like also to take our friends to see something of our work among the Canarese people, especially at our stations of Bellary and Bangalore. I am glad they will visit Bangalore, though there, as in Madras, the schools for boys will just now be closed. I hope, however, they will see our most interesting schools for girls at Bangalore, where, in one building, may be seen upwards of 400 girls of caste families, receiving a Christian education; such a sight as I am not sure if it can be equalled at any other Mission station in India. Then, my Lord, I should have liked the deputation to see something of our work in the Tamil country. A day spent at each of our stations of Tripatoor, Salem, and Coim-

batoor, would have shown a native community of 756 at these places, of whom upwards of 300 are communicants of the church of Christ.

But, above all things, I should have been glad if the deputation had been able to go and see our Mission in the now flourishing native State of South Travancore. We look to South Travancore as our stronghold, being to our Society, what Tinnevely is to the Church Missionary Society, and Tanjore, of which my friend, Mr. Symonds, has just been speaking, to the Society for Propagating the Gospel. I deeply regret that the deputation cannot visit these most interesting Missions in the South. In South Travancore we have at present eight European Missionaries and eleven native pastors labouring, and in connexion with our work there are no fewer than 29,000 professing native Christians. At our station of Nagercoil I believe our friends from Scotland would have seen a native congregation of 2000 to welcome them; while at each of our six other principal stations a number not much smaller might be seen. There too, in many a village chapel, may be seen congregations of 200 or 300 people worshipping God, and regularly taught by a native pastor or native catechist placed over them. Mr. Symonds has referred to the liberality of the native Christians connected with his Society, and I am thankful we can bear the same testimony regarding ours. Our native Christians in South Travancore are generally very poor, being chiefly of the Shanar class, who earn a livelihood by climbing palmyra trees, but still these 29,000 Hindu Christians, contributed last year 9680 rupees, or nearly one thousand pounds, for the spread of the Gospel. Surely such a fact is highly encouraging to all who are interested in Indian Missions. In our schools in Travancore we have 6300 boys and 1500 girls daily receiving a Christian education.

At all the stations of the London Missionary Society in South India there are 32,109 native Christians, while there are 11,848 young people receiving a Christian education in our schools. But, my Lord, it is no use regretting that our friends cannot go and see all this; I know that the blame is not theirs. I am well aware how anxious they have been, and how much they have planned to visit the various Missions in the South. Their object is, after all, not to inspect all Missions, but only those of their own church. Other and very important duties call them back speedily to their native land. While bidding them a hearty welcome, I would express a hope that they may be safely kept through the long journey that is before them in India, and that

their coming here will do much good, not only to the Missions of the Church of Scotland, but to us all. I hope, also, that from the important positions they occupy in their own country, they will be able to diffuse such in-

formation regarding Missionary results in this great country, and by their "good words" stir up such interest at home in Indian Missions, as will greatly help forward the cause of Christ in this land.

The Rev. David Fenn, during sixteen years engaged in the active prosecution of Missionary work, and therefore well furnished for such a duty, then proceeded to place before the meeting the following compendium of the Church Missionary Society's operations in South India.

My Lord and Christian friends, It is no easy task which has been assigned me. I have to describe in ten minutes time the operations of the largest Missionary Society in South India. The Church Missionary Society has four distinct Missions in this Presidency. First, at your very doors here in Madras, we have three native clergy, who, with the European Missionary, have the care of five congregations, containing 600 native Christians. There is also, under the superintendence of the wife of one of the native clergy, an interesting work carried on in the homes of Hindu ladies,—a work which, though small at present, gives every hope of expanding, and has already met with encouraging results. It is a work that is probably known to many here present, since it has received the highest patronage. There is also a circle of vernacular schools, about twelve in number, taught, according to a uniform method, under the guidance of the English Missionary. I was myself present at the annual examination of these collected schools on Monday last, and saw the interest with which questions were answered on Scripture history, and heard the boys repeating from the Bible entire Psalms, without a mistake, in their own language.

Three hundred miles north of Madras, in the district of Masulipatam, is our Telugu Mission. The most prominent feature in this Mission is the large English school, established in 1841, for the higher castes, by the Rev. Robert Noble, which, though not so large as the similar institutions in this town, is fully able to compete with any school here or elsewhere in this Presidency. The Government Inspector has borne the highest testimony to its efficiency, and so did Sir C. Trevelyan when Governor of Madras. There are also English schools in Ellore and Bezvara, though on a smaller scale. There has been, too, since 1859, a movement in operation on which, from my own experience I look with very great hopefulness—a movement towards Christianity among the poorer villages in several parts. Small bodies have placed themselves under Christian instruction, amounting now to about 800 in 30 different villages. It seems to me that quite as much may be expected towards

the final prevalence of Christianity from these movements among the lower castes, as from the English Scriptural instruction of high-caste heathen.

I now pass on to the third Mission of our Society, 400 miles to the south-west, in the districts North and South of Cochin. Among the special features of this our Malayalin Mission, is the contiguity of the ancient and interesting, but fallen, Syrian church. The object of the first Missionaries, among whom I may mention that my own father was one, was to endeavour to resuscitate this church, so that, through it, they might work upon the surrounding heathen. This connexion was maintained for twenty years, and was then abandoned as hampering the labourers. Since a more unfettered course has been adopted, God has largely blessed the work. There are now above 11,000 persons under Christian instruction, and ten native clergy. Nor has that first attempt to evangelize the Syrian church been altogether fruitless. Out of the ten native clergy, I understand that nine were originally Syrians, and it is an interesting circumstance that the tenth was a Brahmin. Another feature of interest in the Mission is the work carried on among the Hill Arrians. These are a tribe of those mountain aborigines who are found in different parts of India, of whom the Khonds near Jubbulpore, the Santhals in Bengal, and the Todas and Badagas, of whom many of us have heard; near Ootacamund are examples. Of these Hill Arrians 1000 are now baptized. There has also been of late years a very interesting movement among the slaves of Travancore, of whom very large numbers have been received into the Christian church.

And now I come to the Mission with which I have myself been for ten years connected, that in Tinnevely. Here our Society has on her rolls 24,000 baptized and 12,000 unbaptized, making a total of 36,000 under instruction. Nor is this all. The 29,000 of whom Mr. Hall spoke as being under Christian instruction in South Travancore, and the 18,000 in Tinnevely, included in Mr. Symonds' numbers as connected with his Society, are all side by side with these 36,000 of our Society. As

Mr. Symonds has remarked, the Mission of the London Society interlaces with that of the Propagation Society. The Tamil language, after reaching Cape Comorin, creeps round the southern extremity of the western Ghauts, and runs up the western coast as far as Trevandrum. And it is in the narrow strip of country between that town and Cape Comorin that Mr. Hall's 29,000 Christians and adherents are to be found, and they are of the same classes and character with our Tinnevely Christians. Adding, then, these three figures together, and joining to them 6000 gathered in Madura in connexion with the labours of the Missionaries of the American Board, we have a total of 89,000 Tamil Christians and others within 150 miles of Cape Comorin. Add to these the 11,000 Malayalim Christians already spoken of, and you have 100,000 native adherents of Christianity, all separated from heathenism, formed into congregations, their names all on the various Mission rolls, in the extreme southern corner of the peninsula. Here, my Lord, is a fact easy to be remembered, which any of my fellow-countrymen here present, who may be ere long returning to England, may carry away with him, even though he may have been prevented from seeing with his own eyes our Mission work.

I may add that our native Christians, like those spoken of by Mr. Symonds and Mr. Hall, subscribe liberally to religious objects. The contributions from the whole body last year were 17,000 rupees, being very nearly at the rate of half a rupee a year for every man, woman, or child baptized or unbaptized in our number. In one district every Christian teacher is paid by the contributions of the native Christians; in others a portion of them: and now I will only further remark that there is a fair amount of Missionary spirit in our

Christian body in Tinnevely. At all events there is a readiness to go to preach the Gospel in other parts. When, with Mr. Ragland and another Missionary, I first started on an itinerating Mission to the heathen in the northern parts of Tinnevely in 1854, we applied to the native church of the south for teachers, and we requested that, for the term they were at our tents, all their expenses should be borne by the native church. This was cheerfully acceded to; and although the number of catechists that came from the south to assist us was greater than we had anticipated, yet the contributions so far exceeded the sum required, that the difficulty was to know what to do with the money. Let me give another example. A year ago I was appointed to take up the work of a brother Missionary in superintending the Mission to the coolies on the coffee estates round Kandy. There I found that the fifteen or twenty catechists employed were almost entirely Tinnevely men. Besides this, a few months ago three young men from Tinnevely volunteered to go to the island of Mauritius to preach to the coolies, and are there now engaged in the Mission. And even Madras owes much to Tinnevely. Two of the three native clergymen are Tinnevely men, and so are, I believe, ten of the catechists and readers, besides some of the schoolmasters. When I look at these things, my Lord, I am not ashamed of the Tinnevely church, though it may be often spoken against as of little worth. I see no reason why that distant corner of India, those poor and despised Christian congregations, should not be made the means, in God's hands, of sending the Gospel through the length and breadth of the whole of India.

The Rev. A. Burgess, on rising to speak on behalf of the Wesleyan Missionary Society, recognised the chronological accuracy of the arrangement which had assigned to that Society the last place.

For although the Society which I have the honour to represent has, along with the Church Missionary Society, the largest income of any Protestant Missionary Association in the world, yet, from various causes which I need not enter into here, it is last in India, not only in the date of its establishment, but in the extent of its operations, and consequently the magnitude of its success. And thus while two, at least, of the Societies represented here this evening expend about half their income on the continent of India alone, the Wesleyan Society does not expend more than about one twelfth on this portion of the Lord's vineyard. We have indeed

strong Missions in Western and Southern Africa, in North America, in the West Indies, in Australia, and in the South Seas. But as regards continental India, I cannot, for the reason just given, pretend to bring any report which shall at all rival those we have just listened to. Another very important consideration which should be attended to in judging of the work by our Society in this land is, that we have no exceptionally productive fields as Tinnevely and Travancore, whose tens of thousands of converts tend of course to swell the reports very materially. I do not envy my brethren of the other three Societies on this account: I rejoice with them

in their success. Still it is only fair to ourselves to say that our predecessors, for reasons best known to themselves, occupied the hardest ground perhaps in the whole of India. In addition to our stations at Madras and St. Thomas' Mount, we have a station at Negapatam, a stronghold of caste prejudice; at Trivalore, reputed to be one of the holiest places in India; at Manaargoody, a great seat of Brahminical influence; at Trichinopoly, near to which is the far-famed temple of Seringam; and at Caroor: these are all in the Tamil country. Then in the Canarese district we have the important town of Bangalore, the regal capital Mysore, besides five or six stations of less note. We have a good Anglo-vernacular school at Royapettah: it contains nearly 300 youths, most of whom are of the higher and middle castes. I am precluded, however, from saying much about it, from the fact of my having been closely identified with its management and working for nearly fifteen years past. I will only remark, therefore, that this school has sent forth one B.A., the only young man who has yet attained that degree, I believe, from any Mission school in the Presidency; it has sent forth a few successful candidates to the first Arts Examination, and about thirty to the matriculation. It has also contributed in no small degree, I trust, to the conversion and education of several native young men, who are now either agents in the Mission, or candidates for Mission work. We have other schools of a similar class, though a somewhat lower standard, at present at Bangalore, Mysore, Trichinopoly, Manaargoody and Negapatam. Nor have we been indifferent to female education. We have a large boarding school for girls at Royapettah, besides smaller ones at Negapatam and Bangalore, and we have got about 250 caste girls under instruction. This department of our educational work we are now taking steps greatly to extend. But whilst we recognise the very high importance of educational labour in this country, we are not ashamed to acknowledge that ours has been, from the first, pre-eminently a preaching Mission. We began as a preaching Mission, and, up to the present time, our main strength has been devoted to the public proclamation of the everlasting Gospel.

We believe this to be our strength here, as in every other part of the world; and this is one reason that we have devoted more attention than any other Societies have done to the East-Indian community. At Madras we have by far the largest chapel and congregation of any nonconformist body. We have another chapel of about the same size at Bangalore, and smaller ones at other stations. Our public preaching to the natives of this land has not, alas! been found very productive of direct results; but similar is the experience of all other Missionary bodies, labouring in the same kind of work. Nevertheless we have not been without tokens of God's presence and approval. In proof of this, I may mention that we have 465 church members, a number which would be much larger if we reckoned, as most other churches do, all communicants. We have five native ministers, who, if they have not been as elaborately trained as some others, are, we believe, soundly converted, effective preachers, and well qualified for their work. We have three or four other men, who are about to be proposed as probationers, or licentiates as they would be called in other churches, besides others in course of training. We have about 3500 pupils in our schools, besides a goodly number of catechists, who are, some of them, little, if at all, behind the average of native Missionaries in point of efficiency and power. Our Indian Mission is, as I have said before, relatively small, but if it grows during the next few years at all in the same proportion that it has done during the last decade, we shall have, by the blessing of God, a very great and glorious work to record. In conclusion, I wish, in the name of my brethren and myself, to thank you, Dr. Macleod, for the practical sympathy you have shown in our work. In England you have preached for our Society on more than one great occasion, and you have shown this evening that you are as catholic as ever. May God bless you and your friend Dr. Watson, during each step of the long journey you have still before you! May your Mission be abundantly successful, and may your latter days be your happiest, brightest and most glorious!

The deputation from Scotland were solicitous to be well acquainted with the working of Missions in India. Something they had themselves seen. Dr. Watson, in his address observed—

He had that day the pleasure of seeing twelve or fifteen native clergymen, and was struck with the sight, and felt that a real work was being done. Then in regard to the schools of the young men, he had had a very

vague idea of what they were until he saw them. He had heard the pupils spoken of as boys, but now that he had seen them, he saw that they were young men, capable of judging for themselves. Having seen this, and many

other things like it, he could now go away with a very different opinion, and was not sorry for having come out to India. He did not wish to give exaggerated reports, and he could assure them that, in all communications

between the Committee at home and the Missionaries, no hint had ever been sent out to furnish any statements of a sensational or exciting kind.

Assuredly the sensational element is not needed, where there is reality at work. But besides what they had themselves seen, there had been placed before the brethren from Scotland, at this meeting, an important mass of information, brought together from diverse quarters, and from the field of various Societies; facts, the genuineness of which could not be disputed, as Dr. Macleod forcibly observed, "because they had been stated before a great assemblage, where the speakers might be challenged if they made any mis-statements."

We recommend these well-authenticated facts to the consideration of persons in this country who are so ready to write "failure" on Missionary work in India and elsewhere. Perhaps some of these disparagers have been in India for a time, but as "several months' voyage across the same ocean did not necessarily add much to one's ideas of the ocean," so the residence of many years in India has not availed to acquaint these gentlemen with facts so patent that they were openly stated at Madras before a monster meeting composed of individuals of every rank and of various shades of religious conviction, and yet remained uncontradicted. To repeat the words of Mr. Fenn, let it be remembered that "there are 89,000 Tamil Christians and others within 150 miles of Cape Comorin;" and that if to these be added 11,000 Malayalim Christians, there are in the extreme southern corner of the Indian peninsula no less than "100,000 native adherents of Christianity, all separated from heathenism, formed into congregations, and their names all on the various Mission rolls."

Surely this is more than "a handful of corn in the earth," and, as a genuine work, shall we not believe that it will reproduce itself, until "the fruit thereof shall shake like Lebanon?"

There is another point of great importance to be noticed in connexion with this meeting. We are thankful to find that Christian people of different churches and denominations, when considering the great subject of Christian Missions in the presence of the heathen of India, were not satisfied to take their stand on the thin ice of sectional differences, but on that solid foundation of Gospel truth, the believing reception of which is necessary to the salvation of every soul, whether from among Episcopalians, Presbyterians, or Wesleyans.

On this point we quote the following passage from the address of Dr. Macleod—

Another object of the meeting was the manifestation and the promoting of unity among Christian churches. He was aware that there was a craving for such a unity. Christ prayed that His people might be one, even as He and His Father were one, that the world might believe that God had sent Him. Look, he said, at the unity of the army—at that army which was now going to fight in Abyssinia. It would march to battle, and dare every thing in obedience to the word of the commander, but would that prove that

God had sent Christ? Again, there was the unity of a nation like Great Britain, but would that prove that God had sent Christ? But as they met together that evening, and addressed God as a common Father, their hearts forgetting all differences, such a union in spirit, springing from a common faith and love in Jesus, this alone was the real unity of life in the church, which could be only accounted for by the fact that God had sent Christ, and that He was the ever-living source of life.

Christian men, in the presence of India's heathenism, felt, if they would not be contemptible, that they must unite, and, as a united body, take their stand. There is ample room to do so. That in which they agree is primary and essential; that in which they disagree is secondary and subordinate. There are many at home who reverse

this order. That which is of secondary importance, because the belief of it does not secure the salvation of the soul,—this they elevate into the very essential of a church, while that which is the true essential is thrust under, as of no import. There are those who, standing in the Church of England, commune with Rome, but will hold no communion with a Protestant Dissenter, because, although he holds sound doctrine, he does not hold by episcopacy. Rome on the other hand retains the form, although from the truth she has apostatized. This, in their opinion, is preferable. They can bear with this; with the other not at all.

It is important, indeed, that all who, in this country, love the truth as it is in Jesus should imitate the example of our brethren in India, and present a more united front in the presence of the enemy.

ENCOURAGING INTELLIGENCE FROM CHINA.

FROM some of our Missions we have had to communicate, in recent Numbers, painful intelligence. But God is good. As from our watch-tower of observation we look around, we find that it is not dark everywhere. The whole of the wide landscape is not sombre in its aspect. In some directions it is sunshine, looking the richer and brighter in contrast with the dark clouds which impend elsewhere. And so the light and shade, the painful and encouraging, are ever varying; but, as amidst all such changes, the seed springs and the crops grow and the harvests ripen, so is it with the Lord's work.

From China our intelligence is cheering; may it so continue! There, millions on millions of people, for generations, have been shut up in spiritual darkness. They have been left a prey either to a godless philosophy or a senseless and degrading superstition. Confucius and Buddhism, with Taouism, have had undisputed sway. The philosophy of Confucius, laying hold on the literary class, from whence the magnates of the empire are chosen, renders them sceptical and self-complacent. Taouism, the indigenous religion of China, "encourages the appetite for the marvellous and mysterious by magic, alchemy and sorcery." Buddhism, "rife with superstition of every form, entered China at the commencement of the Christian era; and, adapting itself with its ritual performances, &c., to the popular tendency of the lower and uneducated classes in particular, became the favourite religion in the empire; and the result has been, that Buddhism, having been decried by the learned and laughed at by the profligate, is, nevertheless, followed by all." Hence this people, destitute of the light of revelation, a people intelligent and wise in worldly affairs, have exemplified the truth of the declaration—"the world by wisdom knew not God." Now, however, in China there is the dawn of day. Like the natural light, it has broken first on the eastern portions of the empire, and is winning its way towards the central provinces. Chinese hearts are opening to the morning light, as, coming forth like a bridegroom out of his chamber, the Sun of righteousness pursues that beneficent course which shall go on until nothing be hid from the heat thereof. It is a blessed fact, that in this vast empire, where God has been so long unknown, there are some who, in Christ, know and love and worship Him, and that their number is not slowly increasing. Half a century back, and China was like the earth, so buried in the waters of a flood, that the dove could find no resting-place for the sole of his foot: now the true dove finds in some hearts a dwelling-place.

It is an interesting moment in our Chinese Mission, an opportunity to be improved. The hands of our Missionaries should be upheld. We know nothing more beautiful in our experience of Missionary work than the few men and the much work done in China. It is our astonishment and our grief that the details from this eastern land—

so far east that we might almost reckon it as to the west—do not rouse more the sympathies of British Christians, and call forth a larger supply of men and means.

Shall the tactics of the enemy prevail? He has assaulted the citadel at home, and raised a conflict here, in the hope of weakening the efforts put forth for the evangelization of distant lands. Shall he be permitted so to do? Are not the lovers of the truth in this country strong enough, with God's help, to do both, to crush the conspiracy at home, and yet carry on abroad the onward movement? There was a time in our national history, and that by no means a remote one, when Great Britain had to wage, simultaneously, a foreign and domestic war. At home there was insurrection; abroad, the entire of the Continent was marshalled against this country. Yet the insurrection was crushed, and the foreign war brought to a successful issue. Both evils were grappled with, neither neglected; and so it must be now. The conspiracy against God's truth at home must be crushed by vigorous action, and yet the aggressive effort against Satan's kingdom in heathen lands must, for the honour of Him under whose banner we serve, be prosecuted without the slightest relaxation.

We rejoice to find that the Missionary force on the coast of China has, at this important crisis, been strengthened by the arrival of the Bishop of Victoria. He has done good service at home: with God's gracious help he will render as good service abroad. The cause of evangelical Protestant Christianity, of which he has long been a standard-bearer, will be upheld by him with no unflinching hand; and we are assured that to his power, and beyond his power, he will encourage the Missionaries, cheer them by his sympathy and wise counsel, and, by the ordination of suitable natives, increase the agency by which God's message of mercy is to be communicated to the millions of the Chinese.

One of his first acts on arriving at Hong-kong has been the admission to priests' orders of three of our Missionaries, two of whom, having been in charge of advanced posts, have been much hindered by being only in deacons' orders—the Rev. Lo-sam-yuen, native pastor at Hong-kong; the Rev. J. D. Valentine, of Hang-chow; and the Rev. A. W. Cribb, of Fuh-chau.

We are enabled to introduce a portion of the bishop's sermon, preached on that occasion.

The Rev. Charles Frederick Warren, one of our brethren about now to be ordained, labours among the Chinese living in the large native portion of Victoria called Ti-ping-shaun. I was not aware, before my arrival, that three dialects are spoken by the Chinese in Hong-kong—the Poonti or Cantonese dialect, the Hakkah, and Hoklo. The great bulk of the Chinese in Victoria speak the Poonti dialect, and to these our Church Missionaries and the Missionaries of the London Missionary Society minister, while the German Missionaries preach to the Hakkahs and Hoklos. These three dialects are so dissimilar in themselves, that three Chinamen, the one speaking in Poonti, the second in Hakkah, and the third in Hoklo, are more intelligible to each other in the barbarous broken English of the colony, than in their own native vernacular. What a wide field for Missionary labour do the 100,000 Chinese of our own colony, perhaps

our own city, present! Walk through the native town. The industry and skilful artianship of the Chinese we must all admire; but everywhere their sad idolatry meets the eye, while immorality of the grossest kind is forced upon our attention, and such immorality, alas! connected with European profligacy. It is among such a population our Church Missionaries in Hong-kong are spending their strength. Their Mission church, open each Sunday, morning and afternoon, for the edification of the native-Christian flock, and on the Sunday evening for preaching to the heathen, as on Wednesday, Thursday and Friday evenings, also must be an object to every Christian man of no common interest and satisfaction. Let me enlist your sympathy in behalf of our Missionary brethren who are thus engaged. Let me entreat your earnest and constant prayers in their behalf; and especially in behalf of our Missionary

brethren, who to-day, after a residence among you of some lengthened period, after having successfully mastered the vernacular, and deservedly won the respect of this congregation (to whom for a while, from peculiar circumstances, he was called to minister), as well as the affection of his native-Christian flock, is to be admitted to the full ministerial orders of our church. If he has his discouragements in the spiritual apathy of some, and the backsliding of others, of whom he had hoped better things, he is enabled to rejoice in some accession this year to his native congregation. Four Christian converts have this year been baptized by him, seven candidates for baptism and five for confirmation being now under his instruction, while the attendance, both of Christian converts for worship, and of inquiring Chinese for instruction, has improved. But, oh what room is there yet for Missionary labour in Hong-kong! How little is done, and how little can be done, by our Missionary brethren, compared with what yet remains to be accomplished! Not to speak of populous villages on the adjacent mainland (which have been visited, and where our Missionaries are welcome), what darkness in our very midst needs enlightening! what idolatry at our very doors needs evangelization! what immorality in many a thoroughfare needs correction and reproof! Such is the work in which our Missionaries of the Hong-kong Mission are engaged, and in which, I trust, we are one and all prepared, as Christian people, to give them every encouragement and aid. May I not assure them, in your name, of your cordial interest, earnest prayer, and generous support?

A second rev. brother, now a candidate for priests' orders, is the Rev. Jarvis Downman Valentine. He is one of three Missionaries stationed at Hang-chow, the populous capital of the Che-keang province. Hang-chow is an off-shoot of the Ningpo Mission of the Church Missionary Society, and was commenced so recently as 1864. The vernacular language of Hang-chow differs considerably from that of Ningpo; and perhaps no one in China has hitherto paid more attention to it than our Missionary now before us. Originally attached, in 1864, to the Ningpo Mission, he had fairly mastered the vernacular of that Mission; but, on being removed to Hang-chow, though only 120 miles distant, he had again a new dialect to acquire, of his proficiency in which, I am happy to say, I possess a satisfactory certificate; and I may add, in reference to the Missionaries of the Church Missionary Society, that a satisfactory certificate of proficiency in the vernacular of the Mission is required of

every candidate (in addition to the usual testimonials) as a qualification for admission to the order of the priesthood. The reports I have received from Hang-chow are very encouraging. Young as this Mission is, it already numbers sixteen adult baptized native Christians, of whom ten are candidates for confirmation, and sixteen are communicants. The Hang-chow Mission also numbers three native helpers, one of whom is a B.A. graduate; another a Bible woman. Much progress was made last year (1866) in Hang-chow. Last Christmas-day thirteen natives were present at the communion, half of whom were the fruit of last year's labour. And the same evening twenty-two men and twelve women, all either native Christians or inquirers, or attendants on public worship, visited and spent the evening with our excellent Missionary, the Rev. George Moule. I have spoken of the off-shoot, Hang-chow. Were I to speak of Ningpo, I could give a very encouraging report of Missionary progress there, according to the testimony of our Missionaries. During the last year the communicants increased from 77 to 118. At least 26 adults and 5 children were last year added to the Christian church in Ningpo by baptism. Not only so; one or more of the more advanced Christians are reported to me as well recommended for deacons' orders. So much for the native church itself, while of the multitudes without, the Missionary, Mr. Arthur Moule, testifies—"It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. There is enough Gospel knowledge in the hearts of thousands (I believe I may truly say) to save them, when applied by the teaching of the Holy Ghost."

It would be very interesting to dwell upon these Missionary details. I have yet a word to say of Fuh-chau and its outposts, visited and superintended by two Missionary brethren, of whom the Rev. Arthur W. Cribb is about this morning again to devote himself to his Master's work in Fuh-chau, as he receives his full commission by the laying on of our hands and those of the presbytery. I have had much conversation with our Rev. brother respecting his work in Fuh-chau, and that of his admirable Missionary brother, the Rev. Richard Wolfe. It is cheering to be told of three Mission churches or chapels in Fuh-chau; of four outposts under Mr. Cribb's charge, some at long distances from each other, like beacon lights throughout the land, containing respectively two, seven, and four candidates for confirmation when I visit (as I hope shortly to visit) this important Mission; while the second Missionary brother (a clergyman

of some years' standing, and of much experience as a Missionary at six outposts, has thirty-three native candidates for confirmation awaiting my arrival, besides twenty more at Foo-chow-foo. I am thankful to add, that one or more native candidates for deacons' orders also await my arrival at Fuh-chau. These statistics perhaps may appear somewhat technical and dry. I wish I could read to you passages from our Missionaries' journals, full of stirring anecdote. I am sure you would be interested and edified by their recital. But I must refer you to the "Church Missionary Intelligencer" or "Church Missionary Record," periodicals which leave us all without excuse if we be either ignorant or uninterested in the work of Missions connected with our church in this, from home, far-distant land; but to us in Hong-kong, by easy and rapid communication, quite near at hand, even as it regards Missions on the sea-board of China, to say nothing of the work carried on in our midst in the city, which, any day, we may visit and examine, in order to decide upon its reality and value.

Such is the work, my brethren, in which these our Missionary brethren have now for some years been engaged, and in the prosecution of which they have already obtained a good degree, and a title to admission to the full orders of our church. Let me commend both them and their work to your powerful sympathy and liberal support. If, amid much to discourage and endure, physically as well as ministerially, especially while resident in remote villages or among the dense population of unhealthy native cities, they not only maintain their ground, but branch out successfully on every side, it must be in answer to their own prayers and our intercessions in their behalf. Moreover, if their work is to be progressive (and, if real and sound, it must be such), they need adequate and increasing pecuniary support. Indeed, their time and their energies must not be wasted on unhappy efforts to raise means, with which it is our duty and privilege liberally to supply them. Nor for want of funds should they be subjected to painful doubts and harrassing anxieties as to financial aid, and the time and manner and amount of their pecuniary resources. Embarrassments of this description it is for us to remove by prompt and sufficient contri-

bution in their behalf. I am sorry to say our Missionaries do know what it is to suffer anxiety on this account; and since my arrival in Hong-kong I have received a letter from the Hon. Clerical Secretary of the Church Missionary Society, in which he assures me that the home receipts are greatly below the foreign expenditure, and that, so far from extension of the work, contraction and withdrawal are seriously contemplated on every hand. Under these circumstances, I trust I shall not to-day appeal to you in vain on behalf of the funds of our Church Missionary Society. The opportunity of contributing at the offertory will be given to all present; and I will venture to ask all, not only to remain till the offertory has been made, and the prayer for the church militant offered, but also liberally to contribute, that, in obedience to our Lord's express command, His Gospel may be preached in all the world; not in India only, and New Zealand, and North-west America, and in Africa, but in China also; that our Missionary band may be largely augmented, and their hands strengthened and hearts encouraged in their arduous, interesting and all-important labours.

And you, my dear and Rev. brethren, may the solemn services of this day, and the recollection of them, and their profit and comfort, be never effaced from your minds! Strengthened by the grace of God, and fully commissioned for your work, return to it in the full assurance of your Master's presence, and the animating anticipation of abundant success and glorious reward. Be well assured, whatever may be the present aspect, you must conquer at last; for Christ must conquer, and all mankind either bow in grateful submission beneath the sceptre of His grace, or be broken under the rod of His power. His conquests are your conquests! His glory your glory. Ye are glorified together even now in the triumphs of His grace, as ye will be throughout eternity in sitting with Him on His throne. Ride on, then, thou King of Zion, and prosper because of truth, and meekness and judgment; and, as in the time of old, so now again, let all nations welcome thee! "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

To these extracts we have to add a letter from the Rev. J. Wolfe, full of interesting details as to the progress of Missionary work in those localities which have been frequently referred to in the pages of this periodical.

*Foo Chow-foo, China,
Nov. 9th, 1867.*

I have just returned from one of my period-

ical visits to the out-stations of the districts of Lieng-kong, Lo-nguong, &c., and am happy to be able to say, that so far as the work of

Christ is concerned, it has been the most interesting and successful visit I have ever made to these parts. As far as my poor body is concerned, it was most unpleasant. I was ill the whole time, and in the remote village of A-chia I was confined to bed for three or four days. I was very ill, and unable to take any food, though the dear Christians brought me every luxury the village contained, and, in a variety of ways, showed their sympathy and love. I found that on this occasion the Gospel, the glad tidings of salvation through Christ, has become very extensively known throughout this region, through the efforts of the catechists and colporteurs, as well as also those of some of the private Christians. The results are also satisfactory. On Sunday, the 20th October, I was privileged to baptize ten persons, the majority of whom belonged to A-chia. The rest belonged to some of the surrounding villages. To a superficial observer, however, the scene of the baptisms on Sunday, at the little chapel at A-chia, would not present an encouraging prospect, compared with the occasion of the first baptisms at the same place. On this occasion there were none of the headmen present; and others who, on the first time, appeared to take a warm interest in the truth, now even stood aloof from us. On this occasion, too, crowds of the villagers did not attend. On the contrary, none but the candidates and their immediate friends joined us at afternoon service, when the former were received into the visible church of Christ on earth. The Christians, catechumens, and their friends, however, made up a goodly company, and I could not help praising and thanking God for the blessed results of one year's labours in this place. Several of the friends of the candidates on the occasion have also, I am glad to say, entered their names as inquirers. I have reason to believe that some of them—I hope all—are truly sincere in their search after the truth. But no doubt you are anxious now to know the reason why so many of our former friends stood aloof from us on this occasion. See Matt. xiii. 20, 21, 22, for the exact answer. A severe persecution has arisen in A-chia, "because of the word, and many have become offended." Some of our Christians were beaten; others were threatened with death; others, again, were threatened with the loss of their properties if they entered the church; and one or two were prevented from joining us by a threat of the dissolution of the contract of their betrothment: the family and friends of the young girl positively declared they would never tolerate her marriage with a Christian. One entire family were pro-

vented by the sudden insanity of one of the elder sons, who was a constant attendant at our chapel, and a very hopeful individual. The rest of the family now believe that this is a judgment on them from the idols for becoming learners of the Christian faith, and so have returned again to their "wallowing in the mire." The truth is, however, they were never washed, though they once professed, if not to have known the way of righteousness, at least to have taken a deep interest in it. The catechist, however, does not give up all hopes of this once apparently interesting family. I rejoice amidst all this discouragement, however, to be able to report that not one of those who were baptized has in any way disgraced his profession; but, on the contrary, all have stood firm amidst much trial and persecution. Those whom I baptized on Sunday, therefore, I consider as the wheat which the wind has not been able to carry away. They have put on Christ by baptism in the midst of a raging persecution, which proves that they could have no other motive in taking this important step than a real love for Christ and His truth. It is my constant prayer that this little band may be kept faithful to the end, and ultimately be the means of converting their enemies to the love of Jesus. On the occasion of my visit I addressed them on Rom. xii. 19, 20, 21; and I could see the smile of satisfaction and assent on every countenance while I pressed on all the necessity of returning good for evil, and praying for those who hate and persecute us. And was not such a scene a full reward for all one's labours, had they been tenfold more trying? Truly it was a scene which lifted me above myself; and, for the joy which it afforded my spirit, made me forget for the time the severe pains of my body. And I have no doubt that the holy angels looked on with joy; yea, that God Himself looked on with approbation on these once heathen souls now rejoicing in the liberty of Christ, and on that evening declaring their determination to practise, for flesh and blood perhaps, one of the hardest of Christ's precepts, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." I cannot refrain from telling of the case of two of those who were baptized on Sunday, as they have since been called upon to suffer for the sake of the Lord Jesus; and also because the measures I have taken on their behalf, if successful, may prove of great importance, not only to the Mission in this place, but to the cause in general in this province.

First, then, they are a mother and her son

—a widow and an orphan. The boy is about twelve years old. He was one of our day-scholars in the A-chia school. The simple lessons of Christian truth which he learned from the catechist when he went home at night he repeated to his widowed mother. She listened to her child with deep interest, to the wonderful things which he told her of an Almighty Saviour, in his own simple words. These words, however, made a deep impression on her mind, and she was determined to know more about this Saviour from the catechist. She overcame the delicacy of her sex, and came to the chapel, and became a learner of the truth. At length, by God's grace, she made up her mind to become a Christian, though to do so she knew would expose her to much trial, and probably the loss of all her earthly goods. But she was determined in the course she had commenced, and wished her little boy, who was the means of bringing her to Christ, to enter the church of Christ with her on the first opportunity. Accordingly I had the great privilege of receiving them both, with eight others, into the communion of the visible church on Sunday. I was much pleased with the reason she gave, and the answers to my questions. The very next day the storm raged against her. Her friends threatened to destroy her, and pull down her house, and despoil her of her property, on which she and her orphaned boy depended for their subsistence. I believe my presence in the village, though I was very ill, and confined to bed, saved her from personal violence for the time. As soon as I took my departure, however, they carried out their threats, confined her a prisoner in her own house, forbade her seeing any of the Christians, and threatened to do violence to any of the Christians who dared to come to her. In addition, they compelled the poor boy to bow down to the idols, and burn incense to the gods, the poor little fellow crying, and protesting the whole time that he did not believe in them; that he only believed in Jesus. I have taken the matter before the officers, through the British Consul; and I hope to secure, through this step, liberty to the Christians of A-chia to profess Christianity without being threatened with the loss of life and property. I know this measure will have the prayers of the Committee, and also that the persecuted widow and orphan will find sympathy in the hearts of Christians at home, as well as a hearty interest in their earnest prayers. May the God of the widow and the orphan preserve them! May His everlasting arms be around them, and protect them from the snares of Satan, and from the

evil intentions of wicked men. Our school, too, in consequence of this persecution, has been for the last month nearly deserted, and the teacher and catechist have been threatened with expulsion from the village. But, notwithstanding all this opposition of the enemy, the work progresses. The grain of mustard-seed has taken root, has sprung up, and is spreading its branches; and the ten who were baptized on Sunday, despite this opposition, as well as the interest which is taken in the Gospel in many of the neighbouring villages, proves the truth of these remarks. The school and schoolmaster I have removed to a neighbouring village, at the request of its inhabitants. One of the Christians who resides there has given a house free, to be used as schoolrooms; and already many of the children are enjoying the privilege which the majority of the A-chia people cast from them.

Let me still request your earnest prayer in behalf of A-chia: it is still in a most interesting position. The devil, it is true, has been thoroughly awakened, but this only proves the reality of the work. Besides the little church of about twenty members, there are several inquirers, and many who wish us well, but fear to compromise themselves by joining us. This remark applies especially to the literary graduate. He is convinced of the truth, comes to church and meeting, speaks for Christ, and exhorts the villagers to put away their opposition. But he will go no further. He has sent me word to say, that if the case of the widow and her son is decided favourably, *i.e.* if Christians can retain their rights and privileges without violating their conscience, he will immediately enter the church, and join himself openly to the people of God. I fear I shall have dwelt too long on the subject of this village, but it appears to me important, and also I think the Committee, and yourself, ought to know fully the state of things in this place, in order that you may be enabled to pray more particularly, and sympathize more fully, with your fellow-Christians, who are suffering for Christ's sake at A-chia.

As soon as I found myself a little better from my attack of illness, I started for Longueng. As I was being borne along the road by the coolies, we met a man who stopped us, and inquired if I was not Hu Sing Sang Kàn Sù. The coolies said yes. I asked the man what he wanted. He said he had been learning the doctrine for three months; that he could now read St. Matthew's and St. Mark's Gospels; that he fully believed in Jesus; and that he was on his way to the

church at A-chia to receive baptism, as he had heard I was there. I was half tempted to baptize him in the stream of water that flowed hard by. I was feeling very unwell, however, and also thought it prudent to wait and examine him more thoroughly on the occasion of my next visit. After some further conversation with him, exhorting him to persevere in the course he had commenced, I proceeded on my way to Lo-nguong, and arrived there in the afternoon. Here I had the privilege of admitting one old man and two children into the church. The old man is the farmer whom I put off on a former occasion. I found him now much advanced in knowledge, and I trust in faith and love towards the Saviour. The children belonged to two of our Christians. The few members are very zealous. The converted doctor has given himself to the work of an evangelist, and he is now one of our students under training for the important work of preaching the Gospel. I thank God for the result. An increasing interest appears to be manifested in the preaching of the Gospel. The day I was here the catechist preached seven times, the old father twice, and his son once. I was sorry I was not able to take part. I still felt very weak and sick. I also regret I was prevented by the same cause from visiting the more distant district chapel at Ning-taik. The next day I turned my face homewards, and in the evening arrived at the interesting out-station at Tang-jong. Here the work has become very interesting. Several have become inquirers, have given up idolatry, and attend the meetings, and keep the Sabbath. I had on this occasion the great satisfaction of baptizing one of the patriarchs of the place, a man of sixty-six years old, and of very considerable influence among his neighbours. He has been constantly at the chapel, and has given up his whole time to reading the Scriptures and going about with the catechist exhorting the people to believe in Jesus. He has a large family of sons and grandchildren, whom he hopes eventually to bring to Christ. Two others wished for baptism on this occasion, but were not admitted. I hope to receive them (d.v.) on the occasion of my next visit. The two nights I spent at this place have convinced me that the blessed work is likely to go on here, and that God is beckoning us forward. "Forward," therefore, is our watchword from henceforth, and accordingly we have sent to open a new out-station in that important Foo city of Tong-ping, which you will see marked on the map I sent you, between Fuh-chau-foo and Kiong-ning-foo. The people of this city speak

the court dialect, while the surrounding towns and cities speak a patois of their own. One or two of our helpers can speak the court dialect, and we are thus enabled, in the providence of God, to send a teacher to this dark heathen city. You will find some account of this place in my journal in the "Church Missionary Intelligencer" of April 1866, which is there incorrectly written Jong-ping. It is a very important place, and can be easily superintended from Fuh-chau. I hope, however, the Committee will entertain the proposition which we made some time ago of occupying Kiong-ning-foo as a central Missionary station. In that case, Tong-ping-foo can be visited from both sides, *i.e.* from Fuh-chau-foo and from Kiong-ning-foo. The harvest is great, but the labourers are few. Oh thou, Lord of the harvest, thrust forth more earnest labourers into thy harvest. But to return. The Tang-jong station is most interesting. The catechist complains that he has no time to himself for private reading or improvement, from the continual flow of inquirers and learners. From early morning to midnight his room is full. It was so the whole time I was there, and the catechist assured me it was the same every day and night, though not to such a degree. My presence, no doubt, brought many from motives of curiosity. There is another large town among these mountains, about twenty miles from Tang-jong, which has asked for a teacher, but who is to go? We have at present five or six students, but they will not be ready just yet. Meanwhile the Romanists are seeking an entrance there. We have no dread of these here. They are as dead as the heathenism around them. After this interesting stay at Tang-jong, I next came to Lieng-kong. Here the work has become very interesting, the school flourishes, the heathen master shows some interest in the truth, and I was privileged to admit eight individuals into the church of Christ—six adults and two lads, and one child six years old. Five of the adults were women, the fruits of Mrs. Tang's exertions; the remaining adult was a man, who, with his whole family, entered the church on this occasion. One of the women baptized was his wife, and two of the children belonged to them. An old woman about sixty, with her daughter and grandson, were also among the number. The grandson was baptized by the name Luke, and is now in our boarding school at Fuh-chau. The other woman baptized on the occasion is a widow, and has shown great faith and an intelligent appreciation of the truth. I have just heard, as I write these lines, by a messenger from

the Lieng-kong catechist, that she has since been severely beaten by her friends, and made a prisoner in one of their houses, and that steps are being taken by them to sell her to a heathen husband contrary to her own wish, in order to prevent her continuing a Christian. She made her escape to the chapel for the protection of the catechist, but she was dragged off cruelly, her clothes torn to pieces, and more closely confined to her prison. We can only pray to God, for Chinese officers are very slow in their movements to protect Christians from such outrages. Indeed, they are not disposed to consider the matter at all. Ming-ang-seng, too, is answering all our most sanguine expectations. Since I last wrote to you I baptized twelve individuals at this station, and there are upwards of twelve others on the catechist list of candidates and inquirers. Let us all pray earnestly that all this work may prove to be from God's Spirit moving on the hearts of this people. In this city I have been permitted to baptize eight or nine, one of them a high literary character, though he has not taken his degree, nor attempted to compete at the periodical examinations. I hope he will become a useful man to this Mission. He is now engaged in helping me and the head catechist in the training class for catechists. He will be useful here, as he has a thorough knowledge of Chinese literature. We may probably transfer him

to the boarding school as master. We have furthermore opened our new chapel in North Street for preaching, &c., without the slightest opposition. The neighbours all appear very friendly, and I hope and trust a great blessing will rest upon our labours in this new place. I cannot speak much of the Ku-cheng district, but Mr. Cribb is away at present on a visit to this place, and I expect he will be able to send you an encouraging report of the work in his district. The large town of Chin-kau, a short notice of which will be found in the "Intelligencer" of March 1866, has also been just occupied as an out-station. We have appointed a catechist here who can speak the court dialect as well as his native patois, and thus will be enabled to hold intercourse with traders from Tong-ping and other cities in the north-west, who frequent this busy town on their way to and from the city of Fuh-chau-foo.

Pray for us, that an abundant blessing may be poured forth upon all our plans and efforts for the spread of the Redeemer's kingdom in this province. I think this year we have already admitted about seventy adults into the church, and for this result we desire to render hearty thanks to the Almighty, who is, we believe, about to make bare His holy arm in the sight of this people. To Him be the undivided praise!

MISSIONARY TOUR AMONG THE MOHAMMEDANS OF WESTERN TURKEY.

BY THE REV. DR. S. W. KOELLE, OF CONSTANTINOPLE.

We regret much that we are unable to print this interesting narrative of Missionary research without a break. But its length precludes the possibility of this, as it would take up one number and a half of this periodical. In our April number we hope to give a *resumé* of what has been published, appending to it a considerable portion of what remains.

On arriving at the Bey's residence, I found him engaged with his people in storing hay, it being the height of the hay-season. Nevertheless he received me courteously, at once asking me up to his own room, and ordering coffee and cigars. When I hesitated in accepting the latter, he said, "We think we do not show proper respect to a guest without making him this offer." He entered most readily into conversation, asking questions concerning the state of Christian countries, and several parts of the pamphlet on the life of Christ, which he promised to read more carefully at leisure. He also, quite of his own accord, gave me a letter of introduction to his

nephew, a military officer stationed at Trebigne, of which, however, I could not avail myself afterwards, as want of time compelled us to pass by another route. He is an independent man, holding no office under government, and keeping a private *khoja* for the education of his son unwilling to be under obligation to government by sending him to their *Mek-tebeh rashdiyeh*.

Many of the shopkeepers in the market, both Moslems and Christians, evinced a disposition to enter freely into conversation, and to examine the Scriptures we offered them in the different languages of the country, though few only invested money in so precious an

article. A certain shrinking from our Bibles, and a lurking suspicion as to its authority and sufficiency, could not but be observed, and such an impression is much more painful when caused by those who are called after the name of Christ than by Mohammedans. To remove unfounded prejudices from the minds of the Christians, we went to call on the bishop, and, finding him from town, had a friendly conversation with his representatives. On expressing a hope that the bishop and his clergy were not opposed to our endeavours to circulate the Bible among the people, I was assured that this was not the case; and if this assurance is founded in fact future attempts will no doubt meet with more encouraging success.

In a country like Albania where Christianity has long been oppressed and held in contempt, and where a majority of the population have purchased the prestige of a dominant faith by forsaking the religion of Christ, those who, in spite of the persecution and oppression of centuries, still hold to the profession of a crucified Saviour, must enlist our special interest and sympathy, however strongly we may feel and regret errors of doctrine and practice into which they may have fallen. To give expression to these feelings, we attended their public service, where we found a crowded congregation of men and boys as early as five o'clock in the morning, the women being out of sight in latticed galleries. The touching petition of "Kyrie eleison!" was frequently repeated during the service, which culminated and terminated in the holy communion administered to the little children as well as to the adults. There was no sermon after the service, and the whole was conducted in the ancient Greek language, which is greatly to be regretted, as it is unintelligible to most Albanians. After service we were again invited to the bishop's rooms, where we had another opportunity of speaking with some priests and other people, expressing both our sympathy and our objections. It was highly pleasing to us, in passing through the bazaar, to find all the shops of the Christians closed throughout Sunday, a fact we also noticed in the other towns through which we passed, and my Scotch companion confessed that the sight really reminded him of his own favoured native land.

On Monday morning, the day of our departure from Argyrocastro, I had another visit with the Mufti, lasting several hours. He quite agreed with my observation, that in order to make education really tell on the children, they ought to be instructed not merely in Turkish and Arabic, but especially

in their own Albanian, or Shkip. He also showed the most lively interest on being told that I had been in Africa, and asked a great many questions about it, wondering especially at what I told him of the present advanced state of things in Sierra Leone.

Tepedellen and Avlona.

When we took leave of the governor he pressed us to take a mounted guard with us as far as Avlona, on account of having to pass through an insecure district. This caution may not have been superfluous, for there are many in these parts "swift to shed blood," as we soon learned from a case brought under our own notice. We had hardly quitted Argyrocastro when we were overtaken by a policeman in great haste, because the news had just come from a village through which we had to pass shortly that two men had been mortally wounded, and several others severely injured, in a quarrel arising from some cattle straying upon the pasturage of a neighbouring hamlet. The journey from Argyrocastro to Avlona occupied us two days and we performed it on Wallachian horses, for there are ancient colonies of Wallachians, in the neighbourhood, still preserving their own language, and much engaged in conveying merchandise and travelling on their fine mules and very ordinary horses. This part of our road was comparatively easy, following the course of the river Viyosa to within a few hours of Avlona; and the surrounding scenery has the same character of wild grandeur as before, many of the mountain-peaks being covered with snow, whilst we suffer from intense heat in the narrow passes below. The mountains here were less bleak than those farther south, and many were covered at their base with dense brushwood.

After a ride of about six or eight hours we reached *Tepedellen*, the birth-place of the tyrant Ali Pasha already mentioned. The extensive fortifications he there erected now present a most desolate and neglected appearance, the town itself having shrunk into a collection of eighty huts and houses, mostly inhabited by Mohammedans. A portrait is still preserved in the place, and was shown us, representing Ali Pasha as vizier, in his advanced age, the expression of his countenance fully according with the reputation for cruelty and treachery which made him so notorious. I had a long conversation with a dervish and the Catib of the place, both of whom seemed liberally-minded and religiously-disposed men, and gladly purchased a copy of the Gospels each. We also visited the small Mohammedan school, containing about twenty boys who had made a beginning in reading Turkish.

The Christians of the place are only about ten families, of whom we saw several, but the only two Scriptures sold were to Mohammedans.

Between Tepedellen and Avlona we passed a place of majestic beauty and grandeur, the finest spot in our journey thus far. The blue Viyosa works its way through a deep gorge, forming a right angle between very steep and high mountains, two immense rocks rising up perpendicularly on the left bank, like the gigantic pillars of a gate, between which the zigzag road, or rather footpath, leads down the precipitous mountain-side to the water's edge. Before we descended we enjoyed a magnificent prospect of the distant mountains dipped in the rosy tint of a brightly-setting sun, at the spot from which both the valleys forming the angle open to our view. The view was one of no ordinary sublimity and grandeur. The Albanians call the place "Lunets," and it is situated a few miles above the village Calivats.

Opposite this village is a miserable khan, where we put up for the night; and the next day we did not reach Avlona till three o'clock P.M., because our Wallachian men insisted on letting their horses graze on the abundant pastures along the road.

On our arrival at *Avlona* I called on a German physician, to whom I had an introduction. He has been in the service of the Turkish government for about twenty years, and gave me some valuable advice for the continuance of our journey, especially through the plains on the coast where fevers are of common occurrence. The next day we had several interviews with the people of the town, both Moslems and Christians, and also called on the governor, a native Albanian, with whom we had a long conversation, at the close of which he asked us what the Catholics said to our work of circulating the Scriptures. This question was doubtless suggested by the circumstance with which my medical countryman acquainted me, that, only a few hours previously, a Roman-Catholic bishop, who happened to be in Avlona, had visited the Pasha, and inquired whether he could not put a stop to our publicly offering the Bible for sale. The Pasha's reply was in keeping with the fact, that he not only received us most courteously, but also had first sent us a message to bring some Scriptures with us, of which he bought a whole New Testament and a separate copy of the Gospels and Acts. I also called on the Cadi, or judge of the town, who likewise received me in a friendly manner, and, at the close of the visit, purchased both the four Gospels and the pamphlet on the life of our Lord.

Berat.

Avlona itself not being large, and the reading portion of its population small, we stayed there only one day, and, after a little trouble and delay, caused by the muleteers, we quitted it the following forenoon, May 24th, escorted by a mounted guard, whom the governor had strongly advised us to accept. After a few hours' ride we arrived at the Viyosa, a broad and deep river, which we had to cross in a ferry-boat, together with our horses, and whence we dismissed our guard, no longer needing him. As it was very hot, and our animals wanted food, we rested for a few hours on the banks of the river, and then proceeded as far as *Fiyeri*, an entirely Christian village, where the object of our journey was soon known, and several New Testaments were bought in the Albanian and Greek languages. It was past nine o'clock P.M. before we were able to prepare tea, and then seek rest in a small dirty khan close to the entrance of the village, which we left again at four o'clock in the morning, to pursue our way across an extensive, apparently fertile, but marshy plain.

Berat, the ancient Antipatria, now the chief town of middle Albania, contains about 10,000 inhabitants, mostly Mohammedans. It is picturesquely built around the foot of a conical mountain, which is crowned by dilapidated fortifications, and washed by the river Beratine. Its neighbourhood, on the whole, is less wildly romantic, but more fertile and pleasing than the southern Albanian districts through which we had passed; and there is at a small distance the majestic *Tomor*, the undisputed mountain-king in these parts whose head was still capped with glittering snow, below which a well-defined collar of dense black clouds was resting, whilst down in the plain hay was being gathered in, and wheat harvest had commenced.

We arrived at Berat in the evening of May 25th, fatigued, thirsty, and thickly covered with dust, and took a room in one of the khans in the bazaar. Next morning, being Sunday, we arose again as early as four o'clock, in order to be able to attend divine service in the Greek church from five till seven o'clock, and thus, in a Mohammedan country, to express our sympathy with fellow-believers in Christ crucified. This manifestation of regard for the Christianity of the country acted favourably in removing prejudices against the holy Scriptures which we desired to circulate. But whilst we thus recognised the fundamental doctrines which the Eastern Church shares with our own faith, we did not fail, when opportunity offered, to express our conviction that, in many respects,

evangelical reform was urgently needed. When we returned to our khan to prepare a little breakfast and to have our private devotion, a number of Greek Christians came to converse about the Scriptures and other religious matters. Dr. Thomson being soon deeply engaged with them, I went out into the town in the hope of finding some Mussulmans with whom to speak.

After wandering a little, I entered the side building of a mosque, where a professor was just lecturing to fourteen young men of the age of sixteen to eighteen, on Arabic grammar. He invited me to sit on a mat beside the students, and, as soon as his lesson was finished, he had a cup of coffee brought for me, and entered freely into religious conversation. But at the close of it he addressed me in the following manner—"I am glad you have come in to see me; and as I do not know whether I shall see you again in this world, I embrace this opportunity of exhorting you to seek refuge in Islam; for Jesus will come again, and if then you are not among the Moslems, He will bring nothing for you but the sword, whereas, if you now turn to the true religion, you will be safe for ever." He uttered these words in a manner as if he really felt and meant what he said. I therefore thanked him for his interest in my well-being, adding, that as such solicitude could only be returned in kind, I should feel happy to bring him a New Testament on the following day, in which he would find a description of the way of life, to convince him that, by being a Christian, I had no cause to look with apprehension to Christ's coming again. But he declined the offer, asserting that they possessed all that was necessary in their own books.

On my way to the khan I had to pass through the bazaar, where I saw a Catib at his post, waiting to be employed in writing a letter, or in some other literary composition. He replying to my salutation in a friendly manner, I seated myself beside him, and we began to talk on ordinary matters. When, among other things, I asked him what language he employed in writing his letters, he said, "Of course, the Turkish." I asked again, "But why do you not use Albanian, the language of yourself and of all those that employ you?" He replied, "This would be impossible, for our language is so rough and difficult that it does not take to the pen (*i. e.* that it cannot be written)." Trying to convince him of the erroneousness of his opinion, I told him that we had even the Gospel translated into his native tongue. But as I had not then a copy with me, I offered to

tate to me. He at once accepted the offer, and when I afterwards read it correctly from the paper, both he and the crowd that had meanwhile gathered round us loudly applauded the feat, and I had to read it again and again to satisfy their curiosity. Yet it is very improbable that my new friend the Catib will thereby be induced to write his letters for the future in Albanian, instead of Turkish.

Returned to the khan, and, before I could take any refreshment, the Mudarres, or professor of the college, a native of Bagdad, who had only been here a year to strengthen Islam in these distant parts, sent a message that he wanted to see me. I at once returned with the messenger, and found the distinguished Mudarres surrounded by a number of other learned men, prepared to witness a grand religious discussion. After I had accepted a cup of coffee, and declined a cigar, the disputation commenced, and lasted three hours without intermission. The professor had evidently prepared himself with a number of questions and alternatives, the application of which he hoped would soon expose me as utterly vanquished. His first question was, "Are the Gospels you circulate, the word of God, still in force, or are they abrogated?" As he maintained the latter, I had to prove the former. Wishing to give the discussion a practical turn, I took the following position—A religion, to be of any use to us, must produce good fruits, by making men better, wiser, happier. Now if the Gospel and Christianity have been abrogated by the Korán and Islam, this must be seen by the latter securing greater spiritual and temporal blessings to its adherents than the former. To evade the legitimate deductions from these principles, my antagonist allowed himself to assert that honesty, truthfulness, rectitude of conduct, and the blessings of this life, had nothing whatever to do with religion, which consisted merely in the profession of revealed truths, and that a Moslem committing crime was still a Moslem, and better off, spiritually, than the most virtuous non-Moslem. But the common sense of the Albanian scholars present did not quite endorse these maxims of my antagonist, but rather cautioned him several times against trying to prove too much. The next great subject of controversy was the divinity of Christ, submitted by the professor in these words—"Was Jesus a prophet, or was He God?" In replying, I first observed, that, according both to Scripture and to deeper spiritual experience, a mere prophet did not meet the wants of man, since, as a sinner, he needed also a Saviour from sin and its consequences. Then, referring to John i., I affirmed that we were taught in the Gospel

that Christ, the "Kelimat Allah," or "Word of God," had been with God from the beginning, and that all existing things had been made by Him. Instead of opposing this position on its own ground, he attempted to overthrow it by an *argumentum ad absurdum*, in the following manner. He said, "Granted that Christ was God from eternity, then why did He become man?" *Answer*, "To save sinners, both you and me." By this reply I had involved myself, in his opinion, in a double dilemma, in which he sought to shut me up by the following two arguments. First, "If Christ was God, then He had no need to become man in order to effect our salvation, since Almighty God can do any thing; so that, if He wished to save man, He could easily have done so without becoming incarnate." Second, "If God became man, He had become part of the race that had to be saved; then how could He still be its Saviour?" It was so easy to expose and refute this sophistry, that, by further endeavouring to maintain his ground, the learned Bagdad professor involved himself several times in a controversy with his less sophisticated Albanian co-religionists, who manifested some leaning towards my views; and one of them asked him, "Would you allow that Christ can be called God, if it could be shown that God Himself had applied that title to Him?" Although the professor's room was full of respectable Mussulmans, and a crowd of students were listening at the open door, ready to applaud their master's triumphs, yet no attempt at violence or rudeness was made during the whole afternoon's discussion; and the following morning one of the Khojas present came to me to the khan, saying they had all regretted that the hot-tempered Arab Mudarres had so often interrupted me, and shown such a lack of patience to hear me out.

On Monday morning, after breakfast, I went to the Mektebeh rashdiyeh, or Government school, in which, however, I only found three boys with the head-master, and one boy with the second master. The former invited me to sit on the sofa by his side till he had finished his lesson, when also his colleague joined, and we had a friendly conversation for some time; but they purchased no Scriptures, saying they were forbidden to have any books in their school but those sent them from Constantinople. It was unmistakable that at Berat the Government school was opposed by communal rivals; but whether this was from a dislike to see Osmanli influence extended by these means, or from a desire to secure to their children a more thoroughly Koranic instruction than that

afforded by the more liberal and general Government schools, I was unable clearly to ascertain.

Leaving the school, one of the scholars volunteered to show me the way to the Cadi's residence, where I also met an intelligent Mudarres, and several other members of the learned profession. The Cadi received me with great civility and even kindness, insisting on my remaining to dinner, where I had to occupy the place of honour on the sofa by his side, whilst four or five other Mussulmans were seated round the low table on the ground, all of us dipping the hand or the wooden spoon into the same dish, of which there followed six or seven successively. I submitted to them copies of the different Scriptures we carried with us in Turkish, as well as the pamphlet on the life of Christ. The Cadi read out passages from the Gospels and several pages from the pamphlet with evident interest; after which we had a long conversation, chiefly on the divinity of Christ, in the course of which he stated very clearly the different views of the two religions on the subject; adding, that in some of their own mystic books passages occurred which partly explained what we affirm concerning the peculiar relation between God and Christ. In illustration of this he brought forth a quarto volume, from which he read a passage speaking of an ultimate complete union of the devout ascetic soul with God. When I left he gave me back the New Testament, but begged me to leave the pamphlet with him till next day, as he wished to read more of it.

On Tuesday, after having made several fruitless attempts at visiting people, they not being at home, I went to a school in a distant part of the town, which I had not yet visited. Both the teachers were present, and they told me that they have 150 children on the list, but not half of them were then in attendance. This school is quite new, having only been opened for about half a year, apparently in rivalry to the Government school, and it has a strictly Mohammedan character, the religious usages being especially taught, and nothing besides, except Arabic and Turkish grammar. The teachers seemed at first puzzled by my coming; but on telling them that I take great interest in schools, and esteem the work of a teacher as of high importance, they opened up, and became somewhat communicative, several times insisting on my staying longer when I wanted to leave. After I said something of the leading doctrines of the Gospel, the green-turbaned head master addressed to me an energetic appeal to embrace Islam, if I wished to be saved; yet he was liberal enough to allow that all this must be

done freely, and that no force is to be employed to impose our religion upon others.

In the afternoon I again visited the Cadi, and had another very agreeable discussion with him. He said that he had fully read the pamphlet, and that the substance of it remained in his heart; but that he had found in it sundry matters opposed to Islam. Against these latter he said he would write notes on the margin, if I remained longer in the town, and then submit them again to me, that I might make my counter-remarks; for his desire was not to oppose, but rather to find a common ground on which the two religions might be reconciled and united. With regard to the eternal pre-existence of Christ, he held there was a sense in which he himself could subscribe to it; "for," continued he, "the belief in a creation seems to imply that, before it, God existed absolutely alone; but such an existence of God, with whom it is essential to be the kind bestower of blessings, it is impossible to assume; for, with Him, to be is benignantly to manifest Himself towards something else. It is therefore indispensable to affirm, that although the created things, as such, had a beginning, yet their ideas or substantial principles had an eternal pre-existence, so that God from eternity could be in actual relation towards them; and in this sense I myself also can speak of the eternal pre-existence of Christ." In replying to these philosophic views, I unhesitatingly allowed that they contained a germ of truth; but that where the learned Cadi had to postulate the eternal pre-existence of the ideas or principles of created things, and consequently, in some sense, the eternal co-existence of creation with the Creator, we Christians got over the serious difficulty of the dreary monotony of an absolute eternal monism in the Deity, by believing in the revealed truth of the eternal personal pre-existence of the "Kellmat Allah," or the Word "that was from the beginning with God." The Platonic notions of the learned Cadi are accounted for by the fact that he is a member of the association of the Meolevi dervishes, amongst whom philosophic and theosophic ideas and fancies are by no means uncommon. Besides, he is a man of literary accomplishments, having himself written a pamphlet on the sciences, which, on bidding him good-bye, he gave me, in remembrance of our intercourse, whilst I begged him to accept the life of Christ.

On the day before our departure I had again an interview of several hours with Feiz Ullah Effendi, the Mudarres already mentioned. He had asked me, two days previously, to leave a copy of the Gospel with him, in order that he might look it over. He

now told me that he had read in it, but not so much as he had intended, on account of some indisposition. On former occasions he was rather contentious, and determined to silence me by all means; but this time he was so civil and friendly, that when I asked for water to drink, he sent for ice, to have it first well cooled. He also went so far as to say that, as a mere epithet of honour, he had no objection to call the prophet Jesus "God," and confirmed this by reading a passage from some old Arabic volume. He even hesitated whether he should not buy a copy of the Gospels, and had already taken out his purse, counting the money, when he put it back again, saying that the life of Christ, which he had bought already, would suffice. In this decision the presence of some of his friends and students may have had a share, whose feelings he also considered.

As the Pasha, a man known for his liberal ideas, was from home, I called on his two sons, who are Turks after the new French model. I found the elder one poring over a French dictionary, and little disposed to talk on religion. When I showed him the Turkish New Testament, he took very little notice of it, and said, "If you had brought a book on diplomacy I would have bought it, for I want to become a diplomat; but I do not want the Gospel, not reading the books of even our own religion. I must tell you that if I had four millions of money, I would not build a single mosque, but only hospitals and schools of science, and other useful institutions." On hearing that we intended to go from Berat to Elbassan, he said to me, "Let me give you some kind advice, if you go to Elbassan: do not there show your books, nor talk about Christ, as you did here, for those people are not so advanced as we are, and talking to them about Christianity might cost you dear."

In the afternoon we went to fetch our passports, and to pay a farewell visit to the Vice-Governor, whom we found engaged in a "medjlis" or council, where the Mufti and the Greek bishop were likewise present. But we were at once admitted, and the business of the council suspended for a while. After having asked several questions concerning our books, the Vice-Governor objected to the Torah, "because," said he, "it contained the statement that after God had created the world, He saw that it was very good," as if the Omniscient had not known beforehand how His works would be. Without leaving us time to answer this objection, the Mufti gave his opinion that there was a far weightier objection against our books, viz. their calling Jesus "God," which was altogether blasphem-

ous, He having been a mere man. "It is not enough," he added, "to make such assertions: proofs, we want." But when I began to give proofs, the Vice-Governor found that business was pressing, and such discussions

were out of place in the Government house. Notwithstanding, he bought a copy of the four Gospels in Turkish, and the bishop a Greek New Testament, before the assembled council.

Recent Intelligence.

THE little town of Oshielle, about nine miles from Abeokuta, unlike that populous city, has not ejected its Missionaries. At the date of the last despatches the native pastor, the Rev. W. Moore, had been unmolested, and the following statement of events received from him will be read with interest.

STATEMENT OF REV. W. MOORE RESPECTING THE OUTBREAK AT ABEOKUTA.

Oshielle Station.

Oct. 13: Lord's-day—An unexpected occurrence in the annals of the Abeokuta Mission took place this day, which had been first brought to my knowledge by means of a note, sent me by Cornelius, my son, containing the following words—"My dear father, just a few lines to apprise you of the strange things which took place here in Abeokuta this day. The Egbas have locked up all the churches here, and thus prevented us from going to the house of God on His holy Sabbath-day, which thing they never did before. We cannot tell what has caused them to do so. Pray, father, do you know any thing about this daring act?" This note reached me a short time after our morning service here was over. On reading the note, it at once occurred to my mind that the outbreak of a severe persecution was impending. The messenger returned to Abeokuta. However, as the chief of this place told me nothing, we had our afternoon Sunday school and evening service kept as usual, without molestation. But immediately after the evening service the very lad who had brought me the abovementioned note made his appearance in the Mission yard here again, and brought us the sad intelligence that all the Missionary stations in Abeokuta had been barbarously plundered, and the houses broken down, and that all the merchant stores belonging to the Oyibos had undergone the same fate. It was also stated that a party of the plunderers were making preparation to come here to perform the same barbarous work on my house and the houses of the con-

verts near me here; so we had to sit up all night to await the arrival of the wicked men. The converts, after consulting me about it, spent part of the night in the house of God to implore His assistance in the approaching danger, either to avert or mitigate it, or to cause the persecution to end in His glory. However, we did not see the evil-doers till day-break.

Oct. 14—Sat in my piazza the whole of this day with anxious expectation of the arrival of the evil-doers. More than twice tidings came to me that they had entered the town: that they would soon come to my house; but it, after all, proved to be a mere false rumour. At length, about the middle of the day the chief of the town came and told me that I need not be afraid; that I should not be troubled; that he had sent a messenger to the Bashorun; and that the Bashorun told his messenger that he did not send the people to plunder the Oyibo's houses, but only to lock up the churches, in order that the Missionaries should come to him to know the reason for his doing so; but he is inexcusable in regard to the outrages and the plundering of the Oyibos' properties, because, if he had any thing to inquire of the Missionaries, he ought to have sent to call them, and ask them. If they knew any thing of what he asked them they would say it, if not, they might have told him that they knew nothing of what he said, and the matter might have been settled quietly. As for myself, with regard to the people here I am happy to learn that the gates of the town were watched the whole of last night on my account, lest any should come from Abeokuta to plunder my things and destroy the station.

Oct. 15—I started for Abeokuta this morn-

ing to ascertain personally how matters really stood, hoping that all I heard would be exaggerated reports. But, alas! on my arrival in Abeokuta I found, to my great grief, that there was no exaggeration in all the reports I had heard respecting the ill usage which the Oyibos, both white and black, had received, with the Mission premises. On entering in the once fine church at Ake station, which was the finest of all the churches in Abeokuta, and seeing the manner in which it had been treated by the wicked ones, I could not but exclaim, "Oh, what a long-suffering God is our God! Though He could, if He liked, have struck them all to death in a moment while they were engaged in their wicked work of destruction in His sanctuary. yet He spared them, because He "willeth not the death of a sinner." In fact, the waves of severe persecution are rolling over the Abeokuta Mission now. Though we believe our Jesus is with us, yet He seems to be sleeping on a pillow, as He once did on the sea of Galilee; yet we hope and trust that He will, in His good time, arise, and command the storm to cease. The Almighty God alone knows the depth of the grief I felt in my soul when I saw the manner in which the church, the schoolroom and the Missionary dwelling-houses at Ake station had been treated. The church had been robbed of its benches, pews and pulpit, and doors and windows; in short, not a single piece of moveable woodwork, within and without the church, is remaining: the internal supports of the church roof were all badly injured by hewing or cutting. The enemies undoubtedly left them so, in the hope that the roof would be blown down by a strong wind. The supports of the school-house roof are all taken away except one; the dwelling-houses in the station underwent the same treatment. The whole city was filled with confusion. Some cried one thing, and some another. "Away with them, away with them," cried some, while others are cursing bitterly those who had so badly treated the innocent Oyibos. In asking what had the Oyibos done, if one told you one thing as their fault, another would tell you another thing. However, some of the people are vexed and troubled at seeing the Oyibos so badly treated. The Oyibos said they had never eaten any native's bread for nought; neither had they ever injured any one by word or deed. Though the Missionaries have lost their property, yet I am happy to say that they have not lost their reputation as innocent people. I visited the Ake station in company with Mr. Gerber, a Scripture-reader. It was painful to see how the Mission yard, where many children, a few

days ago, used to run about in pursuance of their innocent play, and where many voices used to unite together in singing Hosanna to the Son of David, has become a silent and solitary place like a desert. After looking round on all things, I said to Mr. Gerber, "Oh that the people would repent of this their wicked deed, that the state of things might be restored to their former state again." But Mr. Gerber, being much grieved for the loss of the Society on this sad occasion, in reply to me, said that he did not think that the repentance of the people could make things to be restored to their former state again, because the loss inflicted on the Society is too great: therefore he does not think the Society would be willing to undergo any more the expense of restoring the stations to their former state again, though the people may repent of the evil they have done. But I told him that I believed the supporters of Missions would feel the banishing away of the name of Christ from Abeokuta a greater loss to them than the expense of restoring the stations to their former state again, if only the people truly repent of what they have done, and are willing to retain the Missionaries in the town, and give them full liberty to carry on their good works as before. Having perceived that the elders of the Ogonis, especially those of Ake—the royal tribe of the Egbas—had no hand in the evil deeds towards the Oyibos, I therefore requested Mr. Gerber to go and speak to some of those elders, that they should stir themselves, and not suffer the innocent to be so badly treated in the city, and no one to call the offenders to account for it. I myself went straightway, with one Mr. Coker, to the Bashorun, to show him that what the Egbas had done to the Oyibos was very bad. On arriving at his place, I told him that I was very much displeased at seeing how badly the Missionary stations at Ake and elsewhere had been treated. He replied, that no one can see it and not be displeased. He added, "But I did not send them to do the evil which they have done." I told him that if he did not send them he should try and show it to the public, by having the offenders punished, or else the Egbas will lose their good reputation with England, and God will be very angry with them too.

Oct. 16—I was able to return to Oshielle yesterday. This morning I exerted myself to speak to several people whom I met with in the streets, and others in their houses, that unless the Abeokutans should repent of the evil which they had done to the Oyibos, and return to them what they had plundered, and permit the work of God to be carried on again

as before, I was afraid Abeokuta would not go unpunished for the great wickedness which had been done in the city. Mr. Gerber told me that he had, in accordance with my request, visited several of the Ogboni chiefs, or elders, of Ake, and spoke with them on the subject. It was their intention to remain quiet, and see what the Bashorun and other war chiefs would do with the town, since they had set them aside, and done every thing independently of Ake. But Mr. Gerber advised them to act otherwise; that, if they remain inactive in this matter, Abeokuta would be ruined. They promised to see about the wrong that had been done to the Oyibos in the town. How far they will be able to carry out their intention one cannot tell. This is indeed a season of much seriousness to us Christians. Can this be the end of the Abeokuta Mission, for which, during a period of some twenty-one years back, so many sacrifices, both of valuable lives, talents and wealth have been made? Oh that it may be merely the triumph of the wicked, which will only be for a moment! The devil seems to be triumphing now. May the Lord, ere long, bring him down! At present we are under a very dark dispensation. Many of the wicked ones are still saying, "We will root out every thing relative to the Europeans from the town;" meaning both Christianity and civilization. "As soon as we shall have the Europeans away from the town, no one shall be seen in their habit or fashion (that is to say, in their dresses or religion); such, whether man or woman, shall be immediately given to Oro to be executed." This saying caused the converts great trouble of mind: every one is in the expectation of the worst; every hour many are preparing to quit the city.

Oct. 18—Visited Abeokuta again to-day. I saw an emigrant from Sierra Leone who has been raised to higher rank in the membership of the Ogonis of his tribe; he made my heart glad a little by telling me that many of the elders of Abeokuta have not slept the whole of last night, that they have met to consult about having a grand meeting of the Ogoni elders of Abeokuta at Ake, to bring those war-chiefs who had a hand in the plundering of the Oyibos' properties to account for what they have done, and that they will put some of them to death, and compel them to restore what they have plundered, or make it good. The elders were much afraid that the English will bring war against Abeokuta for treating British subjects so badly without just cause; and that the elders will beg the Missionaries not to leave the town. This information raised my hope a little that the Gospel may not be banished from the town.

Oct. 22—There was a meeting of war-chiefs yesterday, to which the Europeans were called. There was not a single word in the speech of Akodu, a war-chief, who was the chief speaker in the meeting, to show that they have repented, or will do so, for what they have done, nor to show that they have any desire to keep Missionaries in the town any longer. Therefore Silvanus, a son of mine, who was at the meeting, came to Oshielle early this morning to tell me that I should prepare to leave the country. I therefore ordered that some of my things should be sent to Abeokuta, and I started myself for Abeokuta to see some of the elders there, to know their minds, and was glad to learn from them that they were still determined to do their best to prevent the Missionaries going away from the town. On hearing what the elders said, I hastened back to stay my people's—the converts—mind, because most of them wept very sore this morning when they heard that I was going away; and some prepared to go with me wherever I may be going to. Though the chief and people of Oshielle are very friendly disposed towards me, and have never troubled me, nor prevented me in any way from doing my duty as usual, yet if the Gospel be really rejected in Abeokuta, the chief of this place must, at the commandment of the Bashorun, be obliged to put me to silence, whether he like it or not; but if he dislike the Gospel he could of his own accord turn me out of the town. On this sad occasion he sympathized very deeply with the Oyibos.

Nov. 3—Orders have been given by the authorities in Abeokuta, that all who have plundered the Oyibos' properties, and have them in their possession, should fetch them to their respective war-chiefs, to be brought to the Bashorun, who may have them delivered to their owners the Oyibos. Whether they were in earnest or not about the order one cannot tell. However, some of the properties were fetched to the Bashorun. To-day the Oyibos were called to the Bashorun's to receive their plundered properties. They received them without saying a word, and then the Missionaries asked permission to quit the city. They were told that they could do so whenever they pleased.

Nov. 5—The much-talked-of great meeting, to be held at Ake, to see about the wrong which has been done to the Oyibos in the city, to which each tribe of the Egbas in Abeokuta was to send a representative, consisting of two elders of Ogoni, while all the war-chiefs of Abeokuta to be present, was held this day; but, to the great mortification of all good men, the war-chiefs have baffled all the good intentions of the elders. The elders' strength is

in the council, or Ogoni's house. The war-chiefs went to the meeting with their war men, all armed, and sat without in the street of the council house. Sholanke and Akodu, who were the ringleaders to do the evil that was done to the Oyibos, were invited to enter the council house, but they refused to enter in, for they knew well what was to be expected on such an occasion as this should they enter into the Ogoni's house, where no one was to enter with defensive weapons. Having refused to enter into the council house, they requested that the Ogonis should come out to them, to tell them what they have to say. The Ogonis having no power to force them to enter in, they were obliged to come out to them, and interrogate them as to the reason why the innocent Oyibos' properties were plundered in the town. In reply to the elders' question, Akodu made a bold and very long speech; and as the elders had expressed a fear lest this wicked deed of theirs should bring evil upon Abeokuta, he expressed in his said speech that he is capable and well qualified to prevent any evil from coming upon Abeokuta for the ill-treatment which they have given the Oyibos, &c. He having ended, a few other war-chiefs, and the Bashorun also, made speeches, but nothing satisfactory to our purpose, or for the good of Abeokuta, was to be gathered from their speeches. When an elder of Ake rose up to make a speech in the name of the rest of the elders, Sholanke, the proposer and the head of the doers of mischief, rose and made a sign to the whole assembly (most of whom were bribed by him) to disperse, and he was obeyed; so nothing good or beneficial to Abeokuta resulted from the meeting, as I had expected. The Missionaries must leave Abeokuta; but I hope it may be only for a season. The elders are not, however, disheartened, but still determine to work out their intention, and restore the town to order, and have the Missionaries called back.

Nov. 6—Very unfortunately for Abeokuta, nothing good resulted from the grand meeting held at Ake yesterday: there being no alternative, the Missionaries must quit Abeokuta. Accordingly, our two remaining European Missionaries, the Rev. Messrs. Wood and Faulkner, quitted the town this morning, and started for Lagos, I having spent the past night with them. I accompanied them to the wharf to see that they were safely started, with two men from the Bashorun and two from Ogudipe to guard them till they got out of all such danger as might occur to them from the wicked ones of Abeokuta. In leaving a city like this, so wholly given to idolatry, under such circumstances a Missionary might weep very bitterly over it, be-

cause the things which belong unto their peace are hidden from the eyes of the inhabitants; but it is prudent for one to refrain from tears on this occasion, lest the silly multitude should think he weeps because he has no home to go to. Some of the Society's native agents have already quitted the town on account of the menace of the people, that as soon as the European Missionaries have gone away, all the native Christians shall be compelled to recant, or be put to death by Oro. On the same account, many of the native Christians have already left the town, and others, with some of the remaining agents of the Society, are preparing to go away in a day or two. As for me, as I am not as yet prohibited from doing my duty at Oshielle, and it is proposed that I should, if I have no objection, remain a little longer to see how the matters go on, and to strengthen the hands and the minds of those who remain. Trusting upon the Divine protection, I am content to remain. Many idolatrous heathen have also, in consequence of what has been done to the Oyibos, quitted the city as a lawless and doomed city. On my returning to Oshielle I met my people in a state of great excitement: most of them were selling their property, and making preparation to follow me wheresoever I might be going to. They thought that, as soon as I returned from Abeokuta, I should at once take my family and go away, because some of them were present at the meeting held at Ake yesterday, and saw that the result was not favourable to the staying of the Missionaries in the land. They were very happy and much refreshed when I told them that I was not going away just yet, but will remain with them here as long as it will please the Lord to keep me here; for I believe that it must be of the Lord that I have not been prohibited from doing my duty up to this time, for since the commencement of the outrages in Abeokuta many persons have come here to me, with recommendations from their respective Missionaries to have their marriage ceremonies performed for them. I therefore look upon the whole of this distressing affair, gloomy as it is, with hope that the present seeming extinction of the glorious light of the everlasting Gospel in Abeokuta will only be for a very short season, because the Lord has, as it were, kept a little ray of the Gospel light still burning here in a corner of the land, to show that He has not wholly given Abeokuta up.

Nov. 7—I have had the pleasurable task of receiving by baptism into the visible church of Christ this day six adults, five men and one woman, who were recommended to me by Mr. Wood: he was preparing them for the

rite before the persecution broke out, and as he was obliged to go away, they begged him not to leave them unbaptized: they cared not for the persecution: having made up their minds to become Christ's, they would not look back. I arranged with them yesterday that they should come here to be baptized on Sunday next, the 10th instant. Unexpectedly I saw them this morning, and they stated the reason for coming before the time appointed, viz. that shortly after I had left them yesterday, they had learned by reports that the people had arranged to have an Oro meeting within a few days, to bring all the native converts in Abeokuta to punishment, and to break down all the houses in Wasami, the abode of the Christians, near the Missionary premises at Ake and elsewhere. Fearing lest the said meeting would take place before the Sunday appointed, they came to me to ask if I would please to have them baptized at once to-day, that they may be strengthened, and being openly and by profession Christians, may be in a state of readiness to suffer with His people. There being nothing to prevent it, I at once complied with their wish. May the good Lord, who has called them, enable them to be faithful unto death, that they may receive the crown of life! I may joyfully add, that though the church houses in Abeokuta have been greatly injured, yet the church of Christ there is kept safe in His almighty hands. Though the bush burned with fire, yet the bush was not consumed.

Nov. 18—It occurred to my mind, a few days ago, that it is very essential for me to call together all the Christians of the different denominations in Abeokuta, to know from them the state of their minds since the breaking out of the persecution, and the expulsion of their Missionaries from Abeokuta, and to give them such advice and exhortation as I should find necessary on the occasion; therefore I sent, four days ago, to tell John Okenla, the Christian Balogun, to have them assembled this day at the Ake Wasami, and I would (D.V.) come to meet them there. Accordingly I started for Abeokuta this morning, and arrived at the appointed place about ten o'clock, and found a large assembly, who received me very gladly; and I opened the meeting by stating briefly my reason for wishing to see them, viz. to hear from them what

they had experienced since the outbreak of the persecution, and what is going on in the town about us, and that I, moreover, wished to exhort them to unite together in love, without regard to sects or denominations. I further endeavoured to tell them that it is not surprising nor unbecoming for Christians to suffer persecution, as the apostle Paul told the Thessalonians that no man should be moved by these afflictions, "for yourselves know that we are appointed thereunto; for verily when we were with you, we told you before that we should suffer persecution, even as it came to pass and ye know;" but, I said, that Christians should hate one another is very unbecoming, and repugnant to our holy profession. When I ended I was responded to by about ten of them with very gratifying speeches, all of which tended to the adoption of the resolution that they should have close union with each other, and that the union should grow closer day by day. It appears, from the speech of John Okenla, and those of several others, that the elders of the town, and many of the people, have been very uneasy because of the outrage which had been done to the Oyibos on the 13th of October; that it seems they shall never proceed any further to do harm to the Christians; that most of the people are fearing lest the Missionaries should shake off the dust of their feet against the city; and that they are anxious that the Missionaries should be sent for to return. The tribe of Igbein, and about three others, are the opposing parties now, who are still saying that they will never have white men in the town any more. However, the number of those who are on the part of the wicked ones is lessening gradually. Good will, by the help of God, prevail over evil. It was also resolved in the meeting, that, as Christians, we all should always ask in our prayers that our heavenly Father may not reward the inhabitants of Abeokuta according to the wicked deeds which they have done against Him in treating His houses and servants so badly. The meeting was so pleasing to all, that they begged me to appoint a certain interval of days when they should meet with me, as they have done to-day, till the trial be passed away. I then appointed that we should meet every fortnight to commune together. All unanimously agreed to it, and a vote of thanks was awarded me, and I closed with prayer.

THE REFINING PROCESS.

MEN go forth seeking gold wherever deposits of it have been discovered ; some to California, some to Australia, British Columbia, or New Zealand.

Gold is often found in its natural state, and is then called native, or pure gold ; and yet, even in this state, always contains a greater or less measure of alloy. For several uses in the arts, the precious metals are required to be in an absolutely pure state, for then alone do they possess their malleability and peculiar properties in an eminent degree. Thus, for instance, neither gold nor silver leaf could be made of the requisite fineness, if the metals contained the smallest portion of copper alloy, and simply because alloy hardens gold, and renders it less malleable. It is to separate the gold from the alloy that the refining process is used. A vessel is provided, called a cupel, formed of bone-ash powder. This vessel possesses the property of absorbing bodies, when they have been changed by the action of fire into metallic scoria, but retains them while they continue in a metallic state. "The art of assaying gold and silver by the cupel, is founded on the feeble affinity which these metals have for oxygen, in comparison with copper, tin, and the other cheaper metals ; and on the tendency which the latter metals have to oxidize rapidly in contact with lead at a high temperature, and sink with it into any porous earthy vessel in a thin glassy, or vitriform state." "A cupel may therefore be regarded, in some measure, as a filter permeable only to certain liquids." "The cupels allow the fused oxides to pass through them as through a fine sieve, but are impermeable to the particles of metals ; and thus the former pass readily down into their substance, while the latter remain upon their surface," the liquid metals preserving a hemispherical shape in the cupels, as quicksilver does in a cup of glass.

The cupel is placed on the assay furnace in an earthenware case or box, called a muffle, the use of which is to receive the cupel, and protect it from being disturbed by the fuel. It is there heated to a fiery red. There is then introduced into it a quantity of lead, which is proportioned with as much exactitude as possible to the measure of alloy which is in the gold. The lead exposed to the action of fire fuses in its fused state unites easily with other metals, and, losing its properties, is destructible by the continued action of the fire. The gold also fuses ; but it is not volatile, and retains its peculiar properties during the most violent and long-continued fire. When the lead has melted, the gold is gently introduced into the cupel, the action of the fire being increased, because the gold requires, in order to its fusion, a greater degree of heat than lead. The gold being fused, as well the alloy as the pure metal, the alloy unites with the lead, the gold, which is indisposed to unite with other metals, refusing to do so, and remaining separate. The action of the fire is carefully sustained, and soon begins to tell with destructive power on the lead and alloy, while the gold, which is indestructible by the action of fire, remains in a fused state. The metallic scoria rises to the surface of the mass, and there appears like a skin of various colours. This liquifies, and, running off to the sides of the cupel, is there absorbed, visibly staining the parts it enters. Fresh scoria is absorbed nearly as fast as it is formed, only a fine circle of it remaining round the edge of the metal. As the process advances, the heat must be increased, the gold, according to its purity, requiring a greater degree of heat to keep it in fusion. As the last remains of the lead are being worked off, on the very thin film which still remains on the gold, there appear rainbow colours. These become more and more vivid, and intersect one another with quick motions—a phenomenon called by the old chemists fulguration. Soon after, disappearing all at once, a sudden luminous brightness of the gold shows the process to be finished. The cupel is removed from the furnace heat, and the gold, as soon as it has grown solid, is removed.

God is seeking out, over the face of this world, the gold of His elect. He is sending forth His agents to gather together from amongst the masses of mankind such as shall be saved. They are going forth, east and west, north and south, to make Christ known, and thus bring in the constituent members of the great multitude of all nations and kindreds, and people, and tongues, who, having washed their robes and made them white in the blood of the Lamb, shall stand before the throne of God. The world is yielding largely of this gold of the elect, more largely than is usually supposed; for the harvest shall be a multitude so great that no man could number them. This precious gold is found under every variety of place and circumstance, and by various processes is separated from the mass. Some lie like nuggets on the surface, waiting to be picked up, like Cornelius the centurion, whose prayers and alms had come up for a memorial before God. By a secret and beautiful process they have been so dealt with, that when the message of mercy in Christ Jesus comes to them, they at once receive it. Others, like the gold in the sand and beds of rivers, have to be sought after and dug out, like Zaccheus, immersed in his extortion and greed of gain, until the great Gold-finder came and found him. Others, like Saul, afterwards Paul, require to be more sternly dealt with, like the gold when separated by the crushing mill from the quartz in which it lay imbedded. Souls are more precious than gold, for gold could not redeem them. They are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ. Yet how many there are who go forth to win gold; how few to win souls? There are diggings in China richer than those of Ophir or Ballarat, and yet how few there are to work them!

When the gold is found, if it is to be brought to the purest standard, it must be refined; and so it is with the elect of God. They are needed for heaven, to decorate God's temple there; to be malleable and ductile for His service, whatever it may be; when they shall serve Him day and night in His temple. They need, therefore, the refining process, for here, while they are in this earthly state, there is alloy mixed with their gold. There is in them that grace which is of God's implanting—"He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit;" but it is mixed with much that it is earthy, with much alloy, the corruption of nature which "doth remain, yea, in them that are regenerated;" and therefore, in order to the more complete subjugation of the "*φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh," and for the growth and development of the new man, the refining process is necessary. The furnace is tribulation, through which the Spirit of God works to the purification of the Lord's people; a furnace of great intensity, yet one to which they may with all safety be submitted, for the work of grace in them is indestructible. It is the alloy that is detected and searched out, brought forth from a latent condition, where it lay intermingled with the gold, whose valuable properties it had enfeebled and rendered less pliable to the Lord's will, that, forced out upon the surface, it may be cleared away, and permit the Christian character to shine forth with more brightness and beauty—"though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

We perceive this refining process in the case of Job. How intense the furnace was his history testifies. Yet He, who, in His love and because He values them, subjects His people to such an ordeal, never permits the heat to be greater than they can bear, or than their necessities require. "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

In the ordeal through which Job was made to pass, the latent dross soon began to show itself. Complaints break from him as though he was hardly dealt with. The trial of faith worketh patience, but it does so by bringing out our impatience. The Lord commends the patience of Job. He looked on the habitual temperament of the man, not on the exceptions. Yet the element of impatience was there, and, to be corrected, it needed to be forced out upon the surface. Humiliating as the process was, yet, amidst his murmurings, he had this conviction, that the process was for his good—"When Thou hast tried me I shall come forth as gold"—until at length, as it neared its completion, the film which had obscured his character clears away, and there appears that sudden luminous brightness which breaks forth in the language of chapter xliii., "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

The recollections of the past may bring to mind many instances of choice ones once so dealt with. The outward man, the physical frame intensely tried with sickness—the cupel, the earthen vessel, red-hot. The Christian character in the midst, refining under the process. Faith, perchance clouded for a time by the unexpectedness of the visitation, yet recovering itself and becoming more bright and trustful than it was before; like Hezekiah, who at first exclaimed, "I am oppressed; undertake for me," yet soon testified, "The Lord was ready to save me;" thus, the film clearing away, and the graciousness of the suffering Christian coming out more and more clearly. The gold in the cupel working free of the alloy, so that it no longer dims its brightness; like Stephen, when crushed by the stones which were heaped upon Him, he shone forth in the likeness of his Master, and cried, "Lord, lay not this sin to their charge." How many an experience of this kind might be recalled, of relatives and friends, whom we loved, but whom the Lord also loved, and, because He loved them, wished to have them with Himself. But before He took them He refined them—"I have refined thee, but not as silver; I have chosen thee in the furnace of affliction." And how great the affliction!—the emaciated frame, the pining sickness, the exhaustion which made it painful to breathe, to live; and yet, amidst it all, the bright, the happy look which testified of peace and joy within; the welcome which the eye gave to those who came to speak of Jesus, and the delight with which the Scripture that speaks of Him was listened to, and taken into the very soul—the gold in the cupel—the earthen vessel red hot, but the gold of true faith shining out more and more brightly and beautifully, until the great Refiner perceived the work to be done. Then the process is stayed. The gold is taken out of the cupel. It is no longer there. He has taken that which was precious to Himself. There is no more alloy, for the spirits of the just are made perfect. When the gold was taken out of the cupel, the alloy was left behind; nay, it had evaporated. The cupel remains, but it is void. There is no gold there now. No more grateful looks beam from the eye; no more thankful words fall from the tongue. The cupel is empty; the precious treasure which it was honoured to contain is removed; it is no longer intensely heated: it is cold, and it is laid aside until it is wanted; for it shall be wanted again by and by.

But there is another lesson. The lead must not be forgotten. It is used, as has been explained, to facilitate the separation of the pure gold from the alloy.

The Lord, as a refiner, deals with visible churches, "congregations of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

He sees in them much to be corrected. There is alloy mingled with the gold, and He purposes their purification, that He may bring them up to a higher and purer standard. He had something against the church of Ephesus, and against that of

Pergamos, and of Thyatira, and of Sardis, and He exhorted them to repentance; in default of which, searching dispensations would be meted out to them.

In a church like our own there is much gold, but there is alloy mixed with it; and this needs to be searched out and separated, for the gold is needed for a particular service, which, unless thus purified, it cannot render. What then is to be done? There is lead thrown in, with which the alloy will readily unite, while the gold refuses to do so.

Spiritual and carnal men subscribe the same articles, unite in the same ordinances, and so far are in conformity and apparent union. Yet while in this state the gold is disadvantaged, and the alloy is not improved. There is therefore thrown in a new element, one from which the gold shrinks, and which it resolutely repudiates, while the alloy, because it is alloy, eagerly fraternizes with it, and, in uniting with this, separates from the gold.

Is not this the present state of the Established Church? A new element has been permitted to be thrown in. What is this? Infidelity and Romanism, sceptical incredulity, and superstitious credulity, each working, although by different ways, yet eventually to the same end—a departure from the faith. The lead is the mass of opinions irreconcilable with her articles of faith, which, in our day, has been surreptitiously introduced into the cupel of the Church of England. The alloy is not throughout the same. The lead therefore dexterously adapts itself to its peculiarities, so as the more readily to facilitate its union with itself. Some incline to doubt and reject truth; others are as anxious to embrace all the addenda of human invention which Rome has heaped upon the revelation of God.

The lead has been cast into the mass. The cupel which contains these heterogeneous elements is on the furnace. The heat has told on the mass, and the whole is violently moved and agitated. Nevertheless, through the ordeal, searching as it is, God is working out His own purposes. His intention is, that the spiritual element, in this country, should become more separate from the world, more entirely devoted to the Lord's service, and better fitted to be employed in it.

“For there must be also heresies among you, that they which are approved may be made manifest among you.”

THE YOUCON MISSION.

In our Number for May 1867 we introduced an article, “Tidings from the Youcon,” in which we gave an outline of Missionary efforts carried on in the vast fields known as the Mackenzie-River and Youcon districts. The special point of interest in that sketch was the unexpected arrival of the Rev. W. C. Bompas at Fort Simpson, on the morning of Christmas-day 1865. Tidings having reached the Parent Committee in London of Mr. McDonald's illness, and the probability that he would be compelled to leave his interesting sphere of work on the Youcon, the services of Mr. Bompas, who just then had opportunely offered himself for Missionary work, were promptly made available. Leaving London June 30th, 1865, and travelling by way of the United States, he succeeded in reaching Mr. Kirkby's post at a time when, winter having set in, and the rivers and lakes being sealed up, all communication with the outward world was regarded as closed until the spring of another year had succeeded in removing the icy bolts and bars, and re-opening the door of access to these remote and wintry regions.

Our readers have not, we feel assured, lost their interest in these faithful men, who have separated themselves from the comforts and conveniences of civilized life, and gone forth amongst the wilds of North-west America, to seek after the lost sheep of the Good Shepherd, and gather them into his fold.

We shall refer to the most distant, the Youcon district, on the west of the Rocky Mountains, and stretching from thence until it touches the borders of what was known until recently as Russian America, but has now become part of the United States' territory; and we do so, because in the "Church Missionary Record" will be found full details of what has been done in the Mackenzie-River district among the Chipewyan tribes since our last notice of this Mission.

Mr. McDonald's despatches, the cream of which we have to skim off for the refreshment of our readers, embrace an entire year, beginning with November 1865, and ending with October 28th, 1866, having been sent off by the last opportunity to the more southern districts and points of communication with England. These documents may appear to be so old as to be nearly useless; but although old as to the time when they were written, they are, as to their arrival in England, comparatively recent, not having reached this country until October 16th, 1867; that is, one whole year had intervened between their leaving Mr. McDonald's hands and reaching ours; and this alone may enable us to form some conception of the remoteness from the centre of operations in England of this Mission field, and that, not so much because of the actual distance, as because of the difficulty of intercommunication. As to actual distance, China is further off; yet we have lying before us a letter from the Rev. J. Wolfe, of Fuh-chau, dated November 22nd, 1867, and received January 18th, 1868; while from India we have in hand a letter dated Calcutta, February 5th, and received March 8th. These despatches, then, from Mr. McDonald, contain the latest accounts which we have received of his proceedings.

Let us suppose ourselves setting forth to visit this distant point, the Youcon, from Fort Simpson. Fort Simpson is situated in $61^{\circ} 51'$ north latitude and $121^{\circ} 51'$ west longitude, on an island at the junction with the Mackenzie River of the Mountains. This river is worthy of notice. Its sources lie westward of the Rocky Mountains, two large branches uniting there, that by their combined effort they may force a passage through the chain. The north-westerly of these branches has its sources in proximity to those of the Pelly, or upper portion of the Youcon, while the south-westerly branch has its sources in proximity to those of the Fraser in British Columbia. At the confluence of the Pelly and the Lewes lies a Hudson's-Bay Company's Post, called Pelly Banks, whither native traders penetrate twice in the season from Llyn canal, situated north of the island of Sitka, in the 59th parallel.

At some future period a route may be opened in this direction, which may facilitate intercourse between the Youcon and the Mackenzie; but at present a large detour is necessary.

Descending the Mackenzie from Fort Simpson, the Rocky Mountains soon appear, presenting an assemblage of conical peaks, rising apparently about 2000 feet above the valley, the river, as it approaches the end of the first range, as if to avoid the barrier, changing its course from north-west to north-north-east. The mountains lying in parallel ridges, having a direction of about south-south-west and north-north-east, are cut by transverse valleys, by whose aid rivers find a passage through the chain. After the flexure in its course, to which reference has been made, the Mackenzie flows for fifty miles through the valley interposed between the first and second ridges, until, making a small bend to the westward, it escapes across the ridge, leaving, on the east bank, a bluff, which, rising precipitously from the water's edge to the height of 500 or 600 feet, is named the "Rock by the River's side." Receiving by the Great Bear Lake River the contributions of the sheet of water which is so called, the Mackenzie pursues its course through forests, of which the white spruce continues to be the chief tree. In the heart of the spruce-fir forests there is no want of flowering plants, and many of the feathered tribe recal images of southern homes. Occasionally the river passes between spurs

of the mountains, and at one of these cuttings, called the Ramparts, the river is contracted from a breadth of three miles to a channel of from 400 to 800 yards. Below the Ramparts parties of the Tukuth nation are met with, their peaked jackets distinguishing them from the Chipewyans. On reaching the estuary of the river, the Rocky Mountains are seen along the western channel, with an average altitude of about 1000 feet.

The voyageur from Youcon proceeds up the Peel River, an affluent of the Mackenzie, which flows into the estuary from the south-west, until he reaches Peel's Fort. There he meets another outlying portion of the Tukuth nation, the Peel-River Indians. From this point he has to start on foot to cross the mountains, the way, by reason of the precipitous ascents and descents being sufficiently fatiguing, until from the last ridge he looks down into the valley of the Rat River, surrounded by mountain peaks, and in which is situated La Pierre's House. Descending by the stream, which, as it can, threads its way through the mountains, he reaches the Porcupine, a considerable river, which, running to the west-south-west for 230 miles, enters the Youcon, the Fort so called lying a few miles above the point of junction. To complete distances—from Peel-River Fort to La Pierre's House is 100 miles; from that post to Fort Youcon 600 miles by water, and 450 by land. From Fort Youcon the voyageur, if so disposed, descends the Youcon to its junction with the Tununa, 350 miles. From that point to Fort Nulato, of the Russian American Company, is 250 miles; and from Fort Nulato to the mouth of the Youcon, in Norton Bay, is about 600 miles; so that from Fort Youcon to the mouth of the Youcon is about 1200 miles.

Taking Fort Youcon as his head-quarters, the Missionary finds himself in the midst of various tribes of Indians. On leaving the Chipewyans, he first comes amongst the Tukuth nation, on the Mackenzie and Peel River, while at Fort Youcon he is among the Kutchin. Again, these two nations are subdivided into various tribes. Thus, of the Tukuth we find the Mackenzie River Indians, the Peel River, the Mountain Indians, the Rat-River Indians; and then of the Kutchin, the Black-River Indians, the Kutcha-kutchin, the Gens-du-Large, the Gens-du-Bois, the Gens-de-Milieu, the Gens-des-Fous, or Tung-kutchin, the Kettle-kutchin; the Tates-kutchin, or Lower Indians, at the confluence of the Tununa with the Youcon; the Gens-des-Buttes on the Tununa River; the Tung-kutchin, far up the Tununa. These two tribes, the Tates-kutchin and Tung-kutchin, speak somewhat differently, and their dialect differs still more from the tribes which are nearer Fort Youcon.*

Mr. McDonald reached Fort Youcon from Fort Simpson, Mackenzie River, where he had been on a brief visit to Mr. Kirkby, in Nov. 1865. Our readers will remember the dreadful fever which the fall boats of that year brought up from the Red River into the northern districts, and with what virulence it spread among the Indians. The Rocky Mountains proved no barrier; and Mr. McDonald found himself at Fort Youcon amongst the sick and dying. Some of the details are very harrowing. But it is most gratifying to find that the simple message of God's mercy to sinners through the blood of Christ, which Mr. McDonald had been persistently teaching for three years, had not been taught in vain, and that many of them died trusting in the one name given unto man whereby he may be saved. Take the following instances from his journals—

Dec. 11—Two Indians arrived from the Gens-du-Large country this evening, and brought intelligence of the death of twenty-six individuals at that place—twelve men, eight women, and six children; and that a

few were still ill of scarlet fever, some considered unlikely to recover. Was glad to hear that the most of them died with the blessed hope of eternal salvation through Christ.

And again—

* An account of the tribes will be found in the "Intelligencer," January and May numbers, 1863.

Dec. 16—Visited the sick. Two of the Black-River Indians arrived this morning from their camp near Long Portage. Was glad to hear that there have been no more deaths among them since they were visited

by Kwezyoo: was also pleased to hear that those of the adults who died rested on Christ for salvation, and were supported in their last hours with the hope of eternal life.

We must introduce some more of these quotations, for they are very precious—

Dec. 20—I set out for the Gens-du-Large camp at eight A.M. with Chechenahayan, an Indian whom I have hired for the journey, and a train of four dogs.

Dec. 25: Christmas-day—Went on our way at seven A.M. The cold intense in the evening. Made about forty miles to-day, and encamped at three P.M. Cold in the camp to-night.

Dec. 26—Pursued our way at four A.M. The weather was intensely cold. Arrived at the Gens-du-Large camp a little before sunrise. Received a hearty welcome from the Indians. Was glad to find a good spirit prevailing among them with regard to the disease which has raged among them, and carried off so many from among them. Took up my residence among them in the lodge of L'Original, or Iloowantle, who was some time leader among them. There are still a few of them not entirely recovered of scarlet fever. Held evening prayers with them, and addressed them on the words, "Having obtained help from God, I continue unto this day." (Acts xxvi. 22.) Spoke to them of the fearful disease which has passed among them; of the gratitude they should feel for being spared from death, while so many others have been carried off by it. I also referred to my restoration to health, and for being again permitted to instruct them in the knowledge of divine things. A few hymns were sung, and it was to me a matter of deep thankfulness to unite with them in prayer and praise before God, after the lapse of nearly two years. After prayers

were over, L'Original spoke at some length, with the whole of which I was much pleased. Among other things, he said that it must be the love of God felt in my heart that leads me to try to do so much for them; that they all receive God's word from me as from God speaking to them through me; and that they will all try hard to do His will. Others besides spoke a little to the same effect. It is pleasing to find in them not only a feeling of submission to the divine will, but also a general feeling of hope that they will profit by the afflictions which they have experienced. May God grant that they may have more and more grace bestowed upon them, and may they be enabled to show forth the praises of Him who hath called them out of darkness into the marvellous light of His glorious Gospel of salvation!

Dec. 27—Weather somewhat milder to-day. Visited the Indians in their lodges, which are eight in number. The present number of the Gens-du-Large, including men, women, and children, is about sixty. There are a few others at present of the Kutchu-kutchin residing with them. Had conversations to-day with Peter and others regarding their temporal and spiritual welfare. They incurred great losses of provisions this fall, owing to their not having had time to secure them before they were seized by scarlet fever. Held evening prayers with the Indians. Taught them the Lord's Prayer, the collect for aid against perils, evening prayer, and the apostles' creed, according to the revised translation.

Peter is the Christian Indian who has been selected to tend the little fire that has been kindled amongst this group of Indians, feeding it with such fuel as he can procure, and watching over it prayerfully until the Missionary revisits them, and fans it into a still brighter flame.

Jan. 11, 1866—Weather mild. Had a long conversation with Peter to-day, and gave him directions and encouragement in his endeavours to instruct the others, according to his ability, in the knowledge of God, and to exhort them to be mindful of the word of life.

Jan. 12—Made preparations for my departure for the Fort on the morrow. Held evening prayers with the Indians, and gave them a farewell address on "Behold, I come quickly" (Rev. xxii. 12). After prayers were over, one of them spoke a little. He said that they were like deer in the woods; that I was

come to search them out, and catch them, as it were, in snares; that they were very thankful for being taught the knowledge of God; and that it is different with them now from before they heard of the goodness of God; that they do not grieve for their relatives that died of scarlet fever, but rather are thankful that they had been taught the way of life; and he hopes that they are now in heaven. I spoke a few words in reply. It is with heartfelt thankfulness to Almighty God that I would record His grace to me in enabling me to teach the Indians, and for the

grace which He has bestowed upon them. They have committed to memory the Lord's Prayer, the two collects for morning and evening prayer, the apostles' creed, the decalogue,

and a hymn, "Rest for the weary." May God grant that His blessing may largely accompany and abide on the work I have attempted in His name among these poor Indians!

In the latter end of March 1866 the weather had moderated, after a winter of great severity. We note the following variations of temperature—

December 4, 1865, 10 below zero.	January 30, 1866, 50 below zero.
December 7, 1865, 25 "	January 31, 1866, 45 "
December 15, 1865, 5 "	February 9, 1866, 30 "
December 18, 1865, 10 "	February 13, 1866, 12 "
December 19, 1865, 25 "	February 14, 1866, 7 above zero.
December 21, 1865, 30 "	February 18, 1866, 25 "
January 23, 1866, 35 "	February 26, 1866, 20 "

On March 13th Mr. McDonald left Fort Youcon on a visit to La Pierre's House. Here we find him amongst the Rat Indians, who flocked around as eagerly as did the Gens-du-Large on the Youcon.

March 29—Weather mild. Bright sunshine. A gentle thaw to-day. Three of the sleds of the post went on a trip for meat, and it is expected that they will be accompanied by a band of Indians on their return. In the evening several Indians, men, women, and boys, arrived with meat on sleds: among others is Tetzeyel's wife. They all appeared delighted to see me. I was told by the Rat Indian chief's, Tetzeyel's, wife, that the Indians were all thirsting to hear God's word from me, and they said they would all be in to see me as soon as they hear of my arrival here. Blessed be God for so disposing them to long after His word. I held morning and evening prayers in English and Indian. Gave the Indians an address in the evening, with

which they were much pleased, and for which they appeared very thankful.

March 31—A beautiful day. Had a pleasing conversation with Katza, a native Indian, a candidate for baptism, respecting the La-Pierre's-House Indians. Of all those whose death he witnessed he speaks very favourably. It is to me a matter of deep thankfulness to Almighty God that he continues steadfast and zealous in his endeavours to walk in the way of the Lord, and to lead the others to do the same. He exerts himself nobly to instruct and direct the others in the way of life. He only regrets that he does not know more than he does, and is anxious to learn more. A few more Indians arrived this evening, among others Tetzeyel, Jawulte, and Sacket.

At this point there was the glad occasion of some baptisms.

April 11—Held morning and evening prayers in English and Indian. Preached two sermons to the Indians: texts, St. Matt. xxviii. 19, 20; and Isaiah lxxv. 24. The morning sermon was on baptism, and the evening one on the privileges, the character, and the duties of a Christian. After evening prayers, spoke to them, one and all, about baptism. They all desire to be baptized, and, after examination of them, I thank God that I trust they are all prepared for it. I therefore intend to administer the rite to them on to-morrow.

April 12—A warm and beautiful day. Several more Indians arrived to-day. Held morning and evening prayers in English and Indian. Preached to the Indians at both

services: texts, Psalms lxxvi. 11, "Vow and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared;" and Eph. vi. 10, "Be strong in the Lord." Had much enjoyment in preaching. Had the privilege and the pleasure of admitting into the visible church of Christ thirty Indians, nearly all of whom are adults. Among others baptized are Katza, Tetzeyel, and Kwezyoo, whom I named respectively, Henry Venn, Peter Taylor, and James Anderson. May they all be baptized of the Holy Spirit, and be enabled to adorn the doctrine of God their Saviour in all things! Expounded this evening to the people of the Post Psalm lxxvi.

While at La Pierre's House painful tidings reached him respecting the Uta-kutchin, or Mountain Indians, sixteen of whom had died of scarlet fever and starvation. They were too far from Fort Youcon to be reached from thence, but they were not without

help. A British lady, Mrs. A. Flett, the wife of the chief officer at La Pierre's House, with unwearied zeal had laboured for their instruction. Before she was herself entirely recovered of scarlet fever, she was visiting the Indian lodges around the Fort, speaking to the sick of Christ, and the blessings and consolations of the Gospel.

Let us be permitted to quote here a passage from a narrative written by Mr. Charles Martins, Professor of the Faculty of Montpellier, of a voyage along the western coast of Norway, from Drontheim to North Cape, in N. lat. 71°. Speaking of this extreme point, he says—

“How great was my surprise on landing to find myself in the middle of the richest sub-alpine meadows that can be imagined. I found here, in short, at the northern extremity of Europe, the flowers which had so often attracted my admiration at the foot of the Swiss Alps: there they were so vigorous, so brilliant, and all much larger than among the mountains—the globe flower of Europe, the geranium of the woods, the alpine hawkweed and the alpine pea. On the right rises the imposing mass of North Cape, steep and inaccessible; before us a steep and sloping and verdant path, which permitted us to attain the summit by winding round the side of the mountain. In the descent I gathered with enthusiasm all the plants which presented themselves. To me they possessed a peculiar interest, as being, so to speak, the most robust and adventurous of all their European congeners. They seemed, like myself, to be expatriated and exposed on the black rock to be battered by the waves. I was tempted to ask them why they had quitted the skirts of the cultivated fields and peaceful shades of the woods of Meudon, where they could receive the homage of Parisian botanists, in order to lead this exposed life among strangers.”

But how much more beautiful, and fitted to excite a divine enthusiasm, is it to find Christians of Great Britain, when transferred, in the providence of God, to some north cape, some far-off land, isolated and beyond the notice of the home churches, there yielding the same beautiful specimens of Christian love, the same bright flowers, the same self-denying exercises in which many are engaged at home. Such are indeed expatriated, yet as vigorous and brilliant as though they had remained in the United Kingdom, yea, perhaps more so, as the flowers at the Cape were not less, but larger, than those that grew on the mountains. Such Christians may indeed be regarded as the most robust of all their European congeners. It may be pleasant to be observed by admiring eyes at home, and praised, and had in reputation for what we do; but to be transferred to some lonely place, where no eye rests upon us but the eye of God, and there to be earnest, self-denying, and abounding in the beautiful deeds of Christian love; to be like the plant which, growing on the dreary slope of the North Cape, blooms more vividly than its confrères amidst the peaceful shades of the woods of Meudon, this does prove that it is by Christ the soul lives, and that His favour is enough to satisfy,

On his return to Fort Youcon, Mr. McDonald had the same delightful duty to perform which had cheered him at La Pierre's House—the admission to baptism of several Indians.

May 27: Lord's-day—Held morning and evening prayers in English and Indian: texts of sermons, Ephesians ii. 18; Acts ii. 38; Rev. xxi. 23; and Psalm cxix. 94. Preached on baptism to the Indians:—in the evening examined them for baptism. The most of them are, I trust, duly prepared for it, and sincere in their desire for a reception of the sacred rite. All but two professed themselves desirous of being baptized: those who were unwilling were so from a fear of not acting

up to the character of a Christian. I was much pleased with the expressions of some of them; especially of one of them who said that God's word is like a covering offered to a helpless and naked person; that he thinks it possible he may, when he goes away from the Fort, not remember all that he may hear of God's word; but that he would venture to receive baptism, with the hope that it may contribute to render him more stable and firm, and that, when tempted to sin, he

may be restrained by a remembrance of the vows and promises made to God in baptism.

May 29—Held morning prayers in Indian at two A.M. Preached a sermon on Jer. L. 5, "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." Had afterwards the pleasure and the privilege of

admitting thirteen adults into the visible church of Christ by baptism. I was much pleased with the hearty response of all to the question, "Wilt thou, then, obediently keep God's commandments?" May they all be baptized of the Holy Spirit, and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!

We shall now invite our readers to accompany Mr. McDonald in a voyage down the Youcon, for the purpose of visiting the *Tates-kutchin*, or Lower Indians. He was accompanied by *Bekenechartye*, or *Red-Leggings*, chief of the *Black-River* Indians, and *Sahnyate*, chief of the *Kutchu-kutchin*.

June 1—Had a fair wind, and the current being strong, we proceeded rapidly on our way. We went on till midnight, when we encamped. The scenery to-day through which we passed was uninteresting. The banks of the river are very low, in general only about four feet above the water, covered principally with spruce; there are also a few poplars, and willows of several kinds. Made about eighty miles to-day.

June 2—Held morning prayers with the Indians, after which all lay down to rest. At nine A.M. we pursued our way. The weather hot to-day. Had a fair wind as yesterday. The scenery more varied as we advanced. There were some fine views to-day. At one place the river appeared about five or six miles in width; and the mingling of spruce, poplar and birch was pretty. At seven P.M. came to the camp of the *Gens-de-Milieu*. Found only one man there, with three women and six children. There are only eight others belonging to this tribe—two young men, two boys of fourteen or fifteen years of age, three women and a child, thus making eighteen individuals in all. They will doubtless be not much longer as a separate tribe, but be merged into the others. Spent two hours at the spot, during which time I held prayers with them, and gave them an address.

June 3: *Lord's-day*—At nine A.M. held morning prayers with the Indians. We afterwards started, and at eleven A.M. came to what are called the *Ramparts*, but which have no pretensions to the name. The scenery to-day was interesting and beautiful—hills from 200 to 600 feet in height running along both sides of the river, which is from 400 yards to half a mile or more in width, and very meandering; the hills sloping back gradually from the edge of the river, and covered with spruce, poplar and birch from their summit to the water's edge, close to which they mingle with willows of different kinds; or in other places rising precipitously; rocks dipping at the river's brink, and rising perpendicularly, or

jutting out from the sides of the hills; valleys stretching back, and gently sloping on either side, all combine to render the whole most picturesque and charming.

The weather was hot this forenoon; but the sky became overcast this afternoon, and it was cool and pleasant. There was very little paddling in the canoes to-day. The canoes were all tied together, and we floated down the stream. Had evening prayers in our canoes, and gave a short address. Went on till eleven P.M., when we encamped.

June 4—My canoe was nowhere to be found this morning. Our camp fire was stirred up by a strong wind which sprung up last night, and, being communicated to the canoe, consumed it entirely before any one was aware of it. A few other things were devoured by the flames, but nothing of much consequence. Happily we got a canoe from one of the women that accompanied us. It was but a makeshift, but it answered our purpose. The sky was overcast all this day, and there was a sprinkling of rain this evening.

At eight P.M. reached the rendezvous of the *Tates-kutchin* at the confluence of the *Tununa* river with the *Youcon*, where they await the arrival of the agents of the *Russian-American Fur Company*, who ascend the river annually to this place in a boat with goods to trade their fur from them. Found a considerable number of Indians assembled, evidently upwards of 200, including men, women and children. The majority of the men are *Gens-des-Buttes* or *Tung-kutchin*: some of them have come from a long way up the *Tununa* river, which they have descended in canoes. I shook hands with all of them—men, women and children. The most of them appear quite unaccustomed to shaking hands, and did not know which hand to give. I learnt afterwards that they have been warned by some medicine-men among them not to shake hands with me, for that if they did so their death would be occasioned by it. It was raining when we arrived: however, it soon ceased.

Within an hour afterwards the whole of the *Tates-kutchin* and *Tung-kutchin* were assembled for divine worship along with my party from the *Youcon*. After the singing of a hymn, I gave a short address on the corruption of man through the fall, his ignorance of God; on the nature and character of God, the means which He has employed to redeem mankind, and the freeness and fulness of the salvation which is in Christ Jesus. Great attention was paid, their interest was excited, and I pray that they may have grace given them to receive the truth as it is in Jesus. I had afterwards a parley with the medicine-men. Poor men, they had very little to say, but professed a willingness to receive instruction from me in the knowledge of God. I was much pleased by the way in which *Bekenchartye* spoke to the Indians this evening on my behalf, and the object of my visit to them. *Sahinyate* also spoke very well. He told them of my constant efforts to instruct them and show them the way to heaven, of my visits to different tribes of Indians during the past winter.

A large number of the men belonging to the *Tung-kutchin* were expected to arrive at *Fort Youcon* with fur in the course of this month; and I had hoped to be able to induce some of the *Tates-kutchin* to accompany me on my return; but having heard of the havoc which scarlet fever has made among the Indians that have been attacked by it, they are afraid to venture to visit the *Fort*, lest they should be seized by the epidemic. They, however, promise to visit *Fort Youcon* next summer, should all be well with them.

June 5—Held morning prayers with the Indians, after which I had a talk with the medicine-men and others. Purchased a canoe from one of the *Tates-kutchin* for eight made-beaver, equal in value to sixteen shillings. Had a paddle round to have a better view of the place, which is rather pretty. The *Tununa* river, at its confluence with the *Youcon*, is upwards of a mile in width. This was a hot day, and mosquitoes were both numerous and vicious.

Held evening prayers with the Indians, and gave an address. The most of the Indians, including the medicine-men, were present. I recapitulated what I said yesterday, repeated the ten commandments to them, and afterwards set before them the way of salvation by faith in Christ Jesus. They appeared much interested, and listened very attentively. May the divine word sink into their hearts with power!

I had the number of the *Tates-kutchin* and *Tung-kutchin* present counted, and found that there are in all eighty-seven men, forty-eight

women, and fifty-eight children. The *Tung-kutchin* have not their wives and children along with them.

After sunset two canoes, with an Indian in each of them, arrived from below, whither the two Indians went a few days since to meet the Russian boat. They brought word that the boat will arrive here in three or four days hence; also that two members of the *International Telegraph Company Exploring Expedition* are in a canoe accompanying the boat.

June 6—Before I rose this morning canoes from down the river, and supposed to be filled with *Ketle-kutchin* were observed to land some distance off. Two Indians were therefore despatched to bid them hasten their movements. In the expectation of their arriving before mid-day, I postponed holding morning prayers till their arrival, which was not, however, before two P.M. In less than an hour afterwards I held prayers with them, and gave them an address, to which they listened very attentively. I afterwards invited them to the *Fort*, in order that they might have an opportunity of hearing more fully of the way of obtaining eternal salvation. But they declined, on account, as they said, of the distance. They are a milder and more pleasing-looking tribe than the *Tates-kutchin* or the *Tung-kutchin*. The number that arrived is sixteen men and half as many women.

Preparations were afterwards made for our departure. A feast was made by the *Tung-kutchin*, and a portion was sent me to my tent. There was dancing afterwards, which was followed by one of them conjuring. As soon as I was told of it, I spoke to the others that he should desist, which was complied with, and they promised not to do so again; but it is scarcely to be expected that they will altogether give up the practice of it at once. Although I have not been able to speak thoroughly to the Indians I have come to visit and instruct in the knowledge of divine truth, yet I trust that I have not spoken to them in vain of the word of life. Their attention has been drawn to the concern of their souls, and they in general seem well-disposed to attend to the things which belong to their eternal peace; and I hope to be able to follow up the religious instruction which I have commenced among them. Three or four Indians among them seemed much inclined to visit *Fort Youcon*, and they may start a day or two after we do. Scarlet fever has not reached them, and I hope they may escape it.

June 7—Set out on our return to *Youcon* at one A.M. The Indians all seemed much more friendly at parting than they did when

I arrived among them. Some that I happened to omit shaking hands with ran to bid me farewell after I embarked in the canoe. Having pursued our way for three hours, we halted and encamped; and, after supper, all retired to rest. Rose at nine A.M., and, after breakfast and morning prayers, we proceeded on our way. The weather was very hot today. Continued on our way all this night, when it became rather cold, and there was a slight frost: there was a thin crust of ice on the bows of the canoes.

At ten A.M. a young man, whose name is Vethleyion, arrived with a note from Mr. Frank E. Ketchum, a member of the International Telegraph Company Exploring Expedition, containing a request to be waited for. At five P.M. I sent two young men in light canoes to give assistance, in order that we might be overtaken more quickly; and six hours afterwards we were overtaken by Mr. Ketchum, who is accompanied by Mike Leberge, a French Canadian, and Lokeen, a Russian Creole, in a bydark, and three Indians in two canoes, whom they hired from among the Tates-kutchin, and who were prepared to follow after us. Other Indians that came

with them as far as the rendezvous of the Tates-kutchin would not come any further, through fear of the Youcon Indians. Mr. Ketchum is to explore as far as Fort Youcon. Was sorry to hear of the death of Mr. Robert Kennicott, which occurred at Fort Nulato on the 13th ult. He was to explore the Youcon in the course of the summer, as far as Pelly Banks. Another party of the International Telegraph Company Exploring Expedition, under Mr. Pope, set out from New Westminster last summer to explore a route by way of Dease Lake to Pelly Banks, or to Fort Selkirk, and are expected to descend the Youcon.

The exploring party were delayed last year, and did not reach Fort St. Michael's, on the sea coast, till September 22nd. Some of the party wintered at that Fort, and others at Fort Nulato. Should the result of Mr. Ketchum's explorations prove satisfactory, it is expected that a party will ascend the Youcon in the course of this summer in a small steamboat, with a barge in tow, with a view to commencing operations for a telegraph line, and that a few of them will pass the coming winter at Fort Youcon.

On his return to Fort Youcon, Mr. McDonald proceeded to administer baptism to several of the Indians, who had been for some time desirous of it. Among others will be found the chief Sahnyate, who had been one of the most troublesome of the Indians, and of whose conversion to Christianity there was at one time little hope. He had suffered severely in his family during the prevalence of the fever, and this, for a time, seemed to make him more wilful and perverse than usual. During the winter he endeavoured to put up his tribe to evil, and to persuade them to abandon and starve the Fort. But he was then as a bullock unaccustomed to the yoke. The yoke was upon him, and although, at first, refractory, after a time he softened down, bemoaning himself, and saying, "Turn thou me, and so shall I be turned, for thou art the Lord my God." Bekenchartye, the chief of the Black-River Indians, was also among the number, but of him our Missionary had long thought favourably, regarding him as a man earnest in religion, and anxious respecting the salvation of his soul.

The following are the portions of Mr. McDonald's journal which refer to this interesting period.

June 26 — Held morning and evening prayers in Indian. Preached on baptism; text, St. Matthew xvi. 24, 25. I spoke to the most of the Indians this evening individually regarding baptism. They have been waiting for some time past for its being administered to them. The answers of some of them were very good. I may give the replies of Bekenchartye and Sahnyate. The former said, that from the time he first heard God's word he has endeavoured to obey it, and that he has an increasing desire to do so; he therefore would venture to be baptized, trusting in the mercy of God to enable him to live acceptably before Him. Sahnyate said, "You know

what I have been, but I wish to save my soul. I wish to serve God faithfully, and not to do as I have done. I therefore desire to be baptized, and hope that I may be kept from evil." I omitted to state that four of the Gens-des-Fous, or Tung-kutchin, arrived on Sunday. They report that there were twenty-two deaths last fall in their tribe from scarlet fever, viz. twelve men, eight women, and two children. They have attended prayers regularly; also the three Tates-kutchin that were employed by Mr. Ketchum have remained here, as their services were not required by him on his return: they have likewise attended prayers regularly. A few

more of the Tung-kutchin are expected to arrive soon.

June 27—Held morning prayers in Indian. All the remaining Indians, excepting four or five, professed a desire for baptism. After they had all given expression to their wishes I summed up what they had said, and replied to it. With some of them I told them that I should have a private parley. I am thankful for the favourable disposition evinced by all: even those who are not prepared to be baptized demur on account of their being afraid of not living in a manner becoming Christians. I therefore contemplate administering baptism to some of them in the course of this week, and to others on Sunday next. At three P.M. set out in a canoe, with David Jones and Kwiessa, to meet the boat, which I expect to do this evening or to-morrow morning. Was rejoiced to hear good news of the Indians of La Pierre's House. They spent the spring at that Post, and divine service was regularly conducted by Henry Venn, or Katza; and he watches carefully over the others.

June 30—Held morning and evening prayers with the Indians. In the evening preached from St. Matt. xx. 22, "They say unto him, We are able," and afterwards administered the rite of baptism to fifteen individuals: among others to Bekenechartye,

whom I named David Anderson, and Peter of the Gens-du-Large, whom I named Peter Roe. May all be baptized of the Holy Spirit!

July 1: Lord's-day—Held morning and evening prayers with the Indians. Texts of sermons to them St. John xxi. 17, and Ephesians iii. 19. Administered baptism this evening to eighteen individuals. May they all become heirs of heaven!

July 5—Held morning prayers with the Indians, and baptized ten adults; among others, Sahnyate, whom I named John Hardisty. May they all be united to Christ by a living faith, and have grace given them to adorn the doctrine of God their Saviour in all things!

July 6—Held morning prayers with the Indians, and administered baptism to ten adults and three children. Gave directions to David Anderson and John Hardisty to-day regarding holding prayers with their bands, and exhorted them to steadfastness and perseverance in walking in the way of God's commandments. May much grace be bestowed on all those who have been admitted into the visible church of Christ, and may they walk worthy of their high calling to be saints of God! Had conversations with others, among them Peter Roe. I hope to baptize most, if not all, of the Gens-du-Large next winter.

A brief *resumé* of what has been accomplished during the year may be gleaned from a letter, dated October 24th, 1866. Mr. M'Donald, through the goodness of God, having been restored to good health, had been enabled to carry out more Missionary journeys than in any previous year, having travelled about 5500 miles. He had been the more anxious to visit the various tribes, on account of the severe affliction through which they had passed. The mortality must have been great, when it is remembered that at three Posts—Peel-River Fort, La Pierre's House, and Fort Youcon—about 300 had died. "Many of them were prepared for heaven, and looked forward with hope to a blessed and glorious immortality, nothing doubting but that they would soon be with Christ. It was pleasing to observe in the survivors a spirit of resignation to the divine will."

During the seven months preceding the date of this letter, one hundred and fifty adult Indians had been baptized, there being an equal number of candidates, to whom he expected to administer that sacrament during the year 1867.

In this wide expanse of Missionary enterprise we have but one Missionary. Each tribe ought to be visited at its own locality at least once a year. But so numerous are they, and widely scattered, that he finds it impossible to do so, and more especially the more remote tribes, only a few of whom come to Fort Youcon, for trading purposes, remaining not more than four or five days. "In connexion with Fort Youcon there are eight tribes spread over that portion of the country, at distances varying from one hundred to five hundred miles from the Fort." At La Pierre's House, distant from Fort Youcon, by water route, 600 miles, and, by winter route, 450 miles, there is one tribe. At Peel-River Fort, one hundred miles more distant, there are two tribes, beside a tribe of the Chipewyan race.

Mr. McDonald pleads that a Missionary may be located at Peel-River Fort, and that

speedily, lest the Mackenzie-River Tukuth, be drawn over to Romanism by the Romish priests. Mr. McDonald has obtained permission from the Hudson's-Bay Company's chief representative in the Mackenzie-River district for the erection of a church at Peel-River Fort, and he hopes soon to see one built at Fort Youcon.

We commend this Mission to the prayers and sympathy of British Christians.

MISSION WORK WELL BEGUN HAS THE MEANS OF EXTENSION IN ITSELF—"WHOSE SEED WAS IN ITSELF."

A GREAT alteration has taken place in the experiences of Missionary enterprise. There has been a time when the willingness of the home churches to do the Lord's bidding, and make the Gospel known in unevangelized lands, was more than commensurate with the opportunities which presented themselves. We do not mean that the zeal of the churches ever has yet been as a flowing stream; nevertheless, limited as it has been at all times, the opportunities at one period were so few, that the men who came forward for this special work were more than enough. Now the condition of affairs has been reversed. The sphere of action has expanded. Countries which, from various causes, were inaccessible to the evangelist, have been thrown open. He who presides over the churches seems to say, "Behold, I have set before thee an open door;" but, constrained to fight the battle of the Reformation over again, and to defend the truth against the assaults of infidelity and Romanism, the churches are unequal to the due improvement of so great an opportunity, and the men who are willing to go forth are too few for the occupation of so large a field. It is not only in England, but in Protestant America, although from different causes, that this is found to be the case. The American Board of Commissioners for Foreign Missions thus states its experience—"The manifest blessing of God upon the labours of the past year, in the establishment of new churches, in the development of the native pastorate, in the larger additions than usual to the native churches, in opening new fields to the efforts of the Missionaries—all call for an enlargement of our operations, and promise the richest returns. Yet the work has been sadly hindered for want of men to follow up the advantages gained. Station after station, won by years of labour, and the sacrifice of many lives, has been given up. Again and again has the sad intelligence reached us of a devoted Missionary sinking down at his post, overborne by his burdens, and unrelieved. Almost every mail brings us tidings of new openings for the truth, of new and important centres that should be at once occupied. Cheered as we have been by the privilege of sending out thirty new labourers the past year, they have gone to help to carry on the work already in hand: not a single new post is to be taken up. The most urgent necessities of the different fields only have been met."

It is an impossibility that Missions on such a principle can continue in a healthful state. They must have room for growth and expansion, else will they decline. If the buds be removed from a tree it must soon perish, for the bud is the true renovator of the vegetable world, and through this the existence of the plant is prolonged. The growth of a Mission manifests itself in the occupation of new points of usefulness: if it be precluded from these, it becomes like a tree from which the buds are removed as rapidly as they show themselves.

But must the foreign work be dwarfed and stunted because the home churches yield only a limited supply of labourers? Not so; for we are persuaded that the native Christians might be utilized for reproductive effort at a much earlier period than is usually supposed. At one time it appeared to be thought that much could not be expected from them until they had been consolidated into a well-organized native

church. They were therefore centralized in one spot, and there carefully tended by the joint solicitude of several Missionaries. Yet they were slow in their growth, and, after years had passed, had not attained to the efficiency which had been expected. The fact was, that they had been deprived of one effectual means of growth, their being employed as an active agency in the evangelization of their countrymen. They were not dealt with as the little child, which is let to use its limbs as it can, and who totters and falls often in its first essays, but who, by its very failures, gathers strength, and, by a series of vicissitudes, arrives at maturity and perfection. These groups of converts were not at liberty to walk at all until they could at once walk well: until then they were kept sitting on the chair of Missionary tutelage.

Perhaps it is to correct such misapprehensions that God, in His providence, has permitted us to be brought to this pass, that we must either make progress through the native Christians, or cease to advance at all. The measure of Christian knowledge which sufficed for the conversion of his own soul, places a man at once in such a position of superiority above his heathen countrymen that he may go forth amongst them as a light in the midst of darkness. He who has found Christ for himself can tell of Him to others. His talent may be, in the first instance, a feeble one, but, as he trades with it, it will grow, and "to him that hath shall more be given."

Our Missionaries are now constrained to act upon this principle. We select two exemplifications—Mr. McDonald on the Youcon, Mr. Wolfe in the Fuh-chau province, China. The one is in the midst of an immense territory, dotted over with groups of Indians, at a distance of from 150 to 500 miles from the Missionary's centre. Many of these points have been visited by him, and the message of God's mercy in Christ made known to them in their own vernacular. It has been listened to with deep interest from the very first; and as these visits have been repeated, the hearts of many of them have been opened to receive the truth, and they have been baptized. Thus in different directions there are little companies of Christian people, who require to be watched over, and this Mr. McDonald labours to do to the utmost of his power, having travelled by canoe, sledge and snow-shoes, during the past year, not less than 5500 miles. Still his visits to each locality can be but seldom, and between times what is to be done? There was but one course remaining for him, to select in each group the most earnest Christian, the man in whom most reliance could be placed, and who appeared on the whole best qualified for the work, and make him a head man, who should gather them on the Lord's-day for Christian worship, and bring them together for prayer and instruction through the week. Thus we find an Indian, baptized by the name of Henry Venn, placed over the Indians at La Pierre's House; Peter Roe over the Gens-du-large; David Anderson over the Black-River Indians; John Hardisty over the Kutcha-kutchin. The teachers and the taught will grow together, and the leader, if he be a spiritual man, in teaching others will be so taught of God himself, that he will be enabled to keep a-head and so to lead them.

Mr. Wolfe, in Fuh-chau province, has been constrained to adopt a similar course. The distances are not so great, but the population is as dense as in North-west America it is sparse. The province is dotted with great cities, lying far more thickly than the groups of Indians. Nor is the intervening country desert, but is often replenished with hamlets and villages. Many of these towns and cities have been visited by Mr. Wolfe, and he has pursued amongst them precisely the same course which Mr. McDonald has adopted in the Youcon district; for true Missionary effort is the same everywhere. There is one grand means of God's appointment, and the more simply this is used, the more will there be the manifestation of God's power. With St. Paul our Missionaries determine, for the accomplishment of spiritual results, to know nothing amongst the people to whom they may be sent, save "Jesus Christ and Him crucified." This is the standard

they lift up, and to which the people flock. And so it has been that in several of these Chinese cities there have been raised up little groups of Christian people, and over each of these a native Christian has been placed, the best fitted for the purpose that could be found.

These little companies of Christians need to be carefully watched and tended, so that, with the blessing of God, they shall become well rooted. As this takes place they will spread. From these points of vitality the Missionary work will reproduce itself as from so many centres. The process resembles the change of an arable into a grass field by inoculation. Instead of broad-casting grass seed over the whole surface, patches of living grass are planted down here and there, and these take root and spread, and cover the field.

This is the cheapest process of extension that can be adopted, a matter of importance at the present time, when the supplies of money are as reluctantly yielded by the home churches as the supplies of men.

It is the least likely to offend national prejudices because it is so native. There is upon the part of all native races a distrust of foreign interference, and the more the European nucleus is veiled by the native element thrown around it, the less of human prejudice will the work have to contend with. More particularly if national disputes should arise, and the nation to which the foreign Missionary belongs become embroiled with the race amongst which he is prosecuting his work, then will Christianity be the less likely to suffer loss; for, having wrapped itself up in a native element, it will no longer be regarded as belonging exclusively to the foreigner, but as a part and parcel of the native race into the midst of which it has been transferred. Had this been more effectually done in New Zealand, Christianity would not have suffered so severely in the war between the colonist and the native.

Again, this is the best mode of developing a native ministry, for the men first selected are put on their trial. If they disappoint it is comparatively easy to supersede them, because the position in which they are placed has so little of prominence, or official prestige, and the descent of one step merges them again in the general body of the Christian people. If they stand fast, and are found to be consistent and persevering, then these are the men to take up and specially instruct as the future catechists and pastors of the churches.

Lastly, this mode of action conduces best to the formation of self-supporting churches, because from the very first they are thrown, in some measure, on their own resources. They cannot lean upon the Missionary. He is too distant. They must depend on God and their own endeavours. This temper will grow with them and give them robustness and vigour. They will become, not like the trailing plant, which can only raise itself by leaning on a support, but like the well-grown tree, whose stem suffices to sustain itself.

Only let us not be in a hurry to sever the bond which connects these newly-formed churches with our own. There is a mature moment: let us wait for it.

In illustration of this the process of layering may be referred to. "The shoot, or extremity of the shoot, intended to become a new plant, is half separated from the parent plant, a few inches distance from its 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. If the cut, or notch, in the stem does not penetrate at least one half way through, some sorts 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 alburnum, or soft wood, is not left for the ascent of the sap, and the shoot dies."

In our Missionary horticulture let the same care be taken. Extremes are to be avoided. If there be no separation at all, but the shoot be permitted to absorb all its desires from the parent stem, it will never become independent. If the severance be precipitately done the shoot will die. Let preparation be made for its final severance, but let this not be done until it has formed roots sufficient to support itself.

The following fragments, taken from the last report of our Umritsur Mission, will serve to show that the ideas contained in the previous paper are already recognised as true Missionary policy, and are being vigorously acted upon by some of our Missionaries.

This Mission has suffered much from the sickness and death of Missionaries, there having been fourteen Missionaries in the sixteen years which have elapsed since its commencement.

The experience of the Umritsur Mission shows the desirableness of making greater use of the natives of the country in Missionary work. They have here more ripeness of character and independence of action than in other parts of India.

A vigorous sapling does not increase in strength and expansion when it is too much beneath the shade of a wide-spreading tree. It requires room for natural growth, and will become dwarfed and stunted by repression. Whenever spontaneous Missionary action emanates from India itself, and is able to act without great dependence on foreign support, Christianity in India will become, not only indigenous and populous, but will become also vigorous. Until this appears it will not easily spread. There is a Pushtoo proverb in which a tree just felled is made to say to the axe, "If thou hadst not made thyself a handle out of my boughs, thou couldst never have cut me down." Until the Gospel axe is handled by natives of the land, the overshadowing tree of superstitious doctrines will not easily be cut down.

The Rev. Daud Singh requested to have liberty to preach to the Sikhs as a native un-Europeanized. He went forth last spring with his companions to see how they could travel as fakirs of the religion of Jesus, according to the custom of the country. The journey lay through Umritsur and Sealkote districts to Jummoo. Everywhere opportunities were afforded of preaching to great numbers of people, and especially to the officials of the Maharajah of Cashmere at his capital. The undertaking had its difficulties. They often had to sleep beneath trees, and eat such things as were placed before them. He has now gone out alone, his two companions having hesitated to repeat the experiment. He goes as a native, and not as an agent of a foreign race.

Moulavie Imududeen was challenged some months ago to a religious discussion with learned Mohammedan Moulavies. After three public sittings they excused themselves from continuing it. Their arguments were culled from many an infidel and Romanist work. These men did not wait to defend Mohammedanism, but vacated the field.

During the past year the Moulavie has published three useful works in Hindustanee. He has answered a native work, which has been the chief arsenal from whence weapons have been furnished to the adversaries of Christianity, and which, during twelve years since its publication, has remained unanswered.

The Rev. James Kadshu has been appointed a native pastor in Lahore, where he is occasionally visited by an European Missionary from Umritsur. He has collected a congregation of thirty or forty native Christians.

Baboo Juhanna, converted by Dr. Pfander in 1854, and who has been catechist in the Peshawur and Kangra Missions, is located at Batali, where he has been for a part of the time alone, and has gone on well.

Effort is being made to connect the native-Christian congregation with direct Missionary work by means of a church council, consisting of the native pastors and three

members of the congregation, chosen by the communicants and the Missionary. A church fund has been established, to which the sum of 380 rupees has been contributed by native Christians during the year. A serai for native-Christian travellers and inquirers has been erected during the year, towards which the native Christians have contributed largely. This is managed entirely by the church council.

THE LATE DR. MACBRIDE, OF MAGDALEN HALL, OXFORD.

Ripe fruit falls from the tree, and is gathered in for the use of the great Owner. Ripe sheaves are being reaped as the first-fruits of a great incoming harvest, and are being presented as samples to the great Lord of the estate. It is true the fields begin to look bare; let us sow, then, the more diligently the seed of a new crop, and He, who blessed the preaching of His word so largely to the generation which has nearly passed away, will crown it with as large a blessing amongst those who, having been children thirty years ago, now occupy their fathers' place.

The Principal of Magdalen Hall, Oxford, has been gathered to his rest, like a shock of corn fully ripe. To the character and services of this venerable Christian, who has so long and consistently upheld the standard of Evangelical Christianity in Oxford, it were impossible but that some becoming memorial should be raised, and the Committee of the Oxford Church Missionary Association has taken the initiative by the following Minute, passed at a meeting held on February 8th, 1868, at the Provost of Worcester's House, the Provost being in the chair—

“The Committee of the Oxford Church Missionary Society on this the present occasion of their meeting since the death of their honoured and beloved Vice-President, Dr. Macbride, desire to record an expression of their reverence and love for this venerable and faithful servant of our Lord Jesus Christ, who, from the day of its formation, was a true and steadfast friend of the Church Missionary Society.

“He deeply valued its distinctive principles, because he believed them to be in accordance with the word of God; he took a deep interest in its work of love, because he recognised this as the work of Him who said, “Go ye and teach all nations.” In his eighty-ninth year he presided at the last Oxford Church Missionary Society's Annual Meeting, and, during more than half a century, he was ever ready to help in any way with wisdom and kindness to advance the resources and usefulness of the Church Missionary Society.”

MAJOR-GENERAL SIR ARTHUR COTTON, K.C.B., ON PROTESTANT MISSIONS IN INDIA.

THE annual meeting of the Oxford Church Missionary Association was held on Monday, the 10th of February.

On that occasion the following important and interesting testimony to the value and efficiency of “Protestant Missions in India” was delivered by Sir A. Cotton, an officer who has known India during the long term of forty years, and has traversed it from Hurdwar to Cape Comorin.

I did not know of this meeting, and therefore was not prepared to speak to-night, but was unexpectedly asked to say something of what I know of India. Happily there is no necessity for my saying much, for the evening has been filled up with some of the best

speeches I ever heard at a Missionary meeting. But I am always glad to be allowed to bear testimony as a man of forty years' knowledge of India, and not personally connected with Missions, as to their progress in India. I have traversed India from Hurdwar to Cape

Comorin, and have had many opportunities of visiting the Missions, and I would first express my confidence in the Missionaries generally as true men of God, faithful, earnest and able men; many of them of first-rate talents and energy, preaching the Gospel in great simplicity. With respect to the progress of the work, I must state my conviction that the Missionaries generally are disposed to underrate the advance they have made. I compare the case with that of soldiers in the heat of battle; they often think themselves hard pressed, and are doubtful of the event, when a man overlooking the field sees plainly that they are making steady and sure progress, and gaining ground at every effort. I was once advancing with a column against an entrenched position of the enemy, marching in the Engineers' post on the right of the leading company of the column, when it came into my mind to observe particularly the behaviour of the men, and I saw them moving exactly as if on parade, not a man hastening or slackening his pace, or fidgeting to fire, though the fire was getting very hot, and the men were dropping every moment. Then I felt sure that no enemy could stand before them. Just so I look upon the Missionaries in India; and however much they may at times be discouraged by many partial failures and disappointments and innumerable difficulties, I see plainly the solid progress they are making, as proved in many ways. There are, in fact, multiplied evidences that the whole fabric of ignorance and idolatry and Mohammedanism is shaking. One of the most satisfactory evidences of the state of things has been alluded to by a previous speaker, and that is, the increase of native agency. There are increasing numbers of

thoroughly able native ministers of the Gospel rising up in the country. I will mention one case. A brother officer of mine, in leaving for a time his work in a part of the country far from Missions, selected the most able, active, and faithful native he had about him to leave in charge of the stores, &c., the works being stopped while he visited Europe and America. With this man he left a New Testament; and, on his return, he found him fully established in the truth, without having had any communication with Missionaries or other Christians. Though a man of good caste, he had openly declared his intention of being baptized, and had established regular worship on Sundays with any of the natives he could collect. As soon as he could obtain leave, he went to a Mission station and was baptized, and he continued to instruct all who came to him in the evening and on till midnight; and when he had filled his house, he built a small chapel, and filled that also. He then gave up all his excellent prospects of advancement in the public works department, and accepted a bare subsistence as a catechist, that he might give himself wholly to Mission work. My brother officer says he has never had a moment's anxiety about him. He has gone on most faithfully and devotedly preaching the Gospel with great zeal and diligence. In this way God is now raising up men from among the natives themselves, and establishing indigenous churches throughout India. I could give you many other proofs of the progress of the truth there. I am thankful to have such an opportunity of thus offering you the testimony of a man unconnected with Missions, who has had long and ample opportunity of knowing well what is really going on in that great dependency.

THE LATE REV. J. T. TUCKER.

THE subject of this notice was born on the 8th of April 1818 at Shaftesbury. He received his first education at a classical and commercial school in Dorchester, from which he was removed at the age of fifteen, and bound for five years apprentice to Mr. Cartwright, a surgeon of Torquay of some eminence. His active occupation of course left him but little time for study: he had, however, made some progress in Latin and Greek before he left school, and he read a few standard works in divinity during his stay with Mr. Cartwright. At Torquay he was in the habit of attending Trinity Church, of which the Rev. R. Fayle was incumbent, whose preaching appears to have produced a considerable effect on his mind. In the winter of 1836-37 he became acquainted with the Rev. Lundy Foot, Rector of Long Bredy, Dorchester, who was residing in Torquay for a short time, and had temporary charge of St. John's Church. Although more than thirty years have now passed since that time, Mr. Foot is able to write—"I most distinctly remember this young man. A remarkable degree of kind-

ness, amounting to tenderness, attracted my notice, which evidently endeared him to his patients. One case especially is fresh in my recollection, having met him repeatedly in the sick chamber of a fine, open-hearted young soldier, son of General Sir Alexander Anderson. As in other cases, this tender sympathy, in which I would now recognise a first-fruit of grace, drew forth corresponding attachment."

But this gentle, loving tenderness was only the outward manifestation of the deep feeling of his heart. In January 1838, when he was reviewing the events of the past year, he wrote in his diary, "God graciously inclined my heart to reflect seriously on the absurdity of such earthly vanities," (this was in allusion to some society in which he had lately been mixing,) and I then began to repent sincerely of my past follies. However, I was not relieved from my anxiety until I could truly believe Jesus Christ to be the Son of God, and that He really died upon the cross for the salvation of sinners. No sooner had I received this inestimable gift from God than I felt a great desire to communicate the glad tidings to the perishing heathen who know not the Lord Jesus."

This desire of going abroad as a Missionary first came into his mind when he was reading Acts v. 41, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Ever after that he felt the greatest desire to preach to the heathen, and began his work among the patients whom he was then professionally attending. The time of his apprenticeship ended in January 1839, and he then wrote to the Secretaries of the Church Missionary Society the following letter, which we print entire, as being the first communication received from this devoted man. It must be remembered that he was making a considerable sacrifice in offering himself as a Missionary. He was considered a young man of considerable promise, and likely to rise in his profession, and was assistant to a gentleman who, at that time, had the most considerable practice in Torquay.

"Torquay, January 5, 1839.

"MY DEAR SIRs,—Having for some length of time felt a great desire to become the messenger of God in conveying the glad tidings of the glorious Gospel to the benighted New Zealanders, and having heard of your charitable Institution, I take the opportunity of adding a few lines to our worthy minister's letter, in which he has kindly introduced me to your notice. In offering myself to you as a candidate for the responsible though noble undertaking of a Missionary, I humbly solicit your approbation.

"Weak and unworthy as I am, I am assured that the Lord our Workman is almighty, able to support me through the various trials to which He may think fit to expose me. A short time since I had the pleasure of meeting Mr. Greenway, who perhaps will be able to give you a brief account of my character. I stated in the presence of Mr. Greenway at a public meeting held in behalf of the Church Missionary Society, that it was my intention to offer myself as a candidate.

"With sincere prayers that God will pour down an abundant dew of his heavenly grace upon the labours of the Society,

"I remain, your humble servant in Christ,

"JOHN THOMAS TUCKER."

The "Mr. Greenway" here spoken of is the late Captain Greenway, who for so many years was the loving and devoted Association Secretary of this Society.

Mr. Tucker now remained with his parents at Shaftesbury for a time. His father had had great objections to his going out as a Missionary; but when the son was suffering from small-pox, and his life despaired of, the father said, that if God should restore him to health no objections should be raised to his going abroad. The letter we have quoted was written when he was recovering. He came to London very shortly

after this, and was admitted into the Islington Institution as a probationer on the 25th of March 1839. He was ordained deacon by the Bishop of London on June 6, 1841, and priest on May 22, 1842, and sailed for Madras, in company with Mrs. Tucker, on the 16th of the following month.

On his first arrival in India he was appointed to the Palamcotta district, then under the care of the Rev. G. Pettitt. His attention was at once turned to the study of Tamil, and to good purpose, for on Sunday December 3, 1843, he preached his first sermon in that language. He was appointed by the Madras Corresponding Committee to take charge of the Panneivilei district, which was a tract of country containing some 900 square miles; but there were not so many Christian villages in proportion to its size as in some of the more southern districts. During his residence at Palamcotta he paid frequent visits to the scene of his future labours, but it was not until September 3, 1844, that he took up his abode in Panneivilei, and on October 1 he wrote in his journal—

“This day I take the charge of the Panneivilei district. It is with great joy that I enter directly upon the Missionary work, feeling it to be my greatest pleasure to have thus the opportunity of proclaiming the glad tidings of salvation to the Christians and heathen around me. It is my earnest prayer that He, who I believe hath called me to this work, will give me grace sufficient to enable me to be faithful. The district is large: in it there are many thousands of heathen, and about fourteen hundred Christians.”

Mr. Tucker had to visit fifty-one villages, containing different numbers of Christians. There were thirteen churches and sixteen schools, with 475 pupils. In July 1845 he was able to write—

During the past six months I am thankful to say that I have not been left only to hope that some of the people have been turned from darkness to light, but such tokens of true conversion to God have been manifest, in a few instances, that I have good reason to believe some have been born again of the Spirit, as well as of water.

During the half-year there has been an increase of 5 villages, 6 churches, 109 families, 59 baptized adults, 19 baptized children, 196 unbaptized adults, 170 children, 444 new converts, and 19 communicants. Besides these, there are upward of 200 persons who have forsaken the worship of idols, but are not yet written in the catechists' reports. The 6 additional churches I have been able to build principally through the means of the Panneivilei Church-building Society.

In consequence of the great increase of con-

verts, I have added a catechist and reader to my list of teachers, all of whom meet at Panneivilei once a month to give in their reports, and receive instruction.

Four additional schools have been established during the past six months, which to me is one of the most pleasing features among the events that have taken place in my district; inasmuch as the training and instruction of Christian children is a very important part of our duty, will greatly tend to raise the moral character of the rising generation, and, through the blessing of God, enable them to become more acquainted with Gospel truth. Mrs. Tucker now instructs 19 boarders and 10 day-scholars. In some of the villages children are taught by catechists, as stated in my last report, so that in the whole of the district schools there are upwards of 550 children.

In two years more Mr. Tucker declared that there was such a feeling in favour of Christianity in the heathen part of that district, that if a Missionary could only have been placed there they would have had a large addition to the number of their Christians. Lest our readers should suppose that this gives too bright a side of the picture, and that Mr. Tucker could never see the dark side, we must quote a passage which follows close upon the last—

It is not all smooth work, however. I have selfishness of some of the Christians in and lately had much to contend with from the around Panneivilei. It is the height of the

pathaneer* season, and, in consequence of the late abundance of rain, the palmyras are producing more pathaneer than usual: this keeps the people so much employed that their attendance on the means of grace is not so frequent. I have rebuked several of them; but notwithstanding, their palmyras seem to have more attraction than the house of God. I have made up my mind, after giving them two or three more reproofs, to cut them off from the congregation unless they reform.

God's having blessed them with abundance ought to lead them to render their humble and hearty thanks to Him for His mercy. I desire, however, in this as in all my proceedings, to be guided by the Spirit of God. One of my greatest trials is the witnessing the carelessness and disregard that some manifest in hearing the word of God. Our duty is, however, to proclaim the message, whether they will hear or not.

In 1849 Mr. Tucker had under his care sixty-two villages, in which the Gospel was constantly made known, either by his own mouth or those of his catechists. In thirty-five of these there was either a church or prayer-house, in which prayers were daily offered, and the Bible read and expounded. Two years later he thus described his method of operation—

I am on a *Missionary tour*, in every sense of the word, and I think, without exception, have never before had such opportunities of preaching the blessed Gospel to the heathen. I have kept in mind what you said about our endeavouring to visit at least two heathen villages once a month; and in order to accomplish it I have commenced a plan of doing so; and also, when travelling from one Christian village to another of an evening, to visit, if possible, a heathen village on the road. By

this means I now get a crowd of heathen almost every evening between the hours of five and six, and to them I make known the glad tidings of salvation. This sort of work can be accomplished better in this district, where there are so many idolaters, than in the south. I hope in the course of a few years, if spared, by this plan to preach the Gospel as a witness in every village throughout the district.

By 1852 the number of native Christians returned by Mr. Tucker, in his annual report, exceeded 3000. He had also eleven catechists, twenty readers, and thirty-four schoolmasters.

Mr. Tucker's health was by this time impaired by his incessant labours, and he was obliged to pay a short visit to England in 1855. He had thus spent between thirteen and fourteen years in India, and "had had the honour to baptize into our church with his own hands 2000 heathen. And these were not baptisms of the Jesuit style, but of candidates carefully instructed and prepared. He had also received into our church 200 natives, won from the Roman corruption of the Christian faith. He had planned himself, and, with native hands, had built forty-eight churches—small, indeed, and rude—in Tinnevely, and had seen twenty-four devil temples demolished by their former worshippers. He presided himself over a congregation of 3000 native Christians. How is it possible not to honour such a Missionary? not to shrink into shame and insignificance when we compare our work with his?"†

Mr. Tucker did not remain long in England, but returned to that work which was ever nearest to his heart in 1857. He at once resumed all his labours, and before long he was cheered by the most important event which the Panneivilei Mission had yet witnessed. He wrote, in his journal—

It is rather difficult to realize the truth of the fact, that, on the 18th of December 1859, no less than thirteen natives were ordained by the Lord Bishop of Madras, in Christ Church, at Panneivilei. I say difficult to realize the truth of it, because what Missionary is there that could ever hope for such an

important event taking place at a station established by himself in the midst of heathenism? If any one would have suggested to me in 1844, that an ordination would be, in due time, held at Panneivilei, I should have answered, "That is impossible;" but if he had added, "There will be thirteen natives

* Pathaneer is the name given to the juice of the palmyra-tree.

† Anniversary Sermon by Rev. H. V. Elliott, May 1860.

ordained in your church," I should have replied, "Where is the church? How is it to be built? And, above all, where are the thirteen natives that in my lifetime will be worthy of being admitted as clergymen of the Church of England? But God, whose thoughts are not as our thoughts, and whose ways are higher than our ways, has, in His gracious

providence and love, contrived so that a large church, that will hold a thousand people, has been built, and thirteen natives, among the Christian converts of Tinnevelly, have been found worthy of the high honour of being ordained deacons or priests in the Church of England.

Mr. Tucker might well have felt ready to sing, "Lord, now lettest Thou Thy servant depart in peace," when he witnessed this ordination, but, in truth, his end was drawing nearer than he supposed. In two or three years after this he began to suffer from a painful ulceration of the throat, which forced him to leave his work at the end of 1864, and to return to England in 1865.

During 1866 he appeared to be somewhat better, and was able to attend a few Missionary meetings in different parts of the country. On one of the last of these occasions he thus spoke—"It has been my privilege to baptize nearly 3500 Christians; I have known our followers forsake their idols, and with their own hands they have destroyed 54 devil temples: nor is this all, for they have assisted in building, under my superintendence, 64 churches and 60 schools."

Mr. Tucker died September 24, 1866. Reading the above account, remembering in what state Mr. Tucker found the country when he went out to India, and seeing in what state he handed his charge over to his successor, we can only say, "It is the Lord's doing, and it is marvellous in our eyes."

MISSIONARY TOUR IN ALBANIA,

BY THE REV. DR. KOELLE, OF CONSTANTINOPLE.

It is desirable to retrace the various localities through which we have passed as we have been privileged to accompany Dr. Koelle in his interesting tour through Albania. All such researches are of importance. They enlarge the views which we have in relation to our fellow-men, of their dark and suffering condition if destitute of the light of the true Gospel. Moreover, there is a melancholy interest in travelling through lands like these, once illuminated by that true light, but where it is now utterly extinguished; where the Christian is so degraded, that, to the Mohammedan, whose yoke he bears, he is a stumbling-block. His sin and its punishment are in close proximity. His idolatry in the worship of the consecrated elements, as Dr. Koelle found it to be in the Greek church at El-bassan; his punishment in the rule of the Moslem. "When the consecrated elements were carried through the church, the bread on the head of one of the priests, and the cup in the uplifted hands of another, the adoration was more striking than we had witnessed hitherto, the people bowing themselves nearly to the ground, all the while crossing themselves, and touching the ground with their hands."

If, indeed, it should so happen that a reformed church like our own, after having, through the mercy of God, escaped these pollutions, be entangled in them and overcome can she expect to be more leniently dealt with than these Greek Christians? "Behold the goodness and severity of God; on them which fell severity, but towards thee goodness, if thou continue in His goodness; otherwise thou also shall be cut off."

It will be remembered that Dr. Koelle landed at Sayada, proceeding thence to Janina, or Yanina, the residence of the Governor of Southern Albania. From the hill Drisko, about twelve miles distant, the city may be seen, "with its shining domes and minarets, and white castle rising out of the bosom of the placid lake; in front is a grand ridge of

mountains, running parallel to the great Pindus chain." Argyro-castro was the next halting-place, then Tepedellen and Avlona, and then Berat, the chief town of middle Albania. Of most of these places interesting views will be found in Dr. Wordsworth's highly-illustrated book, "Greece Pictorial," &c.

In our present number we find Dr. Koelle at Elbassan, proceeding thence in a northerly direction to Tiranna and Scutari.

Elbassan.

On Thursday, May 30th, we arose with the dawn of day, to be ready for the Walachs, or Walachians, whom we had engaged the day before, with their horses, to convey us to Elbassan. They should have been ready to start between three and four o'clock A.M.; but though we ourselves were prepared for starting at that early hour, our good Walachs, who lived in a neighbouring village, were nowhere to be seen, and we had to wait for them hour after hour till eight o'clock, so that it was fully nine by the time we left Berat. But our horses, on this occasion, being better than ordinary, and travelling all through the heat of the day, we still succeeded in fording the rapid Shkumri at day-light, and to reach Elbassan an hour after night-fall. In approaching the town we had the opportunity of seeing the grand amphitheatre of mountains which borders the large fertile valley at the north end of which Elbassan is picturesquely situated, in all the varying hues with which the setting sun of a hot day painted it, and of beholding the snow-streaked Tomor, which from Berat somewhat resembles a headless crouching lion, in the shape of an elevated Napoleon's hat. We were both very tired on arriving at Elbassan, and I, moreover, suffering from headache, in consequence of exposure to the sun during the hottest part of the day; so that, instead of preparing our usual evening tea, we were fain to content ourselves with a basin of sour milk ready at hand, and to seek repose in the small room we had taken in the khan. Refreshed by nature's restorative, we sought guidance and wisdom from the Lord in united prayer, before we set out on our errand in this large town of about 15,000 inhabitants, mostly Mohammedans, and reported as rough in manners and intensely fanatical.

Our first visit was to the governor of the town, a native Albanian, who received us courteously, and appeared pleased when Dr. Thomson showed him an Albanian primer which he had prepared for these parts, where the Geg dialect is spoken. He even wanted to buy one of them, and a copy of the Gospels in the Geg dialect, but Dr. Thomson asked him to accept them as a present. After a while a Turkish officer came in, to whom I handed the different copies of the New Testa-

ment which I generally carried with me as specimens, and, after examining them a little, he bought one of them. From the Government house we went to the episcopal residence, but learned that the Metropolitan had died some months ago, and his successor, a native Albanian, was only expected from Constantinople in a few days. So we conversed with a priest, who showed himself well disposed, and, on leaving, went some distance with us to show us the way. He also told us that an Albanian residing in Constantinople had sent several copies of the Geg primer, and that four or five children had already learned to read them.

After these official visits which we made together as usual, I walked through the bazaar, with some Turkish Testaments in my arm, hoping for an opportunity to converse with some Mussulmans. I was soon stopped at a shop, and invited to take a seat. The people, though Christians, yet examined my Turkish books; and whilst we were talking together, several Mohammedans from neighbouring shops sent to look at them, and, before long, an Albanian lad took me by the hand, pointing to a shop where I was wanted. On arriving there, I found several turbaned gentlemen, and an officer in Turkish uniform talking about my books. They examined all the copies, and read aloud several portions, approving of what they read, but not buying any book. In course of conversation I told the officer just mentioned that I should like to visit some of the Ulemas, in order to have a talk with them; and after consulting a little with the turbaned heads, he said, "Come with me: I will introduce you to one of them."

Walking through several narrow lanes, we at last found a venerable old gentleman smoking a chibuk before his door. On our approach he arose, and the officer introduced me, saying, "Sir, here I bring you a visitor." The ex-Mufti, Ibrahim Edhem Effendi (this was his name), then beckoned us into his room, where the usual coffee and cigars were served, and further necessary explanations made. Seeing the books under my arm, he asked me what they meant. I replied as follows—"Knowing that the Christians of this country have departed from the pure and primitive Christianity, by introducing pictures, &c., into their worship, we have brought

them the New Testament in their own language which enjoins no such things; but unwilling to regard the Mohammedans as enemies of the Gospel so often commendatorily mentioned in the Koran, we offer it also to our Moslem brethren, hoping many of them will buy it; and with this view I have now brought copies for the inspection of my learned host." Upon this the ex-Mufti strongly protested against the idea of their being enemies to the Gospel, and stoutly maintained that they regarded the Torah, the Psalms, the Gospel and the Furkan as the four divinely-given books. Taking up a New Testament, he read Matthew i., and when he came to the words, "Joseph, the husband of Mary," he exclaimed, "This surely must be an interpolation; for according to the true Gospel the Virgin Mary had no husband, and Christ was born without father, by the breath of the Holy Spirit." I begged him to read to the end of the chapter, which he did, to the removal of his difficulty. He then opened upon John x., which he likewise read and much admired. After this, he turned to me, saying, "Will you tell me, what the Gospel teaches concerning man's future after death." I opened Matt. xxv., asking him to read the close of the chapter, which he did slowly and thoughtfully, acknowledging it to be an answer to his question. "But," said he, "this is not all: I will show you what all the three books teach on the subject." He then took up one of the smoky Arabic volumes lying on one end of his sofa, with the title, "Netaig ul funun" (i.e. "the ends of the sciences"), and read a passage from it to the effect, that according to the teaching of the Torah, those who believe in it will be in Paradise for 15,000 years as mere souls, and then be converted into angels; whilst the unbelieving souls will be for 15,000 years in torment, and then be converted into devils: according to the teaching of the Gospel, those who believe in it will be raised at once as angels to enter Paradise, whilst the unbelievers will be raised as devils to enter hell; but that, according to the teaching of the noble-ranking Korán, those who believe in it will rise with body and soul in the same state in which man was originally created, and thus enter Paradise, whilst the unbelievers will go into fire, likewise with soul and body. Another passage of the same book characterized the supposed three stages of divine revelation, as respectively represented by Moses, Christ and Mohammed, in the following manner. The Mosaic dispensation is eminently practical, every thing in it referring to deeds and practices; the Christian dispensation is predominantly spiritual, corresponding to the

purely spiritual nature of Christ, He being born without father, by the breath of the Holy Spirit; so that every thing in Christianity aims at inward aspirations and principles, rather than outward actions; and the Mohammedan dispensation is both practical and spiritual, and consequently perfect, having been ushered in by "the seal of the prophets." In replying, I could truly acknowledge that what had been read to me was beautifully expressed, but had to assert that it did not agree with facts, since Christ, of whom we read that the Word was made "flesh," was not such a purely spiritual being, and I felt entitled to claim for Christianity a symmetrical union of the spiritual and the practical. But his confidence in his Arabic author was not to be easily shaken: nevertheless we parted with mutual good-will, and a cordial invitation on his part to visit him again as often as time permitted.

The next day being Saturday, and the first day of their annual fair, there was a great number of people in the town, some coming from a great distance. Many asked to see and examine the Scriptures, and entered into conversation respecting them; but most of the people thus met in the streets cannot read, being wholly without education, and their fanaticism is more easily excited. It is therefore more desirable in a country like this first to visit the more educated and better informed. During that same morning I called on the Mufti, whom I found in the college, where he is wont to spend the day; and there, surrounded by several professors and students, we conversed for more than an hour in a friendly manner, many questions being asked and answered concerning the Gospel. At last they also asked whether I had read the Korán, and when I answered in the affirmative, they again inquired, "Then why did you not become a believer?" To this I replied frankly, "Because I was not convinced of the Korán being a higher revelation than what we possess already in the Gospel." They then wished to know my reasons why I thought it was not a higher revelation. I rejoined, that as the tree is known by the fruit, so also if the Korán were a higher revelation than the Gospel, the effects of Islam in Mohammedan countries would have to approve themselves as better and nobler than the fruits of Christianity in Christian countries. Upon this they said, "Then you do not think the state of Moslem countries better than that of your own?" And when I said, in reply, that whoever knew and compared the Mohammedan east with the Christian west could hardly come to such a conclusion, they smiled at each other, talking

in Albanian, what I interpreted to mean, "Perhaps he is, after all, not quite mistaken on this latter point." But lest I should be left triumphant on the field, they said to me in Turkish, "The state of society is one thing, and religion is quite another thing."

From the Mufti I asked my way to the Cadi. He put a number of questions to me on various subjects, amongst others, whether the Luxembourg affair between France and Prussia was settled, and into how many different churches Christendom was divided. He also volunteered the opinion that the Moslems were more numerous than all the Christians together, an assertion which I could not allow to be altogether in accordance with modern statistics. But the good Cadi thought his assumption must still be correct, because the population of Turkey was not fully known, and the statistical returns of Albania were always below the mark, to avoid higher taxation. He then examined each book twice over, reading out several portions, and finished by purchasing a copy of the Gospels and Acts. On my return to the khan two dervishes were waiting for me in a tap-room close by, wishing to purchase Bibles without having any money to pay for them; but as they were already drunk, and went still on drinking raki, we separated as we met.

In the afternoon I went in search of the telegraph station, which is at the extreme end of the town. The gentleman in charge of it was a Frenchman, who reads the "Monde" newspaper. He asked me in French with what object we came to make propagandism in these parts; and I replied that we did not make propagandism at all, but simply offered the Holy Scriptures to the Christians and Mussulmans, so that whoever wished might buy them. There was also an intelligent and liberal young Albanian on the staff, with whom I had an hour's pleasant conversation, and who several times took my part against another Mohammedan present, of rather illiberal views. He bought the pamphlet on the life of Christ, saying he would also buy the New Testament, if his brother had not done so already.

Returning to our khan in the evening, I had to pass through the bazaar, and was asked at different shops to show my books. When I opened them to the last party, a stern Albanian said, in an angry tone that almost startled me, "Why do you bring these books to us? We are Moslems, and have our Furkan; but these are Christian books, with which we have nothing to do." Upon this I said, "You are quite right, Sir: these are Christian books, and we everywhere offer

them to the Christians; but would it be fair to offer the holy Gospel, God's revealed word, to the Christians only, and coldly to pass by the Moslems as enemies? Oh, no: the Moslems are also sons of Adam, and our brethren; therefore we offer God's holy word to both alike, leaving every one free to accept or reject it." This greatly softened down the man's temper, and he said, "True, we are all one family, the children of Adam and Eve." Our further conversation on the Scriptures then assumed quite an amiable character, and resulted in his purchasing the Gospel, which at first he seemed ready to throw in my face. May it prove a treasure of priceless value to him!

Sunday was the last of the three days which we spent in this stronghold of Mohammedanism, the name of which Ibrahim Edhem Effendi regards as Turkish, translating it by "on which the hand (el) has been laid," i.e. which has been taken by conquest, so that he would properly have to write it "El-basan," or "El-bazan." We rose again at four o'clock A.M., to attend the Greek service in the metropolitan church from five to seven. Here, also, the service culminated, and terminated in the celebration of the Lord's Supper, without a sermon. When the consecrated elements were carried through the church, the bread on the head of one of the priests, and the cup in the uplifted hands of another, the adoration was more striking than what we had witnessed hitherto, the people bowing themselves nearly to the ground, all the while crossing themselves and touching the ground with their hands. By remaining erect and quiet while the whole church was alive with bowing down and continually crossing their forehead and chest, we silently protested against an overladen ceremonial and anti-scriptural practices, whilst our attendance at the service testified our sympathy with their faith in the same Saviour of sinners who is the ground of all our hopes. After service we called on a family related to the translator of the Gospels into the Geg dialect, and were also asked to the house of the most influential Christian family, where we met the priests, five in number, and other respectable men, evidently waiting for us. Modern Greek being understood by them, Dr. Thomson further explained the extent of our religious agreement and difference. Perhaps this advance on our part will help to open the way for the circulation of the Scriptures on future occasions. How desirable it was may be judged from the fact, unique in our whole journey, that while eight Scriptures were bought by the Mohammedans, not a single one was purchased by the Christians of this town.

In the evening a heavy thunderstorm passed over the place, resulting in pouring rain, the first we had on our journey, and much needed, as there had been none for weeks. I was just conversing with a Christian before his shop as the clouds were thickening, and he told me, as a fact worth remembering, that this was the work of the great saint Vladimir, whose anniversary was to be celebrated next day in a church a few miles off. This festival always takes place at this season, and is of such great repute that people come from a distance of ten or twenty hours, even Mohammedans, in the hope of being healed, or obtaining rain in drought, &c.

Tiráng, Tíranga, or Tiranna.

On the morning of June 3rd we quitted Elbassan, accompanied by two mounted guards, whom the Governor thought requisite for our safety. After an hour's ride in the plain we began to ascend the mountain range in a northerly direction, continuing the ascent till about noon, when, on reaching the summit, a prospect opened to us of no mean magnificence and grandeur. Behind us we surveyed the steep, narrow mountain valley, with its gloomy windings, through which we had come up, with, further on, a small section of the Elbassan plain, and the clear, rapid Shkumbi, or Shkumri; then several lines of hills rising one above the other; and, lastly, towering high above these, the lofty Tomor and another snow-capped giant brother, not seen from the plain, and apparently joining him; in front a grand panorama of two high mountain ranges unfolded before us, stretching away on the right and on the left, as far as the eye could see, joined by several cross-ridges; intersected by deep ravines, the rocky beds of mountain torrents, and forming the boundary farther north of an extensive valley or undulating plain of great fertility, dotted with towns and villages. The descent into this plain was not quite so steep and difficult as the ascent from Elbassan; and after having occupied the uncomfortable pack-saddles on our brideless hardy horses from six o'clock in the morning till six in the evening, with only an hour's interval for rest, we entered the well-situated, level town of Tiránga, whose broad clean streets and large houses present a cheerful and somewhat European aspect. On the following morning we had the pleasure of greeting the Bible colporteur of Scutari, who had come to meet us. We all went together to the Governor, whom we found engaged in receiving congratulatory visits from the more influential inhabitants, he having only arrived the day before, to enter upon his new office. He received us with the

usual civility, and offered to help us in any way we might require; but as we saw that he was very busy, we did not stay long. Then again I took my wonted number of Scriptures, and walked through the town, conversing with several individuals, and selling two copies before noon. In the afternoon I called at the College, inquiring after the chief professor, whose name I had previously ascertained. He is a native of the town, apparently simple-minded, and conversed with me for an hour, asking various questions, *e.g.* whether we studied Plato, Aristotle, and the Korán in our country. He also feelingly expressed his wonder at the divine "Kismet," or predestination, which should have brought a German to his country to visit him in his rooms. I endeavoured to press upon him specially the importance of education through the medium of their own language, which is now wholly displaced throughout Albania by the Turkish and the Arabic. And when he began to advocate the thesis that the Shkip, or Albanian, did not "take to the pen" (*i.e.* could not be written), I had little difficulty, from my experience with Professor Lepsius' well-known graphic system, completely to revolutionize his antiquated ideas. He bought no book; but we parted with mutual goodwill, and he invited me to attend any of his lectures in the College.

After walking in the bazaar and conversing with various groups of Mohammedans, without selling any books, I went to the Cadi's house, who not only received me well, but also bought an entire New Testament and the life of Christ. We conversed together a great while, and also touched upon the translation of the word of God into the various languages, and of cultivating them to that end. The learned judge said he was well aware that we Europeans paid much attention to our languages, whilst they, the Mohammedans, did not do so; "but," continued he, "if you had to build a house in which you intended to live forty years, and another of which you knew that you would only enter it by one door to go out by the other, on which of these two houses would you devote the greater attention?" I answered, "Certainly on the former;" upon which he said, "We act on the very same principle in our study of the languages; for whilst we pay little attention to the vernacular, used only during the fleeting moments of our earthly life, we cultivate with the utmost diligence the heavenly language of the noble Korán, the incomparable Arabic, which is spoken throughout eternity."

The following day, before leaving, I made several unsuccessful attempts at seeing the Mufti, he being either engaged or asleep; but

I conversed with sundry groups in the bazaar, several of whom were on the point of buying a Testament, when a bystanding priest cautioned them not to do so, as the Korán fully sufficed for them. The new Mudir, or Governor, when we called again to bid him good-bye, expressed himself favourably on the Gospel, and bought a copy.

Krūya, or Ak Hissar.

We left Tirang with a mounted guard at three o'clock p.m., and after passing a wooded district, considered unsafe on account of robbers, began to ascend the high mountain-chain against which Krūya (in Shkip "water-springs"), or Ak Hissar (in Turkish "white fortress"), is pitched like an eagle's nest; and it was nine o'clock by the time we arrived, a young moon lighting up the unknown and steep stone pavement of the road, and countless stars looking down upon us with exquisite brightness through the pure mountain air. As it had been arranged to leave Krūya next day in the afternoon, I rose at four o'clock in the morning to make the most of our time, the town appearing to me not unimportant for work among the Mohammedans. This ancient town, which gave birth to that great hero, Georgius Castriotes, better known as Iskander Bey, and which, during that heroic period, was so justly celebrated, is now reduced to a population of 3000 to 5000 inhabitants, all of them Mohammedans; and its condition is so little prosperous, that one of its most influential inhabitants said to me, "It seems that God has taken away His blessing from our town, for there is a great deal of poverty among us, which is still increasing." It did not strike me that Mohamdanism has cast as deep roots among these mountaineers as among the Arabs and Osmanlis. On inquiring whether any reminiscences remained of the valiant Iskander Bey, I found that there are still some among the present inhabitants with whom his memory is dearly cherished. But to such an extent have a foreign domination, and a religion imposed by conquerors, succeeded in banishing the remembrance of so renowned and successful a patriot, that one of them said, "The first time I heard of him was in Belgrade;" and another, "I first was told of his exploits by a friend in Shkodra, but now we tell his name to our children." Some even affirmed, that in a few places, e.g. in the Mat district, personal relics, such as articles of clothing, are still preserved of him. The people at Krūya, as throughout the East, are early risers, so that, when I came out at five o'clock, a number of them were already sitting together in an open space near our khan,

engaged in lively conversation. Saluting them in Turkish, I was asked to take a seat among them. One of the party was the Imam of Pres, a town on the opposite side of the valley, three hours distant, who had come the day before to assist at a wedding. He was a man of some learning, and, after a little conversation, bought the pamphlet on the life of Christ to take home with him. Before six o'clock I found most of the shops in the bazaar occupied by their owners, and soon made friends amongst them, by telling the object of our coming. From those first acquaintances I generally sought to obtain information as to the learned and leading men of the place, with a view to visiting them.

Returned to the khan for united prayers and breakfast. We started again to pay the official visit to the Mudir of the place, showing him our passports, and explaining the object of our coming. The Cadi also soon arrived, and both seemed to listen with interest to portions read by Dr. Thomson from the new Albanian translation of the Gospels and the Primer. Permission to visit the fortress—very strong in the days of Iskander Bey, but since then a complete ruin, and only two years ago, slightly repaired, and mounting a few guns—was readily granted. A petty officer of the few troops just then in garrison accompanied us over the fortress, pointing out a mosque which, in Iskander Bey's days, is said to have been a church, and the house in which he resided. From several parts of the fortress we enjoyed a truly magnificent view of the splendid panorama of scenery, including the stupendous rocks overhanging the town, and rendering it impregnable on that side, as well as low down the large, lovely, valley of variegated verdure and great fertility, bordered on the opposite side by a ridge of forest-clad low mountains, whose base is washed by the Adriatic, and even comprising our old acquaintance the snow-topped Tomor in the south, and an extensive line of coast to the north. Leaving the partially-repaired fortress, we passed one of those copious springs of flowing water which so distinguished this elevated rocky mountain-valley, and naturally suggested the ancient name of the town; but, to my regret, I only learned just before starting, and too late for personal examination, that the only monumental relic of Iskander Bey's time is an inscription on a stone of that well, in which allusion is made to him.

The authorities, not altogether satisfied with our explanation, now secretly sent for the colporteur's servant, and said to him, "You are one of our country; now tell us what is the real object of these Franks in

coming to our town ; for who can believe that they come only to talk about religion and to sell books, and this so cheaply, that they must be rather losers than gainers by them." But as the servant could not enlighten them beyond what we had said at first, they were still in perplexity. Then they could not take us for Russian spies, as we had been regarded by the common people in various parts, for they had seen our passports ; so at last, as there could be no doubt of our being versed in books, it was agreed that we must have come to ascertain the position of the treasures hidden from ancient times underneath the fortress, in order to raise them at a more opportune future time.

Taking up again my usual assortment of Turkish Scriptures, I passed through the bazaar, conversing with different parties, and selling several copies of the Gospels. One of these was to a Mohammedan boy, of about twelve years of age, who, after having heard that the price of the smallest copy was only eightpence, said with great glee, "I will run home and fetch money for this one" and after having returned, and paid his eightpence, he received the book. But I shall not easily forget with what exquisite delight he pressed it to his bosom, and, in the exuberance of his joy, called out, as he ran away, "I have got the Gospel ! I have got the Gospel !" Oh may the Holy Spirit lead him to rejoice one day in this blessed Gospel, not merely as a book, but as a power of life and liberty !

When this little boy had gone, I went to call on the professor of the college, reputed to be the most learned man in the town. The college where he resides is surrounded by a stone-wall, which also incloses a small cemetery, and a teke, or meeting-place, of dervishes. The professor, a spare, elderly man, received me very kindly, asking me to sit on the divan by his side. The usual salutations and necessary introductory remarks being over, he inquired at once what books those were I had brought. I handed them over to him, that he might examine for himself. Many questions were now asked and answered, in which several other members of the learned class who were present, took part. Being asked what Protestants were, I replied much as follows—"The religion of the Protestants is the Bible. They only receive the word of God, and not the word of men. They pray to the true God, but they do not say the five daily prayers. They regard it as a sin to tell a lie. They do not fast for one month only, but from the beginning to the end of the year, by refraining from doing what is wrong, and neither eating nor drinking more than is right." Upon this, one of the gentlemen pre-

sent, with a smile, pointed to a dervish who sat opposite, saying, "Then this one is a Protestant ; yes, this is a Protestant." Every one laughed, and I with them, saying, "May it please God !" The professor, meanwhile, had examined all the books, and decided on buying a New Testament and the pamphlet on the life of Christ. They cost, together, 2s. 3d. ; and, on giving me the money, he said, "I pay this money because I wish to honour Jesus Christ, who was a true prophet, and the Gospel a true revelation. I have made an effort to buy these books, for I am poor, and we are all very poor here." The latter part of his declaration was in full agreement with the furniture of his room and his own dress, as well as that of his little girl, who happened to be present.

[Note on the Mohammedan "Protestants."

When I left the professor, one of the Khojas went with me, to show me the teke close by ; and, as soon as we had entered it, and were standing between the two Shieks who are buried there, in a manner as if they were asleep, he said to me, with an air of secrecy, "Most of us here are Bektashis, in fact, nearly all : there are also many in Tiranga, Elbassan, Berat, and Argyrocastro. They call us Protestants. You asked the professor what was the difference between the Bektashis and the Zofis, and he told you there was no real difference ; but there is : the Bektashis were originally Alites. We meet here every evening. Come to us this evening, and we will talk more together." But as my travelling companions had already arranged to leave in the afternoon, I could not accept the invitation.

Some days previously, also, when going from Elbassan to Tiranga, our Elbassan guard volunteered the following observation on the same subject—"One-half or two-thirds of all the Mussulmans here are Bektashis. Ten years ago there were not any in this town ; but now they are found everywhere, and in some places all the Mussulmans have become Bektashis." In reply to my question, how they differed from the other Mussulmans, the guard said, "They do not keep the fast of Ramadan, nor do they say the five daily prayers."

Whilst in Tiranga, two Christians came to ask whether we could not do something for a certain respectable Mohammedan, a native Bey of that place, who, said they, had been one of the (Mussulman) Protestants ; but two or three years ago he was seized by Government, on the plea of his having conspired to put Murad Effendi, the heir apparent, on the throne ; but, in reality, they thought, be-

cause of his Mohammedan Protestantism. This man had been educated in Paris, and now lives in banishment in Acco, in Palestine, whence his wife and family still receive letters from him.

The foregoing communications may be calculated to throw some light on the rumour prevalent at the time of our persecution by Government, in the time of Sir Henry Bulwer, that thousands of Mohammedans were about to become Protestants, with whom yet no Protestant Missionary had any intercourse or acquaintance. It is indeed obvious that a certain parallelism exists between these Mohammedans and the Christian Protestants, both protesting against the errors of a dominant faith; and, as at the time of our Reformation, political questions were in many countries mixed up with the religious, so these embryo Protestants among the Mohammedans also seem largely to mix the political with the religious. The Ramadan fast and the five daily prayers seem to be objected to rather as troublesome observances than as obstructions in the royal road of a sinner's justification by faith; yet it is possible that a process of opposition to orthodox Mohammedanism has set in, and is gathering strength in the Mohammedan world itself; and we would fain hope that such a movement may at last issue in a Protestantism of a closer and more genuine consanguinity with our own.]

Lesh, or Alessio; Shkodra, or Scutari; and Bar, or Antivari.

We left Krüya on Thursday afternoon at three o'clock, and after riding over hill and dale, through forest and brushwood, we arrived in the low, swampy plain at seven o'clock P.M., just when a thunderstorm was beginning to pour down a heavy shower, which compelled us to take refuge in a miserable khan on the spot. Before long we were sitting on the mud-floor, around a blazing fire, preparing our usual evening meal of tea; and, after some sleep in our travelling attire, we were roused again at three o'clock to prepare for resuming our journey, which, however, our men managed to delay till five o'clock. Our road now lay for six hours through the low, unhealthy plain on the seashore, to the south of Montenegro, and we arrived at *Lesh* (Albanian), or, *Alessio* (Italian), an hour before noon. It had been arranged to give up the remainder of the day to this place; but we found it very small and unpromising, containing a decreasing population of about 500 souls, few of whom can read. I had some talk with the Cadi and Imam, but they did not buy a New Testa-

ment, saying they had it already. Every one complained of the poverty and decay of the place; and one man, a Mohammedan, thus pathetically expressed his feelings—"Our fortress up there is now good for nothing; this our mosque" (pointing to the roofless remains of a large edifice) "is in ruins; and everywhere in our town is poverty and distress. All blessing seems to have left us, and the whole country is spoilt." The Mudir being absent, I had a talk with his secretary, who ascribed the poverty of the place to the self-will and indolence of its inhabitants, saying, "These people will not accept good advice, but do every thing as their fathers had done before them. Instead of diligently labouring in the field, they say, 'Our calling is that of warriors, and not of husbandmen.'"
The Albanian hero, Iskander Bey, died and was buried in Alessio; and we found his name still remembered by some, but no other vestige of him remains, except that a few people professed to know his tomb to be near the minaret of the remaining mosque which had formerly been a Christian church, called St. Nicolas. One young man even told us the story, that about thirty years ago a Turkish Pasha had the tomb examined, and found in it a finger-ring, which he appropriated to himself; but being afterwards rebuked in a terrifying vision, he restored it to its former place.

At five o'clock on Saturday morning we left Alessio with the same horses that had brought us, and, riding on without halting, we arrived at *Shkodra* (Albanian) or *Scutari* (Turkish), the capital of north Albania and seat of a Governor, where we had first to go to the custom-house to have our luggage examined, as at Sayada and Yanina. The Bible colporteur, though a bachelor, kindly invited us to his house to share his room with him during our stay. The weather having been very hot, and the country through which we had been travelling for the last two days, low and swampy, I felt rather ill on arriving; but an hour's sleep and a cup of hot tea proved excellent restoratives; and next day being the Lord's-day, we welcomed it as a day of rest. It was a matter of regret to us to find the English Consul absent, he having accompanied his family to the sea on their way to England; but on Sunday morning we had divine service, conducted by Dr. Thomson in the house of the telegraph director, one of the four English residents, who also hospitably invited us to dinner. On Monday morning at nine o'clock we had to present ourselves to the Governor, Ismael Pasha, who received us with the usual civility and assurances of readiness to assist, and also, of his own

accord, sent a soldier with us to the grammar school, and to show us over the half-ruined castle on the hill, whence we had a fine view of the lake, and of the whole picturesque neighbourhood. The head master of the grammar school, a graduated Ulema, seemed not only a well-informed, but also a liberally-minded man. He gave us a long list of subjects taught in his school, among which even exercises in disputation held a place. He invited us to call again, and very gratefully accepted a New Testament presented to him by Dr. Thomson. The school was provided with large hemispheres, a map of Europe in Turkish, and even a black board; and it was attended in the lower classes by about 150 scholars, and in the higher by about 80.

I then spent several hours in walking all over the long bazaar, seeking to engage Mohammedans in conversation, and offering them Scriptures for sale. But the reception met with there was not very favourable, the second person I addressed saying to me, "We have nothing to do with the Gospel: take it to the Christians: there is the road for you, wide enough to pass." In spite of talking with about a dozen different groups of people, all of whom examined the books, asked questions about them, and praised their cheapness, or talked of them as abrogated and superseded by the Korán, I could sell only one copy of the Gospels and Acts to a shopkeeper, who was jokingly called a Bek-tashi for it by his neighbour. In another shop a young man was on the point of buying, when a turbaned head stretched over from the next shop, calling out, "This Gospel is battal" (i. e. "bad, useless"); to which I replied, in a loud, firm tone, "Any one who says the Gospel is battal is not a true Mussulman; for the true Mussulmans everywhere honour both Jesus Christ and His Gospel." This indeed silenced the gainsayer, but the would-be purchaser had been effectually turned from his purpose.

After I had gone over the whole bazaar, and over some parts twice, I went to find out the chief professor of the college at his own residence in a distant part of the town. My reception was not at first cordial; but he soon thawed in conversation, telling me that he had been early left an orphan; that God had provided for him, so that now in his advancing age he could meditate resigning his professorship and retiring into his family; and he concluded by purchasing a New Testament, which he hoped to read. The Mufti's residence not being far from the professor's, I ventured to call on him likewise, though he was reported to be of contracted and illiberal

views. He was standing at the door of his premises, and asked me at once to come in, evidently forgetting at the time that several members of his harem were just walking about unveiled in the open garden within, and were therefore subjected to a precipitate flight by my unexpected appearance. We at once turned in an opposite direction towards the selamlík, or men's apartments, where we remained alone in conversation for about an hour, being served with coffee, sherbet and cigars by his own son, a government clerk. It is true I found the learned Mufti rather narrow in matters of religion, and he abstained from purchasing a New Testament, because he thought he possessed in his own books every thing worth knowing of the Gospel, and because, in addition to his own books, he had free access to the library left to the college by the late Governor, Mustapha Pasha. But he appreciated my motive in not wishing to be unfair or unkind to Mohammedans, by passing them over with the offer of the holy Gospel; and when I left he cordially thanked me for my visit, patting me on the shoulder, and saying, "I call you my friend."

Next day, after breakfast, I started with an assortment of Scripture, to call on the Turkish manager of the telegraph-office. He was a comparatively young and well informed man, talking freely with me on a variety of subjects. When I urged the necessity of educating the Moslem girls, he allowed it with regard to Albania, where females are wholly uneducated; but as regards Roumelia, of which he is a native, he thought female education already existed, and, in illustration, mentioned the fact, that there are even female Hafis, i. e. young ladies who have learned the whole Arabic Korán by heart, he himself knowing one of these daughters of Islam who rehearsed the entire Korán in a mosque in Philippopolis. Whilst we were talking, several other Mohammedan gentlemen came in, amongst them a military officer and a Catib, who took part in the conversation. The latter said, in regard to my books, "These books are not for us, for they enjoin us not to commit fornication, not to steal, and not to do any thing that is wrong; but we are animals, and when temptation comes, we yield. Since God has given us natures with such strong appetites, how can we receive the Gospel that opposes these appetites?" After trying to refute this reasoning of the Catib, who seemed to be quite a libertine, he allowed that sensual pleasures give no true satisfaction or abiding joy to the soul; but asserted that it is impossible to overcome strong temptations when they lay hold on us. I then said that it was just one of the peculiarities of the religion of Christ, that it did

not merely tell us what to do, but also furnished us with power to accomplish it, viz. with the Holy Ghost, who purifies and sanctifies the heart. The result of this conversation was, that I sold four Turkish Scriptures on the spot, one even to the Catib, but to him the cheapest, at his express request, costing eightpence. An hour afterwards I passed the military officer, who had been one of the purchasers, in the most public street of the town, with his New Testament still under his arm. Having supplied myself with fresh Scriptures, I started on a visit to the Cadi, at an hour's distance, and found him courteous enough, thanking me even for my visit; but he bought no Testament, saying, like the Mufti, that all it contained worth knowing was found in their own books. I then went again to the bazaar till it was time to return to our room to prepare for the journey, as we had to leave that very night.

Wishing to avoid travelling during the hottest hours of the day, we had arranged to leave Scutari at two A.M. on Wednesday; therefore, when we took our evening meal of tea on Thursday, between nine and ten P.M., and coffee was brought in at its close, I said jokingly to my companion, "You had better drink it, and thus take supper and breakfast in one, since it might be too early to take any thing in the morning. But I had hardly uttered these words, when, lo, the man whom we had hired for the journey knocked at our door, and announced that the horses were before the windows, ready to be packed. So we left between ten and eleven that evening, and, travelling all night, with a moon nearly three-quarters old, reached *Antivari*, or (in Albanian), *Bar*, on the sea-shore, the following morning at nine o'clock. Here we had time to rest ourselves, as the steamer by which we wished to pass Montenegro, where there are no Mohammedans, was not expected till early next day. We took a room in the new hotel near the landing-place; and after having slept a few hours, I went out to see whether I could do something. Not far from the hotel I saw what appeared to be a military station. The soldiers eagerly took up the New Testament, some who were able to read beginning to do so, and at once four or five of them wished to buy. But soon their *khoja* made his appearance, and declared these books useless for Mussulmans; whereupon they all drew back, though, apparently, with reluctance. Meanwhile, however, it had become known among the prisoners who were guarded by these soldiers that I had also some small Italian New Testaments; and as the soldiers readily made themselves the means of communication, two Italian New

Testaments were purchased by these hapless inmates of a Turkish prison at fourpence each; and may they prove to this fettered company a means of reform and true liberty.

We were now at the close of our Albanian tour, having traversed the country from south to north; and the general idea with which I started was confirmed by personal observation, viz. that Mohammedanism has taken less hold, and sits more lightly, on this European people, akin to the Greeks and Romans, than on the Turks, Arabs and other Oriental nations. But it also struck me, particularly in Scutari and its neighbourhood, that the rule of the present Governor, Ismael Pasha, a man of great activity, has tended both to strengthen Turkish dominion and to confirm Mohammedanism in these parts. He told us, that when he entered upon the government of this Pashalik, four years ago, he found the people in country-places as ignorant of Mohammedanism as of Christianity, and that now already he has established thirty new mosques and schools.

From Albania to Herzegovina.

On Thursday morning, June 13th, the Austrian steamer, which was to take us to Ragusa, was expected with the dawn of day, but did not arrive till past noon, and then proceeded slowly along the coast, stopping at every place of the least importance. The first of these, *Budua*, a small town, we reached after a couple of hours, and its appearance presented a very favourable contrast, as a first out-post of Christian civilization (Austrian), with the poverty-stricken towns of Mohammedan Albania, through which we had lately passed. In the evening we entered the beautiful bay of *Cattaro*, guarded at its entrance by three forts, the middle of which occupies a rock abruptly rising out of the sea, and forming an excellent and spacious harbour, in which we passed four Austrian men-of-war. After stopping at several other small places, we cast anchor at nine o'clock for the night in the roadstead of Cattaro, with which the whole bay terminates. The bright moonlight gave such a romantic appearance to the narrow bay, with its stupendous overhanging rocks, and the clean-looking, tree-girt town on its narrow banks, that we could not deny ourselves the pleasure of taking a stroll on the shore, passing through the Austrian guard at the city gate without being stopped or asked for our passports, a circumstance of note, after what was formerly the practice throughout Austria. We slept soundly in the quiet harbour, and our steamer started again precisely at six o'clock in the morning.

(To be continued.)

THE CHINESE AUTHORITIES IN CONNECTION WITH MISSIONARY
ACTION.

THERE can be no more interesting spectacle than that of our Missionaries in China, so few amidst so many millions of people—prosecuting their labours, not in the coast cities only, where they can have recourse to consular protection in case of any outbreak of unkindly feeling on the part of the people, but penetrating far into the interior, where, as has often been the case, no European ever preceded them; adventuring themselves, not in a body, but each by himself, having associated with him two or three native Christians; bringing with them a message contradictory to all the long-settled opinions and habits of the people, and which must be expected in the first instance, until its bearing be fully understood, and its converting power be felt, most likely to stir up opposition.

That some such difficulties should occur must be expected; and what is most to be feared is the breaking out of some popular *émeute* in a city or district where they had recently entered, which should render their departure necessary before they have had time to make their message known.

It is remarkable that Paul in his itinerancies often met with such expulsions, but never, that we remember, until one or more souls had felt the power of the Gospel, and thus a spot had been gained from whence it might reproduce itself amidst the hostile population. From Antioch in Pisidia he was rudely expelled, yet disciples had been gained; and, filled with joy and with the Holy Ghost, they were well fitted to carry on the work. At Perga they stoned him, yet he came back with disciples into the city, outside the walls of which he had been so dealt with. At Philippi they were ignominiously and cruelly treated, yet Paul and Silas, on departing, left behind them Lydia and the jailer, and others besides. A similar instance occurs in the history of our Lord's labours. The Gadarenes prayed him to depart out of their coasts, but one was left behind—one who earnestly desired to be with him. However, Jesus suffered him not, but said unto him, "Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee." Let there be but one spark, and the Spirit of God has power to fan it into a flame. Let there be only two or three, and, by His grace, "a little one shall become a thousand, and a small one a strong nation."

It is interesting and encouraging to observe how, in those early days, influential churches rose into existence from very small beginnings. Not more than nine years had elapsed between Paul's first visit to Philippi and the date of his epistle to that church, written during his first captivity at Rome; yet, during that brief interval, so great a fuel had the little fire kindled, that Paul writes to "all the saints which are at Philippi, with the bishops and deacons."

The case of the Thessalonian Church is still more remarkable. The first epistle to that church is admitted to be the earliest of all Paul's epistles. In Acts xvii. we find Paul at Thessalonica, and, in the next chapter, at Corinth; and from that place, and on the occasion of that visit, this epistle was written, so short was the period that had intervened. Yet within so short a time the "some that believed" had expanded into a church, from which had "sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place."

Perhaps the fact that the apostolic men who commenced the work had been compelled in each case to leave so soon, wrought for its more rapid growth. Had they been enabled to remain longer the Christians might have leaned too much upon them, and

lost in proportion the energy or virtue (2 Peter i. 5) in which faith should show itself. And it may be for the encouragement of Missionaries, when compelled to leave a place, to know, that if the work which they have done, however small, be yet genuine, it will not die out. But this shows what care needs to be exercised in regard to the first baptisms, for false professors have no vitality, and, like ashes in a fire, deaden those who have. If you wish the fire to burn clearly, rake out the ashes. This was precisely the course which the Lord Jesus adopted in the sixth chapter of John's Gospel: "From this time many of His disciples went back, and walked no more with Him;" these were the ashes. Such as remained were the live coals: "Lord, to whom shall we go? Thou hast the words of eternal life;" and the fire burned more brightly afterwards.

That the first messengers should have a patient hearing, that they should have opportunity to unfold their message, is of first importance, for without this, in fact, nothing can be done.

Now it would be absurd to state that our Missionaries, in going into the dense mass of China's heathenism, have met with no opposition, and that no desire has ever been shown, on their first entrance into a city, by whatever means to get rid of them.

But there is an element that has providentially befriended them. "The serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood."

There are international treaties, for instance; the Treaty of Peace signed at Pekin, by which the western nations are permitted free intercourse, not merely with the seaboard population, but with the interior masses. British subjects, under the passport system, are authorized to travel for all purposes of trade to all places of the interior. Moreover, persons teaching or professing the Christian religion are declared to be entitled to the protection of the Chinese authorities; and are secured, so long as they peaceably pursue their calling, from persecution.

Now the Chinese are undoubtedly a law-regarding people. We do not pause here to analyse the various influences which are rendered subsidiary to the action of the law. They are not those of Christianity. Christianity first makes men loyal to their heavenly king, and hence, having learned to "Fear God," the transition is easy to "Honour the king." No doubt in China there is a salutary dread of the penal action of the law. The legal punishments are sufficiently onerous—bamboo strokes, exposure in the cangue, imprisonment, fines, flogging, transportation, perpetual banishment, death; besides various tortures which are more secretly practised: and these are the more formidable when it is remembered that over the face of the country is spread a vast net-work of espionage, by which delinquents are usually detected. But besides all this, obedience to law is the habit of the people. They learn it in the parental home, and are trained in it from their earliest childhood; and, except at times when the usual stagnation of Chinese life is invaded by some insurrection on a large scale, in lending themselves to which the people submit as patiently to the yoke of the new leaders as they had done to that of the old *régime*, the Chinese yields himself, without questioning, to the pressure of authority, and subsides into the mass. He is too deeply imbued with fear, and too ignorant of his rights, to think of organized resistance, unless he is rendered brave by the presence of numbers. His mental independence and spirit of enterprise have been checked by the influence of servile fear, and the whole energy of the man is exclusively directed to two objects, labour for bread and study for office. "The people of a village, for instance, will not be quietly robbed of the fruits of their industry, but every individual submits to multiplied insults, oppressions and cruelties, without thinking of combining with his fellows to resist."

Of this recognition of authority, and submissiveness to its pressure, the Missionaries

have availed themselves when there has been a tendency by some popular *émeute* to prevent the introduction of that Gospel of the grace of God, which the Chinese so obviously need, and which alone can do them good; and, in such appeals, they have been ably seconded by the British consular body throughout China.

The Rev. G. E. Moule, one of our Ningpo Missionaries, at present in England for the recovery of his health, has forwarded to us some official documents having reference to transactions of this kind. Mr. Moule says—

I enclose a copy of the preamble and close of a proclamation which was issued during the summer, at the instance of H.M.'s Consul and the minister, in consequence of the molestations some of us, and of our people, have experienced at the hands of petty Mandarins and others, in contravention of the treaty.

It occurred to me that a version of this, and of a previous proclamation issued in April by the prefect of Hangchow, together with a few brief notes of earlier events, might be interesting to you (and possibly to the Society generally) as illustrating the relations of your Missionaries with the Chinese authorities of late years.

In November 1864 I rented a house in Hang-chow, in my own name, for the Society. I did not take up my permanent abode there, but visited the city in alternate months. In March, almost immediately on my arrival in the city, I heard that my landlord had received threatening messages from the chief of police, and was in great terror on account of his connexion with us. I went at once to the Prefect, an intelligent, dignified officer, named Sieh, and, after answering his inquiries respecting my purpose in visiting the city, and exhibiting my passport, I received his promise to inquire at once into the substance of my complaint. He did so immediately, sending for the police chief, and reprimanding him. There was, however, still some delay in the restoration of perfect tranquillity to my landlord (who was probably being "squeezed" for fees by the official underlings); so I paid another visit to the Prefect, failing in my attempt to see him, but receiving the assurance that all should be arranged.

Next morning the Prefect's card was sent me, with the hope that all was now satisfactory. From that time to the present, no objection has been raised to our residence "in our own hired house."

In July or August 1865, our catechist, John Dzang,* when visiting one of the great monasteries (Buddhist) on the lovely borders of the Western Lake, in company with the Presbyterian catechist, Chang, was insulted and beaten by the monks. In September, John Dzang was assaulted and beaten, close

to our preaching-room, by five scholars from Yén-chow, who were in Hang-chow for the great examination. I laid a full statement of both cases before Mr. Fittock, Her Majesty's Consul at Ningpo, by whom complaints were sent to the Taotai, and, through him, to the high officers of the province. After the delay of a few months, in November the punishment of the cangue was inflicted upon the most violent of the monks (which was, however, mitigated at our catechist's request), and a proclamation issued under the seals of the two Cheysiens of Hangchow, reciting the offences and the punishment of the culprit who had been identified, and prohibiting for the future all molestation of us whatever. This proclamation was sent to us (Mr. Green of the American Presbyterian Board, and myself) for exhibition in our chapels and houses.

The Cheysien of Ts'ien-t'ang had, with his own hand, corrected some inaccuracies of expression in the original draft, at my request. As the agent of the American Mission had shared in the outrage inflicted on my own helper by the monks, the American Consul, Mr. Lord sent a representation simultaneously to the authorities, but without demanding a proclamation; so that our American brethren were glad to avail themselves of the one issued in our favour, in which their case of grievance was included.

The following proclamation was consequent on a Petition, of which the following is a version, presented to the Prefect personally by the first three of the Missionaries named in it. P'un Le-kyia, a Christian teacher employed by the Church Missionary Society, drew the Petition—

"The formal Petition of the Religious Professors* of England and America, Valentine, Taylor, Green, (American Presbyterian), and Kreyer, American Baptist), sheweth, with a view to explain and give information of facts, so as to discriminate truth and falsehood, facts and fiction, that the (forenamed) professors† in the third year of T'ung-che,

* Better, perhaps, "disciples." Kreyer was absent.

† Really none of them in this year. G. E. Moule went up at the close of it, followed by Green, and, two years later, by Taylor.

* See "C. M. Intelligencer," Vol. 1866, pp. 364 and 370.

came to the provincial capital to establish their religion, and for the space of four years have carefully observed the precepts of their religion, and inculcated them on the people of the glorious land [*wò-ming*], and have also established a hospital, and relieved the sick and diseased; and in all this time have never harmed a person, although they have come hither under the provisions of the imperial edict of the realm, and are acting in strict compliance with the treaty of peace (concluded by) the Ta-t'sin dynasty.

"Wherefore the forenamed professors animate themselves, and still more enjoin upon (others), and continually make inquisition concerning all members of the religion to see that they have no stain or pollution whatever of any sort of disorderly conduct.

"Quite unexpectedly, within a few days past, disturbing rumours have risen like a maze, saying, that the professors sometimes capture men and give them drugs; sometimes throw bags over them and capture them; and practice a variety of (mischievous) deeds. And further, at the Religious Hall in the Great-well Lane (a busy street where the American Baptists had a preaching room), during the night, some persons beat on the door with a stone, and in every way tried to stir up confusion. We humbly think that the professors, understanding as they do literature, and comprehending principles of action, came hither for the very purpose of persuading to virtue, and could hardly entertain such opposite ideas (as are attributed to them by the rioters and others). Once more, at Canton, Ningpo, and Shanghai, they have been disseminating their religion already for twenty or thirty years, and the military and commons live side by side with them mutually undisturbed, nor have they originated any strange (or mischievous) laws. How can it be thought that they would come to this provincial centre of dignity and authority and forget themselves ('blunt the heavenly principle of good') in this way? Not to say that the halls of religion are not so many as ten, nor the preachers of it so many as twenty or thirty (literally, 'do not fill some tens'), how could they then attain such a wide influence (such as is implied in the charge.)

"Our reverend lord Ancestor (the address of bachelors to a Prefect) has a luminous perspicacity like (that of) a spirit, and will doubtless scrutinize and thoroughly investigate the matter. Furthermore, the professors living though they do afar off in maritime (or transmarine) states, have like yourself the knowledge of propriety and justice—can it (we ask) be right that guiltless persons should be associated with deeds which are utterly inhu-

man? We are really apprehensive that if these ruffianly practices are not controlled, persons pretending to be western men, under cover of night, will disguise themselves in our habits, and intimidate the populace into shutting their doors and retiring to rest; and they, glad to avail themselves of the opportunity, will do acts of robbery and violence, a thought which cannot but occasion the deepest concern. Wherefore we humbly pray your Excellency, our reverend lord Ancestor, to condescend to consider our ignoble concerns, and with speed set on foot investigations which may tend to allay the disturbance of the populace, and quash the schemes of ruffians. A humble petition to your supremest virtue."

Translation of a Proclamation issued April 1867, on occasion of certain exciting rumours concerning foreign Missionaries, and consequent threatened tumults, by T'an (Ningpo Doen), Chefu of Hangchow (Che-fu = Prefect of Department).

"T'an, entrusted by special appointment with the principal office of the department of Hang-chow in Chekeang, who has been raised three steps and one additional *ex officio*, and recorded for promotion twelve times, issues a proclamation and ordinance with a view to allay floating rumours. Whereas, foreigners (ocean men of the utter realms) come to the central realm to disseminate religion and practise medicine without hindrance under the treaty, and at Shanghai, Ningpo and other places (where) already the sight of them has become usual, the central and foreign people have no (mutual) dislike. But at Hang-chow they have been seldom seen and (so excite) much surprise. Within the past few days disturbing rumours have suddenly sprung up, some to the effect that foreigners during the dark night have seized persons and constrained them to embrace their religion, and even put some to death, (and) disposed of them in unknown places; some, that the foreigners, in their medical practice, extract the hearts and eyes (of their patients) with a view to preparing magic drugs; which stories within a few days have been put about everywhere, insomuch that people's minds are being disturbed and misled. The foreigners too, having heard them, are in consternation ('cold at the heart'); and Taylor, a professor of religion, with others, have come to my office and presented a petition, (declaring) freely that there is no truth in the stories, but apprehending that there may be bad characters who are acting as is alleged under a false name. Now I, the Fu, (Prefect of Department), in pursuance of my desire to

allay these disturbing rumours, have come to an understanding (with these persons), and accordingly it is agreed, that hereafter, when no business interferes, they will close their doors and go early to rest; or if they have affairs of importance abroad, they will make a point after dark of carrying a lantern, and riding on horseback or in sedans, and on no account walk on foot in the dark so as to occasion alarm or suspicion. And that at the second drum (circa 9 P.M.) it will be their duty to return home, and not leave it (again the same night). The foreigners having already assented, I accordingly issue proclamation for (public) information and regulation; to wit: by this proclamation I command all persons of the military and commons under my jurisdiction to understand that hereafter all foreigners who are not walking on foot and moving about in the dark, but approach you carrying lanterns, riding on horseback or in sedans, are not the kind of persons who lie in wait to seize people, and suspicion may therefore forthwith be removed, and disturbing rumours lack

source from which to spring. If, however, lawless fellows think fit to personate foreigners, to take advantage of the (present) disquiet, and commit robberies and the like, you are permitted, without inquiry whether the culprit belong to the central or to foreign States, to arrest such persons at sight, and hand them over to this office (the Fu) to be heard, examined, and dealt with (according to justice). As to what concerns medical treatment, as many of you as put faith in (the foreign method) may resort to it if you please; if you distrust it, of course stay away. But you must by no means mix up (with the matter) what may disturb or mislead the public mind. If, after this, persons will still fabricate rumours and create trouble, I am determined to inquire after and to arrest them, and deal with them on examination (according to the law) without delay. All and several must carefully observe (the ordinance), and not disobey it. Special Proclamation, given Tungche, 6th year, 3rd month, 23rd day (27th April 1867).

We experienced no further trouble until Mr. Taylor's agents in Shaoushan were insulted and menaced by the district magistrate of that city. Mr. Taylor made a complaint on the subject to Mr. Forrest, Acting British Consul; and about the same time Mr. Knowlton was pressing, through the American Consul, for redress of ill-treatment on the ground of Christianity, experienced by his converts in Kinghwa. The following proclamation shows the result.

Translation of a proclamation, issued in June 1867, by the Intendant of Circuit (Taotai) of Ningpo, Shaouhing and Tai-chow, by order of, (or associated with) the Provincial Treasurer (Fantai or Pu-tsin-sze) of Hang-chow. It was conceded to the representations of the Consul at Ningpo, acting with the sanction of Sir R. Alcock, on the occasion of a gross violation of the treaty by the district magistrate of Shaoushan in the case of three members of Mr. Taylor's party who had attempted to settle in Shaoushan.

"Yin, by Imperial command Pu-tsin-sze controller, protector, and regulator of the Che-keang and the maritime customs, and Wên, special divisional visitor of the waterways, sea-coast, and military stores in the circuit of Ning, Shao and Fai, promoted three degrees, and recorded for the twelfth time, issue a proclamation and ordinance on the following affair. The treaty sent down from Ho-shih Kung, Prince of the Imperial Family, and determined by him after memorial to the throne, provided that each (foreign) state should have commercial intercourse (with China). This has long since been put

in type, distributed, issued with authority, and published with a view to the observance (of its articles). The present affair arises simply from the fact, that, through the lapse of several years, the treaty, though still kept at the offices of Government, has been (i. e. probably the copies pasted on the walls for public information) torn and dispersed by the wind. It is therefore to be apprehended that both urban and rustic populace, who have more recently come up (to the offices), have not been able to acquaint themselves with its provisions, and may, from infrequent observation and excessive suspiciousness, disturb the existing order, and fail in their duty, so as to give rise to dissensions, which will be as far as possible from promoting our people's tranquillity, and the complaisancy due towards remote nations. Therefore, in respectful compliance with the ordinance of his highness the Fu-tai (Lieut-Governor of Chekeang), we hereby take the portions of the treaty which are of permanent interest to the relations of the central and foreign states, and select and transcribe certain articles for republication, and promulgate them for the information and guidance (of the public) . . .

We earnestly hope that the officials of the inner land, as well as the people and military, will unite in observing them without mutual suspicion and jealousy, so as to exhibit their practice of virtue, and delight in the will of heaven. All must carefully observe the ordinance, and sedulously refrain from disobedience and despise. Special Proclamation."

Given T'ung-che, 6th year, fifth month, — day (June 1867) Here, I believe, the selected articles are recited; but they have not been sent me. The article (8th or 9th?) on Toleration of Roman Catholicism and Pro-

testant Christianity is no doubt included.

P. S. The above translations are pretty sure to contain some mistakes, as I have no help at hand but a meagre Chinese dictionary: and the official style of Chinese has never been my study. They represent, however, approximately, the meaning of every sentence. The 'Petition' appears to me to have been put together hurriedly, and the composition to be hardly faultless; which is not surprising under the circumstances of real alarm in which P'un wrote it. My copy too is quite a hasty one.

Missionaries need to be temperate, yet decided; to refrain themselves and forbear, except when circumstances imperatively require them to act; but when the free action of the Gospel is imperilled, and the necessity arises, then to act with boldness and determination. They need much of gracious qualifications, so much that God's grace can alone supply the need—they need to be spiritual men guided from above, having "the spirit of wisdom, and of love, and of a sound mind." Well may they pour out their hearts when they are being ordained to such a work as this, and in the language of the hymn desire,

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal
To serve God day and night.
Our weakness strengthen and confirm,
For, Lord, thou know'st us frail;
That neither devil, world, or flesh
Against us may prevail.

How important it is that British officials, in unevangelized lands, should maintain with jealous care any treaty rights which afford the opportunity of introducing the Christianity of the Bible. No doubt, if permitted so to do, Mohammedan and heathen officials will steal back any concessions which, at a favourable crisis, they have been led to make, and so the door of opportunity become partially or altogether closed. Had the British officials at Constantinople in the year 1864, acted with the promptitude and vigour which has distinguished the British consular body in China, the spirit of inquiry which was spreading in such an encouraging manner amongst the Turks would not have been nipped and put back as it has been. The Ottoman authorities were permitted to violate the promise of religious liberty guaranteed by the Hatti-humayoun of 1856, and the work has suffered, like an early and beautiful spring, when a brief period of genial weather is unexpectedly followed by cold and cutting winds.

APPEAL ON BEHALF OF CHINA.

AND now let us be permitted to appeal to British Christians on behalf of the great Mission field of China. Never did a more glorious opportunity present itself for the prosecution of that great duty, which the Lord Jesus, on his departure to heaven, entrusted to His people. Long indeed was China closed. Anxious men waited around its portals to see if, in their day, they might open and give them access to the millions within. Morrison, sixty years ago, lived in a lower room at Canton, absorbed in the study of the language, the object of jealousy to the Romish clergy, apprehensive of discovery which

might banish him from the coast, and interfere with the prosecution of the great object on which his heart was set; and from his place of study and concealment he wrote to the Christians of England—"Your Missionary sits here to-day, on the confines of the empire, learning the language of the heathen, and would go onward, believing that it is the cause of Him who can and will overturn every mountain difficulty that may oppose the progress of the glorious Gospel."

He has done so. The long-closed barriers have opened, and there is free access into China. Sixty years have wrought great changes. We have recalled the memory of Morrison grappling with the first great difficulty, and secluding himself from observation until his health was injured. Compare with this the experience of our Missionary, the Rev. J. R. Wolfe, in November 1864, at the town of Ektu, until then unvisited by a foreigner, when crowds of men and boys surrounded him, and even women ventured forth to look at the foreign ghost. But when he opened his mouth and spoke to them in their own language, the "smooth-flowing words" of the Middle Kingdom, their hearts were touched, and he was greeted with hospitality and kindness. Even in places where at first they seemed disposed to be rude, this repulsiveness soon melted away, and they brought in abundance such things as they thought their visitor might require. "I mention these brief things," observes Mr. Wolfe, "to show the feelings of the people towards us, and that they are by no means unfriendly throughout the country to the preachers of Christianity, or to the foreign Missionary."

And as the Missionaries preach, is the word without power? Are we so blind as not to see that the Spirit of God is moving over the face of the waters? Can any Mission of modern days be indicated in which there appear more manifest tokens of the divine presence and blessing? We have dealt largely with the details of this Mission in the pages of this periodical. Since the month of February 1866, there have been, up to this present date, not less than sixteen or seventeen distinct articles on the subject of the Chinese Mission. It has been constantly before our readers. The letters and journals of the Ningpo and Hang-chow Missionaries, the itinerations of the Rev. J. D. Valentine in Chekeang, of the Rev. J. R. Wolfe in Fuh-chau, have been printed *in extenso*. May we commend them to the consideration of those who take in the "Church Missionary Intelligencer?" Perhaps they have not been read, or read cursorily. They are well worthy of attentive perusal. If the dawn of the morning on the dark mountains is beautiful, infinitely more is the dawn of light in China. If it were a marvellous sight when, at the resurrection of the Lord Jesus, the graves were opened and many bodies of the saints arose, more wondrous is the movement of vitality which is now being felt in the vast cemeteries of China, where millions of souls have so long remained in death. In that densely-populated, yet long-secluded empire, the dead now hear the voice of the Son of God, and they that hear do live. Let our readers again cast their eyes over the narratives to which we have referred. There is to be found in them much of that high impress which is stamped on the divine record of Missionary work set forth in the Acts of the Apostles. We find there individual instances of great beauty and power: the eunuch who inquired, "What doth hinder me to be baptized?" a Lydia, whose "heart the Lord opened;" a jailer who cried, "What shall I do to be saved." And in China there are striking instances which show the presence and power of Him who says, "I will work, and who shall let it." Let the case of Ts'e be considered (Vol. 1866, p. 363), and the several of his own family whom he has been instrumental in winning to Christ; or the account of the Christians of Tsông-gyiao, and how the Gospel was carried to Dao-kong-san (Vol. 1866, p. 358); or the city of Lo-nguong, the dissipated son, and the old man his father (Vol. 1867, p. 222); the group of Christians which has been gathered there, whose characteristic is "intense prayerfulness;" the woman referred to at p. 318 of the same volume, with

whose attention and intelligence, as he preached Christ, Mr. Wolfe was so much struck—"She seemed at once to comprehend the idea of God and of the Saviour. I believe the Spirit was impressing her heart. When I spoke of Jesus, she raised her eyes to heaven, and thanked her heavenly father. I said, on leaving, 'I hope, my elder sister, you will bury these words in your heart.'" She replied, "Yes, stranger, they are good words: I will hide them in my heart; I will remember them. You spoke with reason and truth."

Shall we be wanting at a time like this? The Lord says, "I have set before thee an open door;" yes, that open and free entrance which many righteous men longed to see in their day, and prayed that it might be at length granted, has been permitted to us. Shall we hang back when such opportunities of usefulness expand before us?

In 1844 we sent out our two first Missionaries. One of them, now Bishop Smith, writing from Hong Kong under date of Jan. 9th, 1845, in animated words, summoned the Christians of Great Britain to the work—words which, if forcible then, are far more urgent now—"Where can talents the most brilliant, and piety the most fervent, find a fairer scope for their exercise than on these fields white unto the harvest? If the vastness of the scale, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that work is the attempt to diffuse the Gospel among the 360,000,000 of China. Such an object, so vast in conception, and so stupendous in results, *must not be taken in hand sparingly or hesitatingly. Numerous labourers must enter on the work.*"

Two years previously, the Parent Committee, in the Annual Report, had similarly expressed itself. "If China, with its gigantic population, is to be attempted, *let it not be by a puny effort.* Operations must be carried on *upon a large scale.* The day is gone by when simple Christians, after dismissing two or three Missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry on the arduous work."

Surely it is time that this pledge be redeemed—full time. If it is to be done at all, it should be done now; for as our Missionary, Wolfe, informs us, "there is a great revolution at hand; I mean a moral revolution; and unless there is an effort made by the church to take advantage of it, and be prepared for it when it comes, I fear the Romanists will step forward and gain that position which they possessed in Kanghi's time, and again, by their misconduct, throw China back to its old state of prejudice and darkness."

Let the Society, then, at this its approaching, Anniversary plead especially for China. Let us be earnest in prayer, and then, in the Lord's strength, send forth a clear, ringing appeal, which, clarion-like, shall be heard in every corner of the land, and call forth many to "the help of the Lord, the help of the Lord against the mighty."

A TRAINING COLLEGE

FOR NATIVE EVANGELISTS AND PASTORS, ESSENTIAL TO THE DEVELOPMENT OF MISSIONARY
WORK IN NORTH-WEST INDIA AND THE PUNJAB.

CHRISTIANITY in its growth resembles one of our climbing plants, which, in an uncongenial climate, lifts its head with difficulty above the soil, but gradually, as the roots strike, becoming more vigorous, and laying hold with an instinctive tenacity on such helps as present themselves, rapidly elevates itself above the lowly circumstances of its birth. Christianity has taken root in India, and is laying hold with increasing power on the

native mind. Hitherto it has been of lowly aspect, its commencement having been amongst the lower ranks. But there are preparations for a more vigorous growth; and some of its shoots have already touched, if they have not actually laid hold upon, the more intellectual classes. Many instances have occurred of educated and high-caste natives, who, at much cost to themselves, have become converts to Christianity. These are the beginnings of a new era. As the higher range of mind is stirred, inquirers must be expected to come forward like Pundit Nehemiah and Safdar Ali, to solve whose doubts, and meet whose difficulties, Christianity will require advocates of like ability and temper. Hitherto such inquirers have been so rare that the few European Missionaries dispersed throughout the land have sufficed to meet their wants; but as they increase, the European force will be found unequal to the duty. A native agency must come forward to meet the crisis, otherwise a glorious opportunity will be lost; and if this is to be done, there must be training and preparation. From the ranks of the native church there must be a selection made of men who are fitted to endure, and eventually to repay, the ordeal of education,—iron, which in the furnace can be forged into steel, and become a polished shaft to be used for high responsibilities.

The necessity of such an effort has become increasingly obvious. The true friends of India, who desire her evangelization, have thought much about it. Increasing experience in the gradual working of Missions has convinced numbers, that if, in such an enterprise, a successful issue is to be attained, Christian education must be regarded as an essential department of the Missionary work, and be prosecuted with corresponding vigour; that if a native agency is to rise to the measure of its responsibility, it must not be left in an embryo state, but be promptly and energetically developed. Reflections of this kind at length found utterance in a pamphlet entitled “Proposed plans for a Training College of native evangelists, pastors and teachers for North-west India and the Punjab.”

It consists of two papers, which were forwarded to the Committee almost simultaneously, and quite independently. The first is from a revered and beloved veteran in our Missionary ranks, the Rev. W. Smith. After his many years of patient labour in a sphere exacting such hard toil, and such severe exercise of mind and soul, as Benares does, it may be said of him “his eye is not dim, nor his natural force abated.” The following paragraph, the result of Mr. Smith’s experience, expresses the conviction of many—

It has been frequently and correctly remarked by persons who have studied Christian Missions in this country, that India must be brought over to the Lord Christ by India’s own sons. Foreigners have initiated the work, and will be required for some time to come to give, under God, strength and steadiness, and knowledge and discipline, to the infant church, and to stand in the front in the arduous conflicts yet to take place with Hinduism and Mohammedanism. But in the course, probably, of two or three generations, their place will gradually be supplied by equally strong-minded natives; who, besides other advantages, will have the immense advantage over their foreign predecessors, of a thorough knowledge, in every respect, of the people committed to them to evangelize.

All Missionaries are labouring, in one way or other, to provide these their successors. In the preaching department, when a convert is made, he is, as a rule, if so disposed, and deemed to have gifts, more or less, for the work, employed in teaching or preaching the

word to others. In the educational department, and especially in the normal schools, youths of both sexes are acquiring a large amount of Bible knowledge, besides useful secular learning. And from these institutions will doubtless come most efficient teachers in schools, and superintendents of schools; and we trust, also, not a few who may ultimately be qualified to become pastors and evangelists. For all these good beginnings we heartily thank God, and take courage. But we still want, and urgently want, another department in our Missionary economy.

That want is an institution for training evangelists for the work among Hindus and Mussulmans. For those helpers in this work whom God has given us we are thankful. Many of them are excellent and useful men, and many sleep in Jesus, after their faithful and arduous labours in His work.

But the time has come when we may and ought to have the labourers in this department better qualified.

The second paper was prepared by another of our Missionaries, who felt so strongly the importance of the measure which he advocated, that he has since offered himself for this special work, and has been accepted by the Church Missionary Society. The entire treatise, which may be had at the Society's House, is well worthy of perusal, but we must confine ourselves to the following extracts—

I gladly set myself the task of carrying out a wish expressed by the Hon. Secretary of the Church Missionary Society, that I should commit to paper some thoughts I ventured to throw out for his consideration, some months since, in the course of a few hours' conversation with him at East Sheen. These thoughts have arisen, not merely from independent promptings of my own mind, and lessons suggested by my limited experience in India, but I may say I have met frequently with men of both services in India, as well as with natives of learning and intelligence, whose distinct and pronounced opinion it has been, that we need an improved and higher system of theological training for our more advanced converts, with a special view to their preparation for holy orders, and to their being efficiently entrusted with the work of pastors and evangelists. The remarks thus elicited have implied a secret conviction in the minds of many that the materials in hand, for constructing and building up the native church in India, are not turned to the best possible account. At best they are not large; but of that which is ready to hand not a little runs to waste for want of economizing.

The question is thus very closely allied with the general one which continually arises, how (with God's good hand helping us) the native church may be caused to strike its roots deeper, and to ramify more widely; how it may become more effective and influential, may have strength and weight added to it; how we may anticipate and make provision for India's church of the future, may consult for its stability and permanence, impressing upon it all the wholesome tendencies we can; heightening, while it is yet in its infancy, its sense of responsibility, and the duty laid upon it towards the generations unborn: whilst, at the same time, we study to husband our resources, and to consider, with as large foresight as we may, the contingencies to which the course of time and the growth of the native church may be expected to give birth.

It is clear we must not compromise the future character of the native church, by attempting to trammel it with too rigid adherence to our institutions, holding it thus swathed, as it were, and bound tight in our leading-strings. Its growth, in the main, must be free and spontaneous, natural and unwarped, if we would see it healthy and

vigorous. There are, on the other hand, some leading features common to the spread and development of all infant churches, and which have largely contributed to "lengthen their cords and strengthen their stakes." Training colleges, in one form or another, for the preparation of a native pastorate, have been one of these.

It has been much upon my mind, for some years, that something of this sort should be attempted in North-western India. The ancient and well-earned reputation for learning, which belonged to that country long before Britain emerged from barbarism, of itself constitutes a claim in its people's behalf, and renders them "worthy for whom we should do this." A part of our Mission field which has for many long ages been so highly esteemed and reported of for the massive intellect of its Pundits, the acuteness and subtlety of its Mollahs, the wide scope of its literature, the intricacy of the problems, religious and others, treated of by its sages, may well demand of us one or more centres or headquarters of Christian literature: not such a school, merely, as should count a theological department amongst many devoted to literary and scientific acquirement; but an institute standing apart and alone, addicted to theology, and to other sciences only so far as they are kindred and related to it.

To my idea of what a college of this kind should be, it is essential that it should be as strictly as possible vernacular: by which I imply, not that all the instruction should necessarily be imparted in the native tongue, but that whenever an English course is going on, there should be a corresponding and collateral course in the vernacular. An English college may do well enough in Calcutta. The time may come, when in Lahore, Delhi, Agra, and other centres of English rule, English instruction may largely predominate; but the college I propose should be dedicated to the purely native church—to its building up, its strengthening and encouragement. A Mohammedan convert, brought up all his life in distaste and prejudice of English, should here find that his want of English does not disentitle or incapacitate him for perfecting his curriculum of theology, up to the full measure of perfection which the college course reaches. Here, Christianity should be domesticated on the Indian soil, and be able to reckon on a home and hearth of its own. Here, when it is

possible to obtain them, should be found men who, by severe and close attention bestowed on Mohammedan and Hindoo literature, can express the delicate shades, the nice distinctions of thought which some, at least, of our standard works of theology involve. Not the smallest or least practical result of painstaking knowledge thus stored up would be the opportunity afforded for the improvement of some of our Indian versions of the Bible, by well proved and practised translators, able to detect nice correspondences and divergences of sense between English and native words; by continued intercourse and sympathy with native minds quick to discover what each word, and phrase and idiom suggests, when uttered in native hearing.

The plan of instructing our native teachers in English, without putting them in possession of the power to express themselves on Christian doctrine, correctly and accurately, in the vernacular, is, I believe, quite abhorrent to the general practice of the Church of Christ, from the beginning, as well as to right reason itself. To be mighty in the English Scriptures, their exposition and interpretation, is very different (clearly) from the power to expound it freely and with confidence to the vast masses of India, who will have nothing to say to the English language: with confidence, I mean, that they are employing appropriate and expressive words, the very counterpart of the ideas and truths to be communicated.

We shall consider it, I think, but an act of justice to give our converts as fair opportunities of becoming thoroughly acquainted with Christian truth as they enjoyed previously, for becoming conversant with their former system of religion. In another point of view, I think the importance of the measure, as an act of pure justice, may be incontrovertibly established. The Committee are not ignorant how rich a store of wealth is embraced in the range of Hindu literature, what richness and flexibility, what redundancy, expressiveness and forcibleness there is in the language; that, further, it is a language not more rejoicing in the abundance of its roots, and the copiousness of its inflexions and organic changes, than unparalleled in its power of combining its words happily and euphoniously. No one can study it for any length of time, without being struck with the vigour of fancy, the inventiveness and ingenuity of imagination, the exhaustless power of illustration, the abstruseness of reasoning, the subtlety and strength of intellect, which

have been laid under contribution for thousands of years to enrich and adorn the language, and to make speech co-extensive, as far as may be, with the boldest processes of mind and thought. Is it more profitable to Christianity, or more analogous with the economy of God's former providential dealings with men, that this store should be thrown away, as valueless, for the purpose of Gospel extension, of its more forcible expression, of its deeper and firmer engrafting in the national mind, than that we should try to act upon the principle enunciated in so many forms in Holy Scripture, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth?" Is the wealth of India's literary treasures less available, less capable of consecration to highest and holiest purposes than the merchant spoil of Tyre? Is it not hard to suppose that God has suffered that vast mass of erudition, and result of mental force, to accumulate for so many ages, to be utterly purposeless towards setting up the kingdom of His dear Son? Have we come to the conclusion that it is best to throw it away, and suffer it to be superseded and supplanted by our English tongue? Is not the attempt to use it for the Lord's service worth making, even though our utmost expectations should not be realized? Have we not been in danger of making the Gospel too much of an exotic? Are there not in Christian theology ample unfoldings of human and Divine thought, which may find as appropriate expression in the niceties, beauties, and forces of the Sanskrit tongue, as in the less abundant copiousness, and less precise exactitude, of the Greek?

The native Christians have, so far as my experience goes, shown a great readiness to avail themselves of such aids and helps when offered. They have entered with much zeal and forwardness into every effort to raise their standard of theological knowledge. They are capable of feeling, and *that* keenly, the low level of attainment in which they are sometimes suffered to remain. The religion they have come to profess places them in a sufficiently humiliating position, already, in the eyes of their countrymen—of the learned teachers in particular—to make it incumbent upon us, as I believe, to relieve them of that additional load of reproach, which the taunt of ignorance attaches to them; the taunt of inability to express themselves on the deeper points of Scripture truth intelligibly, and in the theological equivalents of the Pundit and Mollah.

Propositions so vitally connected with the successful prosecution of Missionary work and with the hope of India's evangelization, received, as it might be expected they

would, the immediate and careful consideration of the Parent Committee, and, after an earnest and prayerful investigation of the matter in all its bearings, it was decided that the time had come when the development of the native agency in India, to such a standard of ministerial qualification and aptitude for the Lord's work as should enable it to respond to the yearnings of a great nation for religious guidance and instruction, should be made an object of primary solicitude, and energetically promoted, so far as the crippled finances of the Society permit this to be done.

We are persuaded that native Christianity in India has progressed so far as to yield us a sufficiency of material for the commencement of such an Institution, and that a first class of students will not be wanting; and such is the conviction expressed by the writer of the second paper which has been referred to—

My full belief is, that there is enough already of intelligence, thought, seriousness and learning, in a fair proportion of our converts to

form the earliest nucleus of such an institution.

It is most important that we should carry the mind of the home churches with us in this matter. Let British Christians be only satisfied that the measures now proposed are, above all others, calculated to remove prejudices, and silence gainsayers, to open native hearts, and expedite the extension of Gospel truth amidst the millions of India's population, and we shall then see a revival amongst us of the old energy, which first, amidst so much opposition, floated the great Missionary cause, and sent it forth like a goodly ship on a full tide to make glad the nations.

At such a time, when it is desirable that new interest should be excited, and increased support be liberally tendered, the following additional paper, drawn up by the second of the Missionaries to whom we have referred, has reached us, and we trust that the perusal of it will carry such conviction to the minds of many, that there will be no lack of whatever may be requisite to the commencement and persistent maintenance of a Training College for North-west India and the Punjab.

We seldom attend a Missionary meeting or conference, or read a thoughtful article in any Mission Journal, without finding some vigorous and energetic statements put forth as to the importance of an increased and more thoroughly trained native agency; and these remarks are usually well received by the audience or the readers, and admitted to be the most approved and reasonable orthodox method of conducting our Missionary proceedings, and causing the tree which we seek to plant in the strange soil to strike its roots deeper and stronger. But here the matter often ends. We are too content with recording acknowledged principles, when we should be striving, by God's help, to push them on honestly and consistently to action.

These words may suffice, by way of preface, to introduce to our friends a college projected within the last two years for our North-west Indian Missions, more particularly those in the Punjab and the frontier, and with an ultimate view to the countries beyond. This institution is intended to serve as a basis for the more efficient and systematic training of our ablest and most promising converts. The idea was first started in a meeting held in the Deanery at Gloucester, about Easter 1866.

It was then suggested for consideration and discussion to about seventy clergy, chiefly of the diocese of Gloucester, under the presidency of the Dean and the Society's Honorary Secretary in London. In the form in which it is at present before us,* it may be liable to the charge of aiming at too high things, and leaping too lightly over intervening obstacles. It may be charged with setting before us the ideal of a full-blown and complete model college, rather than pointing out to us, step by step, the process by which the result may presumably be obtained. Yet ideals are not always useless things; especially if there be friends well disposed towards the main idea, who, without taking offence at the lighter surface elements, will in a friendly spirit accept the more solid residuum.

The programme of the Institute, as we find it in the pamphlet before us, has in its main features, though not in all its detail, the concurrent but independent support of two men whose judgment must be pronounced weighty,

* See Pamphlet, to be obtained at the Church Missionary House, Salisbury Square, entitled, "Proposed Plan for a Training College for Native Evangelists for North-west India," &c., 1867.

if not conclusive, in a matter of this kind. One of these is the oldest, I believe, in our North-west Mission staff: the other is a leading member and pillar of the native-Christian church of North India; a large-minded and intelligent man, who has done service as a Christian controversialist against Islam, Master Ram Chandr Sahib, as his native brethren call him. His known generosity of character, especially shown in the liberal support of his heathen relatives after he became a Christian, and the high respect and esteem generally in which he is regarded, disarmed hostility when the mutiny was at its height in Delhi, and contributed to the saving of his life. His mathematical attainments are of rare order. When such men, whose feelings and opinions we are bound to respect, betray in their writings a measure of dissatisfaction, and convey, however delicately, a painful impression prevailing among the native-Christian body, that the system of education we adopt for them is wanting in expansiveness, is too rudimentary, and ill calculated to fit them for the position they occupy in the infant Church of India, where they are set for the *defence* as well as the *promulgation* of the Gospel, there appears to us ground for reconsidering our course of proceeding in the matter of a higher Christian education. The existence and growth of such a feeling it would be unwise to ignore; and if there should be any thing in the plans as now projected, which may tend, if not to supply this defect, at least to suggest methods and point out directions for wholesome and enlarged action, the brief statement now laid before our friends will have answered the purpose intended.

Some of the reasons assigned for the choice of Lahore as a central educational post are so clearly and succinctly given in a letter from the Conference of Church Missionaries assembled at Lahore in November last, that we quote them at length—

“Lahore, as the capital of the Punjab, is the head-quarters of almost all that is intellectual in the country, whether amongst Europeans or natives. Almost all new plans for the benefit of the people emanate from thence. Our colleges, principal schools, normal and medical schools, are there, or in the immediate neighbourhood. . . . Geographically it is situated in the centre of the Punjab, and it has always been the political capital of the province; and Umritsur, its religious and commercial capital, is so close that the two cities are almost now united. . . . We may also remark that India has always been more affected by the Punjab and the tribes on its north-west frontier,

than the Punjab has been by India. If therefore, a really good college for native-Christian teachers were established at Lahore, there would be every reason to hope that, with God's blessing, it would eventually produce great results. . . . We have lately had at Lahore some talented men of openly avowed infidel tendencies, who have done, and are still doing, incalculable injury amongst both Europeans and natives. . . . I must also mention that there is a stir among the natives, some of whom have already become Christians, as Moulvie ood deen; and others, of influence and talent, have quite discarded their old religions as altogether untenable, although they have not as yet found courage to confess what they inwardly know to be true. Numerous sects, too, are rising into notice in the Punjab, as the Kookas amongst the Sikhs, and the Wahabees amongst the Mohammedans: and however much we may deplore some of their tenets, yet it is one of the signs of the times that vast intellectual and religious changes are taking place which loudly call on Christians to be up and stirring, to make known the Saviour at a time when men are groping everywhere for truth and light. . . . The controversy (Mohammedan) has left Agra, and appears to be now carried on in the neighbourhood of Lahore. Amongst the Moulvies the controversy appears also to have left the topics dwelt on by Dr. Pfander in the *Mizan ul haqq*, which they find to be unanswerable, and has gone on to infidel matters generally affecting the inspiration of the Bible, and points brought forward by Colenso. Imad ood deen is now writing his fourth work, an elaborate reply to the 'Ijaz-i-'Isawi, which is now ready for the press, but he requires constant help. He continually brings us whole sheets of difficult and intricate questions, which, even with the help of the best commentators, we are sometimes unable to unravel satisfactorily. . . . You would be cordially welcomed by our brethren of the American Mission at Lahore, and especially by Mr. Newton, the oldest Missionary of the Punjab, through whom the first invitation was sent to the Society to commence Missionary work in the Punjab in 1850.”

In short, as a head-quarters of our Christian theological training, Lahore possesses the following advantages—

- (a) Its geographical position is central, and readily accessible for the ends desired.
- (b) Its stands at the spring-head of thought and movement, religious and intellectual, in North-west India.
- (c) Our entrance there has been cordially invited, and the door opened to us in

the most friendly and brotherly way, by our American fellow-Missionaries, who have for many years been labouring there.

- (d) In particular, the newly stimulated inquiry among the Mohammedan population renders the present moment a critical one. A stronger provocative than this presents to redoubled and more strenuous efforts on the part of the soldiers of the cross can hardly be conceived.
- (e) We must not lose sight of the measure of support, pecuniary and other, which may be expected there from Christian friends on the spot, who appear prepared to give help in inaugurating and fostering such an Institution.
- (f) To this we may add that few Mission centres seem to have within pretty easy reach so many natural feeders of a Training College, whence the material to work upon may from time to time be drawn. I refer to the large towns where Mission Schools have already been formed. Moreover, Lahore stands on a great highway of the nations, partly being itself visited by men of various races, Sikhs, Afghans, Persians, Bokharians, perhaps Thibetians; and partly through its connexion with Peshawur, where the colonies of diverse races, languages, and costumes, is still greater. Some of the Povindahs from across the Suleiman range visit it annually with their caravans of traffic.

But naturally the question will be asked, What is the precise method of action contemplated?

To this we answer, Nothing of a very grand or imposing character in the outset. The numbers gathered at the first commencement will seem to many wholly inadequate and insignificant: perhaps some two or three students on the spot for the first six or twelve months; during which time the Missionaries in charge will endeavour to form correct impressions of the exact state of things around them, and to lay up such a store of information, Biblical knowledge, and materials of special controversial preparation, as the case may require; then others, slowly dropping in, one or two at a time; now an inquirer of more than usual thoughtfulness and seriousness; now a youth, already in good part trained elsewhere, on whom the Missionary of some outlying station can ill afford to expend more of his carefully-economized time; or a catechist, that finds himself placed at a disadvantage in some outpost where he is plied with a

host of objections for which he has no ready answers; another like Imad ood deen preparing his third or fourth controversial work, and needing much assistance.

A thoroughly choice, well-stocked theological library appears to us of primary and indispensable importance. In connexion with this, the careful exposition by the mouth of the living teacher, and (in case of some trained students) the critical study of the original text of Holy Scripture, would be the preliminary of all other theological instruction. Their books unpacked, the Missionaries would make their library their first class-room. Special buildings might be raised, as soon as wanted, so as to keep pace with the actual growth, and reasonable promise of growth, of the Institution. Let us have the spirit first, in the shape of minds to be dealt with and influenced; and then the body, the brick and stone erections, will follow, and will be adapted in size, material, character, to the work to be done. It is a lamentable fact that a library, even moderately supplied with the books suitable for elucidation, of the obscurities and difficulties of holy Scripture, based on the newest results attained by painstaking, truth-seeking divines, is unknown in North-west India. We might look, with God's blessing, for a measure of new life and strength to be infused into our Missions by the opening up of such fresh sources of information to Christian preachers, writers, and controversialists. Should the lives be lengthened of the founders of the college and their successors, much essential service might be hereafter rendered in the perfecting of translations of holy Scripture in the Vernacular, Persian, Goormukhi (Sikh), Pushtoo (Afghan), and others; in the preparation of Commentaries, of Christian apologies, translations or free adaptations of the best theological works of the West, or original compilations, based on the ablest models of divinity, with particular reference to the phases of thought existing in India.

But all these would be subordinate to the one grand and primary purpose of the foundation, viz. to lead forward in the way of God, and to ground and establish in the doctrines of Christ, some few whose tried convictions, sufficient mental qualifications, spiritual views of truth, and sense of being entrusted with a commission and embassy from God, would lead us to regard them as the brightest hope and promise of our native church in those parts; and to feel that no amount of effort expended for their sakes would, in the long run, fail of being amply remunerated. We hope little or nothing from the mere mechan-

ical use of the best instruments, though by the ablest and most skilful workmen. It is for the *gift* of the risen and ascended Saviour that we wait. "HE GAVE *evangelists, pastors and teachers for the perfecting of the saints.*" We believe that there is a large unclaimed residue of that great legacy and bequest. We are encouraged to plead for however small a portion of that bequest for the present work in hand. We desire that to each workman in this department of the vineyard-service the great Workmaster should say, "*I have made thy mouth like a sharp sword: in the shadow of my hand have I hid thee; and made thee a polished shaft.*" "*Who hath made man's mouth? . . . now, therefore, go; and I will be with thy mouth, and teach thee what thou shalt say.*" Assuredly we must look that HE will blow upon our work, if at any time the simplicity of the truth as it is in Jesus, the meekness and gentleness of Christ, that spirituality and heavenly-mindedness, in which atmosphere alone the true servants of Christ can breathe and act, be sacrificed to the love of precedence and pre-eminence, to the pride of victory gained by cunning artifices and harangues of rhetoric, and the entanglements of human reasoning; to any thing that savours of worldly show and pomp.

We cannot but hope that such an object as that proposed may be found suited to elicit still more decisively the sympathies and energies of the Christian youth of our land, more especially in our public schools and universities. Of the former, one has taken the lead, both masters and boys, with much warmth and cordiality, having already contributed to its formation. Oxford is likely, in the first instance, to contribute the men. But the attempt, if successful, may not improbably be imitated in other parts of North India, as itself has had its counterparts in the Madras Presidency and in Ceylon.

The witness borne almost daily by the veterans among our brethren to the urgency of the present need is very striking, and confirmatory of the position we take up, and the reasonableness of our appeal. In a private letter received yesterday from a South-Indian Missionary, the following words occur, which I venture to quote—"Mr. — has a very superior native clergyman who is qualified to superintend catechists, and hold quite an independent position. He admitted the necessity for a higher training for such men (of the kind, in fact, which your prospectus proposes), and said that the native pastors of the ordinary stamp would not be able to take the place of

European Missionaries, were the latter to be withdrawn."

Were the college to take the name of the Martyn-Pfander Institute, it might appropriately remind us of the two men to whom the frontiers of India, as well as North India itself, furnished at different times of their life the field of devoted action. Both gazed into the yet undiscovered future of those frontier lands and tribes with intense and prophetic yearnings. To both, the mystic literature of those nations, and their peculiar currents of thought arising therefrom, seemed to present a rich, but yet unsounded mine of investigation. This was especially the case with the former; the short notices of whose labours in Persia become much more pregnant and suggestive as the tenets of the Soofic religion and philosophy have become better known and expounded in the West by men like Tholuck and De Tassy. It is this Soofic system gradually becoming so wide spread and so fully developed which meets us still on the frontier on the one hand, and the Wahabee on the other; the first a kind of literary and philosophic Sadduceeism, with a tinge of Essenism; the second a system of precise and bigoted fanaticism of haughty Pharisaic pride, which Palgrave has described in inimitably clear and sharp-drawn outlines in his work on Arabia.

It has been suggested in Oxford that a native Professorship in the projected college should be founded to the memory of the late venerable Dr. Macbride, the father, as in years so also in honours, labours, and learning, of the University of Oxford. As an old friend and lover of Christian Missions, he retained to the close of his honoured course an almost unequalled and undying interest in the preaching of the Gospel to the Mohammedan nations. "*O that Ishmael might live before Thee,*" was one of the prayers, we believe, to which his secret chamber was oftentimes witness. Among other proofs how near the subject lay to his heart was the publication, late in life, of a volume on Mohammed and Mohammedanism. We may mention that a friend of the Society has promised fifty pounds towards the endowment of a native "*Madras Professorship*" if nine other similar sums be pledged within a reasonable time.*

* Any parties wishing for further information, or desirous to contribute towards this Professorship, or to the purposes of the college generally, are welcome to communicate with the Incumbent, St. Paul's, Cheltenham.

THE PUNJAB IN ITS RELATION TO THE COUNTRIES OF CENTRAL ASIA.

SHOULD it so happen that our Missionaries, having advanced to the occupation of a territory, important in itself from the extent and character of its population, and rendered still more so by its abutting on vast regions beyond, where no Missionary had ever yet penetrated, found themselves, for the present certainly, and perhaps for some considerable time, precluded from advancing further, the countries beyond being as yet inaccessible, this no doubt would prove a severe disappointment to them. But if, after a time, they ascertained that the province in which they were, having been for generations a great commercial emporium, and still continuing to be so, that merchants and traders from those outlying countries, whither they had often longed to bring the message of the Gospel, but into which no door of access as yet presented itself, were in the habit of coming down in considerable numbers from their distant homes to the very region where an entrance had been permitted them, and were to be found engaged in trading pursuits at their very doors; if these men, moreover, being by no means savage and barbarous, but possessed of considerable intelligence and some civilization, were willing to converse with them freely on the most important concerns of religion, and discuss with them points on which they desired information; then would our Missionaries modify considerably the low estimate which they had formed as to the evangelistic capabilities of the country in which they were, and any feeling of disappointment which had clouded their minds would at once be dissipated, for they would understand that they were by no means shut out from the interesting nations beyond; that if they were themselves precluded from advancing further, yet they had compensation in the fact, that a portion of the more intelligent and enterprising of those populations came to their very doors; that important opportunities of doing good were thus presented to them; that those more adventurous of the interior nations, having been thus led forth out of their dark homes into a country where there was some light, might, by the blessing of God on judicious efforts, become themselves illuminated, and so, bringing back with them something far better than the produce of foreign looms, prove to be evangelists to their countrymen.

Such is precisely the position of our Missionaries in the Punjab. Beyond are the countries of Central Asia, into which, certainly for the present, they themselves cannot enter. The furthest point they have as yet reached is Cashmere, where the ruler intervenes between the miserable population over which he tyrannizes, and forbids them to hear that Gospel which they so much need. "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it:" but this is to withhold the bread of life, and what greater wrong could a ruler inflict upon his people?

Another of our Missionaries, the Rev. Robert Bruce, whose location is the Derajât, having made acquaintances amongst the Povindahs, who come down from the uplands of Asia through the passes of the Suleiman mountains for trading purposes, the men traversing India on commercial speculations, while their families, with the flocks and herds, remain encamped on the plains bordering on the Indus, received an invitation from the chiefs of one of the tribes to go back with them when they broke up their encampments, to return for the summer months to their native land. He was himself willing to go, but the authorities in the Punjab did not think it would be safe for him to do so, and he felt himself bound to decline the invitation.

But although for the present thus stayed, our Missionaries do not find that the countries of Central Asia are beyond their reach, for natives of those regions come down in considerable numbers to Peshawur, and with such they seek, and that successfully, opportunities of intercourse. When the Missionaries hear of the arrival of any dis-

tinguished persons from Central Asia, they generally invite them to spend a few hours at the Mission house in the city, sometimes entertaining them by exhibiting the magic lantern, galvanic battery, stereoscopic views, &c., and at the same time introducing the subject of religion, and asking them to accept of Christian books or Bibles. Amongst others, they have been visited by Mohammed Rafik Khan, ambassador from Cabul; Shere Mard Khan, the ruler of Jellalabad; and the ambassadors from Bokhara and Kokan. Rafik Khan visited the Mission house twice, and, upon leaving for Cabul, besides taking a Pushtoo Testament for himself, accepted a large Persian Bible as a present to his master, Sirdar Mohammed Shere Ali Khan.

The Pathans are a very hospitable race.

Every man of position amongst them keeps a hujra, *i. e.* a guest house, in which any traveller can safely put up, and it is considered a point of honour to entertain and protect the guest so long as he stays in the hujra. So great in some places has been the desire to entertain a large number of guests, and thus "to make a name," that some Pathans have been known to spend their fortunes and reduce themselves to poverty in doing so. Taking advantage of this custom, a hujra has been opened in the Gurkhatri, and Pathans constantly come and stay there. Sometimes, indeed, they have come down from Swat and Cabul. By treating them kindly, influence and respect are gained, especially as the

English are generally considered by the Affghans as a most inhospitable people, it being sometimes said by them, that if an Englishman put up his own father he would afterwards send him in his bill. It has invariably happened that those who have come from a distance, and have stayed in this hujra, and have mixed with the native Christians, and come in contact with the Missionaries, have confessed that Christianity was very different from what they had formerly supposed it to be, and, on leaving for their homes, have taken with them Christian tracts and books. In this way the light of Gospel truth often penetrates many a dark spot where it would be fatal for the Missionary to enter.

Instances have occurred in which these men have not only had their prejudices removed, but, convinced of the truth of Christianity, have heartily embraced it, and, on returning to their own country, have declared their full intention of doing all they could to make it known among their relatives and friends. The case of a Cabulee, is thus described—

"He came down from Cabul to learn about our religion, as he felt dissatisfied with his own. After residing in the Mission for three months, as he began to be unwell at the approach of the hot weather, he was baptized at his own special desire, and then went back to his family in Cabul. Before starting, with tears in his eyes he begged the Missionaries to pray for him, as he said his trials would be many and great. He also hoped to be able

gradually to teach his relatives and friends the great truths which he himself had learned. He promised that at some future time he would return to Peshawur for further instruction. This is the second instance, during the last three years, of Cabulees being instructed and baptized, and returning again to their own country. May they become a leaven of good in that land of war and bloodshed!"

The more extensively the commercial relations of the Punjab with the countries of Central Asia are developed, the more enlarged become our opportunities of usefulness, and the importance of the positions held by our Missionaries at Peshawur, Umritsur, &c. are proportionably increased. That these relations are not likely to diminish, but rather very largely to expand, will appear from the following paper by T. D. Forsyth, Esq., C. B., which has been recently published at Lahore for general information, and transmitted to us.

Trade between India and Central Asia.

On more than one occasion it has been asserted that the Central-Asian trade is a myth, and therefore all the efforts now being made to

open communications with Eastern Turkistan are thrown away. I propose now to consider the value of such opinions.

The first thing which strikes us on approaching the subject is the extreme antiquity of

this trade. The earliest accounts of the countries north of the Himalayas, between the thirty-sixth and forty-second degrees of latitude, are obtained from Ctesias, who, "in his description of India, speaks of the great mountains where the mines are situated from which the sardius, the onyx, and other precious stones, besides gold, are produced." "It is probable," says Heeren, from whom I quote, "that the mountains here meant are those on the confines of Little Bucharina." Ctesias, as well as Herodotus, describes only the northern part of India, the part with which the Persians were acquainted, lying east of Bactriana, that is, the mountainous range of Mustag, or Mustakh, which was fruitful in gold. The observations of modern travellers, Marco Polo and the Missionary Goetz, who travelled from India to China through Little Bucharina in the year 1605, prove that precious metals and stones, particularly the jasper and lapis lazuli, formed a very important article of trade. Then we are told, that, as early as the Persian monarchy, Little Bucharina was the seat of active commerce, not only in these metals and stones, but also in silk, and wool, and furs. This trade was carried on with Hindustan, Persia, and the countries bordering on the Caspian sea; and it would be interesting to consider the routes of ancient times, and compare them with modern lines of traffic. First, with regard to the trade in silk, which was produced in the tract of country known to the ancients as Serica, and comprising all modern China. We have the authority of Nearchus, in his "Periplus," to state that raw and spun silk and silk stuffs were conveyed by land from China through the country of the Bactrians to Barygaya, and also by the Ganges to Limyrica. The travellers towards China, by the Bactrian route, started from Cabul, or rather from the modern Bokhara, and then took a N.-E. direction as far as the forty-first degree of north latitude. Thence they ascended the Alai mountains, arriving at the celebrated stone tower called Chihal Situn, through the defile of Hushan or Oush. From thence the route led by Kashgar beyond the mountains to the borders of the great desert of Gobi, through Khoten and Aksoo, the Casia and Auxasia of Ptolemy. From these ancient towns the road lay through Kashotai to Sechou on the frontiers of China, to Peking, the capital of the ancient country Serica. But the Periplus mentions another route by which silk was imported to India, viz down the Ganges to its mouth, and from thence to Limyrica. This way, though it was the shortest, was yet the most difficult, as it must

have passed through the lofty mountains of Thibet, in the heart of which the Ganges has its source. Nevertheless, whatever hindrances nature might have opposed to such a route, it is certain that motives of religion and a thirst for gain have been able to overcome them, and have done so for a long time. That there was a direct route to the mouth of the Ganges from Teslu Lumbo, situate in 29° 4'—90' N. Latitude, and 89° 7' E. Longitude, we have every reason to believe, and probably a brisk trade was carried on by that line. But as Ladak has always been the principal market for shawl wool, there has been from the earliest times a commercial route through that country to India.

We might dwell longer on this subject of ancient trade, and discuss the well-known story told by Herodotus of the desert in which gold-dust was thrown up by ants less in size than dogs but larger than foxes, and to procure which the Indians used to make incursions into the desert, taking with them three camels, a male one on each side, and a female in the centre, on which the rider sat, taking care to choose one which had recently foaled. When, in this manner, they came to the place where the ants were, the Indians filled their sacks with the sand, and rode back as fast as they could, the ants pursuing them by the scent, the female camel, eager to rejoin her young one, surpassing the others in speed and perseverance. Of the existence of gold-dust in the regions of Turkistan, or Little Bucharina, or Little Thibet, as it is called, we are well aware, and we may hope that the time is not far distant when a Humboldt or Schlegelweit may pursue his investigations without molestation in these regions, and clear up the many interesting and marvellous legends recorded by Ctesias and others. We learn from the same writers that beautifully-coloured Indian ropes were an article of commerce with Western Asia, and there appears to be no doubt but that the mountainous countries north of Cashmere are identical with those in which, according to them, sheep-breeding formed the principal occupation of the inhabitants, who reared these animals with wonderful success. Hence, remarks Heeren, we can have no doubt that the some parts of Asia which at this day produce the finest woollen cloths, and whose shawls are so highly valued by ladies, enjoyed the same advantages in the time of the ancient Persians, and that the harems of Susa and Babylon were decorated with those productions of the loom.

If we now turn to the trade which is carried on at the present time, we shall find the same article abounding in these regions, and as

much as ever in demand. The Yarkund traders who appeared this year at Palumpoor brought lumps of silver and gold in their bags. Khoten, which is famed for its silk, sent a small quantity of raw produce as a sample to the market. Turfan wool, which is grown on the Tian Shan mountains, and which has maintained its character for surpassing excellence for centuries, was for the first time introduced into the Indian markets. And this leads us to speak of the Umritsur shawl trade. A very important meeting of merchants connected with the shawl trade was held at Umritsur in 1861, to consider the then depressed state of the shawl trade in the Punjab, its causes, and the means to be adopted to counteract the undoubted and rapid downward tendency of that trade. From the report of the meeting's proceedings it appears that, taking an average of ten years, the transactions in shawl goods amounted to nearly 500,000*l.* per annum, of which a large proportion belonged to Umritsur and its shawl dependencies, and the proportion of the Punjab trade to that of Cashmere was then stated to be as three to two. Letters were then read from the chief shawl-brokers in London and Paris, one and all of whom urgently impressed upon the Umritsur merchants the suicidal policy of sending to the market shawls made of adulterated wool. The universal opinion was, that unless the manufacturers abstained from the practice of mixing sheep's wool with the pushm, or of using inferior pushm, the trade would undoubtedly die out. It was then stated that the adulteration was caused by the fraudulent admixture of coarse sheep's wool, such as Kermanee (Persian), Thibet, and even country lambs' wool. The beauty of a Cashmere or Umritsur shawl depends as much on the brilliancy and durability of its unrivalled colours, and their being carefully harmonized, and the material of which it is made, as on the quality of the workmanship. The sheep's wool, however fine, never will assume that permanent brilliancy of colour which is the peculiar character of the pushm. Kerman, or the ancient Carmania, has been celebrated from the days of the Persian empire for its woollen shawls, though they never were able to compete with the Cashmere manufactures in softness or brilliancy. The wool obtained from the Kerman sheep is long and somewhat thick and silky, but it does not retain the bright colours which distinguish a genuine Cashmere shawl. It is now somewhat cheaper than the best shawl pushm, and, being thicker, is more economical for the manufacture. The consequence has been, that when, on an evil day for the shawl trade, an Umritsur merchant

named Wahab Shah introduced a small sample of the wool into the market, the merchants, attracted by the apparent advantages of the Kerman wool, and knowing nothing of the hidden dangers in its use, largely adopted this wool as an admixture with the genuine pushm.

Various projects were put forth to remedy the evils so strongly complained of, and an effort, which proved fruitless, was made to introduce a system of contracts with the manufacturers. But up to the present time no satisfactory result has been obtained, and the shawl trade still remains in its depressed and declining state. The real remedy, however, was not touched upon by the merchants at their conference, for reasons which we shall endeavour to explain. That remedy was, to procure a sufficient supply of the genuine fine pushm, and at a price which would leave the manufacturers without any temptation to employ inferior kind of wool. This was not thought of at the time, because the idea of bringing Turfan and other fine wools into the Umritsur market was wholly impracticable. Turkistan was then in the hands of the Chinese, and trade between Kashgar, Yarkund, Khoten and Hindustan was completely stopped by the wall of prohibitive duties which our tributary in Cashmere had erected at Leh. The Changthan staple, being the produce of flocks which grazed on the borders of Ladak, was monopolized by the Cashmere Government, and only a very inferior kind, and in small quantities, found its way to the Punjab market. The real truth is, that the Punjab shawl factories never to this day have had fair play, because they never have been able to get the genuine raw material, except at an exorbitant rate and in very uncertain quantities. Now, however, that the trade has been thrown open, and only a five per cent. transit duty has been imposed, we may reasonably expect a considerable improvement in the Umritsur shawl trade. Here then is one branch of commerce, valued at present at upwards of 300,000*l.* per annum, which has been imperilled, but which we now hope to render safe by opening out communications with Turkistan. Will it be said that this trade is not worth seeking?

Next we may take the tea trade, and here fortunately we have the subject pressed upon us by the Russians themselves, backed up by the advocacy of *The Times*. No arguments used by me can equal in force the plain statement of the case made by the exponent of the Russians themselves, and for convenience sake I here quote from the review on the Russian tea trade given in the *Evening Mail* of September 18th, 1867.

"The history which Russia has been so energetically making for the last seven years in Central Asia, which previously had little or no history worth reading, has invested the Russian tea trade with peculiar interest for Englishmen. Tashkend, the commercial capital of Central Asia, has become a Russian city, the capital of Russian Turkistan; and the Syr Daria, the great natural highway through the very heart of Central Asia, has become a Russian river. The Himalayan tea countries are thus opened up to a population of 60,000,000, whose passion for this article of first necessity is described as at least equal to that of an Irishman for his whisky. A Russian seems to consume more tea than a Chinese. To judge of the developement of which this commerce is susceptible we have only to consider two things. One is, that 60,000,000 of insatiable tea-drinkers now only consume 28,000,000 lbs. annually, or less than half a pound per head; while the more moderate Briton consumes seven times as much, raising our home consumption to more than 100,000,000lbs. The other is, that disturbances, which would seem to be the first wave of a far greater movement, have all but suspended the overland tea trade between Russia and China. But anarchy and insurrection are supplemented by even a more potent and, indeed, a more permanent influence "in restraint of trade," namely, protection. This will solve the problem which no doubt has presented itself to the reader's mind. How comes it that these 60,000,000 of tea-drinkers only consume a seventh as much as half their number of beer and whisky drinkers? It cannot be merely from their relative poverty, because it is the poorer classes who are the best customers in England. The fact is, that protection has very nearly succeeded in killing with mistaken kindness the legitimate tea trade of Russia. Of this, as of the Russian love for tea, many striking as well as humorous illustrations are given in Mr. Lumley's report. Indeed, not only the Russian tea trade, but Russian commerce generally, may be classed under two grand divisions, the legitimate and the contraband. Monopoly, protection, prohibitive tariffs, have grown to such unnatural and enormous dimensions, that under their fostering influence smuggling has assumed a magnitude and importance but faintly indicated by the fact, that there are actually contraband insurance offices under whose auspices even such bulky commodities as Erard's or Broadwood's 'Grands' will be safely smuggled over the frontier, and delivered duty free in Moscow or St. Petersburg itself under the very nose of the Government. What protection really protects is smuggling;

legitimate trade languishes and dies under it. But the Russians themselves, both people and Government, seem at last opening their eyes to the evils of protection and the benefits of free trade."

In speaking of the tea plantations of the western Himalayas, Mr. Lumley quotes a letter from *The Times* Correspondent, written from Dhurmsala last October, in which the produce of these countries is described as being of the best Chinese quality, while the climate is most favourable and the supplies of labour are abundant. There was, however, one formidable drawback, and that was the want of seaports. Through the Himalayas, along the Sutlej, from the plains of Hindustan to the very confines of China, a road has been carried, which is such a masterpiece of engineering skill and construction, that a light chaise may be driven upon it for hundreds of miles. But, unfortunately, this triumph of art is not in harmony with nature and circumstances, and commerce, will not take the route provided for it. The inutility of this road as a highway of commerce, and the distance from a seaport, promise, however, to be alike remedied by the opening up of the great markets of Central Asia and the formation of a great highway through its midst. In this work the Russian Government seems now actively engaged. It is a striking coincidence that the military progress of Russia in these regions should, in at least one important circumstance, have for its ultimate and indirect effect, though not for its final cause, the promotion of British interests and British commerce; for our dealings with the Russians through this avenue would by no means be confined to tea. Mr. Lumley compliments the Government of the Czar on its perseverance in opening up a route for commerce through regions hitherto so difficult to penetrate, and removing obstacles which appeared insuperable. He regrets that we cannot take credit to ourselves for corresponding enterprise and activity on our side. Had we, the great traders of the world, been equally studious and energetic in doing what we are supposed to understand better than anybody else, England and Russia might at this moment be busy in buying and selling together in Central Asia, and the Syr Daria might be covered with the argosies of commerce passing to and fro between Russia and Hindustan."

It will be observed that we are being taunted for want of activity and enterprise, and are told of the thriving trade which must inevitably be ours if we only choose to accept it. I will mention one or two facts not generally known. The first is, that tea at the present time is imported from China, and sent up to

Peeshawur, thence to Bokhara, Kokand, and back by the Oush Pass to Kashgar, Yarkund, &c., whereas our Kangra tea plantations are lying as it were just at the door of those countries. Now we learn that the Kangra teas are appreciated by the Toorks; for a small venture sent up to Yarkund last year by Wuzeer Goshaoon, of by no means first-class tea, realized an average price of Rs. 5 per seer. Other planters have sent up small samples, and have realized good profits. The Yarkund traders, who have come in considerable numbers to the Punjab this year, express themselves pleased with the quality of the Kangra teas, and there can be no manner of doubt but that, if proper facilities be afforded merchants, the Punjab tea plantations will be able to supply the Central-Asian market. Is this trade not worth seeking?

The Yarkund merchants and pilgrims who have come down this year have expressed their great preference for the route through Koolloo, because by it they reach British territory, and enjoy all the concomitant advantages of good roads, protection from robbers, and freedom from exaction, much sooner than by any other route. They are all men who have an appearance of wealth, and if we may judge of those who stay at home by those who go abroad to seek their fortunes, there is every reason to believe that a considerable degree of civilization must exist in those countries. Moreover, they express themselves most anxious to obtain a footing in our markets, and to draw their supplies of cotton and woollen fabrics from our factories in preference to the Russian manufactures. With all these facts before us, we are not justified in subscribing to the belief that the trade with Central Asia is not worth seeking.

The following account of Eastern Turkistan is condensed from a narrative drawn up by Pundit Munphool, Extra Assistant Commissioner, from information supplied to him by inhabitants of those countries, and may be not altogether uninteresting.

The Tungânis or Turgânis are descendants of the Turks of the Targhâi tribe, who having, in the Hijra year 380 or A. D. 966, been transplanted by Satuk Bukra Khân, King of Kashgar, from Transoxiana, then newly conquered by him, to Eastern Turkistan, remained behind in that country, when the majority of their companions subsequently returned to their country; hence their name Turgâni, meaning "remnant."

They embraced Islamism, and some of them accompanied Ughdai Khan, second son of Chengiz Khan, on his invasion of China, and settled there.

The countries of Eastern Turkistan were

ruled by Tartar chiefs, the last of whom, Kharwar Kar, married his daughter to Makh-dum Azim Khoja, a descendant from Fatima, daughter of the prophet Mohammed. The offspring of this connection was Apâk Khoja, who divided his kingdom between his two sons Hast Khoja, who became head of the Karataghlik sect, and Khan Khoja, head of the Aktaghlik sect; and the latter, having murdered his brother, became sole master of Eastern Turkistan for a time. But the oppression of the Kilmuks under Khan Khoja drove the Karataghliks to apply for the interference of the Chinese, who sent an army under the command of a "Jang Jung" named Ai, who defeated and put to flight the troops of Khan Khoja, and took possession of the whole of Eastern Turkistan. This event took place about A. D. 1750, since which time, till 1862, the Chinese held military possession of the country, and in their garrisons the Tungânis, who are reckoned to have been the bravest soldiers in the Chinese army, were largely entertained.

The civil administration of all the Turk Provinces was, under the general control of the Chinese Khân Ambân, entrusted to the Turk chieftains of the country, under some of whom, and notably under Akbeg and Sikundur, the country prospered, and cultivation and commerce increased.

But the history of the past hundred years is replete with stories of insurrections, and intrigues to overthrow the Chinese rule; and we find the Khan of Kokan, or Kokand, constantly engaged in making war on the Chinese, and sending embassies to Peking to sue for peace.

His first connexion with the Chinese dates from the time of Akbeg's administration, when, owing to the emigration of a number of Kokanies who settled down as traders in Kashgar, the Khan, with the permission of the Chinese Governor, appointed a Consul or Akskal at Kashgar to look after the affairs of the Kokanie traders, from whom he received a *chihal yeki*, or duty of one-fortieth on merchandize.

This was the beginning of the Akskal system, which is so remarkable a feature in Turkistan, and which may be turned to such good account by us, if we choose to avail ourselves of the opportunity for doing so.

In course of time the Khan of Kokan made an attempt to extend his Akskals, and sent an embassy to Peking for this purpose, asking permission to appoint Akskals at the other principal commercial towns of Turkish China, and to levy duties on merchandise imported into Yarkund from Thibet. The application to receive these Thibet duties was refused,

and the Emperor abandoned all duties whatever on Thibet goods. He, however, allowed Kokand Akskals to be appointed at Yarkund, Khoten, Ushurtfan, Aksu, &c., and gave permission to the Mir of Badakshan to appoint his Akskals at Yarkund.

The traders from Thibet were exempted from the payment of all customs dues, and left to arrange their affairs as before with their Akskal.

It may be remarked here as well worthy of our attention, that though the Maharaja of Cashmir has made several attempts to obtain the dues, Akskal has always successfully resisted his efforts, and probably we shall some day hear more on this subject, which will throw much light on the proceedings of the Cashmir authorities in these regions.

The Chinese rule, which had been so frequently threatened with extinction, was finally put an end to by the Tungâni insurrection, which broke out first in A. D. 1862, and continued with varying success till 1862.

During this insurrection the Akskals took the lead, and joined in a crescentade against the Chinese kafirs. In 1864, Yakoob Beg first appeared on the scene, having responded to a call made by the Kashgarians for help. Pundit Munphool thus describes Yakoob Beg:—

“A Tajik native of Piskat, district Kurama, in Kokand, was in A. D. 1847 Governor of Ak Masjid, when he, unknown to his master the Khan of Kokand, sold the lake Baligh Kûl, in the vicinity of that fort, for 12,000 Tillas (equal 7800*l.*) to the Russians. Latterly he was employed as a Pânsad (military officer in command of 500 men) under Alam Kul. The Kashgarians having about this time invited Khwaja Buzurg Khan, he applied for aid to Alam Kul, who placed Yakoob Beg at his disposal. Yakoob Beg was subsequently raised to the rank of Khoosh Begi, Commander-in-Chief, by the Kokand Minister, who also sent him sixty Russian heads from the battlefield of Sharab Khana, as a trophy of the victory he had gained over the Russians at that place. The Khoosh Begi is known to be a brave, energetic, liberal-minded man. His lavish distribution of dresses of honour, and fair dealing with merchants, have done more than any thing else to popularize him with the chiefs and soldiery.”

Yakoob Beg succeeded in taking the Chinese fort of Kashgar, and then was plunged into a war with the rival Mohammedan factions of Kucharies, Tungânies, all of whom he has subdued, and now rules supreme over the whole of Eastern Turkistan. His accession to the supreme power was gained, however, by an act of treacherous barbarism, in the murder

of the aged Mufti Haji Habeeboolla, who had been raised to the government of Khoten, and had agreed to acknowledge the supremacy of his more powerful rival.

Yakoob Beg has shown every desire to promote trade, and to establish friendly relations with us, as well as with the Maharaja of Cashmir; and we have a guarantee in the Akskal system, that trade, once established on a firm, safe basis between the two countries, will be fostered and largely increased.

Having now endeavoured to show that the trade with Central Asia is worth seeking, and that there is a commercial agency in the chief towns of Turkistan through which we might establish trade on a sound basis, I venture to proceed a step further, and show how advantageous to us in other ways a purely peaceful intercourse with Central-Asian countries would be.

Putting aside altogether as impolitic, and opposed to the views of the Government, all idea of intervention with the internal affairs of these nations, there is still a very important question for us to consider, namely, how we can act upon the hint thrown out by the great opponent of the policy of non-intervention *The Times* newspaper, in the extract which has just been quoted.

The question for us to consider is, how we are to act so that Russia and England may be busy in buying and selling together in Central Asia, and how the Syr Daria is to be covered with the argosies of commerce passing to and fro between Russia and Hindustan.

The easiest route between Russia and Hindustan is unquestionably to be found by way of Afghanistan and Bokhara, whether the starting point be Kurachi, Mooltan, or Peshawur.

But until the affairs of Afghanistan are somewhat more settled than they are at present, we could hardly hope to see trade expand to any very great extent. Whether some effort might not be made in the cause of commerce to open out this route, is a subject on which it would be unwise to raise hostile opinions, when there is another and very important line quite open to us.

The Russians have extended their military occupation as far as Tashkend, and have brought the Khan of Kokan under their influence. That influence, if we care to secure it, can be brought to bear in favour of creating a friendly feeling amongst the people of Turkistan, west of the Kashgar mountains. In fact, we know that the Kokanees are already favourable to us.

Crossing over those mountains, and coming to Yarkund, we know that Yakoob Khoosh Begi is most favourably disposed towards us.

Thus, unless we mismanage matters very lamentably, we have a complete line open to us, such as is advocated by the Russians from motives of self-interest. All that is necessary for us to do is to come to some understanding with the Court of St. Petersburg.

It is easy to see how, if we do not come to some such understanding, we may find nothing but trouble in Central Asia. We have only to take the events of the past year.

We have tolerably good information from traders and others of what goes on in those parts, and there appears to be little doubt as to the state of parties. The Khan of Kokan is desirous now as before of receiving without let or hindrance the dues which are collected by his Akskals. On the other hand, Yakook Khoosh Begi is somewhat disposed to keep all incomes of whatever kind to himself. The Maharaja of Cashmir has of late been endeavouring to obtain from the Cashmir Akskal the dues which the Emperor of China declared to be remitted. Now, unless report be false, the Maharaja of Cashmir represented to the Russian General at Tashkend that he was desirous of trading with Russia, but was prevented by Yakooob Khoosh Begi, and, under colour of this device, endeavoured to bring the Russians into Yarkund, doubtless in the hope of acquiring for himself the dues levied by the Cashmir Akskal. It is reported that the Russian General referred the matter to St. Petersburg, and received an answer prohibiting all interference with Yarkund; but that the Russian General invited the Khan of Kokan to make an attack on the Kashgar provinces. We cannot be sure of the correctness of this report, but such is the story believed by those who have come from those parts.

Now it is very evident that if Russia and England abandon in the East the policy of friendly communication which they maintain in the West, and directly or indirectly urge the nations which intervene between our borders to make war on each other, we shall not fulfil our duties as civilized powers, nor shall we derive any benefit from such a proceeding.

If it be considered to be dangerous to our supremacy in Hindustan to have the Russians on our border, then we certainly shall run great risk of accomplishing what we wish to avoid, if, at the present moment, we sit with folded hands and do nothing. For we may rest assured, that, with the irritating causes at present at work, Yarkund and Kokan will ere long come into collision, and it is impossible to believe that Kokan, backed up by Russia, would succumb to Yarkund. Thus it may be looked upon as certain, that if nothing be done, we shall find Russian officers and

Russian merchants occupying the towns of Yarkund and Khoten within a space of a year or two.

Possibly such an event may be desirable. I dare say it would not be very detrimental for a little time, and it certainly would do away with all the objections at present entertained to our penetrating into those regions, on the score of safety.

But I venture a suggestion, that if Russia and England were to combine for the common cause of extending commerce and civilization, we might bring our influence to bear on the two countries of Kokan and Turkistan, so as to keep up these States as neutral ground, open to both the European nations for purposes of trade, and thus we might secure all the advantages that could possibly be derived from their occupation by an European power, without incurring any danger, which, however remote, is not altogether impossible.

If it be true, as apparently it is, that the Russians are so very desirous of obtaining our teas, why should we not let them know what has been done, and is in contemplation, in the way of establishing fairs and opening our trade with Turkistan? It would be an easy matter for them to arrange to receive our consignments of tea at Yarkund or Kashgar, and thus all the political complications engendered by any effort to adopt the Affghanistan and Bokhara route would be avoided. If England and Russia are destined to meet in Asia, as I suppose no one can for one moment doubt, let us meet as friends, and not as foes, and on ground which is comparatively inaccessible to large armies, so that there will be all the less fear to either of aggression from the other.

I am well aware that these views may be met with a reference to Abyssinia; and a portion of the English press has already condemned, to its own satisfaction, the idea of sending missions to, or entering into commercial relations with, nations not yet emerged from barbarism. But it is best to oppose facts to arguments; and in the first place, Abyssinia presents no case parallel to the present one. There we have no nation like Russia pressing on the intervening country, and stretching out her hand to get our trade. It does not require very subtle argument to show that Kokan and Yarkund, the States which intervene between Russia and Hindustan, are not likely to do much injury to our native traders, whose merchandise they desire, and whom they are tempting to come to them, when they know that Russia and England are in close concord. But if they think we are opposed to each other, then very likely there might be trouble.

And it is rather jumping to a conclusion to class all the inhabitants of Eastern Turkistan as barbarians. If murders, *coups d'état* and political treachery be a sign of barbarism, I fear we must put the date of civilization in Europe some time very late in the present century. In other respects, so far as we can judge from the habits and manners of those who come from those parts, the Mohammedan population at least is any thing but barbarian; and they are the dominant power. Unfortunately we too often see only the wandering beggarly Tartars, and are apt to suppose that they are the proper specimen of the people of those countries. As well might the ruler of Yarkund consider England as sunk in barbarism because tradesmen blow up or mangle their rival workmen; or, judging from the squalid appearance of Irish tramps, and hearing the accounts of Fenian murders, might declare Ireland to be peopled by savages.

And in writing on this subject we must not forget the advantages to science which would result from opening out these countries to our travellers. It would be exceedingly interesting to explore the country, in order to ascertain the truth of that marvellous legend regarding the ant-hills. And if we may accept as correct the account given by Mr. Johnson, of the Grand Trigonometrical Survey, who penetrated the Province of Khoten as far as its capital, in 1865, the legend of the gold-dust falls short in wonderful detail of the actual fact. Mr. Johnson, in his report, writes thus:—

“At a distance of six miles to the north-east of Ilchi is the great desert of Taklan Makan (Gobi), which, with its shifting sands that move along in vast billows, overpowering

every thing, is said to have buried 360 cities in the space of twenty-four hours. The edge of the desert has the appearance of a low range of broken hills, and consists of hillocks of moving sand, varying in height from two to four hundred feet. Gold coins weighing four lbs., and other articles, are reported to have been found in them.”

Most probably, then, these ant-hills are identical with the sand hillocks; but what are we to say regarding the buried cities and the heavy gold coins?

As for the precious stones found in the Mustakhrange, and the metals dug out of the mines, we are told by the Yarkund traders that there used to be a very brisk trade with China, but owing to the expulsion of that nation, all trade has stopped, and the mines are not worked because the merchants at present have no market. All these precious stones and metals might be imported to Hindustan, in return for which our cotton and woollen fabrics and tea would be taken in large quantities.

The antiquarian would be interested in the opening out of these countries, for he would be able to examine the ruins of the Chihal Situn, or forty pillars, which appear to be the remnants of a serai built for travellers in Alexander's time.

In whatever light, then, we may view this question of opening out communication with Eastern Turkistan, the arguments in favour of our doing so would appear to preponderate over the counter-arguments which the fear of any possible complication with the Mohammedan people might inspire.

In cultivating such peaceful and mutually advantageous intercourse with the natives beyond, lies, we are persuaded, the true policy of Great Britain. It does not consist in the prosecution of war, but of commerce. Russia, it is true, is pursuing a different system, and has pushed onward her arms so that Tashkend, the commercial capital of Central Asia, has become a Russian city. But the Suleiman mountains and the Himalayas, constitute our true boundaries. Let the wild Pathan tribes who inhabit the strongholds of those mountains be dealt with kindly, justly, perseveringly, so that, their prejudices being subdued, they shall learn to value our rule, and, softened by the gradual introduction of Christian and civilizing influences, become loyal and attached, and their mountain-fastnesses will then become a barrier inaccessible to all enemies from without. This is the process that has been going on in Bunnoo. It is one that, with advantage, may be pursued in other directions. Beyond the frontiers we have named there need be no conquest, and there ought to be no annexation. Let friendly relations be cultivated; let the natural tendencies to trade and commerce between country and country, and between people and people, instead of being checked by duties and imposts, be encouraged and facilitated, and a kindlier feeling will be entertained towards the power which, instead of threatening war, holds out the olive branch, than to the one which forces its way onward, amongst unwilling nations, by superior force.

To us, in our Missionary enterprise, we do not wish to have the door of entrance into a country forced open by war. It is not that which we prefer. We may follow in the wake of armies, and introduce the healing influences of Christian truth; but we find ourselves amongst a people who consider themselves as wronged, and are therefore the more prejudiced against the message which we bring. When by kindly intercourse and the preparatory operations of a peaceful commerce, a way has been made for us, and the door has opened of itself, then do we enter in under more advantageous circumstances, and with the hope of quick results.

If such be the bearings of the Punjab on the countries of Central Asia, and such the prospective expansion of Missionary usefulness in that country, the establishment of such a Training College as has been proposed and advocated in a previous article is rendered still more important, and the propositions which led to the determination of the Parent Committee, as well as the decision itself, must be regarded as most providential.

MISSIONARY TOUR IN ALBANIA.

BY THE REV. DR. KOELLE, OF CONSTANTINOPLE.

(Continued from p. 128.)

RETRACING our course through the winding bay, we reached the sea at nine o'clock A.M., and, a few hours later, arrived at *Ragusa*, the modern substitute of the capital of the renowned republic of the same name. After securing a place for our luggage, and engaging a boat for continuing our journey next morning, we called upon our respective Consuls; and as Herr von Lichtenberg kindly went about with me to show the chief relics of the town, as it existed before the great earthquake of 1667, in one of which he himself lives, and asked us both to tea in the evening, our stay at *Ragusa* was pleasantly occupied.

Early the following morning, being Saturday, we started in a boat, and a brisk wind brought us to *Stagno* by nine o'clock, a small fortified town, where the Austrian Government have extensive works for obtaining salt from sea-water, by exposing it to the action of the sun in large shallow tanks, where, passing from one to the other, it at last forms a solid deposit of pure salt, about six inches thick, and closely resembling a large sheet of ice. Here we had to disembark, and walk over a belt of land about two miles in breadth, when we took another boat, which, with a still stronger sirocco, brought us to the mouths of the *Narenta*, that chief artery of *Herzegowina*, an hour after noon, and to *Metcovitch*, the last Austrian village in this direction, by nine o'clock in the evening. After having travelled for about 400 miles over the rugged roads of Albania, on wooden pack-saddles, and with mere rope-halters for bridles, we found this little voyage a pleasant change, removing us from the warlike *Arnauts*, or Albanians—probably a *Pelasgian* people akin to the ancient Greeks and Roman—to the tamer and more religiously-disposed *Sclavonians*, or *Slaves* of *Dalmatia*, *Herzegowina* and *Bosnia*. The

time of my travelling companion being limited, we had to pass more quickly through these parts; and accordingly we arranged a plan at *Metcovitch*, where we spent the Lord's-day in quiet, by which we might be in *Seraievo* on the following Sunday, and yet visit the intervening places of importance, viz. *Stolats* and *Mostar*.

Potchitel and Stolats.

Quitting *Metcovitch* at five o'clock in the morning, whilst a thunderstorm was passing over it, we reached *Potchitel*, a village of 80 or 100 houses, picturesquely situated on the steep side of the high and rocky banks of the *Narenta*, at ten o'clock; and, as we could only stop an hour or two, we at once made for the house of the chief man, who speaks Turkish well, and received us most hospitably, pressing us to take some refreshment, and expressing regret at our not waiting for a dinner of meat. He is still young and very intelligent, reading Turkish and Arabic fluently; and he conversed with us in a really sensible manner on the subject of religion. He already possessed a New Testament, but does not appear to have read it much, giving as his reason, that as we Christians chiefly read the New Testament, so he was bound by his religion first to read the *Korán*, and only afterwards other books. When we expressed our satisfaction at his recognising the duty of reading the New Testament at all, he said, "Every one who rejects the Gospel, or speaks ill of it, is not a true Mussulman." Upon this we affirmed that it was not enough merely to read the Gospel, but that we had to receive it into the heart, and to be guided by it. To this he objected, as tantamount to becoming a Christian, and Christian he could not turn, because he already

believed more than we, viz. not only the Law, the Psalms and the Gospel, but also the Korán, whilst we only believed the three former; so that, by becoming a Christian, he would be a loser, and not a gainer in faith. He also asked, "Why do you not believe the Korán?" To which I replied, "Because we have not found proofs sufficient to justify our doing so." He again asked, "What proofs do you require?" I answered, "Jesus Christ rose from the dead on the third day; but every one knows that Mohammed is still found in his tomb in Mecca." Then he referred to the excellent language of the Korán; but a few objections showed, that in a place where Arabic is studied as little as in Herzegowina, no sincere and confident reliance is put on this argument. Our short intercourse being filled up in this way, we departed with mutual good wishes; and, on climbing up the steep mountain side, we found intensely black clouds hanging over the distant mountains towards which we had to move, and in an hour or two they began to pour a drenching rain upon us, which lasted till we reached Stolats, at four o'clock in the afternoon.

After having changed our clothes and taken food, we called upon the Mudir, who resides in the spacious fortress occupying the top of the rocky mountain, at the foot and slopes of which Stolats is situated. The Mudir is a young intelligent Bosnian, who received us with these words, "I am glad, gentlemen, to see you at last. I have been waiting for you these ten days, since I had the telegram concerning you," taking us at first for two Russians who had been travelling in these regions for some months in the character of photographers, but were generally supposed to be staff-officers in disguise; but on seeing our passports, and our bag full of New Testaments, he soon understood our real character, and entertained us in a most pleasant manner till quite evening. He desired to hear something about the nature of Protestantism; was not altogether unacquainted with the New Testament, which once he had borrowed for a fortnight from the Catholic Bishop of Mostar. He narrated to us how he had lately disputed with the Roman-Catholic priest of the town, trying to show him the absurdity of presuming to remit people's sins for paying certain sums to the church, and he expressed himself most decidedly in favour of the principle of progress. When I asked him for the etymology of "Stolats," he explained it to mean a "tripod," or a "stool with three legs," either from the tripartite form of the town, or from the three high mountains and corresponding valleys that surround it. "Met-covitch" he derived from the Slavonic *met*, i.e. "honey," (comp. Eng. "mead," Germ.

"Math," a beverage prepared from honey) and "Moster" from *mos*, signifying "bridge" in Slavonic, a bridge having there crossed the Narenta from ancient times. He gratefully accepted a copy of the Gospel in Turkish presented to him by Dr. Thomson, and when we left, he ordered a soldier to accompany us down to our khan.

The following morning I first inquired after the house of the Cadi, and was told that he had gone up to the castle. My informant, a soldier, offering to show me the way, I went after him, till I found myself again in the Mudir's room, where a council was assembled, with the Cadi amongst them. I naturally hesitated to enter, but the Mudir had no sooner seen me than he called out, "Come in, come in." Having entered the council chamber, and exchanged salutations with each of the members in turn, the Mudir held up a copy of the Gospels, saying, "I read a great deal in your book last evening." I then told him that I had started with the view of calling on the Cadi at his residence, and proposed to call another time, as they appeared to be busy. But they all said, "Oh no, we have time enough to hear you." So, after the business just in hand was finished, the attention of the whole Medjlis was taken up with my visit. When I handed over the Scriptures to the Cadi, he said, "Oh, I have seen them before: these are Christian books." I replied, "True, Sir, they are Christian books, and we have brought them both for the Catholics and the Christians (as the members of the Greek church are called here exclusively, the Roman Catholics, elsewhere claiming to be the only true church, not being honoured with the name of "Christians" at all); but as the Mussulmans are also our brethren, we would have thought it unkind had we withheld from them so good and divine a book." They appeared satisfied with this answer, and the Mudir, who, the evening before, had expressed a regret that the translation of the Bible was not in better Turkish, then took up the pamphlet on the life of Christ, and read aloud a long passage, saying that his objection to the language of the Bible did not apply to this, which answered all his wishes. He also turned to a Christian member of the council, and jocosely said to him, "You ought to buy these books, since you all hold to the Gospel; but how strange that, holding the same book, you should be so widely separated as the Catholics, the Christians, and the Protestants." The Christian councillor, apparently approving of a translated Gospel, said complainingly, "Our church binds us to hear the Gospel read in a language which we do not understand." The Mudir strongly censured so unwise an injunc-

tion, and thus invited me to the remark, that in this particular the Mussulmans and the Christians appeared to be in the same predicament, since the former read the Korán, and the latter the Gospel, in a language not vernacular, whilst we Protestants had advanced beyond both, by giving the Holy Scriptures to each nation in their own language. This provoked no objection: on the contrary, some of the Mohammedan councillors, looking at each other, said, "This means that we ought to translate the Korán into our own language." In fact, I have often observed, among those whose national feelings were not yet wholly crushed by the levelling tendency of the Arabic Islam, that any such allusion to the natural claims of nationality touches a chord in their heart, and disposes them to listen. Then, recurring to the Mudir's earlier observation, I expressed the conviction that the pure Gospel of Jesus Christ would be a safe platform on which not only the different Christian churches might re-unite, but on which even our Mohammedan brethren might join us. All this roused no ill-feeling: on the contrary, our interview terminated in the Cadi buying a copy of Genesis and Psalms, and of the Life of Christ, and the officer in command of the troops in the fortress, likewise a member of the council, a copy of the Gospels, whilst all followed me with their best wishes.

Coming down from the castle, I had conversations with several groups of Mohammedans, but succeeded in selling only one more copy of the Gospels, they all protesting, that, though true and revealed by God, the Gospels need not be read by them, since the "noble Korán" given them had superseded all previous inspired books. The kind of difficulties with which one often meets in combating such opinions may be seen from one of the last discussions I had in Stolats. Addressing myself to two turbaned Mussulmans, who were enjoying their long pipes in front of a shop, I asked them, after a friendly salutation, whether they had ever seen the Gospel. One of them replied, "Yes, but you will find no purchasers in us." I replied, "Many have said as you, and yet, after a closer examination of the book, have bought it." To repel such an idea, he rejoined, "God first gave the Psalms to the prophet David; and, after a long interval, He sent the Torah by Moses; still later, the Gospel by Nabbi Isa; and, last of all, the noble Korán by the seal of the prophets. Now, as you do no longer hold the Psalms and the Torah, since you have received the Gospel, so we no longer read the Gospel, having received the Korán." When, without noticing his anachronism, I affirmed, that, although we had received the Gospel, we still read both the Torah and the Psalms,

he replied, "Oh no; you do not read them as obligatory, else you would have to become Jews." I of course referred to the fulfilment of the Old Testament by the New, to which, however, he gave little heed; and, in order to maintain his ground, recapitulated his previous exposition of the revelation first by David, and, long afterwards, by Moses, when I took the liberty of suggesting that he probably meant to say, first by Moses and then by David. But he insisted on the correctness of his historical view, and, seeing me look very unconvinced, he at last added, "You differ from us in many things, and, according to your belief, Moses was sent first: then he it so, for argument's sake." It is easily understood that arguing with this kind of opponents requires much patience, and is generally less productive than discussions with the better informed, and yet it cannot always be avoided.

Mostar.

The morning being occupied with such conversations till past noon, we took some refreshment in our khan, and at two o'clock set out for Mostar, which we reached, rather weary, at nine o'clock in the evening. After having slept tolerably well in the clean-looking khan, which, nevertheless, had its unwelcome intruders from the minor animal creation, we intended to pay our first visit to the Pasha of the town, or, rather, to his *locum tenens*, he himself being absent. But as we were too early on sundry successive attempts to see him, we called on the Russian dragoon, a native of Corfu, and on the master of the Greek school, whose wife has been sent as schoolmistress to that town at the expense of the Empress of Russia, from whom she still receives her salary; and we had the pleasure of finding all these persons religiously disposed, and liberal enough to purchase Scriptures. Being still too early at the Government house, we employed our time in conversation with the clerks, among whom were several Jews, till the Kaimakam came, when we had the usual pleasant interview, and were assured of his readiness to help if we met with any difficulty. The visit was prolonged till past noon, after which we took some food in the khan, and started again in different directions, I with my usual supply of Turkish Scriptures for the Mohammedans.

I first called on the Mufti, but being told at his residence that he was still asleep in the harem, I crossed over the beautiful one-arched bridge of the town to find out the Professor Feiz Effendi on the opposite side, who had been mentioned to me as the most erudite scholar. After passing through a number of narrow lanes, and arriving at his residence

close to the Narenta, a stern-looking man of middle age, with his eyelids and eyelashes painted dark blue, came out to meet me. I was doubtful at first, from his looks and manners, whether he would not at once show me the door; but after a most respectful salaam, and telling him that the fame of the learned professor had brought me to his house, he beckoned me in, and bade me sit on the sofa on the opposite side of his room. Whilst coffee was preparing, which he had at once ordered, we commenced conversation, during which the great coldness he had first shown soon gave way, and he manifested a readiness and volubility of communication worthy of the most practised professor, not, however, without giving me time at intervals for short replies. When I remarked that we found the Christians of this country in a sad state, and much in need of the Gospel, he declared, with great pathos, that it was not the Christians only who had sunk in this land, but that Islamism itself is now in so deplorable a state, that hardly anywhere the original simplicity of manners and honesty of dealings can be found, and that its most explicit precepts are daily contravened by high and low with impunity. On telling him that we offered the Gospel to the Mohammedans no less than to the Christians, because we regarded them also as our brethren, and did not wish to withhold from them a book which we were sure could not but prove a blessing to those who receive it, he said, "I approve your motive; but your book, which is at variance with our glorious Korán, I am forbidden by my religion from buying, and copying and reading." I expressed my surprise at this latter assertion, whereupon he referred to the mutual contradiction of the two books, the Gospel, *e.g.* allowing the use of some wine and the Korán prohibiting it, and dilated on the successiveness of revelation, the Torah having been followed first by the Zebur, then by the Engil and the Furkan, concluding with a number of Arabic quotations from ancient volumes, which expressly forbid the reading of the books of the Jews and Christians. Notwithstanding this, he strongly protested that he regarded the Gospel as holy, and revealed by God. I therefore endeavoured to make him feel the contradiction of acknowledging the Gospel to be a divine revelation, and yet refusing to read it, by instancing a son refusing to read the father's letter to his children, the genuineness of which he acknowledges. But without attaching the slightest weight to such reasoning, he simply said, "Did I not read to you just now the express prohibition: this is the ground on which I stand." When I suggested that it must still be possible to take a differ-

ent view of the question, since many Muftis, Cadis and other Ulemas did not consider themselves bound by the passages he had quoted, but bought and read the New Testament, he replied, "I am astonished at these men: as for me, I shall never read the Gospel so long as I find the express injunction in our recognised books not to do so." Our conversation then turned on other subjects, and he asked me which were the great sections of Christendom, how they differed from each other, &c., and, in return, gave me some critical opinions of his own on the name of God in different languages, *e.g.* that the ancient Turkish name for God was "Banat" (?), and that "Tanri," still used in Turkish, was properly a Bulgarian (?) word. To give the conversation again a more practical turn, I referred to his previous admission as to the deplorable religious condition of the country, and asked, "How is this state of things to be remedied?" He replied, "Is not Jesus Christ to come again?" I said, "Certainly, He will come again to judgment." He immediately rejoined, "Now, tell me, according to what book will He judge?" I opened Matt. xxv. and said, "If you will just read this passage, you will find an answer to your question." But he shrank from the book, saying, "You had better tell it to me in your own words; for I have already told you that it is not lawful for me to read Christian books." Meanwhile the time had arrived for the afternoon prayers, and he begged me to stay till they were over; but want of time compelled me to decline. This man seemed to be the most determined, rigid and exclusive Mussulman of the Ulema class with whom I had come in contact till then. Still I must say, that, personally, he became so friendly to me, that some time after I had drunk the usual cup of coffee, he interrupted the conversation by thus addressing me—"I did not honour you sufficiently when you came: that coffee was without sugar, but now you must drink a sweet cup with me." So I had to drink a second cup, half filled with sugar.

After having bid good bye to the professor, I went again to call on the Mufti, who was awake now, but sent word that he was not well. I therefore walked through the bazaar, conversing with various groups till evening, and selling an entire New Testament to a military officer, and a copy of the Gospels and Acts to a soldier, who appeared highly delighted with his acquisition.

As we had arranged to start next day at noon for Bosna Serai, I rose early in the morning, to call on the Cadi, and to make a final attempt at seeing the Mufti. The Cadi I found to be a very pleasant and liberally-minded man, belonging to the Mevlevi frater-

nity of dervishes, whereby the sharp edges of Mohammedanism have been rounded off, and he has received a relish for the theosophic and mysterious. He entered without difficulty into many Christian views, and possessing already a New Testament and Psalms, approved of the pamphlet on the life of Christ, and bought it. He formed a favourable contrast to the over-zealous professor on the other side of the Narenta, who again has a closer spiritual affinity with the Mufti.

This latter dignity I found recovered from his indisposition, but evidently not from his disinclination to have intercourse with Christians. He received me at first in the same frigid manner as the professor, and asked me, as soon as the salutations and first explanations were over, what I meant with the books I had brought; and on telling him that they were the holy Bible, the word of God, he replied, "We have nothing to do with these books; we do not need them, nor wish for them." When I expressed my surprise at hearing such words from a learned Mufti concerning the word of God, he explained himself further thus—"We honour the prophet Jesus, on whom be peace! and the noble Gospel sent down to Him; but you translate the Gospel from the language in which it was sent, which is a sin; for who can know whether there are not mistakes in the translation? And then I entirely disapprove of your going about in the bazaar and offering it for sale to every one who likes to buy it; for thus every shopkeeper and every day-labourer may buy it, which cannot but make it common, and bring it into disrepute." To this I replied, that as the sun shone equally on the Ulemas and the ignorant, so also the word of God, the sun of the spiritual firmament, was a light for the rich and the poor, the wise and the unwise. He objected, "But the blind do not see in spite of the shining sun." "Quite true," I rejoined; "but the Gospel is a light of such wonderful power, as even to impart eyesight to the blind." The Mufti again answered, "I know God's word can give sight to the blind, but only to those who desire to be healed. There are people who do not obey the precepts of the Korán, and then go and buy the Gospel: but what use can this be? Will they obey the one, after having disobeyed the other?" I replied, "God is great: what is impossible with man is possible with Him." He added, "No; all your efforts will be useless; neither follow the Christians the Gospel, nor the Moslems the Korán. They give money on usury, commit fornication, take bribes, get drunk; all of which is opposed both to the Gospel and to the Korán, and yet they do it. This whole generation is sunk

into worldliness and ungodliness: they will not obey, and therefore no efforts can succeed." I wished to encourage him to look more hopefully on things, by referring to the quickening power of the Gospel, the gift of the Holy Ghost, and the many true believers in many lands, who still live for God. But though his stern features relaxed, and he looked more kindly on me, yet he declined my advice to read the Gospel with care and prayer, saying, "For many years have I studied the Korán, and still do not yet perfectly understand it: why, then, should I buy another book, and thus add to the difficulties which are already beyond my power?" After this he had to go out, inviting me to accompany him part of the way, and directing me to the house of another zealous Mussulman, whom I missed, however, as he was not at home. Meanwhile the forenoon was nearly past, and I had to hasten to our khan, to get ready for the journey to Seraievo, on which we set out at noon.

Seraievo, or Bosna Serai.

Our journey through the valley of the Narenta for three hours was intensely hot, without a breath of air; but on ascending the lofty Porim mountain, by a steep zigzag path, from which we enjoyed a magnificent view, it soon became cool, and, on the top, quite chilly. After having continued our march till past sunset, passing occasionally little patches of corn, just about a hand-breadth above ground, whilst in the plain below harvest had been going on, and ripe apples and pears are sold in the market, we halted on the other side of the mountain, in a solitary khan, where horses and riders shared the same apartment. A large fire was soon blazing in our midst, and the usual evening tea being over, we spread our blankets on some hay, and soon were fast asleep. Next morning we left at five o'clock, crossing the still higher Baktivits, from which a wild and somewhat melancholy prospect opened over an extensive region of high mountains, intersected by deep ravines and narrow irregular valleys, generally well wooded, and some presenting an almost perpendicular front of rocks. It took us five hours to descend to its base, where a small mountain-lake, said by the natives to be unfathomable, occupies the cauldron-like depression; and ascending again for an hour or two, we halted at another khan in an elevated position, with pine-covered hills on one side, and a lofty rugged mountain-chain on the other, still streaked with snow on the highest parts, especially on the Terna Gora, or black mountain. After a rest of two hours we resumed our journey through scenery increasing in beauty and signs of fertility, without losing in grandeur, as we passed through

Herzegowina, by way of the small Mohammedan town of Konitsa, where we observed four quite new-looking minarets, and only one old one, indicating what we also learned elsewhere, that, of late years, Mohammedanism has roused itself, and made special efforts to preserve and strengthen its hold on those outlying posts, bordering on Christian Europe. We spent the second night, after leaving Mostar, on the confines of Herzegovina and Bosnia, in a khan by the road-side, horses, fowls, cattle, domestics and travellers, all sharing the same earth-floored and smoke-blackened barn-like shed. At five o'clock in the morning of the third day we started again, passing through very fine mountain scenery, with patches of snow still visible on the highest peaks; and an hour before noon, when the horses required rest, we halted at a khan four hours from Seraievo, where we had the unexpected pleasure of being saluted by Dr. Thomson's colporteur, a convert from Popery, and another respectable man, the first-fruits of his evangelistic labours, who had come out to meet us. After partaking of the refreshments which they had brought and spread under a tree on the river's bank, we engaged in prayer together, and then mounted the carriage which their love had provided for us, a great treat after the uncomfortable pack-saddles of the past, thus entering Seraievo in style, where we were most cordially pressed to accept the colporteur's hospitality during our stay. His zealous labours having already led to the conversion of several Roman Catholics, all anxious for the means of grace, and next day being Sunday, I held divine service in German, the Prussian Consul welcoming us to his house; and Dr. Thomson had a later service in English in the English consulate. Both the Consuls received us with great kindness, and were most ready to assist us in any way. The English Consul kindly introduced us to the Pasha, who had carried out great improvements in the town, and who received us with great civility. He recollected that Dr. Thomson, on a previous visit, had presented him with a New Testament; and when we said, in course of conversation, that the Governor of Scutari had opened thirty new schools and mosques during his four years' term of office, he called for a list showing that he himself had opened more within a single year. He also asked us whether we had noticed the large Greek church that is now building and over-towering many mosques—a new phenomenon in these parts.

During our three working days, Monday, Tuesday and Wednesday, I visited a number of Mohammedans in their houses. One of my first calls was on the Mufti, who is a nephew

of the present Sheikh-ul-Islam. He seems a sincere and earnest-minded man; and though volunteering but few observations, unequivocally assented to such general remarks as, e.g. that the Gospel was the word of God, and that all men, as descendants from one couple, should have brotherly feelings towards each other: and even my suggestion that the God-fearing Moslems and the true-hearted Christians should jointly resist the progress of infidelity and atheism, though taking him by surprise, was rather approved than opposed. He purchased the pamphlet on the life of Christ, saying, he possessed the New Testament already; and another Ulema present bought a copy of Genesis and Psalms.

In the Cadi I found a more than ordinarily polished and Europeanized scholar, who was greatly pleased when I told him of the friendly reception I had almost invariably met with among the Ulemas during our journey. But he expressed the fear, which, of course, I endeavoured to remove, that if any Turks in the national dress, and especially their yash-made ladies, were to visit Europe, they would be coldly and hostilely treated by the people, and perhaps even hooted and pelted. Whilst most of the Ulemas to whom I had mentioned the Sultan's intended visit to Paris showed themselves opposed, or declared it a mere fiction of the Franks, as no such idea could enter the Padishah's orthodox mind, this Cadi approved of it, and said that many Turks would likewise visit Christian countries, if they did not fear rough treatment, or annoyance from the common people. He purchased a New Testament and the pamphlet on the life of Christ.

The head master of the grammar school appeared a liberal man, and put several questions which showed that he was thinking on matters of religion; but though he professed to watch the workings of his own heart, his self-knowledge had not advanced beyond the assumption that it was pure. He possessed an entire Bible, and quoted a lengthened passage of the Lord's sayings from memory, almost literally. He introduced into his school what we had not found in any of those visited before, viz. the admission and equal treatment of boys of different religions, there being among his fifty or sixty scholars six Christians and ten Jews. Several other professors of colleges on whom I called were not quite so liberal, but still conversed with me on matters of religion, and only one of them bought the life of Christ, none the New Testament, on the excuse that they had already seen it.

In the bazaar I had much talk with individuals who were generally soon surrounded by other listeners, and liked to look over the

books ; but none purchased, except a young Persian, who has a shop here. On one occasion, when sitting with an old respectable man in his stall, who readily listened to what I had to say about the Gospel, a Mohammedan priest joined us, saying to me, "Why do you speak to these people about the Gospel? This is only to spread Gaurism. Go to the Christians; we have nothing to do with these books." I endeavoured to reason with him, but found him unreasonable and inclined to be noisy, so that even the old man begged me to go to another place, to prevent a tumult. I therefore went away, but was followed the whole morning by that same priest as by an evil spirit, who approached whenever I began to speak with people, trying to set them against me, and to prevent their buying the Scriptures. Returning home from the bazaar, a gentleman was sitting before a large house ; but when I accosted him on the subject of the Gospel, he replied, "I have read it, but do not wish to have it." Soon after, however, on coming back that way, a young officer came out of the same house, and, fixing his eyes upon my books, entered into a long conversation with me in the street, and purchased a

whole New Testament, from which he read out a portion, and then kept the book under his arm, the above-mentioned hostile priest still hovering about us, but evidently afraid of meddling with the officer.

I then was called into the custom-house close by, where a gentleman for whom I had previously inquired had just arrived. They beckoned me into a room which was soon filled with officials, all eagerly examining the books, and asking questions about them, apparently ready to buy. But just then an elderly man came in, frowning upon the books, and muttering uncomfortable words, which so chilled the previous interest that not a single copy could be sold. A young gentleman, however, came near, and, taking up the pamphlet on the life of Christ, read aloud a portion of the introduction with such fluency and expression, as at once showed that he understood it perfectly. He turned round, saying, "This is beautiful; I shall buy it;" and when he had paid me the money, a green-turbaned youth approached, and told me that the young gentleman was a Jewish banker.

(To be continued.)

Recent Intelligence.

DEATH OF REV. J. W. BARDSLEY.

THE following letter from the Rev. T. K. Weatherhead, Bombay, February 28th, conveys to us this sad intelligence—

"I returned from Mahableswar on Wednesday with the poor widow and her two children. Dear Bardsley was taken to his rest on 19th inst., just four days after reaching the Hills. Hedied of rapid consumption. His body wasted away like a skeleton, but his face was little changed, except on the last day. For the greater part of the four days he was scarcely conscious of what was going on around him. He knew his wife and myself: this we had no doubt of, for a new face immediately attracted his fixed attention. He very frequently prayed, and we could follow him in a great measure; but during the last two days the power of articulation was gone, and, when asked for a message to his mother and others, though he sent a long one to his mother, not word one could we determine except "love" and "happy;" even these very indistinctly.

When his wife asked him a second time, he repeated it, but with no better result. There is this satisfaction, that he was conscious, and understood all that was said to him.

It would be a comfort to those dear to him

in England to know that every thing was done that love and attention could possibly anticipate. Not one single murmur escaped his lips. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all," he daily repeated two or three times. It was the text of his farewell sermon on leaving Kurrachee.

At Mahableswar the American Missionaries set apart a bungalow entirely for our use, commanding a beautiful view, in front of which the sick one was placed, and they were unremitting in their kind and loving help. We cannot too highly commend the loving sympathy and assistance of Mrs. Abbott and her daughters. Every thing the sick one needed was immediately prepared, and all so quietly and considerately done, that it was doubly acceptable. May the Lord reward them!

I trust I may never forget what I witnessed. Though a season of great trial and sorrow, it was also a time when the love of Christ shone forth in the life of his sealed ones, both in word

and deed. It was the meekness, the gentleness, and love of Christ.

The hymns we sung afterwards in this Christian family, from an American collection called "The Songs of Zion," were some of the sweetest I ever heard, and turned aside the stream of sorrow, lifting the heart and mind to brighter and happier scenes. One in Christ and one in the blessed Spirit, we were all comforted, and I might almost say, enjoyed our sorrow.

Dear Bardsley's remains rest in one of the most beautiful spots in Western India. The cemetery is in the midst of the luxuriantly-wooded hills, and shaded with thick evergreens, 4500 feet above the sea. The poor bereaved one had the privilege of selecting a place, and she chose one where the boughs of three trees meet and supply a constant shade, and there she has left the poor tabernacle. The spirit is with God and Jesus. "Absent from the body," "present with the Lord;" thus to die is gain.

I ought to have stated before, that dear

Bardsley did not suffer much: I think he was altogether free from pain, except such as came from extreme weakness and the thinness of the body, which made every resting-place hard.

Mr. Schwartz, who is at present at Mahableshwar, assisted in every way he possibly could, taking his turn of watching by night. There were great blessings and mercies alleviating the great trial throughout the days of his sickness.

The future of Mrs. Bardsley is not yet made known to us. She is disposed to remain in India, and carry on Zenana visiting. We are waiting on the Lord to know what is His will. I hope it may be in accordance with His will that she should remain. Her two children would not, I think, be any very serious hindrance. We are always on the look out for some lady to take up such work, and here is a willing heart, and an acquaintance with the language. Her friends will doubtless wish her to return. We must wait in prayer.

NORTH-WEST AMERICA—MOOSE FORT.

The Rev. John Horden, whose recent visit to this country will be still fresh in the memory of many of our readers, writes, on his return to his station—

"How different my surroundings this year from what they were last year! Then I was in the land of plenty, the pleasant land, among my own countrymen and fellow-Christians; these were pleasant, though busy days; probably all the more pleasant on account of the numerous engagements which so completely filled up my time; yet I hope no regret finds a place in my bosom, on account of the great change when my home is again the dreary land, the land of want, for such it really is this year more than any former year I have spent here. No, far from regretting the comfort by which I was then surrounded, I rejoice in being able to report myself as occupying my old sphere of labour, and working for those who otherwise would know nothing of the Lord who bought them.

"Our Indian services are now of necessity but thinly attended, most of the Indians having already gone off to their hunting-grounds when I arrived here. I am sorry to say that their difficulties this winter in the matter of food are very great, rabbits, birds and deer being so scarce that scarcely one of either finds its way here. I can but hope that things are better in the interior, knowing to what straits Indians have been reduced in former years.

"Our school is now very full. I have over thirty scholars in constant attendance, besides a class for young women, and another for young men, which is very largely attended: these I manage almost entirely myself, expending at least six hours a-day in tuition. In addition to this, I have likewise the duty of "doctor" to attend to, there being no medical man here this winter; and as we have a great deal of sickness, my hands are very full indeed, so that I have very little time to teach myself to play the harmonium so kindly presented me by the ladies of Dublin: however, with this too I am making some progress, playing sometimes quite satisfactorily and by and by, when the weather becomes warmer, and I can get the harmonium into the church, I shall have to do my best to combine with my other duties those of organist."

THE SIXTY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE Anniversary which has just concluded may well elicit thankfulness. The preparations for such proceedings are necessarily attended with much anxiety. There are so many distinct lines of effort which require to combine and work together harmoniously, in order that the desired result may be attained, that the existence of such a feeling beforehand is not surprising. There is the sermon; the clerical address at the breakfast; the Report; the speeches, both at the morning and evening Meetings; and these dependent, as to their effectiveness, and congruity, upon individuals, their Christian character, and special qualifications for the office assigned them; their spiritual tone and temper; and even their physical condition of health at the time. When all these converging lines of duty and effort have happily met, and, without a jar, blended together in one important and desirable result, it would be unseemly indeed if gratitude were withheld from Him who has been pleased so to prosper the work of our hands. In undertaking any of these services, right-minded men look to God for help and direction; and when they have been enabled to render the service, to God their thanks are due.

There has never existed a juncture in the history of the Society when it was more desirable that the proceedings should be characterized by the wisdom that cometh from above, by calm and yet resolved affirmation of those great evangelical principles which have sustained the Society in its work, and whereby all its triumphs have been gained; nor has there ever been a time when, in this reiteration of its old principles, the Society more needed to be sustained by a numerous, united and resolved Meeting. This has been so, and to adopt the words of the "Record" Newspaper, "we cannot but regard this anniversary as a signal refutation of the prognostications of those ill-omened enemies who hover round the progress of the Missionary cause, both at home and abroad, and predict the downfall of the evangelical party in the Church of England."

We are anxious that as much as possible of the proceedings of this anniversary should be stereotyped and remain for future reference. This will be the case with the Sermon and the Report. They will be soon printed and placed in the hands of subscribers, and distributed in the way of general circulation. There remain the addresses. These, so far as the morning Meeting is concerned, have been well reported in the columns of the "Record" Newspaper, and we trust that the particular number in which they have appeared* will have an extensive circulation throughout the country.

We trust to do something also, not interfering with the "Record's" province, or attempting to transfer to our pages that which *in extenso* has been so well given in its columns. The task we propose to ourselves is more simple and unpretending. While the addresses are throughout excellent, there are in each of them portions which are especially so. These more telling points we would desire to cull out—we would use them as flowers gathered on alpine summits, or the heights and valleys of the Pyrenees, and placed between the leaves of a book for preservation; with this difference, that such memorials lose after a season their colour and fragrance. It will not be so with these specimens of Christian oratory: they will retain their beauty and enrich our pages.

The addresses may be regarded as comprehensive of two elements, one having reference to the great principles which originated the Missionary action of the Church Missionary Society, and by which that action continues to be pervaded; and the other

* The "Record," Wednesday, May 6. The Evening Meeting will be reviewed in our next Number.

having reference to Missionary details. Generally speaking, the addresses are composed of both, but in different proportions, some having more of the principles, others more of the facts.

In a paper which appeared in our last number, entitled, "The Punjab in its relation to the countries of Central Asia," reference was made to a deterioration in the shawl goods of the Punjab, in consequence of the modern practice of mixing sheep's-wool with the genuine pushm. Now we recollect but few occasions in which there was so little of inferior staple in the addresses which were delivered. There have been times in which something has been said which we should wish had not been said; something injudicious, unseasonable, which carried with it a jar and contrariety, and put the meeting somewhat out of tune. There appears to have been, on this occasion, a careful elimination of such elements. Men seemed to have strongly felt the importance of the position which they occupied, and to have carefully weighed what they intended to say, that it might be to the point, and in furtherance of the great object in hand. We are told that the Turfan wool, grown on the Tan Shan mountains, and which for centuries has maintained its character for surpassing excellency, has now, for the first time, been introduced into our Indian markets, and that, in consequence, a considerable improvement in the Umritsar shawl trade may be expected. We trust it will be so with the addresses delivered at Church Missionary Meetings throughout the year; that the very seriousness of the crisis in which we find ourselves, the assault made upon the great principles of the Reformation, the persistent attempt to misinterpret Protestant articles in a Romanist sense, and to degrade the Church of England from the high position she has held as a witness for the truth of God against antagonistic error, may introduce in all addresses such a depth and earnestness, and so banish all that is unworthy of the occasion, that they may rise as much in value as the Punjab shawl when the wool of Kerman has given place to the best pushm.

The address of the Oxford Regius Professor was especially valuable in its recognition of the distinctive principles of the Society, its vindication of the care which the Society exercises in the selection of its Missionaries, and the pains taken by the Missionaries so to administer baptism as to admit genuine converts, and exclude such as are otherwise. We should like to transfer the whole of this address to our columns. But this may not be. Moreover it would interfere with the prominence which we wish to give to certain salient points, which rise above the ordinary level, like the higher summits of a mountain range.

We select the following portion of the Professor's address.

Many long years passed after the Reformation before the reformed and Protestant communion woke up to a knowledge of its duties. We are now assembled at the sixty-ninth anniversary meeting of this Society. It is only a single lifetime. Many persons are now living who saw a few Christian men assemble to found this Society. For a long time its labours, although always important, were not so vigorous as they are at the present day. It was only gradually that the income of the Society attained its present dimensions—dimensions so infinitely below the Christian character of this country. There is one thing that has often struck me. The Society for the Propagation of the Gospel in foreign parts was founded long before

this Society. It has existed for more than 150 years, and it is always a painful thought to me that this Christian land should, so long after having obtained the blessing of an open Bible, have allowed that very Bible to remain, if not unread, yet not acted upon. It was only within the last century that a new spirit woke up, and it was this Society that gave life, energy, and vigour to the Society for the Propagation of the Gospel, which had started so long before. But for this Society it is probable that the old and venerable Society would have remained scarcely more than a club. The founding of this Society marked a new era in the Church at home as well as gave hopes for the founding of evangelical churches abroad. From that time there has

been new life throughout the whole community, and if it is plain that God is giving his blessing to our work abroad, still more may we say that it has been given to our work at home. Nor do I share in any fear that the church of England will cease to be a Reformed Protestant church. I do not deny that there are errors abroad, that there is a reactionary process, and that there are those who are trying to bring back the superstitions of the middle ages; but I do not believe that they will have any thing like a general success. The people must shut their Bibles before any thing of that sort can happen. They tell us that the time for evangelical principles has passed by; that we are put on the shelf; that there was a time when we were very well; that we certainly had some weak notions, but that they are now going out of the world and something better is coming in. But so long as the Epistles of Paul are read there will be no fear of evangelical principles dying out. I may say more than this: this Society, catholic in its object, desiring to carry truth everywhere—not the Society of a part or section of the church, but embodying the church, in its work to carry out the real truth—has a strong hold upon the affections

of the laity, and affords a proof that the principles of the Gospel are still as dear to the mass of the laity as they are to the mass of the clergy. Some of those who oppose us make a great show because the attentions of the people are arrested by novelty; but when the novelty has passed away, I shall be astonished if all things troubling us do not in a short time drop back into their intrinsic worthlessness and powerlessness. One thing we have done. The word “evangelical” first came up with reference to sermons, and we have nowhere in the church those dry moral essays which the word “evangelism” specially had reference to. It had special reference to preaching the doctrines of grace instead of moral essays; and it has so won the day that no one attempts to preach the sort of sermons that the term was specially levelled at. Before I conclude, I may venture to express my hope, that in the labours of the Society it will still continue to carry out abroad those principles which I believe to be the only true principles, the only true interpretation of God’s word. I trust that in its choice of ministers and Missionaries it will still take that care which it has always taken to send fit men for so important a post.

There are certain points of special importance which are bound up with the very existence of the Society; first that the members of the Committee be men loving the principles which the Professor has so ably advocated, loving them because they have proved their power, resolutely upholding them, and refusing to merge their distinctiveness into a general vagueness. The old members of the Committee are reminded with each Anniversary that they shall at no distant period cease from this trust. The fact that the venerable and venerated Hon. Clerical Secretary has deferred to a younger brother the drawing up of that Report, which for so many years bore upon it his own special stamp, reminds the Committee of the necessity that they should prepare for inevitable changes by the introduction into their council of younger men; and that, in the selection which they make, they should be guided by their own principle, “Spiritual men for spiritual work.” The second great point, the sending forth of fit men for the Missionary work, will then be secured, so far as human arrangements can do so.

The passage which has reference to the care exercised by the Missionaries in the administration of baptism is highly important, and we desire to perpetuate it in our pages.

I have lately read an essay in which it has been urged that the Society shows too great a fastidiousness on that point—that the proper course is to baptize anybody who is willing to be baptized, not with the view of merely producing a report, because it was not written with that view, but for the purpose of showing the proper way. It is said you must get large bodies of people, as was done in the middle ages, and when you have baptized them you have got the external spirit of Christianity,

and they will soon know something of its actual meaning. I think that is entirely wrong. I think we cannot be too careful as to whom we admit to holy baptism. I think it is a matter of the very first importance that no person should be baptized by our Missionaries except those who, by soundness of faith, and the spirituality of their lives and their holiness, show they are worthy of it; and in this way I cannot too highly commend the care which the Society have displayed in this

matter. It is a small matter to say we have baptized so many hundreds here and there, unless they are fit for the rite. At this time there are special reasons why the Society should be more than ever careful. We have arrived at a period when a native ministry is becoming a very important part of the scheme of the Society's operations. Every baptized Christian among the heathen is, to some extent, a Missionary, and, as such, he ought to be regarded, and we ought to be careful whom we admit to so high a privilege. From these we gather our catechists, our presbyters, our deacons, and our bishops, and therefore we cannot be over anxious as to the qualification of all whom we admit. I believe that in this native ministry lies the hope for the conversion of these heathen nations. The Secretary, in his report, has referred to the want of men in the Universities. I regret that want, and I think it shows a want of real Christian feeling on the part of young men. I think they do not recognise the greatness of their vocation. They do not recollect that the Missionaries go forth as the founders of churches—that they lay the foundations on which, in time to come, others will raise national churches, of which they, the humble Missionaries, nameless men, will be honoured in time to come as those who laid the corner-stone of Jesus Christ, upon

which alone, I trust, this Society has built, and will continue to build. Regarded, then, in this point of view, how important it is that every stone built into this temple shall be well chosen; how important it is that we should not admit into full communion, or give the glorious name of Christian to men who have not shown, after long and careful examination of the fruits of their faith, that they are fit for it. If the building be slow, yet if care be taken with every one who forms the foundation, the time will speedily come when the building will advance fast and firmly. It is in every way important that the natives should be raised to a far higher position than that which they occupy at present, by care and selection of those who are baptized. By choosing fit men for holding offices in the church those nations will gradually be brought to Christ: their own people will present the Gospel to them in a more acceptable way than an Englishman can. We do not know exactly what their feelings are, and we can only guess at their difficulties. But the natives who have experienced these difficulties will be able to meet them. I therefore trust that this Society will go on carefully and anxiously in admitting to the native ministry only those who are properly qualified.

The Regius Professor was followed by Major-General Sir Arthur Cotton. The testimony rendered by him to the character of our Missionaries and their work was very similar to that which he gave a short time back at the Oxford Anniversary, and which appeared in our pages. But it is so important, that we wish it were given at every Anniversary Meeting throughout the kingdom, for it is the testimony of an earnest Christian, and a clear-sighted, experienced man, conversant for many years with a large portion of India, and with the native population, and who is in a position to form a competent judgment as to the qualifications of our Missionaries to meet the necessities of the people. Full reliance may therefore be placed in his words—

I beg first to give my testimony to the soundness of the Church Mission, and I may say of the Missions generally, but especially would I testify to the real faithfulness, devotedness, true spirituality, patience, per-

severing faith, and love of the great body of the Missionaries of this Society. I have been in contact with several Missions for years and years, and therefore can specially testify on this point.

The employment of natives in the communication of the Gospel to their countrymen, as evangelists, pastors, and, which should never be forgotten, as individual Christians, was also urged by him—

With regard to the efficiency of your Missionaries, I cannot but think that some pressure was wanted to compel the Society to found a native Mission. What we want is an indigenous Mission: till we have established that nothing is done. The testimonies to the value of the native Missionaries and native catechists are innumerable, and I must also say that I think we are very apt indeed to

falsely estimate the ministry of the native convert. A poor horsekeeper who is living the Gospel is an invaluable testimony in the country. It is this which tells upon the people around. He may not be speaking words, but he is living the Gospel, and is a testimony known of all men. And I think we are very apt to trust the native Missionaries far too little, and to be too much inclined to

wait till they have obtained a degree of knowledge which is by no means essential. A Missionary once said to me, "I have sat in Committee with two or three of our native Missionaries, and I cannot help feeling astonished every moment and every hour to

think that these men, whom we are taught to look down upon, are superior in every thing that constitutes a valuable ministry. I know native ministers and catechists who are very able men."

Colonel Lake, R.E., as might be expected from his long residence in India, and from the interest he has taken in the North-west frontier Missions, dealt chiefly with the details of Missionary work. He referred to the great change which, during the twenty-five years of his official connexion with India, had taken place in that country; the existence of a great reforming party, bent on the destruction of the old national idolatry, although not yet prepared to fill the void with Christianity; and the remarkable breaking down of prejudice, on that point where prejudice was most strong, the education of the female.

In India we have a people who recognise 300,000 deities, and of whose land it has been said, as was said of a Pagan country, that there are more deities than men. It is most remarkable to see an advanced reformer, a Hindu, Keshub Chunder, stand forth and denounce idolatry as the curse of India; and, stranger than all this, to see this outcry of his received with hearty approval by crowds of his fellow-countrymen who flock around him.

But there is something still more remarkable, for India is the most prejudiced country in the world, and on no subject so much as respects their wives and daughters. But in these days we hear, not of advanced reformers like Keshub Chunder, but of high-caste Indians willing to receive the wives and daughters of our Missionaries, to teach them the wonderful things with which we are ourselves acquainted.

The remarkable manner in which the extension of British dominion has facilitated the onward progress of the Gospel of Christ was with great judgment put forward prominently from amidst the mass of thoughts which, on occasions such as these, crowd upon a speaker, and claim each a preference at his hands. In no one point is the aptitude of an advocate for his duties more conspicuous than in the felicity of judgment which leads him to choose out the right topics, and leave the rest. A Committee from a crowd of suitable men has to select the most fitting persons to whom to confide the resolutions to be moved: that is difficult. But when a speaker is selected, one conversant with Missionary work and its details, he has, from a mass of information, to choose the points which he intends to make prominent, and that is still more difficult.

In relation to the rapid increase of Missionary efforts in India, Colonel Lake thus expressed himself—

This brings me to the most important change of all, and that is, that in the train of our conquering armies have always gone the ministers of our Lord and Saviour Jesus Christ. For instance, the annexation of Oude, of Sindh, and of Berar, was followed in every case by the Missionaries of the Society for whose interests I appeal to day. Indeed, if you look into the Reports of those Missionary Societies you will find, that out of the thirty stations in Bombay and Bengal, nineteen have been created since I first went to India. And during this same time I may say that, throughout the length and breadth of India, except in the native states, the Gospel has had free course, and has been proclaimed without let or hindrance. And when I speak of native states, let me say, in reference to the

discussion which has recently taken place as to the comparative merits of British and native rule, that the toleration which all enjoy under the British Government is utterly opposed to the traditional policy of the native states, and that they have never enjoyed it except the ruler for the time being happened to be in advance of his time. We have at this time Dr. Elmslie, whose district is in the territory of an independent chief in Cashmere, and who is meeting with every obstacle. It was only last year that cholera broke out, and every one would suppose that in the presence of such calamity opposition would be disarmed; but the officers of the chief did all that they could to prevent Dr. Elmslie from interfering. Nevertheless, he ministered not only to their bodies but to their souls. And I could tell you

of another native chief, a very devout Hindu, who looks upon all Englishmen, being cow-killers, as we should look upon cannibals. This man visited me, and I was told that he considered himself so defiled by having breathed the same air for a few minutes, that he had his clothes, and even his palanquin, washed. This, however, is not the case with all. I know one in which a rajah, hearing that the native Christians were being persecuted by the Brahmins, issued a proclamation that they were not to be interfered with. And not only have nineteen stations of this Society been established in Northern India, but the other Missions have doubled, and the native Missionaries have increased tenfold. And when I mention that, I may also add, that in some of our Mission stations, such as those on the frontier of Peshawur, they are so pleased with the doctrine taught, that in one

instance, stated in last year's Report, a man from Cabul came and said he had heard that the English were a just people, and that they did not commit so many crimes as the Mohammedans, and that he should like to hear of their religion; that he received instruction for a year; and that he returned again the next year, and, before leaving, he entreated of the Missionary that he might be baptized, and he was baptized. And this man, of a rough exterior, came to the Missionary just before starting, and, with tears in his eyes, thanked him for having been the humble instrument in God's hand of having brought the faith to him. "Pray for me," he said, "for my trials will be great. I shall go back to my own country, and try in the village in which I live to make known the Gospel of our Lord Jesus Christ."

Dr. Miller, as might be expected from one placed in a position of responsibility and extensive usefulness at home; intent upon so preaching and teaching the Gospel to the population entrusted to his care, as that the Lord Jesus Christ might be brought, in his power to save, within the reach of perishing sinners; and aware of the efforts made at the present day to remove the Saviour to such a distance from sinners, that there shall be room to interpose between Him and them, the church, sacerdotalism, sacraments &c., spoke for the Lord's truth against prevailing error with that earnest straightforwardness and power by which his appeals are characterized. He pointed out the relationship which has throughout existed between the Church Missionary Society and evangelical Christianity; how they have acted and reacted on each other for good; how the Church Missionary Society, in its home work, has witnessed for the truth throughout the land; and how, as these principles have been kindled or strengthened in a parish or district, they have yielded an earnest and affectionate support to the Society. The Church Missionary Society may well be faithful in maintaining and witnessing to such principles, for they are in truth the very element on which it lives, and in its fidelity to them the Society enriches its very life-blood.

We have been more than once reminded this morning that this Society is sixty-nine years old; we have been in existence three-score years and ten nearly, and if you look to the progress of science, to the advance of our material wealth, you must see that the Church Missionary Society has been identified, not closely, but inseparably, with the advancement of religion in this land during the whole of that time; and as vital religion has advanced, vital religion and the Church Missionary Society have acted and reacted upon each other. As the flame of vital religion has burned more brightly, so has our zeal and love for the great Missionary cause increased upon us. But it is impossible to deny that evangelical truth does not stand where it did in this country. I do not believe that evangelical religion is put on the shelf. I do not believe it is effete. I do not know the parish in which it does not

flourish. I do not believe there ever was a time when so many thousands, and even scores of thousands, listened so earnestly to what they believe is the truth; but we are in a somewhat difficult position. Evangelical religion gradually became popular, and evangelical clergymen became pets and idols in drawing-rooms. Now we have to fear a state of affairs the very opposite of that; but, as in the old fable, the absence of the sunshine of prosperity will only make us draw our cloaks around us the more closely, and I believe that a little adversity will do us evangelicals some good. It will be rubbing out a little of our worldly conformity and inconsistency. Persecution never happens to the people of God but that it does them good. It always strengthens their spirituality. The spirituality of the Church has ever been dependent upon the amount of its piety and heavenly-mindedness,

and they had always shone most brightly in the days of persecution. But what we have to do in the present day is to stand very much on the defensive and sometimes on the aggressive, because on the other side we have the Rationalists, and I do not know what they would leave us. The great object of the Church Missionary Society is, first to bring sinners to the feet of Christ, to draw them by the image of a Saviour's love and the power of the Holy Ghost. I am not ashamed to say the Church second, and Christ first. That I hope always will be the rule. It does not follow that we disparage the Church because we refuse to put it in the place of the Saviour. Do I love my Prayer-book less because I refuse to put it on the same shelf with the Bible? Not at all. The thing we want is to see these things in due arrangement and proportion in their relations to each other. How is it, then, that the Church Missionary Society proposes to proceed with its work? It does not propose to do the work by a process of civilization. We are not a civilization Society in the direct sense of the term, but there is no question that we have been so in a great many quarters of the world. What can be more in the direction of the civilization of a people than reducing their language to writing, giving

them a written language, an alphabet, putting a simple literature among them. Now, we have had scores of Missionaries who have done this. Some of those Missionaries have been upon this platform, and we have hung upon their lips while they have told us their simple and unvarnished tale, that many of them had actually printed with their own hands, and distributed fresh from the printing press, the books they had written. We must distinctly understand, in the strictest sense of the word, that we are not even an education Society. We do a great and blessed educational work, but the Society is forced into this educational work. All Missionary Societies are forced to devote a good deal of their energy to the establishment and management of schools, because experience teaches us that that is the true way of evangelizing the people, educating the children, and scattering broadcast through the country the seeds of truth. But the Church Missionary Society does not simply believe in the message itself, but in the actual Missionary work of preaching and publishing the Gospel, in bringing men to a knowledge of their sins and suffering, in administration and delivery of the message of mercy orally, in the way of directly addressing sinners.

The worthlessness of Ritualism in the presence of the heathen; the poverty of its symbolism amidst the gorgeous fanes of India; the true position of the evangelical clergy, neither superstitiously curious about forms, nor carelessly negligent of them; the remarkable way in which their position in the Church of England has been strengthened by the efforts of their adversaries, and the firm standing which they have now attained, as exemplified in the history and progress of the Church Missionary Society; all these points were forcibly dwelt upon, the Rev. speaker concluding his address by a reference to the catholic spirit of the Society—not fusion, not amalgamation, but the maintenance of a friendly feeling and friendly connexion with other Protestant Societies, so as not to interfere with and hinder, but rather facilitate their efforts for the extension of the Lord's kingdom and the salvation of souls.

Let us look at the Society in another point of view. What is our relation to our Nonconformist brethren? I do not mean to say that there is a fusion, nor would it be possible that there should be, among Episcopalians and Presbyterians, and Independents and Wesleyans, and other sects, because the moment we began to evangelize the world and establish churches the question of church government must necessarily arise, as well as the question of privilege. But I will always uphold myself an efficient witness of the catholic principle of our Society, which is, that it should always be kept up in friendly connexion and friendly feeling with all other Protestant Societies. If it is not so, let some one get up and move that those words be expunged from our state-

ment of principles. My Lord, as no one has ventured to take that course, I suppose that those words must remain, and well they may when we see what other Societies are doing in the Feejee Islands and other islands of the South Sea at the present day, and what Dr. Duff did in Calcutta. Who can remember the name of the consecrated cobbler, and many others, without seeing that God has not given us a monopoly of Missionary work? Among the many things against which I have entered my protest, I must protest against the miserable bigotry of those who would endeavour to confine this work to their own section of the Church of Christ. I will be just as plain on this point as I was about the church's Head and Saviour. I say, in my

conscience, that I do not want to go to Geneva more than I want to go to Rome; but if you shut me up, and say You must go to Geneva or Rome, I say that I would rather have twenty Genevas than the most infinitesimal part of Rome. Say what we will and do what we will, whether hopeful or fearful—and remember that you will sometimes have the expression of the sentiments of a sanguine temperament, and sometimes you will have a gloomy view—you will all agree with me, that the issue at stake is one of the greatest and most momentous kind. The work in which we are engaged is not that of one section only, nor does it affect only ourselves, but we are engaged in a fearful struggle for our children and our children's children, and this is no mere platform declamation to a father who has little

sons and daughters to leave behind him, whose souls are precious to him, and whom he hopes to meet in glory hereafter. I say that the issue is not simply whether we shall or not have an establishment, but there is a deeper and graver issue, and that is, whether we shall have the church of Christ amongst us in her purity, faithful to her great Head, and all that has made England what she is, great in her material prosperity and in her nationality, or whether we are to sit under the hateful shadow of the Upas tree of the Church of Rome, whether the tree which the prophet saw in a vision is still to grow among us food in its fruit and medicine in its leaves, remembering that the stream which nourished it and conferred upon it its healing virtues were the waters that flowed from the sanctuary.

The Rev. R. Bruce, our Missionary from the Derajât, having referred to various points connected with the home position of the Society, which might be regarded as evidences of God's blessing, proceeded, in the following passages, to show what ample encouragement might be derived from the Missionary work itself.

The next mark of success which I will mention is that which has been brought before us so strongly to-day, namely, that our Missionary work among the heathen no longer depends upon the efforts of Europeans, no longer depends upon the number of Missionaries sent forth from this country, but the work has become rooted in the soul; that not only is the word of God preached by native catechists in almost every part of the heathen world, but native ministers, pastors, and Missionaries of the Gospel have been raised up in heathen lands. It is a remarkable fact, that while in the ten years from 1852 to 1862 there were seventy-three additional Mission stations occupied in India, Ceylon and Burmah, the increase of the number of European Missionaries during that

period was only six. How, then, it might well be asked, was the work of Missions enlarged, as it must have been, in the raising of seventy-three additional stations? Why, this is accounted for by the fact of the increase of native ministers and Missionaries to the extent of 135. I lay great stress upon the number of ordained native Missionaries, and upon the increase of 135 in ten years. I have been myself a guest at the houses of native ministers of the Gospel, and I have had the pleasure of receiving them as my guests, and I can declare that I never saw ministers of the Gospel anywhere, who, in their families, and in all their conversation and life, were a greater ornament to the church to which they belonged.

The Rev. E. Hoare in his address, the concluding one of the series, spoke directly to the important resolution which he was called upon to second, and which we here place on record as one of the most important features of this Anniversary.

“That this meeting desire to record their unshaken adherence to those Protestant and evangelical principles, upon which the Society was originally founded, and their conviction that any departure from those principles, whether in the direction of a Rationalistic

Theology, or of the doctrines and practices which the Church of England rejected at the Reformation, will be fatal to the cause of Missions both at home and abroad, as substituting ‘another Gospel’ for the Gospel of ‘the grace of God.’”

As an able and out-spoken defence of the Society, and of the evangelical clergy, we regard the following passage as well worthy of such honour and remembrance as we can impart to it.

What was the object of the Committee in submitting that Resolution? It was to call upon you to put on record that you desire no change in the great principles of the Church

Missionary Society. A very learned and eloquent prelate once thought to taunt our Society by saying that it sent out men of only one hue. I thank him for bearing testi-

mony that, during the sixty-nine years of its existence, there has been no change of colouring with the change of seasons. I thank him for bearing testimony, that in different lands and in different climates, the men employed have all made the same statements, have all been of one colouring. But, then, the question is, what is the colouring? There is such a thing as a false colouring. We do not wish to protest against mere variety of colouring, but against a mistaken and false colouring. We hear of some who are anxious to have a variety of colours in their altarcloths and in their dresses; but, while we protest against that, we say that the worst thing of all is to have a variety of colouring in Missions to the heathen. But what is the colouring? That is the question. It has been already stated, and I need not take up your time by enlarging on the point, that the colouring in our case has been the faithful representation of the pure Gospel of the grace of God as taught in Scripture; and we fearlessly challenge those who look with suspicion on the Church Missionary Society to mention one point on which the doctrines taught by that Society have not been in harmony with the testimony of the inspired word of God. It has been remarked that we are in harmony with the Church of England. It is a delightful thing to feel in our own consciences that we are sound in that respect. It is a happy thing to be able to give a challenge fearlessly to those who call other Societies the Church Societies, who talk, for

example, about the five Church Societies, leaving us out altogether, as if we had nothing to do with the Church, as if we were not a Church Society. I would challenge any one to specify any one point on which we are not as completely in harmony both with the ecclesiastical system and with the doctrinal principles of the Church of England as any of those who choose to speak of other Societies as if they alone were Church Societies. Ay, and we go further. We say that when a man faithfully takes the Thirty-nine Articles, and preaches the very truths which are found there, he is not to be taunted and told that he is not a churchman. I think that the man who calls the Thirty-nine Articles forty stripes save one on the Church of England, is the man who is not faithful. Are we to be told that when a man preaches the great and blessed doctrine of justification by faith, and when a Society has decided that, God helping it, it will never send out a Missionary who does not know that doctrine, who has not felt its value, and who is not prepared to preach it,—I say when we compare that with the 11th Article, are we to be told that our Church Missionary Society is not in harmony with the Church of England? I say that they are not in harmony with the Church of England, who teach a sacramental justification, or a justification by moral atonement, or any other justification than that of faith which cometh by the grace of God.

Referring to the possibility, that an unswerving adherence on the part of the Society to its old principles, might lead to the falling off of some who had hitherto ranked themselves amongst its friends, the speaker thus expressed himself—

If we hold by our principles we shall most likely lose some of our supporters. There are always camp-followers; there are always persons who are liable to be caught by persuasion, and who shrink from a firm adherence to principle. We must be prepared to see these falling off; but I believe that, as a counterpoise to that, we shall see others come in. There are liberal men, conscientious men, true and faithful men, good churchmen, who have hitherto been timid. They have grown up in prejudice; they have been taught by education that we are not as perfectly sound as we really are; and I believe the time will come when we shall see such men gathering round us. Remember that Joseph of Arimathea never came forward till the storm had burst. He then came out as a faithful man of God; and I believe that the storm which is now bursting on the Church of England will have the effect of calling out true and faithful hearts. Men of God also will value the great principles around which we rally, and love the

Church Missionary Society far more than they have ever yet done, because it has stedfastly maintained those principles, and stood its ground manfully in these difficult days. We must always expect to see the process of scattering and the process of gathering going on at the same time. You remember how it always happens with evergreens whose leaves are injured by frost. I have often observed that if the tree is killed the leaves hang on, while if the tree is alive the dead leaves drop off, and beautiful young shoots come in their place. There has been a nipping frost resting on us, and I doubt not there are dead leaves hanging on to the tree; but if the tree be alive, if the great principles of God's truth are maintained, then we may, indeed, see dead leaves drop off, leaves which did not contribute to the life of the tree, but we shall see in their place strong healthy young shoots that will keep the evergreen in its beauty, growing, spreading, and looking lovely in the garden of the Lord.

Such is a *resumé* of the proceedings of the very happy and successful Anniversary. How much there is to encourage us to go forward in this great work will appear from the following statistics—

Ordinary expenditure of the year	19,662	11	1			
Receipts from all sources	157,268	6	10			
The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement.						
STATISTICS OF THE MISSIONS.						
	1865.	1866.	1867.	1868.		
Stations	148	148	154	151		
Clergymen—European	201	190	190	192		
					1865. 1866. 1867. 1868	
	Native and Country-born		79	85	87	90
Total number of Clergymen	280	275	277	282		
European Laymen — Schoolmasters, lay-agents, printers, &c.					19	
European Female Teachers (exclusive of Missionaries' wives)					4	
Native and country born catechists, and teachers of all classes, not sent from home					1876	

May the Church Missionary Society be like the tree planted by the rivers of waters : may she bring forth her fruit in its season : may her leaf not wither ; and whatsoever she doeth in the great work of evangelical Missions, may it prosper !”

FUH-CHAU, CHINA.

“And they beckoned to their partners which were in the other ship, that they should come and help them.”

FULL and interesting intelligence has reached us from Fuh-chau, portions of which we proceed to put before our readers. The details are eminently fitted to kindle the zeal of Christians at home, and move us to increased efforts on behalf of China. The seed of the Lord's word is being sown over a large extent of country, the hands of our two Missionaries being strengthened by effective and earnest native helpers. Not unfrequently the seed lies long, and the husbandman has to wait with patience. In China it is otherwise. The seed soon shows. The Spirit of God blesses the springing thereof. The Chinese mind, with a beautiful facility, understands the saving truths of the Gospel, and submits itself gladly to the message which sets forth Jesus as a Saviour. In many of this people there is a sense of great need, and how or where to meet the pressing want they know not. Jesus in the grace of his atonement then commends Himself. Eagerly do they lay hold upon him ; earnestly do they press forward that they may receive more full instruction, and fearlessly do they profess the faith, even in the face of persecution.

Let Christians at home strengthen the hands of the Church Missionary Society in China, that new Missionaries may be sent forth ; that the native catechists may be admitted to holy orders, new stations occupied, and this great and effectual door, which the Great Head of the Church has set before us, be entered with a force commensurate, in some degree at least, with the greatness of the occasion.

Our Missionaries in China have grasped the language, and won the respect and affection of the people. Let their hearts be cheered, and their hands be strengthened, and that speedily. There is no time to be lost, for the Rev. J. R. Wolfe is suffering in

health. The Bishop of Victoria, in a letter dated November 9th, 1867, thus speaks of him—

I heard from Mr. Wolfe yesterday. He seems full of work and future plans. I hope the Committee will see their way to sanction the ordination of his native catechists, should they be approved. He is getting over-tasked bodily and mentally, and anxious about sup-

plies financially, as well as about ministerial assistance. He seems an indefatigable, and at the same time, judicious Missionary, and not to sustain and encourage him to the utmost would seem to be a suicidal policy.

Can we be surprised if he is feeling the weight of the responsibilities which devolve on him and his colleague, the Rev. A. W. Cribb? Let our readers cast their eyes over the following paper, and understand something of what is being done in Fuh-chau—

LIST OF CHURCHES, CHAPELS, SCHOOLS, OUT-STATIONS, &c. IN CONNEXION WITH THE CHURCH MISSIONARY SOCIETY'S MISSIONS—FUH-CHAU-FUH, CHINA.

City of Fuh-chau.

1. Mission-house and boys' and girls' boarding schools on the U-sish-sang, in city proper.
2. Church in Back-street.
3. Chapel and Mission school in South-street.
4. Chapel and school in North-street.
5. Chapel and Mission-school in West-street (in contemplation.)

Out-stations in the Country.

1. Ming-ang-seng chapel, 20 miles from Fuh-chau, on River Min, towards the sea.
2. Ting-ang chapel, 25 miles from ditto.
3. Pee-keung chapel, 40 miles from island mouth of River Min.
4. Leing-kong, H. city chapel and Mission school, 45 miles N.E.
5. Tang-iong chapel, 50 miles N.W.
6. Lo-nguong, H. city chapel and school, 70 miles N.
7. A-chia chapel and school, 79 miles N.W.
8. Ning-taik, H. city chapel, 90 miles N. on the sea.
9. Hok-ning Foo city, 150 miles N., chapel and school, in contemplation.
10. Chue-kan chapel, 50 miles W.

11. Ku-cheng chapel and school, 100 miles N.W.
12. Sex-paik-tu chapel, 120 miles N.W.
13. Sang-jong chapel, 130 miles N.
14. Sa-jong, 120 miles N., chapel in contemplation.
15. Jong-ping Foo city, chapel, 150 miles W. school in contemplation.

The Church Missionary Society Missionaries contemplate opening several out-stations in the course of the present year, if God permit, and hope the Committee, as well as private individual Christians, will help them by their prayers as well as by the necessary funds. There is an open door throughout the country. How, then, can they refrain from entering in, and taking possession of these places for Christ, and fixing the standard of the cross on the very citadel of the enemy? If we fail, we fail in a noble cause; but who ever failed under the leadership of Christ? The Chinese are dying for lack of knowledge, and we cannot stand still and see them perish. God's word is—"Wherefore criest thou unto me? Speak to the children of Israel that they go forward." God is wishing to give us victory: He is only waiting for us to move forward. Pray for us.

Most desirable it is that this Mission should be promptly and largely reinforced, and that by Missionaries sent forth by the Church Missionary Society, so that there may be united action; for any thing approaching to rivalry and competition would prove a great obstruction to this encouraging and prosperous work. St. Paul felt that there was a deference due to men who, having been the first to enter on a field of labour, had done so successfully, and originated important results. On such he refrained from intruding. The principle on which he acted was the reverse of narrow—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundations; but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." If men must needs go forth on a separate Mission, let them break new ground. Amidst so great destitution as China presents, there can be no difficulty in such a selection.

Let us now refer to Mr. Wolfe's letters. He will plead for himself and his Mission more forcibly than we can. There is nothing like the eloquence of facts.

The first letter to which we shall refer is dated November 9th, 1867. It introduces to our notice several of those places in which we have already been led to take an interest, and whose names will be found in the foregoing list—Lo-nguong, A-chia, Tang-jong, Lieng-kong, Ming-ang-teng, &c., and adds new facts, evidential of the progress of the work. Some new names of places are mentioned as claiming attention, Jong-ping, Kiong-ning-foo, besides another large town in the mountains, about twenty miles from Tang-jong.

I have just returned from one of my periodical visits to the out-stations in the districts of Lieng-kong, Lo-nguong, &c. &c., and am happy to be able to say that, so far as the work of Christ is concerned, it has been the most interesting and successful visit I have ever made to these parts. As far as my poor body is concerned, it was most unpleasant: I was ill all the whole time, and in the remote village of A-chia I was confined to bed three or four days. I was very ill and unable to take any food, though the dear Christians brought me every luxury their village contained, and in a variety of ways showed their sympathy and love. I found that on this occasion the Gospel, the glad tidings of salvation through Christ, has become very extensively known throughout this region, through the efforts of the catechist and colporteurs, as well as also those of some of the private Christians. The results are also satisfactory. On Sunday the 20th October, I was privileged to baptize ten persons, the majority of whom belonged to A-chia, the rest belonged to some of the surrounding villages. To a superficial observer, however, the scene of the baptisms on Sunday at the little chapel at A-chia would not present an encouraging prospect compared with the occasion of the first baptisms at the same place. On this occasion there were none of the headmen present, and others who, on the first time, appeared to take a warm interest in the truth, now even stood aloof from us. On this occasion, too, crowds of the villagers did not attend: on the contrary, none but the candidates and their immediate friends joined us at afternoon service, when the former were received into the visible church of Christ on earth. The Christians, catechumens, and their friends, however, made up a goodly company, and I could not help praising and thanking God for the blessed results of one year's labour in this place. Several of the friends of the candidates on the occasion, have also, I am glad to say, entered their names as inquirers. I have reason to believe that some of them, I hope all, are truly

sincere in their search after the truth. But no doubt you are anxious now to know the reason why so many of our former friends stood aloof from us on this occasion. See Matthew xiii. 20—22 for the exact answer. A severe persecution has arisen in A-chia, "because of the word," and many have become "offended." Some of our Christians were beaten; others were threatened with death; others again were threatened with the loss of their properties if they entered the church; and one or two were prevented from joining us by a threat of the dissolution of the contract of their betrothment: the family and friends of the young girl positively declared they would never tolerate her marriage with a Christian. One entire family was prevented, by the sudden insanity of one of the elder sons, who was a constant attendant at our chapel, and a very hopeful individual. The rest of the family now believe that this is a judgment on them from the idols for becoming learners of the Christian faith, and so have returned again to their "wallowing in the mire." The truth is, however, they were never "washed," though they once professed, if not to have known the way of righteousness, at least to have taken a deep interest in it. The catechist, however, does not yet give up all hopes of this once apparently interesting family. I rejoice amidst all this discouragement, however, to be able to report that not one of those who were baptized has in any way disgraced his profession, but, on the contrary, all have stood firm amidst much trial and persecution. Those whom I baptized on Sunday, therefore, I consider as the wheat which the wind has not been able to carry away. They have put on Christ by baptism in the midst of a raging persecution, which proves that they could have no other motive in taking this important step than a real love for Christ and His truth. It is my constant prayer that this little band may be kept faithful to the end, and ultimately be the means of converting their enemies to the love of Jesus. On the occasion of my visit I addressed them on Rom. xii. 19—21, and I

could see the smile of satisfaction and assent on every countenance while I pressed on all the necessity of returning good for evil, and praying for those who hate and persecute us. And was not such a scene a full reward for all our labours, had they been tenfold more trying? Truly it was a scene which lifted me above myself, and, for the joy which it afforded my spirit, made me forget for the time the severe pain of my body; and I have no doubt that the holy angels looked on with joy, yea that God Himself looked on with approbation on these once heathen souls now rejoicing in the liberty of Christ, and on that evening declaring their determination to practise, for flesh and blood perhaps, one of the hardest of Christ's precepts—"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." I cannot refrain from telling of the case of two of those who were baptized on Sunday, as they have since been called upon to suffer for the sake of the Lord Jesus, and also because the measures I have taken on their behalf, if successful, may prove of great importance, not only to the Mission in this place, but to the cause in general in the province.

First, then, they are a mother and her son, a widow and an orphan. The boy is about twelve years old. He was one of our day scholars in the A-chia school. The simple lessons of Christian truth which he learned from the catechist, when he went home at night he repeated to his widowed mother. She listened to her child with deep interest in the wonderful things which he told her of an Almighty Saviour, in his own simple words. These words, however, made a deep impression on her mind, and she was determined to know more about this Saviour from the catechist. She overcame the delicacy of her son, and came to the chapel, and became a learner of the truth. At length, by God's grace, she made up her mind to become a Christian, though to do so she knew would expose her to much trial, and probably the loss of all her earthly goods. But she was determined in the course she had commenced, and wished her little boy, who was the means of bringing her to Christ, to enter the church of Christ with her on the first opportunity. Accordingly I had the great privilege of receiving them both, with eight others, into the communion of the visible church on Sunday. I was much pleased with the reason she gave, and the answers to my questions. The very next day the storm raged against her. Her friends threatened to destroy her, and pull down her house, and despoil her of her property, on

which she and her orphan boy depend for their subsistence. I believe my presence in the village, though I was very ill and confined to bed, saved her from personal violence for the time. As soon as I took my departure, however, they carried out their threats, confined her a prisoner in her own house, forbade her to see any of the Christians, and threatened to do violence to any of the Christians who dared to come to her. In addition, they compelled the poor boy to bow down to the idols and burn incense to the gods, the poor little fellow crying and protesting the whole time that he did not believe in them, that he only believed in Jesus. I have taken the matter before the officers, through the British Consul, and I hope to secure, through this step, liberty to the Christians of A-chia to profess Christianity without being threatened with the loss of life and property. I know this measure will have the prayers of the Committee, and also that the persecuted widow and orphan will find sympathy in the hearts of Christians at home, as well as a hearty interest in their earnest prayers. May the God of the widow and the orphan preserve them! May his everlasting arms be around them, and protect them from the snares of Satan, and from the evil intentions of wicked men. Our school, too, in consequence of this persecution, has been for the last month nearly deserted, and the teacher and catechist have been threatened with expulsion from the village. But notwithstanding all this opposition of the enemy, the work progresses. The grain of mustard-seed has taken root, has sprung up, and is spreading its branches, and the ten who were baptized on Sunday, despite this opposition, as well as the interest which is taken in the Gospel in many of the neighbouring villages, prove the truth of these remarks. The school and schoolmaster I have removed to a neighbouring village at the request of its inhabitants. One of the Christians who resides there has given a house free, to be used as schoolrooms, and already many children are enjoying the privilege which the majority of the A-chia people cast from them. Let me request your earnest prayers on behalf of A-chia: it is still in a most interesting position. The devil, it is true, has been thoroughly awakened, but this only proves the reality of the work. Besides the little church of about twenty members, there are several inquirers, and many who wish us well, but fear to compromise themselves by joining us. This remark applies especially to the literary graduate. He is convinced of the truth, comes to church and meetings, speaks for Christ, and exhorts the

villagers to put away their opposition, but he will go no further. He has sent me word to say that if the case of the widow and her son is decided favourably, *i. e.* if Christians can retain their rights and privileges without violating their conscience, he will immediately enter the church, and join himself openly to the people of God. I fear I have dwelt too long on the subject of this village, but it appears to me important; and also I think the Committee and yourself ought to know fully the state of things in this place, in order that you may be enabled to pray more particularly, and sympathize more fully, with your fellow-Christians who are suffering for Christ's sake at A-chia.

As soon as I found myself a little better from my attack of illness, I started for Lo-*nguong*. As I was being borne along the road by the coolies, we met a man who stopped us, and inquired if I was not Hur-sing-sang-kau-su. The coolies said Yes. I asked the man what he wanted. He said he had been learning the doctrine for three months; that he could now read St. Matthew and St. Mark's Gospels; that he fully believed in Jesus; and that he was on his way to the church at A-chia to receive baptism, as he had heard I was there. I was half tempted to baptize him in the stream of water that flowed hard by. I was feeling very unwell, however, and also thought it prudent to wait and examine him more thoroughly on the occasion of my next visit. After some further conversation with him, exhorting him to persevere in the course he had commenced, I proceeded on my way to Lo-*nguong* and arrived there in the afternoon. Here I had also the privilege of admitting one old man and two children into the church. The old man is the farmer whom I put off on a former occasion. I found him now much advanced in knowledge, and, I trust, in faith and love towards the Saviour. The children belonged to two of our Christians. The few members are very zealous. The converted doctor has given himself to the work of an evangelist, and he is now one of our students under training for the important work of preaching the Gospel. I thank God for this result. An increasing interest appears to be manifested in the preaching of the Gospel. The day I was here the catechist preached seven times, the old father twice, and his son once. I was sorry I was not able to take any part. I still felt very weak and sick. I also regret I was prevented by the same cause from visiting the more distant district chapel at Ning-taik. The next day I turned my face homewards, and in the evening arrived at the interesting out-

station at Tang-jong. Here the work has become very interesting. Several have become inquirers, have given up idolatry, and attend the meeting and keep the Sabbath. I had on this occasion the great satisfaction of baptizing one of the patriarchs of the place, a man of sixty-six years old, and of very considerable influence among his neighbours. He has been constantly at our chapel, and has given up his whole time to reading the Scriptures and going about with the catechist exhorting the people to believe in Jesus. He has a large family of sons and grandchildren, whom he hopes eventually to bring to Christ. Two others wished for baptism on this occasion, but were not admitted. I hope to receive them (*D. V.*) on the occasion of my next visit. The two nights I spent at this place has convinced me that a blessed work is likely to go on here, and that God is beckoning us forward. "Forward," therefore, is our watchword from henceforth, and accordingly we have sent to open a new institution in the important Fuh city of Tong-ping, which you will see marked on the map I sent you between Fuh-chau-fuh and Kiong-ning-foo. The people of this city speak the court dialect, while the surrounding towns and cities speak a patois of their own. One or two of our helpers can speak the court dialect, and we are thus enabled in the providence of God to send a teacher to this dark heathen city. You will find some account of this place in my journal in the "Church Missionary Intelligencer" of April 1866, which is there incorrectly written Jong-ping. It is a very important place, and can be easily superintended from Fuh-chau. I hope, however, the Committee will entertain the proposition which we made some time ago of occupying Kiong-ning-foo as a central Missionary station. In that case Tong-ping-foo can be visited from both sides, *i. e.* from Fuh-chau-fuh, and from Kiong-ning-foo. "The harvest is great, but the labourers are few. Oh, thou Lord of the harvest, thrust forth more earnest labourers into thy harvest." But to return: the Tang-jong station is most interesting. The catechist complains that he has no time to himself for private reading or improvement, from the continual flow of inquirers and learners. From early morning to midnight his room is full. It was so the whole time I was there, and the catechist assured me it was the same every day and night, though not to such a degree. My presence, no doubt, brought many from motives of curiosity. There is another large town among these mountains, about twenty miles from Tang-jong, which has asked for a teacher, but who is to go? We

have at present five or six students, but they will not be ready just yet. Meanwhile the Romanists are seeking an entrance there. We have no dread of the Romanists here. They are as dead as the heathenism around them. After this interesting stay at Tang-jong, I next came to Lieng-kong. Here the work has become very interesting: the school flourishes, the heathen master shows some interest in the truth, and I was privileged to admit nine individuals into the church of Christ—six adults, two lads, and one child six years old. Five of the adults were women, the fruits of Mrs. Tang's exertions; the remaining adult was a man, who, with his whole family, entered the church on this occasion. One of the women baptized was his wife, and two of the children belonged to them. An old woman about sixty, with her daughter and grandson, were also among the number. The grandson was baptized with the name Luke, and is now in our boarding school at Fuh-chau. The other woman baptized on the occasion is a widow and has shown good faith, and an intelligent appreciation of the truth. I have just heard, as I write these lines, by a messenger from the Lieng-kong catechist, that she has since been severely beaten by her friends, and made a prisoner in one of their houses, and that steps are being taken by them to sell her to a heathen husband, contrary to her own wish, in order to prevent her continuing a Christian. She made her escape to the chapel for the protection of the catechist, but she was dragged off cruelly, her clothes torn to pieces, and more closely confined to her prison. We can only pray to God, for Chinese officers are very slow in their movements to protect Christians from such outrages. Indeed, they are not disposed to consider the matter at all.

Ming-aug-teng, too, is answering all our most sanguine expectations. Since I last wrote to you, I baptized twelve individuals at this station, and there are upwards of twelve

others on the catechist's list of candidates and inquirers. Let us pray earnestly that all this work may prove to be from God's Spirit moving on the hearts of His people. In this city I have been permitted to baptize eight or nine, one of them a high literary character, though he has not taken his degree, nor attempted to compete at the periodical examinations. I hope he will become a useful man to this Mission. He is now engaged helping me and the head catechist in the training class for catechists. He will be useful here, as he has a thorough knowledge of Chinese literature. We may probably transfer him to the boarding school as master. We have, furthermore, opened our new chapel in North-street for preaching &c., without the slightest opposition. The neighbours all appear very friendly, and I hope and trust a great blessing will rest upon our labours in this new place. I cannot speak much of the Ku-cheng district, but brother Cribb is away at present on a visit to this place, and will be able to send you an encouraging report of the work in his district. The large town of Chiu-kau a short notice of which will be found in the "Intelligencer" of March 1866, has also just been occupied by us as an out-station. We have appointed a catechist here who can speak the court dialect as well as his native patois, and thus be enabled to hold intercourse with traders from Jong-ping and other cities in the north-west, who frequent this busy town on their way to and from the city of Fuh-chau. Pray for us that an abundant blessing may be poured forth upon all our plans and efforts for the spread of the Redeemer's kingdom in this province. I think this year we have already admitted about seventy adults into the church, and for this result we desire to render hearty thanks to the Almighty, who is, we believe, about to make bare His holy arm in the sight of this people. To Him be the undivided praise!

Mr. Wolfe's second letter is dated January 6, 1868. The value of any movement in favour of Christianity amongst a heathen people must be determined by the character of the converts. We must come down to the individuals if we would ascertain what the work is worth, whether it be likely to be permanent and reproductive. It is for this reason, that most wisely, at the commencement of such a movement, God permits persecution to accrue. This originates with the great enemy of souls, who is irritated at finding his kingdom interfered with, and the Lord permits this malignant influence to manifest itself, and, within certain limits, to stir up opposition and persecution, because He can make all this work for the furtherance of the Gospel. The first converts, therefore, are usually severely tried. If they give way and fall back into heathenism, it is better for the Mission that it should be so, for it is obvious that they are not of

those enduring materials which are essential, if the foundation of a Mission is to be laid firmly. If they are enabled to hold their ground, then the fiery ordeal through which they have passed increases their influence. It is very desirable, therefore, that our Missionaries should not confine themselves to generalities, but furnish us with individual specimens of their converts. The time they expend in writing out such details is not lost, for it is through these individual sketches that, to those at a distance, the work assumes that reality which draws forth interest, and leads people to help in various ways; and thus the Missionary is more than repaid.

I wish to give you some details of individual cases of conversion to Christianity, which may interest you, as they have done myself. The individuals of whom I wish to speak belong to Ming-ang-teng, one of our out-stations, about twenty miles from Fuh-chau, at the Min towards the sea. I hinted in my last that an interesting work had commenced at Ming-ang-teng amongst the women; that seven or eight of them had become deeply interested in Christianity, and had become the means of interesting many others, male and female, in their neighbourhood. I have now to report that these women have believed, and openly placed themselves on the side of Christ. Circumstances prevented me from visiting this station in my last visitation of the out-stations, and therefore the ten candidates at this place, among whom are these women, were not then admitted into the church by baptism, a privilege which they most earnestly and anxiously desired. It was a great trial to myself not to be able, on my way back, to remain here, and satisfy the ardent longings of these dear catechumens for admission into the church of Christ. I passed by the place in a boat, but severe illness prevented my remaining. In a day or two after, the catechist and a few of the Christians came all the way to ascertain the nature of my illness, and to assure me that, from the moment that they heard I had been ill, continual prayer had been made by them all for my speedy recovery. I need not say what real pleasure this assurance afforded me. The joy thus felt can be realized, I believe, only by the Missionary under similar circumstances, and the feelings of the Apostle St. Paul are better understood from such experiences than from the moral learned disquisitions of all his commentators. I visited Ming-ang-teng for the first time three years ago: I was then hooted and laughed at. There was not a Christian there at that time, nor one who knew any thing of Jesus Christ. Now, when I am weak and sick, from the very place, and from among this very people, comes a message of affectionate sympathy, and an assurance that continued prayer is offered on my behalf at the throne of grace by a goodly number of, I be-

lieve and hope, earnest and sincere brethren and sisters in Christ. "Praise the Lord, O my soul, and all that is within me praise and bless His holy name! Not unto us, O Lord, not unto us, but unto thy name give praise." The first of these women who believed, and who was the means which God employed in bringing the rest to a knowledge of His salvation, is over sixty years of age. Before her conversion to Christianity, she belonged to the sect of vegetarians in connexion with Buddhism. A great many women joined this sect, and are supposed to practise with greater preciseness the religion of Buddha than the ordinary adherents of that form of idolatry. Indeed the greater proportion of this confraternity is composed of the female sex, and oftentimes show a zeal, and a devotedness worthy of a better cause. This woman first heard the truth in our little chapel, into which she was attracted one day as she passed by, seeing a large crowd about the door listening to the earnest exhortations of the catechist Ling-cheng-sing (called Timothy by the English chaplain). She sat and listened for a long time. God opened her heart to attend unto the things which were spoken by Sing, and she returned home determined to know more of the strange but joyful tidings which she had heard that day for the first time. She spoke to her friends of Jesus, of His death, of His power to save sinners, and of all that she heard from the catechist. These also were interested, and all came to the chapel next day to hear more about salvation. In this manner they continued coming for several days, and at length declared themselves convinced, and placed themselves under the more systematic course of instruction preparatory to baptism. The majority of these women can read the Scriptures, a rare qualification in Chinese women: they therefore made more than ordinary progress in knowledge of divine things. The conversion of so many respectable persons to Christianity has made a great stir at Ming-ang-teng, and though it has excited great opposition, it has excited, also, a great and, I hope, a lasting interest in the truth. These women now became most anxious for baptism,

but at that time, from circumstances already explained, I was unable to grant them this great privilege. Finding that I was not able to visit Ming-ang-teng, the old woman of whom I speak, determined to overcome every difficulty, made her way to Fuh-chau, and in person begged for admission into the Christian church. It was a most affecting sight, an old woman, over sixty years of age, coming a distance of over twenty miles to beg admission into the church of Christ. It was deeply interesting to see her, as I did, totter into my study in the evening, leaning upon her staff, and expressing her faith in Christ and pleading for baptism. She urged her old age, the uncertainty of life, and her great love to the Saviour, as reasons why she should be admitted. When I told her that the proper place for her to make a public confession of her faith in Christ was at Ming-ang-teng, amongst her friends and neighbours, and that it was doubtful whether I could break through my important rule of receiving members into the church only at the place where they resided and were converted, she looked sad indeed, and earnestly implored not to be sent back without baptism. Though at that moment I felt I could not send her away without granting her request, yet I felt it necessary to impress upon her, and upon others through her, the importance of the rule which I had laid down for my own guidance. I told her that, as she had come so far, and had urged some important reasons, I was willing to baptize her if, after due examination, we thought she understood the truth, and with her heart believed in Jesus. This was on Saturday evening, and it was really encouraging, soon after this interview, to see her at prayer-meeting entering so heartily, and with real devotion, into the prayer of the brethren for the conversion of China to the faith of Christ. After prayer she gave a short, simple, but affecting account of her conversion, and her faith in Jesus. She satisfied us all, and no man could forbid water that she should not be baptized, who had, as we believe, received the Holy Ghost as well as we. Accordingly I had the great privilege of admitting her the following morning into the congregation of Christ's church, and signing her with the sign of the cross, as a token of her firm faith in the crucified as the crucifier of sin, and as the great atonement for human transgression. There were two others baptized on the same occasion.

I have since baptized another of these women from Ming-ang-teng, more interesting, if possible, than the person I have just described. She is quite a literary lady seventy-five years of age, but full of vigour and

spiritual life. She came to Fuh-chau on Christmas eve, leaning on the arm of the catechist Cheng-seng, her father in Christ. After hearing her confession of faith in Jesus, and satisfying myself as to the reality of her faith and the sincerity of her love, I baptized her on Christmas-day, in the presence of an immense congregation of her heathen countrymen, who flocked to our church on that day to witness our celebration of the Saviour's birth. It was deeply interesting and encouraging to myself to see this dear sister standing before the font, and clearly and firmly, in the presence of so many heathen, renouncing for ever the idolatry of her countrymen, and confessing her unchanging allegiance to Christ and His church. It was a glorious opportunity of preaching Christ to the heathen who witnessed the ceremony, and I trust and pray that many of those who were present and heard the truth which I was enabled to put before them on that occasion may yet be brought to Christ by what they heard and saw on this interesting day. There are occasions when the Missionary feels himself lifted entirely above himself, and experiences a power of speech ordinarily not granted to him. Without presumption, I think I may confess I felt that God was in the midst of us on this occasion, and helped me wonderfully to speak of Christ and His salvation to those poor ignorant pagans. The attention of the people, too, was very marked, and altogether it was a most blessed and deeply-interesting day to us.

Very great efforts have been made to draw away this woman from the faith, by members of the society to which she formerly belonged, but she has been kept steadfast. When her former co-religionists found that she had actually entered the church, they became enraged, and threatened all sorts of evils against her. None of these things moved her, except to pray for her persecutors. And she embraces every opportunity of bringing others to a knowledge of the Saviour.

Another of these Ming-ang-teng women, whom I have not yet baptized, is doing a good work for Christ at Ming-ang-teng. She is the most learned of the entire company: she can read the classic character, and is altogether a very remarkable and interesting convert. She is about forty years of age. She goes about to all the neighbours, and reads the Scriptures to them, and speaks to them of Christ. She has now determined to go to her native village, about ten miles from Ming-ang-teng, that she may tell her friends of the glad tidings of salvation. Recently, one of the converts, who lives at Ming-ang-teng, and who owns a house in this woman's village,

has placed this house at the disposal of the Mission for four years. This village contains over 700 families, and will, from henceforth, be an out-station of Ming-ang-teng, visited regularly once a week by the Ming-ang-teng catechist, or by one of the converts from that station. Many of our brethren were at first disposed to look with coolness on this woman's efforts, inasmuch as it was contrary to the custom in China that women should take any active part in such matters. At a meeting at which this matter was discussed, the Ming-ang-teng catechist boldly defended the scriptural view of the matter, and said, "If you go according to Chinese customs, then be consistent and give up Christianity, for it is also contrary to custom in our country to be a Christian." This was a severe rebuke to those who objected, and I was very glad it came from one of themselves, and one, too, whom God had much blessed in winning souls to Christ. I then briefly went through the instances in Scripture in which female zeal is commended, and female effort for the spread of the truth highly appreciated by apostolic authority. The brethren then all with one consent agreed that, though it is contrary to Chinese customs and prejudices that a woman should exert herself for the spread of the truth, it is in harmony with the spirit and teaching of Christianity, and sanctioned by Apostolic authority. One of this woman's sons is very violently opposed to his mother, and says she is mad, and has threatened to murder the catechist, who, he says, is the cause of his mother's so-called madness. He has actually attempted to carry into execution his violent threat on the catechist, whom he has once or twice waylaid with the intention of stabbing him with a knife. This dear catechist and fellow-worker has given me of late much satisfaction and real pleasure by his burning zeal, and the efficient way in which he is carrying on his Missionary work at the out-station assigned to his care. He has commenced a weekly collection among the members for the purpose of raising a fund to build a native church, which will shortly be required in this place. The Committee must understand that our present places in most of our out-stations are only preaching-sheds, which can accommodate only a very limited number of people. May we not hope that this is the beginning of a great and good work in Ming-ang-teng? Oh may the Lord Jesus grant His presence and His grace, without which all our efforts are vain, and all our hopes disappointments. The work at Ming-ang-teng at present shows very considerable interest. Support us by your prayers. The interest in our work gene-

rally commenced with the commencement of increased special prayer on our part for our own special work at this station; and God has answered to some extent our prayers and yours. But let us go on praying more and more, and who can doubt that God will bless us more and more abundantly. There are at present a goodly number of inquirers at Ming-ang-teng, and the people generally show very great interest in the religion of Jesus. This place has already supplied to the Mission three interesting young men as catechists, and two of them especially give great promise of future usefulness in this part of the Lord's vineyard.

Another interesting case of individual conversion, is an old man over sixty years of age, who was baptized about four months ago. He belongs to Tang-jong, where we have a station. His conversion has been almost instantaneous. He appeared to have taken hold of the truth at once. Some people seem to be afraid of these sudden conversions. To me, a sudden conversion appears a more evident work of the Spirit than any other sort of conversion. When I see a dark, ignorant heathen at once receiving and manifesting an intelligent knowledge of the Gospel, the atonement, and redemption through them, I must be convinced that nothing else but the Spirit of God could so enlighten his previously dark heathen mind. Such a sudden change could not be effected by any thing else. The old man of whom I speak has, from the first time he heard the truth, shown a degree of appreciation of the Gospel which is very remarkable and encouraging to us. As soon as he received the truth into his own soul, he devoted his whole time and energies in making it known to others. Several, through means of his exertions, have placed themselves under instruction, and have requested Christian baptism. I have not yet had an opportunity of examining these latter, and therefore I cannot speak with confidence, as to the sincerity of their motives, or the reality of their conversion. The catechist reports that they have given up their idols, attend the Christian services, and keep the Sabbath. But, independently of this, the people of Sang Qong generally are full of encouragement, or rather we are full of hope respecting them, in a Missionary point of view. They listen most attentively to the preaching of the word, and receive the catechist into their houses to speak to them of Jesus. They come indeed in crowds at all times to hear him talk on the subject of Christianity. May the Lord open their hearts to believe to the saving of their souls! The city of Lieng-kong still maintains its opposition against Christ, yet, notwithstanding

this, there are a few who have placed themselves under Christian instruction, and we hope these will eventually place themselves on the side of Christ. A-chia still continues interesting. All open and violent opposition has ceased. The poor woman and her son, who were being so severely persecuted when I last wrote, are now permitted to attend the Christian services without let or hindrance. There have been four or five additional candidates, whom I hope, on my next visit, to be able to baptize. The catechist stationed here is now married, and we hope his wife will have an influence for good on the women of this village.

Appeal to the Church at home.

The work in this city of Fuh-chau is moving on but very slowly. There are at present only four or five inquirers. Yet there are evident signs of an important change near at hand. The wheels of this great unwieldy empire have at length commenced to move forward with a rapidity which is very remarkable indeed. The stir and excitement of the people, in consequence, are decidedly great. Speculation is very busy, and the most strange and fanciful imaginations are indulged in by the masses. Some think the Emperor is about to compel the entire of China to become Christians; others, that he intends taking to himself an European Empress. There is an upheaving, as it were, of the public mind, and a presentiment of coming change, meanwhile, the Government is pursuing its onward course boldly and steadily. China is most evidently becoming revolutionized; and it is high time for the church of Christ to be up and doing Christ's work in China. The time has now already arrived for which the church has been long praying: every province and city, and town and hamlet in this great empire is open to the preaching of the everlasting Gospel. The willingness of the people to hear is very remarkable. What does the church of God intend now doing? To be an idle spectator of this interesting change, brought about, we may not doubt, by her own prayers? O God forbid! May we not rather hope that she will arise, and put forth her latent strength, and go forth, "bright as the sun, clear as the

moon, and terrible as an army with banners," to take possession of this waiting people for Christ? God is now, as it were, trying whether or not the church is what it professes to be. She has asked God to give her an opportunity of teaching the Chinese nation, by opening the way for her messengers into all its provinces. God has now done this most completely, and He is waiting this day for the church's response. Is the church prepared to stand still, and thus mock God by asking, and then, when the blessing comes, and that without measure, refuse to accept it? Is it not virtually saying, "It is true we asked God, but we had no idea that God would hear us for China, or, if He did, would require us to make any sacrifice for the good of that country." But what does the English church think on the subject? Oh may God grant our beloved church of England to be faithful, to be alive to the necessity of the case, to lead the way in the great Missionary work in China. We who are on the spot see clearly the great necessity of at once making vigorous efforts for this interesting people, lest in just anger may be closed again the door, which is now widely opened; lest God say to the church to which we are privileged to belong, "I will remove thy candlestick out of his place." We do therefore, with outstretched arms and bended knees, earnestly beseech and implore our church, yea all Christian churches to make great efforts for China. These are no fanatical ravings. They are the expression of a deep conviction of the necessity of the case in the face of the present political state of this empire.

I am happy to be able to say that some Christian friends in England take an interest in our special work here at Fuh-chau. A few weeks ago I received an order of 100*l.* from a lady in England, to be devoted to the out-station work; and last mail brought an order of 10*l.*, from a dear Missionary brother in India, to be applied to the same work. We are thankful for these offerings to the work of Christ, but more thankful for the interest in our special work of which these offerings are substantial signs. These sums are to be devoted to the extension of country work.

We are truly thankful to learn that there is every prospect of some of Mr. Wolfe's fellow-labourers being soon admitted to holy orders. The Bishop of Victoria having written to inquire whether he could recommend any of his catechists for ordination, he was enabled to reply that he could strongly recommend two or three. The bishop expressed his willingness to ordain the head catechist, and we trust that we may soon have the satisfaction of knowing that this has been done. We are very anxious for the health of our Missionaries, and do earnestly entreat our friends to pray earnestly, that Mr. Wolfe may be as graciously dealt with as the Rev. A. M'Donald has been in the

distant Youcon, when, at a juncture of special interest, his strength gave way, and it appeared as though the Mission must be left open to the blighting influences of the priests of Rome; and when, contrary to all expectation, and we doubt not in answer to many earnest prayers, he revived, and was enabled to resume his labours. Mr. Wolfe's health is now delicate; the Rev. A. E. Moule is left in the great Chekiang province with three young Missionaries. It is a time for prayer, that as their day so may their strength be. But it is a time, also, when prompt measures should be taken to help them, and this might at once be done by ordaining some of the catechists to act, first as the native evangelists, until the time come when they can settle down as pastors of native flocks.

We do not like to say much of living men, and shall not publish what Mr. Wolfe is enabled to say of this head catechist; but we pray God to keep Wong Kiu Taik humble and devoted, with a single eye to his Lord's glory, zealous for the salvation of souls, and minding not his own things, but the things of Jesus Christ.

NATIVE AGENCY.

THE process of root-grafting, or layering, is well-known in horticulture.

So long as a branch is nourished by the principal one from which it has sprung it can only be considered as a secondary stem. But if it is to be a free and distinct individual of the same species, it must throw out roots. For this purpose it is bent down towards the humid soil, and pegged down until it has taken root; then it contains within itself all the elements of life, and may, without injury, be separated from the parent stem, from which it no longer requires support.

This process, known as *grafting by inclination*, may be used to illustrate the importance of a native agency, and the means to be used in order that a result so essentially necessary may be secured.

The branch, before layered, is elevated above the soil. Some Missions are like such branches—they cleave to the parent stem, but are disconnected from the heathen. They must be bent down out of this position, and a strain be put upon them for this purpose, so as to bring them into contact with the native element in which they are to grow, and from which eventually they are to find support. There will be a constant tendency to escape from this state, and this must be carefully watched and guarded against. Every pains must be taken to convince the converts that they are not to relax their hold upon their heathen countrymen, but rather take stronger hold upon them in a Christian way; and to remind them, that as their Christianity, in proportion to its reality and power, should be influential upon all the details of their own character and life, so should it make itself felt in all their converse with those around. Instead of living apart from their race, they should, as Christians, stoop to them. As this is done, there will be found in some of the converts a special fitness for Christian work. Let this be encouraged by suitable measures: the roots will be developed; a native agency will grow and strengthen; and the once dependent branch become a free and distinct individual of the same species with the parent stem.

We now introduce an able and interesting paper on the subject by one of our Western-India Missionaries, the Rev. A. H. Frost, and read by him at the Missionary Conference, Sharanpur, November 5th, 1867.

<p>The paper which I have prepared for this conference embodies some general principles connected with the importance and development of native agency; and were it not that</p>	<p>principles are the bases of action, I fear my address would not be sufficiently practical; but my desire has been to furnish a basis for discussion, rather than anticipate the concur-</p>
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rence of the brethren ; to secure which I have used freely the reports of the conferences held in the other Presidencies, for "without counsel purposes are disappointed; but in the multitude of counsellors they are established."

The opportunities afforded, by a visit to England, of intercourse with the representatives of our Society at home, have led me to select this subject; and though I may not be able to advance any thing with which the brethren are not familiar, yet, knowing the importance that the Parent Committee (after long experience in the extended Missions of the Society) have been led to attach to our relations to that part of the native-Christian community which has already furnished, or contains the material for furnishing, an indigenous evangelistic agency, I thought it desirable to introduce for discussion a subject, urged upon us by the Parent Committee, in private appeals and published statements, viz. the duty and method of promoting the development and increased efficiency of a body of Christian teachers and evangelists.

No one can read the early records of the labours of the Missionaries of the various Protestant Societies, without tracing much failure and disappointment to the neglect of the now universally admitted axiom—that a heathen country must depend mainly for its evangelization upon its own Christianized sons and daughters. At the Bengal Conference, Dr. Mullens, in his paper on the progress of Missions, mentions the increase of native agents as one of the chief marks of progress, adding, "How great a step in advance that is, can be appreciated only by those who have carried on their work unattended by native preachers. For my own part I regard the very acknowledgement throughout the Mission fields of the duty and imperative necessity of cultivating and utilizing the native element, in itself a mark of progress that gives promise of an abundant harvest. Look at the records of the past! Earnest and devoted men have laboured for years alone, or almost alone, proclaiming, it may be intelligently and faithfully, the Gospel of a crucified and risen Saviour; but they have passed away, leaving to man's eye no trace of their works of faith and labour of love—no native helper, on whom their mantle has fallen, to strive, in affectionate remembrance, to follow them as they followed Christ. Mr. French, in his paper on the "Native Pastorate" (read at the Punjab Conference), stirred up the minds of his brethren by the eloquence of his subject, and the sure hopes which would animate those who were preparing the best converts to take the foremost places. "How little can any of us tell, brethren beloved in the Lord, but that that one-candidate, if it be

so, on whom we spent such toil, for whose sake we were ever storing up patiently fresh stores of heavenly wisdom, may become (long after we are passed away) a centre of Christian light and action to myriads yet unborn, at whose mouth they may seek the law, as the messenger of the Lord of Hosts." How fully are these thoughts exemplified in Henry Martyn and the once fierce Mahratta trooper, who afterwards, as Abdool Messeh (the servant of the Messiah), long survived to emulate the zeal of his father in the Gospel. Still, though men like Dixon have laboured alone, they have often left names revered alike by Christian and heathen, while in some instances there remains to the churches the result of their literary labours, and among the heathen are found here and there natives partially influenced by a higher code of morality, and respecting the religion taught in our schools by those who they feel had at heart their best and highest interests. Indeed the experience of our Society in former years was that of the American Mission Board, who confessed in their Jubilee volume that "book-making has sometimes acquired an undue prominence. Some brethren may have found it easier to translate than to preach in a foreign tongue, when preaching yielded little apparent fruit, and when schools were easily multiplied, and tracts and books could be circulated to any extent." As the history of Missions advances, we observe, gradually forcing itself on the foreign labourers, the necessity of preparing native-Christian teachers to carry on the great work, when they themselves should have succumbed to the climate. Thus, in our own Presidency, several of the most promising converts were trained by Messrs. Robertson and Farrar.

Years rolled on, and a native-Christian community was rising up, with its youth and children, presenting a plastic material, to be impressed with the character of Christian life and energy; but has our duty to the rising generation been fully performed? Have not the children of Christian parents been left to the desultory education of fathers inexperienced in training the young, or too much occupied to do it systematically? The neglect has been admitted and deplored, and of late much has been done to roll away the reproach of not cultivating for the Lord the tender plants of His garden. In the Parent Committee we find little or no sympathy with any work carried on by our Missionaries, which has not a direct bearing on the raising up and subsequent strengthening of native agency. In the "Church Missionary Intelligencer" for September last they have stamped with marked approbation the sentiments of Mr.

Carre Tucker, thus enunciated in his recent pamphlet, "Thoughts on Missions,"—"The European evangelist ought to surround himself (as all great founders of beliefs have done), with a school of his most promising converts, carefully training them to become well qualified evangelists to their countrymen." And again—"The most important duty of the European evangelist is perhaps to draw around him promising converts, and train them for future usefulness as evangelists, pastors, school-masters, and catechists. It is, as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be able to effect a wide and permanent good, and place his work on a secure and independent basis of an indigenous native church." Such are the principles now urged by the Parent Committee on their Missionaries during their visits to Europe, while they engage to furnish every assistance that the development of well-matured plans require. In the wisdom of these general principles we shall doubtless all acquiesce, and, I trust, give our hearty co-operation and sympathy to every attempt to develop them. Should this be the case, I feel persuaded we shall see a great principle, expressed in the following passage that occurs in the Jubilee volume of the American Board of Foreign Missions—"It has been found that a less number of foreign Missionaries is needful for the work in a heathen country than was once supposed: there must be room for the free growth and action of a native ministry, and for devolving upon that ministry the heaviest responsibility it will bear." How remarkably has time and observation corrected the errors of early years, when (as the "Intelligencer" of 1861 says) "a catechist agency was little better than a makeshift for the absence of the European Missionary, to teach a few scattered inquirers." We can look into the vista of the past, and see how God has chosen the weak things of the world to confound the things that are mighty, that the messengers of glad tidings to the heathen world may not glory in His presence. He suffered them to be driven from Madagascar, to show that His grace in the hearts of the natives could preserve his little flock when left among the wolves. He raised up Samuel Karyak (the first-fruits of the Greenlanders) to tell the simple story of a Saviour's love, and gather his countrymen into the folds to which the foreigner had in vain sought to win them. He raised up San Quala, the apostle of the Karens, at whose burning words a nation started up from barbarism, and rose rapidly to a marvellous degree of energy, self-government and Christian enthusiasm. Great in-

deed was the privilege of those Missionaries whom God used to communicate the spark of truth that kindled so great a fire. Truly God has written with his finger on the records of the past, characters for us to interpret. He would have us to be the humble, diligent and prayerful conveyers of truth to those whom He may honour in spreading its light far and wide. If this be so, there is indeed a great practical truth in the statement that "a less number of foreign Missionaries is needed for the work in a heathen country than was once supposed. I believe that the great work of our Society would advance more surely and rapidly, if they expended their limited funds in promoting and strengthening that course of Mission action which their maturer experience has led them to urge upon us."

A smaller body of Missionaries, bending all their energies to raise up, guide and strengthen a native-Christian agency in the various departments of direct Mission work, would effect much for the spread of the Gospel, working through the requisite educational institutions; and associated classes of native evangelists and readers might be maintained with a far less expenditure than is now deemed necessary to maintain or increase the existing European staff. An attempt has been made here to carry out these plans, and let us not despise the day of small things, but regard every step in the right direction as full of hope for the future. It is with this important end in view that I have ventured to draw the attention of my brethren to this subject.

With regard to the agents to be employed, "The first requisite," says Sargent, of Palamcotta, in his paper on "Native Agency," at the Ootacamund Conference, "is that the men to be engaged in this work must be men of God—men who have in their own souls experienced, as we hope, the transforming power and influence of the Gospel—men who understand the value of souls, and the preciousness and sufficiency of that atonement which has been offered for sin in the sacrifice of our Saviour Jesus Christ.

"But here (referring to the past) he adds a caution. Missionaries everywhere felt the necessity of native agency, and were all desirous of employing it; but he feared that they frequently employed it too soon, urged by the greatness of the work—the opportunities opening around them, the willingness of their converts, and the pressure from home." It was under such circumstances that I was asked, some years ago, by good Isenberg, if I did not think we should be justified in employing agents, though in their qualifications they were below the standard usually thought necessary. This is an important question that

needs for its reply a careful comparison of the infant churches of India with those to which the apostolic epistles are addressed. For there is a tendency to judge the natives by a higher standard even than we judge ourselves, and to mark their shortcomings with more sternness than we mark our own. It is generally (and I think erroneously) supposed that the apostolic churches possessed as much piety as the best portion of the visible church of our day. But what do we find? Consider the Corinthians, carried away by false teachers, their disorderly worship, their party divisions, their irregularities at the Lord's Supper, their litigations, "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." How soon were the Galatians seduced from the truth, so that the apostle feared he had laboured in vain among them. He exhorts the Ephesian church to put away lying, to steal no more, to have nothing more to do with covetousness and fornication; he speaks of his helpers in Asia as all turned away from him. That he had not full confidence in all the native pastors, appears from his address at Miletus. At Rome there were those who preached Christ of envy and contention, supposing to add affliction to his bonds. At his first arraignment before Cæsar, not a member of the Roman Church had the courage to stand by him. To the Philippians he declares his belief that many (who were professed Christians) were enemies of the cross of Christ, and gloried in their shame, minding earthly things; and he speaks in desponding terms of his native helpers, who sought their own, and not the things of Jesus Christ. He thought it necessary to exhort the Colossians not to lie one to another, and the Thessalonians to withdraw from such as walked disorderly. He cautions Timothy against fables and endless genealogies, and profane babblings, as if such were prevalent in some of the churches, and speaks of some preachers as destitute of the truth, with corrupt minds, ignorant, proud, addicted to controversies that engendered envy, strife, disputations and railings, and of some who had made shipwreck of their faith, and added blasphemy to their heresies. Such appears to have been the state of the early church. "The fact undoubtedly is," says the American Board of Foreign Missions, "that visible irregularities and disorders, and even certain immoralities, are more to be expected in churches gathered from among the heathen, than in the churches of Christendom; but they are at the same time more consistent with grace in the church than in the countries that have long enjoyed the light and influence of the Gospel."

These considerations should, I feel, be our

guide in the fixing of our standard in the native churches around us, which have arisen from the midst of so much moral and social degradation, and should lead us to regard with the utmost charity our native brethren, whose co-operation we should seek as the first-fruits yielded by churches yet in their infancy, and which are only beginning their growth towards that development of Christian life and morals, which old communities have been ages in attaining. Some years ago Brother Schwarz brought this subject before the Conference, but the paucity of agents seemed then to render discussion of their training superfluous, and it fell to the ground, committed to the hopes of the future. Since that time our prospects have become brighter, and we can now form schemes for that agency, the want of which has been so long felt and deplored. We are in a position to carry out the plans laid before the Liverpool Conference, by the ripened experience of Leupolt. "Get native agents," he said, "from wherever you can, whether from among the adults, or from the orphan institution. They all have their peculiar advantages. The adults know all about their own religion, and in this respect they have an advantage, which the young man who has been trained in a college from his childhood does not possess; but the latter class have their peculiar advantages. By the knowledge which has been instilled into them, they are better able to cope with the Brahmins. For our preaching and vernacular schools," he continues, "we require special institutions for training native teachers and evangelists. We need able native assistants, for European Missionaries alone will never be able to convert India; and till we have such our efforts will be limited, and our success small."

Sargent, at the Ootacamund Conference, said—"The material from which a Christian agency must be raised is to be sought in the Christian communities." He recognises the great value of those whose heart in adult age the Lord has opened to receive His truth and love it. But adds, "This class is as yet very limited, and it is among the young in our congregations, from youths who have not been tainted with the degrading habits of idolatry, but who have been nurtured in the knowledge and fear of the Lord, that we must mainly look for helpers in this great work." He then meets with much wisdom the objection, or rather discouragement, sometimes presented to those who engage hopefully in training Christian youths for religious work. He says—"No doubt many of these lads will eventually prove unfit for the work of Christian teachers, and we must prepare ourselves for much disappointment on this score, but

there seems to be no other way of effecting the same amount of good. We have of course, neither in this nor in any country, such a form of moral machinery, that needs only the placing of an individual of unknown character at one end, to bring him out at the other an accomplished Christian teacher; but we have appliances, which, if used with common judgment, and in dependence on the divine Spirit, can do wonders; and if only a tithe of such students turn out to be faithful and devoted men, how much may their co-operation further the cause of the Gospel; and the more educated they are the more efficient will they be as teachers." In a letter I received on this subject by the last mail, from Mr. Fenn, he thus expresses the views of the Parent Committee—"The work of selecting, guiding, instructing and superintending a class of native agents, is very important. When we pray that the Lord of the harvest will send forth labourers, we ought at the same time to use means to get them. St Paul's associates seem to have been taught mainly while travelling about with him, but then probably most of them, like Timothy, had been well taught in the Scriptures from their childhood; had, in fact, passed through some sort of scriptural schooling before they joined him; so that if a class for training native preachers can be formed at Sharanpur (perhaps it might be combined with the Schoolmasters' Training College), and from such a class your men can go forth to travel about preaching with competent Missionaries, we shall be following, I think, apostolic precedent." He then adds, "Their wants should be as liberally met by their salaries, as are the Missionary's."

This view had been expressed by Sargent at the Ootacamund Conference. He said, "In the present state of Christianity in this country we must, I fear, be content for some time to come to look mainly to support from home, and from European Christian friends in India, for the means of educating and sustaining our native agency." In pursuing the above plans a Missionary will necessarily find himself called on to take some part in the secular branches of education, which is by some regarded as inconsistent with the duties of an ordained Missionary. On this subject probably a lurking disinclination to the work may have warped the judgment; for when expressed with reference to the training of Christian youths, a slur would be cast on some of the brightest ornaments of our church, who have not deemed such a life-labour to be inconsistent with their office as clergymen.

Leupolt justly says, "A right-minded Missionary can make every branch of instruction subservient to the Gospel."

Let us now consider the bearing of these principles on our Western-India Mission. Let me assume that the Christian village of Sharanpur, with its rising population and varied institutions, will become naturally the centre for such efforts. There are usually two or three Missionaries who can lend their aid (at least during the rains) to the training of classes of youths, of whose future usefulness we have reasonable hopes, and also, if need be, to the training of evangelistic agents. Our Missionary brethren at other stations (though naturally preferring to train their own helpers) may still have candidates for school work, whose efficient training can only be carried on with the aid of the educational staff, which, I trust, will be always maintained here with increasing efficiency. With respect, then, to the Nasik Missionaries, I feel it should be regarded by them as a duty to co-operate with such plans, and take their part in carrying out the general principles of our Society. But it is during the itinerating seasons that the Missionary will feel most the value of native fellow-workers, and have, perhaps, the best opportunities of influencing and guiding them. "Do we not," asks French at the Punjab Conference, "do we not insure some solid residue and reliable result of our pains, result to our own minds and hearts at least, if not to those we teach? It is doubtless a matter of thankfulness to be able to point to a district, through the length and breadth of which the Gospel has been witnessed to by us, but is it not as much, or even more, if, through God's grace, there be one who has shared our constant close instructions, and into whose thoughts our own have been infused in that patient communication of loving counsels, and holy hopes, and fervent united prayer for the influences of the blessed Spirit. Might it not so happen that this one gathering would exceed in value all our scatterings, therefore there could be few holier or worthier aspirations of a Christian Missionary than that he might be the means of bringing forward and training, step by step, though it were but two native evangelists, on whom were printed deeply the marks of the Lord Jesus, partly from the reflection on them of the Missionary's own life, and character and ministry, but yet more by his having unceasingly urged it upon them to dwell much upon the glory of God as shown in the face of the Lord Jesus Christ?" The privilege French enlarged on of being helpers to our native brethren is forfeited by those Missionaries who, from constitutional peculiarity or other causes, prefer working alone. But union is strength; and though a Missio-

nary may sometimes long to be alone rather than depressed by association with those not likeminded with himself, still such associated labour in the Gospel is good even on the low ground of stimulus, sometimes needed in eastern climates by nature's infirmities. This was felt even by the devoted Ragland, who thus wrote—"The Missionary and his catechist, I need scarcely say, besides being checks on one another (and I, for one," he adds, with characteristic humility, "should like a check), would be witnesses in one another's favour, if circumstances required it, and also great helpers to one another in their work. The white face would gain attention, and the native tongue would make good use of it." Still, though happily the occasional need of such mutual check be not felt, it is a duty to use the agency available, and seek to raise it to the standard at which we aim ourselves.

I cannot close this paper without a few words on the duty we owe socially to our native fellow-labourers; and I hope my brethren will bear with me in addressing them on this subject. Whatever difference there may be between them and us, God has made both them and us of one blood. We are men of like passions, and compassed with the same infirmities. To our native brethren we must act out the apostle's words, "Honour all men, be pitiful, be courteous." Our demeanour towards them is one test of our acquaintance with our own hearts. "Let us," said a Missionary at the Ootacamund Conference, "treat them with love and kind consideration; showing them that the superiority of our religion and education does not lead us to act rudely towards them, but, on the contrary, to exhibit that civility and courteousness which are so great ornaments to the Christian character." "If every itinerant Missionary," said Ragland, "treated his catechist as a brother, as far as he was able to bear it, on terms of perfect equality, and with the greatest kindness, an efficient body of native pastors would more

speedily be raised up this way than by any other means." Bruce (of our Society) speaking of his connexion with French in the Dera-jât, says—"Nothing struck him so forcibly as the great humility and kindness with which he treated his native brethren even of the lowest classes." Fully, indeed, did French realize the value of love in strengthening the ties between the Missionary and his fellow-helpers, and from his lips came well this earnest appeal to the Punjab Conference.—"In dealing with our native brethren, the first and chiefest matter of all is, that we be able, with humble truthfulness, to appeal to the searcher of hearts, that we have sought to be painstaking, affectionate, and well-instructed teachers; that we have been very watchful, tender, and discriminating in our conduct towards them; that we have been (as far as in us lay) in our Mission circles, in our homes, in our personal religion, examples of a heavenly and godly walk; warring a good warfare with the corruptions to which they know us, as well as themselves, to be liable; and proofs of which (it is to be feared) they will have discovered in their daily and hourly intercourse with us." In short, love is the fulfilment of our duty as Missionaries, the means by which we enter each others' hearts and the hearts of our native brethren, taking with us the love and grace of God. I will quote, in closing, the words of Lacroix at the Bengal Conference—"No class of Missionaries keep up their spirits better, or entertain more sanguine hopes, than the old men who have been longest in the field." I trust it is so with us, who have been permitted to remain so long in this land, and welcome younger brethren to reap what we have sown. In this confidence let us, as brethren in everlasting bonds, base our several plans on the experience of the past, and so link them together by sympathy and love, that they may be sweetened and lightened by the sure hope that our labour shall not be in vain in the Lord.

MISSIONARY TOUR IN ALBANIA.

BY THE REV. DR. KOELLE, OF CONSTANTINOPLE.

(Continued from p. 159.)

WE have accompanied Dr. Koelle through Albania, Herzegovina, and Bosnia, where we left him in our last Number at Bosna Serai. A few more stages, Trawnik and Banjaluka, and then, as he crosses into the Austrian dominions, the journal ends. We have to apologize to him and our readers that we have been obliged to prolong its publication through so many numbers, but its length rendered this unavoidable. Its perusal has afforded us much information respecting these dark portions of the European continent.

Trawnik.

Although a day or two more might have been spent advantageously among the Mohammedans of Seraievo, yet as my travelling companion's time pressed, we left on Thursday morning, June 27th, accompanied by his able colporteur. Our means of locomotion contrasted favourably with what we had been accustomed to heretofore, and indicated our approach towards Christian civilization, for our pack-saddles, rope-stirrups and rope-halters had yielded to a covered waggon with two fine horses; and the rugged, narrow, irregular foot-paths were superseded by a practicable and, in some parts, even excellent carriage-road. Our course lay through an apparently fertile and well-wooded country, over hills and through narrow valleys, crossing numerous rivers and brooks, some of which were highly coloured from the iron they contain. But our new companion, the colporteur, told us that he had heard from the mouths of Mohammedan natives a much more interesting explanation of this red water, viz. that, at the time of the Mohammedan conquest, on one occasion an army of Hungarians invaded these parts, but were swallowed up by the earth at the prayer of a Moslem saint, and that it is their guilty blood exuding from the depth of their gloomy grave which still colours the water. Our horses keeping up a good pace, we reached the khan of the village *Widess*, two hours from Trawnik, as night was setting in, and so we put up there. Before lying down to rest we recalled the mercies of the Lord during the past journey, and once more united in thanks and praise, for on the following morning early we had to part; Dr. Thomson proceeding in the waggon towards Brod, on his way to Bucharest, and I, with his colporteur, pursuing the road to Trawnik, availing ourselves of horses going there to market.

After arriving in *Trawnik*, and having eaten something in the khan where we had taken up quarters, we went forth with our books; the colporteur mainly amongst the Christians, and I among the Turkish-speaking Mohammedans. The Kaimakam, or Governor of the place, was just on a tour through the villages, and the Cadi, a brother of the Pasha of Seraievo, was his *locum tenens*. To him I directed my first walk, and as he was living at the other end of the town, I had repeated opportunities on my way thither of addressing groups of Mohammedans, and offering them books. But I did not meet the Cadi at home the first time, he having gone to mosque, and I had to call again after mid-day prayers. The Mohammedans whom I accosted in the

bazaar and on the road were all opposed to the Scriptures, and refused to buy them, on the plea that, though true, they were wholly superfluous for those who possessed the "noble Korán." This gave occasion to various lengthened discussions, which at the moment appeared to make little impression, but in consequence of which the Telal, or public auctioneer, came to us in the evening, saying he had been thinking much on what I said about the spread of infidelity, because they had lately an instance among themselves, a high military officer asserting, that when man dies, all is over with him, just as when a plant perishes; and this simple-minded Telal, a comparatively poor man, purchased the most expensive Turkish New Testament we carried with us, paying for it three shillings. When I called again on the Cadi he received me with great kindness, ordering the usual refreshments, and insisting on my leaving the chair where I at first sat, near the door, to take a seat by his side on the divan. He is one of the few Turks who have travelled in Europe; and he told me, with evident satisfaction, that he had spent a fortnight at Berlin. He gave proof of his having some acquaintance with French, and expressed himself in a remarkably liberal spirit. As soon as he learned that I was a Protestant, he said, "I so much wished to attend a lodge at Berlin, but circumstances prevented it." This gave me an opportunity of exposing the confusion of Protestantism with freemasonry, so often met with in the East, and to point to the New Testament as the sole foundation of Protestantism, in opposition both to free-thinkers and to the unreformed Christian churches. He also asked me how I found the Mohammedans of Trawnik, compared with those of other towns; and on telling him that, as yet, I had found them less liberal, and strangely averse to the holy Gospel, he expressed his regret, and accounted for it by the backward state of education, which, he said, had been still worse when he entered upon his office in that town a few years ago. He promised to assist me in any way I might require, and to provide a waggon for me to the next station, a kindness for which I expressed my obligation, but which I respectfully declined. He bought the pamphlet on the life of Christ, and also a New Testament of the latest translation, although he possessed already an older version.

When I left the Cadi I was far from well; but as he had mentioned to me the Mufti's son, a dervish Sheikh and professor at the college, as a man of learning and intelligence, I forthwith made my way towards the college. At first I was ushered into the presence of the Mufti himself, a very old man, who seemed

quite relieved when I told him that it was properly the learned professor, his son, whom I had intended to visit, and at once sent some one with me to his son's room close by. Soon after the salutations and first questions were over, the time had arrived for the afternoon prayers; and as the professor promised to be back again directly, and pressed me to stay, I complied with his request. In looking about, I was struck with the appearance of the study of this Bosnian scholar; for whilst there was on one side of the sofa a small desk, with few books upon it, there was hanging on one of the walls five pistols, and on the other four long muskets. As soon as the professor had left several students came in, begging to be allowed to see my books, which they did, till the signal was given of the master's return, when all suddenly disappeared, as if to avoid a censure. Soon after the professor, many students appeared, some being allowed to sit in the room, others blockading the door, and filling the space outside. One of the renowned Sheikh's first observations was, that his mind revolted against the Christian notion of there being a Father, a mother and a Son in the Godhead. I said in reply, that if the Christians here believed in such a Trinity, it was altogether opposed to the holy Scriptures, and that we Protestants endeavoured to spread the Bible among them, in order to free them from such grave errors. What the New Testament taught was a Trinity, not of Father, mother and Son, but of Father, Son and Holy Ghost. "Then," continued he, "you, after all, believe in a Father and a Son in the Godhead; but how can God have a Son?" I replied, that if the New Testament spoke of fatherhood and sonship in the Godhead, this was not in the material sense in which these relations existed amongst men, as was plain from the fact, that only a divine Father was mentioned, and no mother; and we held Christ to have been without mother in heaven, as He was without father on earth: besides, He was not only called the Son of God in holy Scripture, but also the Word of God; and that, therefore, the former appellation had to be divested, according to the Scripture's own intimation, of all such grossly material, human and earthly notions as rendered it incompatible with the latter. This seemed to satisfy him; at all events, he made no further objection, but asked, "What, then, do you understand by the Holy Ghost?" I opened Acts ii., saying, "Here you can read an account of the Holy Ghost better than any I could give." But he refused even to touch the book. Whereupon I said, "This is really a strange thing that you all say the Gospel is true, and sent down from heaven, and yet

some of you refuse to read it." He then asked, "Are there not prophecies in the Gospel that a great Ahmed was to come to lead men into all truth?" I replied that I had read the Gospel from beginning to end, but never met with the promise of an Ahmed to come. He rejoined, "This is it: you have corrupted your Gospel, and the reason why we do not read it is this, because we cannot know whether what we read is sugar or poison." When I said that in our great libraries we had manuscripts of the New Testament several hundred years older than the age of Mohammed, as well as versions in different languages, and in all such important matters they completely agreed with the copies we now circulate, he replied, "This is what *you* assert, but *we* have not seen these manuscripts. Moreover, I perceive that you yourself do not honour the Gospel as you would be bound to do if you regarded it as the word of God." Begging for further explanation of the latter charge, he added, "You have laid the Gospel here on the ground, as if it were a common book." I vindicated myself from this remarkable charge by saying, "In the first place, the carpet of the revered Sheikh's room appeared to me fully clean enough for any book to be laid upon it; in the second place, it must be obvious to every thinking man that what I laid on the carpet is not the actual word of God, but merely its sign and symbol, consisting of ink and paper, whilst the divine word itself is something spiritual, and unaffected by the place where its symbol is deposited." The learned professor knew well how to make the best of this answer before his students; for he replied, "I only raised this objection in order to ascertain whether you would be able to give a satisfactory explanation." But the interview terminated with the Sheikh's persistent refusal to buy a book; and, when I left, I was so ill that I was obliged at once to go to bed, which I had to keep all the next day, but felt better again the day after.

Banyaluka.

We had arranged to leave Trawnik early on Monday morning, but as the horses we had engaged belonged to a neighbouring village, and, on arriving, had first to be shod, we could not start till about eight o'clock. Our road, which here was good, and fit for carriages, gradually rose, and, some time after noon, we had gained a well-wooded high plateau, where we found a solitary Turkish guard, with mounted bayonet, walking to and fro near a scanty well, in order to keep off robbers, who might otherwise attack travellers. Here we rested under a pine-tree, our horses finding pasturage in the forest; and, after enjoying

some refreshing sleep, we continued our way for hours over alpine highlands, covered with forest and plots of spare pasturage, and in the evening descended into the deep, gloomy valley of *Ugar*, where we reached a solitary khan after dark, in which we found an airy and whitewashed room, to accommodate us comfortably for the night. Next morning we arose very early, and, at four o'clock, were mounted again, and, moving further down the valley, had to leave the ravine, and ascend the lofty *Ugar* by an exceedingly steep road, on the top of which we found the bright morning sun lighting up the lonely mountain-panorama, and enabling us to trace the whole winding course of the narrow *Ugar* valley down to where its left mountain-side ceases to be wooded, and becomes a perpendicular rock of stupendous height. We had hardly had time to enjoy this wild, solitary and almost saddening view, when we were called upon to dismount, in order to accomplish a difficult descent into a ravine, with an equally steep ascent on the opposite side, up the Lesser *Ugar*; and after again similarly descending and ascending, and passing through the scattered village of *Iskander Wakup*, our way led over highland, through grass-fields and dense wood, till, after noon, we reached a rather dilapidated khan in the midst of the forest, where we rested some hours. While looking over the thick forest from the verandah, an observation heard at the English Consul's in *Seraievo* came to my mind, viz. that many thousand wolf-skins were annually exported from *Bosnia*; and so I asked the khan-keeper whether there were any wolves in the wood near, when he pointed to a spot, saying, "There, a few days ago, a wolf attacked one of my goats, but was driven off by the shepherd; and last winter our flock was set upon by twelve wolves at once, killing nine goats before they could be driven off. And two years ago," he continued, "when a girl had been carried off to be made a young man's bride, and the robbers, who had brought her to this forest, had fallen asleep from fatigue, she determined not to be made a man's wife by force, but, availing herself of this opportunity, sought her escape through the forest, and was met by wolves, who devoured her, leaving no further trace to her searching friends than her feet in her shoes." On further inquiry as to the second half of his story, he told me that violent seizures of brides still occasionally occur in these parts; sometimes with, sometimes against, the will of the fair prize. If, *e.g.*, a young man desires to marry a girl, whose parents he knows or fears would not give their consent, he engages some friends to seize her by force, and bring her to

him; and, when she has become his wife, the offended parents have to be conciliated by the payment of a sum of money, or in some other way.

Not long after leaving the khan we emerged from the forest, and began to descend, till at last, three hours from *Banyaluka*, we reached the banks of the rapid mountain-stream, the *Verbaz*, which, following, we entered through a grand portal, formed by immense rocks on both sides, into the wider valley, where the scattered town of *Banyaluka* occupies the banks of the river for a space of several miles. It was not till nearly nine o'clock in the evening that we arrived, with our weary animals, in the half-khan half-hotel, where we put up during our stay in that remotest of the western citadels of Mohammedanism, in which, till the beginning of the present generation, none but Mussulmans were suffered to reside. The following morning, after breakfast, I set out again with a complement of Turkish Scriptures, the colporteur bringing those for the Christians. We went first together to the Government house, and, the Governor being absent from town, we were received by his *Vakil* with the usual civility, but could sell nothing. This official visit over, we separated, but I had several conversations with people in the bazaar, as well as with some officers and soldiers in the barracks; after which I went to the college, where, however, I found only five or six students, and was told that the professor, in this case the *Mufti*, only attends early in the morning.

Then I went on to the *Mektebeh Rushdiyeh*, or grammar-school, one of the first, established by Government about sixteen years ago, and found its two teachers very liberal and thoughtful, so that I stayed with them for several hours, conversing on a variety of subjects. While sitting in the head master's room, the oldest class, about eight in number, came in to have a lesson on theology, and I was politely invited to remain, which I did with great pleasure. The subject before them happened to be the conditions of an acceptable prayer, and I was struck with the nicety of their distinctions, involuntarily reminding one of the scholastic teaching in the dark ages. According to certain authorities, carefully quoted from Arabic and Turkish volumes, a little sleeping, and even loud snoring does not necessarily destroy the efficacy and acceptability of prayer; nor does a little nodding, provided the equilibrium of the head be soon regained. The professor illustrated this to his students in a manner causing considerable hilarity, by saying, "This is just as you have, no doubt, often seen *Hagi Osman* do, in the

mosque you attend, who frequently sleeps and nods in this way, without invalidating his prayers. But if you sleep and snore for a long time, say about a quarter of an hour, or if you recline for that purpose, or support your head in such a way that it would fall were the support suddenly removed, then the prayer is rendered wholly unacceptable." Concerning the ablutions which have to precede orthodox prayer, it was taught, on the same authorities, that if, after the ablutions, a little hardened blood remained in the nose, or if a mosquito or other insect, that had previously feasted on the body, was killed, and the blood it contained stained the devout believer, the efficacy of the ablution is not interfered with; but if a little blood flows from the nose, or from a sore or wound (except, if I understood rightly, one received in battle), and stains again the believer's body, then the previous purification is annulled, and prayer performed in that state has lost all value. The students listened with marked attention to these doctrines, and I no less, though with different feelings and reflections.

The lesson over, I resumed my conversation with the two masters, and this with an increased desire, on my part, so to speak to them of our glorious Gospel as to induce them to buy it. The discussion also turned on the term "Son of God;" and after it had been going on a while, I was asked for the passage in the Gospels where, according to the Korán, Christ prophesied that after Him another prophet should arise, named Ahmed, upon which I frankly confessed that no such passage was found in the present copies, and that ancient manuscripts and versions proved that such a passage had never existed, so that we could not but entertain grave doubts as to the accuracy of the assertion in the Korán. To this one of the learned professors replied that such doubts were by no means called for, and that the difficulty could be solved by rightly interpreting the passages in question. "Now," continued he, "as you Christians are sure that the Gospels you possess are uncorrupt, and as we Moslems feel convinced of the divine infallibility of the noble Korán, it must be borne in mind that the latter is capable of seven different interpretations, and one of these, which I believe solves the difficulty, takes the passage in the Korán as referring to the Gospel which Jesus Christ actually preached before His translation, and not at all to those four records of it composed by the Apostles many years later, and still found in the hands of the Christians." Instead of pointing out the untenableness of even this most conciliating of the seven explanations, I called their attention to the fact that Jesus

Christ was not a mere prophet or teacher, but the Saviour of sinners, which elicited from one of the professors a very fanatical question, expressed in these words—"You know that, according to our religion, there are two kinds of sins, little ones and great ones, the former of which can be forgiven without, and the latter only by means of, repentance; now what does your religion teach as to how we may obtain forgiveness of sins?" Although this question appeared at the time to be one more of the head than of the heart, it yet gave me great pleasure to have to reply to it, and I had the satisfaction of seeing these two Khojas unite in purchasing an entire New Testament, portions of the Old, and the last pamphlet I had with me on the life of Christ. This result will be especially appreciated, when it is remembered that their salary, instead of being increased after a sixteen years' service, had lately shared the common lot of being reduced, on account of the hardness of the times in Turkey. I also had a conversation with the Mufti whom I met sitting in a shop, and though he did not purchase a book, on the plea of having so much to do to read the books of their own religion, he acknowledged, before a group of listeners, that our books were true, and openly said that any one who liked was at full liberty to buy them.

Next day admitting of only a few hours for work, as we had to leave before noon, we breakfasted early, and then I walked with my Turkish books to the military camp, a few miles from the town. Arrived at the guard, I inquired for the officer in command. A soldier at once conducted me through the camp to head-quarters, some distance beyond. A carriage and horses were standing before the chief tent, and the commanding-officer came out, and walked towards the carriage; but, seeing me approach, he courteously waited for me. I therefore, after the ordinary salutation, had at once to go *in medias res*, presenting the books, and commending them as the soldier's best friend and safest guide. The colonel put a few kindly questions to me about the books, and bought the most expensive of them, also readily consenting to my offering them in the camp. He then mounted the carriage, and left for the town. As soon as he was gone, the soldier took me to a tent where most of the officers were assembled, who asked me to sit down with them, offering me cigars and coffee, and entering most freely into conversation. Portions were read from the books, questions asked concerning them, the object of the Bible Society approved of, and the next ex-

pensive copy purchased. I then proceeded slowly through the camp, being called in here and there by groups of soldiers, who examined and read the books, that is to say, those few of them who could read; and when I was on the point of quitting the camp, one of them asked me, "Have you been with the artillerists?" On my replying, "No," he said, "Come with me: I will show you the way;" and, as we were approaching, he called towards them, "Good books, good books, in the real Mussulman characters, and only four piasters each." They listened with great attention to what I said about the special adaptation of these books to the wants, dangers and temptations of a soldier's life: and, after examining the books, encouraged each other to buy, so that I disposed of every copy, and, for the first time during the whole journey, returned to the khan empty-handed, having sold all the books I had brought with me. I felt deeply thankful to the Lord for having thus far inclined these military hearts, and could hardly realize my being in a Turkish camp. Surely, among no promiscuous body of European soldiers could I have been received more courteously and kindly, or the holy Gospel be treated with more outward respect, not a single word being uttered against it.

My walk across the wide grass-field back to our khan was a truly pleasant one; after which I hastened to make another attempt at seeing the Cadi, but again unsuccessfully,

he being still in the harem, and none of the servants venturing to take a message from me thither. The remaining moments I employed in calling once more on the professors, with whom I had had so much pleasant intercourse, in order to present to them a copy of the Mizan ul Haqq, which I had taken with me on the journey; but as they also were both out, I left it for them with their trustworthy old servant, hoping the book may be useful to them, and lead them on further in the path of inquiry.

On Wednesday, July 3rd, at noon; just two months after first starting, we left in a cart on the good carriage-road traversing the large fertile plain, only very partially cultivated, that stretches on to the banks of the Save. We reached Gradiska in the evening, where we parted, the colporteur returning to Serravevo by another route, and I crossing over to the Austrian Gradiska, to be ready next day for the steamer that plies between Belgrade and Sissek.

Banyaluka was the pleasant terminus of this first Missionary tour among the Mohammedans in these western parts of Turkey, whom I found throughout more civil, and better disposed to enter on religious conversation than I had anticipated. May all the words spoken in love, and all the Scriptures of truth put in circulation, prove so many germinating seed-corns to yield fruit for the harvest of eternity, to the glory of our triune Jehovah!

Recent Intelligence.

UMRITSUR.

INDEPENDENT testimony to our Missionaries and their work is of great value. There are many who receive the statements of the Missionaries themselves with reserve. They think that such statements must be more or less coloured with the partiality which they feel for their own work, and that this must be allowed for, if the true facts of the case are to be ascertained. There is, however, this peculiarity in Missionary work, that all which the Missionary does, falls so far short of what he wishes to do, that his tendency is rather to under-estimate the results which have been obtained. And such is the general character of Missionary reports: they state not more, but less, than is actually done.

To independent testimony, forwarded spontaneously by residents in India, gentlemen occupying, perhaps, positions of high trust and responsibility, as such objection can be offered. We are thankful, then, to receive such, and gladly avail ourselves of them.

Major Urmston is the Commissioner of the Umritsur district, having had previously the administration of Bunnoo. When out in camp he wrote the letter, dated March 18, from which we introduce the following extracts:—

We are now settled in this neighbourhood, the famous capital of the Sikhs. It was an

unexpected pleasure to find ourselves in the midst of Robert Clark's most interesting

work, and to see this faithful Missionary engaged as zealously and diligently as he had been at Peshawur some years ago.

The new year was opened by the baptism in the native church of Imadooden's brother. Mrs. Urmston had never before seen the native congregation, and was greatly interested. These two learned brothers may be the means, under God, of bringing in many other stray sheep.

Truly the work is very great. This vast city, with its population of 132,000 (census lately taken), seems overpowering. There is the golden temple in the centre—in the midst of a marble tank—very beautiful to the outward eye, yet within how full of darkness and sin and idolatry.

The place swarms with Sikh priests and followers of Nanuk, all devoted to the "Guru." Yet such is their *morale* that recently a squabble between three of their leading men concerning the division of offerings at the shrine had to be judicially decided. There may be earnest, although mistaken piety. Here, however, below the surface, no element of this kind can be discovered. Men make a great noise, and profess great sanctity, but their characters will not bear scrutiny. Some few there may be, who, like Nanuk, the founder of the religion, have given up the world, and wander about besmeared with ashes and with matted locks; but these are exceptions, and taking it as a whole, the fabric is in a state of gradual decay, and must, sooner or later, give place to the only true religion.

Education is proceeding at a rapid pace. Only last week I attended a public Durbar at Lahore to witness the distribution of prizes to the best Government scholars. Amongst the number were the first three Bachelors of Arts belonging to the Punjab—young men who have passed through the strict ordeal of Calcutta University Examination. Sir Donald McLeod, the Lieut.-Governor, specially addressed them, and told the whole of the assembled chiefs of the honours they had won. These great state meetings do much good. The upper classes are encouraged to educate their children; while the boys themselves, to the number of some hundreds, are every year brought into direct contact with the government authorities, and highly value the honour of such a position. They put on their smartest clothes, coloured shawls and turbans, and

play the rôle of young princes for the day. All this is as it should be.

The Mission schools had their *fête* day also about a month ago at Lahore. Athletic sports are now being extensively introduced, and it is a refreshing sight, at Umrtsur and other large places, to see cricket-matches between native boys of different schools, in which a keen interest is taken by both sides.

Mr. Clark has been trying the plan of Christian fakirs; *i. e.* sending native Christians out on a tour, without any worldly incumbrances, to preach and teach as they go along. I cannot say what results have been attained; but of one thing I am certain, that until more native agency is employed, the progress in all Missions must be slow. European superintendence is essential in all these modern Missions, and I think Mr. Clark has made a wise move in locating himself within the city walls. He and his family are the only Europeans in the town, except a police inspector or two, and they are just as safe, and much more useful, than in the suburbs, where all the other English residents live. They have a good house. The native pastor lives near, and a serai, or hostelry, for Christian travellers has been lately added. Mrs. Clark looks after the girls' schools, which contain now more than 200 scholars. She has also a medical class, and attends native women when sent for.

Thus you see many agencies are at work to win the people by love, as well as by direct teaching. But think—what can one, two, or three Missionaries do amongst this vast multitude. I have told you the population of the city: that of the district of which I have the honour of being in charge is 900,000.

Well, there is encouragement, nevertheless; and the sight of the native church every Sabbath-day is a sufficient answer to those who say that nothing is being done. The orphan boys and girls sing nicely, and the service is altogether well-conducted. The doors outside are always thronged with people listening, and, being open down to the ground, many can thus have opportunity of hearing the service, and the Gospel expounded in their own tongue. I am glad to hear that Mr. Keene is again on his way out—expected this month. Mrs. Storrs has charge of the Orphanage, and her husband of the large and important school in the city.

Such is Major Urmston's testimony. Expressions of confidence in the Missionaries and their work, freely tendered by gentlemen in India occupying high official positions, carry with them great weight, and individuals at home, desirous to have direct testimony, may esteem such worthy of attention.

THE following are points of the most Recent Intelligence which have been received from the Missions during the past month.

ABEOKUTA.

From the Rev. V. Faulkner, April 18.

The people of Igbein have manifested still further their enmity to the Gospel message by completing, on October 13, the destruction of the Mission premises in their district. It will be seen by other letters, that the other districts do not participate with them in this embittered feeling.

One of the Christians from this part of the town has suffered a martyr's death. He was

poisoned on his farm. Before becoming a Christian, he had been asked to accept an office among the Ogbonis, but refused. Since the late outrage he was again asked, and again refused, on the ground of being a Christian, and, after this, thought it better to return to his farm. He was soon followed there, and poisoned. His name was Isaac Jigbona.

From the native pastor of Oshielle, the Rev. W. Moore, Feb. 18.

The meeting with the Christians in Abeokuta, which Mr. Moore commenced after the outbreak (see Church Missionary Intelligencer, March 1868, p. 56), has been held regularly every fortnight. He has thus been enabled to know that the Christians have not been moved by these afflictions to draw back and deny the faith.

He has visited the chiefs, and talked to the people, persuading them to have the Missionaries back, but the chief and people of Igbein are against it. Mr. Moore is of opinion that there is a great struggle going on, the better-thinking portion of the people desiring their return, the wicked ones being very busy to prevent it.

The liberated Egbas in Sierra Leone have

written a letter to the Bashorun, and chiefs and elders of Abeokuta, exhorting them to receive the Missionaries back, if they love their country. I heard on the 4th inst. that the Bashorun held a meeting with the other chiefs to talk about having back the Missionaries, and that most of them consented to it; but the Igbein people were against it. So the Bashorun said that he would try to see that Ake, Ikija, and other stations be re-occupied by Missionaries, but that the Igbein station must be left alone: that one single tribe could not hinder all the rest of the Egba tribes from having what they liked. The Bashorun and Ake elders are very anxious for the return of Mr. Townsend.

THE MAURITIUS.

The Rev. S. Ansorgé, March 17, 1868—

After months of pestilence, this island has been visited by another calamity—a hurricane, such as has not occurred for the last fifty years. Great devastation has been caused. Churches, large and small houses and huts, have been blown down completely, or partly destroyed. The English churches St. Paul, St. Peter and St. Mary are in ruins. Many lives also have been lost. By the fall of one of the walls of the church, the house of my Indian deacon was crushed, and in it three of my Christians; all three, I believe, sincere, true Christians, two of them most useful in the work of the Lord: the one a catechist, who had been sent to town to collect subscriptions for the Church Missionary Society here; the other a blacksmith in

Government employ, who assisted greatly in the Lord's work: both were former pupils of the Asylum. Their two young widows, one with a child, are now sheltered with us. The ordained Bengalee, the Rev. Charles Kooshallee, was wonderfully spared. He, having received warning from a neighbour, went out with his wife, and called the other three who were in the house, when the walls came down and crushed them.

As a far inferior, yet very serious loss, St. Paul's (Mr. Ansorgé's church) is in ruins. Its rebuilding will cost, in the Mauritius, not less than 1500*l.* Of this, 500*l.* have been collected. Whence the deficiency is to be obtained, appears not as yet: not from the island certainly, in its present impoverished state.

WELL-WATERED GARDENS.

The second epistle is St. Paul's last charge to Timothy, his son, after the common faith. Greatly had he desired to see him once more, and speak to him face to face, but this being impossible, he writes to Timothy from the prison where he was daily expecting to be led forth to death; for, as he says, "I am now ready to be offered, and the time of my departure is at hand." His anxiety was, that in that position of responsibility in which Timothy was placed, he might "do the work of an evangelist, and make full proof of his ministry:" for he was not to be the less an evangelist because placed in authority over elders, and charged with the duty of setting in order the things which were wanting: he was to remember that a ministry had been intrusted to him, and that, if this were to be fulfilled, he must not cease to "preach and to exhort with all long-suffering and doctrine."

Throughout the epistle, therefore, with all the earnest affection of a father, Paul addresses to him the word of exhortation, and, as in other places, so in the 2nd chapter, verse 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The expression "rightly dividing," or cutting a straight course, refers to the water-courses used in oriental gardens to conduct water from the reservoir to the shrubs and plants which stand in need of it. The skilful workman will be careful rightly to divide the channel, so that the water may be economized, and not wasted by useless turnings, but conducted by a straight course, and therefore with as little loss of time and material as possible, to its destination. The more limited the supply, and the more tiny the stream, the greater the care which will be taken; for the feebler the current, the less able it will be to contend with needless difficulties, and the more it will be retarded in its progress, while all the time the plants and shrubs are suffering.

Thus understood, the verse expands into three distinct subjects—the garden, the world and the workmen.

A garden is a limited area brought under special cultivation for the purpose of utility, ornament and recreation. The subject is not inappropriate to the present season of the year, when all who have gardens delight to be there, observing the marvellous processes of vegetable nature, the type and harbinger and pledge of something infinitely more glorious, when the wintry season of spiritual life in our world shall give place to a glorious spring, and it shall be said, "the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land"—the "times of refreshing from the presence of the Lord."

The things which grow in a garden are not as nature in its wildness would have produced them. There are many choice plants and shrubs which did not grow there naturally. Such a garden is sketched in the Song of Solomon, chapter the 4th, and verses 12—15: "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard, spikenard and saffron, adamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief of spices." Such a garden God prepared for man when he was in innocence—"The Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Such gardens of beauty are to be met with now in our world, limited spots, richly cultivated, adorned with diversified and costly specimens of vegetable life. The

Paradena garden near Kandy, Ceylon, may be mentioned as an instance: "the entrance is through a noble avenue of India-rubber trees (*Ficus elastica*), and the first object that arrests the admiration of the stranger on entering is a group of palms, unsurpassed both in variety and grandeur. It includes nearly all those indigenous in the island—the towering talipot, the palmyra, the slender areca, and the kitool, with its formidable thorny congeries, the *Caryota horrida*, and numerous others less remarkable. Amongst the exotic species are the date palm, the *Livistoria chinensis*, some species of calamus, and the wonderful Coco-de-mer of the Seychelles. Close beside these are marvellous specimens of the symmetrical traveller's tree of Madagascar, upwards of fifty feet high, surrounded by *Yuccæ* and *Scitaminæ*. Nothing in Ceylon so forcibly impresses a traveller with the glory of tropical vegetation as this luxuriant and unrivalled display. The nurseries, the spice ground, the orchards and experimental garden, are all in high vigour; European and other exotic plants have been largely introduced: the valuable products of the Eastern Archipelago, cloves, nutmegs, vanilla and other spices, have been acclimatized; foreign fruits without number, mangoes, durians, lichens, loquats, granadillas, and the avocado pear have been propagated, and their cultivation extended through the island; and the tea shrub, the chocolate arrow-root, tapioca, West-Indian sugar, and many others, have been domesticated."*

It must be remembered that in gardens there is invariably a mixture. Let them be tended with ever so much care, the wild produce of the earth will show itself, and, if permitted, encroach upon the valuable plants and shrubs, and impoverish them. The gardener, if he be diligent in his vocation, wars incessantly against them, as, with a persistent growth, they spring up. They require no sowing. Unbidden, they appear, and, when they have reared their heads, they need no cultivation.

In this respect a garden resembles a visible church—"a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." In this consists the preparation of the soil—"my beloved hath a vineyard in a very fruitful hill, and he fenced it and gathered out the stones thereof, and planted it with the choicest vine." Where there are these prerequisites, there is a substratum in which faithful men can live and grow, and bring forth fruit. Still they have not exclusive possession of the precincts. Intermingled with them are those who have a name to live whilst they are dead; empty vines bringing forth fruit to themselves: how can they be got rid of altogether? Like the tares and the wheat, they grow together until the harvest. All that can be done is to keep them down so that the trees of righteousness of the Lord's planting shall have room to grow. Not unfrequently, too, the wild stocks become profitable, when they "receive with meekness the engrafted word which is able to save the soul."

The choice trees and shrubs in a well-cultivated garden present a beautiful variety; and so it is with the people of God. They have in their main features a resemblance; in essentials they are identical. They are not content to take a superficial hold on ordinances. They have struck their roots deep through these, so as to lay hold on Christ himself; and they are thus rooted and grounded in Christ, and correspond with the beautiful imagery of the first Psalm: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Yet each has his own distinctiveness; properties and fitness for service peculiar to himself: like the trees of the garden described in the Song of Solomon, some yielded their fruits of various kinds, some their spices, some their aromatic gums. Each spiritual man has some peculiar gift in which he is specially fitted to serve his Lord. There is some service, however minute, yet not without its value, which he can render better than any one else: and

* Tennant's "Ceylon."

to do something, to render some service, is a distinguishing feature of all the Lord's spiritual people. They would offer some tribute of affection, for they are all under obligation. If of each the question were asked, "How much owest thou unto my Lord," he might reply, "Were it possible for me to reckon up the myriads of the starry hosts, the leaves which compose the foliage of the forests, or the blades of grass which carpet the earth with verdure, I might then perhaps say, 'Add all together,' and then the mercies which I owe my Lord exceed them all."

And therefore they must need do something. As the sap in the spring-time must needs break forth in flowers and fruit, so the "love of Christ constraineth." It was so in the olden time, when the Gospel first went forth in its power. Apollos was "an eloquent man," "mighty in the Scriptures," "instructed in the way of the Lord," "fervent in spirit," admirable gifts, so beautifully supplementing each the other; the evangelical material, the tongue to express it, the heart to use it, and he yielded his fruit in his season. "He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Ephaphroditus was the messenger to Paul of the Philippian Church, the bearer of their contributions, a duty in the discharge of which he was himself a sufferer, for he was "sick nigh unto death." Luke was the beloved physician, and no doubt, in that capacity, helped Paul and others, and so helped on the Gospel. Mark was profitable for the ministry: Onesimus was a converted slave, in his godless state not only unprofitable, but a loss to his master; but, brought under the yoke of Christ, so profitable to Paul, that he became a partaker of his captivity, that he might minister to him in the bonds of the Gospel. Phœbe, a Christian female, was a succourer of Paul and many others; Priscilla and Aquila helped Paul with such fearless self-sacrifice, that, as he says, "For my life they laid down their own necks."

It is not so much the measure of the service, whether it be great or small, that the spiritual man regards, as that there be something assigned to him in which he may serve the Lord. As some one has remarked, if two angels were sent forth on a mission of service to earth, and one was commanded to wield a sceptre, and the other to use a broom, the one to whom the menial office was assigned would be as happy in its fulfilment as the one who had been selected for the royal office. What endears a service to a loving Christian is this, that it is the one which the Lord has given him to do; and he had rather undertake a little service in which this is plain, than one of importance, on the assignment of which to him a doubt rested. There is in the eighth chapter of the Acts of the Apostles a beautiful illustration of this. There we find Philip in the midst of populous Samaria. There had been a remarkable movement among its inhabitants, a spirit of inquiry, which, in the earnestness of its demands for Christian instruction, was well fitted to call forth the energies, and absorb the interest of a Christian evangelist; and the more especially so in the case of Philip, who had been himself the means of its commencement. While thus occupied, he receives an unexpected commandment—"Arise and go toward the south, unto the way which goeth down from Jerusalem to Gaza, which is desert." Philip was to leave Samaria, where there were so many opportunities of usefulness, and go into the wilderness, where, to human perception, there appeared to be none. Philip might have hesitated, asked for some explanation, demurred, like Ananias—"Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call on thy name;" but of Philip it is simply observed, "he arose and went."

There may be as much love in a little unobtrusive sermon, as in a great and important one; nay, indeed, there may be more, for in an ostensible service there is much human excitement, and as there are many influences, so there may be less simplicity of motive. Some of the most beautiful specimens of Christian devotedness bloom in obscurity. Like the wild flowers of our island, they love the shade, the sheltered bank, where, if there

be less of sunshine, they are yet screened from the blighting east winds. They do not obtrude themselves on the sight ; they must be sought for ; they are not obvious, but retired. There is, however, a sweet fragrance abroad which indicates that they are not far off. "The good works of some are manifest beforehand." They are like Mary's ointment, which, when the alabaster box was broken, filled the room with its fragrance. She might, so far as her own feelings were concerned, have preferred to have done this service of love in secret ; but the honour of her Lord required it, and it was done publicly. But there are some good works which are otherwise, and they cannot be hid—not long. Who knew of Dorcas until she had died ; and, even then, who would have known of her, but that in her death she became the subject of a miraculous interposition for the glory of God, and the accrediting of his messengers ? Then the unobtrusive seeds of love in which she had occupied herself, the garments which she had made for the poor, were brought forth from their hiding-places, and it was seen how full she was "of good works and alms-deeds which she did." In the dense jungles of India, in recesses where the foot of man seldom penetrates, are to be found beautiful flowers, lovely, and yet lonely, on which eye of man has never rested with admiration : they bloom to the eye of God alone ; and He who openeth his hand and filleth all things living with plenteousness, rejoiceth in His works.

May the Lord's garden of the present day be filled with both specimens. There are some who, from their position, are obliged to do many things in the full glare of notoriety. May they, with a holy jealousy over themselves, be the more careful to reserve as much as possible of their services for the Lord Himself. May they withdraw, when they are free to do so, into the more quiet and shaded paths of Christian life, and there visit "the fatherless and widows in their affliction !"

Let us now consider the irrigation which is essential to the prosperity of an eastern garden. When our own summers are long and dry, the necessity of artificial irrigation becomes evident : without it the garden droops. Still more so is it in oriental lands. The dooabs in the Punjab, that is, the tongues of land that run in between the forks of the great rivers, in their centre portion, where the waters do not reach, are desert, while the strips of land along the banks of the rivers are richly productive. The waters absolutely take the curse of barrenness off the land, and render it fertile. It is this which is referred to in Ezekiel, chapter xlvii. 8, where the waters which issued from the sanctuary are described as healing wherever they flowed. They point to a great reality—the waters of life, which issue forth from the sanctuary above—"the grace of God which bringeth salvation," the stream of Gospel mercy which has its source in the grace, the unmerited goodness of God, on whose help man had no claim, and whose interference on our behalf has been entirely of "the good pleasure of His will." It is as this flows on with renovating power that the wilderness and solitary place are glad, and the desert rejoices and blossoms as the rose. It is as rivers are opened in high places, and fountains in the midst of valleys ; as the wilderness is made a pool of water, and the dry land springs of water ; that in the wilderness the cedar, the shittah-tree, and the myrtle and the oil-tree are planted ; and that in the desert the fir-tree, and the pine and the box-tree are set together. The effect of the Gospel of Christ when, according to His command, it be faithfully preached, is the opposite of that produced by the locusts of Joel's time—"the land is as the garden of Eden before them, and behind them a desolate wilderness." Before the advancing waters there is indeed a desolate wilderness, devoid of good, and dreary in its aspect ; behind, where the renovating influence has been felt, it is as "the garden of Eden."

By the waters of life we are to understand the Gospel of Christ. When Paul charged Timothy to be careful in the formation of the channels, he specified the waters for whose

use they were intended—"the word of truth." The truth of revelation set forth, not in a histrionic service, an elaborate ritual, vestments and genuflexions, but in the word first spoken, then written, and now preserved in that writing for our instruction—"the word of truth;" but be it remembered, that word applied by the power of the Spirit to the heart of man. They are living waters as they go forth in demonstration of the Spirit and of power. The word without the Spirit is powerless; but is there any reluctancy on the part of the Divine Spirit to empower the word, so that it shall work effectually in men's hearts? Is not the Gospel of Christ declared to be the "ministration of the Spirit?" and they who are charged with the deliverance of the message, are they not "made able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, and the Spirit giveth life." Did not the Spirit of God work marvellously by the word of truth when it was first preached, to the accomplishment of those rich and merciful results which remain recorded in the Acts of the Apostles; and is there nothing in our day of like character? Have the waters ceased to flow, or is the wilderness unsusceptible of their influence? Are there no reclaimed spots of recent origin to greet the eye, as oases in the desert, to prove that the waters of life have not lost their healing energy, but that still, as of old, they are the power of God to salvation to every one that believeth. "Lift up thine eyes round about, and behold: all these gather themselves together and come to thee." These native churches, whence came they? these Chinese evangelists who are so evangelically making Jesus Christ known to the dense masses of their countrymen; these Christian Karens from the jungle fastnesses of Burmah; these Tamils, who, in the sandy plains of Tinnevely, bring forth the pleasant fruits of righteousness; these Nairs, and Chogans, and slaves from Travancore, freed from their caste differences, and, with reformed Christians of the Syrian Church, becoming one people in Christ Jesus; these intellectual Brahmins of the North-west Provinces, and manly Sikhs, and proud Pathans, all new converts to the faith of Jesus; these Coles from Chota Nagpore, and first-fruits of the Telugu people, and many, too, from Orissa and Bengal; these remnants of American-Indian tribes, gathered out of the wilderness into the fold of Christ, and the Churches which adorn all the Isles of the Pacific;—are these a mirage that mocks the eye? No, they are realities, the evidences that the waters of life have not ceased to advance, that the Spirit has not refrained to use the word. When that word went forth, no longer in type and prophecy, but in the fulness of realized facts, the Spirit of God wrought through it energetically, and from amongst Jews and Gentiles, Christian churches on a large scale were raised up; and what was done then has been reproduced in our day, and may be far more extensively. We are not straitened in Him, but in ourselves. Let us ask much, and we shall have much; let us enlarge our expectations, and as we do more, we shall gain more.

And the gardens which have been reclaimed from the wilderness, let them be carefully tended and irrigated. The oriental garden is never without the means of irrigation. They may be more or less advantageously situated in this respect, but so essential is the influence of water to the life of the garden, that, unless the garden is to be abandoned, the water supply must be obtained; and material disadvantages must be met by an increase of human industry and effort. In some cases the water is brought from great distances, and at great cost. One mode practised in Persia consists in forming subterraneous channels at a considerable depth from the surface, by means of circular openings, at certain distances, through which the excavated material is drawn up, the channels thus formed being known only to those who are acquainted with the country.

In the vicinity of Jaffna, Ceylon, "almost every cottage has a garden attached to it, wherein are grown fruit-trees and flowers; the latter being used in great quantities for

decorations and offerings in temples. Each is situated in a well-secured enclosure, with one or more wells. From these, day and night, but chiefly during the night, labourers are employed in raising water, by means of vessels, (frequently of woven palm-trees) attached to horizontal levers, "something like the sakkias used by the peasants on the Nile for a similar purpose; except that, in Jaffa, two persons at least are required at each well, one of whom walks backward and forwards along the lever, whilst the other below directs the bucket in its ascent, and empties its contents into a reservoir, whence, by removing a clod of earth with the foot, it is admitted into conducting channels, and led to the several beds in succession. The value of these wells is extreme in a country where rivers, and even the smallest streams, are unknown, and where the cultivators are entirely dependent on the rain of the two monsoons. But such has been the indefatigable industry of the people in providing them, that they may be said to have virtually added a third harvest to the year, by the extent to which they have multiplied the means of irrigation around their principal towns and villages."*

Again, "Jaffa, in Palestine," is celebrated in modern times for her gardens and orchards of delicious fruit. They are very extensive, flourishing and profitable; but their very existence depends upon the fact that water to any amount can be procured in every garden, and at a moderate depth. The entire plain seems to cover a river of vast breadth, percolating through the sand *en route* to the sea. A thousand Persian wheels, working night and day, underlies the whole territory of the Philistines, down to Gaza at least, and probably much further south.

Many efforts have been made to introduce pumps, but they always fail, and get out of repair; and as there is no one able to mend them, they are thrown aside, and the gardener returns to his *ma' ura*. The whole of this machinery is quickly enumerated and described. A wide cog-wheel is carried round horizontally by a mule with a *sweep*. This turns a larger one perpendicularly, which is directly above the mouth of the well. Over this revolve two tough hawsers, or thick ropes, made of twigs and branches twisted together, and upon them are fastened small jars or wooden buckets. One side descends, while the other rises, carrying the small buckets with them, those descending empty, these ascending full, and as they pass over the top they discharge into a trough, which conveys the water to the cistern."

"Another apparatus is common in this land of Philistia, which I have also seen on the plains of central Syria. A large buffalo skin is so attached to cords, that, when let down into the well, it opens, and is instantly filled, and, being drawn up, it closes so as to retain the water. The rope by which it is hoisted to the top, works over a wheel, and is drawn by oxen, mules or camels, that walk directly from the well to the length of the rope, and then return only to repeat the operation until a sufficient quantity of water is raised."

"The wheel and the bucket, of different sorts and sizes, is an apparatus much used where the water is near the surface, and also along rapid rivers. For shallow wells it is merely a wheel, whose diameter equals the desired elevation of the water. The rim of this wheel is large, hollow, and divided into compartments, answering the place of buckets, a hole near the top of each bucket allowing it to fill; as that part of the rim, in revolving, dips under the water. This of course will be discharged when the bucket begins to descend, and thus a constant succession of streams falls into the cistern. The wheel itself is turned by oxen or mules."

"The system of wheels is seen on a grand scale at Huns Hamath, and all along the Orontes. The wheels are of enormous size. The diameter of some of those at Hamath is eighty or ninety feet. The great advantage of this apparatus is, that it is driven by

* Tennant's "Ceylon."

the river itself. Small paddles are attached to the rim, and the stream is turned upon them by a low dam, with sufficient power to carry the large wheel around, with all its load of ascending buckets. There is perhaps no hydraulic machinery in the world by which so much water is raised to so great an elevation, at so small an expense. Certainly, I have seen none half so picturesque or so musical. These wheels, with their enormous loads, slowly revolve on their groaning axles, and all day, all night, each one sings a different tune, with every imaginable variation of tone—sobs, sighs, shrieks and groans—loud, louder, loudest, down to the bottom of the gamut—a concert wholly unique, and which, once heard, will never be forgotten.

“To what does Moses refer in Deuteronomy, xi. 10—‘For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs?’

“The reference is perhaps to the manner of conducting the water about from plant to plant, and from furrow to furrow, in irrigating a garden of herbs. I have often watched the gardener in this fatiguing and unhealthy work. When one place is sufficiently saturated, he pushes aside the sandy soil between it and the next furrow with his foot, and thus continues to do until all are watered. He is thus knee-deep in mud, and many are the diseases generated by this slavish work.”*

One extract more, having reference to a distant land, will show with what ingenious industry the cultivators labour to preserve for their fields and gardens that water supply, without which all their other labours must be vain. When the following paragraph was penned the writer was on a journey to the Tung-tseen lake, about twenty miles south of Ningpo. He is moving by boat along a canal :—

“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 farm-yards struggled to push themselves into observation from behind closely-packed thickets of the tall wild rose, or from the heart of groves of firs that harped with the coo of pigeons, the notes of blackbirds, and the chattering of magpies and minors. Farm-yard 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.

“Withdrawing the eye from the farm-yard to the bank of the canal, 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 extreme distress 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 or 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 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 In working these, the energies of every household appeared taxed to the utmost vigour, as if each individual felt 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. The wheel turned by the buffalo was more easily managed ; but in this instance, too, activity was the order of the day. Yet

* “The Land and the Book.”

while the docile creature was kept sedulously at labour, his infirmities were not forgotten, the toil being lightened by occasional rests, suitable feeding, and blindfolding his eyes so as to prevent giddiness from the incessant rotations of the engine. Fathers, mothers, brothers and sisters, all aided each other in watching the heavy, but steady movements of the ponderous beasts, or in leading them to green pastures and still waters.*

It is necessary, not only to send forth the Missionary to evangelize, but to provide the means for the maintenance and growth of the churches which have been planted; and the great means of growth in grace is the continued teaching and unfolding of the truths of the Gospel to the people. It was by the preaching of that word that sinners were, in the first instance, brought to Christ; it is by the preaching of that word they are to be kept in Christ. We know, after all, but little of Christ compared with what we might know, for in Him are hid all the treasures of wisdom and knowledge, in Him all fulness dwells. The more we know of Him, if we know aright, the more we shall be like Him, the more holy and devoted we shall be; and therefore there ought to be a continual opening up of the great subject matter; and this was Paul's desire on behalf of the Ephesian Church, as expressed in his epistle to that Church, in chapter i. 16—18; and again in the third chapter of the same epistle, verses 14—16. Enfeeble the action of the Gospel; diminish the quantity of Christian instruction; reduce its compass; let it be less full, less distinctive, less nourishing—the effect on the spiritual people of a congregation will be precisely shadowed forth by the loss and decline to which a garden is subjected when the water, instead of being in abundance, is afforded only in insufficient quantities. Ordinances without the Gospel are dry channels, and yield no sustenance. Paul's charge to Timothy was "preach the word." He would have the water pure, as "fountains of living waters, and as streams of Lebanon." "Take heed unto thyself and to the doctrine;" continue in them; "for in so doing thou shalt both save thyself and them that hear thee." He would have the channels straight, so that from the reservoir the supply might reach each shrub and plant. He had himself so acted—"I kept nothing that was profitable unto you, but have showed you and taught you publicly, and from house to house;" and again, "whom" (Christ the hope of glory) "we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working which worketh in me mightily."

Let ministers at home and Missionaries abroad, the native pastors set over congregations, preach Christ. Let them labour so to do. How indefatigably the workmen labour at the garden wells of Jaffna—two men at each well—how unitedly they act. Some men will not work with another; each man must work by himself; but meanwhile the garden suffers. Day and night the machines work; and the Lord's gardens, the odoriferous shrubs and trees of righteousness, are they worthy of less trial?

If the word be preached the Spirit will use it. The promise is, "My word that goeth forth out of my mouth shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it."

Then shall the Lord's garden flourish, and be in some measure fitted for His presence. Then may that presence be solicited—"Let my beloved come into his garden and eat his pleasant fruits." And when He vouchsafes so to do, there will be no disappointment. He shall not have to say of one, "I have somewhat against thee because thou hast left thy first love;" and of another, "thou hast a name that thou livest, and art dead;" and of another, "thou art lukewarm, and neither cold nor hot;" but He will be enabled to say, "I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spices; I have eaten my honeycomb with my honey; I have drunk my wine with my milk,"

* Milne's "Life in China."

CHURCH MISSIONARY ANNIVERSARY.

EVENING MEETING.

THE evening meeting of this year proved to be alike interesting and important ; important because it attracted a large attendance, and more especially of the young men of London, of whom there were present perhaps nearly a thousand. This alone would suffice to render the meeting an important one. For their sakes, as well as our own, it is desirable that the young men of England should be extensively leavened with an interest in the great Missionary work. Obviously, for the sake of the work, it is desirable it should be so, for then so many energetic young helpers will be raised up to speak its facts, to awaken new interest in different directions, and enlist new friends ; and for their own sake it is to be wished that they be such ; for there is something of special large-heartedness in the Missionary work. There was a marvellous expansiveness of love in the heart of Jesus, when He said "Go ye into all the world, and preach the Gospel to every creature ;" and after His example He would have the heart of His Church and people enlarged. If sympathy be limited to home details, there is danger of its working too much in one particular channel, and so becoming contracted. These details are of necessity very numerous, and are often crowded together like persons in the same thoroughfare. Each has his own vehicle to guide through the mass and push forward as rapidly as possible to its destination ; but it is well betimes to get into the more open country, where there is abundance of room, and no longer the fear of coming into collision with others. In the Missionary cause there is indeed a wide expanse, and room for the utmost enlargement of human sympathy. If one might venture to touch on so delicate a subject, the Missionary cause is, in this respect, specially adapted to the consideration of the parochial clergy ; for every earnest man who has worked a parish knows well how great is the danger of his becoming exclusive, and so absorbed in the interests of his own cure, as to lose interest in the well-being of those which are contiguous. He may perhaps say that their details are so completely out of his hands, that he cannot be expected to feel otherwise than slightly interested in them. Yet this resolution of the working body into isolated units is not desirable, and by sympathy with the Missionary cause the danger might be counteracted. Let us picture to ourselves, a village with its cottages and gardens ; on a summer's evening the men collected there, each busy with his own little allotment, and inattentive to the gardens of his neighbours ; or, if looking at times in that direction, doing so not with the most amiable feelings, as he sees a crop of peas or other produce more forward and promising than his own. But suppose that this village is not amidst the hedgerows of England, or under the shadow of the old church which speaks of former generations, of hands by which it was built and beautified, and hearts which worshipped within its walls, but a newly-formed settlement on the verge of the great wilderness, in the midst of vast forests which spread around, or of boundless prairies which stretch themselves out, until land and sky meet together ; and that with an increasing community it is a matter of necessity that war should be made on the forest, and more of the unreclaimed land be subdued to the purposes of man ; then these men, as, leaving their homesteads and their petted gardens, they go forth to enlarge the general cultivation, would lose their narrowness : each would be working for all, instead of each for himself ; and as they gazed abroad on the immensity of space and the work they had to do, and then, looking back upon their settlement, perceived how comparatively small it was, what a patch in the forest, what an oasis in the desert, they would then feel how much each needed the

others; how important each man was to his fellow: they would be of one heart and one soul; and the earnestness with which they had given themselves to their individual work and individual interests would be extended to the common work and general interests.

The wilderness lies beyond: working betimes on the edge of it will do us good. It will correct the danger connected with the tillage of that which is more peculiarly and specially our own; and, looking beyond the interests of our own parish, or our own charity, our sympathy will expand as largely as the prayer for all sorts and conditions of men, which does not lose itself in the interests of the catholic church, but, looking abroad on the destitution of the world, desires that the Lord's ways might be known upon earth, His saving health unto all nations.

We are persuaded that the great Missionary subject is admirably fitted to re-act beneficially on home—home duties, home enterprises; that the parochial minister who is at pains to inform himself as to its progress, and, as he does so, yields to it his sympathy, will carry back with him to his home work new elements of usefulness. Members of Young Men's Associations will work together more heartily; and we rejoice to find, that at our Church Missionary Anniversaries, where so much of Missionary information is given, and the principles of Missionary duty are so well enforced, there has been so large an attendance of these important classes—of the clergy in the morning, and of the young men of London at the evening meeting.

That meeting was not only important as to numbers, but interesting in character. The various speakers had well considered their subjects, and the addresses were able and effective. The oil had been well-beaten and the light was clear. Much injury has been done at Missionary meetings by impromptu speeches. Individuals are unexpectedly called upon, and, on the spur of the moment, arise to speak. There have been occasions when the duty has been most happily discharged, and the address given, has been a gem: it has been short and concise; but the diamond, if small, has been sparkling, and has not been eclipsed by a ponderous setting. Very often, however, the result has been unsatisfactory. The speaker loses himself in a quantity of extraneous matter, and sits down without leaving any one point fixed on the minds of his hearers. He has certainly spoken at a Missionary meeting, but it has not been specifically on the Missionary subject. Thus time is wasted, and as on all occasions, so especially at a Missionary meeting, time is very precious, for the meeting ought not to be unduly prolonged; and yet the subject is vast and wide, as the wide world. The materials dealt with need to be condensed; and the condensation of a large subject, with many ramifications, cannot be accomplished without forethought: Hence it often happens that the most useless speeches and least to the point, are the longest; and people leave the meeting in a dissatisfied state of mind, as though conscious that they had not got what they wanted.

The addresses at the evening meeting were delivered by the Recorder of London, the Right Hon. R. Gurney, M.P.; the Rev. J. A. Mc'Carthy, one of our Missionaries from Peshawur; Sydney Gedge, Esq., and the Rev. Gordon Calthrop. We cannot attempt to give them *in extenso*, our pages, like the time at a Church Missionary meeting, being limited; but we shall endeavour to extract from each the leading point; for we are inclined to think that a perfect address is characterized by this, that it is "at unity with itself."

The leading point of the Recorder's speech was progress; progress at home and progress abroad; progress formed upon right principles, and that notwithstanding great difficulties.

The first meeting of the Society simply consisted of twenty-five persons, sixteen clergymen and nine laymen; and from that small beginning had originated the vast Society before them. He found that for the first two or three years the income of the

Society was to be counted by hundreds of pounds, while now the amount collected had reached the vast sum they had just heard from the Secretary. It was also to be observed that this growth had taken place at a time of great public inquiry, when all institutions are tested by their results and by their real usefulness; when all their proceedings are made public; and when their successes and their failures are alike disclosed with equal frankness. Yet, notwithstanding all this, they found they had continually been growing, so that in threescore and ten years the result was what they at present saw. Still he thought they ought not to be surprised at this result, for there was no reason whatever why the interest in this Society should on any account decline. The founders of the Society were men whose names will live; whose character, conduct and discretion evidenced a wonderful combination of faith and exertion. And then, too, the same principles which governed them had governed the managers of the Society in later years, and

given the same guarantee for public confidence. Another reason was this: the early founders proceeded in simple obedience to the divine command. They did not stop to consider the difficulties; they acted in simple faith, believing that in so doing they would have the divine blessing. We have the same command, and act under the same authority, but we have encouragement which they had not. The founders knew not what was coming; but we can look back upon the experience of sixty years, every year of which has brought additional means of encouragement. The figures alone were startling, but it would be well to look to one or two cases to see the nature of the encouragement which had been given to their labours in the cause of Christ. For some time after the Society was originally founded the labourers were few, but now it has nearly 300 ordained Missionaries labouring in the cause, many of whom are natives of the land in which they are labouring. The Society has also upwards of 1800 lay agents, and under their care not less than 800 schools.

The progress abroad was illustrated by a reference to some of the fields of Missionary labour.

Take the case of Sierra Leone. It was in 1804 that the first Missionaries were sent there. The difficulties there were peculiarly great. Hundreds and thousands of negroes at a time, rescued from slave ships, were constantly thrown upon the colony. It was not one little garden they had to cultivate, but continual fresh accessions of perfectly ignorant heathen were planted in that land. He found independent testimony as to the result of the Society's labours in Sierra Leone in the report issued by a Committee of the House of Commons, which sat in the year 1842. That Committee reported that the highest praise was due to the invaluable exertions, more especially, of the Church Missionary Society. By their efforts (with those of the Wesleyan Society) nearly one-fifth of the population (a most extraordinary proportion) were at school; and the effects were visible in the intellectual, moral and religious improvement of the people. The attendance at public worship was estimated at 12,000. That was impartial testimony, borne after careful and diligent inquiry. This was in 1842. In 1854 the colony itself assumed the expense of the whole of their schools, and relieved this Society from that burden upon their funds. In the year 1862 these colonists established a native pastorate, of which they also took the burden. At that time there were ten districts served entirely by native ministers, the funds being provided by the natives. And

what was more striking still, no less than six different Missions were sent out from this same colony. Further, in a still more recent year, the amount contributed by these poor people out of the labour of their own hands, to the Church Missionary Society, amounted to the sum of 830*l*. He thought when they could dwell on one single case of this sort, although the success was not such as to give cause for boasting, yet it was such a success as should be a cause for humble thankfulness to God for the encouragement given them to further labours. Turning to the East Indies, he found that the first clergyman was sent out in 1815. There are now 102 labouring in India, besides 10 in the island of Ceylon. There are also 49 ordained native Missionaries, and 1745 lay assistants. They would probably like to have some testimony of the result of their labours. Quoting from an address issued in 1857, signed by a body of the natives of Madras, he showed that the effects produced by the preaching of the Gospel were as follows:—"Where there was no education, instruction was provided, institutions of public benevolence were established, the sick were visited, and virtue, morality and religion were honoured. The female sex were being elevated; hospitals and asylums were opened for the sick, the blind, the idiot, and the insane; and Christian churches had been erected for the poor as well as the rich. Societies for the circulation of good and useful

books had been set on foot, and, above all that, idolatry had decreased to an amazing degree." The address concluded—"Thanks to God for his beneficence to us, for ever and ever." This was native testimony.

In these fields there has been a persistency of effort—"patient continuance in well-doing." A contrast was then judiciously introduced, in order to show how needful is this persistency—a once hopeful Mission given up before it had time to ripen to the maturity of a native clergy, supported by the contributions of the native Christians, that maturity which the Church of Sierra Leone has so happily attained.

He now wished to call their attention to another settlement, where they were at one time labouring under similar circumstances—he meant the island of Jamaica. At a time when the finances of the Society were in a bad condition, the Missionaries were recalled from that island. It was thought that the West-India Islands having been brought under more general ministrations, the Missionary work of the Society might be dispensed with. But at that very time, those who knew the character of the negro felt that this course was a mistake. At the time when the Society's Missionaries were withdrawn, the prospects of the Mission were better in Jamaica than in Sierra Leone. When he (Mr. Gurney) went to Jamaica, having read the accounts of the progress of Christianity there twenty or thirty years ago, it was to

him a matter of bitter disappointment to see the state of the negro mind and morals in that unfortunate island. If the same ministrations had been carried on in Jamaica as have been carried on in Sierra Leone, we should have had a reasonable prospect of seeing a different state of morals and religion from what every visitor must see at the present moment. The effect of the abandonment of Jamaica was first stated by Bishop Spencer, in 1843. He states the result to have been—closed chapels, dilapidated school-houses, scattered congregations, Maroon wanderers, and emancipated slaves deprived of all means of Christian instruction. To him was presented a most unhappy picture. There could be no doubt about the disastrous consequences of the Society's abandonment of that field of labour.

The responsibility of that abandonment was then placed where it should be, on the conscience of the church at home; for the Church Missionary Society can only continue its operations according to the means which the home church supplies; precisely as the arm and hand can work only in proportion to the strength which the body yields. At that period the finances of the Society had become so reduced, that to diminish the expenditure had become an imperative necessity; and as Jamaica had just been constituted an episcopal see, it was considered to be that portion of the field which was least likely to suffer from the withdrawal of the Church Missionary Society. From the subsequent history of that island, and the unhappy contrast which, in a Missionary point of view, it presents to Sierra Leone and South India, the Recorder pressed upon the meeting the great need of persistency in the support given to the Church Missionary Society.

With this instance before them, he ventured to ask whether they would allow any one of the stations now occupied by the Church Missionary Society to be abandoned for want of funds? If they did so, and similar results followed, they would be responsible for those results. It was sometimes thought that Christians were asked to make great sacrifices in order to support these Missions. In order to test this, he compared the exertions made by heathen themselves, for the purpose of supporting what they believe to be a true religion. For instance, he found that, for the due celebration of some of the heathen festivals in India, a wealthy native would send, as a contribution, 80,000 lbs. of sweetmeats, 80,000 lbs. of sugar, 1000 suits of cloth, 1000 suits of silk, and 1000 boxes of rice,

plantains, and other fruits. Now, how many people are there in this land who make sacrifices to their own religion in any way proportioned to the sacrifices made, in point of money, to one single heathen festival? One native gave an offering of 30,000*l.*, and, besides that, an annual contribution of 10,000*l.*! If only a few persons in England would come forward in this way, there would be no difficulty about funds to found stations where the Missionaries might labour for the overthrow of that idolatry, for the support of which these heathen men are willing to devote their fortunes. He then asked the audience to fix their minds upon the labours of one single individual as an evidence of the value of the Society's work. He would tell them of one person who was called upon and pre-

pared to give his life to the work, he meant the late Mr. Tucker. He sailed for India in 1842, and in 1864 he was obliged to leave in consequence of the failure of his health. For twenty-two years he sought to Christianize one little portion of India. What were the results of the labours of that one man? He baptized 3500 converts. The natives, under his influence, destroyed 54 idolatrous temples. He assisted in building 64 churches, and 60

schools, and he had the joy of seeing thirteen of his native converts, who had been ordained by the Bishop of Madras, labouring among their heathen countrymen. He was sure that no person within the sound of his voice would not feel a happy man if, at the termination of his life, he could know that he had been the instrument of doing one-tenth, or even one-twentieth part of the good effected by Mr Tucker.

In such a work, trials and difficulties must be expected, but strength to overcome shall not be wanting, for "greater is He that is in you, than he that is in the world."

At times there are difficulties and discouragements; but the simple and plain answer to such an objection was founded upon the experience of each individual before him. There was no one person present who had watched his own history, and who remembered his own temptations, who did not feel that he had to look to a stronger than human power for his progress in Christian life; that the same gracious power which has assisted him in his individual efforts can

deal with nations as with individuals, and can bow the hearts of nations as the heart of one man. Thus they looked forward in prayerful hope to that help which they had a right to look for when they were obeying God's command. Then no difficulties would dismay, nothing would discourage them. They would go forth more and more determined to labour in that cause, in which, as their presence showed, they felt a deep and sterling interest.

Mr. M'Carthy's address referred to the details of his own Mission work. This is the proper rôle of a Missionary, whenever the opportunity is presented to him of taking part in our home gatherings. The Church expects this of him; and, should he expend his time on generalities, will be disappointed. When Paul and Barnabas returned to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled, "they gathered the church together," and "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

Mr. M'Carthy, in a series of succinct pictures, brought before the meeting the various departments of the Missionary work at Peshawur; the preaching on the steps of the preaching chapel,* in the centre of the city; the school and its public examination; the native congregation assembled in their church on the Lord's-day.

He asked his audience to accompany him in imagination to the great city of Peshawur, to pass through the gateway of that walled city, through the great bazaar, to the open square in the centre of the city, where there was a pretty white-washed building, with its front resting upon carved wooden pillars, and its flight of steps in front, and then to look at the great crowd of people assembled round that flight of steps,—the Afghan, the Sikh, the Cashmere, the Bengalee, and others,—a strange and picturesque crowd. They would see all these swarthy faces turned in one direction, listening to the pale-faced Englishman speaking in a stiff foreign accent, the words he is speaking being the words of eternal life. It is wonderful to note the striking effect produced as they hear the history of the great love of Christ, as they listen to the narrative of that beautiful life. Many a time the

Missionary has gone away leaving the audience standing transfixed, as though they were pondering upon the strange things that had come to their ears. As to the Missionary in the school, there were some who told them that the Missionaries ought to have nothing to do with schools; but he supposed that a great Mission without schools would go as haltingly as a man with one leg would go in any race for which he entered. The schools brought the Missionary into intimate contact with the families of the city, and enabled them to confer temporal benefits upon the inhabitants. When they considered that all the pupils represent different families and circles of society, and that they carry home with them tidings of what they have heard during the day; that the women, shut up in the prison of the Zenana during the day, ask for information; when they considered all these things,

* See Frontispiece of our Volume for 1867.

they would at once see that the school is a most important adjunct to Missionary labours. He would ask his audience to imagine themselves at the annual examination. There was a general movement from the cantonments to the city. The officers are mounting their chargers and coming in, in order to see what it is "these Missionary fellows" are doing. Sir Sidney Cotton drives in his four-in-hand to the noble schoolhouse, converted out of an old palace given to the Society by the local governor, Sir Herbert Edwardes; and in addition, there is a noble hall with class-rooms all round it, for which they were much indebted to their friend Col. Martin, who was such an adept in begging that he lost all shame in the exercise of his vocation. There the school examination, a pleasant and picturesque sight, was exhibited. During his (Mr. M'Carthy's) time the number of pupils was 300 (it is now double), and they were dressed in their various costumes. In front is the Superintendent's table, behind that Sir Sidney Cotton and Sir Herbert Edwardes, and on a table close by a great pile of prizes to be distributed. The chiefs and nobles are present, dressed out in their robes of state; they listen to the whole thing with the deepest interest; and, besides, there is a great assemblage of ladies and gentlemen from the cantonments; for the Missionaries do not work in corners, but have plenty of English witnesses as to what they do. The pupils are examined in various editions of the Bible, in English, Persian, and Hindustanee. The pupils do not manifest any shyness in

opening and reading the Bible, and in explaining its doctrine. He never knew any case of a native pupil refusing to read the Bible. They are also examined in the first book of Euclid. They answer all sorts of questions, exhibiting in the course of the examination a quickness of intelligence which astonishes the visitors. Of course, the answers were not always correct: one pupil, in answer to the question, What is the capital of Sardinia? gave for answer, Mount Vesuvius; while another, being told that a gentleman present was a Pole, wanted to know whether he was a North Pole or a South Pole! Such, however, was the school. Let them pass for a moment to the Mission chapel. What a pretty sight to see, on a bright Sunday morning, a decent congregation, the men seated on one side, and the women on the other, listening to the word of life, and joining heartily in the Liturgy of our church. It was his privilege to have read the Liturgy in three of the languages spoken on that frontier. He wished he had time to tell them of some of the young converts—of that young soldier who had borne the most bitter persecution, and who, since then, had put his life into his hand, and gone into the wilderness in order to tell of the love of Christ to the people living there; of the old woman that he baptized of the age of seventy. He might tell them of one after another of the native Christians; and if he did so he was sure they would form a high conception of the vigour and truthfulness of native Christianity. But time pressed.

Mr. M'Carthy reminded his hearers of the reliance which might be placed on the statements of Missionaries, when it was remembered that the work in which they are engaged is carried on in the presence of their fellow-countrymen in India; men of high character and standing, having no official connexion with the proceedings of the Missionaries, although deeply interested in the progress of Christianity among the natives.

What he wanted to impress upon the meeting was, that the Missionaries are continually in intercourse with their fellow-countrymen in India. A Committee, composed of military men, military chaplains, and medical men, meet every quarter. Such were the elements of which the local Committee of the Church Missionary Society at the place where he was stationed was composed. These men know all about the Missionary work, and supplied the Mission exchequer. Sir Herbert Edwardes used to give them ten pounds a month as his subscription; and when he was coming home he resolved, and carried out his resolution, to give the Society his estate there, in order that the rent might be an equivalent

for the withdrawal of his subscription. It was all very well for young military men to come home and tell their cousins and sisters that the Missionary work is all a delusion; but he would ask those present, is more weight to be attached to the statements of men like the Viceroy of India, Sir Herbert Edwardes, Sir Robert Montgomery, and Sir Arthur Cotton, or to the thoughtless testimony of thoughtless young men? In order that they might have a guarantee as to their work, he had referred them to some of our own fellow-countrymen in India occupying the highest positions, representatives of our beloved Queen.

They were engaged in no uncertain work. The results were secured by the divine

promise, and he encouraged his hearers to that earnestness of effort and contribution which became those who had entered upon the great enterprise of India's evangelization.

God has given us that good land of India, and it is our duty to go up and possess it. The world would be against us in this enterprise, but "this is the victory that overcometh the world, even our faith." Our faith is not unfounded. We are not called upon to hope against hope. The indications of future triumph are such that we have abundant reasons for triumphant anticipations. God has so blessed our work, that we have 300 Protestant converts for every Protestant Missionary. The enormous influence being exerted through the schools connected with the several stations could not be estimated. It was the tendency of every great movement which has a vital principle in it to move

slowly at first; for instance, our own Reformation. After it has passed a certain point it goes on with accelerated motion; and when he considered the indications presented by the native churches as to the furnishing of a native ministry; when he reflected upon the mighty possibilities already involved in that fact, when Christianity could no longer stand before the people in a foreign garb, but that it will stand majestic on its own ground, clothed in familiar drapery, instinct with national life; instead of feeling any doubt as to our ultimate triumph, he was tempted rather, in all the impatience of faith, to shout in the ears of the Indian church, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!"

We regret much that the addresses of Mr. Gedge and Mr. Calthrop have, in the newspaper report, been so abbreviated, that we cannot place them before our readers as we would desire.

Mr. Gedge took up and refuted the objections too frequently made to Missionary work, and as his speech went fully into the whole subject we reserve it for a separate extract in our next number.

Mr. Calthrop addressed himself to the young men, who were present in such large numbers, and exhorted them to earnestness.

It was a striking feature in the movements of the present day that we are calling upon the young men as bodies to co-operate with and assist us in the work of evangelization at home and abroad. He was glad to see that so many young men had come together on the present occasion in the interest of the Church Missionary Society. Now would the young men of London give the Society their aid? He did not believe that the Church Missionary Society depended for its success upon such aid: it looked for that to the blessing of God. But at the same time he thought the Society would have a future of more prosperity if they could succeed in enlisting the young men, and in getting them, with all their might and zeal, to take up this important work. Are the young men of London willing to make any sacrifice for it? A preceding speaker had spoken of the dangers of Ritualism and Rationalism, but he thought there was another great danger of the present day, which he defined as the dressing-gown-and-slipper form of Christianity—the easy-going, slipshod way in which some people take up their religion. One of the reasons of such success as the Ritualists had achieved was found in the earnestness with which they took up the work they proposed to themselves to do. He looked to the young men to help them out of this form of dressing-gown-and-slipper Christianity. He hoped they would be prepared

to make sacrifices, and to undertake to canvass districts on behalf of the Society. To go and ask for money for such a work was one of the most difficult and self-denying things that a young man could have to do. They would have to act in combination, by means of those Associations which, thank God, are spreading so largely amongst us by the Church of England and other Associations, and by means of united prayer. It seemed to him that one of the most encouraging features of this Society is the enormous number of small sums received, because each of these sums represents the sympathies of a heart which beats with love for the Lord Jesus Christ; it represents prayer offered to God for the success of the Missionary cause. Appealing to the young men, he asked, What do we ask you to take part in? We are not asking you to take part in a failing cause, but in one that God has prospered. But they asked them to give the Society the aid of their love and generous enthusiasm. From the very first the Society had aimed at establishing a native pastorate. They had passed through the first stage of making the Gospel known, and were now in a state of transition to the second, the founding of a native pastorate. The introduction of the Gospel in India had produced an upheaval of the religious forces. Even where the Hindus did not thoroughly embrace Christianity, they forsook their idols. In this

crisis our duty was to teach these people, not the mere externals of Christianity, but to give them Christ. At present the work of the Society was like an Alpine scene just before sunrise: there was general darkness relieved by, here and there, spots of light. First, speaking of the Society, one spot of light was marked; that was Sierra Leone, another Tinnevelly, another New Zealand, another North-West America, another Burmah, another a little dot of light, China; but beneath and below is as yet deep, unbroken, spiritual

darkness, the darkness of the valley of the shadow of death. But they knew that these bright spots are the harbingers of the coming day, and that, before long, the Sun of Righteousness will rise higher and higher, and flood the whole world with his beauty and light; when "the kingdoms of this world shall become the kingdoms of our God and of His Christ," and that "the knowledge of the Lord shall cover the whole earth as the waters cover the sea."

THE TINNEVELLY MISSION.

WE know of no mode in which we could lay before our readers a clearer view of the present state and the progress of this important and successful Mission, than by placing before them the following extracts from the Rev. J. Thomas's annual report of the Mengnanapuram district for 1867, recently received.

In the opening of his report Mr. Thomas has himself remarked, that, whilst anxiously considering how he could best exhibit the extent and the reality of the work, it occurred to him that a review of that work by way of contrasts would secure that end; and he has accordingly given us a retrospective glance of his district after thirty years' labour. We have rarely perused a document of more value and of deeper interest in one, which more conclusively establishes the fact of the success and great importance of long and well-sustained Missionary efforts. We may classify the statements in the report under the following heads, thus exhibiting the Mission work in its varied departments.—The state of the Mission in its early days;—Schools, schoolmasters and other native agency;—Progress of the Mission in heathen villages;—Preaching: its former and present character, and increased intelligence on the part of the hearers;—Catechists, and lay assistants: their efficiency and excellent training;—Twelve ready for ordination;—Notice of late inspecting catechists, illustrating the character of the native agency; Former and present state of the surrounding heathen mind under the influence of Missionary labour, with notices of social progress;—Mr. Thomas's final retrospects.

EXTRACTS FROM A THIRTY YEARS' RETROSPECT OF HIS WORK IN TINNEVELLY, BY THE REV. J. THOMAS.

Its state on his arrival.

This village (Mengnanapuram) is central to the thickly-populated neighbourhood, and was fixed upon by the late Mr. Rhenius as the chief village of the fifth district of the province of Tinnevelly according to his division. It was, when I first knew it, a wretched-looking place, without any plan or order, the houses, for the most part, being constructed of palmyra leaves. My first visit was in 1837, on Christmas-day, being the anniversary of my landing in India in the previous year. Here I preached my first sermon in Tamil, and administered the Lord's Supper to, I think, 57 communicants, drawn from the outlying congregations of the whole district. The population then amounted to 338 (men, women and children), of whom 140 were

baptized. The prayer-house, a low roofed and fearfully hot place, was on the site of the former demon temple, and much of the materials used in the construction of the Christian edifice belonged to the former building; the step to the church being the old stone idol turned face downwards, which I thought it best to remove and demolish. In the following year, 1838, the district was formally assigned to me by the Madras Corresponding Committee as my particular charge in the Tinnevelly Mission. Here we had a village Mission school, kept by a heathen master, for as yet not a single Christian master could be found equal to the situation.

Advance made.

In December 1847 our Gothic church was

opened, in a very unfinished state indeed compared with what it is at present, though still much remains to be done to complete it in its integrity. It is sufficiently spacious to contain 2000 worshippers, and the congregation at the mid-day service on Sundays averages from 1000 to 1300.

This village no longer presents the miserable hovels with which its site was irregularly studded when I first visited the place in 1837. A terrible storm, which visited Tinnevely in 1845, destroyed the village entirely, and I determined that, on its re-arrangement, there should be regular streets intersecting each other, and the houses built in rows. The streets have been planted with cocoa-nut and other trees, and the village may now be considered as tolerably neat in appearance, well ventilated, and supplied with plenty of wholesome water. The inhabitants, who, in 1837, were 338, at present are 796. This increase has arisen from converts leaving their heathen villages, and settling here from time to time, a process which is still going on. They are all of the Shanar caste: many of them are cultivators and traders, but they are principally palmyra climbers. I have no reason to complain of their liberality, as last year they contributed to our general fund 325 rupees, besides other payments for miscellaneous objects of a charitable character.

Of one of these villages, and as an illustration of the progress of the Mission under the blessing of God, Mr. Thomas gives the following account—

Progress of the Mission.

Three miles east of this, on the road to the sea coast, stands a large village, through which I have been in the habit of passing and re-passing for twenty-five years. It had a heathen temple on the side of the road, and all the inhabitants were besotted idolaters. The rites of their worship consisted in sacrifices of sheep and fowls, and offerings of cocoa-nuts, fruits and flowers, accompanied with frantic dancing and many disgusting and degrading details, which I shall not describe here. A man of some influence in the place first put himself under Christian instruction, and very soon the nucleus of a Christian church was formed. But the opposition of the heathen was violent, and sustained for many years. The landlord did all in his power to stop the movement: he persistently refused to give a spot of ground for a prayer-house, and service was held under a large banyan tree, where I have often preached. The few Christians continued steadfast, and their number gradually increased by accessions from heathendom, until the congregation amounted to 200, and a piece of ground was then obtained from one of the Christians, who

Native agency and schools.

I mentioned that at first we had a single school here, kept by a heathen master. At present there are two vernacular schools, one for boys and one for girls, in which the average attendance is upwards of one hundred children, taught by well-trained Christian masters and mistresses, five of whom have passed the Government examination, and are receiving grants in-aid. When I first joined the Mission all our schoolmasters were heathen, but for many years past not a single heathen has been employed in that capacity, and all our masters and mistresses are Christians. This is a most gratifying result, and shows how important it is in a Mission, from its very commencement, to train promising youths for employment as native agents, catechists and schoolmasters, and girls for mistresses. To our station boarding schools, Preparandi and Training Institutions, I am indebted for such a large supply of able native coadjutors, for supplying my own wants, and I have been able to send efficient help to Madras, Ceylon and the Mauritius. I have now said enough, I think, to enable any person to estimate the improvements which have been effected here. But, besides this, there are 124 other villages where our people reside: some of them are exclusively Christian settlements, others are still partly heathen.

had recently joined, and a commodious prayer-house was built. A school also was established, and the children taught and brought under discipline, and the number of Christians was increased from 200 to 400. Now the demon temple was demolished, and, not long after, the number of Christians amounted to upwards of 700. The church was enlarged, and able catechists were appointed to the place, who laboured diligently, instructing the catechumens, and, two years ago, one of the catechists was ordained by the Bishop of Madras to be the pastor of the congregation, and thus the once heathen village has been transformed into a very well-organized Christian community. I am not now describing what I have read or heard, but what has taken place under my own observation. The result is a palpable one, and I regard it as the Lord's wonderful work, and "it is marvellous in our eyes." I cannot conceive that any thing but a divine influence upon the hearts of these people could have produced such effects; and we see clearly that the Gospel has not lost its divine power, but that the weapons of our warfare are still as mighty as ever in pulling down the strongholds of Satan.

It may perhaps be said—and what will not the evil heart of unbelief suggest in opposition to Christ—that possibly there may have been some local influence, or some favourable concurrence of circumstances, bringing such results to pass in a solitary instance. It is by no means, however, an isolated instance, and I might adduce many more of a similar kind, and some more remarkable still.

Preaching: progress of the people as intelligent hearers.

I have been able within the last year to visit all the principal congregations, and have felt that it was an unspeakable privilege to preach the Gospel to such large numbers of people. It is now so different from the state of things when I began my Missionary life: the people were then ignorant: only very few could read, and it was difficult to convey our ideas to our hearers. The custom then was to catechize very fully in the course of every sermon; but at present, owing to the benefit derived from our vernacular schools, and the familiarity of the present generation of Christians with divine truth, we can preach continuously as to an English congregation. At the same time it is a safe and satisfactory plan to ascertain that the people do understand our discourses, and I therefore keep up a certain amount of catechizing. There is no difficulty whatever in assembling the people at any hour of the day, provided due notice be given of the Missionary's intention to visit the place; and in my recent tours I have preached successively, morning and evening, for a whole week, to full congregations. A mid-day service is, however, the best opportunity, as the people come home then from their fields and trees for some refreshment and a little rest.

Catechists, Lay Assistants—their efficient training and preparation for the ministry.

The number at present in the three districts is fifty-two, which may be considered as the full complement of this class of agents. They have given me entire satisfaction by their consistent conduct and diligent attention to their work. Their knowledge is very satisfactory, and quite equal to their office: nor is this surprising, seeing that a large proportion of those now employed received their early education in the boarding school, and passed subsequently through a course of higher training in the Preparandi Institution. When boys are taken into a boarding school at ten or twelve, and are well grounded in grammar, arithmetic, geography, Holy Scriptures, and in whatever else constitutes the groundwork of a good education, and then at eighteen or

nineteen years of age are sent to an institution to pursue, under competent teachers, a course of study which lasts three or four years longer, where history, natural philosophy, theology and other branches are taught, we might fairly expect that our catechists should be men of superior attainments.

Twelve selected for ordination.

During the year I selected several of them for examination, with the view of being ordained for the native pastorate at the next Tinnevelly ordination. Twelve have been approved of by the examiners, and these will now pursue a course of preparatory reading for the bishop's examination. I wish it could have been without having, at the same time, care of congregations, and under the daily teaching of a competent instructor who could devote his whole time to them; but this is impossible; and all that can be done is to appoint them to congregations near Mengnanapuram, that they may give attendance here, so that we may direct their reading in the best way we can.

Preaching of the native agents, its character.

It is a very gratifying fact that the Gospel is fully and faithfully preached by our catechists. This appears as well from the full notes of sermons delivered by them to their respective congregations, and which are examined every month, as from the sermons preached by them here in rotation. The total depravity of human nature; the necessity of an atonement for sin; the renewal of the heart, not by baptism, but by the Holy Spirit working instrumentally through God's word; pardon of sin, justification, holiness, and eternal life by Christ, are prominently put forth by all; and we owe unfeigned gratitude to Almighty God for having raised up such efficient helpers.

Michael Pillay, Inspecting Catechist—an instance of the character and qualifications of the native agency.

It has pleased God to remove, during the year, a man of mark and influence from among us—Michael Pillay, the head catechist of this part of the Tinnevelly Mission. He was connected with the Church Missionary Society for fully forty years, and had maintained an unsullied, though not an unassailed, character for uprightness and integrity during his whole course. He was born of Roman-Catholic parents in the town of Tinnevelly, and, while yet a youth, came under the influence of the Rev. J. Hough, who was at that time chaplain of Palamcottah, a man not less eminent for

his piety, than for his clear evangelical views, and ardent zeal for Christian Missions. Michael Pillay was a pupil in one of Mr. Hough's schools, and received from his teaching a clear view of the idolatrous and apostate character of the church to which his parents belonged. I infer as much from the hearty and healthful hatred which Michael ever cherished towards the great apostacy—a feeling which his contact with me was not likely greatly to modify.

Michael Pillay was first appointed catechist, and, not long after, advanced to be the inspecting catechist of the 5th Mission District by Mr. Rhenius. Here I found him in that capacity in 1837, and he continued to hold the same office until his death, 1867. After thirty years' experience, I can bear the highest testimony to his character. I reposed great confidence in him, and often entrusted him with the expenditure of large sums of money, and never found the least reason to doubt his faithfulness. In the discharge of his duties as inspecting catechist, he was diligent in visiting the congregations and examining the work of the catechists, and the progress made by the people in their lessons. His mind was well balanced. He was a man of sound judgment, gentle in disposition and manner, but free from imbecility, and always firm without being arrogant and impulsive. The testimony borne to his character by the native clergyman here, who knew him very intimately, is unqualifiedly satisfactory. Of his habitual piety, his great regard for truth, and thorough integrity, he speaks with particular commendation. His health had been manifestly failing for some time before he was laid aside from his work, and, from the beginning of the year, I felt certain that his earthly tabernacle would, at no distant period, crumble into dust. He suffered but little acute pain, and breathed his last as one falling asleep. His mind was collected, calm and peaceful to the last. He often expressed his full confidence in God's mercy through Christ, and spoke with assured hope of his departure to his heavenly Father's kingdom. A very short time before his death a remarkably placid expression of countenance was noticed by those who surrounded his bed, and his spirit passed away in peace, in the sixty-seventh year of his age. His removal from among us has left a gap which no other man here can fill, and after working with him for thirty years with much confidence and esteem, and in the enjoyment of much pleasant social and confidential intercourse, I have myself keenly felt the separation.

Contrast between the past and present state of the heathen around the Mission.

In comparing the present time with the

past, nothing strikes one more palpably than the great change which has taken place among the heathen around as to demon worship. In former years it was common in these parts to hear tomtoms and the shoutings of the people engaged in sacrificing to demons. In travelling at night, fires might be seen in different directions, where the orgies of heathen worship were being performed; but now these things have all but disappeared, and this may, I think, be taken as a sign that the hold of these debasing superstitions upon the heathen mind is greatly relaxed. There is, too, very much more of intelligence among the heathen generally than in former years, and I hope we may augur that desires will be felt for that spiritual knowledge which alone can satisfy the cravings of the immortal spirit. In these districts the increase in the total number of converts during the year has been 154.

Social progress.

The social condition of the people generally is improved, compared with past years. There is no longer room for the reckless oppression and robbery which the higher classes used to practise upon the lower. The new police system has undoubtedly contributed greatly to bring about this result. There is now a fair amount of protection to person and property, and the people are secure and at ease, unfortunately content to enjoy the blessings of this present life, without any care for the future.

Final retrospect.

In the retrospect, I see much to be thankful for: I am not disposed, however, to regard all that has been effected as entirely satisfactory. It is true, I am surrounded by a large community of professed Christians, amounting to upwards of 11,000. Some thousands of these have been won from heathenism since I settled down in this locality. I have baptized large numbers, and admitted hundreds to the Lord's table after personal examination. I preach every Sunday, and have done so for twenty years, to a congregation of from 1100 to 1300 souls. Churches or prayer-houses have been erected in a great number of villages in every direction, and catechists appointed to reside among the people as their pastors: schools for boys and girls have been established in every considerable congregation. The machinery is complete. Well, so far so good, but all this may be the "wood, hay, stubble." The great question is, How many souls will appear at last to have been saved?

We can scarcely doubt that those who read the above closing sentences of his report will agree with the statements made at the late anniversary meetings, that our Missionaries fail in some measure to appreciate and fully estimate the great work which God has enabled and privileged them to do in India, partly in gathering, even now, many heathen into the fold of Christ, and, still more, in laying the foundations upon which others shall build a large and noble temple to the glory of Christ their Master.

We should be glad to see this report printed *in extenso*, and in the hands of our Association Secretaries and Collectors; and that they should at the same time bear in mind that this portrays but one section of the work, but one district of the Society's Mission in Tinnevely, and leaves untouched the great work going forward in other districts—the itinerancy, and also the institutions at the head-quarters of the Mission for preparing an indigenous ministry and schoolmasters, as well as that most important Institution for elevating the native-Christian females, and qualifying them to teach and raise their own sex, so, as it were, perfecting the work already done, and placing the Christianity of Tinnevely upon a firm and durable basis.

RESEARCHES IN MADAGASCAR.

VOHEMARINE, the northern province of the island, was first occupied by our Missionaries, Messrs. Campbell and Maundrell. They found it to be as Mr. Ellis describes it in his "History of Madagascar," mountainous and thinly populated. Exploratory tours were made north and south along the coast, and, so far as circumstances permitted, into the interior, but they only served to confirm the impression, that a Mission commenced under circumstances so disadvantageous could never become a central Mission. After a residence of eighteen months in this province they were transferred to Andevoranto, on the east coast of the island, lying south of Tamatave, the port of departure for the Mauritius, and situated in the province of Betanimena. Travellers from north or south, as well as those on their way to the capital, are wont to pass through this town, affording to our Missionaries the opportunity of more extensively sowing the Gospel seed.

From this point they have made exploratory tours, the first to Mananzara, on the coast, about 200 miles south of Andevoranto, situated on the frontier line of the Anteva province to the north, and that of Matitana to the south, the latter being the principal seat of the Arab settlements on the east coast of Madagascar. Mr. Campbell, on his route to this place, crossed the Mangoro (Mangourou of Ellis), which he describes as an immense river, the second largest in Madagascar, having its source about a day's journey from the capital. Travellers to Antananarivo cross it at Moramanga, on the other side of the great forest of Almazaotra. "The largest river is said to be the Ikiopa, which has its source near Antananarivo, and empties itself into the Mozambique channel."

His first Sunday was spent at Andronaka, the population of which consists mostly of Tatsimos, or people from the south, and are chiefly the slaves of a Hova Christian. "The headman of the village and his lieutenant are both Christians, and look after the education of the children." The former is a Betsimasaraka, and the latter of the Tatsimos. At this place there were several young persons to be baptized. On the Sunday morning the people met together in the *trano fangonana*, or church, being the largest house in the village, and capable of holding about one hundred persons. Fully that number was assembled at the morning service, many of them coming from a distance in canoes or by land. Fourteen persons were baptized, one a young woman, the wife of a Christian; the others, children of different ages, seven of whom were able to read the New Testament. One of the addresses was delivered by Rakoto, a Hova noble. "It

was altogether a most satisfactory service, and illustrated very forcibly the power of the written and inspired word of God."

At Mahela, a pretty large but miserable town, a few Christians were found, six or eight in number, who showed their kindness by the usual presents. Mr. Campbell visited the Hova town, which is called Antanandava. It is not uninteresting to mark the resemblance between the Hovas in Madagascar and the Tartars in China, as to the policy they pursue. Each, in their respective countries, is the dominant race, and their military colonies are spread throughout the subjugated races, occupying the leading points, and garrisoning them by a city within a city.

Antanandava lies at the western side of a magnificent sheet of water, called Mahela, from which that town takes its name. Antanandava, at a distance, looks well, but on closer examination the wretched condition of the huts gives one the idea of poverty in the extreme.

Mananzara is situated on a mound on the northern bank of a river bearing the same name. This commanding position serves to frighten the Antimors of Akongo, who have just now threatened to fight with the Hovas. "These Akongo people have killed many of the Hovas, and have defeated every expedition which has been sent against them. They have now, it seems, got cannon from the French, and wish to measure their strength with their enemies. Their position, which is a kind of Gibraltar, would appear to be impregnable. It can only be got at by means of one or two narrow paths, from the top of which they hurl down logs of timber, &c., to the confusion of their assailants. Their chief arm hitherto has been the spear and the knife, with which they are very expert. What makes this people so desperate is the fact that nearly every tribe which laid down their arms to the Hovas had their men massacred, while the women and children were taken and condemned to slavery. Besides this, several thousands of these people are runaway slaves and desperadoes, who would sell their lives at a very dear rate." The Hova town is called Tsiatosikia, "Not to be pushed." Mr. Campbell visited the governor, and had a long conversation with him and his officers, many of whom are Christians, the governor himself not being such, although knowing something of the word of God. On his homeward journey, when passing through an open country covered with mamail-shaped hills, the intervening valleys being generally filled with trees and shrubs, the path was crossed by the ravages of the locusts—

The locusts have been making havoc of the crops here this season, to the no small annoyance of the people. I saw marks of their ravages in the grass; and on the path which

we were pursuing many holes had been dug, into which they had been driven or swept, and then buried. A few, which were flying about, showed that all had not been destroyed.

The following notice of a small Christian congregation, lying about two hours west of Vatomandry, is well worthy of perusal—

In the evening we reached our destination, and, on the following day, had a congregation of about twenty persons, who conducted themselves more decorously than many of the congregations that I had seen during my journey. Here I baptized a man and his wife, about whom Rainizafy had written to me some months ago. It is wonderful how God causes His work to spread and bring forth fruit. Here, in this out-of-the-way village, Rainizafy was laid up for two years with a swelling in his knee, which has ended in lameness. At first, when he attempted to make prayers on the Sunday, he met with a

good deal of opposition; but by persevering he got one and another to join him, until nearly all the people in the place began to take an interest in the matter. They then made a small prayer-house, where they meet together twice every Lord's-day. The house was so small that the door would not admit my chair, so that, after preaching, I was obliged to sit on the floor while my friend addressed the congregation. In the evening they had provided a seat for me, which, though of a rude description, sufficiently showed their kindness and thoughtfulness.

Mr. Campbell's second tour was the more important one. In September of last year he revisited Mananzara, and, pushing beyond it, succeeded in reaching Fianarantsoa, the capital of the Betsileo country, the most populous part of all Madagascar. It lies directly south of Antananarivo, so that if a line were drawn south from that place, and another west from Matinanana, they would intersect at Fianarantsoa.

Of this tour we wish to give an outline, introducing some extracts from Mr. Campbell's journal.

Between Maroisikia and Manamoro he rested for breakfast at an Antimor village—

I had a good deal of conversation with one of its inhabitants. He told me that the Antimors did not understand our letters, but wrote and read the Arabic character. I requested him to write his name in my notebook, which he did from right to left in true eastern style. Before his name, he wrote

what he called *isha*, and, asking what that meant, he replied that he did not know, but that it was *ny fombany ny olona any Maka*—the custom of the people at Maka (probably Mecca). How, when, or by whom these people were taught, I should like to find out.*

Betsizaraina, visited on a previous journey, was next reached. It is a large Malagasy town, almost as large again as Andevoranto, consisting "of several towns, all joined in one, from *be* 'large,' *tsi* 'not,' *zaraina* 'divided.' It has several large streets, and, with the exception of Tamatave, is one of the largest towns which our Missionary had seen." Here, on the Sunday morning, he had a most enjoyable service.

A number of Hova Christians had arrived, and they, together with their slaves, made the little church look quite comfortable. When I commenced the service they sang and responded so well, that all must have enjoyed the prayers. I preached from Matthew xvi. 24—27, "If any man will follow me, &c." In the afternoon the congregation seemed to have profited by the morning's service, as several stood up during the singing, &c.,

which is not their usual custom. Altogether there was a marked improvement in the decorum of the people since my last visit. During the whole of the prayers the governor stood at the door, and listened with apparent attention until I had finished, but left before the sermon. This, on his part, is a step in the right direction, if it only be followed up. After the service several accompanied me to my house.

At a previous place (Vatomandry) Mr. Campbell observed that the governor, towards the conclusion of the Lord's-day service, when the parting hymn was being sung, came to the door, and stood looking in, with his hat off, until it was finished.

In speaking to him on the previous evening, I asked him why he did not come to church. He replied that his lieutenant went, but that the business of the kingdom generally kept governors from attending. He mentioned Raharolahy and Rainimamonjisoa of Tamatave as instances. I inquired if there was any law which prevented governors from attending church, but he said no. It is a very noticeable fact, however, that hardly any of

the governors of the provinces are Christians, or openly profess Christianity, while many of the lieutenant-governors do; and not only so, but are sometimes the leaders of congregations. These would seem not to have much of a Missionary spirit: they manage to keep together a Hova congregation, but make little or no impression on the people of the provinces.

Crossing the Mangoro, Mr. Campbell overtook a large company of men, women and children.

I learned that they were Antimors, who some years ago had left their country to push their fortunes in the north. They settled somewhere south of Tamatave, and had increased and multiplied. They were now returning to the land of their fathers, with

their wives and little ones, and a herd of cattle, which the boys and men were driving before them. They reminded me of what the Scriptures say of the patriarchs, and of their journeyings from one place to another; and proved to my satisfaction the facility with

* My inquiries have been to a certain extent successful, the results of which I hope to furnish in a subsequent communication.

which eastern tribes can remove, with all their effects, from one part of a country to another. They are not overburdened with furniture, the greater part consisting of their mats and cooking utensils, which are very simple.

The route now lay southward, while parallel with it, but at a great distance, were long ranges of mountains stretching from north to south. To the east lay an immense forest of the traveller's tree. Of this remarkable tree a description, well worthy of perusal, will be found in "Ellis's Visits to Madagascar."

Passing through Andonaka, Mahela, Masindrano, Mr. Campbell reached Tsiatosikia, from whence the start into the Betsileo country was really to begin. The ascent of some hills led the party on to the first mountain.

On reaching the crest, the scenery which presented itself was magnificent and unique—range after range of hills, with their valleys mostly filled with vegetation. Far to the south and west immense and lofty mountains lifted their heads above those by which I was immediately surrounded, and their sombre outline lent a charm to the landscape which is not easily described. I sat down and gazed

Before parting from these people, I gave them good advice, and wished them a safe journey. Who knows but that I may yet be privileged to meet some of them in their own part of the country?

about me in wonder and admiration, as did also my bearers, few, if any, having been there before. The stillness of the morning—not even a bird breaking the silence—together with the vast extent of country which came under our observation in every direction, caused some of my party to exclaim that this was the place for enemies and robbers!

The next morning new efforts were required, if the Betsileo country was to be reached.

We began to ascend high mountains, three of which we crossed before breakfast. The sight from the top of one of the highest was grand, but totally different from that of yesterday. The hills were high and extensive, and, as far as the eye could reach, were covered with dense forest; while the white clouds were lazily passing over them far beneath me in every direction. Coming to a small village called Andakana, we halted for breakfast. Here commence the people called Antanalao, or foresters, a tribe which derives its name from their mode of living. They build a town in the midst of the forest, and then commence to cut down the trees and plant rice, which they appear to have in abundance. After cutting, which is done at the beginning of the hot season, they allow the wood to dry, and then burn it, the burnt wood and grass making excellent manure, and giving them good crops. As soon as the land about them becomes poor they remove their town to a new spot, and commence felling the forests as before. They appear to be a docile people, kind and hospitable; but are ignorant of that which makes a people or an individual great and good.

Leaving Andakana, we crossed the Mananzara near its source, and here it is the most rapid stream I have yet met with. The crossing of it was not at all pleasant, owing to its rapidity, depth, and the number of great stones and sandbanks lying all about,

and to these might be added the smallness of the canoe. I imagine that during the rainy season this stream would be much more dangerous and difficult than it is at the present time.

The road now became, shall I say frightful? from the number of mountains to be crossed, and the difficulties of ascent, which were rendered still more difficult by occasional showers of rain. One of these hills is called by the people Ampasanomby, "the bullocks' grave," owing to the number of these animals which die annually. It is said that more than a hundred are killed here every year, on their way to the coast from the interior. They probably crush and trample each other to death; or, from excessive fatigue, are unable to surmount the difficulties of the way. In one day, I was informed that a man lost as many as sixteen, while to me it is a wonder how any bullock can get up or down these mountains. I met a few tired, skinny things, with hardly a pick on them.

After a hard day's toil we reached Ambodirofia, the nicest, cleanest, and best populated town which I have met with since leaving Tsiatorikia. Most of the people had never seen a white man before, and they crowded into the house to look at and converse with me. Many of the little ones had not the courage to do this for some time; but ultimately many of them plucked up heart, and came about me.

In the evening the house where our Missionary lodged was crowded with these

villagers, whom he addressed from a portion of the third chapter of St. John's Gospel.

Having crossed several mountains, they reached a river called Ivangora, and, travelling along its banks, came to a small village, where they rested. There Mr. Campbell found himself to be a wonder to most, and to the little ones an object of terror, for they cried and clung to their mothers if he ventured to approach them.

The path led through numerous bamboo forests, of light and dark green, their tall slender stems and tiny branches waving in the breeze.

On our way we passed a populous village near which were two immense "standing stones," with other smaller ones scattered about. A round ring of stones was heaped up, in the midst of which were three upright ones, with a flat one on the top like a table. Close to the largest were square sticks framed together and rather neatly carved, superior to any thing of the kind I have yet met with in Madagascar. The whole brought to my mind the druidical remains which are scattered over our own country: there, the druids held their bloody rites; while here the Malagasy pray to their ancestors, and offer up their sacrifices. Passing this the road became rather difficult, but early in the morning we reached a neat village. Here I was astonished at the workmanship displayed in the building of the houses. The outsides of some were framed and panelled, and had doors and window-shutters, not at all badly made; while the inside had an upright post neatly carved or cut, like those which I had seen at the "standing stones." One great pillar, about a foot by six inches square, inside a house which was building, attracted my attention very much. It was neatly and scientifically ornamented, the maker evidently having had some knowledge of the compass

and square. I saw some men at work, and asked them if they had learned from Europeans, to which they replied No; that their ancestors had taught them, and the knowledge of carpentry which they possess has come down from father to son. Their tools are very rude and simple, their plane consisting of a small piece of hard wood with a piece of iron in it, the edge of which is toothed like a saw, and not sharpened. They plane the wood, not with the grain but across it, and the grooves in their boards have not an unpleasing appearance.

The wonder of the women and children, who had never seen a *Razaha* before, was great, and during the day some, even men, fled on my approach, while others looked as if it would give them infinite relief the moment I had passed by them. My rug, travelling-bag, portmanteau, &c., were objects of general interest and remark; but their surprise was greatest when they saw me strike a match and light a candle. All confess that *Razahas* know every thing but "*ody aina*," the medicine of life. I try to impress upon these poor people that we know that also, and that Christ is indeed the medicine to heal our sick souls, and cause them to live everlastingly.

A steep ascent, which occupied more than an hour, rewarded them with a glorious panorama. "It was a grand and novel sight. The place which was occupied was bright and clear; but, far beneath, the country was covered with pure, white clouds, which looked like a sea of wool, level, soft and wavy. The mountains stretched out into it for some distance, while here and there a small peak lifted up its dark head like a solitary island in the midst of the ocean."

They now entered a part of the great forest of Alamazaoutra, which stretches along almost the whole length of Madagascar.

Ellis mentions four principal forests, which, uniting, form one immense belt, traversing, with occasional interruptions, nearly all the provinces of the island. They yield abundance of timber of varied durability and value. To botanists they present a rich and extensive field, almost entirely unexplored, but they are gloomy, often unwholesome, and difficult to penetrate.

The first village of the Betsileo country was found perched on the top of a lofty hill, the approach to it being by a hollow way cut through the red earth. The houses, small and dirty, were made of the leaf of the "racoas," and thatched with long grass.

Like the great forest, heathenism, almost untouched, overspread the country, and covered it with darkness. In the midst of the village stood the Zafatona, a sort of rude

stage, at which sacrifices were offered, while the villagers offered prayers to their ancestors, and then sat down to eat and drink.

After leaving this village, the great plateau of Madagascar was reached, and the country of the Betsileo lay before our Missionary.

The Betsileo here are called "Menabe," and are not included in the district either of the governor of Mananzara, or Fianarantsoa; but are directly subject to the Hova Government at Antananarivo, and are in almost every respect like Hovas. The other Betsileo, called "Menakely," are—if I am rightly informed—subject partly to Queen Rasoherina, and partly to their own king, who gives one

half the tribute, &c., to Queen Rasoherina, and is allowed the other half to himself. He is thus a sort of tributary or feudatory prince, holding his land and title as a fief from his liege lady the Hova queen, who is, of course, supreme in Madagascar, though many parts acknowledge her not, and others are held with a trembling hand.

The village of Ambohimaha is beautifully situated on a little rising ground in the midst of a great basin. At the entrance of the village, the whole population, which was considerable, stood and looked at our Missionary as he came forward; but on his approaching them they rushed away as though he had been a wild beast. The sound, however, of the Malagasy tongue allayed their fears, and as he spoke to them they gathered confidence, and some of them became so communicative as to teach him one or two Betsileo words. One old woman, after peering into him until she was satisfied, exclaimed, "Verily a man;" and another, an old man, after sitting down and looking at him for some time, exclaimed, "God fallen to the earth."

"Before leaving, I sat down in the shade, and declared my message to the assembled people. All listened with profound attention until I had concluded, when I wished them God's blessing, and bade them good-bye. Many thanked me, blessing me in return; while the little ones followed me for some distance, and cheered and sang as if they were really delighted."

The country now appeared to be thickly populated, and the people industrious; for the number and extent of the rice-fields, and the numbers of men who were labouring in them, was something unusual to me, accustomed as I have been to the thin and scanty population of the coast. Passing along, I was struck with the number of tombs and standing pillars scattered all over the country on each side of the road. Wishing to go and examine one of these graves, I was told by my bearers that it was not liked by the people, and not wishing unnecessarily to offend their prejudices, I desisted.

The Betsileo have a peculiar way of burying their dead. They dig a great vault, or sewer, at some distance from the grave, and then carry the body along to the end of it, when the entrance is closed up, and a square, dry stone wall built over where the body rests.

The body is placed upon a bed or mat, and covered over loosely with a lamba, leaving the head and feet exposed, and appears as if it were asleep. These, then, might be called *cemeteries* in the literal acceptance of the term. Around some of these walls many bullocks' heads are arranged in a neat and orderly manner, and I noticed one in particular around which there could not have been less than forty or fifty. Besides these, there were a great number of immense granite columns, some square and others round; and on the top of some were wooden frames, on which bullocks' heads were arranged in the same orderly manner as I had noticed around the tombs. All denoted a degree of civilization, and an amount of intelligence, for which I was hardly prepared; yet for all this, the people are steeped in ignorance, superstition and vice.

On approaching the outskirts of Fianarantsoa Mr. Campbell was met by several Christians, who cordially welcomed him, and by whom he was introduced within the outer gate of this fortified town; and as he rested after his journey in a small clean room, their numbers increased, until with a loud voice they gave thanks to God, who had permitted them to see the face of a Missionary at Fianarantsoa.

As I walked to church on the Sunday morning, the road was thickly lined with

people who were most anxious to get a glance at me, the first white man who had ever

visited them. Young and old, great and small, gazed upon me in wonder and astonishment. On passing the second gate the guard turned out and presented arms. When I reached the church, which is a large and strong building, I was led to a little platform with railings round it, and upon which were some benches, a chair, and a table. From this I looked upon the large and attentive congregation of about one hundred souls, who were sitting in order, chiefly upon the ground, the men on one side and the women on the other.

After some singing and a few prayers, a young man preached a very fair sermon, after which I began by giving out a hymn. I then read several of the Sentences, the Exhortation, and Confession; and, after the Absolution, a few collects. When prayers were ended I read Romans i., and preached from the 16th verse: "I am not ashamed of the Gospel of Christ, &c." The attention of the congregation, while I was preaching, it would be difficult to exaggerate, while the sighs and smacking of tongues—a Malagasy mark of approbation—showed that they understood and appreciated what I was saying. This I had the satisfaction of hearing afterwards.

The crowds of Betsileo outside the house and about the doors interested me much, and I clearly saw that there is an immense and interesting field for Missionary operations in this town and its surrounding villages, which are numerous and densely populated.

In the afternoon the chief men brought me a present of a sheep, goose, turkey, ducks, eggs, fowls, rice and manioc; for which I thanked them, although I should have much preferred their waiting till Monday. The

The governor, although not a Christian, behaved very courteously to the stranger. According to the usual custom, Mr. Campbell should have waited upon him; but this was dispensed with, the governor visiting him by proxy, and sending him a substantial present.

Mr. Campbell was now conducted by the Christians to a more convenient habitation, "a nice little house of one room, very neatly and strongly built of wood framed together, and thatched with grass." This being situated on the edge of a precipice, and surrounded by a wall of stones entered by a door, precluded the too near approach of the curious multitude. The room itself was tastefully papered in European style, the openings for the windows had white curtains, while the walls were surrounded with pictures and looking-glasses. It was provided with a little table and a chair.

Rainisoascheno was the owner of the house, an officer of fourteen honours and third governor, the younger brother of Rasatranaho one of the Malagasy Ambassadors who went to England shortly after the accession of the present queen. He was one of the first pupils

judges and officers mostly wore red silk lambas, which is their custom on grand occasions; while some of the chiefs of the Betsileo had on red night-caps. One in particular attracted my attention: he wore a cap with gold lace or tinsel round it, not unlike a crown, and an eagle, or something of that sort, in the front of it, with a white and red ostrich feather in the middle. I thought perhaps he had been the king of the Betsileo, but afterwards learned that he was only the lieutenant of the chief judge.

While I was receiving the presents, the crowds that assembled around were immense, and occupied every eminence about. After thanking the donors I re-entered my house, which was close to one of the thoroughfares, but no peace or comfort could I get there. If I opened one of the window-shutters a little, the whole was immediately opened, and crowded with men, women and children, gazing, pushing, whispering and talking. My bearers were in the next room, and almost constantly kept a fire lighted, the smoke from which nearly suffocated and blinded me. I was obliged to shut all the doors and windows, and conceal myself like a Japanese Ambassador, or rather, like the Queen of Oude in London. This was any thing but agreeable to me, but being the only remedy under the circumstances, I was obliged to submit to it. Even these precautions did not keep the people away, for they continued peeping through the chinks of the shutters, and kept crowding and whispering about. In order to get a breath of air I occasionally opened the windows and presented myself for their inspection, and engaged in conversation with them.

of Mr. Jones, the first Protestant Missionary to Madagascar, by whom he was taught English and Christianity. He seemed very pleased to see me, and to converse with me in my mother tongue; and repeated and sang the verse of a hymn, to the tune "Shirland."

"Behold the grace appears,
The promise is fulfilled ;
Mary the wondrous virgin bears,
And Jesus is the child."

He also tried to sing a verse of another hymn, beginning with the words—
"How glorious is our heavenly King,"
but the tune was altogether unknown to me.

During the week of his stay Mr. Campbell was incessantly engaged in conversing with the people, from early morning until evening. Before he was dressed in the morning they were waiting at the gate for admittance, and so soon as they got in the work commenced. In the afternoons he held alternately a Bible and a singing class, after which he was followed to the market-place, or bazaar, by crowds, to whom he preached the Gospel on Wednesday, Thursday and Friday evenings.

He was visited also by a number of Betsileo from a neighbouring village. The hair of the women was curiously and neatly plaited, the plaits being small and numerous. Their arms were tattooed all over, some of them having also a kind of open work collar tattooed round their necks. The breasts of the men were ornamented after the same fashion.

On Thursday, the 24th, I was visited by Ramisavoahangy and several other Betsileo princesses. I talked to them for some time, and although one or so appeared to be somewhat afraid of me, yet they seemed to enjoy the conversation. I gave Ramisavoahangy a spelling-book, but her little niece, to whom I offered one, would not accept of it. However, I gave two to the aunt, but, after some time they were brought back, so I gave them to an old Betsileo Christian to give them to her at another time. This old man was carried to Imerina as a slave when a little boy. There he learned Christianity, and, being redeemed by his friends, he returned to his native country, where he is connected with the church as a kind of deacon. He seems to be a kind-hearted old fellow, and his wife, also a

Betsileo, is a kind old dame. May the Lord send the light of His truth amongst this people, that they may turn to Him and be saved!

In the afternoon I had an interesting Bible class, after which I took a walk, and, on returning towards the town, saw a crowd of people of all ages sitting on a piece of rising ground, and evidently waiting to see me. I saluted them, and, being answered, stood and preached to them for some time. The crowd increased, and the attention of all while I was speaking was really refreshing. When I had concluded I wished them good-bye, and had a warm and affectionate response from the assembly. Who knows but that some of this seed may yet spring up and bring forth fruit?

On Sunday October 27, at the morning service, in the presence of a crowded congregation, were baptized three men and two women, and strange and novel was the sight to the Betsileo who crowded around the doors, and looked on with silent wonder.

The afternoon service, like the morning, was crowded to hear my farewell discourse. I took for my text Phil. iv. 8, 9, "Finally, brethren, whatsoever things are true, &c." During the sermon many were the sighs that issued from the breasts of the people, and many, both men and women, were in tears. I almost broke down several times, and found it no easy matter to proceed. I told them that I had preached a pure Gospel to them, a full and a free salvation through the atoning blood of Jesus, according to the ability which God had given me, though I spoke their language with a stammering tongue. It was a solemn service. May the great Head of the church grant that a blessing may follow my visit, and that some weak souls may have been strengthened and refreshed, and others who were not in the way may inquire for it with their faces Zionward! I was followed

home by many, both men and women, with whom I conversed till late in the evening.

The following morning I got up early and finished my packing, but crowds were outside the door waiting to see me, and to say good-bye. The men first filled the house, and afterwards went out to make way for the women. We had several hymns together and prayer, after which I prepared to go. I had written to the governor and bade him good-bye, thanking him and his officers for their kindness to me during my sojourn. He sent some rice and fowls for my journey, as well as two officers of the 6th honour to accompany me as far as Mananzara.

On leaving, crowds of people were waiting to see me pass, and a little way out of the town I came up to the Christians, who had all assembled to accompany me part of the way. There must have been over a hundred

of them all marching in procession before me, the women taking the lead. They chanted hymns on the way, and it was a grand sight to see them all dressed chiefly in white flowing lambas, as they wended their way along the path singing the songs of Zion with sorrowful hearts. This strange and novel sight must have had an effect of some sort on the people about, and may have led some to inquire the meaning of Christianity. Many came running from their fields and houses as we passed along about a mile outside the town. Here we halted, and, after singing a hymn, knelt down on the ground, while good old Ramahatsena offered up prayer as well as he was able

amidst sobs and tears. I thought of the great apostle of the Gentiles when separating from some of the churches, and could enter in a measure into his feelings when the Ephesians "all wept sore, and fell on his neck and kissed him." After prayer they came and shook hands with me in turn, while some rubbed the back of my hand with their noses, the Malagasy mode of kissing. All this I felt much, and shall not readily forget the whole scene. I then pursued my journey with a sorrowful heart, and a firm determination, if the Lord will, to spend a part of the next good season at the same place.

The Betsileo country is like a field as yet unsown, but open and prepared for the sower to go forth. The Hovas have very remarkably received Christianity, and although much is needed in order that their profession may be rendered more influential and practical, yet they have carried it with them, wherever there is found a group of Hovas fulfilling the functions of the dominant race. But we doubt whether they be disposed, or are, indeed, in a position, to communicate it to the subjugated races, who are seldom inclined to receive religious instruction at the hands of their conquerors, and are apt to regard such an attempt as another badge of conquest about to be put upon them.

The following paragraph from Mr. Campbell's journal refers especially to the Missionary aspect of the Betsileo country.

The Betsileo have hardly been touched by Christianity, although they are to my mind an interesting people. The congregation at Fianarantsoa numbers about 200, and of these I have been told about 120 are baptized. There are also three other towns, each within a day's journey, in which there are "zani-piangonana," sons of churches, or small congregations, in all of which there are forty-nine baptized persons. When it is remembered that of all these baptized persons only about ten are Betsileo, it will be seen what a work lies before the Missionaries who shall have the honour of occupying this post. I appeal to the Church Missionary Society to take up the work in this country. There can be no objections against it as there have been against the occupation of Antananarivo. There will be about eight days' journey between their Mission and that of the London Missionary Society, whose Missionaries at the capital have probably more work than they can do to their own satisfaction; and by some accounts there is plenty of room even there for us. I beseech of our Committee to occupy Madagascar in force, and to strengthen the Mission

by four, or at the least three men; and I am satisfied that, by God's blessing, great and blessed results will follow. The men who are sent must be prepared to "endure hardness as good soldiers of Jesus Christ;" but I can assure them that the pleasure which they will experience in their work will more than counterbalance its difficulties. No great undertaking was ever accomplished without "labours, dangers and sufferings" of some sort; but what are these when engaged in the glorious work of proclaiming Christ's Gospel, and spreading the knowledge of His name among nations and peoples who are sitting in darkness and in the regions of the shadow of death? Angels might envy the men who are thus honoured of God! Oh, Sirs, let me not appeal to you in vain for poor Madagascar. Rejoice my heart, and that of my dear brother Maundrell, by sending us help, that we may be enabled to "lengthen our cords and strengthen our stakes" in this benighted country. The people are crying, "Come over, and help us," and shall we not attend to that cry?

How wide are the opportunities for the extension of Missionary enterprise? What an open door the Lord has set before us! How true it is, that if we lift up our eyes we may behold "the fields white to the harvest!" But the labourers, alas! how few! There was a time when the desire of the church to do the Lord's work exceeded its opportunity, and the zeal of Christians seemed like pent-up waters, restless and eager

to find some opening wheroby it might break forth. Has that zeal so nearly exhausted itself, that a little contracted stream, which with difficulty obtains for itself a passage amidst the rocks of the channel, is all that remains?

Oh for the sound of a great rain, and a renewal of the Spirit's outpouring on the day of Pentecost!

Recent Intelligence.

THE BRAHMO SOMAJ.

RAMMOHUN ROY may be regarded as the first avowed separatist from the popular idolatry. He openly renounced it, and professed himself a believer in one true God. Accepting the morality of the Gospel, he rejected the revelation of Jesus as the Son of God, and by sacrifice and sin-offering the Saviour of the World, and adopted the Vedas as the foundation of his system, assuming that the principle by which they were pervaded was a pure Theism; that the existing idolatry was the corruption of ancient Hinduism; and that a recurrence to the Vedas would restore it to its original purity. He published, in 1816, an abridgement of the Vedanta, a compendious abstract of the Vedas compiled 2000 years ago by Vyasa, and translated some of the Upanishads of later growth than the Vedas. Some eminent Hindus in and around Calcutta enrolled themselves among his disciples, and he commenced a religious service, in which chapters were read from the Vedas, and hymns sung in honour of the one God.

The new sect now changed its name from the Unitarian Church of Calcutta, to that of the Brahmo Somaj. It was joined by many of those who, as they passed through the educational process of the Government colleges, had unlearned idolatry without having had the void supplied by Christian instruction. In 1839 the movement received an impulse by the adhesion of Bath Debendra Nath Tagore; and a periodical was established called the Shabha.

About the years 1845-46 it was discovered that the system taught by the Vedas was a kind of Sabeism, or worship of the elements, fire, air, water and the sun; from whence the Upanishads had developed into Pantheism. During the running on of Hindu history, there had been, in several of the philosophizing schools, a reaction into Atheism.

The Vedas were therefore abandoned as the foundation of the new system, and a paper revelation being repudiated, the book of Nature was adopted in its stead.* This, after a time, was found to be insufficient. Speculations were abundant, but nothing was elicited which could meet the necessities of human nature. The writings of Francis Newman now came to the aid of these men, and, abandoning the book of Creation, they chose instead of it the book of Intuition. God is professedly worshipped as one God, but of His character and attributes they have no fixed views: at one time He has been regarded as so merciful that no atonement was needed to secure His favour; and again He was declared to be so just, that punishment must be borne by the sinner in his own person, either in this life or in the life to come.

Happily, at so important a crisis for India, the claims of Christianity to man's consideration and acceptance are not dependent on the exclusive advocacy of Europeans. There are those among the natives who are well qualified to maintain them, men who, in their rejection of idolatry, have not lapsed into scepticism, but who have found the true

* Although the supposed Theism of the Vedas has been entirely repudiated by the Brahmo Somaj school, yet this supposition is still entertained by persons in this country, and is put forward in books as though it were a settled point which could not be controverted.

faith; who did not flounder out of the quagmire of superstition to fall into the sea, but who have had their feet set upon a rock; who have proved the saving power of Christianity; and who at the present day of change in India, feel themselves to be set for the defence of the Gospel. Of such men may be specially mentioned the Rev. K. M. Banerjea, Second Professor of Bishop's College, and Pundit Nehemiah Nilkanth of Benares.

Banerjea's able treatise on the Hindu philosophy shows that the Rishis, or founders of the great schools of Hindu philosophy, did not propound the Vedas as a revelation from God, and urges upon the Brahmo Somaj the important inquiry, Where is saving truth to be found? while Nehemiah Nilkanth, in two very able letters published in "Mission Life," shows the impossibility of finding out the true religion by reason or intuition and demonstrates that whatever light the new school has, it has borrowed from that very Christianity which it rejects as a revelation from God. Both of these treatises claim our attention, and we purpose at a future time to present an analysis of them.

Meanwhile, the Brahmo Somaj has increased in numbers. The following extract from the "Indian Mirror" will show what its members think upon this point—

Through the grace of God a purely indigenous movement has sprung up amongst us, which is destined to effect the spiritual and social regeneration of the country. The Brahmo Somaj, though only thirty-eight years old, is a power in the country, and what it has already actually achieved, though not grand or striking, is a guarantee of the successful realization in future of its great Mission. It has planted about sixty churches in different parts of the country, in Bengal, the North-west Provinces, the Punjab, Madras and Bombay, where hundreds congregate week after week to worship the Holy God in spirit and truth; and the number of theistic believers and worshippers is also steadily increasing. But all this progress may be considered superficial and not likely to be lasting. Spreading branches do not always furnish reliable indication of enduring vitality or power. For that we must look to the root of the tree. Is *that* vigorous and deep enough? As regards the Brahmo Somaj, we are quite satisfied it is. Its root is deeply fixed in the very heart of the nation. The Hindu mind, in its appointed course of progressive development, has naturally grown into it. Our church is not, like Indian Christianity, a foreign plant mechanically nurtured in a hot-house, but a thoroughly indigenous growth, which has sprung up of itself from the Indian soil, with its native freshness and vigour, and is destined in the fulness of time to develop

itself into a vast national church. Hence is it that it is so difficult to estimate aright the numerical strength of the members of our church. The number enrolled may not exceed 3000; but how many thousands in all India in their hearts believe in Brahmoism none can tell. The fact is, that as English education spreads, men's faith in Hinduism is inevitably destroyed: a few accept Christianity; some become indifferentists or positivists; but the vast majority of those who care about religion quietly, and often unconsciously, settle down to Brahmoism, and become Brahmans in some form or other. The tendency of the age and of all its movements is towards Brahmoism. Through the various reform agencies working at present in India, education, Christianity, and even civilization, men's minds are gliding into the Brahmo Somaj. And thus matters will go on, we hope and trust, till, in God's own time, all the men and women of this vast peninsula are united in one vast theistic family. But the future church of India will not be anti-Christian. The Brahmo Somaj will always regard, as it now regards, the true spirit of Christianity, as taught by Christ, as a friend, not a foe. We live and move and breathe in a Christian atmosphere; and the Brahmo Somaj is drawing its warmth and vitality from it, though it has grown on Indian soil. All the true spiritual and moral life of Christianity, therefore, must imperceptibly enter into the future church of India.

But the Brahmo Somaj is not an united body. It has already split into two sections. There are, as the "Indian Mirror" informs us, two Somajes, and these so divergent, that at the thirty-eighth anniversary, held at Calcutta on January 24, they could not act in concert, but were compelled to celebrate the occasion in different places and ways.

Of these subdivisions, their characteristics, wherein they agree and wherein they differ, we have much to say, but it must be deferred to another opportunity. In this paper we have merely opened the subject, but it is one of the most important in relation to the India of our day.

NINGPO.

The Rev. J. Vaughan, March 2, 1868.—Our readers will be surprised to find our valuable Calcutta Missionary, Mr. Vaughan, at Ningpo. His health absolutely requiring change of scene, he decided to visit China, and see the Mission work carried on amongst a people of different creeds and characteristics. His letter is very interesting and important. But in this place we can only introduce one sentence—"The work in China is not widely extended. But though limited, it is no sham. There is reality in it. God has a church, a growing church, in this land. There are living stones there."

BRITISH COLUMBIA.

Mellahkallah.

Mr. Duncan, Dec. 4, 1867—

You will rejoice to hear that the Lord is still blessing us. I have entered twenty fresh settlers since October 9, 1867. Some I have good reason to look upon as very hopeful members of our little community. I have about 120 children at school in the morning, about 20 older scholars in the afternoon, and over 100 adults in the evening, during the winter. Our three services on the Sunday have been as usual very well attended. The young men, upwards of 60 or 70, meet after morning and afternoon service to read over

the text on which they have just been addressed, three or four young men acting as leaders or teachers. They meet in the market-house. Yes, the market-house is answering exactly the purpose for which it was built. It has several times being occupied by parties of strange Indians this winter. One evening in January I addressed about 80 strangers in it for more than an hour. They were very attentive. Those who have visited us are delighted with the arrangement.

THE BONNY MISSION.

Bishop Crowther's report of this Mission, April 14, 1868—

During the past year the work has gone on without interruption. At the examination of the school of fifty-two children, eight of them girls, held on the 1st and 2nd April, the king and his two brothers were present, as well as several Europeans and young traders from Sierra Leone and Fernando Po. The programme of examination is given. Considerable portions of Scripture were recited accurately. A boy of about ten years of age repeated the ninth chapter of Proverbs without a mistake; while another boy repeated the whole of the third chapter of Micah in like manner, to the great surprise of all present.

While one division was being examined, the others were required to write notes on slates, on any subject which they liked. The idea expressed by some of them showed conviction in their young minds of the folly of idolatrous worship.

The first payment of school fees at this school realizes 100*l.*, collected by the king, and handed over to me. The lump sum of 98*l.* had been paid by chiefs who are fathers or guardians of the children.

Divine service has been held in the school chapel, and on board the hulk "Celma." The attendance of adults is not as yet regular, but

they have the opportunity of coming in when disposed so to do, and hearing the Word of God.

The destruction of the iguanas (see Gleaner, 1867) not having been followed by any avenging visitations, as some had superstitiously feared would be the case, other acts of reformation are being contemplated.

Civilization advances as Christian teaching prepares the way. Native sawyers have been employed and with good effect. One of the chiefs was so delighted that he has bought sawyers' tools, and was about to send his men into the bush.

To convince the chiefs of the necessity of making roads, I brought a pony to Bonny. The sensation which this novel introduction made on the population the first time I rode on him from the station, through the swamp to the town, can be better imagined than described. By the time I got to the king's house a crowd of 500 persons had gathered round me. The Mission premises have since become a zoological garden, to which many have resorted daily for a long time, from the surrounding villages, to see what a horse was.

CENTRAL ASIA.

It would be difficult to name a subject more interesting, and yet more generally ignored by readers, than that of Central Asia. It is not that there is any deficiency in the supply of information. There has been no dearth of travellers or of their records; nor can the apathy be attributed to any defect in the subject itself: for thrilling adventures, difficulties of access, diversities of race, scenery and language, few countries present a more tempting carte. We live, moreover, it is said, in a reading age. To what, then, are we to attribute this dearth of interest?

It is in a measure true that our's is a reading age, but what is the calibre of our popular literature? Our booksellers' shops will best answer the question. Ephemeral magazines, sentimental novels, works of fictitious biography — sensations, in short, and not ideas, are the order of day. Works of this description most readily command the suffrages of the reading public, and, in their favour, wholesome mental food is too often discarded. Not long ago no less than forty-six novels were offered for subscription in Paternoster Row within the space of five weeks. Whether the producer or consumer of such garbage be most to blame, it is difficult to say.

To the neglect of the subject under our notice other causes have also contributed. Until lately, although information abounded, the materials required careful sifting, before any reliable conclusions could possibly be arrived at. Owing to the absence of accurate surveys, there was a dearth of trustworthy maps, and a looseness as to our notions of Asiatic geography, which beset the subject with no ordinary difficulties for the general reader. Philology also was at fault. Four or five distinct languages, besides innumerable dialects, completely mystified the most painstaking traveller: no two travellers gave the same appellation to any one given place, and even if they agreed as to the name, they differed entirely as to the mode of spelling. What was Central Asia itself, or High Asia, as it is called by the Germans? The term might mean any thing or nothing. Assuming that it included all countries bounded by the Russian empire on the north and the British Indian territory on the south, what were its limits on the east and west?

Now, indeed, our information rests on a more intelligible basis. The scientific researches of Major Cunningham, and the still more recent labours of Captain Montgomerie, of the Indian Trigonometrical Survey, among the Kara-Koram and Kuen-Luen ranges, and in the plains beyond, have well nigh exhausted the subject. Nor must we overlook the valuable contributions of German and Russian explorers. Humboldt and Carl Ritter, Valikhanoff and Khanikoff, Wolff and Vámbéry, are no unworthy rivals of Stoddart and Connolly, Forbes, Moorcroft and Burnes, men who have not only risked, but lost their lives in the cause of science.

Russian exploration has indeed been most active in Central Asia. She is now traversing its wilds with giant strides, and her empire steadily gravitates towards our Indian Empire. Accustomed as we are to regard her as the hindmost of European powers in the race of progress, we are apt to forget that Russia has an Asiatic as well as an European aspect. But Russia has two faces. With the one she looks towards Europe, the other is turned in the direction of Asia; and while her features, as we see them, appear placid and immovable, when regarded from the east they exhibit the workings of a restless and uneasy temperament.

Let us consider her present position in Central Asia, as compared with that which she occupied thirty years ago. At that time half a continent, or, to speak more precisely, an interval of twenty degrees of latitude, separated the most northern districts of our Indian empire from the most southern settlements of Russia. The British settlements

were confined within the limits of the Sutlej and the North-west desert. On the other hand, the Russian frontier began at Guriev, a town north of the Caspian, and terminated at Semipolatsk, a city on the Chinese frontier, being defended for a length of more than 2000 miles by a line of forts and outposts. The vast wilds of the Khirghiz-kazaks, extending 2000 miles from east to west, and upwards of 1000 from north to south, seemed to present an impassable barrier between the civilization of Europe and Central Asia. The Caucasus was, as yet, independent, nor had the Caspian been occupied as a base of operation.

Since then, thirty years have glided by ; and, with them, the old territorial limits have been swept away. Both frontiers are now far advanced. On our side we have incorporated Scinde and the Punjab ; we have occupied the line of the Indus from the sea-coast to Peshawur, and penetrated 900 miles beyond our ancient frontier, while our political influence extends still further.

But the northern Colossus has not been idle. Russia, meanwhile, has subdued the Caucasus, and, absorbing the great Khirghiz steppe into the empire, has occupied the Jaxartes, instead of the Siberian line of forts, as her southern frontier.

What is the result of these changes in our respective positions ? It is easily summed up. In the place of an interval of some twenty degrees of latitude, a slip of land, less in extent than that which separates Edinburgh from London, intervenes between our respective frontiers.

In making this calculation, we take account of political frontiers, and reckon from the northernmost point of the Thibet frontiers in the Kara-Koram range, to the most southern limits of Russian extension in the Thian-shan mountains. If we take the distance between the respective military frontiers, it is indeed greater, Peshawur being upwards of 1000 miles from Kokand.

But where a civilized and a barbarous empire are conterminous, the true limits of the former are defined by the extent of its political influence. This is the real measure of its power. Political influence in such cases is but military power *in posse*. From political influence it is an easy step to political pressure, which again, sooner or later, makes way for military occupation, and, finally, annexation.

It may be thought, however, that owing to natural difficulties of access to the country, and insufficiency of artificial connexion with head-quarters, Russia will be unable to retain a secure hold of her Central Asiatic possessions.

Let us consider the progress which has been made of late in this respect.

A railway now connects St. Petersburg with Nijni-Novogorod, whence steamers ply incessantly by the Volga to the Caspian. Between this sea and that of Aral a railway is in contemplation, while from the sea of Aral to Tashkend the Syr-Daria presents an unbroken water-line of communication. Before very long we may expect to hear that the Amu-Daria or Oxus has been annexed to Russia, and as that river very nearly approaches the Indus, being separated from it only by the Hindu-koosh, across which there are several passes, she will then possess an unbroken water-way from the sea of Aral to the very frontier of India. Nor is this all. Besides the line which is to connect the Caspian with the Aral, another railway has lately been decided upon, which will secure to Russia immense advantages, commercially and strategically, as regards her hold on Central Asia.

We refer to the Trans-Caucasian line of railway, which will, when finished, connect Poti on the Black Sea with Baku on the Caspian, and must, as a matter of course, become the commercial route from Europe to Persia.

The object and the result of these efforts are the consolidation of Russian power, and the development of Russian commerce in Central Asia. In a commercial point of view these countries are of untold value to Russia. Central Asia is, in fact, the only market

in which she can find any sale for her manufactures, so entirely does their inferiority exclude them from the markets of Europe. The Central Asiatics are her only customers, and at present, without doubt, the Russians secure the lion's share of their custom. Other countries profit, but to a far less extent. China imports tea and porcelain; India supplies sugar, indigo, cotton-stuffs and Cashmere shawls; Persia purveys slaves; but the chief trade is with Russia; while, next in importance, is the internal trade carried on in Central Asia itself.

The Russian trade with Central Asia has existed no less than 150 years; yet it is still in its infancy. At the end of a century and a half the annual value of exports from Russia does not exceed three quarters of a million sterling. Compared with our gigantic foreign transactions this appears insignificant; but the depths of the Russian trade have not yet been fathomed. Until lately, no effort has been made for its development; but now every year shows a marked improvement. As to the balance of profit we find it to be largely in favour of Central Asia; for while, between the years 1835 and 1860, the value of the import trade from Central Asia has increased to 333 per cent., the exports from Russia during that same period have risen only to 260 per cent. In what items has the import trade increased so largely? Let us briefly consider the nature of the commerce.

More than half the exports from Russia consist of cotton manufactures, the other half being made up of leather, corn, cloth, hardware, iron, &c.: on the other hand the import trade from Central Asia consists almost entirely of cattle, raw cotton, and cotton manufactures. But the amount of cotton goods supplied by Central Asia has of late years steadily decreased; consequently the improvement must be looked for in the supply of cattle and raw cotton. The following figures will show this to be the case. While, in 1835, the value of the cattle imported into Russia was 127,000*l.*, the value in 1860 had risen to 546,000*l.* The quantity of raw cotton imported in 1835 was 430,000*lbs*; in 1860 we find it to be no less than 6,266,000*lbs*.

Russia, therefore, takes the raw produce of Asia; for this she pays partly in manufactures, but chiefly in specie. The fact is worthy of note. There is, without doubt, a constant drain of gold from Russia, partly owing to the excess of Asiatic imports over Russian exports, but chiefly to the deficiency of precious metals in Central Asia, which compels its inhabitants to look to Russia for the specie with which to pay for the goods supplied by India, Persia and China.

That the Russian trade is capable of immense development there can be but little doubt. Much, however, remains to be done. Social order must be established and security from marauders guaranteed. The demand for Russian goods must be carefully fostered, and the supply of cattle and raw cotton from Asia increased. Transit duties must be lowered, and the present heavy cost of transport diminished, by improving the means of transport, which at present is supplied almost entirely by camels. The free navigation of the Syr-Daria must be secured, and regular steam communication with the Caspian must be established. Above all, that it may be able to compete with American cotton in the Russian markets, the Bokharian cotton, which at present is both dear and bad, must be lowered in price and improved in quality. How this may best be done has been abundantly shown by Russian travellers. It is suggested that the native growers should be instructed in the cultivation of the cotton plant; that American machines for cleansing the cotton, and hydraulic presses for packing it, should be brought into common use; and, lastly, that spinning and weaving manufactories should be established at a short distance from the Bokharian frontier. The result to Russia will be a vast increase of wealth.

And what report can be given of British influence and commerce, with regard to Central Asia?

Here also progress has been made. On the side of British India, symptoms of increased activity have not been wanting, though unaccompanied by the territorial aggression which has characterized the proceedings of Russia. As for us, indeed, we are content to remain within our present limits; nor, unless unforeseen circumstances should arise, is it desirable that we should exceed them. Meanwhile, our commercial relations are gradually being extended, and the value of such intercourse with us is increasingly felt by the Central Asiatics. Native traders from the Punjab, leaving our boundaries behind, trade in Asiatic cities, while inhabitants of Central Asia come down to our emporiums, where they meet and hold converse with Englishmen. For the promotion of such intercourse, Peshawur is, by its position, admirably adapted; and the judicious measures taken by the Punjab authorities, such as the establishment of a great fair at Palampore, enhance still further its natural advantages. This is a step in the right direction, and we are glad to find that such efforts are not only made, but appreciated by the natives. In a letter from Peshawur, published in the "Bombay Gazette" of last April, we read that "a grand durbar was held at Peshawur by the Commissioner of the division on the 19th, which all the principal residents of the city and the trading classes were invited to attend. The meeting had for its object the proclamation of the proposed Peshawur fair, for which assistance was asked from all present. The advantages of such a fair were described by the able Commissioner, and it was told them that merchants and tradesmen from Afghanistan, Balkh, Bokhara, and most parts of Central Asia, will be invited to the fair, to make it really grand. The object of the benevolent English Government, the Commissioner remarked, was to make the people rich. "Nothing more pleased the different Khyles, Sirdars, and Mullicks, &c., present on the occasion, than this last expression; and their promise was readily given that they would do every thing in their power to make the fair attractive, and would write to their friends and acquaintances abroad to join this admirable gathering."

By measures such as these the interests of our commerce will be best promoted. England and Russia are both competitors for commercial ascendancy in Central Asia; but the principles on which they act are widely different. As for ourselves, we are content to let loose our commerce, unencumbered by any such defensive armour as that with which Russian trade is protected. Let commerce be hampered as little as possible by legislative enactments, and it will make a way for itself. As there is a natural law which governs the action of water, in obedience to which it endeavours always to find its own level, forcing its way through every obstacle, and gradually wearing down all that hinders its free passage, so is it with commerce. However obstructed it may be by artificial restrictions, it will, sooner or later, sweep away the barriers which impede its progress, and force a channel for itself.

Unfortunately such principles as these form no part of the commercial creed of Russia. We would fain hope that in this respect a more liberal policy may yet be inaugurated. Alexander II. has emancipated the serfs: we trust that his next step will be the emancipation of Russian trade from protectionist swaddling-clothes. But we are not sanguine as to any sudden conversion to the doctrine of free trade. We fear that this day is yet far distant, and that for some time to come our commerce will have to struggle against the adverse influence of Russia.

For let it be borne in mind: First, That there is fixed in the Russian mind an idea that her interest lies in the monopoly of the Central Asiatic market; Secondly, That the goods imported from British India must be paid for in Russian gold. Consequently the aim of Russia will be to shut out all other trades but her own from the markets of Central Asia, both as injuring her commerce, and as stimulating the golden hæmorrhage. It is therefore a question well worthy of the consideration of those who

welcome the approaches of Russia to our Indian empire on the ground of commercial advantage, whether there be any probability of that advantage being realized in the way they expect. Asia must, at least in a great measure, repay India in specie. That specie must in great part come from Russia. The more extensive the trade between Asia and India, the greater must be the flux of gold from Russia.

But precious metals, it may be said, abound in Central Asia. Without doubt they are reported by early travellers to have formed an important article of trade in Little Bucharía during the sixteenth century, and the gold-dust legend of Herodotus seems to point in the same direction; but whatever may be the capabilities of Central Asia in this respect, they are at present latent, and likely to continue latent if Russian supremacy be established. For precious metals the Central Asiatics at present have recourse to Russia, and on this account, as well as for other reasons, the Russians look with extreme jealousy on our commercial dealings with Asia. "The English," says a Russian writer, "have great facilities for strengthening their influence in Central Asia, the principal market for the manufactures of Russia, and for doing her serious damage by establishing regular commercial relations with that country."

Could we be assured that Russia, setting aside her ancient traditions, and adopting a more enlightened policy, would combine with England for the common cause of commerce and civilization, we should not hesitate to welcome her approach to our frontier. Under such conditions an European nation would of course be a preferable neighbour to the semi-barbarian tribes which at present beset our north-west frontier with transit duties and prohibitive tariffs, the result being a tax on our staple articles of produce and manufacture, which varies from 30 to 150 per cent. *ad valorem*. But if the old policy be persevered in, it is more than doubtful whether we should gain any thing by the exchange of neighbourhood; and the more closely we investigate the subject, the less sanguine we become. A reference to Mr. Lumley's report on the Russian trade with Central Asia will show, that even now an attempt is being made to exclude English cottons from some parts of Asia by a prohibitive tariff of 60, 100, and even 200 per cent. *ad valorem*, and that, throughout Asia, English manufactures with difficulty compete with the low-class goods of Russia. Mr. Vámbéry's testimony is to the same effect. He tells us that he found the Russians in almost complete possession of the Bokhara market.

There appears to us to be more weight in the humanitarian view, which professes to welcome the extension of Russian power, as leading to the extinction of barbarism, and the substitution of civilization; or even in the political consideration, that for purposes of diplomacy a semi-civilized nation is preferable to semi-barbarous tribes. But whether arguments such as these should be sufficient to reconcile us to a passive attitude as regards Russian intrigue is altogether questionable. It is not, however, within the province of a Missionary periodical to discuss such questions; yet, without transgressing our proper limits, we may say, that while we disclaim any charge of Russophobia, we cannot but look with extreme uneasiness upon the restless spirit which is exhibited by Russia.

Where is Russian extension to end? It is true that at the close of 1864 a circular was addressed to the Russian Embassies at foreign courts, in which it was positively asserted that the expansion of the empire in Central Asia had reached its utmost limits. Nevertheless, since then Tashkend has been stormed, and is now a Russian city, while, from a telegram received on the first of June last, we learn that the Emir of Bokhara has been defeated, and that Samarkand has been occupied by the Russians.

But we cannot discuss the matter further. Happily there is at the head of our Indian empire a man on whose judgment we may rely. He has elected a policy of non-intervention, and for this we doubt not but that he has wise reasons. As for our-

selves, if we appear somewhat sensitive as to the encroachment of foreign powers, and eager for the extension of British rule throughout the world, it is only because we feel that, as that rule is extended, so will our opportunities for usefulness be enlarged. British rule and British Christianity will always be co-extensive. Assuming either as the cause, the other, with the blessing of God, will be the effect. As there is a correlation of physical forces; as heat may be said to produce electricity, while electricity in its turn, produces heat; so does British rule generate British evangelistic efforts, while these again facilitate, develop and result in the establishment of sound and judicious government.

What, it may be asked, has been done for the introduction of Christianity into Central Asia? We regret to be obliged to state that Russian rule has not hitherto afforded free scope for the progress of the Gospel. Attempts have been made from time to time to establish Missions in these regions; but, owing to the hostility of the officials connected with the Greek church, they have for the most part been unsuccessful.

As for the Church Missionary Society, it has done what it could. The extension of our field of operations must be regulated by the supply of men and means. Effort has not been wanting on our part. In former numbers of the "Intelligencer" detailed accounts have been given of Missionary tours in Koonawur by the Rev. J. D. Prochnow, and in Cashmere and Ladak by the Rev. R. Clark and Major Martin, which we commend to the attention of our readers as full of interesting information.

We are perhaps inclined to form a deficient estimate of the utility of such itinerant efforts; but it is an error to underrate their value. In nature, indeed, we should consider that man a sorry agriculturist who, without method, and in desultory fashion, hurried over his fields, casting here and there precious seed, heedless of time or weather, or nature of the soil. But in the region of the spiritual it is otherwise. The essence of the seed which we sow is its unerring fruitfulness. The distinctive character of God's word is its unfailling productiveness. "My word shall not return unto me void."

Unwavering faith in an ample return of the seed sown was the incentive to the early apostolical wanderings, the mainspring of apostolical labours, the secret of apostolical devotedness. It is in such a faith, also, that we, following the example of the first evangelizers of the world, send forth our Missionaries upon their adventures. Nor does experience teach us that these efforts are thrown away.

The Missionary, as he passes rapidly from place to place, scatters broadcast the precious seed. He cannot, it is true, watch its growth. But this very drawback is not without its advantages. The fact of his being but a passing traveller induces his hearers to listen the more attentively. That which we can always have we are prone to undervalue; that which is but for a season we desire to retain. Our Missionaries meet with daily evidence of this propensity. The itinerant preacher attracts more notice than the settled pastor, and, in the case of these untutored minds, the impression of the moment is long retained. We meet with a remarkable instance of this in the account of Dr. Wolff's travels. He tells us, that when he returned to Mount Sinai, fifteen years after his first visit, he found the words which he had then spoken fresh in the memory of his former hearers, and the very children, who at the time of his first visit were yet unborn, seemed to be familiar with the name of Wolff.

Nor has the attention of our Society been confined to itinerant efforts. A Mission has been established in Cashmere, where our emissaries prosecute their labours during the summer months. So prejudiced is the Maharajah against Christianity, that he will not allow them to remain in his dominions during the winter, and thus the work is sadly interrupted. Indirectly, also, our Missionaries are sowing the seed of the Word in the east region of Central Asia. In an article on the "Punjab, in its relation to the countries of Central Asia," which was published in the "Intelligencer" of last May, it was shown that our Missionaries, although not actually occupying these countries, come very fre-

quently in contact with their inhabitants, who flock to Peshawur and Umritsur for trading purposes. These Asiatic traders are men of considerable intelligence, and by no means averse to receiving information on religious topics. The opportunity for good thus afforded is not neglected.

We look, then, for an expansion of evangelizing influences in the direction of Central Asia. If restrictive enactments cannot hinder commercial intercourse, much more is the jealousy of rulers unavailing to prevent the spread of Christianity. The contrabandist has his routes across mountain barriers, of which police officials know nothing ; and the Gospel has a pathway of its own, more secret, and more removed from the reach of jealous interference, than the dizzy pathway of the smuggler : it moves from heart to heart.

The narrative we published in our Vol. for 1865, p. 197, of the dangerous expedition into Kaffiristan, successfully carried out by two of our native Christians from Peshawur, and the proclamation of the Gospel for the first time in that secluded mountain fastness, illustrates such tendencies.

Let these frontier Missions, then, in the Derajât, at Peshawur, Kangra, Kotghur, in Cashmere, be well sustained : it is impossible that the Maharajah can long be permitted to interfere with the efforts of Missionaries, clerical and medical, for the amelioration of his degraded people. These are our watch-towers, our posts of observation.

We cannot omit to notice, albeit unconnected, except in Christian sympathy, with the Church Missionary Society, an interesting effort for the benefit of Central Asia, which has emanated from the Moravian church. All honour to the fearless Moravian evangelists, who go forth with their wives and children to these most inhospitable climes. Knight-errants of the Gospel kingdom, they are in truth gone forth to plant Christ's sacred banner on the rugged mountains of Thibet.

For more than 130 years has the Moravian church been engaged in the work of evangelism. Out of a community which in Europe numbers but 10,000 souls, they have already sent forth 2000 agents. One out of every forty of their community is a Missionary. At this rate, London alone would contribute about 70,000 labourers to the Missionary field.

And more especially, owing to their frugal habits and hardy mode of living, are their Missionaries well fitted for pioneering work, and the occupation of advanced posts. In the selection of agents for particular posts, the greatest discrimination is needed. Every man has his peculiar fitness. Each post has its peculiar requirements. Our instruments must be of varied temper. Some must be highly finished. For Indian work we require highly educated men, of advanced theological attainments ; men of considerable literary and scientific acquirements, who shall be able to cope with the subtleties of the native mind, and to fulfil the important office of overseers of the Missionary work. But for the work of pioneering we do not require such fine instruments. There is such a thing as cutting blocks with a razor ; but it is a mistake. For this kind of work we need hardy men ; plain, it may be, and rough, but earnest ; men who are endowed with physical as well as spiritual strength. They often succeed where the man of refinement will fail. The latter is invaluable in his proper place, but it is possible that he may be misplaced. "Teres, atque rotundus" he may be, but if the hole for which he is intended is not round, but square, his refinement becomes not only useless, but impedes his usefulness. Various attempts have been made by the Moravian church during the present century to carry the Gospel into Central Asia. As early as 1823, some Missionaries of that church, who were settled at Sarepta on the Volga, endeavoured to preach the Gospel among the Tartars, and carried on the work successfully for some years, when an Imperial edict was issued, at the request of the officials of the Greek church, forbidding the Missionaries to pass the limits of their own settlement. Again, in 1853, two brethren were sent out, with instructions to cross the Chinese

frontier, and to make the best of their way into Central Asia. In this attempt, however, they were unsuccessful, and a new base of operations was then selected. They determined to settle among the Thibetan Buddhists, who live in the high-lying valleys of the Himalayas, and in 1857 a station was occupied by three Missionaries and their wives at Kyelang, in Lahul, and since then a second station has been formed at Poo, in Upper Koonawur.

Of these Missions we propose to give a detailed account in our next Number.

SKETCH OF THE RISE AND PROGRESS OF METLAHKATLAH, BRITISH COLUMBIA.

AFTER ten years' acquaintance with my dear Christian friend and brother, Mr. Duncan, and many communications with him on the subject of his work, I have been at length permitted by a kind Providence to see with my own eyes that which God hath wrought by him. I have spent about seven weeks in the Mission, and now, on the eve of my departure, I address myself to the pleasing task of writing to you. Although I shall doubtless touch on many things already known, I shall not, therefore, forbear, so far as the limits of a letter will allow, to record my impressions on all things relating to the Mission.

I can scarcely realize that the spot on which I am now writing, amid the tokens of Christianity and civilization, was, not many years ago, the scene of heathen riot and bloodshed; and will be, we trust, the Zion from which the word of the Lord will go forth for the salvation of many of the surrounding tribes.

The spiritual results of ten years' labours are manifested in a congregation of some 400 adults, of whom about 300 have been baptized, and will become communicants so soon as the order of the church shall be fully established. To this congregation Mr. Duncan delivers three discourses every Lord's-day, in the native tongue, which he speaks with wonderful facility. It is affecting to witness the apparent devotion of this congregation, and to hear them singing hymns to the Redeemer's praise with a melody and heartiness which are rarely surpassed in congregations at home. This body are, apparently, walking in the fear of the Lord and the comfort of the Holy Spirit, and adorning by a consistent life the doctrine of God their Saviour. Many belonging to the surrounding tribes have heard the Word, and though they have not yet come out as Christians, the good seed, we may hope, is sown, and prepared in God's good time to spring forth for the further extension of His kingdom. In the examination of above a hundred candidates for baptism, as well as in other matters, I have been impressed with the depth and reality of the work. This has been, indeed, the most interesting and important feature of my visit. Of 112 candidates who presented themselves, I accepted ninety-six. These, together with eighteen infants, were, with one exception, all baptized on one day, and constituted the largest accession to the Metlahkatlah Church which has yet been made. I wish I could give you more copious extracts from my notes of the examinations, which presented many deeply-interesting cases. A striking feature was the number of elderly persons who presented themselves, twenty-six being over fifty years of age; falsifying the statement of an elderly Tsimshean (my *compagnon de voyage*), who, when we came in sight of the Christian village, said contemptuously, "They are only boys at Metlahkatlah." It was affecting to hear these candidates state their reasons for coming forward. Fear of longer delay was prominent. One seemed to see the very fire of hell before him. Others had seen all their relatives

enter into the kingdom of God before them. Some, though unbaptized, had evidently been long communing with God. One man, aged sixty-five, in the voluntary statement with which, at our request, each candidate prefaced his confession, and from which I shaped my subsequent questions, said—"I feel like an infant, not able to say much; but I know that my heart is turned to God, and that He has given His Son to wash away my sins in His blood." Another, a woman aged seventy-five, said—"My sins have stood in my way: I wish to put them off. I believe in Jesus." There was great anxiety among all the candidates to be baptized, and it was affecting to see the sorrow of those who were deferred. It was a pleasing sight to see the troops of little children, boys and girls, from seven to ten years, neatly dressed and clean, coming forward to be examined. Being too old for infant and too young for adult baptism, we could only dismiss them with encouraging words. Doubtless many of the Metlahkatlah church as yet are only as babes in Christ, requiring the constant nurture of the word, and the shepherd's watchful care; yet we may indulge the hope that God, having begun a good work in them, will perform it to the end. Signs of stability and self-reliance are not wanting. They gather themselves for prayer at home and abroad; they withstand the solicitations of their heathen acquaintances; they are not now ashamed, for they are the stronger party, feeling themselves to belong to Him before whose word the strongholds of Satan have been compelled to bow. There is growth—there is no retrogression; or, if an individual lapses, he finds himself in the wretched situation of possessing the confidence of neither the Church nor the world. Thanks be to Him who in His own time has seen fit to bring forth an elect remnant from a benighted people to the praise of the glory of His grace.

There is, however, a feature of the work of the Metlahkatlah Mission which has struck me forcibly, and on which—being, I think, rather uncommon—you will, I trust allow me a little to dwell, namely, the temporal elevation of the people, and their advancement in civilization; results which are not the product of chance, or the necessary fruit of the work, but of deliberate arrangement and strenuous effort, even as a vessel among the reefs and breakers is warped to bring it into the open sea.

The site of Metlahkatlah, the removal of the little church to which was the first essential step in this process, is happily chosen. It was the ancient winter station of the Tsimshian tribes. Large and lofty islands, some fifteen or twenty miles distant, form a breakwater against the violence of the Pacific Ocean. In front of the village is another island, forming an open channel, about half a mile wide, beautifully studded with smaller islands, on which are situated the gardens of the inhabitants. Gentle slopes in the rear are capable of being converted into verdant enclosures, or, according to Mr. Duncan's present intentions, village green and common; and there is land enough in the neighbourhood for agriculture on a more extended scale. Though the climate is moist, and corn will not ripen, most vegetables grow in abundance. During my stay here, there have been more fine and open than wet days, and at such times the air, at all times salubrious, is most agreeable, and the scenery delightful.

The houses are after the European model, and the habits of the people proportionately improved. Though they have not yet forsaken the habit of living more than one family in a house, for the sake of fuel and company, they are beginning more generally to build their houses with small apartments at each end, and a common room in the centre, and thus to reconcile the difficulties of their situation with a due regard to the decencies of life.

Almost every convenience and comfort can be obtained from the shop, which is plentifully stored with goods, a facility which is extensively embraced by the inhabitants, and powerfully conduces to their complete separation from their former modes of life. The law is administered on the spot, though not a single case has occurred during my visit

A soap manufactory, saw mill, blacksmiths' and shoemakers' shops, are being, or are about to be, constructed, the machinery and appliances being on the spot. I have attended a wedding and other feasts. The room was decorated, and the table spread with good but simple viands. Speeches were made, and arrangements usual at home were followed with great propriety. It is a picturesque scene to see on a Sunday the whole village turning out in their best attire, and converging in two lines to the common centre, the church. It was like a dream to remember what many of them were once. Here was the former head of the Tsimshean tribes, who, years ago, armed and attired in medicine robes, followed by a band of savages, burst into the schoolroom at Fort Simpson, prepared, if the school were not closed during the season of their mysteries, to take the Missionary's head: only a remarkable interposition of the hand of God saved the life of His helpless but unyielding servant. Another was a chief who, two years ago, declared that he could not be converted, and would return with his people to the customs of his fathers, but now he was baptized and confessed himself a happy believer in Jesus. Others were men who (to use the expressive language of their baptismal confessions) had been "vile," "worms, and not men," now clothed and in their right mind.

Every house has a garden in front, besides more extensive plots farther off.

The Mission house is an excellent frame building, sixty four feet by thirty two, the largest, I believe, with the exception of one at Fort Rupert, north of Victoria; extremely well built, and lined with dressed cedar; containing eight rooms on the ground-floor, besides out-buildings; a spacious dormitory upstairs for the boarders, looking pleasantly on the islet gardens. The rooms on the ground floor are lofty and commodious. That in which I am writing, and which forms one of the suite of apartments prepared for the exclusive use of the married Missionary, is, I may say, as comfortable as any room in my own residence. Indeed I was quite astonished at the accommodation provided in so remote a part, where one would have expected a habitation of a much humbler description; and if to this we add a plentiful supply of game, fish, &c., in the season; imported goods in the store; quite a large flock of goats, yielding a profusion of excellent milk; poultry and eggs; a garden with a plentiful stock of vegetables; it is evident that, with any reasonable degree of forethought on the part of the Missionary, the days when any thing like ideas of hardship and privation could with propriety be entertained of Metlahkatlah have entirely passed away. Indeed I have been quite impressed with the feeling that Mr. Duncan, in these prospective arrangements, has been more studious of the comforts of his colleagues than of his own. The other buildings on the Mission premises are the large octagon church, workshop, store, the original log house in which Mr. Duncan lived for three years, and other out-houses; the former being a building of extraordinary merit, considering the time and circumstances of its erection, being built in the frost and snow and rain, and all its parts marked out and fitted with Mr. Duncan's own hand.

There is now also approaching completion another large building. The smaller portion will be used as a court-house, the larger for village assemblies, but more especially as a trading mart and a place of accommodation for strangers coming for trade and other purposes. This latter, it is expected, will be its most important use: it will obviate the dispersion of the visitors over the village; they will be comfortably housed together in this building, and thus afford an excellent opportunity of preaching the Gospel to themselves, and, through them, to the surrounding tribes. This building, ninety feet by thirty, is erected on the shore at the upper end of a large jetty.

This leads me to make a few remarks on the trade. No step of a temporal nature was, perhaps, so loudly demanded, or has conferred such important benefits on the people of Metlahkatlah, in conducing to their comfort and contentment in their new home. Instead of having to go seventeen miles for supplies to a heathen camp, they

can procure them at their own doors at a cheaper rate. Persons who come hither to trade carry away some word or impression to affect their countrymen at home. During my sojourn at Metlahkatlah there has not been a single Sabbath in which there have not been hearers of this description attendant on the word of life. This is one of those branches of the work taken up by Mr. Duncan, simply because it was pressed upon him by the force of circumstances as necessary to his entire success. The time has passed away when he felt himself humiliated at being offered the sale of a fur.

A striking benefit of the trade is the disposition of the profits; for, with a view to transferring it, when possible, to other parties, he has always conducted it on business principles, in order that the parties so assuming it might be able to live by it. Hitherto the profits realized on this principle, absorbed by no personal benefits, have been expended on objects conducive to the public benefit, in the erection of public buildings, in subsidies to the people, in aid of improving their roads and wharves for canoes, in charity to the poor, and even in the redemption of slaves. The sum of 600*l.* has been already expended on such objects, and 400*l.* are in hand ready to be applied to similar uses. In fact, the only person who suffers is Mr. Duncan himself, who has sacrificed his comfort, his repose, and almost his health, for the sole benefit of the people, but has been more than compensated by the rich reward of feeling that God has owned and blessed the sacrifice.

Besides this, the trade affords industrial occupation for the people, and thus aids them in a more steady advancement in the comforts of civilized life. It is quite a lively scene to witness the various parties of labourers engaged, some in bringing the rough timber in rafts from the forest, others in sawing it into planks, others planing, others cutting the shingles, others with nail and hammer erecting the building, all devoting themselves to their daily task, rather with the constancy of the English labourer, than with the fitful disposition of the savage.

The interior of the Mission House presents an aspect of neatness, order, and activity. There are fourteen boarders, and the various departments of household work are allotted to them according to a well-digested programme, which they carry out, not as menials, but as pupils of industry in training for their future position as wives and mothers. I have more than once visited the dormitory unexpectedly, and found every thing in order, and nothing in the air or aspect of the room to offend the most fastidious. Each girl has her own recess, and many of them are prettily ornamented. I have seen scarcely any jars among the boarders, and few cases deserving serious reproof or punishment. They are cheerful and contented, and it is curious to mark, when the time comes for the settlement in life of a Mission boarder, the struggle which takes place between the natural desire to enter into the married state, and regret at leaving a spot which has been a happy home. On the other hand, such is the estimation in which this establishment is held by the Christians of the place, that a young man will scarcely look at a girl for a wife unless she has passed through it—the best pledge in their eyes of usefulness and virtue. It is certainly surprising how Mr. Duncan, without female assistance, other than that of natives, could have so successfully carried on this branch of the work. He possesses the sure talent of blending kindness with authority. The girls ever brighten at his approach; they view him with thorough respect, and their obedience is prompt and hearty.

During the fishing season the general school work is much contracted; and during the period of my own visit this season, and the presence of the whole Missionary body, the important matters which have engaged attention, not to say the examination of upwards of 100 candidates for baptism, which alone has occupied many whole days and portions of days, and in which I could not, for obvious reasons, proceed a single step without Mr. Duncan's presence; all these causes have combined to interrupt, not only

the work of education, but other works as well, requiring constant supervision. Still the general school has occasionally assembled, and now that we are all leaving it is in full work again. The conclusions resulting from my inspection are in the highest degree favourable; in fact, the regular technical school has evidently formed a main feature in Mr. Duncan's system, and a chief fulcrum of his success. The progress of the scholars is remarkable. They read, write, and cipher, and can translate easy books into their own language and *vice versa*. They have made some progress in geography and history. And I certainly think that Mr. Duncan, in view of the special relations of this people, has done well in preferring the ordinary English to the syllabic system, as the vehicle of expressing their thoughts in writing. I have received while at Metlahkatlah quite a number of notes written in connexion with some casual incident or feeling. I am the bearer of about a dozen letters to various friends and well-wishers in Victoria. I enclose two themes, written by girls in the Mission under thirteen years of age, on a scriptural subject which I gave them, and in the preparation of which they were entirely unaided, nor has a single correction been made, except of a pure inadvertency either in grammar or spelling. One of these girls (Omintal) is a daughter of a French Canadian half-breed, brought up entirely by her Indian mother from the age of seven years; the other is a pure native. It is evident that such correspondence with Christian friends would be impracticable under the syllabic system, and under that system the learners at Metlahkatlah would be debarred from a great stimulus and a real pleasure.

One remark, however, must be made in reference to the education of the boarders, and it is the place which the English and their native tongues respectively occupy. The former is a foreign language to them, and, with a shame peculiarly Indian, they can rarely be brought to *speak* in it. It is the one difficulty which, with all his influence, Mr. Duncan has not yet been able to conquer. Nothing, either in the way of reward or displeasure, has induced them to attempt any thing like conversation in English, either with one another or with himself. All the instruction is carried on in Tsimshean, just as in teaching a child Latin you use English. All the nurture and admonition applied to their daily training are carried on through the same medium; so is the conduct of the general affairs of the establishment. The letters and themes which they write are precisely those which an English scholar produces who is learning French. It will be obvious from this, and I think the remark extremely important, *that no one can take the sole charge of that establishment without the knowledge of the native tongue*. In one week it would be a scene of disorder. A Frenchman in sole charge of an English school is a faint image of it. These girls are not angels, but creatures just emerged from heathenism learning and trying to be good: some of them only a very short time there, ripe for every temptation, competent for any riot. More than once while I was there Mr. Duncan's ever-watchful eye and open ear nipped in the bud incipient schemes, from without as well as from within, from which otherwise mischief would have spread like wildfire through the institution. Without the language, in which Mr. Duncan thinks and dreams as well as speaks, this could not have been done. To try to move the feelings of an English child in French or German! But with their native tongue, tintured with the accents of Christian love, the Missionary goes straight to their hearts. One day Mr. Duncan brought before me (whom he generally addressed in all such cases) two girls for a fault. One, being innocent, was released; for the other I interceded, and not in vain. He spoke to her for some time without apparent effect. At last he reminded her that she was an orphan, without a friend in the world except within those walls. The poor girl could not withstand this appeal: I saw her frame shake with emotion, and she sobbed with all the sensibility of an English girl. Tyranny might do something with its iron rod; but the authority of love can only be effectual through a medium which the heart can understand.

I must now say a few words as to Mr. Duncan himself. The great cause of his success appears to me to lie, before all other things, in this, that he has made a sacrifice of himself to the work; yielding himself an obedient instrument to the will of God, so that no consideration of comfort, taste, interest, reputation, or safety (in all which respects he has been severely tried) has weighed with him to decline or abandon any undertaking which he saw needful to his success. Thus, when warned by the white people at Fort Simpson that his stand against the medicine work would end in blood, he said, in no vaunting spirit, "Then let mine be the blood that is shed. I am here for the subversion of heathenism, and I will die rather than give place to it for one hour." Thus also, in the establishment of the Mission boarding-school for girls, notwithstanding the unfavourable opinion of the Bishop, the Governor, and myself (not of the work itself, but of the time and manner of its commencement), he went on. He knew that if he would preserve those girls from destruction, and his work from serious injury, he must take it in hand; and the Bishop was so impressed with its importance, that, in his deeply interesting account of his visit last year, he remarked, "This has been the successful experiment of Metlahkatlah." The same spirit is evinced in every-day affairs. The Mission house is frequented from morning to night by persons requiring the advice, assistance, or direction of the Missionary, and he is, in turns, minister, schoolmaster, physician, builder, arbitrator, magistrate, trader. And Mr. Duncan now seems ready to resign his long-cherished hope of being relieved, by consenting to continue among a people to whom his presence seems almost a necessity. It must be admitted that, in addition to this prime qualification of entire devotedness, he possesses many others which have powerfully conduced to his success; but all would have been insufficient without this to bring the Mission to its own state.

I should not have ventured to write in a strain which may appear almost eulogistic, were it not for the opportunity which it affords me of making a remark which has been very deeply impressed upon my mind during this visit, and it is this—that one essential to the Missionary's full success is, to be ready to adapt himself, without reserve, to the necessities of his position. Whatever is needful to the contentment and elevation of the little Christian flock, which there is no other means of supplying, he must, as far as possible, do it himself, and if he does not possess in his character some reasonable degree of adaptation to such exigencies, he can scarcely be regarded as fully qualified for his position. I regard the Christian village of Metlahkatlah as affording a remarkable illustration of this fact. It is easy to say that the Gospel has been the effectual instrument of its establishment. This is true in the fullest extent, but not in the limited sense in which some regard the work of the Gospel; supposing it to consist merely in preaching, and leaving the people to accomplish by themselves their temporal elevation. Had this course been pursued in the present instance, the Christian village of Metlahkatlah could not have been founded, or, if founded, kept together. In a civilized community, where every branch of industry and every kind of profession are carried on as means of livelihood, the case is different; but if in this case the Missionary could not have become, in a sense, all in all to the people, souls would have been saved indeed, but it would have been as individuals rescued from a wreck: there would have been no church, no Christian people. And surely the building of a house, or the giving to a needy member of the flock a coat or a bag of flour in exchange for a skin, is as much a work of *piety*, and the genuine fruit of the Gospel, as the sailmaking of St. Paul, or the coats and garments which Dorcas made. And the blessing of God seems specially to rest on those who, after the example of the Saviour, are willing to deny themselves that His members may be comforted both in body and soul.

While at Metlahkatlah I had the pleasure of visiting the new Christian village of the Naas Mission, where the pleasing results of the faithful, devoted labours of Mr. Doolan

are seen in the collection together of about fifty souls, who have come out from their heathen homes and declared themselves on the Lord's side. Though it was the fishing season, a goodly number were collected in the evening, to whom, through the assistance of Mr. Doolan as interpreter, I was able to address a few words of Christian counsel and encouragement. It was delightful to unite in prayer and praise with such a little flock in this far-distant spot, the extreme north of the British possessions on this coast, and to hear them sing, with melody and devotion, hymns to the Saviour of mankind. The Mission house is completed, and vigorous preparations for a school and other buildings are being made. Mr. Doolan will be very greatly missed in the Mission. His pious, humble spirit has endeared him to all who know him; and we cannot help cherishing the hope that the providence of God may one day lead him back to this coast, and turn to the further advancement of His kingdom the attainments of language and experience which he has acquired. With excellent spirit Mr. Tomlinson has submitted to the necessity of taking the sole charge, given up his cherished hope of opening a new Mission, and is prepared to carry on the work with that spirit of devotedness which is the most happy augury of success. Besides the spirit of piety, which is the first essential requisite in the work of God, he appears to possess that thoroughly practical turn which is so necessary to the Missionary on this coast. Although he came to the Mission with feelings opposed to the trade, he has become an entire convert to its necessity; and he left us a few days ago, followed by our good wishes and prayers, in command of the little sloop "Endeavour," freighted with goods for the establishment of a branch tradestore in the Naas Mission, to be carried on by a native Christian.

In conclusion, I hope you will permit me to lay before you one or two matters which I feel to be of considerable importance. And first, the necessity of an assistant to Mr. Duncan in the general work at Metlahkatlah, the amount of which is overwhelming; and as no one part can be safely dispensed with, the care and toil to keep it all in order are telling on your Missionary, and can scarcely fail, at no very distant period, to break him down. A man with a soul of tried character and consistency, of the station perhaps of a Scripture Reader or City Missionary, without ulterior views as to ordination—which not unfrequently appear to be followed by ulterior views as to sphere—of education sufficient, with some training, to work in the school, willing to turn his hand to any thing, above all, a man of God, would seem to be the kind of man required. Perhaps better unmarried, for when settled in his work he might, we think, without difficulty, find a wife in the country.

I have been impressed with a strong desire to see your Mission extended on this coast. I believe God has given you an open door, an entrance to a large field. One or two new stations might evangelize the nearly ten thousand Tsimshian-speaking people. A member of one of the distant tribes, who came the other day to trade, said to Mr. Duncan, "You have opened our eyes by what you have done at Metlahkatlah. We want to follow the same way. All the people round know that your heart is good towards them." There is also frequent communication between this people and the Hydahs on Queen Charlotte's Island, a fine race of men, and I believe many of them not a little impressed with the Metlahkatlah experiment. They would, it is confidently expected, welcome the messengers of life. May it be yours to send them!

At the wish, and by the kind arrangement of the Bishop, I have undertaken this, to me most grateful, expedition, at whose suggestion also I write to you, trusting that a connected account from one who has observed Mr. Duncan's course from his first arrival in this country may not be unacceptable.

E. CRIDGE, B. A.,
Dean of Victoria, Vancouver's Island.

NARRATIVE OF THE CONVERSION OF A CHINESE PHYSICIAN.

WE wish to commend this little book to the attention of our readers. Very simple and unpretentious in its form, it yet carries in its subject and contents no common claim on a thoughtful notice. The sources of the narrative are immediate and authentic ; and the whole, in this the second edition, has been overlooked and corrected by one of the Missionaries directly concerned. The arrangement will be found, we think, to be clear : there is no page that will not reward the reader with real and precious information or suggestion.

The interest of the little memoir is twofold. It presents a striking instance of the seeker of "goodly pearls" rewarded ; and exemplifies, in the last stage of the search, the mutual attitude of Popery and Protestantism when brought into contact on heathen ground.

A Chinaman of more than average intelligence and thoughtfulness, Dzing sin-sang, had for many years felt dissatisfied both with the world and with the state of his heart. The orthodox Confucian maxims bade him "follow nature as his guide," and "attain to virtue by following her guidance." He tried, and found them impracticable. In his first conversation with a Church Missionary, he complained of the difficulty of controlling the unruly lusts of "sound, colour, goods and lucre," or, in other words, music, beauty, wealth and the pleasure of winning wealth. And this difficulty, which had long distressed him, drove him to seek in Buddhism and Taouism the motives and the methods for self-control which the school of Confucius failed to supply.

He had, to a great extent, addicted himself to the ascetic rule of Buddha, when he became acquainted, as stated in the "Narrative," with the Roman-Catholic system. The salvation of the soul through the sacrifice of Christ, and the Holy Spirit's grace, were the doctrines first presented to him. These he gladly received ; and then more gradually admitted the characteristic doctrines and rites of the erring communion. Having been baptized with some other members of his family, he laboured zealously during about three years as a fellow-worker with the French priests.

The point at which the "Narrative" commences is the attempt made by Dzing sin-sang, with all the ardour of sincere conviction, to win over to the Romish Church the senior catechist of the Church Missionary Society at Ningpo, Bao sin-sang. The discussions which took place between these two zealous men, and which, under the blessing of God, resulted in the conversion of Dzing to the truth, are remarkable as a fair specimen of Chinese intelligence, and as indications both of the religious position of an acute native Romanist, and of the acquaintance gained *incidentally* by the Protestant catechist with the points of the Romish controversy. We say *incidentally*, for the scope of the Church Missionary Society's efforts at Ningpo has never been the conversion of Romanists. The heathen are the proper object of their labours ; and it was only when the zealous Romanist attempted to make prizes within the pale of the native church planted by her, that the ability of her catechist to withstand the attack, and, under God, to capture the assailant, was put to the proof.

We offer an extract from the "Narrative" at its outset ; some fragment of a first dialogue in the vestry of the Ningpo church between Dzing and Bao.

Dzing.—"I beg you to inform me wherein consists the difference between the 'Religion of Jesus' and the 'Religion of the Lord of Heaven.'"

Bao.—"The difference is very great. The 'Religion of the Lord of Heaven' has many

superstitions and corruptions superadded to the original teaching of Jesus. The 'Religion of Jesus' has no additions or subtractions whatever."

Dzing.—"How do you know that?"

Bao.—"We have proof of it."

Dzing.—"Pray tell me what proof."

Bao.—"We have the proof of the Holy Book."

Dzing.—"Will you allow me to see the Holy Book?"

Bao.—"Certainly. Here is a copy."

Dzing.—"But this book is written in the Chinese character, translated I suppose into Chinese. How do you know that the translation is correct?"

Bao.—"I know it is. I feel certain that in

it there is no important deviation from the original, for I have examined into this matter.

Dzing.—"Pray how have you examined into this matter? Are you acquainted with the original languages in which the Scriptures were written?"

Bao.—"No, I am not; but I have assisted Mr. Russell in translating from the original, and I am sure that in the translation which we have made there has been no intentional deviation from the original."

At a later interview the following passage occurred:—

Bao.—"There is one point, Sir, which I should like to bring before your notice, and on which I hope that you will seriously reflect. When I was inquiring into the 'Religion of Jesus,' and became convinced that it was true, my last great difficulty in joining it was the necessity of giving up the worship of my ancestors. This probably, Sir, was your great difficulty too when you joined the 'Religion of the Lord of Heaven."

Dzing.—"Yes; this was with me also the principal difficulty. As to the worshipping of our gods of wood and clay, I soon became convinced of the folly of this, but I did not readily see why the worship of our ancestors was wrong."

Bao.—"Well, in joining the 'Religion of the Lord of Heaven, what, as to this, have you really done? Why, Sir, you have actually given up the worship of your own ancestors, and you have substituted for it the worship of the ancestors of these foreigners. Who are these priests, and who are their ancestors, that you should thus substitute the worship of them for the worship of your own ancestors? Have you ever, Sir, seriously thought upon this point?"

Dzing was silent, on which the catechist resumed,

"God alone is to be worshipped, and neither our ancestors nor theirs have any claim to this honour."

Dzing sin-sang made his open recantation, and was received to communion in our church by the name of Stephen, in March 1859. At a subsequent time he gave Mr. Russell an account of the motive which had led to his interviews with *Bao*. It was an anxiety to bring about a reconciliation, and, if possible, a co-operation among all the Missionaries in China. "He intimated to his bishop that the differences between the bodies might, after all, not be so great as so prevent this."

"When the bishop and priests heard what I said, and saw the direction my mind was taking, they at once checked me. They told me that there could be no co-operation with heretics; that as to bringing about a reconciliation with the heretics, it was utterly hopeless; that the most eminent men in the church had for the last 300 years attempted it over and over again, but in vain; that, in truth, these heretics were so besotted, so under the power of the evil one, that nothing could persuade them to listen as they ought to the 'Prince of the Religion,' who is Christ's vicar on earth. . . . The bishop then interdicted me, with all the weight of his authority, from again referring to the subject, and he forbade me, at the peril of my soul's salvation, from having

any thing to do with such deluded men. To this, however, I replied, 'Well, if you will not make any attempt to bring about a reconciliation . . . which I feel to be so important, I certainly shall try what I can do myself. When I endeavour to speak to my heathen countrymen on the subject of Christianity they frequently say to me, "First agree among yourselves, and then come and talk to us." Moreover, I have already visited all the English and American churches in Ningpo, and I have heard the Missionaries there preaching most excellent Christian doctrine to the people.' . . . The bishop again told me that I must not on any account attempt to do it, and that in doing so I should seriously imperil the safety of my soul.

The good man, however, was not to be deterred, and, soon after, visited the catechist, as described above.

He died in May 1862, at a time when his presence and assistance seemed most indispensable to the Mission and to the native church. The T'ai-p'ing rebels had just been driven out of Ningpo; and the Christians, though all survived the perils of the

fall and re-capture of the city, had yet suffered much in temporal matters; whilst some of them in the general confusion of the time had been betrayed into acts of inconsistency, the effects of which were felt throughout the little church. The Missionary in charge, bereaved at this critical moment of the presence of his experienced senior brother, would fain have kept with him the thoughtful and earnest Stephen as a counsellor and assistant; but the Master decreed it otherwise; and he took the native convert from the anxiety and labour which were in store for his English pastor. During those short three years, however, he had been made a great blessing both to others, and, in a marked degree, to members of his own family. The "Narrative" presents us with the circumstances of his aged mother's conversion from the Romish to the Protestant faith; a little history of uncommon and touching interest, though simple enough in its details. It concludes thus:—

The old lady hesitated greatly to remove the Romish ornaments of the room. "They had better take a little more time," she said, "to consider the matter. Besides, what, when they should hear of it, would the priests say?" However, on being urgently pressed by her son, for whom she evidently had the deepest respect and affection, she consented. On this the walls were very quickly stripped, and the

various articles, which previously had been regarded with such idolatrous reverence, were deposited by Dzing in our little boat. When this was done, he again asked me to pray that God would bestow His Holy Spirit on them all, to enable them to receive and ever hold fast the truth as it is contained in the Holy Scriptures.

The "Narrative" was published in 1864. The new edition, which has been determined upon partly in consequence of the suggestion of one of the Secretaries of the Church Missionary Society, has been revised and considerably enlarged by the Rev. G. E. Moule, one of the Missionaries who bore a part in the scenes described. Three additional chapters from his pen contain sketches respectively of the situation and Missionary history of Ningpo; the rise and fall of the T'ai-p'ing rebellion; and the family of Stephen Dzing from his death to the present year.

Of the group of Chinese Christians commemorated in this little work, it would be too much, perhaps, to call it a *sample* of the whole gathering in China hitherto. Many of our converts do not come up to the standard of intelligence and zeal depicted briefly in the "Narrative." But, bearing in mind the short twenty years of labour hitherto expended by the Church Missionary Society on Ningpo, and the fewness of the labourers, and the difficulty of the language (or rather languages) of the district, and the greater difficulties presented by the peculiar habits of thought of the people, we may well glorify the "power of Christ" which is seen resting on His servants, and shining through their often-felt "infirmities;" and we would take occasion from these cheering pages to urge the duty of more continuous and sustained efforts to call out and *train* converts like Stephen and some members of his family, that they may be fitted to carry the testimony of the Lord Jesus far and wide amongst their countrymen. Just now, when Oxford men of distinction have been found ready to sacrifice country and home that they may found an institution at Lahore for the benefit of the nations of our Indian frontier, we would fain hope that some like-minded, and (if it might be) of similar attainments, may be led to consider the necessities of China, with her ancient civilization, her teeming and homogeneous population, the dense darkness that overshadows her, and the door of access that now stands open to those who would attempt to relieve the gloom.

The "Narrative" is illustrated by two portraits; of Stephen Dzing from a photograph, and of Bao from a characteristic sketch by one of the Missionaries.

ABSTRACT OF A LETTER FROM A CONVERTED BRAHMIN TO THE BRAHMOS.

WE have recently placed before our readers some account of the progress made in our Mission in Southern India, amongst the comparatively rude and uneducated idolaters of Tinnevely.*

We now propose to present to them a widely different aspect of Mission work, in its action upon the enlightened and educated classes within the sphere of the Missions of North-west India and Bengal. With this object we give, in an abridged form, as alone suited to our pages, two letters published in August last in Calcutta, addressed to the educated and thoughtful section of his countrymen, the Brahmos,† by a Christian Brahmin, baptized by the Rev. W. Smith, and long connected with our Benares Mission.

These letters to us have a value of their own, as giving to the friends of Missions, but, above all, to the Missionary himself, what he so greatly needs, and so rarely has—an insight into the inner mind of the Hindu. We strongly commend their perusal, upon this ground, to all who may contemplate entering upon Mission labour in India.

We cannot but hope, also, that these letters will afford a strong incentive to the vigorous carrying out of the important effort which the Society is now making to establish an Institution in North India for imparting a truly solid and superior education to native candidates for the ministry. We are convinced that, without such training though the heart has been sanctified and purified by grace, the candidates will be imperfectly qualified for the great task of leavening the educated mind of India with Christian light and truth; nor can we have the same confidence that they will be themselves kept, under God, sound in the faith, holding fast the faithful word, and building up the native church, to guard it from the errors and delusions which are sure to assail it.

We confine ourselves at present to these few introductory remarks, and proceed to introduce portions of the first letter, unaltered in language or matter, though abridged. We would earnestly urge on those who have time the study of these letters *in extenso*, as well worthy of their attention; for though the writer speaks very modestly of his own attainments, those who know his work are fully aware of his high qualifications as a scholar. The following brief notice of himself will show how he has been taught in the school of Christ—

“I can draw a clear line between my old self, as it was formed by Hinduism, and my new self, as it has been shaped through the lovingkindness and grace of God by Christianity. I was a thorough old-fashioned Hindu, brought up in Benares, within a circle of Hindu society far removed from any contact of foreign influence. Of English I did not know so much as the A B C until a short time before my conversion. In the course of time I became very fond of discussing with Christians on the subject of religion,

* See an extract from Rev. J. Thomas's Annual Report for 1867 in “Church Missionary Intelligencer” for July.

† The Brahmos, so called from their professing to worship only the supreme deity, “Brahm,” from which the Hindu triad—Brahma, Vishnu and Siva—emanate, the two last being the chief objects of the popular idolatry of India, under various names and forms, as Hari, Krishna, Mahadeva, &c. The Brahmos are, in fact, professed theists and Hindu reformers, denouncing and repudiating idol worship, and, in theory, caste, with other anti-social usages, as polygamy, prohibition of marriage to youthful widows, and other social evils now constituting essential parts of Hinduism. They at the same time recognise and admit the superiority of the theology and the morality of Christianity, yet refuse to allow its divine origin, or its specific claim that Christ shall be enthroned in the heart and understanding, and loved and obeyed as the one Mediator between God and man, God over all, blessed for ever.

and got hold of the first edition of Mr. G. Muir's *Matahariksha* in Sanskrit. It was through the reading of this book I first became acquainted with the religion of the Bible; yet my eyes were so closed then, and even for a considerable time after, that I used to despise, and consider as very foolish, and only fitting for a barbarous nation, those very truths of Christianity which I now revere and love. I most devoutly believed with all the great philosophers and acute reasoners of my country, and adored and sang of, as worthy of God, deeds which I now abhor; and if I entertain better, more fitting and more consistent ideas of God, it is unquestionably owing to my acquaintance with Christianity."

LETTER TO THE BRAHMOS.

DEAR SIRS,—It has been my wish to put before you some thoughts which again and again come into my mind concerning Brahmoism; and one of the only two objects which have brought me to Calcutta at this time was—the other object I need not mention here—that I might be able to convey to you those thoughts by friendly communications with you, and also learn what would be your thoughts about them. . . .

I do feel a deep interest in you. Though it is true it would have been more satisfactory to me to find that all such of my dear countrymen, who receive so much light from education as to be able to understand the evidences, and to see the unparalleled excellencies of Christianity, embrace the word of life, which is the only source of all good, both in this world and the next; still I cannot but be very thankful to God, that, while the effect of high English education upon many in this country seems that they lose all traces of religious instincts, laugh at and ridicule the idea of religion, make riches, luxury and worldly promotion their god, and devote their whole hearts and souls to them, you retain such reverence for God's holy name, and are such earnest friends and advocates of religion. And though you do not see the weight and the truth of our advice now, yet so long as you retain, by God's mercy, these religious instincts, (and may He by His mercy make them stronger), we cannot despair of you.

With such interest and with such friendly feelings, dear gentlemen, I now come to you, and hope you will not disdain my request; and you will greatly oblige me, and will give much satisfaction to my mind, by fulfilling my request, and by giving a short time to the perusal of this letter. The following are the thoughts which I wish to present to you.

It is evident to every one who knows any thing about the past or present history of religions and philosophies of nations, whether civilized or uncivilized, that wherever the light of Christianity does not shine, there men remain in great darkness about God, about man, about his relation to God and to his fellow-creatures, and his duties towards

them both. There are, indeed, some truths, or parts of truths, found in all religions, but they are so mixed and surrounded with errors, foolish inventions, impurities and absurdities, that, notwithstanding their presence, men remain in a most deplorable state in respect of religion wherever the light of Christianity does not shine. Christianity alone, it seems, teaches men true religion. The experience of the whole world seems to show, that without the help of Christianity man has no power to find it out by his reason. Since, then, universal experience seems to establish it, and since Brahmoism, which contains a great deal of pure and enlightened religion, has made its appearance only under the light of Christianity, and has been taught and professed at first only by those men, whether in America, or in England, or in Calcutta, who have been educated in the school of Christianity, is it not clear that it is altogether borrowed from Christianity? But this you do not acknowledge. One reason why any one should be unwilling to acknowledge it, seems to me this. . . . When the true religion (I am speaking here of natural religion alone) is brought ready before one, it appears so very simple and plain, that hence, also, one is very apt to think that it could very easily be reasoned out. But if we wish to form a right judgment in this matter, we have only to look into other religious systems, and we shall see that it was not a plain and simple thing to those who invented or followed those systems.

Take one of the chief doctrines of religion for an example, namely, that God is holy. It appears simple enough. The most ignorant villager most readily consents to it. All religions, as that of the Hindus or Mussulmans, teach this doctrine in name; but a little reflection will show you that, simple and self-evident as it may appear to you, it cannot in reality be learnt from those religions. And why? Because the mind of man is become so corrupt, that it does not know the true nature of holiness, and hence he cannot teach it correctly and consistently. . . . It is the Bible which teaches man true holiness. When

therefore, a man learns it from the Bible, and then finding it so simple and plain a truth, begins to think that he could have learnt it by his own intellect, would not this be a great mistake?

There are several ways by which men err in respect of the doctrines and precepts of religion. By having, for instance, false and defective notions about them; by exaggerating, abusing, and perverting them; and by mixing with them their own faulty metaphysics and logic. . . .

There are many examples of such abuses of truth to be found in the Bhágavata and other books. They say, for instance, that if a man directs his mind towards God, even for a wicked purpose, since he has made God the object of his mind any how, he is sure to be saved. And these facts are adduced as examples of it: that Chaidya was saved by making God the object of his hatred, and the gopis by making Him the object of their lust. Can you imagine any thing more silly or absurd? But let me assure you, my Brahmo friends, that though it appears absurd to you because you are enlightened by Christianity, yet it does not appear so to the Hindus; but they are delighted with such stories, and think they exhibit in the highest degree the greatness of God's mercy and power; and men of devout minds among them not uncommonly burst into tears on hearing such stories. And it must not be supposed that this is the case with the ignorant only among them, for their greatest philosophers had no better light on this subject.

The fact, however, is, that all the learned men and philosophers among the Hindus believe all things that are taught in the Vedas, Smritis and Puranas. Take, for instance, the first verse of *Bhāshá-parichheda*, the text-book of Muktváli, and see what description is given there of God—"Salutation to that Krishna whose appearance is like a new cloud, the stealer of the clothes of the young gopis who is the seed of the tree of the universe." Think of the monstrous combination of a sublime truth with the filthiest blasphemy. The author of this book is Visvanátha Panchánana, one of the great doctors of Nyáya philosophy. . . .

Now it is thought by the modern Nyáya school that the chief service they render to the Hindu religion is to furnish arguments to prove the existence of God, logic being considered the peculiar province of that philosophy. Accordingly, this is just what Visvanath does in this opening verse, as he states in the commentary written by himself, viz. he proves the existence of God by showing, that since the universe is made up of

things which are evidently effects, there must be a maker of it. But see in the eyes of this great philosopher, as in those of the great Sankaracharya and all the rest, this great God is the same as Krishna, whose filthy story is told in the Bhágavata and other Puranas.

My Brahmo friends, you and I are the children of these very men. Whence have we got better light than they, that we scorn and abominate these filthy stories, which were believed and sung with the greatest devotion by our learned and philosophic fathers? Will you say that we have got it by our reason? I for my part dare not say so, for I remember my own past history full well. I got this light from Christianity. Until I became acquainted with Christianity, my notions were exactly like those of my forefathers.

Do not, then, act ungratefully towards a gracious God who has visited us, though entirely undeserving, with this His heavenly light—that is, Christianity—to open our eyes to free us from darkness and death, and to lead us to the life everlasting. Who knows, if offended by our proud neglect, He may not cause this day of His grace to pass away from us for ever? Or do you think that you have now got too much education ever to fall again into the mistakes of our forefathers? Oh, be persuaded that there is no such security in education without Christianity. Think of the unbelievers in Europe, especially in Germany. Who would ever have thought that men of the education and the so-called enlightenment of the nineteenth century, would have become a prey to such a delusion as Pantheism? But so it is. When men called Christians begin to trust their own poor brains more than Almighty God, and begin to scorn the infallible authority of His word, instead of making themselves wiser, as they hoped, they only plunge themselves into the deepest follies of Pantheism.

But to return to the subject. I said men err in respect of the doctrines and precepts of religion by perverting them also. To give an example of this. We all agree that whatever God commands us to do is a virtuous act, and is a duty for us to do. But what is the true philosophy of it? Because God is holy and good, it is His pleasure that all His creatures should be holy and good; and therefore he commands them to do those things which are holy and good. So the truth is, that He commands certain actions to be done, because those actions are in their nature virtuous; and this being a certain rule, we may infer the virtuousness of an action, when we are certain that God has commanded it to be done.

* And now, worse than this, to atheistic materialism. This is specially the case in France.

But to say that an action, though vicious by its nature, becomes virtuous because it is commanded in the Shastras, that is, according to the view of the Hindus, by God, is certainly a perversion of truth. Now, to use filthy, licentious and abusive language is a vicious action in its very nature, and cannot, under any circumstances, be otherwise. But there are certain ceremonies among the Hindus in which the use of such language is thought a duty, and therefore virtuous. And if you ask them how they can think such a thing not sinful, they will answer, How can that be sinful which is done by order of the Shastras? And let no one suppose that such filthy things are found only in modern Hinduism, as in the most abominable festival of the *Holi*, for instance; for they are found even in the ancient Vedic ceremonies. Human nature has always been the same. . . .

Now, to say a word on men's erring in religion, and by mixing their own faulty metaphysics and logic with its pure and simple teaching. One of the greatest faults of human nature in its present, that is, fallen state, which a man seems utterly unable to overcome, is his curiosity to spy into all the unfathomable mysteries and ways of God—his proud refusal to believe any thing unless he can make plain to himself its how and why. And this to a very considerable extent has been the cause why men have universally corrupted the pure teaching of religion. When men are told that God has made this world, they will not rest there; but their curiosity is aroused, and they must solve the problem how the world was made by God. Did He take some existing materials, they say, with which He made the world, or did He make it without them? Without them He surely could not have made any thing, for that is inconceivable. If, however, He used some already existing material, what, then, can that have been? From such vain speculations sprang up all the different schools of philosophers among us. One says we cannot suppose any other substance beside God to have existed eternally, and therefore God Himself must be the material of this universe. If so, then the universe is God Himself. What, then, is there for us to do but simply this—to shake off from ourselves the delusion

that we are creatures, and that we are sinners, and think and realize that we *are* God, and we shall become God! But by degrees they began to be dissatisfied with this simple form of Vedantism as ascribing a change to the unchangeable essence of God, and so invented what is called the *Máyáváda*, the system which makes *Máyá*, a most undefinable thing, to be the material cause of the universe, which is thought at the same time to be a thing which neither is nor is not, in order to avoid the supposition of any other true existence besides God. For the doctrine of the Vedanta is, that there is only one true existence, that is, God. Others thought *Prakriti*,* and others atoms, both self-existent and eternal things, to be the material cause of the universe. They all equally believe the souls, whether of men or beasts, to be likewise self-existent and eternal. It is evident that all such vain speculations alter the true religion very materially. They derogate from the greatness of God, and they alter the relation between Him, our Creator, and us, His creatures, and also our duties towards Him, springing from that relation.

And you know that we, the people of India, have not been the only sufferers of this misery, but the same was the case with all the nations of the world, those only excepted who enjoy the light of God's holy word, namely, the Bible. It is enough here to describe the state of only one or two of them, namely the Greeks and Romans; for besides the Hindus, these are the two nations most renowned for philosophy and science. Now though I am not acquainted myself with their books, I learn from other learned men, who have thoroughly read and examined them, this strange fact, that though, in other practical and useful teaching, the Greek and Roman philosophers were even superior to our sages, yet in religion the former were not only not better than the latter, but were even far more degraded; the Lord God intending, by His mysterious providence, to fix this truth thoroughly in our mind, that without the help of His revelation man shall never be able to find Him.

* I do not like to translate this word, for it cannot be translated. "Nature" only misleads.

In proof of this, the writer introduces an extract from Paley, that the knowledge which the heathen philosophers conceived themselves to have of God did not avail to emancipate them from idolatry, or even, in some cases, to raise them above the most degrading vices.

From the apology of Socrates he infers that either he was not free from the popular notions of polytheism which prevailed, or, if a believer in one God, he was more guilty than others, in that, with that conviction, he revered false gods.

Remember we are at present examining how far man's intellect, without Christianity, has been successful in discovering the true religion, and in this respect both Socrates, as well as the rest of the Greek and Roman philosophers, seem to have been very defective.

Such are the defects in man's moral as well as intellectual constitution everywhere, that it is impossible for him to reason out for himself a perfect and pure religion, but only an imperfect and corrupt religion, whenever he may attempt to do so.

"Be not deceived, then, by the plainness and simpleness of true religion, as it appears to you when brought ready before you, and say, 'Oh! we can easily find it out by our reason, or *intuition* as you are pleased to call it!' To walk on a plain path may be a very simple thing, but how can it be easy to him who has neither legs to walk, nor eyes to see his way? So you must not only think of the simpleness of religious truth, but also of the blindness and naughtiness of man's intellect, and the corruption and perversity of his moral nature.

"Further, do not let the presence of many sublime truths in other systems of religion or philosophy deceive you, and make you fancy that they are as good as Christianity; for if you will examine those systems more closely, you will find that, by mixing their own impure notions and speculations with those truths, and by exaggerating, abusing and perverting them, they have deprived those truths of all their life and power."

The writer then refers to a paper printed in the "Fortnightly Review," January 7th, 1867, and written by Sir Alexander Grant, containing a notice of Tukaram, a Maharratta poet, who died about the year 1649. This paper assumes the very principle which the Brahmos affect, and against which the Pundit is disputing, that man without revelation can come to the true knowledge of God. Tukaram is assumed to have done so. The following sentence may be quoted in evidence—"If intense personal religion can be found anywhere, it can be found in Tukaram. It is impossible to avoid comparing his songs with the Psalms of David. They are the natural expression of a mind holding constant communion with God, poured out, like the notes of a bird, on all the occasions and various modes of life."

The Christian Brahmin thus replies:—

Who is the God towards whom Tukaram exhibits so intense a devotion? It is Vithoba of Pandharpur, who is the same with Krishna, the supposed incarnation of Vishnu, whose most immoral deeds are celebrated in the Bhágavata and other books of the Hindus. There stands Rukmini by his side in Pandharpur, the chief of the sixteen thousand wives of Krishna. Now remember I am not discussing here about the goodness or badness of the motives of Tukaram, who really believed Vithoba or Krishna to be the supreme God, and lavished all his affection and devotion on him, nor am I inquiring how far he is to be accused or excused on account of his ignorance. The inquiry I am pursuing is, whether man has ever been able, without the help of revelation, to find out God, to entertain worthy notions of His attributes, to know the pure way of worshipping Him, and to discover a perfect standard of duty; in other words, to reason out a pure religion for himself. In this inquiry we see that if Tukaram could imagine God to be such a one as Krishna, or Rama, or Vishnu, or other Hindu gods are represented to be, and if he could imagine

such immoral deeds worthy of God, as they are said to have been defiled with, it is clear that his was a very miserable religion indeed, and that he knew nothing of God's holiness, and therefore could not know in a correct and perfect manner other matters of religion.

... The fact is, that there is in Hindu books a good deal of spiritual, devotional and moral teaching, often conveyed by very high-sounding words; but notwithstanding this, those who wrote those books did not possess those correct, consistent, clear, and definite notions of God, His greatness, holiness, justice, and other attributes, and of other points of religion which Christianity teaches; and therefore, whatever is incompatible in one who is enlightened by the teaching of Christianity is not so in a Hindu. . . .

Let these observations suffice to give us an idea of what the human intellect can do in its attempts to find out the true religion. And now I ask you, my friends, to answer me impartially, whether it is not a fair and logical conclusion of the most complete and inductive reasoning, that man is not able to frame a religion which could teach us correctly, fully,

definitely, prominently, consistently, and without admixture of error, all these things which we must believe, and which we must do or abstain from.

Attend calmly and considerately to the facts, and draw your conclusions from them; for I cannot warn you too often, that persons in your circumstances are very liable to miss the right conclusion in this matter, and to form an erroneous one. The true religion is now brought to you ready-made, and its simplicity is very apt to make you think (as in fact it has led you to think) that you could have discovered it by your reason or "intuition," as you have lately preferred to express it. And also, as I have said, the very enlightenment which you have now received makes you very unfit to realize the deformity and defectiveness of man-invented religions, and hence the true extent of man's inability to discover the true religion. Nothing, therefore, but a most cautious endeavour to keep yourselves from these two sources of error, and adhere rigidly to the Baconian method of reasoning, will lead you to the right conclusion in this matter.

Observe, also, that there is no such thing as a new discovery, in the strict sense of the term, in the matter of religion; for almost all the fundamental points of religion, such as the existence of God; His holiness, justice, and mercy; His infinitude, omniscience, omnipotence, as likewise the great precepts of morality, &c., have been known to, and acknowledged by, if not all, at least most men in all countries, at least civilized countries. They were certainly known to, and acknowledged by, our forefathers. But the defect and weakness of man's understanding shows itself in this, that it has always entertained a defective, inconsistent, indefinite, and wavering notion of those things, and has always abused, exaggerated, and perverted them, and spoilt them by mixing with them its own fallacious speculations, as I stated at the very beginning of this letter; and the more it endeavours to describe them in detail, and to descend into particulars, the more abundantly these defects appear. In this way it has been that man's intellect has always been unable to frame a pure and perfect system of religion. And have we not a sufficient number of facts to consider our induction complete, and to say confidently that it will never be able to do so, that it is impossible for it to do so without the aid of divine revelation? Since, then, you think that you have got a pure and perfect religion, I ask you, can you imagine that you have discovered it by your reason, or intuition, if you like to call it so?

I know it is very difficult, from whatever

cause it may be, to make the Brahmos agree that they have got this light entirely from Christianity, and I was anxious to find out a way by which I could make this fact plain to them. At last I thought of one way, and in conversing with a Brahmo I proceeded in the following manner:—I first put him a question about myself. I said, "I am now a Christian; I entertain now very different notions about God from what I had before, when I was a Hindu, about His attributes, the mode of worshipping Him, man's duty, and other points of religion. And as far at least as we both agree about them, and we do agree to a very great extent, you must acknowledge that my present notions are correct, and worthy of God and His true religion. Tell me, then," I asked the Brahmo gentleman, "how came I to entertain these notions? Certainly not by my own reasoning or intuition, for I know that while I was a Hindu, and unacquainted with Christianity, I never dreamed of them."

Then I asked the gentleman about many others of my fellow-countrymen who have been converted to Christianity, either from Hinduism, or Mohammedanism, or any other religion, and who now entertain the same opinions on the great truths of religion as myself, and which are very different from those they had entertained before. "Did they find out these notions," I asked, "by their own reason or intuition? or did they learn them from Christianity?" He acknowledged that they learned them from Christianity. And should he have denied it, he would have been contradicted by a thousand voices raised on every side, declaring what each individual knew by his own very experience. Then I asked him, "Since it is demonstrably certain (for we can all certify it by our own experience) that all these and all of us began to entertain these enlightened and worthy notions of religious truths only since our acquaintance with Christianity, and therefore got them only from Christianity, and did not acquire, and could not have acquired them either from the Upanishads or the Gîtâ, or from Socrates, Plato, or Cicero, or from reason or intuition—for it is a fact that we were all wandering in darkness while we used all of these, and what can be more trustworthy than facts?—can there be any doubt that you Brahmos also, who have begun to entertain your present pure and correct notions of religious truths—of course we can speak thus of each others' notions only as far as we both agree—only since you became acquainted with Christians and their notions; can there be any doubt, I say, that you learned all these notions from Christianity alone, and did not find them out,

and could not have found them out, by reason or intuition?"

Now, as far as I remember, the Brahma gentleman did not express in any way that he disagreed with me in any thing that I had hitherto said. But I could not make him confess the next legitimate and true conclusion which results from the foregoing remarks. That conclusion is this, that Christianity is a supernatural revelation from God. . . .

Nevertheless a Brahma gentleman (not the same whom I mentioned above, but another), before whom I once had an opportunity of propounding this argument, tried to evade this conclusion by the two following considerations. "First," he said, "though we have learned a great deal from Christianity, and have derived much benefit from it, still we do not think that we are wholly indebted to Christianity, or that we have learned what we now know from Christianity alone, inasmuch as Christianity itself is indebted to other systems which preceded it for the light which it gives. Therefore," he argued, "were it even true that we have derived all our knowledge directly from Christianity, still we cannot be said to be entirely indebted to Christianity, nor can Christianity be said to be the original source of that light which it imparts to others." His opinion was, that God has been carrying on from the beginning the religious education of the world through various gifted men whom He raised up by His providence from time to time, such as Socrates, Plato, Mohammed, Nának, and others (among whom he would reckon, of course, the holy prophets and our blessed Lord and Saviour Jesus Christ too); and these have severally been acting their part, and helping forward the progress of religious knowledge, till at last it has arrived at that perfect stage which Brahmaism now represents. Just in the same way, in his opinion, Christianity also has only acted its part in this great work of the religious education of the world, and nothing more. Thus this gentleman wanted to make it appear (and I am afraid that you, my dear friends, would all agree with him) that there is nothing extraordinary in Christianity, but that it is only like the many other religious systems that have made their appearance in the world, and which have all been the products of man's natural intellect and reason. But this I consider to be altogether a misrepresentation or a misconception of facts. Is it true that the world has gone on improving in matters of religious belief? Is it true that, as these imaginary prophets, namely, Socrates, Plato, Mohammed, Nának, Tukaram, &c., arose one after another, each improved upon what his predecessor had taught, so that

they might all be said to have gone on building up this mighty structure of religion, and, though not without occasional stoppages, retrogressions and miscarriages (for if that were all I could readily pass it over), still on the whole steadily to have proceeded onwards and onwards towards greater and greater improvement and purity, till nothing was left for Christianity—or Brahmaism, if you like—but just to add the top stone? If this was all that Christianity has done, then no one could claim for it a supernatural origin merely on the ground of the excellence of its teaching. But this is not the case. Lay aside the Bible and those systems which are derived from the Bible (in which I not only include Brahmaism and all the various deistical systems of Christian Europe, but Mohammedanism also), and there is no progress towards purity and perfection in religion anywhere to be found in the world. Is there any philosophic or religious system, or any progressive series of systems, of which you can say that it approaches in purity and perfection so near to Christianity that Christianity might be said to have done nothing more than to have only given a finishing stroke to it? Not at all. I have shown you already, in the case of Tukaram, how people, by picking out some fine portions from the writings of some authors, mislead themselves and others, and imagine that they come very near to Christian enlightenment, and how a little consideration shows all such ideas to be a delusion. The fact is, there are fine sentiments to be found in all religions; and there are absurdities, follies, and impurities likewise to be found in all. Nay, when we examine them each as a whole, and try to find out what were the true views of those who have enunciated such fine notions on those very subjects, by comparing one part of their writings with another, we soon discover that their own ideas about those very sublime truths which they seem to enunciate are very defective; and, as I said, we should guard ourselves against the error of supposing that they held those truths in the same correct, consistent, definite and perfect sense in which we who are enlightened by Christianity do hold them. If there are fine sentiments to be found in Tukaram, Nának, Socrates, or Plato, so there are equally fine, nay, it may be, finer ones, to be found in the Bhágavata, Gítá, Upanishads, and other books; and if there are follies and absurdities in these, there are likewise in those. So that what I wish to show is, that there is no progress. No one of these religions of man's invention can be said to have come nearer, or, at least, noticeably nearer, to Christianity than another. They all bear one common characteristic, and Christianity

bears quite another; so that, whilst they enable us to see what man's natural reason can achieve, and how far it can go in discovering true religion, Christianity is proved to be a system which human reason is unable of itself to discover. This, I say, you will acknow-

ledge, if you will allow that a conclusion built upon a complete induction is true: if, however, you will not be guided by it, you must give up almost all belief in things, whether in religion or in the world.

REPORT OF MR. SYDNEY GEDGE'S SPEECH AT THE EVENING MEETING AT EXETER HALL, MAY 5, 1868.

You hear, as you move in society, a great deal said against Missions, and but little said for them; you hear of "the miserable failure of the Missionaries;" it is joked about, and scoffed at; and though in your hearts you do not admit that the fact is so, nevertheless these bold and confident statements, oft repeated, cannot but produce an impression. Your zeal and your interest relax; you admit that the object is good, but you feel hopeless of success; you distrust the means used, and then, probably, you take refuge in some one of the many plausible excuses, and cease to make even your own little effort in the great work of evangelizing the heathen. Yet it is evident you regret this, and would like to know how to answer these objections. I have given much consideration to the subject, and will do my best this evening to supply you with satisfactory answers.

Now when a Christian man begins to consider what his duty is, he first looks at the word of God, and endeavours to ascertain what precepts are given there. The Christian soldier looks at the "marching orders" of the great Captain of our salvation, Now these are clear and distinct on the subject. Our Lord, at the most solemn moment of His departure from this world, gave to His disciples a distinct command on the subject: it is repeated three times, in Matthew, Mark, and Luke, and is as follows—(Mark) "Go into all the world, and preach the Gospel to every creature."

That we recognise the force of this command is evident from the fact, that, in the daily prayer which our Lord Himself taught us, we pray, "Thy kingdom come; Thy will be done on earth as it is in heaven." we further, every Sunday, ask God to be merciful to us, and to bless us, on the condition, or with the intention, "That Thy way may be known upon earth, Thy saving health among all nations."

The command being thus distinct, why should not each man obey it? We all *should* do so if we had a firm conviction on the sub-

ject. In other matters upon which our minds are made up, and we have faith in our convictions, as in politics, we do our best to propagate our own opinions by continually speaking to others on those things which we hold to be political truths. If we have tried, and believe in, a specific remedy for disease, such as toothache or neuralgia, we mention it to all our friends, and urge them to try it too. Surely a knowledge of God's government of the world is the highest branch of politics; surely trust in the Saviour is the only specific remedy for that most baneful of diseases, sin.

These brief remarks must make it evident to all, at first sight, that it is the duty, and should be the wish, of every Christian to do all in his power to preach the Gospel to the heathen, and that the burden of proof lies not with those who support, but with those who object to Missionary work.

The objections must be very forcible which should lead us to disobey so plain a commandment: let us see what they are. I have heard them often, and they are pretty much as follows—

1. People say, "It is of no use trying to convert a Nigger; it is all a miserable failure, for you do not go the right way to work: civilization should precede: you should send commerce and railways first, and then Christianity will follow in good time."

2. "You have been at it sixty years, and yet you can scarcely show a single convert: at all events, the number that you can show is quite out of proportion to the money spent, and the lives lost, in the work."

3. "Your converts are all the lowest class, or are Pariahs, who come over for interested motives, and are very poor specimens after all. Many young men (officers and others) who have been in India declare that the name of native Christian is proverbial for people of low origin and bad lives."

4. Then comes the favourite objection, "It is all very well spending money upon the heathen, but why don't you look at home? Look at the white savages in our large towns,

Manchester, Leeds; look at Wapping, Shore-ditch, and Bethnal Green; look at the haunts of misery and scenes of vice there; when these are Christianized it will be quite time to think of converting Hindus and Africans."

5. Then they tell you there is great extravagance; that half the money is spent in England before you ever see a native.

6. And lastly, "That the Missionaries are inferior and half-educated men."

I rejoice to think that no one has ever yet ventured to impugn the genuine piety of the Missionaries.

Well, these objections are somewhat formidable: so let us see what we can say in reply. Broadly stated, they come to this, that the Missionary Societies have failed to accomplish *their object*. Now, in arguing this question, we must first define what the object is, or we cannot tell whether there has been a failure in accomplishing it. What is the object of Missionary Societies? It is to provide proper agency for doing that which is the duty, and should be the work, of every member of Christ's church, viz. to obey our Lord's marching orders to all His "faithful soldiers and servants," and to send the Gospel to the heathen. But to what extent is this to be done? To convert the whole world to Christianity ourselves? No, that would be simply impossible. If every clergyman were to go to China, only one-twentieth part of China would be supplied with proper Christian teaching: if every Christian man in England were to go out as a Missionary, there would be just sufficient religious teachers for China and India.

Our object is the same object which St. Paul had—to sow the seed; to lay the foundation that others may build upon it; our object is to plant the Gospel in the regions beyond; to be the pioneers of the army of the cross; to found native churches; to ordain native pastors; to foster their Missionary spirit, so that they may evangelize *their countrymen*. But here the first objection meets us, "You cannot convert a Nigger." To this there is but one answer. Ask the objector whether he believes that Christ died for him? and then, whether Christ died to save whites only?

2. The converts are few in number, and quite out of all proportion to the means used. A preliminary observation must here be made. The spiritual world is not like the natural world: like effects do not always produce like causes. Our Lord Himself has told us that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." You may toil all night and catch nothing, but

then, at Christ's command; there is a miraculous draught of fishes: therefore those who say that the results are not in proportion to the means are bound to give some data of calculation, and to show what results would be in proportion to the means.

Now we have heard to-night of one excellent Missionary, Mr. Tucker, who, during the labours of twenty-two years, was the means of bringing to Christ no less than 3500 of the heathen, that is, about 150 a year. If one man can, by God's help, do this, it will not be thought extravagant to suppose that every Christian man might, if he tried, be the means of converting one other person in the course of one year. Let us, then, take that as a proper proportion of results of means. How many years do you think it would take, at this rate, to convert the whole world? THIRTY. The calculation is simple: we have worked it out in our childhood. At the end of the first year the solitary Christian would have been the means of producing another; these two, at the end of the second year, would have increased to four; at the end of the third year to eight; and so on, at the end of the tenth year, to a thousand. Each one in this thousand, in his turn, would become another thousand in ten years, so that, at the end of twenty years, there would be a million; and at the end of thirty years there would be a thousand million Christians, a number equal to the population of the world. Now surely this calculation, with its inconceivable results, shows the impossibility of testing the work of Christianizing the heathen by a numerical standard.

But is it true that there has been failure. Let us see what really has been done. Let me take the independent testimony of the Bishop of Madras. In three years, ending 1866, he confirmed 5252 native Christians, and ordained 11 native deacons and 10 native priests; in the same three years, 7243 persons were baptized, and 21,093 persons abandoned their idols, and put themselves under Christian instruction.

In Northern India, in the Santhal Mission, three years ago there were only 3 Christians; now there are 400. Among the Hill Arrians of Mundakayam, in ten years, a village of 1200 native Christians was established, and these were the converts mainly of the native preachers. In North-west America, in ten years, 1000 natives formed the Christian village of Metlahkatlah, under the layman, Duncan. In Sierra Leone there are 80,000 native Christians, of whom 20,000 are communicants. And thus, if I went throughout the whole of our Missions, I could show that the seed sown has borne good fruit, "some

thirty, some sixty and some an hundred-fold," and that it has never been sown in vain.

But then comes in the objection that the work is not real; that the converts are Christians only in name. People—young officers, young merchants, and so on—come home, and either say that there is nothing doing, or that the native Christians are a bad, low lot. Now who are the informants? and what interest do they take in Christian work at home? Are they men who, from their own habits of life, from their moral, not to say their religious notions, are qualified to form an opinion, and to give trustworthy evidence on the subject? We have all read the story called "Eyes and no eyes" of the two boys who took a country walk in the evening. One came home, having had a very dull hour: he had seen nothing of any interest. The other, whose eyes were open, and whose mind was educated, came full of information as to a variety of beautiful operations of nature which he had observed as he walked. So in the spiritual world. Christian education—spiritual enlightenment—is needed to enable a man to recognise what is really passing before him.

I fancy Gallo's report of the work done by the Christian Missionaries at Corinth would have had very little resemblance to the account given by St. Paul of the same city, yet which would have been nearest the truth? I know of a young officer who had been at Benares, and who had declared that there were no converts there at all; yet it turned out that he had been in the habit of attending the native church, of which nine-tenths of the worshippers were converts; and in his morning rides he had frequently passed the Orphan Institution, but he had made no inquiry, and he had taken it for an indigo factory!

On the other hand, against the negative testimony of such young men as these, look at the proof of the reality of the work contained in the following facts—

1st, Christian men in India, who see what is going on, and who are anxiously saving every penny that they may return to England, contribute no less than 20,000*l.* a year to the work. Would they do that if it were all a sham? Nor is money the only thing that they give: time, trouble, maintenance, hard work, are all contributed in large measure by Christian officers in the civil and military services, from the young ensign up to the Governor-General, and by Christian merchants. What do those very men do when they come home? Why the Committee-room of the Church Missionary Society is crowded with men who have returned from India and

the colonies, devoting themselves heart and soul to assisting and superintending at home the work to which they have often been helpful abroad. Need I mention the names of General Browne, Sir Robert Temple, Sir Bartle Frere, Sir Herbert Edwardes, Sir Robert Montgomery, and those two (last, but not least) who addressed you this morning, Sir Arthur Cotton and Colonel Lake?

What is the testimony of others. The Bishop of Madras, in his first charge, delivered in 1863, says that "the sight of Tinnevely scatters to the winds almost all that has been written to disparage Missionary work." Similar testimony is given by Bishop Anderson, Bishop Ryan, and others. Could so good an account of English Christianity be given by a Lascar Christian who might find his way to England on board a merchant vessel, and live, while here, in Wapping or the Isle of Dogs?

One other fact seems to me to be conclusive on this point, viz. our Missionaries all like, nay, long, to go back to their work,

Friends, and home, and all forsaking,
Forth they go at God's command.

Now this cannot be a useless work: no one goes twice on a fool's errand. There must be reality in it, or, whatever might have been the zeal and enthusiasm which led them to go in the first instance, when once they had returned to England they would joyfully accept the many spheres of useful labour open to them here, and would refuse to return if there were any doubt in their minds that the work to which they were devoting their lives was not only their duty, but was also blessed of God and crowned with success. For remember it is no light or easy work in which they are engaged: it is full of hardships, full of difficulties, and surely these very difficulties should be considered in our estimation of the results. A strange language has to be learnt, very often has to be fixed and reduced to writing; the modes of thought and expression are different. In no heathen tongue is there any expression for sin or for holiness: these are entirely new ideas to the Eastern mind.

When a clergyman ministers here, he is often able to gain some influence over the most besotted or criminal man by reminding him of his infancy, the prayers which his mother taught him; but amongst the heathen the influence of the native women is dead against Christianity: it is one of the hardest things against which our Missionaries have to contend.

Then what difficulties caste interposes, and, alas! there is a sad difficulty in teaching the natives the difference between real and nominal

Christianity, and the conduct of Europeans is frequently the greatest stumbling-block in the way of the native.

These things prove that the probability lies on the side of the genuineness of the results; and why should they not be genuine? Is Christ the power of God unto salvation only to the Jew that believeth? or only to the Gentile (that is, to the heathen) who used to live in Asia Minor or in Europe? But we have something more than probability: we have positive proof; for we can apply concise tests of genuineness, without fear of the result.

1st, the converts give up every thing, parents, friends, wives, children, means of obtaining a livelihood.

2ndly, they are persecuted by those whom they have left. Mr. Trevelyan, in the *Competition Wallah*, mentions the case of a Brahmin who was baptized, and that very night his house was burnt to the ground in revenge.

3rdly, converts are liberal in the support both of their own churches and of Missions to others. You have heard from former speakers what is done in this way in Sierra Leone. In Tinnevely the Christians raise 17s. 6d. a year per family for Missionary work. One village of 400 families contributes 800*l.* a-year, and they give *themselves* as well as their substance.

In Ceylon there is the Tamil Mission to the Coolies, of which the Missionaries are all natives from Southern India, and they are supported by the planters at a cost of 800*l.* a year. Lastly, I might, if time allowed, select from independent records many instances of individual piety, such as would convince the most sceptical. But when we prove the results to be thus excellent, our opponents turn round upon us, with that which I have called the favourite objection, "Look at home."

Now this objection, like most other difficulties in Christian life, is provided against by our blessed Lord. In the second version of His marching orders, (given by St. Luke,) we are told that repentance and remission of sins are to be preached to all the heathen, "*beginning at Jerusalem,*" but we are not told to stop there. Yet who would so much wish to look at home first as the exclusive Jew? A first-rate man was wanted to preach amongst the heathen, and Paul was called out, and went forth preaching everywhere the Gospel of God, and the New Testament (after the Gospels) contains very little else than what we may call Missionary reports.

I maintain further, that those who take most interest in Missions are the very people who contribute most largely to the work at

home. The author of an excellent little book on parish work in London* says, that after many years' experience, he found that people differed much in the objects which they would support with their money. Some would give only to hospitals, some only to schools, some only to churches, some only to living agents, some only to work in their own parish; but he never found a single person who gave only to Missions: those who gave to them gave for the home work too; and this is just what we ought to expect. You cannot love your brother whom you have not seen unless you also love your brother whom you have seen.

I will pass lightly over objection five. It is not founded on fact, and is not likely to be so, when we remember that the Committee have no personal interest in the expenditure, and contains earnest men of business, who are anxious to do all in their power to secure a proper expenditure of every shilling that is entrusted to them. The salaries of our Missionaries are low, only just sufficient to keep them from worldly anxiety.

But it is said that they are ill-educated, that they are not gentlemen. I meet this, from my own personal knowledge, with an emphatic denial, and if it be true, whose fault is it? Not that of the Committee, who send forth the best men they can get: it is rather the fault of the Universities. In seventy years Oxford has sent only twenty-two, and Cambridge only fifty-one men, little more than one a year.

I maintain, Sir, that the Committee do use the very best means to attain the end set before them. We look for good men of all ranks in society, and determine to take spiritual men only: we apply to the Universities; we apply to our friends all over the country. When men come forward, we apply the best tests of their earnestness, of their soundness in the faith, and of their plans for Missionary work, which experienced men of piety can devise: we educate them specially; we train them in good habits, devotional, ministerial and controversial; we teach them the languages and modes of thought of the people among whom it is intended that they shall minister; we translate the Bible into all languages, with the valuable aid, which I am glad to take this opportunity of recognising, of the British and Foreign Bible Society.

When our Missionaries reach their destination, they have, in some cases, to fix the language and reduce it to writing; they translate the Bible and the Prayer-book into it; they establish schools for the young, that

* "The Parish and People," by Rev. E. Spencer.

they may train the heathen mind when young and tender, and easily guided in the right path; they go into the streets and bazaars, and public places, and preach; they meet all comers in controversy; they instruct inquirers, they bring them to baptism, they train them to be catechists and native pastors, and then encourage them to teach and preach to others the good news which they themselves have learnt.

Thus we plant our native Missions like gardens in the wilderness, in the hope that, watered by the dew of God's blessing, they may spread the knowledge of the glory of God among their own countrymen, while our Missionaries go forth to the regions beyond.

There are now 187 such gardens, but there is room for 187 more, and we appeal to you to aid us to plant them. At home, the Committee and the Secretaries are in constant correspondence with all our Missionaries, advising, warning, encouraging, and aiding with sympathy and with prayers.

This, Sir, is the work which is being done by the Church Missionary Society, and now let us ask in conclusion, What is the duty of the large body of young men whom I see before me in regard to it.

1st. Remember, as I said before, that every man *ought himself* to be a Missionary; but remember, further, that every man is a Missionary: he cannot help himself; but whose Missionary is he? If he is not the Missionary of God, he is the Missionary of the devil; if he is not sowing good seed, he is sowing tares in the field. I do not mean that every man can or should go forth to teach the heathen nations, but all must be doing something, to produce either good or evil effects upon the character of our foreign dependents, so intimate and constant is now the relation between all parts of the world.

Let us, then, strive to maintain a proper standard at home, of life and of doctrine. On one side, we are threatened with Ritualism, almost amounting to Popery, on the other, we are threatened with Rationalism, fast tending to infidelity. It would be out of place for me now to consider these subjects with regard to their effect at home, but I am strictly in order

in considering them in their Missionary aspect.

If we were to preach Ritualism to a Moham-medan, he would tell us that he sees little difference between it and the idolatrous and symbolic ceremonies of the Hindus, which it is his boast to repudiate; if we were to preach it to the Hindu, he has all the religious symbolism he requires in his own form of worship, and may point to the Roman-Catholic adaptation of such symbolism, as a proof that he is justified in believing that there is very little difference between one kind of Ritualism and another.

On the other hand, if we preach Rationalism to the educated Hindu, he would reply that he already has it; that he has practically put away his idols; and that the one thing he most admires is the moral teaching of Christianity. In fact, Rationalism is Christianity without Christ; and to this the educated Hindu, like one of old, has no objection; for, my friends, Christ crucified is now, as it ever was, to the Jew a stumbling-block, and to the Greek foolishness.

Let us, then, pray for a large outpouring of the Holy Spirit of God to bring many converts to pure Christianity, that so may be shown to them in error, both at home and abroad, the light of God's truth.

Lastly, I do not ask you now to contribute largely of your substance, but I do ask you to take a real interest in Missionary work; but you cannot take an interest in that of which you have not an intimate knowledge. Read, then, the Church Missionary publications; master their details; trace the history of a particular native church, like Sierra Leone, or North-west America, or that among the Hill Arrians, and you will soon find how interesting it is. Your heart will soon be in it, and then your treasure will follow, for you will have faith in the results. And if at any time your heart fails you, look once again at the marching orders given to us by the great Captain of our salvation, as narrated by St. Matthew, where not alone the command is given, "Go and teach all the heathen," but it is followed by the heart-cheering promise, "Lo, I am with you always, even to the end of the world."

Recent Intelligence.

UMRITSUR.

We have received the following interesting and important letter from the Rev. R. Clark—

April 1868—I received your very welcome letter a few weeks ago, and have much pleasure in replying to it. My annual letter was sent through Mr. Stuart, at the close of last year.

The subject of your letter is, I believe, one of the most important in all Missionary labour, viz. that of carrying on Missionary work as far as possible through the agency of the natives

of the country in which our Missions are established. The feeling is now very general, that it is through them that Christianity will really become indigenous in this land. We notice this feeling in almost every report or Missionary address that is published, and it is brought forward prominently in every Conference, and there are, I believe, but comparatively few Missionaries who do not concur in it. The experience of almost every Mission, in every age and country, seems to show that the greatest success in Missionary work generally attends the efforts of those who are most diligent and skilful in selecting and training, and guiding and organizing a native agency.

We can therefore thoroughly agree with the statement made by Mr. Stuart at the Calcutta Missionary Conference of the 25th of January, that "the work of converting India is not to be achieved by European Missionaries. They will have to push the natives forward to do the real work, and keep themselves in the background." The policy of the Parent Committee we believe to be a true one, (as declared in your own words in Mr. Frost's address at the Sharanpur Conference,) when you say that "the Parent Committee are resolved to make more use of native agency, and to be more sparing as to sending out European Missionaries, unless the funds of the Society largely increase." The efficiency and extension of our work depends, doubtless, far more on the quality of the Missionaries, and on their power of influencing others, and of setting them to work, than on the number that are sent out. We can many of us, therefore, sympathize even with the remark made at the American Board of Missions, referred to in the same address, that "it has been found that a less number of foreign Missionaries is needful for the work in a heathen country than was once supposed. There must be free room for the growth and action of a native ministry, and for devolving upon that ministry the heaviest responsibilities it will bear." I cannot myself believe that the best way of carrying on work is for a number of English Missionaries to go out day by day, and year by year, for a whole lifetime, into the same bazaars, and preach the same truths, perhaps in the same way, to the same audience, that so often appears to be Gospel-hardened, and whose curiosity has been already so satisfied, that they will often not even cross over the way to listen to what they have heard a hundred times before. The Gospel must of course be preached in old and new Missions, and there are in all our large cities a number of strangers to whom the Gospel message is probably new; but the question often rises to the mind, whether a small number of English Missionaries,

sometimes even only a single individual, cannot generally, with a proper staff of native helpers, both bring the Gospel to bear on these, and also superintend the native pastor in his oversight over the native flock. If this is the case, it would be better for the greater part of our preaching Missionaries to be away from our large stations, and for each of them to be a centre of Missionary work himself, with his native helpers around him, spending both hot weather and cold in the towns and villages, and working in some chosen neighbourhood from some fixed basis of operations, as far as circumstances would allow it, with every due regard to health. Wherever the English Missionaries are massed too much together, the natives seem to throw all responsibility on them, and to become more or less mechanics. They cannot work freely in an Anglicized community, with too many Europeans round them. The Mission is then an European, not a native one. The Europeans are every thing; the natives nothing. The Europeans assemble together at their stated meetings and Conferences, and model and arrange every thing according to their European notions. The natives see that the Europeans are determined to have every thing their own way, and that they are merely servants and agents, and they soon learn to say "Yes" to every thing, and do what they are told to do, and nothing more. They feel, perhaps, little heart for their work, because it is not so much their own work as the Europeans', and because they are not primarily responsible for it. Some of the better class leave the Mission; and those who remain seem sometimes as uncomfortable and unserviceable in it as a native sepoy does when dressed in an English grenadier's uniform.

I am speaking, of course, only with reference to bazaar preaching in a station, and with reference to the native congregation. It has often seemed to me, that native Christians will hardly go to their own native pastor when they have a number of English Missionaries at hand, ready to listen to their every want. Inquirers too will often go unwillingly to catechists, when there are several Missionaries at their station, where the inquirers will of course go from one Missionary to another, and endeavour to obtain, through the kindness of one, what they fail in securing from another. The catechist, too, becomes unsettled, if he hardly knows to whom he belongs, and may, any day of his life, be transferred from one Missionary to another, whose plans of working are perhaps altogether different. I do not speak of stations where Missionaries are engaged in large schools or colleges, or in literary labour; for the educational department of Missionary work is a distinct one,

and one or more English Missionaries must always be at the head of every important Missionary institution ; nor am I speaking of young Missionaries lately arrived from England, who are only learning the language ; but it may become a question whether some of us older Missionaries would not perhaps do more good to the station itself were we to leave it ; and do also infinitely more good to the neighbourhood around were we to become centres of Missionary operation, with full powers to act each one for himself within certain limits in connexion with a sufficient staff of native labourers. We now want our English Wickliffes, each with his band of "poor priests ;" we want men of fire and power, who can organize bands of itinerants, and who will do individually more, in the present state of native society, than the best Committees : we want picked, resolute, talented (as well as pious) men, who can guide the natives in their work, and give them a soul to work ; and this both in our central Mission stations, and in the rural districts all around.

But you are mistaken in thinking that I wish to see native evangelists and pastors placed in the same position towards Salisbury Square as European Missionaries are. This would not work at all. In order, however, to spread the Gospel amongst natives, I think that our native brethren should do every thing they can do. Some kinds of work they will do far better than Europeans. They must have free liberty of action, and we must not always consider them to be mere children, but look on them as men, who are not always to be kept under a father's eye, but will gain advantages and become more manly and useful by being sometimes away from their parent's eye, and in a position where they not only may, but sometimes also must, act for themselves. They must not be always disciples who have every thing to learn, and have to keep learning every thing over and over again from us ; but they must be considered as men who have become teachers in matters that some of them know equally well with ourselves. They must each one of them be superintended by the English Missionary ; and our Committee at home doubtless often remembers that the native teacher will not ordinarily rise higher, either in mind or soul, than the English Missionary ; and that, whatever it is desired that the native teacher of India should be to his fellow-countrymen, that must the English Missionary be to the native teacher ; and that, if it is wished that the native teacher should stamp the impression of his soul on natives, the European must first stamp his impression on the teacher ; and that, therefore, we want for India, not

men who leave no impression behind them, but men who are able both to teach themselves, and to make Christian teachers out of men of great natural talent, and of considerable acquirements.

But to bring this letter to a practical conclusion—

First, May we ask you to urge on our Committee to send out French for Lahore. We do not want so much the money, the 5000*l.* he hopes to collect, but want the men. We do not even want the Training College, so much as the man to make it. Both money and College will, I trust, come naturally ; and gradually the students too, if God will mercifully bless the effort made. The glory must all be His. We want no flourish of trumpets to announce His departure or arrival, no prospectus of great expectations ; but send our dear brother out with humble earnest prayer to God to give him to this work, and preserve him here, to do just whatever God may give him to do when he arrives. Even if he only stays seven months in the year in Lahore, and the other five, as I hope and trust he will, in the hills, he will, with God's blessing, do just what there is to be done, and be to us all just what we all require.

Secondly, We beg earnestly for a medical Missionary, to commence a new effort of Missionary work in accordance with our Lord's own example ; a work that He will surely bless, and one that will occupy new ground, and gain access to new fields of labour. We earnestly ask that this may be tried in Umritsur. Let only the man be a good, clever doctor, and one who has Missionary work at heart, and I think we shall see great results from his labours in connexion with the direct preaching of the Gospel, both in pulpit and bazaar. You will have received other papers on this subject, ere this reaches you, so that I need not add more.

Thirdly, Whenever you send more Missionaries to Umritsur, (and the more the better), let them be men chosen for the work of itineration ; men who will work systematically on a given field of labour, with a proper basis of operations, and be for this neighbourhood what Ragland's staff are for Tinnevely ; with only this difference, that they should have a settled head-quarters in some part of their district, where they or their's may be always heard of. We have had preachers for Umritsur itself for the last sixteen years ; we want them now for the country all around. Sir Donald McLeod constantly and strongly urges this. We have the native staff, men who are already engaged in the work. We want now the European heads.

MADRAS.

A Meeting of the Madras Native Church Council was held on Jan. 25, 1868.

The members were—three European Missionaries, three native pastors, and three lay native Christians. The Rev. Messrs. Sandosham, Saththianadan, Theophilus, were the three native pastors; Messrs. Dhanakoli, Methuselah Daniel, and Cangee Thomas, the lay representatives; and the Rev. Messrs. Fenn, Macdonald, and Royston, the European Missionaries. Mr. Dhanakoti was nominated as Secretary, and the Rev. D. Fenn as chairman.

The Native Church Fund amounted to Rupees 850, certain interest of endowment funds raising the total to Rupees 1077. The expenditure connected with the three pastorates amounted to Rupees 4512.

It is gratifying to find that this native church, thus early in its self-supporting efforts, has contributed one-fourth of the total expenditure.

MEDITERRANEAN MISSION.

Extract from the journal of a tour among the Kurds, by a native catechist at Constantinople—

At Eidir the chief man received us kindly, and about ten other Turks came to his house to see me. When I asked after their spiritual state, the reply was, "If you wish to know the truth, we are ignorant as to what nation, what book, or what religion we belong to. Some priests, whom we call Seiyid (*i. e.* princes, or descendants of Mohammed), come to us, and tell us things which appear to us very improbable, in return for the money they take from us. But now we begin to look through their fraud, and they become easily confused. Seiyid S—, in whose house you stayed ten years ago, exposed the false coin of these priests. If you now go to see him, give my best salutations, and ask him to forgive me."* Upon this I quoted passages from the Old and New Testament, to show how pleasant a thing it is to believe in the Lord Jesus, and to enjoy His salvation, even if, for doing so, we should be oppressed as sorely as were the Israelites in Egypt; and then we all knelt down and joined in prayer to the Lord of all, through our Saviour Jesus Christ. They were very thankful for all this, and promised to send all their children, in case a school should be opened among them. When I left next day they begged me to keep them in remembrance, and gave me a guide for one day's journey to the hamlet of Hardikler, where I remained over night with a dervish friend of Seiyid S—, whom I had likewise seen ten years ago. The dervish and his aged father were very much pleased to see me again, and in the evening all the

neighbours came in, when I read portions from the Bible they possess, and, after long conversation, engaged with them in prayer.

On the following morning the dervish accompanied me to Seiyid S—, who had been able, about four or five years ago, to return to his home. Both he and his brother were greatly pleased to see me. In the evening, some of his neighbours came in, and I read from his Turkish Bible Matthew v., explaining it, and concluding with prayer; but his past troubles have had such an effect on Seiyid S—, that he thought it prudent not to let me remain long in his house, lest it might prove the occasion to his enemies of raising another storm against him; so, early next morning, he accompanied me back to the dervish's house at Hardikler. He told me on the way, that only four years ago a certain person, now holding a position in Palestine, was sent to him with a number of mounted police, to extort from him 22*l.* on account of his having become a Giaour (infidel), and he also referred to his persecution ten years ago. He then expressed a very strong wish that I should come and settle among them to teach them the Gospel, and open a school for their children, hoping that my presence would give them some protection against the exactions and oppression of unscrupulous Government agents. Soon after our arrival at Hardikler a number of people assembled in the house of the dervish, and the Seiyid S— introduced me to them as a teacher of the Gospel. After I had read them John i., and engaged in prayer, he requested me, before the whole assembly of Kurds, to salute the English Missionary Society, and tell them how glad they would be if they would send them a teacher to teach them the Gospel, and to instruct their children in Christianity and in useful trades.

* S— was at that time driven from his home, with his wife and children, in the midst of winter, when the snow lay several feet deep, and had to seek shelter on the high mountain in deserted shepherds' huts, solely for being accused of having forsaken the Mohammedan religion.

THE NORTH-INDIA MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Forty-eighth report of this Mission has just been placed in our hands.

It affords to us a favourable opportunity for reviewing this field of labour, and placing before our readers a succinct account of what is going on there.

And in the first place the vastness of the field may well command our attention. There is the great valley of the Ganges, expanding between the stupendous range of the Himalaya to the north, and the Sindhya mountains to the south, a rich and fertile plain, watered by the two great rivers, the Jumna and the Ganges, until at Allahabad, uniting their streams, they roll onward in one grand channel to the sea ; this vast extent of territory embracing two Lieutenant-Governorships, those of Bengal and the North-west Provinces.

And, secondly, beyond the Sutlej the field of labour continues to expand, until it has included within its limits the Punjab, or Land of the Five Rivers : this also—as, from its importance of position, our frontier province to the north-west, and its numerous and hardy population, it well deserves to be—a Lieutenant-Governorship.

Let our readers take the map of India, and survey the length and breadth of this territory as we have sketched it, and perhaps they may estimate more correctly the spaciousness of that field of labour, which, in our Reports and periodicals, is spoken of as the North-India Mission of the Church Missionary Society.

The next point to be considered is the European agency, which has been sent forth to occupy this field, for, after all, the European Missionaries are the initiative agency : they must begin the work. It is very true that evangelization on any thing like an extended scale must be accomplished by native Christians ; but the first handful of native Christians must be rescued from heathenism by the instrumentality of European Missionaries ; and therefore they must numerically bear some fair proportion to the work which they are expected to do. The leaven, it is true, which is placed in the mass, is small in bulk ; yet even so the feeble arm of an infant will not suffice to prepare it ; an adequate measure of strength must be employed.

Let it then be remembered that the Society cannot do without an adequate number of efficient European Missionaries, and that to supply these is the bounden duty of the Home Churches. We do not ask for large numbers. When Jonathan and his armour-bearer went forth against the garrison of the Philistines, they were only two from amongst six hundred. The supply which we ask is far more disproportionate ; but we ask for men of a similar stamp—men of faith and Christian intrepidity, whose word of encouragement to one another will be—“ It may be that the Lord will work with us ; for there is no restraint to the Lord to save by many or by few ;” and who, going forward in the Lord’s strength, count themselves to be invincible.

We find, then, that the Church Missionary Society has located in the great field of North India forty-four European Missionaries, besides seven European catechists, the latter being usually employed in the educational department. These agents are distributed throughout twenty-seven centres, of which eight are in Bengal, fourteen in the North-west Provinces, and five in the Punjab. Except at Calcutta, there are at no centre more than three Missionaries ; at some of them only one.

It is not desirable, except under very special circumstances, that a number of European Missionaries should be grouped together at a given spot. The great work of the European Missionary is to raise up the native evangelist ; and to expedite this important process, it is desirable that the European Missionary should be so circumstanced as to feel his need of a native brother. Where there are many Europeans together, they are tempted to feel so strong in themselves, that this great object, the disentanglement of a portion of

the native element from the bonds of heathenism, and its introduction, as emancipated and free, into the service of Christianity, is in danger of being deferred.

Nor is it objectionable that there should be only one Missionary at a centre, provided there be other centres in sufficient proximity to furnish sympathy and help in time of need. But where the centre is an isolated one, there ought always be two European Missionaries in occupation. In the Derajât we find a lone Missionary, the Rev. D. Brodie, the health of the Rev. R. Bruce having rendered it imperative that he should for a time return home. Such centres have a claim for immediate help. Again, at Kishnagurh there is only one European Missionary. But the circumstances of the two centres are wholly diverse. In the Derajât the work is in its commencement; at Kishnagurh there exists a large body of native Christians, who, at an earlier period in their history, finding amongst them a number of European Missionaries, so leaned upon them as to become dependent in their habits, and sickly in their Christian character. The reduction of the Missionary staff to one as superintendent, was essential to the correction of existing evils; and the vacancies so made have been filled up by bringing forth into action whatever was valuable in the native church, and thus teaching the whole body lessons of Christian activity and self-reliance.

These European Missionaries are preaching the Gospel in diverse languages. In forming an estimate of the persistent labour which has been expended on the work of Missions, due account must be taken of the lingual difficulties which have been overcome, and the tongues which have been reduced to the service of Christianity. If its truths are to be heard and understood—if, entering through the open portal of the ear, they are to enlighten the understanding and affect the heart—they must be spoken clearly and intelligibly in the vernacular of the people. This is the first work which a newly-arrived Missionary has to take up, the first difficulty he has to overcome. It is a cause of great thankfulness that so much has been done in this respect, and that the same Spirit who gifted the first Christians with supernatural powers on the day of Pentecost, has so blessed modern Missionaries in their efforts to acquire new and strange tongues, and so promoted them in their studies, that they constitute at the present moment a multi-lingual agency of very remarkable capacity and power.

Let us consider what is the numerical strength of that native Christianity, which, through these Missionary endeavours, has been called into existence throughout the extent of North India. The total of native Christians amounts to 10,501. "What!" some individual may exclaim, "no more than this? and after so long a period? Some few of these Missionary centres having been occupied upwards of fifty years back, and yet the Church Missionary Society cannot reckon up even 11,000 Christian converts among so many millions of people?" This is precisely the sinister aspect in which Missionary results present themselves to persons who have thought but little on the subject: they know of no other criteria of success than that of numbers, and if these be few, then, in their judgment, the whole procedure is a failure. But is it not possible to conceive of an undertaking, the difficulties connected with which are chiefly at the beginning, so that the progress made is slow, and scarcely appreciable, until a certain point be gained, when, the preliminary hindrances having been overcome, the work enters upon a new phase, and advances with great rapidity and power. We would recommend persons who are disposed to depreciate Missionary work because of the slowness of its earlier progress, to consider, the next time they pass by, the progress of the works connected with the erection of the new bridge at Blackfriars. There has been much engineering going on there for several months; there has been a great outlay of scientific skill and manual labour; and yet how little apparently has been done? Nay, but some one may well say, 'Do you not know that they have been laying the foundations; laying them, moreover, in the midst of a great tidal stream, where the action of the current to and fro is very power-

ful?" And is not this our case? Have we not been occupied hitherto, entirely occupied, in laying the foundations? and have we not been doing so amidst a strong tide of opposition? for the feelings and convictions of the nation have been powerfully against us; and often, like a river swollen by sudden inundations, that national hostility has swept down upon us with a sudden rush, as though it would utterly destroy the work. It is a moment of exultation to the architect when the buttresses of the future structure rise above the waters, and testify to all that time has not been lost, that a great work has been accomplished, and that the foundations have been successfully laid. The despised 10,000 native converts are precisely such. The work so long carried forward below the waters, has at length risen above them. There is something to show—not much, but it is there; a certain amount of realized results, possessed of no small measure of stability and endurance; for otherwise, so few are these converts, that they must have given way before the ceaseless antagonism to which they have been exposed; but, although few, they hold their ground. Surely, then, we may thank God, and take courage, for the foundations of our work have risen above the waters.

There are few, perhaps, of these objectors to Missions, on the ground of their slow progress, who have ever seriously reflected on the difficulties which connect with the conversion to Christianity of a Hindu,—difficulties which, at all times formidable, are more especially so in relation to the earlier converts.

There are buildings to be found, the stones of which, having been put together with imperfect mortar, have never been thoroughly knitted together. Such a structure is easily pulled to pieces; one by one the stones may be picked out. But there are other buildings of a different character. The cement has been such, that, with lapse of time, it has become as hard as the stones which it unites, and stones and mortar are bound together in an obstinate concrete, which bids defiance to the strokes of the pick-axe. Such is the Hindu system of religion. Acting powerfully on the superstitious fears and passions of men, it promises a refuge from the one, indulgence to the other. If scrupulously observant of the prescribed ritual, the Hindu may be self-indulgent. He needs to be fearful only when informal. If only sufficiently prejudiced to be unquestioning, there is no scrutiny in relation to his moral character. His religion supplies, indeed, the incentives to evil. His gods are, in fact, personifications of the evils of his heart, and there is no depravity in which he wishes to indulge, of which he may not find an example somewhere among his gods, so that his religion is his encouragement to evil.

Should it happen that his mind, by some wondrous process, becomes freed from these delusions, and he desires to escape, then outside the enchanted palace lies, like a massive wall with its moat and fences, the formidable impediments of caste. Who can count all the sacrifices which a convert to Christianity in India has to make; the disruption of the closest ties; the rending asunder of the tenderest affections; to become an outcast from home and friends; to be hated where once loved; and all these difficulties acting most rigorously in the case of the earlier converts; so that they who first dared the bold essay to be free, have had to endure all that human hatred could inflict upon them? Surely the wonder is, not that we have so few converts to Christianity in India, but that we have any. These few despised thousands represent the results of a tremendous conflict between opposing principles; nay, between opposing personalities; for unless the strong one, who has so long tyrannized over the people of India, had been overcome and bound by one stronger than himself, his goods would never have been, even thus far, spoiled.

They are valuable, then, these first converts, because they are the proofs of this, that Christianity is stronger than Hinduism, else they would not have been gained. The false religions of the land would have retained them if they could. They surrendered them sullenly, reluctantly, against their will. They are the pledge and promise of still

more extended victories, until at length, on the ruined defences of a stupendous system of religious deceit, shall be planted the standard of Him who shall have "the heathen for His inheritance, and the uttermost parts for His possession."

And to this great victory they shall contribute; for if genuine, and such, after all they have endured, they must be mainly, they will reproduce themselves. They are as a seminal body which will sow itself amongst the people; they are as a leaven, so small as to be hid in the lump, yet exercising a secret and powerful influence.

And in this important aspect of influence in relation to their countrymen we would proceed to regard these converts.

They are not grouped together at one or two localities, but dispersed throughout different centres, with their outlying stations. This is as it should be. We do not take a bushel of seed and bury it in one or two places; it is broadcast over the field. Each group is a centre from whence native Christianity is intended to work out, and reproduce itself amidst the surrounding districts.

The value of these converts depends, not on their numbers, but on their genuineness. Our Missionaries are well aware of this, and therefore are so painstaking in discouraging every thing that is fictitious. "Whenever there seems any thing at all dubious as to the motives of the individual, the probation is indefinitely prolonged. Some people may find fault with us for our excessive caution, but when I think of the humiliating failures which have repeatedly followed a more hasty procedure, and when I think of the very few instances in which we have seen reason to repent our course of action, I feel we cannot do better than adhere to the cautious principle. I have long felt that one real convert is worth more to the church than a hundred doubtful ones."*

Gathered together with such anxious care, we may expect to find in these groups of converts enough to encourage us in the hope, that, possessed of Christian life themselves, they will not fail, with increasing power, to reproduce it among their countrymen.

Of the native congregation at Mirzapore, Calcutta, Mr. Vaughan states—"We have a little body of really earnest, humble followers of Jesus, and these are growing in grace, intelligence and zeal," while generally amongst the Christians there is "a noticeable growth in respectability, manliness and independent feeling," all admitting that to "give of their substance to God is a moral and religious duty." They therefore contribute 60*l.* annually out of their own resources, and the result has been, that "no less than 5000 rupees have been realized for the Native Pastorate Endowment Fund."

The Kishnagurh rural district has been re-modelled. Instead of a number of European Missionaries concentrated on this spot, the Mission is now worked by a numerous body of native catechists and readers, under the direction of one European Missionary, the Rev. F. Schurr, to whose pastoral superintendence the entire body of 4445 converts has been entrusted. These catechists "industriously instruct the Christians, hold devotional meetings with them, and visit them at their houses; take the services during the Missionary's absence; superintend the schools; see to the regular attendance of the children; stir up the elders of the churches to take an interest in the temporal and spiritual welfare of the people; endeavour to procure regular monthly subscriptions to the pastoral fund; visit the Christians dispersed in the heathen villages; and preach to Hindus and Mohammedans as time and opportunity allow."

And the results justify the alterations which have been made. "The congregations are gradually throwing off the swaddling-clothes of their infancy, and are learning to stand alone, independent and self-reliant. Many of the Christians have begun to edify themselves by devotional meetings held alternately in their houses; also some mothers exercise a blessed influence upon their family circles. Several of the female teachers,

* Rev. J. Vaughan of Calcutta.

and two other women, act as Bible-women, only two of the former being paid a small sum by a kind lady in England."

This centre has already sent forth its offshoots, six central towns, viz. Commercolly, Serajgunge, Bograh, Maldah, Nattore and Maherpore being occupied as Mission stations by native catechists from Kishnagurh. "The character and labour of these men begin to be appreciated by the Hindus and Mohammedans, among whom they have made many personal friends, some of whom they hope are not far from the kingdom of God." Some of their wives also exert themselves in teaching the heathen women the truth as it is in Jesus, instructing them also in reading and writing, besides knitting, embroidery, needle-work &c.

The work among the Santhals is full of encouragement. "The number of converts has been more than doubled in the last four months. At this time, February 4, 1868, there must be more than 400 Santhal Christians scattered here and there through the district, and there is every reason to hope that this year may see even a still greater success. Considering that they have but "recently emerged from heathenism, their conduct is wonderfully exemplary. They are but weak Christians, yet they give every evidence of sincerity. They have already learned to give something, and, so soon as they are able, will, I feel no doubt, take upon themselves the payment of their own religious teachers. In almost every place they have built themselves a little place of worship, which they keep most scrupulously neat. The Christians themselves are very full of hope, and the cheerful way in which they look on their own position, and the extension of Christianity, is very encouraging."*

Hinduism throughout North India is a well-consolidated system of error, but especially is it such at Benares. There is the very citadel of the whole outlying system, and the idolater, bigoted everywhere, is still more hard and inaccessible in the holy city of Benares. There two Missionaries have been at work for a time rapidly approaching forty years, so long has God spared their valuable lives; and they have been like the Israelites compassing Jericho, still bearing the ark along, and blowing the rams' horns, although the walls, strong apparently as they had ever been, seem to mock their efforts. "As regards the work in the city," observes the Rev. C. B. Leupolt, "what shall I say? The city seems to be dead. Benares seems outwardly to resemble a sandy, dreary plain, where the seed is sown; but the seed seems to be lost in the sand, and the result is—no fruit." "The people listen to the word," observes the Rev. W. Smith, "but not, excepting on rare occasions, in great crowds as they used to do. The thing has become too old and common for that." But there is no discouragement in the hearts of these earnest men. The promise, "in due time we shall reap, if we faint not," sustains them, and we pray that their lives may be prolonged until they see the breach in the high wall, whose breaking cometh suddenly at an instant. Indeed, their conviction is, that even now "the leaven is working in the hearts of many, yea, in many more than we think. It works invisibly, but powerfully, in imparting to man's mind its own nature, and that more than the people themselves are conscious of."

Meanwhile, besides the native congregation at Sagra under the charge of its native pastor, and an infantile one at the out-station Gharwa, there are the normal schools, in which thirty-six young men and twenty young women are being trained for future usefulness as schoolmasters and schoolmistresses among their countrymen.

Agra is an increasing and important centre. Besides the Christian congregation at the Kuttra church, there are three out-stations at Muttra, Allygurh, and Bareilly, where native converts, having been gathered into infantile congregations, have been placed under the charge of native pastors. Our Missionary, the Rev. H. W. Shackell,

* Rev. W. T. Storrs.

has been indefatigable in his endeavours to give system and organization to the native church at Agra and the out-stations, and God has blessed those efforts with a measure of success which affords encouraging hope as to the future. A church council has been formed, which has now entered on the second year of its existence. During eight months of 1866 it was responsible for the salary of the native pastor at Agra; for 1867 it has undertaken in addition the payment of thirty rupees monthly towards the salary of Rev. K. M. Nundy, of Muttra. The native contributions to the Pastoral Fund for 1867 amounted to over 600 rupees.

Besides the points of vitality already referred to in the Agra Mission, there are the Orphanage and Christian congregation at Secundra, in connexion with which there are three out-stations, where native readers are located, one of them supported by the contributions of the Secundra congregation.

The native congregation at Meerut is large and influential, numbering 707, with 266 communicants, besides the congregations at Bareilly and the Dehra Dhoon, together more than 300. At the two first of these places, Meerut and Bareilly, there are native pastors; while the colony in the Dhoon is progressing under the able superintendence of Mr. J. Hoernle, son of our Missionary at Meerut. That the work at this centre has attracted the attention of the native population, and is exciting amongst them considerable interest, appears from this, that on the occasion of the Bishop of Calcutta's recent visitation to that city, the examination of the Anglo-vernacular school was attended by many of the native gentry, one from amongst them reading a well-written address in Urdu, in which he admonished the scholars to improve diligently the opportunity afforded them of acquiring a sound education.

At the same time was laid the foundation of a new Mission church, "in the presence of a large concourse of Christian and non-Christian spectators. It was a most solemn and interesting occasion, and especially so because of the large number of Hindus and Moslems, not less than 800, assembled on the church ground near the city."

May a large measure of divine grace be poured forth on the native Christians at Meerut and its vicinity, that they may be, in the midst of many people, like leaven in the lump.

Missionary work in the Punjab is of recent date, not more than sixteen years having elapsed since the commencement of the first station in that country. The results are as yet numerically small, the total of native communicants at our different stations amounting to 117; and yet the native helpers, male and female, are so many as 96. This is vitality. It is this which we wish to see—our native converts so sensible of the great deliverance they have experienced, of the danger they have escaped, and the mercy under the shadow of which they have been brought, that, compassionating the condition of their fellow-countrymen, yet enthralled in heathenism, they cannot but speak and act with a view to their rescue likewise. The rapid removal of European Missionaries from the Punjab field by sickness and death has necessitated the more rapid development of a native agency. "God's providences," observes the Rev. R. Clark, "are guiding us to make greater use of the natives of the country in Missionary work than we hitherto have done. They have more energy of character and independence than the natives in other parts of India. Whenever it may please God to work through their instrumentality, we may be even more thankful than when the work is done by Europeans; for Christianity will only become indigenous and popular in India, when Missionary work is carried on spontaneously by them, without great dependence on foreign support.*"

* We beg to refer to an important communication from Mr. Clark, published in the last number of the "C. M. Intelligencer," which will be found very remarkably to identify itself with all the views of Missionary work presented in this Article.

The results, then, of Missionary work in India must not be judged of by mere numbers. The 10,000 converts of North India, possessed as they are of reproductive power, are the seed of a future harvest. Let them be so regarded and so used, and Christianity, naturalized in their persons, will spread with a rapidity and power to which hitherto, as far as Missions in India are concerned, we have been strangers.

THE BENGAL SOCIAL SCIENCE ASSOCIATION.

WE have been much interested in the transactions of the "Bengal Social Science Association." This Association had its origin in a meeting held at Calcutta on the 17th December 1866, at which His Excellency the Viceroy, the Lieutenant-Governor of Bengal, and a large number of native and European gentlemen, were present. A council was formed under the Presidency of the Hon. Mr. Justice Phear, in which seven natives were associated with eight European gentlemen, having two Vice-Presidents, the Hon. Mr. Justice Norman and Babu Kissory Chand Mittra, and two Secretaries, one native and the other European.

In the inaugural address delivered by the President on 24th July 1867, Social Science is defined as that "branch of natural science which concerns itself with and elaborates the truths relative to man;" regarded, we may be permitted to add, in his social capacity, and as living in communities. To associate with his fellows he is necessitated; for, as is well observed, "There is probably no creature in the universe so little qualified to maintain existence solely by its own unaided efforts as is man. It is only in association with other men that the individual man can live, so far as our experience reaches. At any rate, it is as a member of society that we find him developing that intelligence and that power of deducing results from the accumulated experience of himself and others which separates him by so enormous an interval from the representatives of every other form of life in the world. But however helpless man may be in isolation, in society, and in combination with his fellow-men, his capacity for improvement and advance seems to be almost without limit."

As he is thus benefited by society, it becomes his duty so to order himself as to contribute as much as possible to the well-being of the community to which he belongs. "Whether as regards his dealings with others, or his personal carriage of himself generally, he must allow his caprice to be restrained by, he must conform himself to, *law of various kinds.*" To ascertain what these laws and conditions are is the scope of social science; but when they have been investigated and ascertained, then arises another and important question, What is the principle, the power, which will enable a man so to control his own individual capriciousness as to become a good member of society, "exhibiting an adjusted behaviour towards his fellows," and using all diligence to "progress in the cultivated use of his faculties?"

This is, after all, *the great question*; and with this social science does not pretend to grapple. But it leads up to it; it brings men up to the consideration of that question, as one on the right solution of which, after all, depends the well-being of society; for when the laws and conditions which are essential to a community have been ascertained, then arises the inquiry, will the members of that community be willing to adopt these rules? and, if willing to do so, how shall they be enabled, each man for himself, to restrain their own individual wills, and abandoning, without fretting or discontent, their own private impulses, merge themselves in the movement which has for its aim and object the general good? There are many, we apprehend, who very readily identify themselves with philanthropic undertakings, under the idea that there is in the man himself sufficient power of self-control to enable him to accomplish the necessary adjustment.

When, however, the essay comes to be made, experience will prove that this is not the case. Individuals will find that, if they would succeed, they must go on farther; that they must advance beyond the circle of social science to the sanctuary of true religion; that only within its precincts can they learn the great secret of self-control, and from God, who there reveals Himself in the fulness of His love and power, obtain that divine help which is ever graciously conceded to all who seek it humbly at His hands.

The departments which social science deals with are jurisprudence and law, education, health, economy and trade.

It was proposed at first that the newly-formed Association should be connected as a Branch Society, with the National Society in Great Britain; but the fields of Great Britain and India are so diverse, and the details requiring consideration so dissimilar, that the undesirableness of such an arrangement was soon apparent.

The Social Science Association of Bengal addresses itself to a gigantic undertaking indeed. It is impossible to take up successively the various departments we have enumerated, whether having reference to education, economy, or health, and compare them, as they are actually in India, with what they ought to be; nay, even with that measure of progress which has been made in England, defective as it is in many respects, and far below the true measure of attainment, without at once perceiving in what a chaos of confusion India lies, and what a vast work of correction and improvement remains to be accomplished. But we are thankful to find that there are so many native gentlemen who are not afraid to look upon facts as they really are; who are so advanced themselves as to be conscious of the slough in which the nationalities of that great country are as yet lying; and who are ready to join hand in hand with their European brethren, in the hope of doing some good and accomplishing some amelioration.

All had not this courage. It is evident that some became alarmed, for, having joined in the first instance, they afterwards seceded. They were afraid that the proposed investigations might lead to awkward discoveries, and exhibit a state of social degradation, which must reflect disadvantageously on the native religions, whether Hindu or Mohammedan—religious systems of much assumption, and which, being of long standing in India, have had ample opportunity of educing a better state of things, had they possessed the power to do so; but whose utter failure proves their incapability of exercising a beneficial influence. Some, therefore, of the native gentlemen who in the first instance joined, moved, at an early stage of the Society's proceedings, the adoption of the following rule—"That the Association as a body shall abstain from expressing its opinion on *any* social question that may be brought to its notice, and from taking action for the amendment of *any* law or custom of the country."

Although an "inquiring," it was never proposed that this Society should be an "agitating" body. The adoption, therefore, of such a rule was declared to be "wholly unnecessary," and rejected as one which might prove in a high degree embarrassing to the proper working of the Association. The result was that five native gentlemen withdrew their names from the list of members.

The inaugural address shows that the Society does not, from the fear of offending national prejudices, shrink from the consideration of subjects which are intimately connected with the national welfare. Under the head of education, the injurious system of caste is fearlessly grappled with.

I am afraid that your system of caste has been a fruitful nidus of prejudice and bigotry, which, as long as it lasts, will provide impassable barriers between you and the higher positions of social development. These are not all, in kind at any rate, whatever may be the case at regards degree, peculiar to a caste

origin. We have much obstruction to social progress in England which is near akin to them, but, fortunately for us, it cannot there claim religious authority for its basis. As a foreigner, I am not entitled to characterize as odious those distinctions sanctioned by your religion, which render one man vile and con-

temptible from his birth to his fellow-mortal as by the fiat of the Almighty ; but I may venture, nevertheless, to draw your attention to the very serious disadvantages which your people suffer from the restraints upon individual action, imposed by the right and the wrong, the clean and the unclean of caste dictation. As a motive to honourable conduct and exalted deeds, pride of ancestry is all-powerful ; as a bond of union, and an incentive to charitable action, nothing is more efficacious than the tie of blood. In these aspects caste shines out conspicuously excellent. It serves also to discharge some of the better functions of trade guilds and associations. But must it always remain disfigured in other directions by stains which owe their origin to the smaller passions of men ? Is it never to be realized among you that God has not tied up his creatures, human or animal, into bundles, and ticketed them for time and eternity with marks of worthiness or dishonour, independent of their own behaviour ? Is excellence and capacity never to have scope of action except within the narrow limits of a caste, and subject to the crushing weight of an opposing public opinion ? Is individual action always to be crippled by minute rules difficult of observance, relative to eating and drinking, care of the person, anxiety to prevent a conventional and now highly arbitrary social contamination, and so on ? If you answer yes, it must be, I think, because you little appreciate the enormous drawbacks which these restrictions, many of them perhaps petty in themselves, constitute in the aggregate to your progress, and because you over-rate any possible connexion which they can have with the spirit of religion. It is not difficult to understand how caste was once the natural and inevitable growth of the circumstances

amid which it arose ; and one can in imagination trace its development under the fostering hands of an interested priesthood into the elaborate system which it has since become. Probably it long discharged valuable hygienic and economic functions, and we of Northern Europe, who acknowledge, that even in our latitude cleanliness is next to godliness, can appreciate the good aim, in a tropical climate, of the personal observances which it imposes. But as the schoolmaster finds a limit to the period of useful control over his pupil, so all inelastic rules of conduct have their day, beyond which their operation is not merely useless, but positively mischievous. So far as you take away discretion from the mature man, you in effect force him back towards the level of irrational creatures, and run the risk of depriving society of some of that element of vitality upon which its progress depends. Restraint should therefore always be avoided, unless absolutely required by the exigencies of the community as a whole ; and it must be remembered that the restraints which flow from the operation of a public or class opinion are more searchingly coercive, and more completely inevitable, than any which municipal law can pretend to create : they possess, besides, this additional characteristic, that they are irrepealable, when injurious, except by change of the opinion from which they emanate. Thus it comes about that caste, in all its aspects, and in the results traceable to it in regard to industry, education or crime, is eminently worthy of the most careful attention at the hands of the intelligent members of your community, with a view to the conservation of all the good which it contains, and the ejection of its poison, and accordingly it forms the leading element in several of the heads of inquiry proposed by this Association.

With equal fidelity, another vital question is approached.

There is another topic which, from the similarity of its situation relative to social opinion, I cannot avoid placing in juxtaposition with caste—I mean the status of your women. I propose, however, to touch it very lightly, for I know how little qualified I am to speak upon so delicate a subject as this is to you. Domestic life can only be properly understood and appreciated by one who is familiar with the features daily and hourly exhibited therein, and whose perceptions are quickened by sympathy with the feelings prevalent in the family circle. Perhaps I should hardly err if I said that any other must necessarily misunderstand it. Still there are some points about your treatment of the female portion of your families so salient, that the stranger outside cannot fail to re-

ceive some impression from them ; and it is fair to you that you should be made acquainted with the conclusions which he draws from it. I for one cannot help thinking, that not only is the status of your women characterized by ignorance and want of culture in the women themselves, but its very foundation is ignorance in the whole community. You have not yet acquired the knowledge which we of the West some time ago learned, as we believe, that the best attributes of women, as you yourselves appreciate them, cannot possibly be nurtured to fullest excellence in the seclusion of the Zenana. In Bengal the weaker sex are distinguished by comeliness, intelligence and gentleness. Possessing these natural excellencies, what degree of womanly perfection is not attainable by them ? One of

England's most close and original thinkers has lately said that there prevailed with some people the obscure feeling, that women "had no right to care about any thing but how they should become the most useful and devoted servants of men. But the notion that one half the human race existed for the supposed benefit of the other half, independently of its justice, appeared to be silly. * * Men and women," he added, speaking of England, "were, for the first time in history, really each others' companions. The traditions of Englishmen respecting their proper relations, were descended from the time when the lives of the two classes were spent apart; when they were separated in their serious occupations and in their amusements; when man spent his time among men; when it was with them he took counsel on serious matters, and when the wife was either a plaything or an upper servant. All that among the educated classes was now totally changed; the man no longer gave the whole of his spare time to violent out-door exercises and boisterous convivialities with such associates. The two classes now passed their lives together: the wife was often the husband's most confidential friend and most trusted adviser. Was this companionship compatible with warning women off all great subjects? Was it good for the man to live perpetually in communion with one who was studiously kept inferior to himself, whose earthly interests were forcibly confined within the four walls of the house? Could this happen without detriment to the man's own character? The time had come when, if women were not raised to the intellectual level of men, men would be pulled down to the mental level of women. The women of a man's family were either a stimulus to his highest aspirations, or a drag upon them." These are the words of one to whose authority you are eminently fond of appealing, spoken in regard to the relative position of men and women in England, and many of you are able to judge how much more nearly the relation between English men and women is already one of equality than is the like relation among yourselves. Do not these words forcibly suggest to you the great disadvantages to society, the enormous obstacles to human progress and well-being, which must necessarily proceed from maintaining women in a condition of ignorance and servility. But if arguments, dictated by desire for the common weal, are not sufficiently powerful to reach public opinion on this point, will consideration for their personal interest induce the men of this country to inquire whether it is good for them that the present status and condition of

women in Bengal should remain unaltered? Cannot each man amongst you contemplate the possibility of his wife, beautiful and graceful by nature, giving herself tenfold beauty and grace by presiding at the dispensation of domestic hospitality, and shedding a hue of refinement and purity over scenes, which, if severed hopelessly from all association with the higher female influences, are but too apt to exhibit coarse and unintellectual features? Can he not think of her as the intelligent companion of his daily life, helping to create his best thoughts by her sympathy and encouragement, nay, even guiding him in his labours by her counsel and advice, and again, in his leisure hours, affording him that exalted solace and relaxation, which can alone proceed from the free and affectionate play of intellect in a cultivated female mind? Will he picture to himself the young mother, happy in the charming pride of maternity, yet tremblingly sensible of the responsibilities of her charge, guiding her children into the paths of rectitude and truth, instilling into them those principles which shall never lose their force as long as life shall last, leading the thoughts of the future men and women to the problems of existence, and directing the mind, at the period of life when of all others it is most eagerly inquisitive, to the safest channels of information and truth? I will put one question more: will he say that woman, in any one of the attitudes in which I have just asked him to represent her to himself, stands outside the province within which any educated gentleman among you would wish for ever to confine her? The truth is, that the present status and cultivation of your women is very inconsistent with the stage of civilization, in face of which you now find yourselves; and if you desire to hold the position which you have won, much more if you hope to carry the welfare of your country beyond it, you must hold out your hands to your wives and your daughters, you must lift them up to the level of your standing-ground, and ask them to co-operate with you, on something like equal terms, in your efforts to promote social refinement at home, and public well-being abroad.

This Association asks you, every one for himself, to look into these things, and to satisfy yourselves as to their true bearing upon the good of the individual and the progress of the community. Do not think for a moment that they are mere matters of feeling, which may be disregarded, or may be treated with greater or less seriousness, according to each man's caprice; for you may rest assured, that, whether heeded or not, they form veritable elements in the hard logic of facts,

and it is in the highest degree important that the leaders of public opinion should rightly appreciate their validity. I, for one, do not desire to conceal from you my opinion that any substantial change of feeling, which may be brought about on this point in those who are influential among you, will be momentous in its results. You will find it impracticable to give women solid instruction and mental training of any value, unless you

postpone the epoch of marriage considerably beyond the early period at which custom has fixed it among you; and when once this change has been effected, when the wife, as a rule, is no longer a mere child at the time of her passing to the husband's home, but has become in some degree a woman of education and individuality of character, there will soon be seen the end of your joint family life in its present form.

It is an encouraging fact that a number of Hindu gentlemen of the first respectability should be found, who would listen patiently to plain statements such as these. There was a time, and that not long since, when it would have been far otherwise. But India is no longer what it was. Powerful influences have been silently and secretly at work. There has been, for many years, a gradual disturbance of those old superstitions and anti-social customs, the foundations of which had been laid so strongly and deeply in the native mind, and by which, having consolidated his power, the god of this world ruled with undisputed sway over the millions of India. Then came the mutiny, like the stroke of a great earthquake, shaking prejudices and opinions already weakened, and so dislocating the supporting pillars, that the whole fabric is tottering to its fall. The educated Hindu mind has claimed for itself the right to think; and it has decided, that while women are degraded and caste retained, families cannot be purified and ennobled, nor can the nation rise. There is a movement in the native mind antagonistic to such practices, to which faithful and fearless testimony from influential Europeans, such as we have found in the inaugural address of the Bengal Social Science Institution, is calculated to impart increasing energy, and a right direction. Many of the Bengalee gentlemen have spurned the trammels of caste, and have thrown open the Zenana to the light of day. They have found an ignorant wife an hindrance and depression, and they have become ashamed of such a state of things. They have learned to do justice to the female mind, and to believe in its capability of becoming improved and refined. They are convinced that, if it has remained closed, it is simply because it has been excluded from ameliorating influences. They have commanded the purdah to be drawn aside, and have permitted free access to the European lady, who comes to win her way by words and deeds of love; and although, in breaking loose from the trammels of superstition, many of these Hindu gentlemen have, in the first impulsiveness of a new freedom, flung themselves into the vagueness of scepticism, and, because they found their old faith false, have precipitately concluded that there is no such thing as revelation, and that all which claims to be such is to be rejected as a fable, yet will this be corrected by the stern necessities of their position; for, as the first national reformers, they will find themselves face to face with difficulties which they cannot successfully contend with, except by the aid which revelation gives; and we doubt not that with these convictions will mingle milder, and yet not less powerful influences. They will emanate from the Zenanas, as they are purified by the light and breath of Christianity. The women of India have hitherto been against us. Who can say how soon many of them may become, unobtrusively, and yet influentially in their own homes, the earnest and untiring advocates of those blessed Christian truths, which have introduced them to a new and happy life, so that they feel like those who have been disinterred from the narrowness of a living grave, where, though they had life, they could not use it, and lived only to feel that their dungeon was narrow, and so strong that they could not break loose from it. Beautified by Christianity, the Hindu lady will assume new attractions in her husband's eyes; obtain new favour; acquire new influence. Surprised to find an intellectual response where there had been none; observant of the growth of mental activity where there had been dullness and stagnation; of new graces of

character opening up to view, and enhancing the beauties of the person; he shall, to his astonishment and gratification, become convinced, that, under Christian influences, his wife has matured from a mere toy to become a helpmeet, a companion, his equal and faithful friend. Such changes as these may be expected, and what blessings will they not prove to husbands, to children, to the nation at large? Blessed are those ladies who, from amongst ourselves, go forth with a hearty zeal to this Zenana work; for surely in blessing others they will be blessed themselves.

Other and important subjects are dealt with in this inaugural address: the production and distribution of human food, an important department indeed, to which the recent famine in Orissa has given such a painful prominence; the necessity of facility of intercommunication, so that there may be not only a maximum of produce, but the freest possible access for this produce to the surrounding market; these are indicated as vital points requiring instant and earnest investigation.

Have you reason to be satisfied with the position which your agriculturists occupy in either respect? Has not the disaster which has lately happened to you, and the intelligence of which has sent a thrill of sympathetic horror through the whole civilized world, served to convince you that your agricultural classes cannot, in ignorant inactivity, continue to stand in the footsteps of their forefathers, without perilling the best interests of the whole empire? If ever any tract on the face of the globe could be said to be insured by Providence against want, it must be Lower Bengal and Orissa. A fertile soil, scarcely needing labour for its tilling, water in unfailling supply carried by a hundred river channels across its surface, it must be man alone who is to blame for the shortcomings of the earth. Where are your highways and waterways, and your roads ramifying to every village and

homestead? Nay, where are your homesteads themselves, with their proper appliances for facilitating the various processes in the art of cultivation, and superintended by skilled intelligence? Where is the organized system of irrigation which cannot fail to render famine impossible in this country? There are, in truth, none of these things, and I will venture to say that there never will be, until all those whose rupees come direct from the soil have learned that their pecuniary interests depend upon them. Is it not time to elevate the intellectual condition of the cultivator, who, with you, is at once labourer and master? Is it not vitally important to enlighten those who ought to give him co-operation and assistance? This Association earnestly presses these matters upon the attention of the thinking portion of Bengal gentlemen.

Touching lightly on the desirableness of cultivating "what are sometimes termed the finer faculties of the mind, namely, the sense of beauty and of music," the address passes on to the third department, that of health. *Mens sana in corpore sano*, that indeed is to be wished for. Such is the intimacy of their present union, that the mind and the body do marvellously affect each other. The ill-regulated mind has often brought disease and death upon a well-constituted and once healthy physique; while a weakly system has often interfered with the usefulness of a vigorous mind, and eventually disabled it from the active duties of this life.

The address directs attention to the conditions which affect the well-being of the body, and its continuance in health. The native gentlemen are urged to energetic efforts, that these may be secured. "The nature and quality of the food on which your people support existence," "effective ventilation," "purity and cleanliness," the members of each family "leading lives of healthy activity," all these must be cared for; and yet they are not more necessary for the body, than the truths of Christianity are to the existence and conservation of that great "essential of individual happiness," the *mens sana*, for these are food and drink to the soul—"My flesh is meat indeed, and my blood is drink indeed." In the free circulation of revealed truth around us there is effective ventilation, whereby vitiated influences are replaced by that which is fresh and wholesome. The address, to which we have referred, very sensibly comprehends within its circle of observation not only the best means of preserving health, but of counteracting and dispelling the poisonous influence of disease. Given the body in its natural state of health, the duty

to be fulfilled in reference to it consists in the conservation of that health, and in warding off those injurious influences which might deprave and destroy it. With reference to the soul, however, it is different. It is not given to us in a healthy state, but in a diseased and sinful one. But the truths of the Gospel adjust themselves to this. They possess a power which physical food is not possessed of; they are medicinal and corrective. They first restore to health, and then work to the conservation of the health so imparted. We are reminded of that beautiful emblem, the tree of Ezekiel's prophecy, the fruit of which was for meat, and the leaf thereof for medicine. Usually the body requires food, and then, perchance, medicine; the first to sustain, the latter to protect the natural element of health. The soul needs the medicine first, and then the food; first the restoration to health, and then the element which is to perpetuate that health. And the same great truths fulfil the double purpose, by a wonderful adjustment adapting themselves to the necessities of the spiritual constitution.

After all, this is what India most needs—the Gospel of Christ, “the power of God to salvation to every one that believeth.” In the Nilgheries, and at Government establishments in other parts of India, pains have been taken to introduce and rear up in sufficient quantities the great febrifuge, the cinchona. Blessed are those good men that have given themselves to the greater work of introducing the tree of life, and planting it here and there, that its leaves may be for the healing of the nations.

Mr. Justice Phear urgently pleads the great need of attention to hygienic matters, that the poisonous influence of epidemic disease may be counteracted.

Is it not, then, the concern of all of us to learn every thing that is known on these topics? Can any of us be indifferent to that ignorance which preserves in and about human dwellings all the refuse and excreta, which by their nature are most rich in the specific poisons or germs of disease before alluded to? Shall we, without precaution, take our drinking-water from sources which can seldom fail to be contaminated by like matters, though the eye may be incapable of detecting the

enemy, if it be lurking in the crystal fluid? Can we look around and see masses of our fellow-creatures living in a mode which fosters sickness and invites pestilence, without making some effort for their salvation? I hope that the few words which I have said may open the eyes of the gentlemen of this province, be it but a little, to the vast field of philanthropy and usefulness to which the Health Section of this Association calls their attention.

And is it not our duty to acquaint ourselves with the higher topic, the soul, and its condition; its restoration to spiritual healthfulness, and its conservation in the same? Is there not a worse poison than that of small-pox and cholera, more insidious and more destructive? Is it true, that once “the specific seed or poison of physical disease, having lodged within the patient, has commenced to germinate, to develop its forces, and morbid action has set in, one course only is open to the sufferer, namely, to seek as speedily as possible the aid of a skilled medical adviser? And has not the dread poison of spiritual disease lodged itself within the heart of India? From that centre does it not develop its forces, until from the sole of the foot even to the head there is no soundness, and is not the true physician indeed wanting? Shall we be anxious for the health of the body, and forget that the Hindu has a soul, and needs a Saviour; that he needs to be told of Him, if perchance, by the grace of God, he may come to Him for healing and salvation.

The energy exhibited in the details of social science may well reprove us, if, in the prosecution of the nobler science of Christian evangelization, we are careless and indifferent. India's true health—her recovery from the unhappy influence of ignorance and sin, and her restoration to spiritual health—let this be the high aim of British Christians. Let the Christianity of the Bible, in dependence on the blessing of God, be the means which we use for its accomplishment; and in the prosecution of this our work of Christian science, let us unite with us, as much as possible, the native Christian element.

RAJPOOTANA.

THE Bristol Church Missionary Association is one of the first of those Auxiliaries, the formation of which was suggested by a paper drawn up by the Parent Committee, and published in the January number of the "Missionary Register" for 1813. The friends at Bristol responded to that invitation, and held their first meeting in the Guildhall of that city on March 25th of the same year, the Mayor being in the chair.

It has now been in existence fifty-five years; a long period, during which it has contributed to the great Missionary cause a grand total of 111,628*l.*

Does it exhibit symptoms of decay? Far otherwise: it brings forth fruit in old age. An Association such as this in its growth is like the palm-tree. If it casts off old leaves, it replaces them with new ones. Old and valued friends do fall off. Probably, of those who advocated in the Guildhall at Bristol, on March 25th, 1813, the duty of Church of England Christians to give the Gospel to the heathen, not more than one survives. Josiah Pratt, T. T. Biddulph, James Vaughan, have long ceased from conflict, and entered into rest. J. S. Harford and Mr. C. Pinney have more recently joined the many who had gone before; but the Association survives. Other friends have been raised up to take their place. The old standard has not fallen to the ground. As the hands of the old standard-bearers waxed feeble, new supporters were ready to sustain the work; and at the last Anniversary Meeting, held at the Victoria Rooms, March 20th, 1868, a new generation of earnest and able friends supplied the places of those who had preceded them.

In their Report, just published, the Committee are enabled to express their feelings of devout thankfulness to Almighty God for His continued blessing on the work.

They are able to report an income, for the past twelve months, of 3057*l.* 2*s.* 5*d.*—an increase of more than 650*l.* over that of 1866, and the largest that the Association has ever yielded, with one exception (that of the year 1848, the occasion of the Parent Society's Jubilee), when a sum of nearly 4000*l.* was contributed. Part of this advance has arisen from Legacies, —these amount to 426*l.* 2*s.* for 1867, whilst there were none in 1866—and part has been the result of a Special Appeal, put out by the Committee last autumn, in answer to which over 300*l.* have been received. It will be in the recollection of many who meet here to-day, that at the last anniversary the claims of India upon the sympathy of British Christians were very forcibly brought out. Whole districts were mentioned, the very names of which were strange to the ear, but inhabited by teeming populations, and deserving (from their faithfulness to England in the time of the mutiny) the best return that a Christian nation can bestow. One of those present was

so impressed with the statements made, that she offered a donation of 20*l.*, and subsequently increased it to 120*l.*, for the purpose of initiating a fresh effort, the object of which should be the support of at least one additional Missionary in India. When training at home, outfit, passage money, and other incidental expenses (inseparable from the conduct of distant tropical Missions) are considered, this outlay cannot be estimated at less than 300*l.* per annum. That sum for the year 1867 has been given; and it now remains that the effort be sustained; for it would be sad, indeed, were so important a work begun, and then suffered to languish and die. The Committee do not, of course, expect that the liberal donations of the past year should be continued; this would be to throw the whole burden of the movement on a few—but they do ask all their supporters to bear a helping hand, according to their means, and to seek to maintain the Association's income at its present high standard.

If, from the results of the Bristol Anniversary (1866), a general conclusion might be safely drawn, it would be this—that in the addresses delivered on such important occasions, it is not well that the deputation from the Parent Society should confine themselves to what has been done, and forget all that remains to be done. We are thankful for our native churches, Sierra Leone, Travancore, Tinnevely, &c. They are results which would have gladdened the hearts of those early friends, who undertook

the work when before them was an unbroken jungle, and when they had nothing to fall back upon except the promises of God. Yet these, after all, are but patches reclaimed from the extreme verge of the wilderness, while beyond lies, farther than the eye can reach, a vast extent of destitution. It is possible that an exclusive consideration of these reclaimed spots might invest them with such exaggerated importance in our eyes, that we forget to look beyond their narrow boundaries.

Missionary work is onward. It cannot stay, when there is beyond destitution which remains untouched. Its motto is Paul's declaration—"Not as though I had already attained; but this one thing I do, forgetting those things which are behind, I reach forth unto those things which are before." The places where Christ has not been named, these are its aim. Present these to the Christian mind, and its yearnings will be stirred; give the fire the congenial element on which it is designed to feed, and it will burn more brightly.

This was attempted to be done at the Bristol Anniversary of 1866. While what had been attained was not forgotten, the destitution beyond was pointed out, and the duty of enlarged efforts earnestly pressed home. Such an appeal seemed to stir the hearts of God's people, and, by a well-sustained effort throughout the year, they have placed at the disposal of the Society a large increase of Missionary offering.

The field selected, whose extreme destitution should contrast most powerfully with the care bestowed on the more favoured districts, and so appeal to those principles of duty and pity which have place in every Christian heart, and yet need at times to be well stirred, that the flame may break forth brightly, was Rajpootana, an immense territory, embracing not less than 114,390 square miles, the North-west Provinces amounting to 72,054 square miles. Within this vast area we find grouped a number of native states, once independent, then under the yoke of the Mogul, now under British influence, the required powers being exercised by an officer called the Governor-General's Agent for the states of Rajpootana. Of these may be enumerated, Oodeypoor or Mewar, Joudpore, Jeypore, Jhallawar, Kotah, Bhoondee, Bickaneer, Jessulmere, Kishengurh, Pertabgurh, Kerowlee, &c.

The seat of the Residency is at Ajmere, the capital of a British district of the same name. It is situated in a basin, which, although rocky, is very picturesque and beautiful, and surrounded by hills, at the base and on the lower slope of one of which the town is built, surrounded by a wall of stone. The mountain Taragurh rises over the town on the north-east, on the lower part of which, beyond the city walls, are the remains of an antique Jain temple. "South of the town is an extensive piece of artificial water, called the Ana-sagar; formed by damming up some torrents by means of a bank 600 yards long by 100 yards broad." Wending his way through a tedious pass, the Gogra Ghauttee, the traveller comes to a projecting shoulder of the hill, upon rounding which the town and castle of Ajmere suddenly bursts upon the view in all their glory. It appears like a fairy city, its snow white walls extending from point to point along the face of the hill. The dark, rugged mountain Taragurh overhangs the place to a height of about 1400 feet; and beneath lies Ajmere, spread out like a white sheet upon the gardens which environ it towards the plain."

North-west of the Ajmere province lies Joudpore, and beyond that again Jessulmere, the most western of the fourteen states of Rajpootana, a state formerly much larger, extending to the Indus and the Ghara, until the territory of Bhawalpoor was wrested from it by the Daudpostras. From the triple-peaked hill on which is built the castle of Jessulmere, the traveller may look westward across the sandy ocean of the Indian desert, to the blue waters of the Indus, embracing in his vision its whole course from Hyderabad to Ootah.

Ajmere, from its central position, is well adapted to be the head-quarters of the

British Resident, being equidistant from Bickaneer, Serowlee, Oodeypoor, Kotah, Kerowlee, Bhurtpore, Alwur, and Beraich, while Jeypore, Joudpore and Boondee are considerably within this line. A district under direct British rule, lying in the midst of native states, it must needs be regarded as an example, and exercise an influence for good for the whole of Rajpootana.

It is needless to state that the Rajpoots, by whom this territory is largely peopled, have caused it to be named Rajpootana. Some have contended that the Rajpoots "are really the old Kshatryas of the early Brahminical accounts; and though, in a military point of view, they have occupied, and more than occupied, the place assigned to the Kshatryas, still their numbers, their position, and the existence among them of institutions unknown to the old Hindu Shasters, would all go to show that the Rajpoots are another race. In fact, the days of the Kshatryas were those of the earliest Hindu annals, many hundred years before Christ, while the Rajpoots may be considered to have been the immediate predecessors of the Mohammedans in the rule of Hindustan."

They were once powerful, and dominated over the inferior races; but this position they have in a great measure entirely lost. Their numbers have been diminished by the prevalence of infanticide; so that now, over great tracts of country, they are reduced to a minority, trying to maintain a failing rule over a scarcely subject majority. The depressed condition of the female has injuriously affected the whole race. "Their widows may not re-marry, and it is their excessive point of honour to marry their daughters to none but men of the best tribes that renders their daughters such a burden to them, and makes female infanticide unfortunately so common. The wives, again, are shut up after the Mohammedan fashion, and are lost for agricultural labour. Altogether, Rajpoot females are a very unsatisfactory institution; and this goes far to weigh down and give a comparatively bad name to men who are often industrious men."

In Rajpootana the traces of their former power are less obliterated than in other portions of the North-west Provinces, where they have sunk down to a pure agricultural population. There they still "form a numerous and dominant aristocracy, organized on the feudal principles necessary to domination; the Mewar, or Oodeypoor Rajahs, who occupy a strong and elevated country on the west, claiming to be the most ancient of the race." And yet even here they are only chiefs, and not despotic rulers. "Numerous fiefs are held by subordinate chiefs, who are again surrounded by military followers holding many petty jagheers and grants of land on an hereditary service tenure." The introduction of British supremacy has necessarily enfeebled much the authority of the chiefs. Still, however, they present the picture of a "quasi-chivalrous aristocracy, with their bands, and genealogies, and military show."

It would be tedious to trace historically the fluctuations of this race. Their power was broken by the Mohammedans, and after having suffered grievous desolation at the hands of the Mahrattas, they were gradually brought under the shield of British power, some of them as early as the beginning of the present century. They needed indeed protection, not only from enemies without, but from their own barbarous institutions.

Some facts, however, may be introduced, illustrative of the character of this people. "Kishna Komari Bae, the virgin princess of Komari, was the daughter of Bheem Sing, Rajah of Oodeypoor. She was of the noblest blood in India, and added beauty of face and person to her engaging demeanour. In her sixteenth year her hand was sought by Juggut Singh, Rajah of Jeypore, and Maun Singh, Rajah of Marwar, or Joudpore. The father had promised her to the latter of these, but afterwards, on some quarrel ensuing, transferred his promise to the former. War then ensued between the two Rajahs, with varying success. Assisted by Ameer Khan, a Pathan adventurer, to whom, in 1818, Lord Hastings had given territories in Mewar and Malwa, the Jeypore Rajah was at first successful, the rival chief being deserted by his army, and obliged to fly his

capital. Just at this crisis Jeypore, and his ally the Ameer, had some misunderstanding, which changed them from friends to foes, so that war ensued, and a battle was fought, in which the Ameer was the conqueror. Jeypore being thus humbled, the Ameer united himself in close alliance with the Rajah of Joudpore, and many and horrible were the acts of villany perpetrated by these two conspirators.

“ But one of the most horrible was the murder of the young princess. Having gained the confidence of her father, the Ameer represented to him that his quarrel with Maun Singh could never be settled so long as his daughter lived, and that, therefore, it behoved him, from motives of policy, as well as a regard for the honour of his family, to put her to death: ‘if you do not,’ the Ameer added, ‘it will be my duty, connected as I am with Maun Singh, to seize her by force, and carry her to Joudpore.’ The Rajah said he could not consent to her marrying Maun Singh, and that to take her off by force would disgrace his family for ever; but that, on certain conditions, he would contrive to get rid of her. Poison was therefore mixed with the girl’s food. The quantity taken not being sufficient for the purpose, and the princess guessing her father’s object, sent him a message, that as it was a matter which concerned the honour of the family, there was no occasion to go secretly to work. Accordingly, having bathed and dressed herself in gay attire, she drank off the poison, and so gave up her life.” The princess, according to Rajpoot notions, could have had no other husband than one of the two Rajahs, and as neither was possible, death was her only resource.

It is scarcely possible to conceive the prevalence of infanticide amongst Rajpoots. “ They glory in being descended from men who erst headed the warrior tribes of India, who won for themselves renown on some of her greatest battle-fields against Mohammed of Ghuznee and Tamerlane; who, if their own chroniclers may be believed, performed deeds of high prowess and chivalry that would bear comparison with those of the lion-hearted Richard, the royal Bruce, or the Chevalier Bayard. Who could imagine that such a race, in the pride of their high birth and chivalrous descent, could have become so degraded as to think that their ancestral superiority could only be asserted and maintained by reverting to a practice from which their ancestors would have shrunk? Yet so it is; the high-born Rajpoot, of whatever clan, Chohan, Rahtore, Jarejah, or Kutoch, stains the escutcheon of the once proud and chivalrous race with the life blood of his daughter, lest that blood, of such vaunted purity, should flow into meaner veins, or she remain unmarried, and therefore, as he thinks, dishonoured.”

And yet such was their condition when first brought under the direct rule of British authority. The higher the caste, the more intolerant the pride, and the more merciless the feeling to the new-born girl. “ The higher the caste the fewer were the females, until, on reaching the top, they altogether disappeared.”

There is at Mynpoorie an old fortress which looks far over the valley of the Easum river. This has been for centuries the stronghold of the Rajahs of Mynpoorie Chohans, whose ancient blood, descending from the great Pirithee Raj, and the royal stem of Neem-rana, represents *la crème de la crème* of Rajpoot aristocracy. Here, when a son, a nephew, or a grandson was born to the reigning chief, the event was announced to the neighbouring city by the loud discharge of wall-pieces and matchlocks. But centuries had passed away and no infant daughter had ever been known to smile within those walls.

In 1845, however, thanks to the vigilance of the English magistrate, a little granddaughter was preserved by the Rajah of that day. The fact was duly notified to the Government, and a letter of congratulation and a dress of honour was at once addressed from head-quarters to the Rajah.

Let us trace the connexion between the pride of the Rajpoot and the unnatural crime of which it was the parent. The Rajpoot father was bound to provide for his

daughter a husband of at least equal or superior rank: even this offended his pride, for it involved an admission of equality, and thus, at the very outset, his exclusiveness of caste was wounded. Moreover, the very acceptance of his daughter placed him under an obligation, and in a position of inferiority to his son-in-law. Then the *daega*, or dowry, he had to pay was not only costly in itself, but had appended to it the onerous custom of making repeated presents to every one who could claim kith or kin to the bridegroom. At length came the marriage-day, when the *Bhâts* and *Chârans* flocked in from every quarter to claim their share of the prodigal expenditure. The *Bhâts* are the minstrels, and the *Chârans* the genealogists. They came to chant the praises of the Rajpoot chief, to set forth his high ancestry, and recount the glorious exploits by which his race has been distinguished; and for all this they expected to be paid. From miles around they gathered like vultures to their prey, and the unhappy Rajpoot chief had the alternative, either of submitting to their extortionate demands, or of being branded with contumely and scorn, instead of being lauded as the representative of a high-born race. Hence the prevalence of female infanticide. A daughter entailed either disgrace if she remained unmarried, or else ruinous expense, and therefore, so soon as born, she was doomed to die.

The rule of Britain has been a blessing to India. Christianity cannot be separated from the laws of England. They are pervaded by that blessed influence, and where native laws and native customs sanction and promote evil, they are ignored and superseded by the corrective influence of Christian rule. It was a happy moment for the Rajpoot race, the best day which had yet dawned upon them, when British officials, in various parts of the country, had their eyes opened to the perpetration of this enormous crime, and, by a gentle coercion, moved the chiefs and people to its abandonment.

They were invited to unite with their rulers in an effort to reduce to moderate limits the extravagant scale of marriage expenditure.

Meetings were convened, and the chiefs, under the advice and encouragement of the British officials, were led to adopt a greatly modified scale of expenses. It was their emancipation from a yoke under which they groaned. One wealthy Talookdar declared, that on an occasion subsequent to these arrangements the marriage of his niece had cost him not more than 700 rupees; whereas in former days he had spent 17,000 rupees, besides the gift of horses, on the marriage of his sister.

We should like to know how far this crime of infanticide has been eradicated from Rajpootana, and whether the soil of that territory is as yet pure from the blood of innocents.

It is remarkable that the contagion of this crime had extended itself to the *Mhairs*, an aboriginal race inhabiting *Mairwara*, a mountainous plateau lying between *Oodeypoor* and *Joudpore*, about 100 miles long, with a varying breadth of from three to four miles, to some twenty-five miles. They were the highlanders of Rajpootana, and lifted from the lowlands as opportunity presented itself. The Rajpoot tribes attempted often to pursue them into their mountain fastnesses, but the *Mhairs* laughed them to scorn, and although a village might now and then be burned and a few of the weakest killed, yet they continued unsubdued, and retained all their wild freedom.

But when British authority was introduced into Rajpootana, the *Mhairs* had some sharp discipline administered to them, and, when they had become submissive, were kindly dealt with, and their condition raised. Female infanticide was repressed, and the wild tribe taught to cultivate the land, so that, by means of tanks, wells and embankments, a large tract of country has been reclaimed from the jungle, and a large population converted from professional robbers into industrious farmers.

Thus in various ways great improvements have been wrought in the condition of Rajpootana. Anarchy has been stayed; the collisions between feudal chiefs are no

longer permitted; the monstrous crimes which depopulated the country have been repressed and diminished, if not eradicated. There is room now for the entrance of the Christian evangelist, nor can we be surprised if our friends at Bristol have felt a strong desire that Missionaries of the Church Missionary Society should enter Rajpootana, and take their place beside the Protestant Missionaries who have made a commencement of evangelical effort in that country.

For such a commencement has been made.

In 1860, Presbyterian Missionaries entered this neglected province. They have now stations at Beawr, Ajmere, Nasirabad and Todgarh, which are occupied by ten European labourers, two of whom are medical Missionaries, and one a catechist. The total of native Christians at the present time is thirty-seven, of whom five were baptized during the past year.

Todgarh, one of the stations referred to, has been very recently commenced. It is intended to form the centre of Missionary operations amongst the Mhairs, a hill-tribe, who were left there fifteen years ago, a race of lawless freebooters, and whose religion is very rude and barbarous, like that of other hill-tribes.

There are in the schools at the four principal stations 1180 children, including 36 girls in Ajmere.

In their itinerancies the Missionaries meet with a ready welcome in that virgin soil, much of which had never before been trod by the husbandman. Very few of the people can read. Of the Mhairs it is said—"The blessed name of Jesus is becoming a household word among the Mhairs; and, indeed, the danger is that they may come to substitute His name in their invocations, for that of Ram and Shiva, without allowing a deeper and more abiding faith to sink into their hearts, and produce its purifying effects on their lives. Even in remote places, where the itinerants had not formerly been able to visit, they found the name of Jesus, and some vestiges of His saving truth, known and cherished. And in a Jogi village, in reply to a question as to the object of their invocation, the chief, Sadhu, startled them with the reply, that he invoked the Lord Jesus Christ, whom, in some strange way, he tried to identify with Shiva.

Ajmere presents an admirable centre, where an effective Mission might be formed, and the light of truth be made to radiate from thence throughout the surrounding districts. But the Church Missionary Society's line of occupation is already too extended. Such has been the destitution, the urgency of the case; so eager have been the cries for help which have reached us from diverse lands, that we have stretched ourselves, not beyond our measure, but beyond our means; and our Missions, although extended, are numerically weak, so that, in many instances, the continuance of the work hangs upon the health and life of a single man. Nor are we sanguine in expecting any large increase in the supply of European labourers. Our work must be done mainly by natives themselves. If the circle of our Missions is to be enlarged, and new territories occupied, it must be by native evangelists. An article in a recent number of the "Mission Field," alleges that, in North India at least, the Church Missionary Society ordains natives only for the pastorate, and not for evangelistic work; so that of native evangelists in that region she has none. But is it essential to evangelistic work that a man should be in orders? The men of Cyprus and Cyrene, who, coming into Antioch, spake unto the Grecians, preaching the Lord Jesus, and whose labours were so blessed that "a great number believed and turned to the Lord,"—were they ordained men? But so soon as this movement in advance resolved itself into the pastoral character, then was Barnabas sent down from Jerusalem to meet the new requirements. Or Apollos, when he fulfilled the office of evangelist, and mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ,—was this eloquent man, so able, yet so teachable, aught else than a lay-evangelist? The native evangelists of the Society are its native

catechists. Of these it has an army; and these everywhere, and in all parts of its Missions, it employs for evangelistic work. Let us introduce one testimony to the character of these men, from the pen of a well-known Tinnevely Missionary, the Rev. J. Thomas—

Catechists.

Under this designation are included all spiritual agents who are unordained, a distinction between them and the schoolmasters. They are persons respecting whom we entertain the confidence that they have experienced the saving benefits of the Gospel—a qualification indispensable in those that preach and teach that Gospel to others. It is from among them that we have a reasonable hope to see a goodly number in due time ordained to the ministry. But as our plans are not as yet matured with respect to native pastors,

I have not felt it my duty to propose more than one candidate for the coming ordination, though there are many others who might be brought forward, and will, I trust, be ordained in due time. In the discharge of their duties, in preaching to the heathen around, in the preparation of sermons for the congregations over which they are placed, in the pastoral duties of teaching and visiting from house to house, their conduct has been quite satisfactory, and I feel assured that in every place the Gospel is fully and clearly set before the people through their instrumentality.

If we are to enlarge our sphere of operation, it must be by such an agency; and the immediate duty of the Society is the adoption of measures which strengthen this arm of our Missionary service, and render it more numerous and efficient.

The Training College at Lahore, soon to be commenced under the superintendence of two clergymen of the Church of England, eminently qualified for such an undertaking, is the initiative which is needed to meet the great necessities of the present moment. The central position selected affords the promise of extended usefulness. Southward along the Indus and its tributaries, on the Jumna, along the line of the upper Sutlej, around Lahore, Umritsur, &c., are the Jâts, an interesting and important population, of whom we shall speak more fully at another time; while around the Jât area, ranged in a kind of horseshoe round its outer edge, are found the Rajpoots. They are numerous in the North-eastern Punjab, near the hills, and “the Himalayas of the Jummoë and Kangra districts are occupied by Hindu Rajpoots, who are there altogether the dominant race.” The Rajahs of these districts and their clans “affect to be of very blue blood indeed, and are certainly very fine, handsome men.” There are Rajpoots scattered about the Eastern Punjab, Cis-Sutlej territory, as far as Delhi; these have all been Mohammedanized; but east of Delhi the greater number are staunch Hindus. In Rohilcund, where they lie in juxta-position with Jâts, they are called Thakoors; while farther east they share the country with a Brahmin population. Thus Rajpoots are spread “all round the edge of the more compact mass of the Jât population, from the Salt range through the northern Punjab and adjoining hills to Rohilcund, Oude and the centre Doab; thence by Bundelcund through Scindia’s territory, Malwa, Mewar, Guzerat, and Kattywar, into Lower Scinde, the great nucleus of the race being in Rajpootana.

The new Institution, therefore, is intended to raise up a mixed agency, one which can be brought to bear on Affghan, and Jât and Rajpoot. We have a firm confidence that it will answer the purpose for which it is intended, so that some from each one of these races will find instruction within its walls, and the Pushtoo-speaking Affghan, the Hindee-speaking Rajpoot, and the Punjabi-speaking Jât, there be fitted for evangelistic work, each amongst their own countrymen.

In the most effective way, therefore, the new College at Lahore is an effort for Rajpootana.

CHINA.

THIS great country may well claim our attention. A policy which had been rigidly restrictive and exclusive has broken down. European Missionaries find entrance into the interior cities, and find themselves free to prosecute their labours. Nor is this all; the Chinese, a people at first so contemptuously regardless of the message of divine mercy in Christ, now listen, while many hear and believe. The Spirit of God moves over the face of these stagnant waters, and light begins to break upon the gloomy scene. Hearts long shut up in ignorance open with marvellous facility to the Gospel, and recognize and embrace Jesus as a Saviour. Once found, they do not let Him go, but, adhering to Him with unwavering constancy, speak of Him to their countrymen, and spread abroad the news, which has proved to be so grateful to themselves.

We have published many and interesting details of this kind from the journals of our Missionary, the Rev. J. Wolfe, and to these we can now add the testimony of the Bishop of Victoria. He visited the *Fuh-chau* Mission during the month of May last, holding confirmations at Fuh-chau, Lieng-kong, Tang-jong, Lo-nguong, and in the western district at Ku-cheng; and also admitting to the order of deacon the Christian native and head catechist of the Mission, Wong-kiu-taik.

The bishop has forwarded to us a full account of what he witnessed, and the impression left upon his mind. His statements will be found to be identical with all that Mr. Wolfe has communicated to us. It is not something illusory this movement in China, not a mirage, the result of an over-heated enthusiasm, but a reality, a real lake of pure water in the desert, of which the traveller may drink and be refreshed.

The following are extracts from the bishop's letter, dated 29th of May 1868—

I have good news to send you of the progress of the Fuh-chau Mission. I have been in the Mission during May, and have visited several of the out-stations both in Mr. Wolfe's and in Mr. Cribb's district. I have also held a confirmation and ordination in Fuh-chau city church. My visit to the north-east, as far as Law-suen in Mr. Wolfe's district, I have written a separate account of, which I hope you will see. My visit to the north-west, to Mr. Cribb's district, I will briefly describe, together with the confirmation and ordination at Fuh-chau.

The confirmation at Fuh-chau took place on Wednesday afternoon, May 16th. It was an occasion of much interest to the converts. Before two P.M. they had assembled in their excellent church, which, standing up as it does above the native houses in the vast city, is, as you gaze upon it from the surrounding hills, one of the principal objects attracting notice. There are two millions of people within a radius of about five miles, the Mission church being taken as the centre point; and from the hill upon which our Missionaries' houses stand, especially from its summit, where an altar is erected in adoration of heaven and earth, their habitations may be looked upon as "in a moment of time." It is a grand sight! Towering hills encircling the plain beneath; the broad river crowded with native shipping hastening to the sea; the

temples, and pagodas, and public buildings, and mass of human habitations; the busy hum of the multitude! But the Mission church is the object to which the eye turns with real delight; and within its walls that afternoon were assembled a congregation of devout and rejoicing Christian converts, already baptized in riper years and on their own profession, and now about to renew in confirmation, in presence of one another, and of the church and her ministers and her Master, the solemn vow and promise of the baptismal covenant. I am sure that confirmation was no unmeaning ceremony that afternoon. Eighteen men, ten women and five youths came forward, and to the confirmation question distinctly and separately replied, "I do;" and over each candidate, by the bishop in English and the Missionary in Chinese, the affecting prayer was offered, "Defend, O Lord, this thy servant, &c." It was a novel sight to see the Chinese women publicly come forward and confess Christ, and to hear each one speak for herself. The seclusion in which the Chinese women delight to dwell makes it a breach almost of propriety on their part, according to Chinese notions, that they should appear, or even speak in public. It was no mean test of their sincerity that they consented so to do; and the Missionaries rejoiced much in their behalf. One of these women is a schoolmistress,

and is now a Chinese clergyman's wife, for her husband was ordained on Ascension-day, and an exemplary woman she is: another, (Phœbe of Ming-ang-teng) is a Bible-reader to her countrywomen, and has been greatly blessed in her visits and conversations. Then, among the *catechists*, there were tried men, who had suffered persecution, some even

stripes and hard usage, as well as loss of property, for Christ's sake, and who now are in their respective spheres bold and zealous evangelists. Such were the candidates for confirmation on this occasion; and a more sincere, devout, and interesting band of Christians, I can hardly suppose any bishop ever laid his hands upon.

Mr. Wolfe also refers to this confirmation at Fuh-chau—

The majority of the candidates belonged to the town of Ming-ang-teng, where the work is becoming more and more interesting. The bishop's addresses were simple and very forcible, and were listened to with deep attention. The questions were addressed to each individual candidate, and each answered boldly in the affirmative, the women as heartily as the men. The church was well filled by the friends of the candidates, and other friendly heathen, and all conducted themselves as orderly as could be desired. Her Majesty's Consul, and the Consular chaplain, the Rev. G. Hamilton, were also present, and I am sure we all felt that we had engaged in a deeply solemn service.

The following Sunday morning the bishop preached a sermon in the Consular church, on behalf of the Church Missionary Society. He gave a short, but interesting account of the Society's labours all over the world, and made special notice of its work in China. He proposed the establishment of a Native Pastoral-Aid Fund, in connexion with the Church Missionary Society, and urged on the congregation the importance of such a fund, to help in supporting native pastors and raising native churches, explaining that the contributions on the present occasion would be devoted to this special object. The collection amounted to about 240 dollars.

Continuing our reference to Mr. Wolfe's letter, we place before our readers his account of the bishop's visit to the out-stations of Ming-ang-teng, Lieng-kong, Tang-jong, and Lo-nguong—

On the following Tuesday the bishop, accompanied by myself, started for a visit to the out-stations of Ming-ang-teng, Lieng-kong, Tang-jong and Lo-nguong. We arrived a little after three p. m. at Ming-ang-teng, where the Christians and a large number of heathen had assembled to meet us, the latter, no doubt, rather from curiosity than respect. The bishop addressed a few earnest words to the immense crowd of heathen, and to the Christians a few words of fatherly counsel and encouragement. After this we started, and as wind and tide were favourable, we arrived early in the evening, landed at Kuang-tau, and then walked seven miles over the mountains to the city of Lieng-kong, where we arrived a little after dark. The majority of the Christians, with the catechist, were assembled to receive us, and after supper they came together in the little chapel, and, immediately after, the bishop held a confirmation service, and confirmed four men and five women. The bishop's addresses on this occasion were peculiarly appropriate, and the women especially seemed to feel and appreciate his earnest and solemn appeals. One old woman in the middle of the address, as the bishop was urging the necessity of sincerity in our profession of Christ, and the importance of boldness in the faith, interrupted, and in a very earnest and emphatic

tone, expressed her sincere faith in Christ, and her entire confidence in His salvation, and a longing desire to love Him more, and this she said was her constant daily prayer. The lateness of the hour, and the stillness of the night, contributed very much to the enjoyment of the service; and, when it was over, I can say for myself that I felt my spirit greatly refreshed and encouraged by what had taken place. I trust, too, that I felt deeply thankful to God for having permitted me to see and hear in this place those few converts so heartily and solemnly again renew their pledge of fidelity and love to that Saviour who had called them, not very long since, out of darkness into His own marvellous light. I am sure we all felt deeply on the occasion, perhaps none so deeply as the converts themselves. When I compared this interesting occasion with the occasion of my first visit to this place about five years ago, when the name of Jesus was not even known among this people, I could not help feeling deeply thankful for what God had done for this city; and take it as a pledge of what He will do in the future for this poor, dark, and miserable population.

Soon after the service we retired to rest; and after an early breakfast next morning, and short prayers with the Christians, we started for the city of Lo-nguong. We

travelled all the forenoon in the burning sun, and arrived about 1.50, P.M. at Tang-jong, where we were glad to rest and take some refreshment. About three P.M. the Christians were assembled, and the bishop held a confirmation service, and confirmed five men. The chapel in this place is exposed to the noise and bustle of the busy street, and this, combined with the curiosity of the people to see what was going on, broke the stillness which we would have desired, and caused considerable interruption. Yet the candidates maintained a quiet and solemn demeanour, and appeared to enjoy and appreciate the service. They and their friends who were present listened most attentively to the bishop's addresses, and on the whole I have reason to believe it proved to them all a very profitable and solemn service, and to us an interesting and encouraging one. Immediately after, we started on our fiery journey to Lo-nguong. The heat was positively intolerable, and the coolies refused to go on. After considerable difficulty with them, we at length induced them to accompany us. We crept on slowly; but it soon became cooler, for the sun seemed inclined to sink behind the western hills; and before we had gone on much further it became quite dark. We walked the greater part of the way, to the great relief of our bearers, and arrived at Lo-nguong about eleven P.M. I felt very tired, so did the bishop, but a good night's rest refreshed us; and after breakfast the next morning we were prepared for the interesting duties of the day. The Christians of A-chia had not yet arrived for the confirmation, and the bishop was unwilling to commence without their presence. We waited therefore, and in the meanwhile the bishop sent his card to the Mandarin, who in return called and paid a very interesting visit. After this visit of the heen was over, the Christians assembled in the new chapel, which is entirely repaired and furnished and beautifully adorned, at the expense of the old man whose

On the next day, Ascension-day, took place the ordination of Wong Kiutak. Of this interesting service the bishop thus writes—

I have next to speak of the ordination upon Ascension-day in the city church of Fuh-chau. The candidate for deacons' orders presented by the Missionaries is the Rev. Wong Kiutak. He has been a baptized Christian eleven years, and during the greater part of that time has been in country stations, but chiefly in the city of Fuh-chau, a catechist, reading the Scripture, conversing with, and preaching to his heathen countrymen. He was at one time a painter on glass: and though not a graduate B. A. in Chinese classics,

conversion was related last year in the Report, and the bishop proceeded to baptize one woman, the wife of one of the members, and two little girls, the children of Christian parents. After the baptism, I read the Confirmation Preface, and the bishop ascended the beautifully adorned pulpit, and delivered a most earnest and stirring address to the assembled Christians. I interpreted. The address was listened to with deep attention and feeling by the Christians, to whom it was entirely directed, and also by the heathen, who no doubt learned from it what we hope and pray may prove of lasting profit to them. It was deeply interesting to witness so many Christians, men and women, once ignorant and idolatrous heathen, in the presence of God, and before a chief pastor of His church, renewing their solemn vows of faithfulness and love to the Saviour, and devotedness to His cause. The number confirmed at this place on this occasion is thirty-four; of this number twenty-six were men, nine women and one youth; adding the twelve whom the bishop confirmed during his visit to the west district with Mr. Cribb, the entire number confirmed in this Mission during the present visitation of the bishop is ninety. Had all who were prepared for the ceremony been able to attend, the number would have exceeded 100. The independent way in which the women acted on the occasion interested and encouraged me very much. It was a great sacrifice of feeling on their part to brave popular prejudice, and appear boldly, and in public kneel before the bishop and be confirmed. It was about five P.M. when the confirmation service was over, and we at once prepared to start on our journey back to Fuh-chau. We arrived at Tang-jong about midnight very tired and weary, had some refreshment, rested a few hours, and, early next morning, started for Fuh-chau, at which place, by forced marches and fresh coolies, we arrived about night-fall.

is a well-informed and educated man. His reading is very clear and impressive; his preaching both in manner and matter is excellent; and the diocesan register contains his "Declaration of assent to the Thirty-nine Articles of Religion" written beautifully in Chinese character by himself. In appearance he is somewhat slight, self-possessed and polished in address, with a calm eye and pleasing countenance—a Chinese gentleman whom no European clergyman need be ashamed to acknowledge as a brother. He seemed very pleased

as, at the commencement of the service, he was conducted to his seat before the communion table by his friends the Missionaries, who seemed quite fond of him. It was, I think, the first time they had seen a Chinaman in Chinese costume put on his surplice and tie on his bands, and appear in ministerial dress in presence of his brethren. The ordination charge was given by myself. It was given by me in English, and rendered into Chinese by Mr. Wolfe, and listened to by Kiutaik, and both English and Chinese, with great attention.

The service was, of course, conducted in Chinese; the ordination questions, by myself in English, being put to the candidate by Mr. Wolfe in Chinese, and his replies in

Chinese were rendered to me in English by Mr. Cribb. Thus all parties present, English and Chinese, thoroughly understood and joined in the whole service. After ordination Wong Kiutaik read the Gospel and administered the cup to his country people in the Lord's Supper. The greatest interest was taken by all present—some of whom were Missionaries of other societies than our own—in the ordination of this native clergyman; who, not only within our own church, but among the Missionaries and converts of other Christian bodies also, and among the heathen around as well as the native flock to whom he is to minister, bears a most irreproachable character, and to whom they testify their respect and best wishes.

The bishop then proceeds to relate the particulars of his visit to Mr. Cribb's district—

I never spent so interesting a Sunday as the 24th of May at Ku-cheng. Both toilet and breakfast were soon made, and the services of the day arranged. Three catechists were present; one had brought two men candidates for baptism, and another a third: these were to be examined and exhorted privately. At noon I proposed morning prayer and the baptismal service; at three p.m. the litany and confirmation service; and at seven p.m. the communion service and sacrament of the Lord's Supper. These arrangements were very conveniently followed, and the Mission chapel and premises secured quietude and comfort. We took up our quarters for the day in the schoolroom. Here Mr. Cribb examined the candidates for baptism. One was a tailor, from a village fifteen miles distant, and another a carpenter, from a village three miles further off in the same direction; and these two Chinamen had travelled since Christmas last these thirty miles and more, arriving on the Saturday and returning on the Monday, and sojourning during the Sunday with a friend and relative in Ku-cheng, to meet the catechist and receive instruction. They obtained neither a cash or a meal by their visits: and surely such labour and constancy betokened sincerity. I put a few questions to them through Mr. Cribb, and their answers were ready and satisfactory. The third candidate lived in the town of Sake-pi-ke-tu, where the Church Missionary Society has a station and a catechist, a considerable distance from Ku-cheng. Mr. Cribb had examined this man for baptism on his last visit, but delayed his baptism till he had been further taught. He was a sweetmeat vendor; very poor, but he never sold on Sunday; very regular at the catechist's week-day as well as Sunday services, though often wearied by his walks to

sell his sweetmeats. The catechist had no doubt of his sincerity. He had given up his idols and lived a consistent life; and although his answers were those of a very simple man, to have refused him baptism, which he urgently requested, would have been to make the strait gate straiter than the Bible makes it. At our noonday service I preached on baptism, and baptized these three men, and rejoiced to do so. No bishop (perhaps no European besides the Missionaries) had been to Ku-cheng before: catechists, therefore, as well as more recent converts, awaited confirmation. The three catechists present I requested to take a part with Mr. Cribb and myself in the services of the day, reading the lessons and giving out the hymns. One is a literary man, a B.A., residing at Ku-cheng, evidently a clever, and I hope he is a good man. The second is a Christian of some years standing, and his experience has been a strange and very varied one; the Missionaries trust him, believing his conversion sound, and he serves them well. The third has, since Ku-cheng was occupied as a Missionary station, acted there as catechist, and the intelligent responses and devout demeanour of his little flock gave strong testimony in his favour.

I was much pleased with the catechist, and hope some day he will be ordained as pastor to the native church. Eight men and three women from Ku-cheng, three men from Sake-pi-ke-tu, and one man from Sau-genen (two distant stations) were confirmed. The three men baptized at noon I did not confirm, preferring in case of heathen converts that an interval of probation should pass between baptism and confirmation. The three women were confirmed first, and then the men. My address was readily interpreted by Mr. Cribb, and, from the manifest attention with which

it was listened to, I do trust God blessed what was spoken to their edification. At the evening sacramental service twenty Christian converts communicated. The collection made at the offertory was encouraging—upwards of two dollars, all present contributed and with apparent readiness; so far from being paid to come, as some disingenuously have said, the Christian profession of these converts costs them something, for they are expected to give in support of the means of grace, and in this the Missionaries are not disappointed.

I spoke to them on "remembering Christ" at the Lord's table: this sacrament was a memorial, a means of grace, and an act of faithful devotion; and nothing could exceed the devout attention of my hearers. Indeed, it was no ordinary sacramental meeting. The communicants themselves, the place, the occasion, were all worthy of notice; and I could not but remind them that at the institution of the Lord's Supper only twelve were present, but those twelve Christians were those to whom Christ gave the injunction "to go into all the world, and preach the Gospel;" and they obeyed: so now what might not these twenty Christians do for China? for Christ is the same, and His Gospel the same, and His Spirit is not straitened. I never spent a more profitable Sabbath, nor were our consolations

small. Such churches are as the city set upon the hill, the salt that savours, the leaven that leaveneth the whole lump. Oh that in China such anticipations might soon be realized!

The Missionaries of the American Episcopal Methodist body have a station in Ku-cheng; and the Sunday of our visit was that of their quarterly visit to this city. Mr. Cribb and I paid them a brief call in the afternoon. A catechist was preaching to the heathen in their chapel as we entered, and we found goodly company assembled. The Missionaries gave us a cordial welcome, and it gladdened us to hear of their success.

The next morning we were up by daylight. There was business to be done. The catechists had many inquiries to make, and instructions of a secular character to receive; but this was all completed and breakfast finished, so that when (according to agreement) the American Missionaries called for us about six o'clock on their way back to Chiu-kow, we were ready, and we spent a pleasant day of travel and of converse in their company, reaching our boats about five P.M.; and leaving Chiu-kow without delay we swiftly glided down the stream, and reached Fuh-chau next morning by eight o'clock, thus accomplishing in about thirteen hours what it had taken us full forty-two hours to do against the current.

The bishop's journeyings, extensive as they were, did not, however, cover the whole extent of the Fuh-chau Mission field. Mr. Wolfe observes—

Though the bishop has visited our Mission, and seen our principal stations, he has not seen half the extent of our work in the country, inasmuch as we have stations over 100 miles beyond the furthest point which he visited in the north-east district, and ninety miles beyond the farthest point which he visited in the western district. On the whole, however, we hope he has taken away with him a tolerably correct idea of our work, and a sense of the necessity of more help from home. I hope in a day or two to send you further notices of our work and progress. But, as I have just returned from a visit to the river stations, Ming-ang-teng, Lau-kie, and Pu-keung, I may mention that I was much encouraged at the progress of the work

in these places, especially at Ming-ang-teng. At this place the number of candidates for baptism has increased to ten, besides several inquirers. The present chapel is too small for the number of Christians, and it appears necessary to get a new place. The Christians are therefore making great efforts to get a chapel built, but they are very poor, and I fear sufficient funds to build a little church for them, if we wait till the amount is subscribed entirely by themselves, will not be forthcoming for a long long time. But, of course, they must be taught to give and support their own Christian institutions, and this we are aiming at by every possible means, and at every possible opportunity.

THOUGHTS SUGGESTED BY THE PRECEDING DETAILS.

SUCH then are the details of Missionary work in the Fuh-chau province, as they have been forwarded to us. They are the increase which the Lord has been pleased to give, and they are full of hope for China. Protracted indeed has been the night of ignorance which has brooded over that populous empire. In that darkness generations have lived and died; but the dawn of a Gospel-day is now kindling on its mountains, and a goodly number of its people have awakened up from their heavy sleep. The Gospel message

has come to them, not "in word only, but also in power, and in the Holy Ghost, and in much assurance," and they have turned 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." These first converts are earnest and active. Aware of the danger and degradation from which they have themselves been rescued, they compassionate their fellow-countrymen, who are as yet under the same spell, and in the same misery in which they had been so recently themselves, and they are busy in arousing them. The beautiful facts which adorned the first publication of the Gospel in Palestine, when of one it is recorded, "He first findeth his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ; and he brought him to Jesus:" and of another, "Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the law, and the prophets did write Jesus of Nazareth, the son of Joseph:" and of a third, she "left her waterpot, and went her way into the city, and saith to the men, Come see a man which told me all things that ever I did: is not this the Christ?" facts such as these are being reproduced in China.

Let us give one instance. There was a Phoebe in the early church at Corinth, and there is one in the infant church at Ming-ang-teng. Of this interesting convert Mr. Wolfe thus speaks—"She has been recommended to me by the catechist in the words of Paul, when speaking of Phœbe, 'For she hath been a succourer of many, and of myself also.' She took for her Christian name Phœbe, and I trust and pray she may show herself a faithful servant of the church which is at Ming-ang-teng. You are already acquainted with somewhat of her history, of her zeal for Christ, and of the trials which she has endured for His sake from domestic persecution. But now all these trials are over; the dark clouds are removed, and the storm has become a calm. The prayer of faith has triumphed. The son, who on her conversion became her bitter persecutor, and who, on one occasion, attempted to assassinate the faithful catechist, because he was the means of her conversion, has been given to her prayers and ours, and has since been baptized into the church of Christ. His baptism took place on Easter Sunday last, in the Mission church at Fuh-chau, in the presence of eighty Christians, amongst whom was his own mother, and a large number of heathen. There was another Ming-ang-teng man baptized with him on the same occasion, and both afterwards joined with the rest of the Christians in commemorating the dying love of the Redeemer around the table of the Lord. This woman, Phoebe, devotes her whole time to the cause of the Gospel at Ming-ang-teng, and God is blessing her efforts in no small degree. She is quite a literary character, and this circumstance places her at a great advantage among her neighbours. She may now be seen with Bible and Prayer-book going from house to house, and exhorting and praying with her country-women. She is a regular visitor at the officer's house, and reads and prays with the ladies of the household. The result is apparent. Three of these ladies have believed, and have sent me a request to baptize them secretly. I sent this answer—'That at baptism Christians made a public acknowledgment of their faith in Christ; it could not, therefore, be administered to them secretly. If they truly believed in Christ, they ought publicly and at all hazards declare themselves His followers, leaving the results in His hands who is able to protect them. And that as Christianity is the only true religion, and Jesus Christ the only true Saviour of the world, His faith was worth suffering for, and that thousands have actually suffered bitter pains and death, rather than deny their faith in Christ.' There are others in this place convinced of the truth, but who are afraid of persecution. We hope and pray that they may find no peace until they find it in Christ.

"The others whom I baptized on this occasion are also faithful and interesting. One of them has given his house in a neighbouring village to be occupied as a chapel and

preaching place. There is a great and good work going on at Ming-ang-teng, and I have every reason to hope that God will continue His blessing. The catechist is every thing we could desire. He is faithful, earnest, prayerful and zealous, and original in his plans of operations. God has blessed his labours here very much. Pray much for him. His name is Ling Chang Sing, or popularly called Timothy. There are now at this station twenty-six baptized adults and children, and about fifteen others entered as candidates and inquirers.

“After the baptisms we proceeded down the river, accompanied by several of the Ming-ang-teng Christians, men and women. We arrived about four p.m. at the village of Tiong-ang. We at once landed, and went in a body to the little chapel given by the Ming-ang-teng Christian barber to the Mission. We found the house much dilapidated, but it can be easily repaired. Numbers soon crowded around us, and the Christians, men and women, exerted themselves most bravely in telling the heathen about Jesus. It was highly gratifying to witness their zeal, led on by their zealous teacher Timothy.”

It is very grateful and refreshing to look upon these facts—“to go forth into the field;” to lodge in these villages; to see “the vine flourish;” “the tender grape appear, and the pomegranates bud forth.” These first-fruits of Chinese Christianity are so fresh and new, they are so full of the dews of the morning, that it is impossible to view them in their simplicity and beauty without admiration and thankfulness. At home our Christianity is suffering under a drought, and it looks parched and burned up. Like Elijah on the top of Carmel, we pray and look for the rain, that it may come and revive the Lord’s work in the midst of us: and meanwhile we are encouraged to pray the more importunately, when we read what He is doing in far-off lands, and have there presented to us abundant proofs that His arm is not shortened that it cannot save, nor His ear heavy that it cannot hear. He, who is opening rivers in high places, and fountains in the midst of valleys, can give us in this old Christian land of England “the latter rain.” He gave us the former rain moderately; he can give us the latter rain abundantly, and so restore to us the years that the canker-worm hath eaten.

Let these details be read more widely. There are a few who do read the accounts we publish of the progress of Christianity amongst the heathen; they are not many, still there are some. Let them persuade and encourage others to read. Let them resolve on giving themselves to this enterprise: and doing what they can to rescue the Lord’s work amongst the heathen from the indifference and disregard to which it is being consigned by numbers.

We need throughout the country a body of active and earnest friends, who shall devote themselves to this special work, the enlarging of the circle of Missionary readers. Such facts as we have been privileged to record for several months successively, gathered from China and other fields of Missionary labour, are well fitted to refresh and strengthen, not only the Missionary spirit in people’s hearts, but their own personal Christianity. They are calculated to do so if read; but they are not read, except by an inner and *élite* circle. Others are contented to pronounce Missionary publications dull and unworthy of perusal. But to Christians, who know the value of souls, and who, when they are informed of well-authenticated instances of conversion, experience something of the joy which is in the presence of the angels of God over one sinner that repenteth, details such as we publish cannot be uninteresting. They would interest if they were read. Let those who do read them, give themselves to the work of persuading others to do the same. The Missionary cause would benefit, nay, more, the church at home would benefit. In these Missionary facts we behold the Lord’s vindication of His truth. There were many rods laid up together before the Lord in the tabernacle of

the congregation, but only one budded. There are, at the present time, many modifications of the religious element, which claim to be regarded as *par excellence* the truth of God: in some of them intellectualism prevails; in others formality: but there is one thing they cannot do—they are unable to bring men to repentance. That is reserved for the revealed truth of God, preached as it has been given us, in its purity and simplicity. It was the rod of Aaron that budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”

MISSION WORK IN KUNAWUR, LAHUL, &c.

IN an article on Central Asia, published in the “Church Missionary Intelligencer” of last month, allusion was made to the Missionary operations which are carried on by the Moravian church among the Thibetan Buddhists, and we now propose to give our readers an insight into the locality of their stations; the character of the people among whom their Missionaries are at work; the religious opinions with which they have to contend; and the climate to which they are exposed.

We shall first notice Kunawur, where the most recent Mission has been established.

This country is the middle district of the Sutlej, and is the chief thoroughfare for the traffic which exists between Ladak on the north, Cashmere on the north-west, Chinese Tartary on the north-east and the lower provinces. Through the midst of this country flows the Sutlej. From Ladak it is separated by mountains covered with perpetual snow, and from 18,000 to 20,000 feet above the level of the sea; on the south it is bounded by a range of the Himalayas of almost equal altitude; while on the east a lofty range, pierced with passes, divides it from the high plains of Chinese Tartary.

The scenery is stupendous. Snowy mountains, rugged crags and dense forests cover the face of the country. Travelling is beset with difficulties. Narrow footpaths skirting almost unfathomable precipices; niches cut in the smooth surface of a rock, which inclines rapidly to a fearful chasm, and affording but a treacherous foothold; at times, perhaps, a descent of three miles, at an angle of almost forty-five degrees; these often present themselves to the traveller as his only road. Nor are they the only difficulties. So rarefied is the atmosphere on the high mountain passes, that respiration is attended with extreme pain, followed by utter prostration, headache, and an unpleasant feeling of suffocation.

Such is Lower Kunawur; a striking contrast to Upper Kunawur, in which the Mission station is situated. There arid desolation takes the place of stupendous scenery, and barrenness and solitude seem to reign undisturbed by the voices of men and nature. Nor is it merely a contrast of landscapes. The inhabitants of Lower Kunawur are Kunawurese; those of Upper Kunawur are Tartars; yet, while differing widely in physical features, they are alike distinguished from the cunning natives of the plains of India by their frank and open disposition. They are generous, hospitable and wealthy, for though the agriculture of the country is poor, their numerous flocks furnish them with abundance of wool, which they exchange for grain and other necessaries.

The inhabitants, however, are few in number, for climate and the custom of the country are unfriendly to human life. The inhospitable nature of the region, together with the existence of polyandry and celibacy, are obstacles so fatal to the increase of population, that, with an extent of more than 2000 square miles, Kunawur possesses less than 10,000 inhabitants, or about four and three-fourths to the square mile. The census of 1861 gave to England an average population of 344 to the square mile.

It is at Poo, in Upper Koonawur, that the most recent Mission has been established, and here a Missionary and his wife have laboured for some years, but no visible results have as yet rewarded their efforts. A school, however, has been established, and through

this channel, and by means of his medical skill, the Missionary is gradually winning the confidence of the people.

But the oldest and most important station is at Kyelang, in Lahul. This country was formerly a district of Ladak, but is now under British rule. Like Kunawur, it is Indo-Tibetan in its language and inhabitants, as well as in climate and productions, but is favoured with a milder climate and a more kindly soil. Here, at Kyelang, a Mission station was established in 1857, and a little flock has been folded. Two services are held every Sunday. One is open to all; the other is only for the baptized; while three times a week evening meetings are held for the reading and exposition of the Scriptures.

Two lithographic presses have been at work during several winters, and the Gospels according to St. Mark and St. John, the Acts of the Apostles, the Epistle to the Colossians, and various other books have been printed. Brother Jäschke, who has hitherto acted as translator for the Mission, has also prepared a grammar of the Tibetan language in English, and a Tibetan-English dictionary.

This portion of their work affords much encouragement to the Missionaries, their books having been known to find their way into most parts of Thibet, and even to Lhassa itself. But the work of education is most discouraging. A school has been established at Kyelang, and others have been opened in the outlying districts, which are taught by Lamas, engaged and paid for that purpose, and these are visited and examined from time to time by the Missionaries. But it is up-hill work. The attendance of the children can only be secured in winter, and then the roads are often impassable; the children themselves have no desire to learn; the parents are either suspicious or indifferent; the Lamas are generally hostile, and the country itself is priest-ridden.

The religion with which the Missionaries have to cope is a modification of Indian Buddhism. Introduced directly from India about 2000 years ago, Buddhism continued to be held for many years in its orthodox form. It was not until the fourteenth century that the first great Lama appeared, and, since then, various competition Lamas have arisen from time to time. Sects are innumerable, the most numerous being the Gelupkas (virtuous), who are distinguished by a yellow dress, while next to them come the Dupkas, or believers in the holy thunderbolt, who are dressed in red.

The following description of a Lama may not be uninteresting to our readers, as it has been given by a Missionary—"He wears a long red dress, bound round the wrist with a strip of cotton, in which he carries his effects. Two large sheathed knives are also stuck in this belt, also his flint and steel, his money-bag and amulets. Round his neck he wears a string of beads, which he counts like a Roman-Catholic friar. On each side of his red cap are stuck a large quantity of letters and formularies for prayer. His white boots are also tipped with red." To this description might be added the prayer cylinder, which is an appendage of every Lama. It is a metal cylinder filled with rolls of printed prayers and charms, which revolve as the instrument is turned round, every revolution of a prayer being equivalent to its recitation. The sacred canon consists of two collections, commonly called the Kanjur and Tanjur; but inasmuch as the former consists of 108 volumes folio, and comprises 1083 distinct works, while the latter is contained in 225 volumes folio, each weighing from four to five pounds, a knowledge of their contents is necessarily confined to a somewhat limited circle. The religious services are performed at sunrise, noon and sunset, and are musical, consisting chiefly in chanting portions of the "do," or precepts. Incense is burnt, and meat or fruit-offerings are presented to Buddha and other deities. In fact, the ceremonial of the Roman-Catholic church has, in great measure, been anticipated by the Lamas of Thibet. In support of this assertion, we adduce the testimony of the late Abbé Huc, who may be considered to be a disinterested witness, being himself a dignitary of the Roman church. We quote his words—

“On ne peut s'empêcher d'être frappé”, he writes in his “Travels in Thibet, “de leur rapport avec le Catholicisme. La crosse, la mitre, la dalmatique, la chape ou pluvial, que les grands Lamas portent en voyage, ou lorsqu'ils font quelque cérémonie hors du temple ; l'office à deux chœurs, la psalmodie, les exorcismes, l'encensoir soutenu par cinq chaînes, et pouvant s'ouvrir et se fermer à volonté : les bénédictions données par les Lamas en étendant la main droite sur la tête des fidèles : le chapelet, le célibat ecclésiastique, les retraites spirituelles, le culte des saints, les jeûnes, les processions, les litanies, l'eau bénite : voila autant de rapports que les Bouddhistes ont avec nous.”

Such unseemly candour on the part of the Abbé was not overlooked by the authorities of the Roman church, and his book was summarily consigned to the “Index.”

Such is the character of this Mission field. Against an elaborate system such as this do Protestant Missionaries bring to bear the preaching of the cross, despised, indeed, by the world, yet mighty through God to the pulling down of strongholds. As yet, however, their labours have been greater than their success. For more than ten years have the Moravians been toiling in Lahul ; yet up to the end of 1866 only six persons had been baptized, while in Kunawur, where the Mission is of more recent origin, not a single convert has as yet been brought within the fold ; and it is, moreover, a singular fact, that the few converts who have been reclaimed are natives, not of Lahul, but of Ladak.

Certainly the results are so far not encouraging. Yet let it not be forgotten, that, if the results are small, so also are the means employed. This aspect of the question is too often overlooked ; and while the results of Missions are freely criticised, the actual power of the machinery employed is not taken into consideration, or, if considered, is often unduly amplified. The carelessness of the statements which are circulated on the subject is often surprising, and they are unfortunately received as genuine by many who have neither opportunity nor inclination to tell their real worth. What is the true state of the case ? Take the Church Missionary Society, whose income is by far the largest. Since its establishment at the commencement of the present century it has received and expended in the cause of Missions a sum of money considerably less than this country has expended in the brief Abyssinian campaign, or in the Thames embankment. We do not fear criticism ; only let it be generous. Let our work be subjected to the most rigid scrutiny—to the most microscopical analysis. We do not fear the result, if the inquiry be conducted in a fair and unbiassed temper. But there are some who always approach a subject of this kind with minds unfavourably biassed, and, in their eyes, a candid examination of facts is of little moment, compared with ingenuity of criticism.

As to numerical results, their fallacy as a final test of Missionary success has been often exposed. So far as they are worth any thing, we have no reason to be ashamed of the statistics received from our fields of labour ; but we deny the worth of conclusions which rest merely upon the basis of numerical statistics.

The fact is, there is no strict analogy between spiritual work and any other. All other labours we can trace from their first beginning to their ultimate triumph or defeat. But in the case of spiritual work, the motive power, the working power, and the final issue, lie concealed within the region of the invisible. They are subjects neither for ocular nor mathematical demonstration, but for childlike faith. Therefore it is that we do not despair. We are troubled on every side, yet not distressed : we are perplexed, but not in despair.

We have said that the only converts who have as yet been gathered in are natives of Ladak, and although to infer from this that there is a disposition on the part of the Ladakese, as a nation, to receive Christianity, would of course be unwarranted, yet the fact itself is sufficiently striking to attract our attention to that peculiar country. Above all, we cannot fail to be impressed with its extreme importance as a

centre for the diffusion both of Christianity and commerce. Situated as it is between Cashmere and India on the south, and the Chinese provinces of Yarkand, Kotan and Kashgar on the north, it is already a considerable entrepôt of commerce, and the trade which flows through the country is by no means trifling. At Leh, its capital, may be found the merchandize of all the surrounding countries. Here tea, shawl wool and tobacco pass on their way from the Chinese provinces to the Indian market; while from Cashmere and India shawls and opium find their way back in considerable quantities. Here, also, may be seen the coinage of various nations, from the golden tilás of Bokhara, and the pierced copper coins of China, to the rupees of India, stamped with the head of our sovereign lady the Queen.

The transit of foreign produce is indeed considerable, and it is from the duties imposed upon this passing traffic that Ladak derives the greater part of its revenue, the inhabitants themselves being for the most part extremely poor; and it is owing to its poverty, no doubt, as well as to its inaccessible position, that it was so long enabled to preserve its independence. From the Chinese governors of Yarkand and Kotan on the north, and the Mohammedan rulers of Cashmere on the west, the kingdom of Ladak had most to fear. But even supposing the extreme poverty of the country to have been an insufficient barrier to their cupidity, nature itself, by interposing almost insuperable obstacles, seemed to defy the approach of the invader. An inroad, we will say, was projected from the north; but the Kara-koram range of mountains had first to be crossed, a single peak of which has been estimated at 24,000 feet, while the average height of the passes is 18,000 feet above the level of the sea. On the western side no doubt the facilities were greater, yet even here the pass of Seo-ji-la, the greatest depression of the Western Himalayas which separate Ladak from Cashmere, is no less than 12,000 feet above the level of the sea, or, in other words, the invader would have to scale a range of mountains, across which the lowest road is twice as high as the pass of Mount Cenia.

True, the physical difficulties of the late Abyssinian campaign were well nigh as great; but happily for the Ladakese they had not to fear in the armies of Cashmere the undaunted resolution of our British soldiers; nor was it until Cashmere had been conquered and occupied by a more warlike race, that the little kingdom of Ladak surrendered its independence, and was added, in 1834, to the territories of Gulab Sing, Maharajah of Cashmere.

That the country has benefited materially by the new rule there can be little doubt. Among other improvements, the roads which connect Leh, the capital, with the surrounding country have been kept in excellent repair, good bridges have been built over the Indus and other rivers, and the means of communication generally increased, the importance of which, as regards the advance of civilization and commerce, is of course self-evident. There is now an excellent road from Leh to Cashmere, a distance of 228 miles, crossing the Western Himalaya by the Seo-ji-la pass, while the great southern road connects Umritsur with Leh, from which it is distant about 430 miles; and, lastly, there is the northern road, which crosses the Kara-koram mountains by the pass of that name, at a height of 18,600 feet above the sea, along which there is considerable traffic between Leh and Yarkand, a distance of more than 360 miles.

The climate of Ladak is singular in the extreme. The heat of day is intense, the noon-day sun being often twenty-five degrees hotter than in any other part of India; this is succeeded invariably by freezing cold at night; yet cereals ripen at a height of 15,000 feet above the sea. Rain falls on an average for an hour three times a year, so that the crops are of course dependent on artificial irrigation, which is ingeniously supplied by means of dams and aqueducts. Sheep form the measure of wealth in Ladak, and supply the inhabitants with food, clothing, and the means of transport, it being no uncommon thing to see several thousand sheep laden with wool and other commodities

wending their way along the southern road to the Indian market. Major Cunningham, to whose interesting work on Ladak we are indebted for much of our information, purchased a small flock of twenty-eight of these sheep at one rupee each, which were sent to England, and presented by the Court of Directors to the Prince Consort, by whom they were exhibited at the Zoological Gardens, and afterwards distributed among various sheep-breeders throughout England. Moorcroft, says Major Cunningham, was of opinion "that the British cottager might keep three of these sheep with more ease than he now supports a cur dog; and that every small farmer might maintain fifteen or twenty of them without any extra expense, as they would be entirely supported on that kind of produce which now runs wholly waste, or is thrown out on the dunghill." The population of Ladak is only about 125,000, or about 4.333 persons to the square mile, and of this number no less than 3000 are nuns or Lamas. The census shows a considerable decrease during the last thirty years, nor can any increase be expected while polyandry and celibacy prevail in the country. The physical appearance of the natives is not interesting, according to Dr. Gerard—"In figure they are stout, waddling and dumpy; in face they are not beautiful, even when young; when past their climacteric, very unseemly; and, when old, a picture of horrid ugliness." Their physiognomy is peculiarly Mongolian, the faces being wide and flat; the nose broad, retroussè and bridgeless; the eyes are generally black, and invariably drawn downwards at the corners; the ears large and prominent; the mouth wide; and the hair, which from childhood is never washed or combed, is black, coarse and matted; indeed, personal ablutions are strictly limited to an annual performance. Their food is of the plainest description, the poor contenting themselves with barley cakes and turnip broth, while wheaten cakes, washed down with a strong decoction of tea and soda, seasoned with salt and churned with butter, form the ordinary repast of the upper classes: whether this potion is imbibed of free will, or whether in Ladak, as in more civilized lands, rank has its peculiar responsibilities, and *noblesse oblige*, is at least questionable.

We have, in our account of Kyelang, already described the religion of this country. The language is Thibetan. Major Cunningham points out some singular resemblances to the English language; thus, *brang* means "to bring;" *kyan* is a "can;" *dal* means "dull;" *tuk*, "thick;" *lhunpo*, "a lump;" *rog*, "a rogue;" *ihlug*, is a "hiccough." Another similarity to our language is the capricious mode of pronunciation. In concluding this sketch, we cannot but dwell upon the importance of this country as a field of Missionary operations, and once more draw attention to the opportunities which its central situation offers for the diffusion of Gospel truth. Hitherto it has been jealously guarded, not only from all evangelistic attempts, but from general intercourse with our British Indian empire. At length, however, the wedge of civilization has been inserted. Until lately, British subjects in Lahul who wished to enter the Leh market were not only compelled to pay an annual tribute to the Maharajah of Cashmere for this privilege, but were fleeced of twice the amount of duty which was imposed upon other traders. Repeated representations were made upon the subject by Mr. J. B. Forsyth, C.B., Commissioner, Jullundur Division, and, owing to his perseverance, Dr. Cayley has received the appointment of British Agent at Leh, the capital of Ladak. The wisdom of this step is already apparent, inasmuch as the Maharajah has consented to reduce the exorbitant duties levied on goods passing through his territory to a uniform duty of five per cent. *ad valorem*, and a British officer will be stationed in Ladak each season, whose business it will be to see that no unnecessary difficulties are offered to British subjects passing through this territory.

We hail the dawn of civilization, and mark with interest the progress of the stream, watching for the moment when it shall be sufficient to bear upon its bosom the ark of God's truth into the trackless ocean of Central Asia.

PERILOUS TIMES.

INTELLIGENCE of a most painful nature has reached us from Calcutta. The confessional, so we are informed in the public papers, has been set up in the Cathedral. Daniel Wilson never intended the building for such a purpose. The confessional is a Pandora's box, from whence issue all the worst abominations of the Romish apostacy.

And some have used it. They have confessed to man instead of to God, and in priestly absolution sought for that comfort which it is the Lord's prerogative to impart. They who have done so are the very men whom we should have selected as among the most reliable. It is not necessary to record names: they are already before the public.

Facts such as these are indeed a cause of deep sorrow. We feel as Joshua did when the Lord's people were smitten before the men of Ai, and he rent his clothes and fell to the earth upon his face before the ark of the Lord unto the even-tide. And they should lead to deep searchings of heart. They show, although it be by a painful experience, how powerful is that spirit of religious delusion which is abroad in our day. It is indeed as the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. It is an epidemic of a pungent and penetrative character. If there be anything unsound in the spiritual constitution it searches it out, and, laying hold upon that weak point, proceeds to enslave the whole man. It is wide-spread in its aggressive action, and searches out those who are predisposed to receive its influence.

We have had blights of various kinds. They have fallen heavily on the vegetable world. The staff of life in the sister island has been broken, and the potato crop is no longer the mainstay of its peasantry. The vine has had its unhealthy seasons, during which it has suffered severely. The mulberry-tree has been injuriously affected, and the silk-worm has failed to yield its wonted crop. Animal life has been subjected to a like ordeal, and the herds of cattle have been wasted by a grievous murrain. Nor has the human family been exempted from like visitations. The cholera comes with capricious action. As uncertain in its course as though it were governed by no laws, it takes one and leaves another. The solution of the apparent mystery is this, that the blight, of whatever kind it be, whether it attacks vegetable or animal life, is powerless except in those cases where, from some cause or other, vitality has become enfeebled. Where there is a full tone and healthy vigour, there is present a repellent power, and the blight-stroke falls innocuous. It is so with temptation. There are influences which affect the spiritual part of man, his principles, character, and, the practical result, his conduct. They come to deteriorate him, and make him worse instead of better. They are of a malign nature, and the world, as under the rule of the prince of the power of the air, is as might be expected, full of them. Some are of that ordinary kind which assail the morals of men, and lead them into various irregularities. Some attack principles, and aim at the citadel itself. A man may do wrong in violation of his principles, and yet the principles may recover the shock, and, re-asserting their power, avail to repentance and recovery. This was the purport of the Lord's prayer for Peter—"I have prayed for thee that thy faith fail not." But the most dangerous influences are those which attack principles; for then the injury is internal, and the restorative process more difficult. Of this kind are the influences which are operating with such power in the present day, and producing results which are alike unexpected and painful. Men who have long professed right principles, in conformity with the scriptural standard; who have come to be regarded as stable and settled men, and justly so, for their practice, so far as man could judge, has been consistent with their professed principles, suddenly change,

abandon the position which they so long defended, and, embracing new opinions, condescend to practices against which at one time they would most strenuously have protested. They present, while in this state of declension, the appearance of blighted plants, whose recovery is a matter of uncertainty. Time must decide whether they are to die or live.

The present time affords many exemplifications of this, and yet it is not, by reason of this, exceptional. The apostolic days were similarly characterized. Christianity in its freshness was not free from such blemishes. There is scarcely one of the churches in which there were not disappointments. Some there were who took upon them to say that there was no resurrection. Later on in his apostolic course Paul adverts to the same error as still working, for he speaks of Hymenæus and Philetus, "who, concerning the truth, have erred, saying that the resurrection is past already, and overthrow the faith of some." He impresses Timothy with the necessity of "holding faith and a good conscience, which some having put away, concerning faith have made shipwreck;" a very important passage, because it suggests an explanation as to the causes of such shipwrecks, the neglect, for instance, of an obvious duty on the part of those in whom was vested the rule and direction of the ship. Sometimes men broke down who had long occupied a prominent position as faithful and zealous promoters of the truth, and the apostle with great pain had to record, "Demas hath forsaken me, having loved this present world."

Such instances of departure from the truth cannot be used as an argument against the truth itself, nor can it be said that there must be unsoundness in the system of doctrine, else it would have imparted more robustness of character to those who professed it. With equal force might it be urged that the failure of so many men who held apostolic doctrine proved the unsoundness of apostolic teaching. And yet this is precisely what we may expect will be done, and, no doubt, has already been done. When defections occur such as those to which we have adverted, there are many ready to turn round and say, "These are the results of your evangelical teaching; for instance, your doctrine of justification by faith only." But the question occurs, is the defect in the principles, or in the individual, and in the way he has apprehended them. If in the principles, how is it that in so many instances they have wrought effectually, and have enabled men to the most self-denying endurance, so that throughout a long, consistent course they have held these identical doctrines, and always declared that by these, under God, they had been upheld throughout. Men, from the inconsistencies of professors, attempt to argue out a defectiveness in the doctrine. How, then, will they account for the consistency of Paul, and that the very man who wrote a sentence such as this, "Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," bore his testimony to the sustaining power of such principles, when, at the conclusion of his career, he said, "I have fought a good fight, I have finished my course, I have kept the faith."

A tree suffers a blight, and then the question arises, What has caused it? how is this to be accounted for? Some suggest that the defect is in the soil. But there is this difficulty, that there are kindred shrubs planted in the very same soil, which are not blighted, but are in a healthy state and bring forth fruit. There are no doubt inferior soils, and it is not surprising if trees planted therein do not thrive. But this is not the only cause of unhealthiness. We see great pains often taken to amend the soil, and render it all that is desirable, and yet the trees remain as unhealthy as before. Evidently the defect is not necessarily in the soil: it is often in the plant itself.

The soil may be the best, and yet the plant be unhealthy. The doctrine may be most sound, and yet the man who professes it may fail and disappoint. The soil has been good, but the individual plant has not been nourished thereby. The virtue in the

doctrine has not reached the heart. There has been a defectiveness in the action of the root: it has not done its duty. If the root be healthy it is astonishing with what persistent ingenuity it will stretch forth to reach the nourishment that it needs. "The manner in which roots succeed in overcoming obstacles has always been a subject of surprise to the observer. The roots of shrubs, when cramped or hindered in their progress, have been observed to exhibit considerable mechanical force, throwing down walls or splitting rocks; and in other cases clinging together in bunches, or spreading out their fibres over a prodigious space, in order to follow the course of a rivulet with its friendly moisture. Who has not seen with admiration how roots will adapt themselves to the special circumstances of the soil, dividing their filaments in a soil fit for them almost to infinity, elsewhere abandoning a sterile soil to seek one farther off, which is favourable to them; and, as the ground was more or less hard, wet or dry, heavy or light, sandy or stony, varying their shapes accordingly."

And where faith is genuine, a real thirsting of the soul after Christ, it is astonishing what pains it takes to overcome difficulties and obstructions, and, laying stronger hold on Him by whom it lives, imbibe out of His fulness the supplies it needs. There is, however, a possibility of receiving the truth, and yet not so as to be saved thereby, "because they received not the love of the truth that they might be saved." The intellect has been informed, but the heart has not been won. Through the doctrine the man has not reached forth to Christ in his living personality. He has apprehended the truth about Christ, not Christ Himself. The faith which such a person has is of necessity a faith without love. And yet it is by love that faith worketh. Love is as the active movement of sap which the root fibres have absorbed from the soil in which the tree is planted. It is by the sap that the bud swells, the leaves break forth from their hiding-place, in due time the flower blooms, and is followed by the fruit. "A new decoration replaces the former one, leaving nothing to regret in the change. To the white flowers of the wild rose succeeds the young fruit, tinted with a pleasing green. The mountain ash, the medlar and the buckthorn, in casting off delicately tinted corolla, display their fruit, which soon changes to a bright red colour. The perfumed flowers of the orange-tree are succeeded by the golden apples of the Hesperides; the delicate corolla of the cherry-fruit is followed by the purple globes of its fruit. The verdure of our corn-fields, ripened by the summer's sun, now bend under the weight of the golden grain. We can now admire the soft down of the peach, the enormous globes of the melon-tribe, the firm and juicy pulp of the sweet-tasting plum, the nutritious substance of the legumes, the purple bloom of the grapes, gilded by the autumnal sun." Fruitfulness is the maturity of all the preparatory processes, its attainment depending on their healthful action—that the root be absorbent of the necessary sustenance; that the sap duly ascend; that the period of inflorescence arrive, and the fully-blown flower disappear, in order that the fruit may take its place. But should there be defectiveness anywhere, and a link be broken in this exquisite chain of cause and effect; should the root fail to do its duty, and the circulation of the sap be languid and feeble, instead of being full and active, then there may be the promise and show, but there will be no fruit brought to perfection.

A faith which, touching the doctrines, penetrates no further, but leaves the person of the Saviour unapproached, is as a defective root. The injunction, "Abide in *Me*," is not complied with. There is not that union between the Saviour and the sinner which endues the latter with a divine life, and enables him to fruitfulness. Hence men profess evangelical doctrines, who do not lead evangelical lives. The great Owner comes into His garden to eat His pleasant fruit, and there is much to interest Him, much to repay Him for all His cost and care. The vines flourish, the tender grapes appear, the pomegranates bud forth, the mandrakes give a smell, and there abound trees of righteousness of His own planting, filled with those pleasant fruits of righteousness, which are

by Jesus Christ to the glory and praise of God. But there are unhappy contrasts—“these three years I come, seeking fruit on this fig-tree, and find none.”

The garden of the church at Smyrna, beautiful in many respects, was yet disfigured by some “who held the doctrine of Balaam.” In the midst of the church at Thyatira was the woman Jezebel, and her presence tolerated—“thou sufferest that woman Jezebel.” The church at Sardis was in a position so unsatisfactory, that there were only “a few names” which had not defiled their garments; but the church at Laodicea had become throughout barren and unfruitful. There was none of the circulation of that fervent love which leads a man under the grateful sense of mercies received to say—“What shall I render unto the Lord for all His benefits toward me?” and yet not only was there no disquietude of mind, nay, they were self-satisfied—“I have need of nothing.” They rested on the form of godliness, and the form had not been broken, although the spirit whereby it should have been animated had been lost.

Such churches and professors are a source of weakness. Instead of commending the truth, they prejudice men against it. There has been no open defection; and, identifying them with the religion they profess, the world accepts of these imperfect specimens as a criterion whereby it may form a judgment on Christianity, and decide whether it be indeed a religion of such superior excellency and power as to place them under an obligation to receive it. Unbelievers reason thus—“These men boast themselves of their religion as one of superior excellency. The fruits, then, which they yield in their lives ought to be in the same ratio superior. We do not find them to be so. In no respect do we find these persons to be otherwise than we are, except in this, that they profess certain doctrines which do not seem to exercise any influence.” From the faultiness of the professors the world argues out the worthlessness of the religion they profess, and thus becomes confirmed in its unbelief. They say, These trees are of no value. The fruit they yield is impoverished and scant. There are no loaded branches, no bunches of grapes like that of Eshcol. Is it surprising, then, if the Lord should permit the blight to come, an influence of such a nature as either to force men into reality, or break them off like unfruitful branches from a profession which they have dishonoured; one which, by its searching action, diminishes the numbers of mere professors, by whom the ground has been cumbered, and so affords room to those who are true and faithful to grow, and vindicate by their devotedness the Lord’s truth before the world?

Such a time seems to have arrived. It has become necessary to discern between the precious and the vile, between him that serveth God and him that serveth Him not. The church has a work to do; and men who have a name to live whilst they are dead only encumber her. Christian bodies must be tried. The Lord’s glory, and the onward progress of His truth, demand that His church should rise to a higher standard of devotedness; and if, in order to the accomplishment of this, the Lord permits churches and individuals to be subjected to a testing process, we cannot be surprised at it. It is not in numbers, but in its spirituality and devotedness, that the strength of a church consists. This is obvious; for the more there are of faithful people in a Christian community, the more there is of the indwelling and energetic action of the Spirit of God; and a few faithful men will accomplish far more than a crowd of mere professors. Gideon’s host was thinned down from two and twenty thousand to three hundred, and the Lord said, “By these three hundred men will I save you.”

Sometimes it happens, when a testing period of this nature comes, that even some of those who are, in the main, true Christians are found in a sickly state, and for a season they succumb. When they do, it is as when “a standard-bearer fainteth.” The analysis of each case is impossible for us. He who trieth and searcheth the heart and the reins can only tell where the fault has been. Either there has been some defectiveness in the view of Christ, the great object of faith; or else, if the perception of Him has been

clear and distinct, it has not been improved for spiritual purposes as it should have been. At a juncture so critical, there occurs some change of circumstances. The individual is brought forward from a retired position to a more prominent and public one, where he is more accessible to worldly influences, and is brought into communication with able and influential men of different principles from his own. Of these latter principles he begins to be ashamed, and tones them down, that he may accommodate himself to the views of those whom he desires to please. It is evident that the ordeal has commenced, and that he is under the action of testing influences. But, collaterally with all this, there has been going on within himself a process of spiritual declension; there has been an enfeebling of prayer; the man has forgotten to commune with his own heart upon his bed, and be still. He is unhappy, and sometimes in his secret moments feels as Job, when he said, "Oh that I was as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness:" but, although conscious that he has deteriorated, and unhappy in that conviction, he is not prepared to humble himself by admitting that the fault is his own. He begins to blame, not himself, but the doctrinal standard to which he has so long adhered. He endeavours to persuade himself that the defectiveness lies chiefly there, and that the simple ordinances of divine worship which sufficed for him when his faith was in a healthy state, might be advantageously supplemented by some of those usages, borrowed indeed from Rome, but which he hears so continually advocated; and that thus, by the use of the confessional and priestly absolution, the peace which he has lost may be restored.

We watch such cases with intense anxiety. A dangerous sickness has supervened, and the question is, what will be the issue—recovery or death? If there has been a true work of grace in the heart, there will be eventual recovery, although amidst suffering and conflict; but this unexpected fall may be that form of collapse in which a false profession dies out for ever. For such as are in this critical and doubtful state, let there be much prayer. Who can tell but that the "prayer of faith shall save the sick, and the Lord shall raise him up." There is provision made for such cases—"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

LEBANON AND ITS MISSION SCHOOLS.

FROM mount Casius, south of Antioch, stretches a chain of mountains, which, about the parallel of Tripoli, breaks into two parallel ranges, enclosing between them a fertile valley, with an average breadth of about fifteen miles. These are the mountains of Lebanon. The westernmost chain, gradually inclining towards the sea, and terminating near the renowned city of Tyre, is known as the Libanus; the other, dividing near the sources of the Jordan, and stretching its arms on either side of the prolonged basin which contains the Jordan and its lakes, as the Anti-Libanus; while the valley enclosed between the Libanus and the Anti-Libanus is known as El Bekka or Hollow Syria (Cœle Syria). The average altitude of the western range exceeds that of the sister chain, except at one point, Jebel-el-Sheikh, or Mount Hermon, which rises to the height of 9000 feet.

It is of these mountains and their inhabitants we wish to speak. The scenery is surpassingly beautiful; the flanks of the mountains, especially the western slopes, richly productive. The industry of man, in the absence of natural levels, has raised terraces,

and there, embosomed in walnut and mulberry-trees, orchards and vineyards, are to be found numerous villages. From the rich environs of Beirut narrow paths lead upwards to successive table-lands or platforms, surrounded by foliage of every form and colour, from the black verdure of the cypress to the pale green of the olive, or the bright yellow of the citron. The middle of the platform is sown with barley, while in one angle, amidst a group of palms, fenced in with green palisades of the Indian fig-tree, the cabin of the mountaineer may be seen. From hill to hill the traveller may pursue his way, descending ever and anon into the shaded valleys which divide them from each other; or, as some higher point is surmounted, catching glimpses of the snow-covered summits which shoot upwards to the sky.

Often, however, the scene changes, and the features which present themselves are those of a stern severity. The habitable space on which the village stands is walled in by tremendous precipices. The people have made the most of the ground, but it soon sinks down into a deep ravine, on the dizzy verge of which the miniature corn-fields abruptly terminate. At the close of autumn, storms of thunder, lightning and rain break over these isolated nooks, these human eyries, which seem suspended in the midway air, and thick mists cover the mountains for hours, and even days.

It might be expected that here, amidst these grand solitudes, there would be peace between man and man; that the glorious beauty of Lebanon in its summer's prime would soothe him to quietude, and indispose him to contention and wrath; and that the grandeur of the winter season, when communications are interrupted between the villages, would teach him gladly to improve every opportunity of kindly intercourse with his fellows; and yet there is no region which has been more torn to pieces by feuds and factions than this region of the Lebanon.

Three races of people inhabit the Lebanon; {the Druses to the south; immediately beyond them to the north, and considerably intermingled with them, the Maronites; and still further in the direction of Tripoli, the Ansairea, and Ismayalea. There are also the Metualis, inhabiting the lower Lebanon, southward of the Druses, and towards the sea—Moslems, of the sect of Ali, which is predominant in Persia; whereas the Turks are of the sect of Omar.

The Druses appear to be an Arab tribe, which, refusing to embrace Mohammedanism at the time when, like a mighty inundation, it overspread these lands, sought shelter from the persecution to which they were subjected in the solitudes of Lebanon, and have now extended their colonies into Hauran, a vast and fertile plain, comprising the whole of the ancient Auranitis, part of Trachonitis and of Iturea. They retain much of their heathen rites. These constitute the arcana of the Druse faith, and are enveloped in much mystery. With these they have intermingled something of that mongrel Mohammedanism which the Caliph Hakim B'amr-Allah brought with him into these regions, when he fled, in the tenth century, from Egypt into Syria. Christians, whom they consider deceived by Anti-Christ, are termed by them, Nuzan (Nazarenes).

The Maronites are Latin Catholics, or, more correctly, Romanists; and although not quite in conformity with the so-called orthodox standard of the system, are nevertheless ardent admirers of the Pope. The Maronites are supposed to be the descendants of Syrian Christians, who, on the Mohammedan invasion in the seventh century, found an asylum in the mountains of Libanus and Anti-Libanus. In the twelfth century they submitted to the supremacy of the Church of Rome, and have borne her yoke, although somewhat restlessly. "The Patriarch is elected by the Bishops, who must be all monks; but receives his robe of investiture from Rome, in acknowledgement of the subjection of his church to the Papal See."

The liberty to marry, conceded, under certain limitations, to the secular clergy and curates, is not extended to the monks, who live in communities, the conventual system

in the Lebanon being in most vigorous operation. The monasteries, to the number of 200, are to be found dispersed abroad throughout these regions. Canobin, where the Patriarch resides, is built on a steep precipice. A deep rent is seen, as if a mighty sword, wielded from above, had inflicted on the mountain a deadly gash. Midway down the side of this ravine, at the mouth of a cavern, supported on a wall built up from beneath, stands Canobin, some small rooms enjoying the light of the sun, the rest being under ground. These monasteries have been throughout the mountains the strongholds of Maronite superstition; from these the Patriarch fulminated his edicts when any attempt was made to enlighten his people, or place before them the one hope for a sinner which God has set before us in Christ Jesus. A bigoted priesthood, inspired from Rome, domineered over the Maronite population, imprisoning them in a system as gloomy as the monastery at Canobin, into which but little of the light of day could penetrate; and to its ambitious attempts to subject to its sway the Druses and other kindred tribes may be attributed in a great measure the civil wars which have convulsed these districts. One of these outbreaks occurred soon after the Lebanon had been transferred from the dominion of Mohamet Ali to that of the Sultan. It was a war between the Druses and the Maronites, provoked by the latter, and ending in their discomfiture. The great obstacle to the efforts of the American Missionaries, the power of the Patriarch, was in consequence greatly weakened.

In 1823, this Mission had been commenced, Beirout having been selected as its headquarters. From thence might be seen in all its grandeur the long range of Lebanon on the north-east, with the snow-covered peak lying at the back of all, the summit of the Jebel Sunnim, one of the highest points of the range. The work to which they had addressed themselves lay before them, to climb, not those heights, for that were a task comparatively easy, but to surmount the barriers of a prescriptive and gloomy superstition, and plant on high the standard of the cross. The case of Asaad Shidiak exhibited in a strong light indeed the difficulties of their enterprise. The instructor of the Missionaries in Syriac and Arabic, and by creed a Maronite, he came to know Christian truth in its simplicity; and he resolved on an open profession of Protestant Christianity. Various means, threats and promises were brought to bear upon him, but in vain; his determination remained unchanged. Eventually he fell into the hands of the Patriarch, who shut him up a prisoner in Canobin. There he suffered imprisonment, chains, stripes and revilings. To those who delivered him up (his own relatives) he said, that if he had never read the Gospel, he never should have known how to explain their conduct; but there he had learned that "the brother shall deliver up the brother to death, and a man's foes shall be those of his own household." For several months he was beaten daily, and having made an unsuccessful attempt to escape, a heavy chain was put around his neck, and the other end fastened to the wall. The common people were encouraged to visit him, to spit in his face, and otherwise insult him, with a view to shame him and break his spirit. His mother, and one or two of his brothers, finding how cruelly he had been treated, relented, and earnestly sought his release. One who visited him declared that he had been beaten until his body was the colour of blue cloth."

If such details showed the persecuting spirit which possessed the Maronite ecclesiastics, they also proved the constancy of the true Christian, and the impotency of human or satanic malice to prevail over one of those little ones who believe in Christ.

The sufferings of Asaad Shidiak were followed by a stormy season. In the autumn of 1840, Beirout was bombarded by Turkey and her allies, and Syria was restored to the rule of the Sultan. But the Lebanon was not quiet. War broke out again between the Druses and Maronites, in which the latter were defeated, and the power of the Patriarch, which had so obstructed the progress of Christianity, if not broken, was greatly

enfeebled. The vine, which had been retarded in its growth by cutting winds and unhealthy seasons, began forthwith to stretch forth its boughs.

The first mountain village occupied as an out-station from Beirut was that of Abeih, about fifteen miles southward, with 1000 or 1500 inhabitants, and central as regards the Druse people, whose villages ranged in all directions round it. The situation was pleasant, facing the sea, and sufficiently elevated to make it a healthy residence throughout the year. It was precisely the moment to extend the sphere of operations, inasmuch as the Arabic, the vernacular of the country, had been mastered and enlisted in the service of the Gospel. An Arabic service was commenced at Abeih; the shyness and reserve of the people wore off; adverse portions of the Druses and Maronites, who resided in the village, came to seek advice; and a friendly intercourse with the Maronite priesthood, to which the Missionaries had hitherto been strangers, was commenced.

Two years subsequently (1844, 1845) an interesting movement took place at Hashbeya, a town at the foot of Mount Hermon, containing a population of about 4000, composed of Greek Arabs, Maronites, Greek Catholics, Jews and Druses. A small body of the people broke off from the Greek church, and placed themselves under the instruction of the Missionaries. Persecution followed, before which they quailed, and for a time the door was closed in Hashbeya.

And now the old feud was revived; the mountain was again involved in civil war, and Maronite and Druse wrestled for the mastery. Again the Maronites were defeated, and nearly driven out of the Druse quarter of Lebanon. The old Patriarch, under whose influence Asaad Shidiak had been persecuted to death, at whose command the Bible had been burned, and the progress of Christian truth in every way obstructed, stripped of his power, sank under the disappointment, and died. Hashbeya was re-occupied, and a congregation formed.

Thus there had been in the Lebanon a succession of stormy seasons. For a brief period there was a lull; the sunshine broke forth; and, cheered by the promise of a better time, the Missionaries began to climb the heights, and take up new ground. Then again the sky became overcast, and, pressed by opposition or embarrassed by the political troubles of the country, they found themselves compelled to yield, at least for a time, some of the advanced points which they had taken up.

At length came the great storm of 1860. In that year the old feud between Druses and Maronites broke out with more fury than ever. It is said that the Druses were the first aggressors. It may be so. But there was an element of restlessness enconced in the Maronite community, and wherever, and in whatever country that finds a place, disturbances of society must be expected. It is no calumny to assert this. Historical experience proves it. The period is not far distant when so convinced were the nations of Europe that the Jesuits were a focus of intrigue, religious and political, that they ignominiously expelled them, and the order was suppressed. But it rose out of its ashes, and has again enthroned itself in the heart of European nations; until, the experience of the past being repeated, and the expulsion of the Jesuits becoming a social necessity, they are once more cast out. The Lebanon has always been a favourite resort with the Jesuits, for there, in the ease and security of the mountains, and in the docility of the Maronites, they have had at their disposal the most favourable opportunity of forming their Oriental seminaries and female establishments. The *Lettres Edifiantes et Curieuses* detail the landing of the first Jesuit who reached that country, Father Lambert. He had intended himself for Persia, but, being shipwrecked on the Syrian coast, fell into the hands of the people, who, taking him for a Corsair, brought him before the commandant, a Maronite of respectability, and consul to the French nation. He hospitably entertained them, and as the Jesuit and his companions rose in his regard, proposed the idea of their commencing a Mission to the Maronites, and offered

him a settlement in his domain of Kesroon, between Beirout and Tripoli. Hence sprung up the college of Antoura. This establishment overhangs the town of Deir-el-Kamr, the capital of the Lebanon. It is wedged among perpendicular crags, resembling a fortress in the side of a ravine, about a third of the way up the mountain. Lower down on the mountain side stands the town of Deir-el-Kamr; while across the ravine, perched upon a rock like an eagle's nest, stands Beteddein, formerly the residence of the Emir Bechir, Prince of the mountains.

When there is mutual distrust and dislike, a spark suffices to kindle a conflagration: it falls as upon dry wood. There were at first isolated murders, and then sanguinary collisions. The Druses rose in their strength, and proceeded to inflict summary and fearful vengeance on the Maronites; so that, on the evening of the 29th of May 1860, thirty-two villages were seen burning from Beirout, and some of the most flourishing places in the Lebanon, ere the morning dawned, were uninhabited and in ruins.

Hashbeya was among the first attacked by the Druses. The Turkish officer in command promised protection to the Christians, on condition that they laid down their arms. When they had done so, he invited them for greater security into the Serai palace, used as a barrack, and the men, with the women and children, crowded into the building. There they remained for several days, with scarcely any food or water, and in great suffering. The governor now sent away his harem, and the Turkish soldiers prepared to leave.

Then the unfortunate people, when it was too late, saw clearly how treacherously they had been deceived. They rushed into the outer court and entreated to be let out. The signal was then given, the gates thrown open, and in rushed the Druses, armed with any weapon they could seize, and commenced an indiscriminate slaughter of all the males. Some, indeed, made their way through the door to the outer gate, only to be seized by the Turkish soldiery; nor were these passive only in the transaction. Many Christians have sworn that they saw the soldiers themselves taking part in the slaughter, and the subsequent behaviour of these brutal troops to the women was savage in the extreme. From the wounds seen both on the living and the dead, it would appear that they went to work with the most systematic cruelty; ten, twelve, and fourteen deep cuts on the body of one person were not unfrequent: some of the wounds showed that they were made with blunt instruments. In short, every thing was used which came to hand, and, according to the nature of the weapon, hands and limbs were cut off, or brains dashed out, or bodies mangled.

Of all the men in the Serai some forty or Zahlé was next attacked.

The usual population of this place is about 10,000: at that moment (early in June) there were said to be double that number, so many of the inhabitants of the villages round about having sought refuge there. At the first report of the success of the Druses, a large body of their brethren came up from the

fifty only escaped: many of these had been severely wounded and left for dead, while some few hid themselves among the dead bodies and made their escape by night. Some of these reached Beirout, their clothes literally saturated with blood from the bodies under which they had lain.

One bright exception to the barbarity which pervaded these wholesale murders may be mentioned—

The sister of the great Druse chief, before the massacre began, advised the Christians not to go to the Serai. She most probably knew what awaited them, and offered to shelter any who came into her house. Unfortunately the greater number mistrusted her, but 400 creatures crowded into her house, and when the murderers, panting for more blood, demanded of her to give up the dogs of Christians, she said, "Enter if you dare, and take them!" Even in such a moment the Druses would not have dared to violate the sanctity of the harem of one of their great Princes, and, with muttered curses, retired. The poor creatures she carefully escorted herself to Muk-tara, whence they were despatched to Sidon, and brought off by our men-of-war, and landed at Beirout.

Hauran, under the command of the warlike and savage Chief, Ismail-el-Atrash. These fellows came up simply from a wish for plunder, and brought with them numbers of Arabs of the small nomadic tribes, which encamped about the Hauran. They all marched up the Bukaa, as the great plain of

Coelesyria, between the chains of Lebanon and Anti-Lebanon, is called, and halted near the ravine which leads up to Zahlé. There they were joined by all kinds of rabble, Kurds

from Damascus and Homs, and Metualis from Baalbek, all joining with the hope of plunder, and of butchering the Christians.

The Druses of the Lebanon also gathered in force, and hastened to the scene of action.

From the easternmost ridge of the Lebanon several deep ravines run into the Plain of Coelesyria: in one of these, and half way down it, Zahlé is situated. It was the largest

and most rising town in all Lebanon, the chief station of the French Lazarists, and contained public buildings, a very handsome cathedral and schools, and very good houses.

The result was such as might be expected. Threatened on both sides, the Christians evacuated the town: only the aged, infirm, and some women and children were left behind: they were slaughtered.

And now the thunder-cloud broke on Deir-el-Kamr. The Maronites were induced to give up their arms on a promise of protection. They were then crowded, men, women and children, into the seraglio. The gates were thrown open, and in rushed the fiends cutting down every male, until the slaughter at Hashbeya was enacted over again. It is estimated that on that one day from 1100 to 1200 males perished. The Druses then set fire to the town.

There perished in these massacres not less than 3500 males, while the destitution consequent on these horrors extended to many thousands. The refugees at Beirout, chiefly women and children, amounted to between 3000 and 4000, who, having lost all their relatives, were without means of subsistence. They were bowed down by heavy tribulation, and it was just the moment when sympathy with them in their troubles might win their confidence, and good of the highest kind be done. The American Mission had wrought nobly, but now there was a great increase of work, and new agencies were needed. Women and children, deprived of their natural protectors, supplicated help. The work was evidently one for Christian ladies. Mrs. Bowen Thompson, who in the good providence of God, was on the spot at the time, gave herself to it heartily and unreservedly. She opened a woman's school at Beirout in 1860, and a school for girls—small beginnings, which have gradually expanded into large training and associated schools, together with branch schools in various parts of the Lebanon. This work, peculiar in its character, was with propriety designated, "Woman's Mission to the women of Syria." Whither could they more suitably look for help than to the Christian ladies of Great Britain. Nor were such appeals unheeded. They resulted in the formation of a "Ladies' Society for the social and religious improvement of the Syrian females," of which the seventh annual report was published during the present year. This Association is nobly helping the movement on behalf of the Syrian women; and as the sphere of labour expands, and new opportunities of usefulness present themselves, we entertain the hope that British ladies will not be wanting to help in the superintendence of the schools.

On the reorganization of the Lebanon, Daoud Effendi was appointed governor, with the rank and title of Mushir; an Armenian by birth, of the Roman-Catholic persuasion, to whose energetic and successful administration ample testimony has been borne in all directions. Encouraged by the peace and order which has reigned in these long-disturbed districts, the Missions have pushed forth, and budded like trees in a favourable spring season. Abeih seems now to be the great mountain centre of the American Mission. They have there a high school, the great object of which is to impart a sound religious education. They have their Missionaries and native helpers at various points, where groups of Protestant Christians, more or less numerous, have been gathered. The church edifice at Hashbeya, which was destroyed by the Druses at the time of the massacre, has been rebuilt, mostly from an indemnity paid by the Turkish Government. "A bell of excellent quality more than replaces that broken by the Druses, fragments

of which serve as weights in the Hashbeya market. Better still is the increase of educational instrumentalities.

At Beirut the Protestant Female Seminary, under the American Missionaries, is flourishing. At Abeih there is a Druse high school, the expense of which is defrayed from a national fund, while the extension of the great work of female education is most encouraging.

But the measure of progress in this respect will be more evident if we compare three documents—one, a visit to the Lebanon in 1863, while the traces of the recent war were fresh and unobliterated; secondly, some extracts from the seventh report of the Ladies' Association; and thirdly, some more recent intelligence which has been placed in our hands.

In September 1863, Mrs. Thompson visited Hashbeya and other scenes of slaughter in the Lebanon. The poor widows had been compelled to leave Beirut in consequence of an order from the Bishops of the Greek and Maronite churches, enjoining them to return home on pain of forfeiting the ordinances of the church and some Government indemnity.

The poor women were much troubled. How could they return, brokenhearted and alone, to their desolate dwellings, in the very place where their husbands and sons had been murdered? and yet the expense of living at Beirut is so great, that not a few have already expended on rent and food the indemnification that was given them to rebuild their houses. Besides, after a while it might be difficult to identify their own houses, as any one who has not stones enough to rebuild his own house may take any he needs from the adjoining ruins,

Some of the women went to Hashbeya last month to gather in the olives and grapes, and see what could be done about building up their desolate homes. But, alas! they have no one there to help or advise them, or even procure the materials. Then, too, they will be out of employment when the gleaming is over. Many of the women urged upon me to transfer the women's school to Hashbeya, and to open a girls' school, so that they might continue to enjoy the spiritual and temporal advantages to which most of them had been strangers when they came to Beirut. I found it very difficult to arrive at anything like a definite idea as to what was best to be done, without seeing the place, or having some guarantee from those in power that the schools would be protected in the event of any future outbreak.

Monday, September 14th, we started for Deir-el Kamr at two o'clock, reaching it before sunset, and stayed the night at Col. and Mrs. Meason's. The town has been rebuilt since the massacres, and presents a very interesting picture; but as you pass through the deserted streets you scarcely see a man,

and the poor widows are dirty, untidy, and wretched. On the opposite side of the valley, high up on the mountain, lies the Druse village of Barcleaun, and against this village the mothers teach their tiny children to level their sticks, as mock guns, and curse the Druses, their fathers and grandfathers, and vow vengeance on their heads. Mrs. Meason told us it made her blood curdle to hear the language of the little ones, while the imprecations of the mothers exceeded belief, and must eventually stir up the anger of the Druses.

Up to this time no Druse has been allowed to pass through Deir-el-Kamr; but as Daoud Pasha is anxious to revive the silk manufacture and commerce of the Deir, he finds it expedient gradually to introduce the Druses again, as they are the purchasers and promoters of the trade. To this end he intends quartering some of his men in the Deir, part being Druses, part Christians. Many dread the result of this experiment. The next morning (Tuesday) we went to the seraglio, where those that had taken refuge were slain. After their bodies had lain about the palace, churches, houses and streets for months, till the arrival of the French, and not before many had been eaten by dogs and jackalls, they were buried in a large piece of ground close to the seraglio. The men who pointed out the different parts, state, one and all, that the Druses were urged on by the Turkish soldiery.

At ten we set off for Muklara, the palace of the late Said Bey. As you descend from the heights of Deir-el-Kamr, Muklara stands out in broad relief midway up the mountain on the other side of the valley—the most picturesque and beautiful spot you can imagine.

Pursuing their journey through El Mimas, where they found American Missionaries, they visited in their company the lofty Saracen castle of the Sheikif, and had much

interesting conversation with some Metualis, who expressed great delight on receiving a copy of the Psalms and the Gospel of St. John, and some books in Arabic, and prayed that a Bible might be sent them. Thence they proceeded to Tell-el-Kady Banias, the sources of the Jordan.

Here it was that the golden calf was set up, or rather close by. (1 Kings xii. 29.) The scenery is lovely, and long could we have lingered here, dwelling on the holy associations of this river; but leaving Tell-el-Kady, we proceeded to the ancient castle of Banias, 2300 feet above the Mediterranean. The ascent is really fearful—rough, steep, and as you near the gates the path is so narrow that a false step or unsteady rein would send you quickly down the yawning precipice.

At Ain Reemyeoh we found our tent prepared; but instead of getting any repose, crowds of women and children gathered around us but oh, so fearfully ignorant! they hardly seemed to know that God had made them; and in answer to our question, "What would become of them after they were dead?" they said, "How should we know? we are Arabs; we are women."

The Missionary and native teacher were engaged in talking with the men; and when we had separated, after dinner, and most anxious for a little repose, the women and children came again, and asked, "Would we not open a school for them?" Then Georgius read again the Gospel, and so earnest were they in their entreaty, that we forgot our fatigue, and the women and children squatting on the ground near the tent door, Georgius read the fifteenth of Luke, and applied it to them. Oh, how riveted were their looks! and the little children listening with the greatest attention. Suddenly we heard a voice behind us, saying, "I see, I see;" and on looking up, what was our amazement on seeing glistening eyes peering in all round the roof of the tent. The men, too, had come to listen, and long it was they talked with Georgius.

At Rashaya-el-Fokhar, there are many Protestants, who, since their stay at Sidon and elsewhere, have learnt to value the Bible, and are trying to build a little church, one giving the ground, another a few stones, and a third some days' work. They said, would friends in England give them a helping hand? We then proceeded to Hashbeya, taking Hibbariyeh in our way. Here is a very fine temple of Baal. As we neared Hashbeya, my heart grew very sad; but as we came in sight of the seraglio, and the unroofed desolate houses that line both sides of the narrow valley, I began to notice something of the sad reality. As soon as we reached our tent, which was pitched close to the house, Custa,

the Protestant teacher, who is placed here by the liberality of the little Native Missionary Society of Beirut, Shekene, Mart Mossa, Hamde, and several others belonging to our schools, came to welcome us. We learnt that others of our people had arrived to gather in their olives and grapes, but that few knew whether to stay or go back to Beirut. "We must have hearts of stone," they said, "to stay; and yet how can we give up our little property here?" And, indeed, the very ashes of the dwellings where their husbands and fathers lived seemed to rivet them to the spot. But oh! what pen can describe the utter desolation, ruin, and misery of Hashbeya, once the largest, most prosperous and beautiful village of the Lebanon. Accompanied by Shekene and Custa, the Protestant teacher, we walked round the town to the seraglio, and with the list of some of our poor children in our hand, we went over the ruins to identify their former homes. Others, of course, joined us, and, as we proceeded, our guide exclaimed, "This is Alias' house; this is Anisi's; this Seleme-el-Houri; this Saada's." All were in ruins, save that the walls were standing; but these, in many instances, were burnt or cracked half-way down, and everywhere you had to make your way over heaps of stones and rubbish, and here and there a skull or human bones! At the head of the village is the seraglio, to which they had all fled for safety, but were butchered like sheep; while down in the valley was the long, once busy bazaar, all in ruins, not a shop or a door remaining—only the unroofed walls. The men who had been the life of this bazaar, and lived in these shops, were, with few exceptions, murdered in the castle; and if you asked whose shop was this, and where was he? the answer in nine cases out of ten was, "He was slain in the castle." As we proceeded through the masses of ruins, we were greeted by the Arabic expression, "Tofadol!" "Come in, welcome!" and many were the embraces from poor, dirty, wretched-looking women. Some who had remained at Hasbeya ever since those awful scenes, looked half-scared and wild, and invited us into their tumble-down houses to eat of the bruised wheat or grapes, that there might be a blessing upon the house. Some had seen me before in the hospital; others had heard of our Refuge schools for these Hashbeyans; while at every turn we met some little child, and here and there a woman,

who had been under our care. By the time we entered the Maronite church it was growing dusk, and all within was utter darkness. On hearing strange voices, a poor blind man, who was lying in a corner, got up and shouted at us in a voice of alarm and anger. At the further end of the large edifice was a glimmering light, and round it were sitting some fifteen or twenty women and children, and two or three men, eating their miserable evening meal of dry bread and some husks or vegetables stewed in oil. They begged us to sit down and partake of their supper; but had I been starving I do not think I could have eaten a morsel of this meal. Here, too, our hearts were refreshed by a little girl, who laid her hand on my arm and said, "I have been in your school." Oh, what distinguishing grace is ours! We have been taught and made

partakers of the Saviour's gift of eternal life, and enjoy such rich blessings and comforts in the life that now is, while these poor people are left in darkness and misery.

But if this scene made our hearts sad, there was an illustration of the Psalmist's lament, "I am left alone as a sparrow upon the housetop," which I can never forget. Amid the masses of ruined houses not far from the desolate bazaar, on one of the tumble-down roofs, sat an aged widow on a low stool, with a little earthen pot of charcoal before her. Her hands were folded on her knees, and she sat motionless as a statue. By her side was a little sort of wigwam, not high enough for her to stand upright in, and under this miserable shelter the poor widow sleeps, bemoaning the dead, and without hope for the future.

Such was the desolation left behind in the Lebanon by the bloody scenes of 1860. Three years had passed, and yet the deep indents remained where the lava stream had passed. Had the Maronite people, instead of rejecting the Gospel, opened their hearts to receive it, these calamities might not have fallen upon them. They would have come under very different influences from those which, unhappily for themselves, pervaded their community. Instead of irritating their heathen neighbours by petty aggressions, and attempts to acquire the supremacy, they would have practised the Christian maxim, "If it be possible, as much as lieth in you, live peaceably with all men;" and recommending themselves by their quiet self-control, they would have sought to win souls. No tribe or nation ever yet rejected the Gospel without suffering for it. That which would have cemented the edifice is rejected, and there follows, sooner or later, a disintegration of the parts. It is so now with the Turkish empire. It is falling to pieces. Had freedom of conscience been allowed; had pure Christianity been permitted free circulation through the provinces, and the promises made in a moment of short-lived gratitude to England been kept; had the Moslem population been free to inquire, and inquiring Moslems who came to slake their thirst at the living waters been unmolested, a conservative influence would have been felt throughout the empire, and the heterogeneous materials of which the edifice consists, been held together for a longer time. Now its dissolution is not remote. One strong push from a powerful hand, and it falls. That push will not be given as long as the western powers are at peace; but should an embroglio occur, of such a nature as to absorb their resources, then comes the fall of the Ottoman empire.

Let it also be observed how clever the Church of Rome is in laying hold upon and establishing herself in central and commanding positions, whenever opportunity presents itself. A corrupt and decaying Christianity is her chief opportunity. Her influence is like an epidemic, which lays hold upon constitutions predisposed to receive it. Christianity, in its purity and healthy vigour has power to resist that influence. Maronite Christianity was sufficiently corrupt when Romish emissaries first came amongst that people to afford to the Italian Pontiff and his emissaries an easy triumph. No doubt the Church of Rome entertained the expectation that from thence she would be able to extend her religio-political influence, and bend the surrounding races to her sway. Simple-minded Protestants know but little of the vast dreams of universal monarchy which the Church of Rome cherishes. Often she has been disappointed; her most ably-planned schemes, when apparently on the eve of success, have been mysteriously and unexpectedly counteracted, as by an unseen power; and yet she persists, and, devising

new plans, follows them up with an energy well worthy of the imitation of those who are engaged, not on the side of error, but of truth.

To return to Hashbeya. The need of a school was apparent—a school of industry, to enable the women and maidens to earn their own bread; and an ordinary school for the younger girls. Encouragements were not wanting; the people were all eager that a commencement should be made; and two lovely girls, the granddaughters of the Emir Said-ed-Deen, who was beheaded at the time of the massacre, were sent to Mrs Bowen Thompson, with a request from their mother that she would take them into the school when it was opened.

We next went to the seraglio. I dare not trust myself here to speak of my feelings on going over the courts and rooms which had been stained with so much precious blood, and whose walls had resounded with the cries and supplications of so many in our schools and those belonging to them. Poor Custa shuddered as he passed. His son had been slain there, and, had it not been to accompany me on such an errand, he could not have come. We were first of all introduced to the Emir Achmet, son of the unfortunate Said-ed-Deen, and we sat down in the room where he was beheaded by the Druses, who hated him, and threw his head out of the window at which we now stood and looked down upon the ruins of Hashbeya. He at once sent a messenger for the ladies, who had all gone out to pay a visit; and soon we saw ten females, all wrapped up in the white izars, or sheet, winding their way from the upper part of the town down to the seraglio. On their arrival, the Emir Achmet and his young son-in-law, and others, withdrew, and the ladies entered. They gave us a most cordial welcome, and after hastily taking off their izars, and throwing them across the room to their attendants to fold up, they sat down. After a while a sister of Said-ed-Deen, who seemed to be at the head of the establishment, proposed we should retire into the ladies' apartment, which was larger and cooler. They were beautifully dressed, especially the only daughter of Emir Achmet, who was married only a short time since, and who, like her cousin, also a young bride, had her head richly adorned with diamonds.

They spoke of the massacre, and their deliverance from the seraglio by Sitt Naify, the demolition of the seraglio, and the misery and

sadness of Hashbeya ever since. They hailed the prospect of a school. Two of the ladies had been taught to read, and were anxious to know more, and to send their children. They promised every encouragement and help they could give to the schools, and said that they would at once send the younger girls to the school which I engaged to open the next morning. Thus the Gospel will be put in the hands of these Mohammedans, the first family of the Shuhabs, in Syria, the direct descendants of the mighty Saladin.

Having secured the good-will of both Mohammedans and Druses, I engaged a neat room, ordered it to be whitewashed and new mats laid down, and appointed Hamda school-mistress for the present. Before sunset she had the names of fifty girls.

With a heart full of gratitude we left Hashbeya, and ascended Mount Hermon on Tuesday morning. We gained the summit before noon, lunched amid the ruins of the temple of Baal, looked in admiration on the wide-spread view below, the Hauran at our feet, watered by the sparkling Pharpar. In the distance, Damascus, surrounded by its verdant gardens; to the north, Baalbec; to the west, Tyre and Sidon; and southward, the Lake of Capernaum. We could have lingered long here, but it was cold, and we had a ride of four or five hours before us. In descending, we came to a gorge, in which lay a large tract of deep sparkling snow, and just before us a brown bear, whose traces were distinctly visible on the snow, and who, on the men's shouting loud, walked off to his den, while two eagles at the same instant hovered in the clear blue sky above. By this time we reached our night's quarters at Rashaya-el-Wady.

Five years in advance, and the Lebanon presented an improved aspect. The school at Hashbeya, notwithstanding much difficulty of various kinds, had taken root; and although a Protestant school, and under the very eye of Sit Naify, the sister of Said Jumblatt of Muktara, has not only been tolerated, but attended by members of her own family. As Hashbeya is well fitted to become a centre of Christian civilization, this is most important.

The natives of Deir-el-Kamr had forwarded numerous petitions for the establishment amongst them of an English school. There occurred, however, various complications,

“ which threatened for a time to affect the good understanding which had ever subsisted between Mrs. Bowen Thompson and the local government. The prompt and able intervention, however, of our ambassador at Constantinople, seconded by representations at home, have, in the good providence of God, led to a most satisfactory issue. As a solution of the difficulty, His Excellency Daoud Pasha, Governor-general of the Lebanon, urged Mrs. Bowen Thompson to give up Deir-el-Kamr for a season, and commence a school in the neighbouring small village of Ain Zahaltah : this will soon become a place of great importance, the Pasha being now engaged in constructing a splendid carriage-road winding from Beteddein, the seat of government, through this quiet village to the Damascus road, which will connect it on the west with the Druse towns of Deir-el-Kamr, Deir-el-Bapa, and Muklara ; and on the north-east with the main road which stretches across the entire Lebanon chain—the Bukaa and Anti-Lebanon—from Beirout, on the Mediterranean, to Damascus.

“ The Pasha is anxious to make this place the central Protestant position on Mount Lebanon. One object of good government being the steady progressive working, step by step, from an approved centre, the importance of a superior English school in the midst of the Protestant community commended itself to the enlightened view of the governor ; and he considers that, when once firmly established, it will produce great influence upon the surrounding country, and, ere long, send forth healthy offshoots to Deir-el-Kamr, Zachleh, and other towns in the Lebanon.”

On the occasion of Mrs. Thompson's first visit to Ain Zahaltah, the Pasha intimated his intention of accompanying her in person, and that with a public demonstration, that the whole of the Lebanon might be impressed.

Preparations were made the night before, and the Pasha arranged to accompany me in person with his suite and soldiers, the tents and kitchen being sent on in advance. By sunrise on Saturday morning we were all mounted : it was a most picturesque sight, as the whole *cortége*, single file, wound round the new carriage-road. The panorama changed every instant : deep valleys, romantic villages, and mountain chains, clad in a variety of atmospheric hues, gladdened the heart and eye at every turn.

As we came in sight of Ain Zahaltah, a long procession of the inhabitants, Christian and Druse, were awaiting the arrival of the Pasha. We all went through the village seeking for a suitable school-house ; but, alas ! such

poverty, such filth, met us on every side, that we returned to the tent without finding a decent place to put our heads in.

On Monday morning the Druse governor offered me the hareem part of his house, the ladies being willing to crowd together in two lower rooms, for the next three months, on condition that they might come to be taught, and I at once engaged some persons to turn out the goods and chattels.

The dirt, dilapidation and vermin of these rooms baffle description. Many willing hands however, were soon at work, so that when the Pasha came on Tuesday, he was quite amazed when he saw the neat room, benches, desks and black board all ready to begin school.

This is indeed an exemplification of Christian energy. It shows how much good one Christian lady can effect. “ Whatsoever thy hand findeth to do, do it with thy might, &c.” Three days more, and the school was opened. Five of the girls from the Normal Training Institution were brought up from Beirout to assist in its working.

On Monday we began school with twenty-two children, some of whom we had to send back three times, because they were not clean. Next day we had several more, all so neat ! Each child brought her five paras—one farthing—for a week's schooling, and the Sheik's children one halfpenny. I can assure you, in this poor village, where the people live from

hand to mouth, this is something gained. The children also pay for their books, at least in part. Few of the tiny fingers had ever held a needle, and it was charming to see the pains our girls took in teaching their little scholars. I am sure that this school will become a thriving one.

Such is the growth of this new plant. Before the end of December there were fifty girls in attendance, of whom more than twelve were reading in the New Testament. A

woman's class had been formed, many of the children's parents coming every day, for an hour or two, to learn to read. How needful this, may be concluded from the fact that there were only two women in the village who could read a little. "We have also a very nice Sunday school, where Roman Catholic, Druse and Jewish children are taught the only true and living way to heaven. Is it not a wonderful thought that we sinful, unworthy creatures should be used in God's service, and be enabled to glorify Him, and enlarge His kingdom by bringing souls to Jesus?"

How lovely the fruits of Christianity! Pure Christianity, taught as God has given it, how different in the influence it exercises from the intolerance and bigotry which the Romish system plants in the human heart. Either submit to Rome, or prepare yourself for its enmity. But the Gospel of Christ comes in with reassuring, healing influence. It wins men to God, and reunites them with each other—"Peace on earth, goodwill towards men."

At Muktara, four miles south of Deir-el-Kamr, is located another of these schools.

This important Druse village crowns the lofty ridge of one of the most lovely glens of Lebanon. The palace of the late Said Jumblatt Beg, the once powerful chief of the Druses, although destitute of architectural beauty, forms a conspicuous object in the

glorious landscape. The owner was the first to open its doors to receive the English school, and though it has now been moved to a more convenient site, it still continues to enjoy the patronage of the widowed Sitt and her sons.

Druse girls in considerable numbers attend this school. At first the parents opposed their coming, but the children were so eager to learn, that they prevailed, and came to the number of between forty and fifty, manifesting a more inquiring disposition than the Christians, asking, when they did not understand, "What does this mean?" They read in Arabic, and many in English also. The school is progressing admirably. "It is a growing garden of the Lord's, in the very heart of mountain darkness which may be felt. Oh! pray for Muktara, the seat of Druse power, and for the two young Sitts who are shut up in the palace, and to whom our dear girls are now permitted daily to bring the truth!—for the pupil teacher, under the protection of the Bible-woman, daily visits the harem of Sitt Jumblatt, where she gives instruction to the young ladies.

Such are some specimens of the Protestant schools, which have been opened here and there in the Lebanon. These are the branches; the root and trunk of the organization is at Beirout and its neighbourhood. The training school is most important, its primary object being to provide efficient native female teachers for girls' schools. Several European ladies act as instructors in the different branches of knowledge, besides a staff of native teachers. "The training school is now full, and there are more applicants for admission. This is a remarkable change: whereas, three years since, it was difficult to induce parents to send their children with board and clothing and education free; now mothers will beg for the admission of their children, and willingly offer to pay for them, and are greatly disappointed if refused.

Subordinate schools complete the system: an elementary school, and an infant school are largely attended.

The two most interesting facts in connexion with this school, during the past year, has been the introduction of Moon's system for teaching the blind, and the opening up of the higher Mohammedan harems by the accession of Mohammedan children of the upper classes. Teaching the blind to read in a land like this will prove an inestimable boon; and this, I believe, has been the first attempt in this country, where it is so peculiarly needed. The blind children had learnt only a couple

of months before the examination, but they had made fair progress. The most lively interest was manifested at the examination in June, when two little blind girls—the one a Christian and the other a Druse—stood up before a large audience, and, with unconscious simplicity, read, from the raised characters, part of St. John, in Arabic, and afterwards repeated several hymns and portions of Scripture.

The boys' school in its ninety pupils presents that happy combination of diverse races, which promises so well for the future tranquillity of the Lebanon. The pupils, from four to twenty years of age, are composed of Protestants, Roman Catholics, Greeks, Maronites, Mohammedans and Druses, from Beirout, Damascus, Aleppo, Deir-el-Kamr, Hashbeya, and other parts of Syria. Opposite the boys' school stands its offshoot: for as the infant school has its branch school for the blind, so has the boys' school. "On the day of the opening, the master of the boys' school charged each of his pupils to bring one blind person, so that a goodly number were assembled on the occasion. It is said there are 200 blind at Beirout." Other schools are thrown out in different directions; such as the Olive Branch at Ras-Beirout, containing Jewish, and Christian children, and a few Mohammedans; and the Blackheath or Orange Blossom, deriving its first name from an annual sum of 12*l.* contributed to its support by the "Young Woman's Blackheath Bible Class," and its second name from its having been commenced under a wide-spreading orange-tree.

Female influence is a stronghold. Its importance in this respect is well understood by the Romish priesthood, and they are painstaking in its occupation. By the confessional they rule the women; through the influence of the women they obtain influence over a large portion of the male community, and, to a considerable extent, break the force of any antagonism which may rise up against them. It is impossible in any country to dethrone religious error, so long as it holds this citadel. In India and in the mountains of Lebanon it has been hitherto occupied by religious error under different forms, the one a naked heathenism, the other heathenism under the outward guise of Christianity. They who in this world honour the Lord's truth, and labour for its advancement, are becoming increasingly sensible of the importance of this stronghold, and, as well in India as in the Lebanon, vigorous efforts are being made to eject the enemy. Give us a handful of thoroughly enlightened women from the zenanas of India and the harems of Moslem lands, and they will reproduce that work of evangelization of which they have been themselves the first-fruits. "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon." Well might Urshée Mendricie Gabriel Gebara, the first Greek preacher in Beirout, declare—"Females are the most useful and influential members of society. They have in their hearts the source of happiness or misfortune to our race. If left uneducated (without Christian education) they are the worst and most hurtful means of unhappiness and ruin; while, when brought under right influences, they become the fundamental means of the enlightenment of a country."

The most recent intelligence received by us from this interesting field of labour will be found in the following extracts from letters written by Mrs. Thompson to friends in England, dated July 22, 1868—

Our annual examinations in and near Beirout, I am thankful to say, closed yesterday. It has been a most arduous undertaking, especially in this great heat, but the results have far exceeded all my past experience. The attendance on each occasion was so crowded, that I do not think less than 20,000 glasses of lemonade or iced water had to be provided. These examinations, I am told, are the talk of the day, and the testimony of the press, and of the Pasha, of Effendi Bagoun, and Sheik Badeau are really astounding, and plainly show the state of the Moslem mind on the subject of education. Since we despatched our last I was honoured with a visit of the

Governor-general of the Lebanon, Musri Freene Pasha. He came just as we were assembling our infant and elementary schools at two, at which hour we commenced, and closed at seven, during the whole of which time the Pasha kept his seat by my side on the raised divan, clapping his hands and giving expression aloud to his astonishment and delight. Mr. Haddon came in with him, as also Mr. Mushak of the British Consulate; and the former told us afterwards that nothing could exceed the Pasha's delight in seeing these schools in their present state of intelligence and order. His testimony, as given in our visitors' book, of which I enclose a

translation, gives us great hopes that in Musri Freene we shall find a firmer friend of education than his predecessor. I took the opportunity of speaking to him about Zachleh, and asked him would it be agreeable to him if I were to open a school there this summer, and if so, would he, or, if his engagement should prevent, one of his sons, honour the public opening with his presence. He said the latter end of the summer would suit him very well, and that he would certainly attend the opening of the Zachleh school in person, also any other in his jurisdiction.

We really are in wonderful times, both as regards the Jews and Moslems, the latter especially; and, strange to say, they speak openly of their hopes of a revival of their ancient literary fame, through the education of the females, the future wives and mothers. You will see this hinted at in Sheik Badran's composition, recited by his daughter Sophia, a darling child, who is beloved by all for her thirst for knowledge and her diligence. Poor thing, she is about twelve, and will soon have to be incarcerated. Do pray for these dear girls. I also send you some lines composed during the examinations by one of the highest Moslems in Beirout, who since made arrangements with me for all the females of his family, and other Moslem ladies, to have the benefit of a private examination of their children at our college on the 14th. That examination was a wonderful sight, and one that has stirred the young mothers and elder girls, who seem resolved to break through the fetters of ignorance, and entreat to be taken into the house, if we can but provide private apartments. It is really an unheard of request.

I would I had time to write to Mr. Venn: his large heart will expand with joy.

From the Weekly Journal, Beirout.

The examinations of the British schools which are under the direction of Madame Thompson, in Beirout, took place last week, on Tuesday, Wednesday and Thursday, the 7th, 8th and 9th of July. The examination of the high school, where the girls are boarded, took place punctually before a great multitude of people. The success of the girls

appeared very evident, and their progress in Arabic, English and French languages, in history, geography, grammar, translations, arithmetic, music and fancy work was very gratifying. The girls, especially during the last day, repeated many moral compositions founded on the use and advantage of knowledge and sciences, in which they did admirably well, both in Arabic and English. The whole assembly was very much pleased with what they have seen of the success of the school and its pupils, and reiterated their praise and thanks to Mrs. Thompson for her care; and we take up the echoes of their praise for the zeal of the said lady, and desire to express our obligations to the Committee formed in England, which grants such help to extend and generalize knowledge and civilization in Syria, by means of their valuable and useful schools."

Translation from the Arabic.

Extract from Visitors' Book, British Syrian Schools.

Since I was in Beirout eight years ago, I have not witnessed anything like what I have now seen in regard to the growth of education and the spread of knowledge; therefore my admiration is great in regard to what I have seen in this useful school, touching the success of the daughters of Syria in languages, science and morality, by the care of its honourable head, Mrs. Thompson. Therefore I offer my hearty thanks for her care in spreading education in the right direction, teaching the children of all sects without distinction, and I have been pleased in that I have seen them being brought into unity and love: and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles: hence unity and civilization will become general under the shadow of the rule of His Majesty the Sultan.

I feel especially obliged to Mrs. Thompson for her desire to give the education in Arabic, which is their own native language. I know that the school will be very useful to Beirout, and I congratulate Syria for having it.

MUSRI FREENE,

Governor-general of the Lebanon.

July 14th, 1868.

THE BRAHMO SOMAJ.

THE enterprising men who from time to time have imperilled their lives in voyages of discovery towards the poles have witnessed the change which takes place when, the sun re-appearing after a long absence, new and powerful influences invade the monotony of an Arctic winter, and terminate the death-like silence which for months had reigned supreme. The chains and fetters which had held the waters of the ocean in reluctant bondage are loosed, and, breaking forth into freedom, the waves toss recklessly the fragments of the icy barriers within which they had been so long imprisoned. Such

a moment of disruption is not unaccompanied by danger, nor is it possible to regard without awe the heavy pieces of ice which are dashed against each other, or the strain of that continual pressure which piles up along the shore several tons weight of earth and stones and hummocks of ice, fifty to sixty feet high. The position of a ship exposed without protection to such a war of elements is dangerous in the extreme; nor could such strength as the most scientific use of wood and iron impart avail against the grinding forces which are in action. It is a time, therefore, during which special vigilance is needed: if this be exercised, with God's blessing the good ship may soon find herself in the open sea, bound for home.

In India the present time is a season of disruption, not of ice and frost, but of prejudices and popular superstitions, which have long fettered the energies of the natives. The sullen reign of Brahminical idolatry has been invaded by influences, at first despised, but which have gathered strength, and are manifesting their power; and the native mind, breaking forth from the old prescriptive bonds, is coming wildly into action. The unquestioning servility wherewith dense masses of population had submitted themselves to the degrading superstitions transmitted to them by former generations is at an end. Men no longer consider themselves as shut up in the religious opinions of their fathers, and bound to think only as they thought. They have discovered what it is to be intellectually free; and as the old prejudices, no longer able to endure the strain, yield and break, the human mind, rushing forth with a wild impetuosity of movement, not only casts off what is false, but, confounding all distinctions of right and wrong, liberty and licence, antagonizes against that truth of God which would exercise over it a just control, and preserve it from extravagance. There is a conflict of opinions: there is therefore cause for anxiety, and a pressing necessity for wise and arduous efforts on the part of all who desire the true happiness and prosperity of India, lest the educated Hindus, the first-fruits of India's emancipation, in ceasing to be idolatrous, become stereotyped in scepticism.

The first movement which indicated the disruption of the old state of things in India was made by the late Rammohun Roy, when, in the year 1816, he came prominently before his countrymen in the character of a reformer. Of Brahminical lineage, he had successfully cultivated the Persian, the Arabic, and Sanskrit languages, and was better read in Hindu theology and philosophy than the majority of Pundits in Bengal. He "repudiated the popular theology, and, a monotheist himself, formed the bold design of reforming the creed and practice of his countrymen, and uniting them with himself in the worship of one God. He asserted such to be the teaching of the Vedas, and that their object was, by a simple method, to lead men to the worship of one God; but that, by subsequent writers, and the influence of philosophizing schools, by the great heroic poems, the Puranas, and other Shastras, the original principle became invaded and altered, until it involved itself into that monstrous system of idolatry which has so degraded and demoralized India. In support of this view, he published an abridgement of the Vedanta."

The Vedanta, compiled, it is supposed, by Vyasa, before the commencement of the Christian era, was designed to be a complete and compendious abstract of all the Vedas. The word Vedanta literally signifies "conclusion of the Veda," and has reference to the Upanishads, which are for the most part terminating sections to the Vedas to which they belong. It embraces the doctrine "derivable from them, and extends to books of sacred authority, in which that doctrine is thence deduced;" and, in this large acceptation, it is the "end and scope of the Vedas."

The division of the Vedas is two-fold—into Mantras and Bráhmanas, of which the former may generally be considered as devotional, the latter ceremonial and dogmatic. These Upanishads are short treatises, being, with few exceptions, appendices to the Bráhmanas, or dogmatic portion of the Vedas, and "like codices of wills, are held to

be the most recent, and therefore the most matured expositions of the authors' minds." The Mantras appear to have been the earliest of the Vedic compositions; the Upanishads the latest: yet these latter "profess to be repositories of *parávidyá*, or superior knowledge, and look down on the great bulk of the Vedas as *apará*, or inferior."

It was not, therefore, without reason that Rammohun Roy selected the Vedanta as the work which he resolved to introduce to the attention of his countrymen, because its reference was to the Upanishads, or that portion of the Vedic writings in which superior knowledge was to be found.

If the principle of pure theism is to be found anywhere in the Vedic writings, we might conclude that it would be in the Upanishads, which claimed to be the repositories of the *parávidyá*. How far their contents deserve to be classified as superior knowledge may be judged of by the following description given of them by the Rev. K. M. Banerjea, in his dialogues on Hindu philosophy—

"The Upanishads contain some rude indications of philosophic thought, and, like the twinklings of stars in a dark night, may occasionally serve as guides in a history of Hindu philosophy. They do not, however, exhibit any great attempt at method, arrangement, classification, or argument. Even there the poetry predominates over the logic. Bold ideas abruptly strike your fancy, and you find no clue to the associations which called them forth in the author's mind, and search in vain for reasons on which they were based. Sublime thoughts are not wanting, but they resemble sudden flashes, at which you gaze for a moment, but are immediately after left in deeper darkness than ever. Nor are they free from those irregular flights of the imagination in which poets, with vitiated tastes, delight to indulge, setting at defiance all rules of decency and morality."

There is nothing to justify their being classified as monotheistic: they are, in fact, pantheistic. They "abound in texts declaring that God is one Spirit, the substance of which the universe is composed; that the creation is but a multiplication and development of Himself; that the world is to Him what froth is to the sea, the butter to the milk, the web to the spider, the cloth to the yarn. This is systematically taught from beginning to end. The earth is God; the food is God; the mind is God; the vital air is God."

"The Upanishads clearly inculcate that 'God is the material cause (call it substantial if you prefer it) of the world. That from which a thing is produced, and into which it is resolved, is called its material cause. The following texts prove the teaching of the Vedas on this point—

"'Brahma is he from whom all these elements are produced, and into which they are resolved.'

"'As the spider projects its web, as small sparks proceed from fire, so from this spirit are produced all animals, all worlds, all gods, all creatures.'

"'As a water-bubble, when cast into the water, is resolved into the water, so that no one can restore it, whencesoever it be taken, it will be saline; so this great being (in yourself), which has neither end or limit, will be resolved into the solid aggregate of knowledge (God).'

"'This God of all, this Omniscient, this in-goer, this origin or womb of all, is the source and resolution of creatures.'

"'This was in the beginning one, even Brahma.'

"'This was in the beginning a spirit, even one.'

"'This was in the beginning a spirit like a male person.'

"'This is the truth: as from a blazing fire consubstantial sparks proceed thousand-fold, so from the Imperishable, O gentle pupil, diverse entities are produced, and they return into him too.'

"'He desired, Let me become many—let me be produced. He, conceiving knowledge, created all this. Having created it, He got into it.'"

THE BRAHMO SOMAJ.

Such, without the light of revelation, are the gropings of the human mind after the knowledge of God. "They grope in the dark without light." How carefully Scripture guards against this idea of consubstantiality of God with aught that He has created, whether spirit or matter; for He created all things by His word. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "God said, Let there be light: and there was light." "He spake, and it was done; He commanded, and it stood fast."

The Vedanta reproduced the old pantheistic doctrine of the Upanishads, the teaching and prevalence of which had been interrupted by various atheistical schools. The extreme credulity of the Vedas, replete as they were with devotional rhapsodies addressed to the fire, the air, the water and the sun, caused an atheistical re-action in the form of Buddhism, which ignored revelation, and stood on the authority of reason; and although that system was expelled from India, yet it left strong traces of its anti-Vedic rationalism on the field it had abandoned. Even the Brahminical mind itself was infected by it; and thence arose the Darsánas, or schools of philosophy. Of these, "the Nyáya and the Sankhya are in fact a sort of compromise between Brahminism and Buddhism. They contain as much of the Buddhist element as could well be held without danger to Brahminical supremacy."

The prevalence of Buddhism had convinced the Brahmins of the utility of metaphysics in conducting controversy, and especially in refuting objections, and of the risks they ran of incurring the contempt of the community by confining their attention to the simple ritual of the Vedas.

"The Nyáya and Sankhya were among the first-fruits of the Brahminical intellect, when it sought to enlist the aid of rationalism in the service of the Brahminical order; and of these the Nyáya must have assigned to it the priority, and be regarded as "the first production of Brahminical philosophy, after the overthrow of Buddhism in India."

Gotama, the founder of the Nyáya school, "aimed at the promotion of scientific and metaphysical researches, as the best mental discipline for the Brahmins. An idle dependence on the authority of the Vedas, and a blind adherence to the ritual therein enjoined, had not proved a sufficient protection against heresy. When the Buddhists made their appeals from the authority of the Vedas to that of reason and conscience, Brahmins were almost silenced. Many were even converted, to the no small triumph of the enemy. It was high time that Brahmins should know how to wield the weapons of logic, and not allow their opponents to make a monopoly of *hetu*, or argument."*

Gotama therefore directed their attention to the several branches of human knowledge, and in order to stimulate the pursuit of such studies, "proclaimed that the final liberation of the soul depended on the study of such topics." This school was further developed by Kanada into the atomic theory. The primal action of these atoms he ascribes to *adrishta*, 'fate or destiny.' "He does not seem to have entertained the idea of a self-existent Supreme Intelligence creating the world."

Kapila next came forward with his remedy for the threefold evils of life. Who he was or where he lived is an uncertainty, and "he is reckoned in the Puranas as an incarnation of Vishnu, by whom the Sankhya system was revealed for the salvation of the world. Denying outright the existence of a Supreme Being, he maintained that the true remedy for the perils of life is to be found in discriminative knowledge." The objects of knowledge are, according to his arrangement, twenty-five: *Prakriti*, or nature, defined to be the equipoise of the three qualities of *excellence*, *foulness* and *darkness*, is the first, as *Purusha*, or soul, is the last." *Prakriti*, the *rootless root*, is the first cause of all things, while *Purusha*, or soul, is a simple witness. Both are eternal; but the

* Banerjee's "Dialogues on Hindu Philosophy," pp. 57, 58.

former, inanimate and non-sentient, is prolific and active; the latter, intelligent and sentient, is non-productive, because free and indifferent.

The speculations of the philosophical schools had gone so far in the direction of Atheism, as to cause a re-actionary movement, such being the tendency of the human mind when untaught by revelation, to vibrate from one extreme of error to another, without being able to find the golden mean of truth. A mystical system was introduced by Pantajala, which was designated *Ses'wara*, or theistical, because it unmistakably inculcated the existence of *Is'wara*, or God. Pantajala, however, did not attribute creation to his *Is'wara*. "His definition of *Is'wara* corresponded exactly to Kapila's idea of the soul, viz. untouched by troubles, works, fruits or deserts." The *Is'wara pranidhana*, or divine contemplation, which he recommended, consisted in the abstraction of the internal and external senses from the outside world; the Yogi, that is, the person who practices this Yoga, or system of meditation, becoming endowed with heavenly senses, and attaining to an intuition of things which others cannot perceive. "He becomes so buoyant, or rather so sublimated by his Yoga, that the attractive power of the earth has no influence upon him. He can walk and ascend in the sky, as if he were suspended in a balloon. He can, by this intuitive process, inform himself of the mysteries of astronomy and anatomy; of all things, in fact, that may be found in any of the different worlds. He may call to recollection the events of a previous life. He may understand the language of the brute creation. He may obtain an insight into the past and future. He may discern the thoughts of others, himself vanish at pleasure, and, if he choose to do so, enter into his neighbour's body, and thus take possession of his living skin."*

The *Ses'wara* of Pantajala did not suffice to correct the *Niris'wara*, or atheistic Sankhya of Kapila. Other popular teachers adopted Kapila's ideas of Prakriti and Purusha, and "rejecting the doctrine of Purusha's inactivity and unproductiveness, attributed the creation of the world to the union of the two eternal principles enunciated by Kapila. This was a sort of philosophical amendment on the *Niris'wara* theory, and it originally implied nothing more than that the creation was the joint operation of God and nature; or, in other words, that God and matter were concurrent causes of all things." Allegorized by popular conception, these two principles came to be regarded, the one as the passive or material cause of the world, and the other as the active and efficient, and thus originated the mythological representations of male and female divinities, by which the Hindu mythology is characterized. The Purusha, or male creator, was identified either with Siva or Vishnu, while Prakriti, or the female power, was considered to be no other than the wife of either of those gods—Parvati, otherwise called Sacti, or Lakshmi."

Jaimini now appeared upon the troubled sea of vain speculations on which the human mind, in its vain speculations, had long been tossed to and fro. "The object he proposed was to give a practical turn to what was before mere speculation. He commenced his *Mimánsá* with the enunciation of *Duty*, the only topic he had to propound, and "urged its consideration without caring for any to whom it might be due. He contended for the authorized Veda without an *authorizer*, for a law without a *law-giver*, a revelation without God. He detached the idea of duty, not only from moral convictions, but also from the sovereign will of a supreme governor. He enforced the observance of Dharma as the highest duty of Brahmins." Dharma means, not only duty, but "also religious merit, and hence the desert derived from the doings of a previous life. In this last sense it implies the same idea as *adrishta*." Jaimini's Sutras on the existence and providence of God are so vague "that he may be regarded as a second Kapila," and "his system has accordingly been understood by many in a *Niris'wara* sense.

* Banerjea's "Dialogues," pp. 69, 70.

“The Mimánsá of Jaimini having met with no success in settling the questions so long controverted,” “Vyasa, the well-known compiler of the Vedas, put forth a second decider, the ‘*Uttara Mimansa*, or *Vedanta*, in which the old pantheistic doctrine of the Upanishads was reproduced.” While propounding the existence of a Supreme Intelligence as the prominent idea of his system, he neutralized, if not nullified it, by identifying God “with everything else, with the whole visible world. He inculcated the existence of one sole essence, manifesting or producing itself in the form of the universe before our eyes. If Brahma be the efficient cause or creator of the world, he is also its *substance*, as the gold is of the bracelet. The identity of the universe with God precludes the idea of *duty* on the part of the creature towards the Creator, quite as effectually as does Jaimini’s theory.

The doctrine of Vyasa is “no other than the teaching of the Upanishad, that the universe is God; that the things made and their maker are identical; that the human soul is one and the same with the divine spirit.” . . . “All ideas of duty and responsibility are openly repudiated in the Vedantism of Vyasa. The human soul and the Divine Spirit being identical, how can there be an obligation on the part of the one to the other? How or whom can one mind or despise? ‘Here,’ says Sankara, ‘there is no admission of even a smell of works. Good manners and good works are, however, declared to be useful for the attainment of true knowledge.’”

The human mind, amidst the wanderings which we have endeavoured to trace, a zig-zag and complicated path, appears to have reached this point—it had attained to the recognition of a supreme existence, but in such a sense as to divest itself of all responsibility and dread of having an account to render; for he who says the world is God, precludes the idea of serving that God; “for where the creature itself is God, who is to be the worshipper?”

But then there supervened a new difficulty. There was something too gross in thus identifying the visible world with God. The successors of Vyasa, therefore, endeavoured to refine the grossness of this teaching, and modern Vedantists modified it by the doctrine of *Máyá*, “pronouncing the world to be a mere reflection, a shadow, an illusion;” and so these *vedanta-bruvas*,* asserted that the universe is but an illusion, projected by God, and is itself God. With respect to this spiritual pantheism, the primary idea of which appears to have been borrowed from the Buddhists, “it is as great a departure from truth, and as dangerous an error, to spiritualize matter, as it can be to materialize the spirit: it is equally subversive of the interests of religion and morals. There can be no religion without a subject and an object. There must be the devotee, and there must be the object of devotion. If, however, the world is a nullity, if the human soul itself is a mere reflection, then may it be asked, in the words of the Upanishad, ‘Who will worship, whom, and how?’”

Thus the Upanishads taught material pantheism, that every thing is a reality, and that every thing is God. Kapila, in his anxiety to escape from this, fell into atheism. As a compromise between the two extremes, the Vedanta devised a spiritual pantheism, or *Máyá*, and said there was no creation, only an illusion. The *Nyáya* and *Sankhya* schools rebelled against the doctrine of a spirit being the substratum of a material world, and they taught that there was no God; the Vedanta protested against the theory that so beautiful a creation could come into existence without the agency of a Supreme Intelligence. Some brought in the theory of atoms to solve the mystery; others the theory of *Prakriti* and *Purusha*; and the Vedanta completed the tissue of absurdity, by saying there was no creation—only *Máyá*. Thus pantheism is practical atheism; for “he who says the world is God, precludes the idea of serving that God;” and he who

* *Vedanta-bruvas*, one who calls himself a Vedantist, but is not so in truth—a pseudo-Vedantist.

says that "nothing is produced from Him, as effectually excludes the practice of religion; for if nothing be a reality in the world, there can be no real worship of God."

What a pitiable spectacle we have presented to us in this mass of contradictory speculation—the vain attempt by intuition, intellectual research, to find Him, in whom we live, and move, and have our being; the unutterable perplexity of the human mind as it finds itself lost, now in the grossness of pantheism, now in atheistical conclusions; until, blinded and bewildered, these philosophers, and the people to whom they had proved to be false guides, fell into a gross idolatry: "professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The foundation was laid in the pantheism of the Upanishads. If God was to be worshipped, and yet everything was God, then anything might be worshipped; and the creature and the Creator being consubstantial, there was room for a system of idolatry as vast and diversified as creation itself. Moreover, the philosophy of Purusha and Prakriti afforded the opportunity of giving to this idolatry a peculiarly demoralizing direction.

To the encouragement of a popular idolatry, the Brahmins found themselves necessitated, if, indeed, they would retain their influence over the people. Buddhism was a reaction from extreme credulity to extreme infidelity. Although expelled from India, it had left its impress behind. It had trampled down caste, and declared all ranks equal, and free to meet together at assemblies. The great body of the people had been allowed to participate in religious acts and meditations. On regaining their ascendancy, the Brahmins felt, if, indeed, popular sympathy was to be enlisted on their behalf, that something must be conceded to popular prejudice. They accordingly pitched upon the well-known, and perhaps already deified, character of Krishna, and set him up as an object of immoral worship, investing him with infirmities of the flesh from which Sakya Muni, the founder of Buddhism, was said to have been particularly free; and whereas Buddha had observed rigid chastity, Krishna was represented as the very antithesis of this.

In such a condition, Rammohun Roy found his countrymen. It was a noble idea that he conceived, that of pulling them up out of the deep and loathsome pit into which they had fallen; but the means which he adopted were utterly puerile. He proposed to recover them from polytheism to the worship of one God. He imagined the Vedas to be monotheistic, and that by availing himself of their authority, he could so influence the minds of his countrymen, as to bring them back to what he conceived to be the first principles of their faith. He little thought that the Vedanta writings were nothing but a chaos, "without form, or void," in which there was not to be found one spot of pure theism on which to raise the structure which he had projected of a recovered nationality.

This, however, was his dream, and he set about it. He prepared the abridgment of the Vedanta, to which we have referred, and, in 1828, "established what he styled the Brahma Shabha, or assembly for the worship of Brahma—pronounced Brokmo, in the neuter gender—the neuter impersonal name for the supreme, above all the gods of polytheism." The movement was swelled by many of the English-educated natives, who, in the Government schools, having learned to despise the popular idolatry, had first professed atheism, but finding this untenable, sought shelter in Vedantism; escaping thus from that grossness of idol-worship they had learned to despise, and yet secreting themselves from that full light of Gospel truth, which, as yet, they shrunk from.

We propose in future papers to trace out the history of this movement.

THE CHURCH MISSIONARY SOCIETY'S WORK IN TRAVANCORE AND COCHIN.

THE Society's work in this field is, we think, very interesting and very hopeful. Whether we look at the picturesque region in the south-west corner of all India, in which it is carried on; or at the peculiarity of the elements of which the small population of nearly two millions is composed; or at the character for enlightenment of its native rulers, it has many features of interest; and the progress of the Mission hitherto gives us every reason for hope for the future.

We know not where else in all India we should look for the same number of persons, in proportion to its size, who call themselves by the name of Christians, as in the territory of Travancore and Cochin. There are the Christians who hold communion with the Jacobite Patriarch of Antioch, in number some 120,000 persons. They have been there since the sixth century of our era, unmolested by the native rulers, and even allowed by them a certain social status in the country. There are the Romanists, who date, of course, since the arrival in India of the Portuguese, somewhere about 140,000 in number. They consist partly of those who, through the violence of the emissaries of Rome, have been proselytized from Syrianism to Romanism; and, partly, of those who have become Romanists from heathenism. Then there are the Protestant Christians in connexion with the London Missionary Society in the extreme south of Travancore, somewhere about 30,000 in number. They are principally Shanars, of the same race as those amongst whom our Tinnevely Mission has been so successful. They speak the Tamil language, and their affinity, of course, would be much more with the native Protestant Christians in Tinnevely, than with the Malayalim-speaking Protestant Christians of their own kingdom of Travancore. Finally, there are the Christians in connexion with the Church Missionary Society, numbering somewhere about 13,000. If we were to count together all who bear the Christian name in Travancore and Cochin, we should find the number to amount to not far short of one-fifth of the entire population; and to these we might add, as another peculiar element of the population, somewhere about 1500 Jews, who reside in the important town of Cochin.

The most influential, though not the most numerous class of the heathen population is the Brahmin class. They have great influence at the courts, and great influence everywhere throughout the kingdom. They are of course the class who are deeply interested in maintaining caste, and retarding the progress of Christianity. In fact, we may look upon caste as a *priestly* idea from the beginning, cleverly devised for the purpose of keeping the priestly Brahmins at the top of the social tree. It is a matter of wonder, that, with princes so enlightened as the Travancore princes have been for several generations, and with the Syrian church existing so long amongst them, the Travancore Brahmins should be, of all Brahmins in India, almost the most privileged race of them. One cannot but fear that the Syrian Christians, in the centuries of the past, can have but little witnessed for Christ, and but little declaimed against the monstrosities of Brahminism. If they had, it is very probable that they would have received less quarter and less toleration from the native princes. At present, the indigenous Brahmins of Travancore and Cochin (Numboory Brahmins, as they are called,) number about 14,000. Foreign Brahmins (especially from the Tamil country), who do not rank so high, and are not at all privileged in the same way as the Numboories, number some 36,000. The Nairs, who rank next to the Brahmins, are a high-spirited and influential class of people. The reigning family of Travancore belongs to this class, and they are the principal landowners of the country. The Chogans, who are generally

servants to the Nairs ; the slaves, no longer legally so, but actually slaves to the other classes ; the Araans, who are the aboriginal dwellers on the slopes of the western ghâts, cultivators of the soil, and worshippers of the spirits of their ancestors ; these make up the rest of this varied population.

There could not have been a more interesting experiment made, than the Church Missionary Society was induced by many friends to make, in the Lord's name, in Travancore. The experiment was, in short, to raise up into a living and witnessing church the fallen and lifeless church of the Syrians. Lifeless, indeed, that church might have been called. The fountain of life was closed against the people by the word of God being in a language (the Syriac) not understood by the Malayalim-speaking people. The liturgical services of the church were mostly in the same language. No witness for Christ was borne before the heathen. The problem, therefore, which the Missionaries, on arriving in Travancore in 1816, had to deal with, was, how they might, with God's blessing on their efforts, impart spiritual life to the Syrian church, and so raise it. It was to try this experiment they were sent forth. And what an interesting experiment it was ! If God should enable them to succeed, what a mighty lever for working India they would have prepared ! But all experience shows, that to raise into life a dead church is not an easy task. They translated the word of life into the language of the people. They were allowed to take, and they took, a systematic part in the education of the young priests intended for ordination in the Syrian church. They preached wherever they had an opportunity, but they asked no Syrian to abandon the communion of his church. They laboured in the education of the young. Twenty years were allowed for the testing of this experiment. At the end of that time it was perceived on all hands that the gravitation downwards of a fallen church was greater than had been at first thought of. A new method of proceeding was adopted. From 1838 to the present time the Gospel has been preached to all alike, Syrians and heathens, and all have been exhorted to come out, and separate themselves from false communions, and join themselves with a pure scriptural communion. •

The blessing of God seems to have followed the new plan. Since 1838, twelve thousand persons of all classes have come out and joined the Protestant church of England. Ten young men, who belonged to the Syrian communion, have abandoned it, and have been educated, trained, and admitted to the ministry of the church of England. One young man, a member of a Brahmin family, all of whom became Christians a few years ago, is now also a promising native clergyman. The converts are from all classes, those from the Syrians and the Chogans being the most numerous, the mountain-men and the slaves helping considerably to swell the number. Thus, out of these various elements there is being one Protestant Bible Church formed in the land. The same thing that Missionary work is doing everywhere throughout the world is going on here. It is drawing together into one brotherhood in Christ, races and tribes once altogether separated, the uniting power being the cross of the Lord Jesus Christ. The Brahmin party have been greatly incensed, and at one time it is certain that the Missionaries could not have held their ground in the country, had it not been for the influence of the British name. The work has steadily held on its way. May the Lord cause it to grow more and more, until it covers the land !

What is to be expected from this native Protestant church in Travancore and Cochin ? What is their distinct Christian influence ? Does the word of the Lord sound out from them to their Syrian and heathen neighbours ? Could their pastors thank God for them, "remembering their work of faith, and labour of love, and patience of hope in the Lord Jesus Christ ?" Is there amongst them an anxiety to win souls to Christ ? Are the distinctions of caste abolished, and are they of one mind in the Lord ? We will only say that we know that there are native clergymen in Travancore, who, by the

grace of God, are behind none in their longing desire to save souls. We could enumerate many instances where the Gospel has spread simply through the faith and love of the converts themselves. We think on the whole, that the questions above asked can be answered in the affirmative with regard to the Travancore Mission, as much as with regard to any Mission with which we are acquainted. This native church has, we think, a strong claim on the prayers of the friends of Missions, that the Holy Spirit might be poured upon it, that so its witness for Christ might become more and more decided, and that the converts to the faith might be more and more multiplied.

We have to ask now an important question about this native church. When may we expect that it will take its stand as an independent church, i.e. a church independent of pecuniary aid from a foreign Society? When may we expect that it will become, under a bishop or bishops of its own, an independent branch of the Protestant church of England? We think that this is a question which ought to be asked, and which all who are interested in Missions are asking now. Most dangerous would it be to deprive a native church of our aid in men and means before it is ripe for standing by itself. But we ought not to postpone the time of its standing alone unnecessarily by a day. The vigour of a native church is not improved by an excess of fostering. If there is spiritual life in it, that life will expand itself more purely and more vigorously when human aid is withdrawn, and it is led to cast itself on the heavenly comfort and strength of the Holy Spirit. And, besides this, the claims of *all* India are too great, the field is too wide, to admit of our spending more time than is necessary on any one point of it. The Church Missionary Society thoroughly realizes this idea to itself, and its present action in reference to the Travancore native church is that of gradually leading it on to realize it too. The Society does not forget the difficulties of the native church, composed as it is so largely of new converts from so many classes, and it does not expect too much. But not the less steadily and urgently is it setting the idea before the native church in a practical way. For several years past the native church has been accustomed to look upon the support of their spiritual and other teachers as coming out of a Sustentation Fund raised by themselves, and *supplemented* by the Society; and they are taught that their own contributions must increase year by year, and the Society's supplementary grant decrease year by year, until it altogether ceases to be granted.

It is pleasant to know that the sum raised by the native church is increasing year by year. It is to be hoped that the present native pastors, and those who may hereafter be ordained, will see the importance of endeavouring to maintain themselves on as small a sum as possible, in order that their own Christian people may be able the sooner and the more easily to maintain them without foreign aid. The neighbour Syrian church sets an example in this respect to our native Protestant church. The bishops, catanars and deacons, receive no foreign pecuniary aid whatever. Their support comes entirely from their own people. We think that this is an example which the native Protestant church in Travancore would do well to consider.

INSTRUCTIONS OF THE COMMITTEE.

DELIVERED, JUNE 30, 1868, TO THE FOLLOWING MISSIONARIES—

The Rev. R. P. GREAVES, M.A. and Mrs. Greaves,
returning to North India.
The Rev. R. F. TRENCH, B.A. }
The Rev. A. B. SPAIGHT, } proceeding to
The Rev. Dr. C. BAUMANN. } join the North-
India Mission.
Mr. J. BROWN,

The Rev. J. CONN,
The Rev. J. E. PADFIELD, } proceeding to
The Rev. W. SMITH, } join the South-
India Mission.
The Rev. W. CLARK, proceeding to the Tamil
Cooly Mission.
The Rev. J. E. MAHOOD and Mrs. Mahood,

proceeding to join the China Mission.

The Rev. G. ENSOR, B.A. and Mrs. Ensor, proceeding to Japan.

The Rev. E. F. WILSON and Mrs. Wilson, proceeding to North America.

The Rev. H. JOHNSON, proceeding to Sherbro, Sierra Leone.

DEARLY BELOVED IN THE LORD,—A remark has been frequently made respecting the Word of God, that as we grow in Christian experience we recognize more distinctly the force and fulness of particular passages of Scripture; so that, often, new interpretations of familiar texts seem to burst upon the mind, under the varying dispensations of providence and grace.

Such a familiar text has been in all our thoughts at these valedictory dismissals for more than half a century, namely, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

This text to our earlier thoughts suggested only the universal diffusion of Christian teaching. But to our later thoughts it suggests also the idea of "nationality" in the mode and progress of the world's evangelization.

The word "teach" is translated in the margin of our English Bibles, "Make disciples, or Christians, of all nations."

The object set before us is not only to induce a few individuals of every nation to flock into the Christian church, but that all nations should gradually adopt the Christian religion as their national profession of faith, and thus fill the universal church by the accession of national churches.

The importance of taking into account national distinctions is forced upon us by the enlargement of our Missionary experience. For instance, experience has taught us that some nations are prepared to accept Christianity with far greater readiness than others, though the Missionary effort may be equal in both cases. In India, how different is the amount of success among Hindus and Mohammedans; and in contrast with both these classes, how superior the success among aboriginal tribes, as the Karens, the Coles, and the Santals.

Few things have been more striking than the disappointment which has crept over the Christian world at the slow progress in statistics, and the surprise which has been excited by the changes which are taking place in the public mind of India, and the under-currents of thought which are continually rising to the surface in native publications; so that now intelligent observers of the progress of Missions are rather fixing their hopes upon the

approach to Christian truth by the educated natives, than simply on the accession of individual converts.

Still further, if we survey the different fields of labour, we perceive that in some cases the work far outruns the personal labour of the Missionaries. The people spread the glad tidings amongst each other, and the word of the Lord may literally be said "to run and be glorified." Thus it has been in the South-Sea Islands and New Zealand, and eminently in Madagascar after the expulsion of the Missionaries, when the converts had nothing in hand but a few concealed copies of the word of life. In many other fields of labour so little appearance is there of spontaneous extension, that it is doubted whether Christianity would survive the removal of the Missionary.

After these illustrations, we think that you will be prepared to receive, and to treasure up for your future guidance, a few practical suggestions which arise out of a review of "race distinctions" in connexion with Missionary labour.

1. The Committee would enjoin upon you. First,

Study the national character of the people among whom you labour, and show the utmost respect for national peculiarities.

In this way you will win the heart and confidence of the people. They will understand that you come out for their sakes, not according to an all-prevailing conception that you come to earn a living.

But beyond this you will then best discover the way to their hearts and understandings; you will learn their modes of thought; you will sympathise with their difficulties; and you will discover any commonstanding-ground, from whence you may start together in the search of truth.

With Englishmen in general it is the most difficult thing to show respect to national peculiarities which differ from our own. Even throughout the continent of Europe this is with us a national besetting sin, and a national reproach and bye-word against us. But how much more mischievous is this national characteristic when it is exhibited in a Christian Missionary towards down-trodden or half-civilized nations. Old Missionaries have often lamented its spell upon them. It is best counteracted by a determination, from your first arrival in the country, to study and to respect the national habits and conventionalities, till it becomes a habit with you to do so, and a second nature.

This study of national distinctions will also moderate your judgment of the Christian attainments of infant native churches. We are too apt to judge native converts by the standard

which prevails in the mother church, which has enjoyed Christian privileges for a thousand years—a favoured vineyard sheltered and cultivated by the great Vine-dresser above others. We do not make allowances for national disadvantages, nor for the national peculiarities which will show themselves even in the best Christians. Inasmuch as all native churches grow up unto the fulness of the stature of Christ, distinctions and defects will vanish. But it is far different in infant Christian churches. The general standard of the apostolic churches was far below that of the present day, though many glorious exceptions shone as stars of the first magnitude. But it may be doubted whether, to the last, the church of Christ will not exhibit marked national characteristics, which, in the overruling grace of God, will tend to its perfection and glory.

2. As a second remark, the Committee warn you, *that these race distinctions will probably rise in intensity with the progress of the Mission.* The distinctions may be softened down by grace; they may be hid from view in a season of the first love, and of the sense of unity in Christ Jesus; but they are part of our nature, and, as the Satirist says, “you may expel nature for a time by force, but it will surely return.” So distinctions of race are irrepressible. They are comparatively weak in the early stage of a Mission, because all the superiority is on one side; but as the native race advances in intelligence, as their power of arguing strengthens, as they excel in writing sensational statements, as they become our rivals in the pulpit and on the platform, long cherished, but dormant prejudices, and even passions, will occasionally burst forth. At a conference, when least expected, such painful exposures have occurred in more than one of our Missions! Now when such a crisis occurs, the European Missionary, who is ever mindful of the existence of this root of bitterness, will be prepared to meet it—not by charging the natives with presumption and ingratitude, not by standing upon his British prestige, but in the spirit of the Apostle, who had learned to bear all things for the elect’s sake; who, in such a trial as we have described, exclaimed, “Now ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.” “We are fools for Christ’s sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but ye are despised.” Study the whole of that 4th chapter of Corinthians, and parallel passages, that you may see how these trials beset the primitive church, and how the Apostles behaved under them.

3. As a third practical hint, the Committee enjoin upon you, as soon as converts can be gathered into a Christian congregation, *let a native church be organized as a national institution*; avail yourselves of national habits, of Christian headmen, of a church council similar to the Indian Panchayat; let every member feel himself doubly bound to his country by this social as well as religious society. Train up the native church to self-dependence and to self-government, from the very first stage of a Christian movement. These principles have been so fully stated in late papers issued by the Committee on native church organization, that we need only refer you to those documents.

The Committee will, however, single out one particular under this head, which has only been lately discovered, namely, that it is a great mistake for the Missionary to assume the position of a native pastor. Many of our old Missionaries have fallen into this mistake. They have ministered to a large native congregation for thirty or forty years, and acknowledged at last that it was impossible to acquire that full confidence of their people, and knowledge of what is passing in their minds, which a native pastor would soon obtain. This is the experience of other Missionary Societies besides our own. In a paper lately issued by the London Missionary Society, and signed by that accomplished Missionary, Dr. Mullens, it is thus stated:—“The system of giving English pastors to native churches has answered nowhere. Coming from a much higher civilization, the Missionary has proved too strong for the people: the strength of the people, their resources, have been kept back, a spirit of childlike dependence has been fostered, and the native ministry has been indefinitely postponed.”

4. A fourth suggestion is, *that as the native church assumes a national character it will ultimately supersede the denominational distinctions which are now introduced by foreign Missionary Societies.*

We of the Church of England are bound by our fundamental rules to train up every congregation gathered from the heathen according to the discipline and worship of the Church of England. But our own Prayer-book has laid down the principle that every national church is at liberty to change its ceremonies, and adapt itself to the national taste; and therefore we look forward to the time when the native church of India shall have attained that magnitude and maturity which will entitle them to modify and perfect themselves according to the standard of God’s holy word. Then Missionary efforts will

cease; but inasmuch as we have infused Gospel truth, and supplied well-trained witnesses for the truth, our work will be found to praise and honour and glory through Jesus Christ.

Let this consideration influence your relations with the Missions of other denominations of Christians, and even with the irregular efforts of unattached evangelists, and with all the vast agency for good by individual example and effort, by education, by Christian literature, which, thank God, abounds more and more in every heathen dependency of the British empire. Regard with sympathy and joy this glorious amount of agency at work for Christianizing the nations!

5. A fifth practical conclusion which the Committee would draw from the foregoing considerations is, that *the proper position of a Missionary is one external to the native church*, and that the most important duty he has to discharge towards that church is the education and training of native pastors and evangelists, especially in the knowledge and use of the Bible, that wonderful book which alone is suited to every race of mankind, and which comes home to every individual of our race when received in faith, as the well-known voice of a parent speaking to children; to teach the converts how to search for the hidden treasures of the volume, to bring them forth for the edification of others, to urge upon their countrymen its warnings, promises and threatenings, as God's word written, to present in their own spirit and behaviour a living Epistle of Christ, known and read of all men.

This is not meant to preclude any Missionary from carrying on evangelistic labours among those who have not yet become disciples. If called to that work he will take the lead of a body of native evangelists, who are agents like himself of a foreign Missionary Society. But in respect of an organized native community, the Missionary should no longer take the lead, but exercise his influence *ab extra*, prompting and guiding the native pastors to lead their flocks, and making provision for the supply for the native church of men suited for the office of the ministry, whether catechists, pastors, or evangelists; and in this position, which will be readily ceded to him of a counsellor of the native church, to strive to elevate its Christian life and its aggressive energy upon surrounding heathenism.

The Missionary who stands in this position, and who confers these benefits upon the native church, will be far removed from the region of jealousy or conflict, and will have the happiness of seeing that native church develop itself according to its national

and natural tendencies for the establishing, strengthening and settling itself in the faith once delivered to the saints.

The Committee will strengthen this suggestion by quoting the touching words of one of their experienced Missionaries—

“It is doubtless a matter of thankfulness to be able to point to a district, through the length and breadth of which the Gospel has been witnessed to by us; but is it not as much, or even more, if, through God's grace, there be one who has shared our constant close instructions, and into whose thoughts our own have been infused, in that patient communication of loving counsels, and holy hopes, and fervent united prayer, for the influences of the blessed Spirit, might it not so happen that this one gathering would exceed in value all our scatterings. Therefore there could be few holier or worthier aspirations of a Christian Missionary than that he might be the means of bringing forward and training, step by step, though it were but two native evangelists on whom were printed deeply the marks of the Lord Jesus, partly from the reflection on them of the Missionary's own life and character and ministry, but yet more, by his having unceasingly urged it upon them to dwell much upon the glory of God, as shown in the face of Jesus Christ.”

And now, in conclusion, and for the perfect illustration and most powerful enforcement of the suggestions which have been offered, the Committee appeal to the great exemplar of Christian Missionaries, the Lord Jesus Christ when He took upon Himself our nature and dwelt among us. The more we study His Divine Mission, the more we discover the essential principles of success in all our modern Missions.

We have pointed out the liability of national peculiarities to check the feelings of brotherhood amongst different races, and you have been entreated to cultivate the respect and co-operation of your native brethren. But what are all human race distinctions compared with the difference of nature, of employments, of holiness, which separated our fallen race from the divine Saviour. They are but as grains of sand to the mighty mountains, yet what perfect sympathy, what identity of interests did the blessed Jesus cherish towards His disciples; what perfect brotherhood did he establish among them! The true position of a Missionary has been pointed out as consisting in training native agents. And what was the characteristic of the life of Jesus but His companionship with twelve designated Evangelists, with whom He spent His days, and travelled about, in all things setting a pattern of “doing good.” With what exquisite

skill did he reprove the race prejudices between Jew and Samaritan, and between the Jew and a Syro-Phœnician heathen ! Oh, study the example of this divine Missionary character till you have learnt the lesson of perfect brotherhood with men of other nations to whom you are sent as a minister of salvation ; and then plead, in the words which the Holy Ghost has taught us, "Let the same mind be in you which was in Christ Jesus."

The Committee commend to your frequent meditation a striking passage in the sermons lately published by one who was a foremost friend of the Society, the late Rev. H. V. Elliott of Brighton, who, preaching before the University of Cambridge, thus eloquently held up to the imitation of those preparing for the ministry the high example of the relations which existed between Jesus Christ and his disciples :—

"No Prophet was ever so intimate with his disciples as Jesus Christ with His. Line upon line, precept upon precept, were His lessons to their dulness. To teach them humility, He even girded Himself with a towel, and washed their feet like a slave ; He won their unbounded confidence ; He called them His friends, and not His servants, when they were a little trained to appreciate His intentions and His kingdom ; He defended them and took their part against the Scribes and Pharisees when they accused them. Some of them He took with Him into those deep recesses of thought and feeling which other men keep to themselves and God. But Jesus was singularly communicative, communicative even of His griefs. He affected no mysteries and He practised none. Remember how He poured out His soul to God in their presence, in the night before His passion ; how Peter and James and John were within hearing of His awful cries in Gethsemane ; so wonderfully did He carry out the brotherhood ; and having loved His own, loved them to the end. He kept back nothing from them that was profitable, which they could receive, but was, from morning till night, always imparting something to them, which no silver or gold could represent in value.

"Full of faults as they were at first, ignorant and worldly, and jealous of each other, and disputatious, it seems to me that He clung to them more than they clung to Him, till He made them what they were at last. And considering the high spiritual tone of His discourses, never drooping their wing on any occasion, and therefore, one would have thought, apt to tire such novices, it was a strange and unearthly attachment, which bound them to Him for three years without departure or check, till that last memorable night in which their love to Him was never so high, and yet never so near its shame and

its discomfiture. And thus, after the Lord had spent His life with men in teaching them truth and doing them good, and this towards His disciples with the most condescending familiarity, at the last He died man's death, as He had lived man's life. In all things in fact, with one great exception, the exception of sin, He was made like unto His brethren ; that is, in His brotherhood He came as near to us as He could. And all through, from first to last, He evinced the true brotherly spirit. It was to raise us, to redeem us, to enlighten the eyes of our understanding, to make known to us our heavenly Father, to mould our character after His own lowly and lovely image, to give us power to become the sons of God, to give us faith in Himself, and meanwhile, in a world of tribulation, peace, and a hope full of immortality, that He thus entered the human family as one of its number, as its second Adam ; "that as in Adam all die, so in Christ should all be made alive ;" this was the magnificent purpose of His incarnation, and He never lost sight of it for a moment ; but with untiring pains and the most disinterested generosity, He carried it out to the end : 'I have a baptism to be baptized with ; and how I am straitened till it be accomplished !'

"For we may take those twelve poor illiterate men, whom He formed into glorious Apostles, as a sample of the great things that we may all expect from Him, if we will be His disciples, and make full proof of His brotherhood." (Sermons before the University of Cambridge, by the Rev. Henry Venn Elliott, pp. 272—275.)

You, brother CLARK, have had twenty-five years' experience as a Missionary in Tinnevely. The employment of native agency has always been the characteristic of your Mission, and the means are complete of supplying well-trained teachers from the educational establishments in Palamcotta. The full organization of the native church still remains to be accomplished before the withdrawal of European Missionaries can be safely effected. The Committee regret that their Mission in Tinnevely has not at least a native suffragan Bishop to complete these arrangements ; but they trust that things are progressing in the right direction.

For a time you are to be removed from South India, to occupy the very peculiar and promising Missionary field of the coffee plantations in Ceylon. More than 100,000 coolies, chiefly from South India, are congregated in these plantations : from ten to twelve native catechists labour amongst them. The whole expense of these catechists is borne by the local funds. Those native catechists are to be under your training and superintendence, and through them chiefly you must strive to

quicken the spiritual life of the Christian coolies, and to induce heathen coolies to enter the fold of Christ. Your position will be very similar to that which our blessed Saviour held with the twelve apostles, and may His Spirit be abundantly shed on you!

You, brother GREAVES, have had more than twenty years' experience as a Missionary in India, chiefly in Calcutta and its vicinity. You will return to your old field of labour. The Committee have had the North-India Mission in view when they spoke of Missionary statistics sometimes exhibiting retrogression instead of progress; but yet you have encouragement in the general inclination of the native mind towards Christian truth. We see in the native Brahma Somaj movement a groping after truth.

The Calcutta Corresponding Committee will assign the fields of labour to brothers SPAIGHT, BAUMANN, and TRENCH. The Committee rejoice to recognise in brother BAUMANN the son of a zealous Missionary still labouring in North India, though in connexion with another Society.

The Committee welcome Mr. TRENCH as one whom God has inclined to seek Missionary work in preference to inviting prospects of home preferment: they are well persuaded that you will never repent your choice.

You, brothers PADFIELD and CONN, have been appointed to strengthen the Telugu Mission: and you, brother SMITH, that of Travancore. After you have acquired the language of the country, and passed the appointed examination, the Madras Corresponding Committee will assign you your spheres of labour. You will be associated with labourers who have long borne the burden and heat of the day. Honour, trust, and submit to their advice as senior brethren in the Lord.

You, brother ENSOR, have fixed your choice upon a Missionary's life while yet enjoying the advantages of Cambridge. The Committee are thankful for the firmness of your purpose in this work, and they trust it is an augury of the same grace in pursuance of the arduous duties to which you are appointed, namely, to be a pioneer of a Mission in Japan. The good providence of God has enabled you to obtain some help in the language from a Japanese subject now in England, and has brought you into connexion with several natives of that country, so that it will scarcely seem a strange land to you when you first reach it. You are to go in the first instance to Ningpo; and from thence visit Japan, to make inquiries as to the best locality for attempting a Christian Mission. All the cautions of the Committee in respect of national peculiarities apply to your Mission,

perhaps more than to others. The Committee trust to hear fully from you on these points as you gain experience.

The Committee will be guided in the arrangements for the Japanese Mission by the wisdom and experience of Mr. Russell, and they desire you to act under his advice, until you have yourself gained the experience of years in the field.

You, brother MAHOOD, have been appointed to the China Mission, to the district of Fuh-chau, where two zealous brethren are overtaxed by the inviting work on their hands, yet pressed by invitations from distant places to go over and help them. Yet your first duty on your arrival will be the acquisition of the language. Let nothing divert you from this work. You will be under the jurisdiction of the Bishop of Victoria, to whom you will receive a letter of recommendation, and to whom you must report yourself upon your arrival.

You, brother WILSON, have offered yourself to the Society with a special view of labouring among the Red Indians of the Diocese of Huron, of the Ojibbeway tribes, amongst whom you have already had some experience. Numbers of them are scattered in the north-west extremity of the diocese. They have not been wholly destitute of Christian influence, and the Bible is already printed in their tongue. It will be for you to engage their confidence and their willing submission to you as their spiritual guide and their counsellor in social affairs: live among them; respect their national peculiarities; ascertain the industrial pursuits which may be introduced amongst them with the best prospect of meeting their peculiar habits; select the most suitable for intellectual training in Holy Scripture. The Society will bear the expense of their maintenance: exercise them in schools and teaching. You will have the opportunity of commencing a new Mission upon the principles laid down in the foregoing Instructions, with every prospect of bringing the great Missionary experiment to a successful issue.

The Committee feel a deep satisfaction in numbering among their Missionaries the son of their zealous friend, the Vicar of Islington, and the grandson of Bishop Daniel Wilson of Calcutta. May He who condescended to style himself the God of Abraham, and the God of Isaac, and the God of Jacob, be your God, your guide, and your exceeding great reward for evermore.

By order of the Committee,

H. VENN,

C. C. FENN,

J. MEE,

E. HUTCHINSON.

Secs. C. M. S.

ARE OUR MISSIONS A FAILURE?

PERSONS there are to be found who do not hesitate to pronounce modern Missions a failure. But thoughtful men, who examine before they decide, and whose conscientiousness will not suffer them to pass an adverse judgment before they are convinced that it is deserved, know the contrary. So far from having failed, these efforts have done all, and more than all that could have been expected; they have planted Christianity in many a heathen land, where, having taken root, it is healthfully extending itself. Its growth is beautifully shadowed forth by the Pagoda fig-tree, which so adorns the landscape of India. "When the parent stem has attained the height of some fifty or sixty feet, it throws out its lateral branches in every direction, and each branch in its turn throws out adventitious roots, which descend perpendicularly in long slender shoots till they reach the ground. When they have rooted themselves in the soil, they increase rapidly in diameter, and soon form around the parent stem thousands of columns, which extend their ramifications, each throwing out new lateral branches and new adventitious roots. The famous banyan-tree on the Nerbudda is said by the late Professor Forbes to have 300 large and 3000 smaller roots—aerial roots as they are sometimes called. It is capable of sheltering 3000 men, and this forms one of the marvels of the vegetable world. It is, in short, a forest within a forest."

So it is with Christianity in its Missionary aspect. The Missionary, a man of another race, whose country is far distant, plants the cutting. When the central Mission has attained sufficient strength it sends forth lateral branches, and out-stations are formed. These, at first drawing their nourishment exclusively from the parent stem, throw out in due time supplementary roots, and laying hold on the native population, with more facility than the primary effort did, form new centres. New supplies are thus obtained, and that which had been a branch is changed into a parent stem with reproductive powers. Thus the work progresses, and with increased rapidity as it advances, because originally there was one centre only, and now the one has been multiplied into many. Christianity in India is extending itself like the banyan-tree on the banks of the Nerbudda, and gathering the nations under its shadow.

The leading instrumentality whereby the work has been carried on is that one which the Lord commanded to be used—"teaching and preaching"—the one object being to make known to men the truths of the Gospel, the mode of operation being varied according to the necessities of the case, sometimes by schools, sometimes by public preaching in the bazaars and market-places, and when, as in Turkey and Cashmere, this is not permitted, by private conversation and by the press. In the more open fields, as in India, where, under the protection of the British Government, the Evangelist is free to bring before the native mind the message of mercy in Christ Jesus, and to prosecute his work without being molested, so long as he conduct himself with temper and discretion, all these instrumentalities are brought into simultaneous use, like the different members of a great *corps d'armée*, infantry, cavalry and artillery, all acting in combination, and each supporting the others.

The object is to approach all conditions of humanity, all ranks, the rich and poor; all ages, the old and young; all sexes, male and female. And that this may be done with an avoidance of all needless difficulties, the instrumentality which best suits the material to be wrought upon, is the one selected. In the places of public concourse, at the confluences of rivers, where the great melas are held, the Missionary takes his stand, and in the language of the people proclaims the truth—"Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart." Into the house of the Baboo the Missionary enters as an invited guest, as the Saviour did into the house of Simon the Pharisee; and there he meets learned Pundits and Mullahs, and, in the way of conversation and discussion, important truths are placed before them. Meanwhile the wife and daughters of the Missionary, and other ladies who have come out from Europe for this special work, find their way into the zenanas, and lighten the monotony of the Hindu ladies' life by new and cheering influences. For the various gradations of youth, suitable means are used. The young students of the Universities, who are pressing forward in the hope of winning literary or professional positions, have open to them the Cathedral Mission College at Calcutta, where the matriculated alumni, while helped in their secular studies, are met by the opportunity of Christian instruction, and brought more or less under Christian influence. Others, who have not yet entered the Universities, but whose ambition it is so to do, frequent the affiliated colleges—Jay Narain's, at Benares, St. John's, Agra, and others; while in the rural districts there are village schools, such as those at Thakurpuker, Benares, Agra, Umritsur, Peshawur, &c., where the bread of life is broken and even crumbled, so that not only the elder boys, in the Anglo-vernacular schools, may receive instruction, but even little children be taught to understand. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

For the children of Christian natives there are special instrumentalities. In the earlier stages of the Missionary educational process, they are to be found in the village schools mixed with Hindus and Mohammedans.

From these introductory schools, the more promising of the Christian children are gathered into boarding-schools, where they are more directly under the eye of the Missionary, and carefully dealt with, as the material from which a Christian agency with much care is to be evolved. After due progress, and a careful testing of their characters, the *élite* are drafted into the Preparandi and Training Institutions, there to be qualified to act as schoolmasters and catechists, and eventually introduced into the native pastorate.

This admirable organization will be found working most effectively in the Tinnevely Mission field, where we have the largest number of professing Christians. Selecting one district, that of Mengnanapuram, as a specimen, we find there sixty-four vernacular day-schools in operation. The children of Christian parents are expected to attend these schools regularly until they have attained a clear knowledge of Scripture history and doctrine, read fluently, write legibly, and do arithmetic as far as the four compound rules.

The boarding-schools in the same district, one for boys and one for girls, are recruited from these lower schools. They each contain forty-nine pupils. The boys learn in Tamil and English, and are twice a year examined in the various branches of their education; above all, the necessity of spiritual regeneration, and the danger of resting on outward forms are earnestly impressed upon them. The girls receive the same average of education adapted to their sex. From the boys' boarding-school six of the senior pupils were advanced during the year into the Preparandi and Training Institutions at Palamcottah.

Some fruits of these superior institutions are just now being gathered in—thirteen Tamil candidates for ordination are to be presented next month (November) to the Bishop of Madras, and four from the Church in Travancore.

Auto-biographies of the thirteen Tamil candidates are now before us, and we have very carefully examined them.

To publish them in *extenso* would occupy too much space, and in other and more important points of view would be undesirable. Even good men may be injured by

being pushed forward too prominently. Flowers and fruits are shaded by leaves, and thus veiled from the too great ardour of the sun. They have usually to be looked for in order to be found. The whereabouts of the violet, when it is hidden from sight, is known by its perfume. Let the servants of the Lord shun needless publicity, and do the Lord's work as much as possible in secret. There is a beautiful fragrance emitted from a life of unobtrusive devotedness—"the good works of some are manifest beforehand, and they that are otherwise cannot be hid." In the boarding schools of Tinnevely, and still more in the superior institutions, the English language is learned, and what is printed here may very probably be read there; and we should regret immeasurably if our publication of a name, it may be with some commendation, however just, should prove to be a seed of vanity, and generate in the mind a desire after human praise: for our God is a jealous God, and will have His servants single-eyed in the service they render to Him.

We therefore group these biographies together, and, omitting all mention of names, proceed to single out certain general features in which these thirteen cases concur in testifying to the efficient working of the educational department in these South-India churches; and the admirable graduation of the schools—the day schools receiving the rough material, the Tamil children, ignorant and often heathen, and accomplishing the difficult task of waking up the understanding from its obtuseness, and teaching the boy to think; the boarding-schools receiving the more promising of the daily pupils, such as have showed an aptitude to learn, and have so learned as to be convinced that idolatry is false and Christianity true, although it may be the heart has not yet been changed, nor the affections won to Christ. In these boarding schools, where the number of pupils is limited, and they are brought into more direct communication with the Missionary, opportunity is afforded for a closer application of divine truth to the conscience and the heart. As converted youths they are either sent forward to the advanced institutions, or employed in the first instance as monitors and assistant schoolmasters, if there be a great lack of agents in the Missionary districts, and the ordeal of experience through which they have been led has been such as to render them reliable. After a time this latter class, although not having formally entered the Preparandi, are brought eventually under special training of some kind.

Thus they are spiritual men, and spiritual men so trained as to have special fitness and aptitude for their work—"workmen that need not to be ashamed, rightly dividing the word of truth." It was an important principle which the Rev. W. Knight, on his visit to the Tinnevely Mission, now upwards of twelve years ago, put on record: "The Missionaries regard as the very palladium of their Mission, our great Tinnevely axiom, that none but spiritual agents can do spiritual work." Whether it be at home or abroad that is unquestionably true. "Freely ye have received, freely give;" but how can a man give that which he has not received at all. Christianity is for the heart, for "with the heart man believeth unto righteousness," and if that citadel be not reached, the work is not done. The intellect may be well furnished, and the candidate for ordination be theologically equipped, but the grand qualification, a heart constrained by the love of Christ, as Paul describes himself to have been, this is wanting. The mother suckles her child; but she has first nourished herself. There is this peculiarity in a nursing mother, that, in the food she takes, she has to provide not only for her own health, but the health and life of an infantile being dependent on her. The food which she has used needs to be so dealt with, that the wants of her own system having been duly supplied thereby, there shall be a surplusage reserved for the special use of the infant which she nourishes. It must be so with those who in divine truth are to teach others. If their ministrations are to be spiritual and effective, they must have known and felt what sin is, and have found in the Lord Jesus a Saviour from its guilt and power. In possession of spiritual life, and conscious how needful it is that this superior life be

upheld in its vigour amidst the exhaustive processes to which it is subjected, they feel the need of that food which God has provided, and "desire the sincere milk of the word, that they may grow thereby." They use it and digest it; they extract from it its nourishment and virtue; they are thus enabled not only to live Christianly themselves, but to feed the flocks committed to their care, and to minister to them, not certain truths of which they know nothing experimentally, but an assimilated Christianity, which they yield forth from heart to heart.

Such experiences, in our day, are too frequently disparaged, and spoken of as delusive and undesirable. Individuals who have never experienced any consciousness of an inward change are yet taught to regard themselves as regenerate persons, and, in order to their maintenance in a state of grace, needing only that they should submit themselves to the church, and comply with her ordinances. Not only are the affections left uninfluenced, and, like unpruned vines, allowed to straggle where they please, but even the understanding is left uninstructed, and a Christianity prevails which multiplies forms without life. Like the wax figures of Tussaud's exhibition, into the midst of which an unexperienced person being introduced, is for a moment deceived, as he sees around him a number of persons apparently occupied in the business of life, and yet in truth without life, and wholly isolated from its living acts; so it is with numbers—having the form of godliness, but denying the power thereof, they go through dead forms pervaded by no living spiritual worship. There are no doubt extravagant affections by which people are deluded, but surely it is not a less dangerous error to have a religion which has not stirred the affections at all. "True religion is evermore a powerful thing; and the power of it appears, in the first place, in its inward exercises in the heart, which is the principal and original seat of it. Hence true religion is called the 'power of godliness,' in distinction from the external appearances that are 'the form' of it; 'having a form of godliness, but denying the power of it.' The Spirit of God, in those that have sound and solid religion, is a spirit of powerful, holy affection; and therefore God is said to have given them 'the spirit of power, and of love, and of a sound mind.'" This must be the Lord's work. Man, Prometheus-like, may mould his image of clay, and it may be of exquisite workmanship. There may be knowledge of doctrine, admirable gifts, and a show of earnestness, which, if not permanent in its actings, is flashy and vivid while it lasts; but the fire which comes from heaven is wanting, namely, the Spirit of God, which, "in those that have sound and solid religion, is a spirit of powerful holy affection."

We are encouraged to hope that the Christian natives, about to be presented as candidates for holy orders, have undergone a specific change of which they have been sensible, a change in their desires and affections. Objects and pursuits once loved have been repudiated, while others once distasteful have been appreciated and earnestly sought. After passing through the more juvenile and preparatory processes, they are introduced to us in the first instance as well-conducted youths, in whose outward conduct there was nothing to find fault with, anxious to improve in knowledge, and that from a variety of inferior motives, the desire to please their preceptors, and to improve their position in life; but without any disquietude because of their sinfulness before God, or any such sense of their need of the blood of Christ for pardon and sanctification, as to induce the earnest cry, "Lord, help me." Some of their admissions on this point we shall introduce. No. 1—"I cared more about my studies than for any thing else. I was very indifferent about my soul, although I was anxious to acquaint myself with the principles and doctrines of religion. I did not feel that I was a sinner, nor any love to my Redeemer, but passed my days in carelessness." Another writes—"The Rev. W. Clark, the Superintendent, took much pains with us. During these years I had frequent convictions, occasioned sometimes by the hearing of the preached word of God, and

at other times by the light of my education ; but they were merely transient. It is true that, through the mercy of God, I was restrained from scandalous sins, but I had no dislike to secret evils of all sorts, and to many of them I was strongly inclined." Another, speaking of time passed in one of the boarding-schools, says—"During the first part of this period I experienced no change of heart, although my outward conduct was generally good and orderly, in consequence of the discipline of my superiors." Another, not formally in the boarding-school of his district, but permitted to come in for two hours daily, observes—"I had a great desire to gain knowledge, but I am sorry to say I consorted with some wicked young companions, and played with them at the times of divine service on Sundays, and joined with them in other bad practices. At times I would attend prayers, but it was from the fear of men. I did not worship with the heart, nor would I listen to the word of God, and the performance of divine service seemed to me to have no reality. I was then a senseless sinner, and yet was kept from any open and disgraceful crime." Another—"Although from early age I had received good instructions, and knew about God, yet I regarded these things as mere school lessons, was utterly careless about my soul, and often broke the Sabbath with my bad companions. Reading the Scriptures, hearing sermons, committing Scripture texts to memory, and attending on public worship, all seemed to me duties, which, if not performed, would incur the displeasure of my teachers."

"As in water face answereth to face, so the heart of man to man." The acknowledgements of these natives are the precise description of what prevails at home. The youth of the present day have been religiously educated, more so than their fathers and mothers were in the days of their youth. The truths of the Gospel are familiar to them, but of many of them it is undeniable that the heart has not been laid hold upon. They are contented with outward propriety, and attendance on church ordinances which they would gladly tender in lieu of more spiritual service ; but they are without God, without humiliation before Him for sin, or a grateful acceptance of his mercy in Christ ; and instead of walking with God, they live without Him in the world.

These native youths were not permitted to remain in this unsatisfactory state, near the door, yet not brought in ; almost, and yet not Christians, because not altogether so. They were followed up by a searching and prayerful application of the word, and the Spirit of God used it to their spiritual regeneration. We again refer to the documents before us, the order of quotation being as before. No. 1—"Our Saturday prayer-meetings in the Institution affected me much, but the impressions soon wore away, and I sank into my former indifference. Then came Mr. Sargent's private warnings and exhortations. These filled me sometimes with dismay, and at other times with comfort. At length I obtained the grace of God." The second, who had spoken of an external decency covering over an alienated heart, writes—"While things were in this state, in 1854, a good minister of Christ who is still labouring in the Lord's vineyard, preached a sermon in the church at Palamcottah from these words, 'For the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you.' This powerfully arrested my attention. Applying the subject, he set before us the sufferings and agonies which our Saviour underwent, and the salvation He wrought out for poor fallen man. He then earnestly invited the careless and impenitent to come and taste of this redeeming love. It was there that the constraining power of the voice of Christ to win back the soul which was at enmity with God, and ill at ease, rescued me from being a slave of Satan, and fast bound in misery. In my walk home, reflecting on what I had heard, my mind was overwhelmed with a sense of God's mercy in providing salvation even for me also of His free grace. The Lord left not His work alone in striving with me, but His sovereign grace which began it has

mercifully continued it." The third, who had confessed that he had been alienated from God, and without change of heart, attains a new experience—"In December 1857, while I was preparing to join the Lord's table, the Rev. J. Thomas told me and others about the love of the Saviour, and persuasively exhorted us to repentance: at the same time he mentioned the circumstances of his conversion, and the happy change produced in him. The spirit of the Lord then began to set His mark upon me. He influenced me to understand my sinful state, to abhor the sin in which I had delighted, to cleave to my Saviour, and to enjoy the means of grace in a right manner. By the grace of God I then had a great desire to read the word of God, and to have communion with Him by prayer. The profitable sermons which the Rev. J. Thomas preached, and the awakening exhortations he gave us during family prayers in his bungalow, were greatly blessed to my growth in piety." Another thus speaks of his awakening from a senseless state, in which, because he had been kept from any open and disgraceful sin, he thought himself very good—"On New Year's-day, 1849, the Rev. T. Spratt preached a sermon on the verse, 'I must work the works of Him that sent me while it is day; the night cometh when no man can work,' with so much earnestness as to produce fear and trembling. The Holy Spirit blessed the word spoken, and I felt myself to be a great sinner. Truly repenting of my sins, I desired to abhor and confess and give up all which had been dear to me, and embrace Christ as my only Saviour, and as the destroyer of sin. I obtained comfort by meditating on His sufferings and death. My mind, through the grace of God, continued to carry on this good resolution. I now read and meditate upon the word of God with a good object in view; I cultivate private prayer; I consider the service of Christ as perfect freedom, and earnestly desire the salvation of others, although it be true that at the same time a continual conflict is going on in me with the old man. I was baptized by the Rev. T. Spratt in 1849, which was an occasion of rejoicing in the Lord." One more quotation—"Reading the Scriptures, hearing sermons, committing Scripture texts to memory, and attending on public worship, all seemed to me duties, which, if not performed, would incur the displeasure of my superiors. When such was my spiritual condition, the village was severely visited by cholera, and some of my wicked young companions died in a very pitiable manner; this terrified me greatly. Just then Mr. Thomas came to our village to administer the Lord's Supper, and preached on the parable of the Rich Man and Lazarus. The whole of that sermon seemed as if preached to me. I listened to it very attentively, and became deeply convinced and anxious about the state of my soul. From that day forward, by the grace of God, I felt remorse and sorrow about my wretched condition, and determined to abhor and leave off the bad things in which I before delighted. The Christian instructions and exercises which once I slighted, I now gladly accepted, and gave myself up to the Lord Christ to serve Him joyfully."

Thus in all these cases a form had been changed into a reality, and that which had been outward only was wrought into the heart, and made to become an inward and spiritual work; and this had been done by the Spirit and the word—the word earnestly taught, and the spirit graciously and powerfully applying it.

There are other cases in which the process of enlightenment was more gradual, the first movements towards life having taken place at a very early age. Still, of the great fact that Christ had been found as a Saviour from sin, and that there had been a surrender of the whole man to him, there was no doubt. It is remarkable, also, that in some of these cases the parents had been heathen, and the children born in heathenism; whereas, in all the cases previously referred to, the parents had been Christian. We should have supposed it would have been otherwise, and that the cases where the process had been more gradual would have occurred where the child had been born of Christian parents.

Of one of these later cases, the father had been a bigoted idolater, and had taught the boy the stories of gods and goddesses, together with their songs and legends, until he was twelve years old. Yet this boy, having been sent to a Mission school for two years, loved to read portions of the Gospels and tracts, and these he was wont to read to his father. He attended also the Christian services, and the gradual light thus gained made him abhor Hinduism and its teaching, so that he gave up frequenting the heathen temples, worshipping idols, and smearing himself with ashes. While in this state, he heard a catechist preach on the words—"Give an account of thy stewardship." He listened with much eagerness and reverence. Convinced by the grace of God, that, in order to his soul's salvation, he should believe with the heart and confess with his mouth the Lord Jesus Christ, he resolved no longer to delay his baptism. From that time forth the Gospel was so precious to him that he could not be silent, but told the heathen of it at the different places whither he went for the purpose of trading, until at length the desire arose to give himself up to the work of an evangelist and to seek Missionary employment. He was at once engaged as a schoolmaster, and has been employed in various departments of the Mission for the last twenty-six years.

Another, his father having died when he was young, was left under the charge of his mother, a Christian woman, by whom he was sent to the Mission day school. There he was so impressed by the Scriptural lessons he was taught, that he left off practising many evil things, in which he had been wont to unite with his playmates. These convictions were deepened in the boarding school, to which he had been advanced. He received much good from attending family prayers in Mr. Thomas's bungalow. "God blessed these instructions to me, and I was led to feel my miserable state and seek after my Saviour. In the course of his exhortations, Mr. Thomas said, that in whatsoever state a man dies, even in that state must he arise to receive judgment, and that unless the old evil nature of the man be changed, he cannot go to the holy God. These words were a solemn warning to me, and caused me to feel very anxious about the salvation of my soul. I often wept over my sinful state, and was very sorrowful about my unhappy condition. At that time one of the present candidates for the native pastorate asked me, 'Have you any hope of going to heaven, if you were to die now?' To this I could give no answer. This word was greatly blessed to me—'A word fitly spoken is like apples of gold in pictures of silver.' The disquietness which I then experienced was dissipated by reading and hearing the consoling words of Christ my Saviour, and, by looking to Him alone who gave His life a ransom for many, I found peace."

Another case may be mentioned, somewhat similar to the last but one. The mother died when he was an infant; the father was a Pusari (priest) of the principal idol temple of the district, and with him he served in the heathen temple until he was fourteen years old. At that time he did not know how to read. Meanwhile a Mission day school was established in the neighbourhood, and the lad, observing many children learning to read, felt his own ignorance, and, having obtained his father's permission, went after his hours of work to the Christian school to be taught the alphabet. In a year he could read a little, and this so encouraged him, that he tried night and day, whenever he could find time to improve, so that within two years he could read the holy Scriptures.

By doing so, and by the teaching of the schoolmaster, he came to understand heathenism to be false and Christianity to be the true religion; but being under the care of his father, and being otherwise hindered, he did not then profess Christianity. However he had no longer any mind to minister with his father in the heathen temple, and tried sometimes to bring him to know the truth. The result was that the father hated him, but he was enabled to hold fast by his convictions, going with the Christians to church, and being diligent in reading and hearing the word of God.

About this time many of the people of the district renounced their former supersti-

tions, and embraced Christianity, his father being among the number, and father and son were baptized together.

- There had been in the Mengnanapuram boarding school a youth of the name of Abraham, a monitor in the school. He was carried off by fever in the vigour of his youth. "On the night previous to his departure he put his hands together to say his last good-bye to the Rev. Missionary." He was a godly youth, and his death was the means of life to two of his fellow-students, both of whom are included in this list of candidates for the native pastorate.

It is a cause of great thankfulness that the educational arrangements which we have endeavoured prayerfully to use have been blessed of God, so that they have yielded us spiritual men for spiritual work. They enter the primary schools as a raw material, in a rough state; they come out from the process all that we could wish, men of God, thoroughly furnished unto all good works. We are reminded of what may be seen in our silk factories, where the refuse of silk, which it had been the custom to cast away as useless, is now, by an ingeniously arranged process, advanced from one step of improvement to another, until it comes forth a beautiful silken tissue, interwoven with various colours.

These men are not only spiritual men, they have been tried in the work, and found to be diligent and faithful. We find they have served in the Mission as schoolmasters and catechists for periods, of twenty-six years, of fifteen, thirteen, twelve, and through the intermediate periods down to five years. One is enabled to state that most of his relatives are engaged in the service of the Mission—an elder brother and two cousins; his two sisters married to Mission agents; his wife helping him much in holding prayer-meetings among the female members of the congregation; his wife's brother a teacher in the district, and her sister married to a catechist. Others from the time of their conversion, and before they were officially employed, were in the habit, in the various villages where they traded, of declaring to the heathen that Christianity is the true religion. As catechists they have served, some in the North Tinnevely itinerancy, at Madraa, in the Cooly Mission, Ceylon. They are not novices, but men expert in the use of those weapons, which are not carnal, but mighty through God to the pulling down of strongholds.

How is it, when the native churches are yielding the rich product of efficient materials for a native pastorate, that some persons can still speak of our Missions as a failure? "By their fruits ye shall know them." If we had no congregations to show, or at the best some scattered groups of Christians, with not enough of vitality to give birth to a native pastorate, and thus in their weakness compelled to remain dependent on the European Missionaries for spiritual ministrations, we could understand such assertions.

But in the presence of results such as those to which we have referred, we can regard them in one light only, as convincing proofs, not of the failure of our Missions, but of the utter ignorance of the persons by whom such assertions are made; that they have never studied, and absolutely know nothing of the subject on which they adventure to speak. We must set these facts against those assertions. Missions, alleged to have been a failure, have brought into existence large bodies of native Christians in localities where, half a century back, there prevailed the darkness of unbroken heathenism. In Sierra Leone there is an independent native church, ministered to by its own clergy, meeting by free contributions its own pecuniary wants, and, as the work of inward consolidation is being completed, preparing itself to assume the vocation of a Missionary church, and to send forth into the dark interior evangelists who shall publish glad tidings. The native Christians of Travancore number 12,000, those of Tinnevely 36,000. In both these churches the native pastorate is being healthfully developed, and already, in each of them, the native clergy are more numerous than the European Missionaries. Still more so will this be the case when, during next month, there will be presented from these churches to the

Bishop of Madras, no less than nineteen native candidates for ordination. Then the native clergy in the two districts will number forty-five, the European Missionaries numbering twenty only. This is the healthful and legitimate process, the native clergy, as they prove their reliability, and increase in numbers, occupying posts and discharging functions which formerly devolved exclusively on the Europeans. The latter, therefore, are being gradually diminished. A few comparatively to guide and counsel, to superintend the advanced educational institutions—these, after a little, will suffice, until at length they become superseded by a native bishop, and the Tamil and Travancore churches enter on their maturity. For this they are preparing by the growth amongst them of a liberal spirit, and the contributions given by a people poor in circumstances—in Tinnevely numbers of them being palmyra climbers, and in Travancore numbers of them having been slaves. During the past year the contributions of the native churches in South India amounted to rupees 20,800, of which 17,000 came from Tinnevely. In one of the Tamil Mission districts, that of Sivagasi, where the work commenced so recently as 1854, the contributions have increased from rupees 1000 in 1863, to rupees 2200 in 1867. The contributions from the whole of the Church Missionary Society's congregations in Tinnevely fall very little short of *half a rupee for every man, woman and child under instruction.*

So much, then, for the failure of Missions. Neither can we agree with any opinion expressed at the Dublin Church Congress, that, for the effectual prosecution of Missionary work, new organizations are needed. A machinery which is doing its work so well had better not be interfered with: all we want is more oil and there will be less friction. More zeal is required. This indeed may be admitted; but we may ask, Where is the institution whose object is to do good, which will not readily acknowledge its lack in this respect? But this cannot be supplied by alterations, which, after all, are mere experiments, uncertain in their action, and likely to do more harm than good. There must be more of the grace and unction of the Spirit of God. For this let us pray.

THE FAIR AT PALAMPORE, PUNJAB.

In a recent number of the "Intelligencer" attention was directed to the strenuous efforts put forth of late years by Russia for the extension of her commerce and political influence in Central Asia. It is needless to dwell further upon the rapacious spirit exhibited by that "*enfant terrible*" of the Asiatic continent; but there is one phase of the subject to which we desire once more to revert, namely, to the measures necessary for the promotion of our own commercial relations with those countries.

We need no excuse for taking our readers over ground which has in some degree been already trodden. The interests of an empire, the assumed area of which is no less than 1,200,000 square miles, with an estimated population of 180,000,000, can be a matter of indifference to no man of ordinary intelligence: as for ourselves we recognise a subject pregnant with important issues, and within which are bound up the interests of Christianity no less than those of civilization and commerce; for we feel assured that the development of our commercial relations with Central Asia implies, and will most assuredly carry in its wake, the extension of the religion of Christ.

At no period of the history of British India have more favourable opportunities presented themselves for the establishment of friendly intercourse between its northern provinces and those trans-Himalayan countries which are known by the name of Central Asia, than at the present time; and to neglect any measure by which we may secure the trade of those countries, and counteract the selfish schemes of Russia, would undoubtedly prove to be an irretrievable blunder. Now is our opportunity.

Let us proceed to consider how far this assertion is verified by the facts of the case.

And in the first place, inasmuch as, to many, the region of Central Asia is a "*terra ignota*," we will endeavour to give a general idea of its main divisions. Assuming it, then, to include all the territory which lies between the Caspian on the west and Mongolia and the great sandy desert of Gobi on the east, India on the south, and the Khirghiz steppes on the north, we may group the countries enclosed by these limits under the general name of Turkestan. Let us give a cursory glance at the various Khanats, or sovereignties, into which it is divided. Beginning at the extreme west, and passing over the Ust-Turt plateau, which lies between the Caspian and Aral, and constitutes the westernmost of these divisions, we start from the Khanat of Khiva, a waterless, mountainless waste south of the Aral, extending as far south as Herat, and comprising an area of 450,000 square miles. To the east of this Khanat lies that of Bokhara, a sovereignty which, until it was abridged by the aggression of Russia, included the entire region which lies between the Hindoo Koosh and the basin of the Syr-Daria, and even now extends over an area of 230,000 square miles, with an estimated population of three millions and a half. Travelling still further eastward, we reach the valley of the Syr-Daria, which constitutes the territory of the Khan of Kokan, a country which, more than any other in Central Asia, has felt the pressure of Russian ambition. The average breadth of this important region is 350 miles, and its length nearly 1000; and within its limits are included the important cities of Khojend, Kokan and Tashkend. These Khanats form the main divisions of Western Turkestan, and terminate on their eastern side in the Thian-Shan mountains, on the other side of which lies that portion of Central Asia in which we ourselves are most interested, and which is known by the various names of Eastern Turkestan, Chinese Turkestan, Little Bokhara and Eastern Tartary, but to which, in these pages, we shall refer under the name of Eastern Turkestan.

This country is a vast plain, enclosed on the north, south and west by some of the highest mountains in Central Asia, and merging on its eastern side in the sandy deserts of Mongolia. From India it is cut off by the Kuen-Luen range, over which there is but one available road, namely, the Kara-koram pass, at a height of 18,000 feet above the level of the sea; while from Western Turkestan it is separated by the Thian-Shan and Bolor ranges, over the latter of which there is but one caravan road, and that almost impracticable. Eastern Turkestan may be briefly described as a sandy desert, studded with rich and extensive oases, the most considerable of which are those of Kashgar, Yarkund and Khoten, the last of these being no less than 350 miles in circumference. Its mineral wealth is immense. The tangled chains of mountains by which it is surrounded abound in mines, which, owing to the ignorance and indolence of the inhabitants, are for the most part unworked, but which, with the aid of proper organization, and the requisite machinery and capital, would increase a hundred-fold the miserably small profits which they at present yield. Copper and lead, mixed with silver, are found in abundance, and it is reported that considerable quantities of gold are washed down in the rivers which spring from the Thian-Shan mountains, of which the greater part has been sent every year to the Court of Peking in payment of tribute. To this list we may add jade, as also sulphur, alum and saltpetre. Nor is the wealth of Eastern Turkestan confined to minerals. Khoten has long been famous for its silk; while the Turfan wool, which is grown on the Thian-Shan range, is unsurpassed for excellence, and, if largely introduced into the Indian market, will do more than any thing else to revive the Punjab shawl trade, now in a lamentably depressed condition. In fact, of all the countries in Central Asia, Eastern Turkestan is undoubtedly the richest, the most populous, and the most inviting to the trader.

Let us observe how events have conspired to open out this important region to British influence.

And first let it be remembered, that, as lately as 1862, Yarkund and the other districts of Eastern Turkestan, such as Khoten, Aksoo, Kashgar and Turfan were in the hands of the Chinese, and, to all appearances, hopelessly closed against our traders. The condition of these countries under the despotic rule of the Mandarins was indeed most deplorable. Their sway was marked by cruelty, rapine and general decay; trade and industry were hopelessly collapsed, a natural result of the insecure tenure of life; exorbitant tribute was exacted from the impoverished natives; and if at any time goaded almost to madness, they rose in revolt against their tyrants, the most frightful vengeance was wreaked upon the whole population, without regard to age or sex. Ineffectual attempts to shake off the yoke were made from time to time by the native factions, which were inevitably followed by indiscriminate massacre. But although unsuccessful in their main object, they succeeded, more especially in the revolts of 1825 and 1830, in crippling the strength of their Chinese rulers. It was not, however, until the close of the year 1862 that the Chinese rule became finally extinct. Since then a government which affords a fair expectation of stability has been established in all the Mohammedan countries east of the Thian-Shan range, by Yacooob Khoosh Begee, who was until lately a dependent of the Khan of Kokan. This chief has exhibited the most friendly feeling towards us, and communications have been received from him, through the Maharajah of Cashmere, by the Indian Government, in which he has expressed an earnest desire to be on a friendly footing, and to develop commercial relations between his own country and British India. These advances were cordially received, and the envoy whom he sent to the Maharajah at Jummú, was invited to Lahore, that he might have an opportunity of explaining his master's views, and be assured of the kind intentions of our own Government.

To what cause are we to attribute these friendly advances?

In part, no doubt, to the shrewd intelligence of the Khoosh Begee, who is sagacious enough to estimate at its proper value the advantage of commercial dealing with our empire.

But this is not all. The fact is, that the advance of Russia up the Syr-Daria has excited considerable alarm among the Asiatic states, the extent of which may be gauged by the fact, that, overpowering even their private dissensions, it has induced them to unite in having recourse to us as a friendly power. Hence it is that the Mohammedan states of Central Asia, being cut off from China on the one side, and alarmed by Russia on the other, are beginning to look to India as the only outlet.

The question next arises, Is it our interest to respond to these advances? Is this ancient trade, now so dormant, worth reviving? We unhesitatingly answer in the affirmative. The best answer to the *cui bono* objection which has been urged in some quarters against the attempt is the fact, that the trade, although smothered, has never been extinct, and that a commerce which has managed to exist at all under the dead weight of a thirty per cent transit duty, may, now that the burden has been removed, be reasonably expected to show a vast increase. Indeed, we can hardly imagine a case in which the risk of failure has been more certainly reduced to a minimum; and we are convinced, so far as it is possible to forecast the future, that the end will amply satisfy the most sceptical. This was the impression received by Mr. Forsyth, who, in order to solve the question, visited the Nijni-Novogorod fair in 1864, and in 1866 made inquiries in Lahul, at the other end of the line. The trade is no new one which it is desired to create. It once flourished, and although, owing to unfortunate circumstances, it has decayed, yet the same supply exists, if only we revive the demand. Turfan wool from the Thian-Shan mountains, silk from Khoten, gold and silver from Yarkund, mineral wealth from all parts of Turkestan, are forthcoming. There is every hope of success. India is practically nearer to those countries than Russia, and there is no reason why, from this vantage-ground, we should not command the whole trade of Central Asia. On the other hand,

by opening out the tea districts of our North-west Provinces, we shall not only stimulate our own trade, but directly benefit a vast tea-drinking population of 60,000,000, whose capabilities for its absorption are immense, and far exceed their present sources of supply. Our own tea plantations are close at hand, and the quality of their produce gives the highest satisfaction to the Asiatic traders. The southern slopes of the Himalaya are admirably adapted for the growth of this plant, and its cultivation is increasing every year, more especially in the tract of country which extends from the Kalee (Gogra) in Kumaon to the Ravee in the Punjab, and in the valley called the Dera Dhoon, to the west of Kumaon. In Kangra, also in the north-east of the Punjab, extensive plantations are to be found. This district, when the Punjab was first annexed, was selected as most suitable for experiments in the culture of the tea plant; and although for some time these efforts were on a limited scale, only two small plantations existing in 1851, yet so great has been the progress made since that time, that in 1863 no less than 6000 acres in this district were devoted to plantations, not only Europeans, but natives being engaged in planting on their own account.

Everything, in fact, combines to indicate that now is our opportunity for stimulating the Central-Asian trade into greater vitality; and, much as any unnecessary interference in the political complications of those States is to be deprecated, there is no reason why we should not turn their necessity to our own advantage, and avail ourselves of the alarm caused by the aggrandizing spirit of Russia, and the discontent which has been kindled by the mismanagement of their officials, to further the commercial prosperity of our Indian empire. That such alarm does exist is a well-ascertained fact. It is daily increasing, and the Asiatics know too well that the sacrifice of their independence will be counterbalanced by no such advantages as sometimes arise out of annexation to a more powerful State. Russian rule in Asia has been eminently unscrupulous.

Rem facias, rem;

Si possis, recte; si non, quocunque modo rem.

Such has been their principle of action.

It remains, then, for us to devise the best means for securing these advantages; for although it is certain that there exist sources of supply fully commensurate with the demand on both sides, it must be admitted that the obstacles to be overcome are of no trifling character, and that unless energetic measures are taken to increase the facilities of communication, and to remove artificial hindrances, such as exorbitant transit duties, and to foster trade locally, as well as with the trans-Himalayan countries, the present opportunities will offer themselves in vain.

And here we are aware that we approach debateable ground, and stir the question as to what are the limits which should separate the action of Government from private enterprise and voluntary associations.

That the tendency of centralization is to dwarf individual and local agency is an increasingly admitted fact. Spontaneity is the backbone of commercial prosperity. At the same time we cannot forget that the abstract principles of economic science are not of universal application, and that, where society is in a state of pupillage, nay, infancy, as it is in India, a just Government is bound to supplement the deficiencies which arise from a primitive condition of society; and although it would be contrary to sound principles to force commerce into a new channel, or to protect it by monopolies, prohibitions, or artificial restraints, we are justified, nay, bound to remove the obstacles which impede its progress, and choke up the channel in which it has been used to flow. We shall thus strike a mean between the *laissez faire* school of economists and that which is for the despotic sway of bureaucracy and centralization.

The question then arises, What measures should be taken to secure the development of our commercial relations with Central Asia?

In the first place, the facilities of communication must be increased. "Le secret de la guerre est dans les communications," is a sound maxim, and equally applicable to commerce. Roads must be opened up. This is an essential condition of success.

Let us examine the various routes which offer themselves at the present time between British India and Eastern Turkestan.

Taking Yarkund and the Kangra tea-district as the extreme points of the line of communication, and as representing the head-quarters of trade in their respective countries, let us give a cursory glance at the intermediate routes. Suppose a trader about to make his way from the Punjab to Yarkund, he would, on inquiry, become aware of several roads. In the first place, the eastern route would present itself to his notice—a good and easy road for wheeled carriages, over the Niti pass, and through a pass in the Kuen-Luen chain, far to the east of Cashmere: unfortunately, however, it lies in Chinese territory; through which all traffic is prohibited; and although, at certain seasons of the year, traders are allowed to go as far as Rudok by a particular line, they are not allowed to proceed farther. It is to be regretted that the road is, on this account, impracticable, as in itself it presents but few difficulties.

Again, there is the Western route, which is the most direct, as well as the easiest of all lines of communication between the Punjab and Eastern Turkestan. This road passes through Swat and Boner, the Chitral valley, and over the Pâmir steppes, and possesses this great recommendation, that it renders the traffic independent of Cashmere; but here again an insurmountable difficulty presents itself in the lawless and hostile character of the populations. Thirdly, there is a road, which, passing through Koolloo, Lahul, and over the Bara-Lacha pass, cuts across a corner of the Ladak territory, and, winding by Pooga, the Panggong Lake and Changchemoo, skirts along the east of the Kuen-Luen range, and so into Turkestan. Lastly, we have the road through Koolloo, Lahul, and Ladak, to Leh, its capital, and thence over the Kara-koram pass into Turkestan. Selecting this route, the trader would go from Kangra to Sultanpore, the capital of Koolloo, a district north-east of Kangra, thence by the Rotang pass, 13,000 feet above the sea, into Lahul; out of Lahul by the Bara-Lacha pass, which is about 16,000 feet above the sea level; across the Lunga-Lacha pass, at a height of 17,000 feet; the Thung-Lung pass, which is 17,500 feet; and thence down the Indus to Leh, the capital of Ladak, a distance of 260 miles from Sultanpore. From Leh, his road would lie over the Kara-koram pass to Yarkund, a distance of 364 miles from Leh, thus making the entire distance between Kangra and Yarkund upwards of 620 miles. This is the only practicable route from Yarkund, and, coming thence, a trader, on arriving at Leh, can either branch off through Cashmere to the plains, or go directly through Lahul and Koolloo to Kangra. The latter route is, for political reasons, the most favourable, for by it, more than by any other, the trader has the advantage of travelling through British territory, and thus escaping the exactions which, in a greater or less degree, await him in his passage through the territory of Cashmere.

It is clear that every effort must be made to render this route more easy. We desire to credit the Government with the full extent of their exertions. Much has been done of late, and the *vis inertiae*, which seemed to oppress the Government of former years, has been succeeded by an era of signal progress. Certainly the passage of the road between Yarkund and the Punjab has been materially facilitated. A new and direct route has been opened to Koolloo over the Buboo pass; further on, a bridle path has been cut across the Rotang pass; the ascent of the Bara-Lacha pass, has been eased, and large masses of rock have been removed; houses of refuge have been erected, and a substantial bridge has been thrown across the Chandra river at Koksor, in the place of the suspension bridge of birchen twig ropes which used to be carried away by every snowstorm. In fact, a traveller can now ride the entire distance from Kangra to Leh on horseback,

including the various passes which we have mentioned. Other roads have also been opened.

A good metalled road now runs from Peshawur to Lahore and Umritsur, on which wheeled carts can travel with ease; and, further, we learn that a road traversing the entire length of the Palam and Kangra valleys is being constructed, connecting Palampore, on the route from Koolloo, with Nurpore at the mouth of the valley, at a gradient suitable for carts, so that carriage communication will shortly be opened with the plains, both by the route from Kangra to Hoshiarpore, and by that from Nurpore to Pathankot.

As a further means of increasing communication, railways have been extended in various directions. A line now runs from Umritsur to Multan, and another from Umritsur to Delhi will soon be finished. Some idea of the progress which has been made of late in this respect may be gathered from the fact, that whereas, in 1859, the total length of rail open for traffic throughout India was 1438 miles, at the beginning of 1866 the number of miles had increased to 3332.

But of still greater importance than railways, and more immediately reproductive, is the construction of tramroads. Such roads, worked by horse power, would answer all the purpose of railways, and they surpass them in this respect, that they can be laid down at a far less expenditure both of time and money. The great want of the North-western districts is a multiplied ramification of roads upon which wheeled carts can travel, and their construction would act beneficially in more respects than one, not only by supplying feeders through which the country districts might be brought into communication with the trunk railways, but by administering a timely stimulus to the manufacture of iron in the north of India.

Next in importance to the construction of cart roads is the opening up of the river routes.

Here, also, the Government has not been idle. Regular steam communication has been established between the terminus of the Sindh railway and Multan, and a steam flotilla navigates the upper Indus between Sukkur and Makhadd, about eighty miles below Attock, and within one hundred miles of Peshawur. Hitherto this traffic has been worked at a loss, but now that a new description of steamers, built expressly for the navigation of shallow waters, on the stern-wheel principle, has been introduced, and the pilots are acquiring a better knowledge of the river, we may begin to look for some improvement. Another step in the right direction is the appointment of a river conservator under whose superintendence the channel of the upper Indus has been deepened, and the rocks which obstructed the stream have been removed.

Besides the opening up of the means of communication, another necessary measure for the development of commercial prosperity is the abolition of the enormous transit duties, and of the exactions which have hitherto rendered the Central-Asian trade so unpalatable to the Indian trader. The chief offender in this respect has been the Maharajah of Cashmere, and we are rejoiced to learn that he has at length consented to reduce the exorbitant 30 per-cent. duty hitherto levied on goods passing through his territory to a uniform duty of 5 per-cent. ad valorem, a concession which has already given a considerable stimulus to the trade.

Such are the efforts which have been made by Government, and we trust that their intervention will be found not to dwarf, but to stimulate individual and local action. Government agency, unless backed up by local enterprise, is of little avail, if not positively hurtful. Every effort should be made by individuals and voluntary associations to foster the local trade of the Punjab. If stagnant, it cannot overflow into adjacent countries.

Among the most valuable measures for developing the local trade, and at the same time extending our external relations, is the establishment of annual fairs, to which

this great advantage is attached, that without any danger of involving ourselves in political complications, we can carry our commerce into the heart of Central Asia, and establish friendly relations with its traders.

This was the object of the Palampore fair held by Mr. Forsyth in the autumn of 1867. The idea originated with him, and he is entitled to all the credit for the success which attended the effort, and which surpassed the most sanguine expectations. In order to avoid the failure which was freely prophesied, many conditions had to be carefully observed. Chiefly was a happy result dependent on the selection of the place itself. In fixing upon the locality many things were requisite. It should be at a convenient distance from the plains, and yet not so far from the upper hills as to render it distasteful to the mountain traders on the score of heat, and at the same time not so remote as to be inaccessible to wheeled traffic. It should be central, in a productive district, and amply supplied with grass and water.

Palampore combines all these requisites. It is in the centre of the tea districts of the Punjab, on the high road to Leh, and is the terminus of the new cart-road which is being constructed from the plains. The Kangra district, in which it is situated, is in the north-east of the Punjab, and abounds in rich products. Besides tea, which is largely cultivated by natives as well as Europeans, it exports rice to the extent of more than two and a half lacs of rupees annually, while its sugar is so excellent that it finds its way even to the sugar-growing countries *par excellence* of the plains. Its hemp surpasses that of Russia, if we may credit a report issued by the East-India House in 1854, in which it was stated, that while Russian hemp broke under a pressure of 160lbs that of Kangra stood a strain of 240lbs. The iron of its mountains is equal to the best Swedish; and of late years the growth of cinchona and China grass has been freely introduced. On the other hand, it carries on a brisk trade with the northern provinces of Koolloo, Lahul and Spiti, receiving thence considerable quantities of raw wool and woollen blankets, while from Ladak borax and spices are largely imported.

Such was the locality selected for the fair, and it was arranged that it should be held in the autumn of 1867, ten days after the Sultanpore fair, so as to allow the Lahul and Ladak traders to come on thence to Palampore. Preparations were forthwith made for their accommodation. Palampore being but a small village, and recently created, much had to be done. Where, eighteen months before, there was not a single hut, upwards of 100 booths were erected, and large supplies of wool and grass were stored up. Every effort was made to excite interest in the undertaking. The neighbouring Rajahs were invited to attend, and notices were sent as far even as Yarkund, the result of which may be gathered from the following extract from a letter of Dr. Cayley, our agent at Leh, written shortly before the fair—"The Central-Asian merchants are flocking in fast, and nearly all of them men who had never been in this direction, but came in consequence of having heard from some Mecca pilgrims of my being here, and that traders would be well treated, and duties reduced. They all say that next year the merchants from Kashgar, Aksu, Turfan, and all the cities in those regions, will come this way to the Punjab, in preference to going anywhere else; and there is hardly any limit to the trade, if only, transit duties are lowered. Many of the merchants now come had seen the notices of, and heard about, the fair from the Kokand envoy, who returned a few weeks ago, and to whom I have explained all about it, and they mean to go on to Palampore. As nothing is said in any of the tables of duties of what is to be levied on goods passing in transit unopened through Ladak, I have insisted that not more than five per cent. ad valorem shall be charged, pending reference to Government. The authorities here want to charge twenty-five per cent. The traders have all come in the full belief that the duties are lessened, and if they find themselves deceived they will never come again."

As a further means of ensuring success, prizes were offered by the Government, and

the sum of 1700 rupees was subscribed by the natives to be distributed in rewards to successful traders.

On the 28th of October 1867 the fair began, and continued for nine days; the number of persons present being between 40,000 and 50,000, and traders made their appearance from Umritsur, Loodianah, Jullundhur, Koolloo, Spiti, Lahul and Ladak. Merchants also came from Yarkund, and would have been present in larger numbers, but for a heavy and unexpected fall of snow, which detained many on the road.

The total value of the property sold by the trans-Himalayan traders was upwards of 38,000 rupees; the chief goods being pushm shawl wool, woollen blankets, ponies, opium, dried fruit and borax. On the other hand, the Punjab and local goods which were sold to foreign traders realized 93,000 rupees.

So far as it is possible to arrive at a correct estimate, it was calculated that two lacs' worth of goods were disposed of. Unfortunately it was reported, that after the fair a heavy tax would be levied by Government on all sales effected, and further, that Government would pay for all goods which remained unsold; the result of such absurd rumours being that incorrect statements were returned by the traders. Among other foolish reports, it was gravely rumoured that the rape of the Sabines was about to be re-enacted, and that the fair was merely a ruse to get women together, when they would all be carried off to be married to European soldiers. The effect of this belief was the failure of the bead-trade, an important item of sale.

Notwithstanding these drawbacks, it was acknowledged on all sides that goods to a large amount had been disposed of, and at highly remunerative rates. So strong, indeed, was the conviction of ultimate success among those present, that, at the instance of Moulvie Oomrudeen, a trader of Nurpore, a company was formed soon after, under the title of the "Central-Asia Trading Company," the head-quarters of which were fixed to be at Palampore, with agencies at Umritsur, Koolloo, Lahul, Ladak and Yarkund. It was resolved that the capital of the Company be three lacs, divided into 1000 shares of 300 rupees each, one-third to be paid up at once; a second call of one-third after six months or a year, as might be necessary, and the remainder not to be called for except on emergency.

On the whole, then, we may consider the Palampore fair to have been a signal success. In the words of the Lieut.-Governor of the Punjab, it promises to be an epoch in the history of the development of the trade with Eastern Turkestan; and the greatest credit is due to Mr. Forsyth, not only for originating the idea, but for carrying it to so successful an issue.

So much as to the efforts which are being made for the introduction of civilization and commerce into the plains of Central Asia. Convinced of ultimate success, and relying upon a profitable return, men of capital are beginning to work in this direction with energy and determination.

Their attitude is not without a lesson to those who recognise in the parting injunction of their risen Saviour a yet unfulfilled duty. Alas! must it ever be that the children of this world are in their generation wiser than the children of light? Is unflinching energy to be the characteristic of all except those who profess to follow Christ?

What is the secret spring whence men derive that spirit of resolute enterprise which marks the conduct of their material interest? It is this: that having first counted the cost, and assured themselves of ultimate success, they forthwith lend themselves with might and main to the realization of the fruits which they have a mind to reap. Confidence ensures success. "Possunt quia posse videntur."

And has the church of Christ no ground upon which to build her confidence, no warrant for the triumph of her arms over the strongholds of the enemy? Even had the Captain of our salvation left us without instructions in regard to aggressive operations, we should imagine that the evangelization of the unenlightened would present itself as an inevitable

duty to every Christian soldier. But in this matter we are not without positive commands; nay, thanks be to God, we are not without the guiding presence of the Captain of the Lord's host, in that He left us with the promise, "Lo, I am with you alway, even unto the end of the world."

THE IRISH CHURCH,

CONSIDERED IN ITS MISSIONARY ASPECT—THE PAST AND THE PRESENT.

IN the prosecution of the great work which the Lord Jesus has enjoined upon His church, "Go ye, and teach all nations," there are many difficulties, some originating in the perversity of human nature and its remarkable indisposition to the remedies prescribed for its recovery; others arising from some speciality in the position and circumstances of the race which we desire to benefit, and which aggravates, to a very considerable extent indeed, the hindrances which are of a more general character, and which we must expect to meet with everywhere. Amongst these special difficulties none is more serious than that of race-antipathy. When it happens that between the race to which good is to be done and the one to which the Missionaries belong, there has arisen a strife and contention, then this renders the field which is to be brought under cultivation very rocky and intractable.

Such is the position of our Missionaries in New Zealand. Until colonization commenced, the field was comparatively an open one. There lay before us a race plunged, indeed, in utter barbarism, yet not only unprejudiced towards Englishmen, but disposed to fraternize with them. As colonization increased, the land question started up. Emigrants, on their arrival at Auckland, found themselves estated indeed to an apportionment of land, but with this preliminary liability, that before they could render it productive it had to be cleared and broken up and fenced; and this required capital, which they had not. As they loitered in Auckland they observed the Maories bringing into the market the rich produce of their farms. The war canoes, once filled with fierce warriors, were used for mercantile purposes, and numbers of vessels, from ten to forty tons burden, were employed by the natives to convey their produce to the English markets. Christianity had laid hold upon the native race, raised them, to a considerable extent, out of barbarism, taught them that they were men, and rendered them intelligent and industrious. In 1859 "one half the population could read their own language; one-third could write, add up figures, subtract and multiply; 48 per cent. were Christians of the Church of England; 13 per cent. Wesleyans; 3 per cent. Roman Catholics; and 36 per cent. heathen." Civilization kept pace: the plough was in frequent use; horses, cattle, tame pigs and sheep were numbered by thousands; and 2000 adults were owners of 7000*l.* worth of cattle.

The land-holdings of the natives—the territories watered by the Waikato and the Thames; the pasture-grounds, requiring no previous expenditure, but naturally adapted to be used for sheep-walks—appeared desirable for colonization. But although the native had sold much, he would not sell these. Then commenced a long series of sensational meetings, speeches, articles in newspapers, in which the right of the white man to buy whatever he pleased to select, or, if the natives would not sell, to appropriate and possess, was insisted upon, until the natives took the alarm, and became distrustful. The kindly feelings between the races evaporated, and race-antipathy crept in. Where this exists war is not far distant. Race-antipathy is like the fire-damp accumulated in a mine. One incautious miner exposes his lamp, and permits the flame to touch the gas, and then follows the explosion, in which numbers of lives are lost, and the whole structure of the mine utterly destroyed. Our once-flourishing New-

Zealand Mission is now precisely like the mine after such an explosion. So fiercely has the flame continued to burn, that as yet we have not been able to descend into it to commence the work of reparation; and, unhappily, notwithstanding the explosion, we have not got rid of the fire-damp. Although the Maories have been conquered and despoiled, they do not, because of this, dislike the conquering race less, but more. So strong, indeed, has this dislike become, that many of them dislike the Christianity that came from the white man, and, casting off a Christian profession, return to that old heathenism which, in their recollection, is identified with times when, if barbarous, they were at least undisputed possessors of the lands which had been the home and heritage of their race from the very first.

Wherever a stronger race has taken advantage of its superiority to spoil the weaker race of its lands, there will of necessity rankle in the minds of the inferior race a sense of injury, and a dislike to the stronger one, by whose acts it considers itself to have been wronged and spoiled. Even efforts for its improvement, emanating from benevolent persons belonging to the superior race, will be distrusted and, for a time, refused; and it will require a long persistence in such efforts before this unhappy prejudice is overcome. The characteristics of such a field of labour will be difficult and discouraging; the progress of the work will be slow, and there will be needed for its prosecution a noble persistency, such as that which is enjoined in Romans xii. 21, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

What has been done in New Zealand has been only the reproduction of a sad history which lies nearer home. In the history of Ireland like facts are on record. There, also, two races appear, one intruding and conquering, the other vainly resisting, and eventually subjugated. The English came, not as colonists, but as invaders. The English King addressed himself to the task under the sanction of the Pope. Adrian claimed, in right of succession to the chair of Peter, Ireland as a part of his world-wide heritage. He placed it at the disposal of Henry on one condition, that he should break the independent spirit of the ancient Irish church, and force it into submission to the Papacy. That church owed not its origin to Missionaries from Rome; it had received Christianity from the eastern church, to which, in many points, it assimilated. It was a protesting church also, for it protested against many of the salient errors of the Roman Church. The emissaries of the Pope had been amongst this people, but on the great body of the Irish clergy they could make no impression. Then was the sword of temporal power drawn and ruthlessly wielded; and thus we find on the pages of Irish history a sombre record of invasion and resistance; of the weaker race borne down by that which was stronger; of spoliation; of the native race impoverished, driven back into the interior; paying back their wrongs with hatred, and, whenever the opportunity presented itself, with insurrectionary movements and pitiless retaliations.

In the opposition to English rule the great body of the Irish clergy entirely sympathized with their countrymen. The testimony of Moore, himself a Roman Catholic, is decisive on this point. Adverting to the position of affairs in 1317 (Edward II.) he observes—"It is a fact worthy of notice that the church of the Irish, and the church of the English in that country, were, at this time, as widely divided by their differences in language and race as they have been at any period since by their difference in creed. A strong proof of the sort of feeling with which the native ecclesiastics regarded all who belonged to the race of English rulers is to be found in the regulations of the Abbey of Mellifont, dated A.D. 1322, determining that no person whatsoever should be admitted into that abbey until he had taken an oath that he was not of English descent." Within the pale, the admission of any natives into any of the religious communities established within English bounds was as strictly forbidden. It is true

that a section of the clergy, about one-sixth of the whole, had permitted themselves to be cajoled by the flatteries of Romish emissaries, and had prepared the way for the English, by whom they were rewarded with large revenues. By a Synod held at Cashel 1172, this portion of the native church was assimilated in its rites and discipline with that of England, but the great body of the native clergy identified themselves with the interests of their countrymen, and held aloof from the Anglo-Irish Church.

And thus, as the Dean of Ardagh truly observes, "In those distant days, as well as in the present day, there were two churches in Ireland; the one the church of the ascendant party, the other the church of the Irish clergy and people;" the one, we may add, ultramontane and thoroughly Romish; the other, although grievously deteriorated by the calamitous influences of war and spoliation, yet jealous of the encroachments of the Papacy, and struggling to maintain its independence.

When, in the beginning of the 14th century, the native chiefs and clergy espoused the cause of Bruce, even some of the Anglo-Irish were carried away by the excitement. They were reprovèd, in a papal mandate from John XXII. O'Neill, Prince of Tyrone, answered it in a spirited remonstrance. He traced the history of their wrongs; how Adrian the Pope had dealt with them—*Sicque nos privans honore regio, nostri absque culpa, et sine rationabili causa, crudelioribus omnium bestiarum dentibus tradidit lacerandos.*" Hence—*inter nos et illos implacabiles inimicitiae et guerræ perpetuæ sunt exortæ. Ex quibus secutæ sunt occasiones mutuæ, depredationes assiduæ, rapinæ continuæ, fraudes et perfidiæ detestabiles et nimis crebræ.* He spoke of the wrongs of the church. So far as English power reached, the cathedrals were despoiled, and the clergy, *per ministros regis Angliæ in Hibernia, citantur, arrestantur, capiuntur, et incarceratione indifferenter episcopi et prælati.* As to the mass of the people, no Irishman, however aggrieved, could bring an action in the King's courts; although against himself an action might be brought by any person who was not an Irishman.

The Pale and its population furnished almost exclusively the materials of what is usually called Irish history. Of the native septs beyond little is known, nor can we trace with any distinctness the subsequent history of the native church. Isolated from all sympathy, cut off from communion with Christians of other lands, set in the midst of war and lawlessness—for the English, although they had not universalized their own rule, had succeeded in breaking down every other rule—it laboured under every disadvantage. Yet it "continued for three centuries, and discovered even some languishing symptoms of life so late as the reign of Henry VII.

"There is yet extant a bull of Pope Innocent the Eighth, dated February 8th, 1484, for the election of a collegiate church at Galway. It recites 'that the people of the parish of St. Nicholas were civilized men, living in a walled town, and observing the decency, rites and customs of the Church of England, and that their customs differed from those of the wild highlanders of that nation, who harassed them, so that they could not hear the offices or receive the sacraments of the church according to the form which they and their ancestors of old time were accustomed to follow.' It is obvious from this document that those wild Irish highlanders still adhered to their own religious ceremonies, or at least had not yet conformed to the Roman ritual."

We have now progressed to that period when the old Irish Church having lost all distinctive existence, English and Irish were alike Romanist, according to the peculiar aspect which that system bore immediately preceding the Reformation; when, having crushed all heresy, and having become so completely lord of the position that "none moved the wing, or opened the mouth, or peeped," the Papacy, like a gorged serpent, was drowsy and inert, and had not yet raised its head to strike, as it did when aroused by the outbreak and progress of the Reformation.

* Murray's Outlines, p. 79.

At this time English and Irish were alike Romanist ; and then, according to the theories of the present day, there ought to have been peace between the races. There ought to have been in Ireland a millennial age, when the wolf dwelt with the lamb, and the leopard lay down with the kid ; such a happy period of concord as some persons think would ensue if there were no Protestantism in Ireland. Its presence in the country is, in their opinion, much to be regretted ; as it is there, however, and the days of religious persecution are at least suspended, they would starve it into quietude. But Ireland was once of one faith—English and Irish were Romanist alike : was that a time of peace ? Nay, so far from this time of universalized Romanism being a time of universal peace, it presents a period of endless distraction, of conflicts between the newly-arrived English and the old settlers ; between the lords of the Pale and the native Irish chiefs ; of unprovoked raids on the part of the former into the ancient heritages of the latter ; of vain resistance, new spoliations, and deeper race-hatred.

The time of universal Romanism was the very time when, in Christ Cathedral, Dublin, Sanniel was crowned king, a diadem having been borrowed for the occasion from a statue of the Virgin in St. Mary's Abbey. Then was the time when Ireland invaded England, when the Anglo-Irish lords, with their German auxiliaries, and a great multitude armed with Irish darts and skeins, landed at Furness, and marched through the County of York, until at Stoke, in an encounter with the king's troops, they met their doom. Ireland was never more daringly rebellious than in the days of a universalized Romanism.

The most tranquil period in the history of the country is that which marked the introduction of the Reformation. Had the antipathy been a religious one, it would have become, at such a period, intensely aggravated. It was remarkably otherwise. The most eminent of the Irish chiefs readily took the oath, and acknowledged the supremacy of the King ; and, in the reign of Elizabeth, the whole country, priests and people, conformed to the reformed ritual. "The whole body of the Romist priests abandoned their connexion with Rome, and adopted the Protestant liturgy, and the entire mass of the population outwardly conformed to the ritual of the Established Church."

That was a favourable moment, a golden opportunity. That the mass of the population could have understood the distinctive principles of the Reformation, it is futile to suppose. But they were open to instruction, and England might then, had she been wise and zealous, have won Ireland to herself, and changed a disaffected into a loyal race. But political expediency intervened to prevent the improvement of such a season. To instruct the masses of the Irish people necessitated the employment of the vernacular, the Irish tongue, and this was objected to, as interfering with national amalgamation, the fusing of the two races into one, and therefore prejudicial to English interests. It was thought that to use the language would be to perpetuate it ; and that to perpetuate the language would be to perpetuate national distinctiveness. In order, therefore, to fuse the races the language must be proscribed, and, as rapidly as possible, extinguished. It is true that several generations might pass away before this result could be obtained, and these intervening millions be left without instruction. It is also true that they were Romanists, and that England was so convinced of the pernicious character of the system, that, as a national religion, she had abjured Romanism. Still, of two evils, it was deemed preferable that the Irish should remain Romanists, rather than be taught through the medium of the Irish tongue. The temporal and spiritual welfare of millions, the maintenance of English interests,—these, each so desirable, yet seemed to be incompatible ; for the one required the use of the Irish tongue, and the other interdicted it. What was to be done ? The verdict was—"The Irish language must not be used."

In Elizabeth's reign it was enacted, that on the voidance of a benefice, an English-

speaking clergyman should be appointed, but that if, after proclamation, such a person was not to be obtained, then an Irish-speaking minister might be appointed, on the understanding that he should diligently apply himself to the acquisition of the English tongue, and until he had accomplished this, that he should read the service in Latin.

In reasoning so unsound, and a determination so utterly selfish, originated a policy, from the disastrous effects of which both races are suffering at the present day ; a policy of all others most calculated to perpetuate the race-antipathy with which the island was afflicted, and to render Ireland, viewed either in a political or religious point of view the most difficult of countries.

The policy bore its immediate fruit in the turbulence and disaffection of the native chiefs, the O'Neill's, O'Donnell's and O'Dohertie's of the day, in their impatience of the yoke which the English authorities persistently endeavoured to place upon their necks, in their intrigues with foreign powers, and their readiness to unite with any movement which was anti-English and anti-Protestant. During the earlier stirrings of the Reformation, the chiefs had been more than acquiescent; they had come forward and recognised the King's supremacy. "Not even the Act which degraded the Popedom to the rank of a mere foreign bishopric could rouse in the O'Neill of that day any burst of religious resentment;" but when the Reformation proscribed the Irish tongue, and thus assumed a partisan aspect, then did O'Neill and others become its foes.

The action of the priests contrasted remarkably with the fatuity wherewith Protestant statesmen seemed to be possessed. It was felt at Rome that this dawn of the Reformation in Ireland was a critical moment, and that the Irish people were in danger of being lost for ever to the church of Rome. Jesuits were sent over, expert and able men. They "found the bishops, priests and laity all going quietly to the services of the reformed liturgy." They proceeded to fan up the embers of the old race antipathy. The unhappy policy of the English statesmen, and their proscription of the Irish language, rendered this an easy task.

Thus the elements of strife, instead of being diminished, had become intensely aggravated. It was no longer such a grievance as the weaker entertain towards the stronger, by whom they had been despoiled of their lands: to this was now added religious exasperation. Protestantism, on its first introduction into the field of Ireland, had failed to present itself in a Missionary and persuasive spirit. Its spiritual outgoings were controlled by a political element, and it was permitted to act only so far as was thought consistent with the policy of the day. Its action was arbitrary, penal. Through the mismanagement of statesmen it had repelled, instead of attracting, the native race, and they had learned to regard it as something alien and hostile, with which they would have no concern. The Jesuits, on the contrary, who had come amongst them, by their sympathy had won their confidence, and the Romanism which they introduced, although not the faith of the ancient Irish, but, in truth, the alien faith, came to be regarded as the old faith, and as that which was national and indigenous. This new phase of Romanism was characterized by an embittered hostility to every thing which bore the name of Protestantism. The Irishman had hated the Englishman before on political grounds; to this was now added a religious hatred. The Anglo-Irish, whose parents had been what the ancient Irish never had been, indigenously Romanists, earnestly expoused the Romanism of the Jesuits, and identified themselves at once with their Celtic fellow-Romanists. It was this new bond which induced the defection of the lords of the Pale, who had hitherto been the staunch supporters of the English Government; but the strong feelings exhibited by the British House of Commons, when, in Charles the First's reign, it ceased to be royal, and became Parliamentary, so alarmed them, that they united with the Irish insurgents, under the designation of the "Confederate Catholics of Ireland." Thus, for such is the infirmity of the human mind, one

extreme generated another. The leaning of the court of Charles the First towards Romanism, and the ritualistic propensities of Laud, clothed the national Protestantism of England with a severity of aspect which did not properly belong to it; and this extreme temper, reacting upon the Romanists of Ireland, united the old Romanists of English descent under the standard of rebellion with the native race, so long their enemies, but who now, during the previous seventy years, having become thoroughly proselyted, had formally adopted anti-Protestant Romanism as their national creed, and had thus come to be regarded no longer as their enemies, but as friends.

Men indeed there were who felt that spiritual Christianity, the one healing element, had been grievously kept back, and longed to see it go forth on its mission of peace.

Elizabeth, with more wisdom than her statesmen, sent over to Ireland a printing press, and a fount of Irish types, "in hope that God in mercy would raise up some to translate the New Testament into the mother tongue." This was done. The group of names identified with this blessed work stands out like a constellation in the heavens, when the clouds of a stormy night have so far parted, that for a moment it is visible. Walsh began the work, assisted by Kearney: Donnellan then joined them. These men prepared the way for William Daniel, or O'Donnell, by whom the work was completed. Shortly after the accession of James I. (March 1603) the New Testament was published, with a dedication to His Majesty. The Book of Common Prayer was also translated into Irish by Daniel, with the exception of the Psalms. Daniel was afterwards elevated to the See of Tuam. He was a proficient in Hebrew, and a man of distinguished learning, and had received his education in the University of Dublin, having been the second individual who received the degree of D.D. from that University.

Elizabeth's types printed the one edition of the New Testament. Eventually they were secured by the Jesuits, who conveyed them to Douay, and assiduously used them for the promotion of their own views in Ireland. Until the year 1686 no more Irish Testaments were printed.

One more star shines forth amidst the gloom of the seventeenth century—Bedell. Appointed to the See of Kilmore, commiserating the ignorance in which he found its people, he devoted himself to their improvement. The first thing to be done was to give them the Scriptures of God in their own language. At the age of sixty he addressed himself to the acquirement of the Irish tongue. With the help of a clergyman of the name of King, recommended to him by Archbishop Usher, the great work of translating the Old Testament into the vernacular was undertaken; and when, after much toil, it was completed, then to have it printed was his earnest desire. But here he met with unexpected obstacles. The opposing party, strengthened by the adherence of Laud, recently chosen Chancellor of Trinity College, Dublin, and of Strafford, became increasingly formidable. King, his friend and helper, was cruelly dealt with, deprived of his benefice, imprisoned, fined, and otherwise ill-treated.

The printing of the Bible was stayed, but the rebellion of Sir Phelim O'Neill was not stayed. It broke out with disastrous fury, October 23, 1641. Yet, while a fiery conflagration blazed all around, Bedell's home was respected; "indeed, he was the only Englishman in the county of Cavan who was suffered to continue in his own house undisturbed. Not only his house, but all the out-buildings, as well as the church and churchyard, were filled with people who fled to him for shelter, many of whom had lived in affluent circumstances, but were now glad of a little straw to lie upon, and a little boiled wheat to eat. On December 18th the Bishop, with his family, was transferred to the castle of Loch-water, but, at the end of three weeks, was permitted to return to his home, and there, a month subsequently, entered into his eternal rest.

"In his lifetime the natives used to call him the best of English bishops; and the singular marks of honour and affection which they paid him at his funeral, even in the

great heat and fury of the rebellion, do show, from experience, that the Irish may be drawn by the cords of a man, and that gentle usage and Christian treatment will prevail with them, when the contrary methods will not; for they suffered him, although a heretic in their opinion, to be interred in his own burial-place, desiring, if his friends thought fit, that the office proper for that occasion might be used according to the liturgy. Nay, the chief of the rebels gathered his forces together, accompanied the body to the churchyard with great solemnity, and, discharging a volley at the interment, cried out in Latin, 'Requiescat in pace ultimus Anglorum,' while one of the priests who were present exclaimed, 'O sit anima mea cum Bedello!'

The retaliatory measures of Cromwell, after this rebellion had been stamped out, showed how intensely religious animosity had become aggravated. Ireland, so far as it was Roman, was to be new planted. The English adventurers, who had advanced the money for the Irish war, were first to be provided for; and then the Parliament and the army were to have their apportionments. But first, the existing proprietors had to be ejected; and accordingly it was announced that before May 1, 1654, all Irish, whether old or new, were to leave their homesteads, and retire into Connaught, unless they could show that, for the ten previous years, they had borne a constant good affection to the Parliament of England.

At such a moment a good man's voice was heard—one who had influence with the Parliamentarians, and who could speak with authority—Dr. John Owen. He was only six months in Ireland, and yet he saw enough to affect his mind deeply, and he resolved that, on his return to England, others, if possible, should feel with him. Called upon to preach before Parliament on a day of humiliation, February 28, 1650, he thus delivered his soul—"How is it that Jesus Christ is in Ireland only as a lion staining all his garments with the blood of his enemies, and none to hold Him up as a lamb sprinkled with His own blood to His friends? Is it the sovereignty and interests of *England* that are alone there to be transacted? For my part, I see no further into the mystery of these things, but that I could heartily rejoice that, innocent blood being expiated, the Irish might enjoy Ireland so long as the moon endureth, so that Jesus Christ might possess the Irish." He exhorted them to do their utmost for the preaching of the Gospel in Ireland, and urged the duty by these motives—"1. They want it. No want like theirs who want the Gospel. I would there were, for the present, one Gospel preacher for every walled town in the English possessions in Ireland. The land mourneth, and the people perish for lack of knowledge; many run to and fro, but it is upon other designs: knowledge is not increased. 2. They are sensible of their wants, and cry out for a supply." This appeal told. Four days more, and Parliament had resolved to send over six of the most eminent preachers to Dublin. Many others went. Nor were the Irish-speaking people overlooked. Within two years an Irish catechism, with rules for reading the language, had been printed; and a Mr. James Carey was selected to preach to the Irish at St. Bride's parish every Lord's-day, and occasionally to visit Trim and Athy for the same purpose.

On the restoration, the national church resumed the position from which it had been driven for a time, and the responsibility of that evangelistic action which Ireland and its population, both Anglo-Irish and native Irish, so much needed, devolved once more upon it. It was little prepared for such offices. In the first place, it had been undergoing, for a long series of years, an impoverishing process.

The declaration of the king's supremacy in the reign of Henry VIII. had been accompanied by the confiscation of the lands of the monastic orders. Emboldened by this, the Irish lords and English settlers indulged themselves in a similar spoliation of the secular clergy; so that, as the latter conformed to the Protestant faith, they brought with them only the *débris* of what had belonged to the church. In Charles

the First's time the national church was in the same dilapidated state. The Romish bishops who had conformed, according to Carte's testimony, had depauperated the bishoprics during the time of change by absolute grants and long leases. The vicarages were, for the most part, stipendiary and miserably sordid; and the cathedrals and churches were nearly ruined, unroofed, and unrepaired. The impoverishing process seems to have been completed in 1653, when Government abolished all archbishops, bishops, deans, and other officers, and appropriated to itself all church lands and tithes.

In addition to this, the clergy were not such as the times required. In learning and character they had suffered much amidst the fluctuations of Irish history. According to Spencer's testimony, the ministers who conformed were illiterate men, who could not even read the Scriptures, much less preach. As these men died out, Englishmen, in preference to Irishmen, were to be preferred to the vacant benefices. But the Englishmen who were sent over for the purpose were either unlearned, or "men of bad note, for which they had forsaken England."

Wentworth, in his letters to Laud, draws a melancholy picture of the state of things—"An unlearned clergy, which have not so much as the outward form of churchmen; the churches unbuilt; the parsonage and vicarage houses utterly ruined; the people untaught; the services of the church run over without any decency; the possessions of the church, to a great proportion, in lay hands; moreover, here and there are divers of the clergy whose wives and children are recusants, and there the church goes most lamentably to wreck." In the plunder of the church during these troublous times, several of the Anglo-Irish lords had largely shared—"Such a desolation have these wars brought upon God's heritage."

In fact, the whole fabric of the national church had fallen into ruins, and all had to be rebuilt from the foundation. Nor could this be quickly done.

We may not close this century without remembering one olive leaf presented to the few who watched for the subsiding of the flood, as a promise that better times would come, when the dry land would appear, and the sower go forth to sow His seed. The Hon. Robert Boyle, like Bedell before him, breathed the true spirit of Christianity. He had found the Lord's word sweet to his taste; he desired that others should taste it also. He knew that the English-speaking people were to some extent provided with it, but the Irish not at all. Resolving, with God's good help, to give it to them, he ordered a fount of Irish types to be cast in London. He reprinted the New Testament. And now Bedell's manuscript was sought for. The sheets were found in confusion, and in some parts defaced, but having been arranged and bound, and a fair copy written out, they were sent sheet by sheet to the press. There were several who, with Boyle, were deeply interested in the work; they loved the Lord, and were zealous for His glory. Such men were the true representatives of the national church. They were the bud of that which, in more genial times, was to expand into a national church, faithful in doctrine and evangelistic in action, and which shall yet, by the blessing of God, subdue the whole island to the supremacy of Christ. "I wish," said Mr. Boyle, "that my stock were as able, as my heart would be willing, to bear all myself. My labour and industry I will not spare, and will lay aside all other studies I was engaged in to attend to this work, being persuaded that none other can be of more importance for the glory of God and the good of souls in this poor country." And yet Mr. Boyle and his friends had to contend with great discouragement and opposition.—"In a discourse with some concerning it, I found it almost a *principle in their politics* to suppress that language utterly;" and again—"I have gotten a great deal of ill-will from some great men in the kingdom for what I have done in promoting this good and charitable work."

The seventeenth century closed with the fall of the Stuarts, and the accession to the

English throne of William III. It was in Ireland the conflict was decided. At the battle of the Boyne, Protestants and Romanists stood arrayed against each other, the latter under the banner of James, the former under the standard of William. When the smoke had cleared away, the national church was seen in the same sorry condition in which it had been before.

Primate Boulter's letters embrace a period of time from 1724 to 1739. Writing to the Archbishop of Canterbury, he says—"A great part of our clergy have no parsonage houses, or glebes to build them on. We have many parishes eight and ten, twelve and fourteen miles long, with perhaps only one church in them, and that often at the end of the parish. In many parts, by means of impropriations, there are vicarages or curacies worth but 5*l.* or 10*l.* per annum, so that in several places the bishop lets the same person enjoy three or four to seven or eight of these, which possibly, all together, make but 60*l.*, 80*l.*, or 100*l.* per annum. It is not to be wondered at, as he adds elsewhere, "that the descendants of many of Cromwell's officers and soldiers have gone off to Popery." About this time the Irish House of Commons abolished tythe of pasture, thus exempting ninety-six acres out of every hundred from contributing to the support of the clergy. The result of this legislation was to relieve "the rich Protestant landlords and graziers, and to throw the church burdens upon the poor Roman Catholic farmers and cottiers." Hence the impoverishment of the benefices to which Primate Boulter refers.

There supervened, however, an unexpected improvement. On the breaking out of the American war, the agriculture of the country greatly increased, and the church rose out of its impoverishment. For a time "she appeared to forget the hand that fed her, and to settle down into a cold, quiescent enjoyment of her increasing prosperity." But while in that state, in the fullest enjoyment of her temporal blessings, there came upon her from God a divine afflatus, and her clergy awoke as from a dream. These men at first were few in number, but they were earnest and gifted. The Gospel in its distinctiveness stood out before them on the page of Scripture, and they embraced it and preached it. They were called "new lights:" such they were, lights in the midst of darkness; and the cheering influence spread from heart to heart, from pulpit to pulpit, from parish to parish. The example of the clergy told upon their flocks, and the national church arose in its power to do the Lord's work in the land.

And first, as to its internal organization, and its equipment of itself for the work it had to do, let the following extract suffice—

Look at what has taken place during the last one hundred years. The number of the clergy has risen from 800 to 2172. The glebe houses from 141 to 998. The churches from 400 to 1579. And all this without State aid; nay, although the State has taken away one-fourth of our rent-charge. In the poorest and most Romish diocese (Cork) the Protestants have, within the last six years, raised a sum of 37,000*l.* for building and enlarging churches, &c. Independently of what Ecclesiastical Commissioners have contributed out of the funds of the church, for church-building purposes, during the last thirty years, the laity in Ireland have contributed no less than 300,000*l.* in voluntary contributions for the same purpose, and this does not include the magnificent sum of 150,000*l.* expended by one

individual in restoring St. Patrick's Cathedral, Dublin.

But this represents a very small portion of the activity and vitality of our church. I shall not trouble you with the long catalogue of our religious and charitable institutions, but may point especially to our Sunday schools, in which all ranks of society meet; to our Orphan Societies, studding every county, and which have saved, within the last forty years, more than 10,000 children from poverty and proselytism; and, above all, to our scriptural day schools, on which, during the last thirty years, we have expended one million of money, rather than submit to "A Conscience Clause" which would shut out the Bible from the Roman-Catholic children. Nor have we forgotten to lend our

feeble help to our English brethren in their great Missionary undertakings for the Jews and the heathen in distant lands. Not to speak of what has been done for other Societies, there has passed through my hands, as Hon.

Secretary to the Church Missionary Society, during the last ten years, more than 60,000*l*.

* Rev. W. Pakenham Walsh, M.A., &c., Address at Ipswich, July 9, 1868.

But in its Missionary work, what has it done? It has overcome *the great difficulty*, and accomplished that which, for a long series of generations, the British Government resolutely interdicted; it has enlisted the Irish language into the service of the Gospel.

In 1828 the Irish Bible was printed in the Irish character; and when it was found that the great mass of the Irish people had been left in such ignorance by the priests, that they could not even read, a Society was organized, the special object of which was to teach the people to read their own language, and then to put the Bible into their hands, that they might read for themselves the wondrous story of the cross. And when the potato blight came, in 1846, and the famine followed quick upon its steps, out of the chaos of that fearful time there arose another organization to quicken the work of scriptural instruction, entitled "Church Missions to the Roman Catholics of Ireland."

Through the action of these two Societies, the special agencies of the church for the instruction in genuine Christianity of the masses of the Irish people, whether speaking the Irish or English languages, evangelistic work is being energetically prosecuted.

These Societies strengthen the hands of the parochial clergy by placing at their disposal Scripture-readers well trained and fitted for their work; and thus, in the great enterprise of giving such instruction to the Irish people, as that they may no longer be led blindfolded by blind guides, but may be enabled to try the things that differ, and "approve [the things that are excellent," progress has been made: nay, indeed, when it is considered how indurated the concrete of Romanism has become during the many years of neglect, we may say, *great progress*; quite enough to repel the charge that the national church of Ireland has failed in the Missionary responsibilities entrusted to her. She has conserved her own people. In England we continually read of individuals retrograding from the Protestant establishment to the corrupt system which their forefathers knew, and, because they knew it in its degrading power, abhorred and repudiated; but in Ireland we have no such tergiversations. The Irish clergy watch over and conserve their flocks. In England we have unhappy blemishes deforming the fair surface of the Protestant establishment, and our Protestant services disfigured by Popish innovations. We do not say that in the sister church there are no such appearances; but they are few, exceptional points, which just suffice to call forth the intense indignation of a really Protestant people. In Ireland, Romanism is not permitted to assume the aggressive, and, by a stealthy action, encroach on the legitimate domain of a church whose articles and liturgy are Protestant. Rome, in Ireland, is obliged to stand on the defensive, and, notwithstanding her numerous army of priests and monks, of regulars and irregulars, knows not how to hold her own. Whole congregations have been formed out of those who have of their own free-will left her, and these all profess the Protestant faith, and worship after the simple forms of the national church. Let us hear again Mr. Walsh's testimony—

Let me give you, from my own knowledge, one specimen of what has been going on. In 1834 the benefice of Ballinakill, in the diocese of Tuam, consisting of ten parishes, had but one small church (capable of holding 120 people), with a Protestant population of 495,

and one clergyman, with an income of less than 200*l*. a year. That benefice is now divided into eleven parochial districts, nine of them endowed by the West Connaught Endowment Society (which arose out of the exigencies of the case). The parish church

holds 500, and is well filled; there are nine other churches with a good congregation in each; there are eleven clergymen where before there was but one; and instead of 495 Protestants, there are 2466 church members, of whom 1619 were originally Roman Catholics.

When I last visited that parish, the rector was a faithful man, who had been once the principal proprietor of the place, and is loved by all the people. The clergyman of one church, in which I officiated, and who had been my class-fellow at the University, was himself a convert, his churchwarden was a convert, and the majority of his flock were converts. The clergyman of the church where I preached in the evening had been a Romish priest, and interpreted my sermon in Irish to a congregation of converts; and a friend of mine from Eton, who accompanied me, declared it would gladden his heart if the boys

of that great foundation were as well grounded in Christian truth as the children whom he examined in the parish Sunday school.

This is but a sample, and it would be ungrateful to record it, without acknowledging our debt of obligation to those Christian friends in England who aided in the Irish Church Missions movement, commenced some years ago: at the same time it is only fair to the Irish clergy to say that instances could be given from the North and South and West to show that a noble work had been quietly going on for years before, through the agency of the Irish Society, the Scripture-readers' and other Societies; and that, in all these cases, the Irish church has been the basis and instrumentality of the work, and the success has been the success of the Irish church, when placed in a position to cope with surrounding Romanism.

It is not surprising therefore that the Romish bishops and clergy fear the moral power of the Irish church, and dread its growing influence—

Some letters published in 1851, in the "Dublin Evening Post" and in the "Tablet" sounded the alarm on this subject. In 1856, three letters appeared in the "Freeman's Journal," said to be "by an eminent Roman Catholic," from which I quote one sentence:—"We behold now within this city (Dublin) more than twenty proselytizing establishments, drawing into their vortices about 5000 Catholics, yearly bringing hundreds to apostasy." In 1855, 1856, and 1860, Dr. Cullen published pastoral letters, of which we append some extracts—

"As in times of danger, great and extraordinary precautions are necessary, we have appointed a General Committee, consisting of all the parish priests of the city, the heads of religious orders, and some other members of the clergy, to watch over and check the progress of proselytism. Local Committees have also been established to act in concert with the General Committee. . . . We exhort most earnestly all the excellent confraternities, the various admirable associations of gentlemen and ladies of St. Vincent of Paul, all other religious Societies, and all zealous Catholics,

to co-operate in this good work, and to unite in defence of their holy religion." ("Dr. Cullen's Pastoral Letter on Proselytism, 1856.") In another letter he exclaims, "Who will give water to my head, and a fountain of tears to my eyes, to weep over the ruin and desolation caused, especially amongst unsuspecting youth, by the infidel and immoral publications which spread like a torrent over the land, and hurry on to perdition innumerable souls that have been redeemed by the precious blood of Jesus Christ? . . . Ought we not to have recourse with increased fervour to the powerful intercession of our Heavenly Mother—the help of Christians, the protectress of the church, the advocate of the faithful? Let us all lay our wants before her, let us invoke her in all our trials, let us implore her to protect us from all the evils to which we are exposed in this stormy world, and, above all, to preserve for us that true Catholic faith, without which it is impossible to be saved." (See "Dr. Cullen's Pastoral Letters on the Feast of the Immaculate Conception of B.V.M., 1855 and 1860.")*

If the national church be as sluggish and inactive as some persons find it convenient to assert, whence the cry, "Be strong, and quit yourselves like men?" Why the alarm on the part of the Romish prelates, and the sound of the trumpet, the gathering of the host? Is it not as when the Philistines were afraid, "for they said, God is come into the camp; and they said, Woe unto us, for there hath not been such a thing heretofore." The national church has had to contend with great difficulties: out of these, by God's good providence, she has emerged. She was never more fitted for usefulness than at the present moment. Making due allowance for the imperfection which is inseparable

* "The Progress of the Church of Rome," &c., by John Campbell Colquhoun.

from all human organizations, the Irish clergy, as a body, are second to none; and, in soundness of doctrine, in learning, in piety, in gifts and devotedness to their work, may take their stand amongst the very first. This is conceded on all sides, and yet the charge is reiterated that the church has failed in her Mission.

Nay, but the conflict has only just begun. It is not fifty years since, arising out of the weakness of a moulting state, she put on her plumage, and prepared herself for a higher flight. Give her time, and she will do more. We have no fear. "Magna est veritas et prevalebit." She has the Lord's truth, and she is doing the Lord's work. "No weapon that is formed against Thee shall prosper; and every tongue that shall rise against Thee in judgment Thou shalt condemn."

It is evident that these remarks might without difficulty be urged forward to other thoughts and conclusions. But we forbear. We have addressed ourselves to one point only—the church of Ireland considered as a Missionary church; and we have shown how easy it is to assert that she has failed in her Mission, but how impossible it is to prove it. It is precisely the same sort of assertion which is made respecting our Missions to the heathen. It is done through ignorance; because people do not understand the value of first results, nor their bearings as to the future; their value, because the most difficult to attain; and their bearings, because they involve much more, and must, from their very nature and genuineness largely reproduce themselves. It is our province to defend Christian Missions. Our pen is as a knight pledged to do battle for them when they are assailed, as far as in its weakness it can do so. The Irish church has helped us in our Missions. She has given us of her men, and choicer Missionaries are not in the field than those which have come to us from the sister church in Ireland. She has given us of her means with a willing heart, according to her ability, and the position which she occupies as a church obstructed in her enterprise to win the land for Christ, by a very Jericho walled around and straitly shut up. How could we be silent when she is misrepresented? If we do nothing more, we at least express our sympathy; and if we have not helped her, we have at least relieved ourselves by the attempt.

FUH-CHAU.

THE DAWN OF THE MORNING.

IN the spring of the present year the Rev. John Wolfe visited his out-stations in this province. A severe persecution was being at that time urged against the Christians of A-chia and the neighbouring villages, so much so, that he appealed to the protection of the law on their behalf. The British Consul entered very warmly into the matter, and addressed himself to the Chinese authorities, who assured him that the persecution should at once be terminated, and satisfactory steps be taken to secure to the Christians the free exercise of their religion. Notwithstanding these promises, nothing was done, and month after month passed away, until the Consul again approached the authorities, requesting immediate attention to the matter, and giving Mr. Wolfe a letter to the local magistrate, which he delivered personally. This caused a stir amongst the slow-going officials. The matter was forthwith examined into, the persecutors were punished, and a proclamation issued prohibiting any future vexations of the Christians, and threatening severe measures in case of disobedience. A few days afterwards, one of the Christians was severely beaten in the public streets of Lo-nguong by the mob. The case was brought before the local magistrate, and the offenders, to their grief, found that the

proclamation was no empty threat, inasmuch as they had to pay a heavy fine of money to the Yaman, that they might purchase exemption from severer punishment. They had also to ask forgiveness of the Christians for the wrong which they had done, and offer them whatever compensation they might demand. The brethren were, however, satisfied with the acknowledgment of the offence, and a small memorial of what had occurred he set up, in the shape of a clock, in the chapel.

"The Christians," observes Mr. Wolfe, "had borne persecution for a long time without any demand for that protection which, by the laws of the empire, is recognised as their right. But recently it became so violent, that forbearance was no longer expedient. The law has been now distinctly proclaimed in favour of the Christians, and we hope that the church will have rest for some time, and, 'walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied.'"

On March 23rd, Mr. Wolfe visited Ming-ang-teng, and, after due examination, baptized two men, two women and two children. Many heathen were present to see the baptism, and the greatest order and decorum prevailed throughout. Mr. Wolfe addressed them from John iii. 3—8, the catechist following him. Much interest was excited by a woman who came to listen to the preaching. After hearing of the blessings of the new birth, of salvation by the death of Christ, and all the benefits flowing therefrom to those who believe, she asked to be baptized forthwith. She was gently deferred, and recommended to place herself under instruction, that she might learn something more of the way of salvation. Christian profession, in order to be consistent and enduring, must not be based on mere excitement. "If ye know these things, happy are ye if ye do them." The stony-ground hearers, when they heard the word, anon, *αὐτοὺς*, with joy received it, but endured only for a time. We want in China enduring Christians, who, when persecution or tribulation ariseth because of the word, shall not be offended; for although the law may repress outrage, there is the wearing influence of domestic persecution, of petty unkindnesses continually repeated, which no law can prevent, and which, to some temperaments, are more trying than open violence; and while we desire our converts to be lively, we wish them to be also well-instructed Christians.

It was on the occasion of this visit to Ming-ang-teng that Phoebe was baptized, an interesting convert, whose history was given in a previous Number. After the baptism accompanied by several of the Christians, Mr. Wolfe and Mr. Hamilton set out for the village of Teong-ang. On landing they proceeded in a body to the little chapel given by the Ming-ang-teng Christian barber to the Mission. This was found in a dilapidated state, but promises to be easily repaired. Soon numbers crowded round, and the whole body of Christians, men and women, set to work most bravely, telling them of Jesus. It was highly gratifying to witness their earnestness, and at their head their zealous catechist, Timothy. In the afternoon Mr. Hamilton left them to return to Fuh-chau, and Mr. Wolfe went back to the village to seek out a resting-place for the night, which he had some difficulty in finding. He took up his lodgings in an ancestral hall on the river's bank; but these quarters he was compelled to leave before the evening was far advanced, and to seek shelter elsewhere.

A storm had been threatening for some time. The town of Kuang-táu, which is about three miles down from this village, had possession for some days of the Tai-ping-sung, or great peace boat. This great idol boat is supposed by the poor ignorant inhabitants to have influence over storms, and able to protect boatmen and others from a watery grave

in the midst of a violent hurricane. The people of Kuang-táu, in view of the coming storm, sent the Tai-ping-sung boat adrift, loaded with offerings to the god of storms. The boat of peace made its way to this village, and all the people ran frantic with pleasure to receive it. It is supposed that the first village which receives it after it has been sent adrift will

receive great benefit from the idols. I watched the whole process of "inviting" and "receiving" the boat till it came in front of the hall where I had taken up my temporary abode. The storm now burst in all its fury, and the poor men went in the midst of it up to their necks in the river, and about 100 of them bore the boat of peace on their shoulders to the door of the hall. The yells of the people were furious. They continued for the space of an hour crying out, "Great is Tai-ping-sung! Great is Tai-ping-sung!" The people now unburdened the sacred boat of its offerings, amongst which I saw a live chicken looking half drowned, a piece of pork, a quantity of rice and candle, and some fish, and a large quantity of fruits. These were all brought and hung up in the hall before the idols and tablets, and the greatest noise and confusion prevailed. I now thought it high time to remove elsewhere, for the noise would continue all night, and I could see that my presence was not now at all relished. In the midst of the pouring rain I took my departure, and the catechist procured a place for me in another ancestral hall, where I found all our party, and several of their friends, enjoying themselves at a meal which was given at the expense of the chaplain. The keeper of the hall gave up his private room to me, but I never saw a more filthy place. I was compelled to make the best of it, but I was heartily glad when I got out of it in the morning.

It rained and stormed all night, and the river looked rough and angry, and some of the boatmen said we could not cross down to Pu-kiang, or Pu-keung that morning. At length we found a boat willing to take us. I thought it prudent to leave the women behind, as it looked very rough. They were much disappointed, for Phoebe wished much to see our chapel at Pu-kiang, and speak to the women there about Jesus. Our little company was thus divided: the women and four of the men remained at Teong-ang, and the next day returned to Ming-ang-teng. The catechist, Timothy, myself and two others, proceeded to the island of Pu-kiang, about ten miles, at the mouth of the river. It proved very rough: our little boat was tossed about most unmercifully, and two of our party got very sea-sick. Timothy stuck himself at the helm of the boat, and never left it till we arrived safe on shore. We arrived at Pu-kiang about two p. m., and found a large number of children reading in the Mission school. This was encouraging after the severe shaking we got

coming across. Crowds of the simple islanders came to listen to us, and we remained the greater part of the day preaching and talking to them about Jesus. The evening proved bitterly cold, but we had no fire. I went out in the evening to see the roaring sea, and was fully gratified in my desire. As I was returning, covered up in my Chinese wind-cap, I met the captain of a ship which was weather-bound outside the island, taking a stroll on the beach. He looked quite surprised to see me in this out-of-the-way place, and wished to know what brought me on the island. He seemed still almost to doubt whether I was a reality or a phantom; and when I told him I had a little church on the island, he cried out, "A church on this island!" He then said, "I presume you are a Missionary. To what denomination do you belong," he inquired. I told him I belonged to the Church Missionary Society, and then we had a most pleasant and friendly conversation. I found he was a Christian man. He invited me on board his ship, but I am sorry I was unable to go. He took his departure and left me alone. I returned to the little church, and again preached to all who came to listen. There are three or four inquirers at this place, but they smoke opium, and generally there is very little hopes of converting such men: they are less open than others to good influences. Opium takes away the heart and the desire for everything holy. There is no use in people trying to palliate the habit of opium-smoking: it is an unmitigated evil, and is bringing thousands and thousands of this people to temporal and eternal ruin. The fact is too palpable to be denied. It stares you in the face wherever you go. The people of this island are entirely devoted to fishing, and, during three or four months of the year, the majority of the male population is on the sea. There is very little cultivation of land carried on here. The sand blown in from the shore has covered a great part of the soil, and has rendered it unfit for cultivation. There are about 800 families on the island, which would make, probably, about 30,000 inhabitants. Within sight of this island there are five or six other villages, each quite as large as Pu-kiang, and containing, in all probability, a greater population. Across the river, on the west side, is the large island of Lau-kie, on which there are 12,000 families, and if we reckon five to a family, we will have a population of 60,000 on the island. We have a Mission station on this island, which promises to be very interesting.

The next day, taking their departure, they crossed the bay, and landed at Kuang-tâu

From this point Mr. Wolfe started on one of his long journeys on foot, to visit the different places where there has been kindled a little light in a dark place, and fan it into a brighter flame. Parting from Timothy and the two students at Kuang-tâu, who returned to Ming-ang-teng, he crossed the mountains to Lieng-kong. Through the opposition of the literati, the work there has been surrounded with difficulties, yet progress has been made. One candidate, after careful examination, was baptized, a young man of fair abilities, and clerk in a native shop. Proceeding thence to Tang-jong he spent there a couple of days, visiting, in company with the catechist, a good many of the surrounding villages. "Before this," he observes, "I had no idea of the vast amount of population in this valley. It is supposed to contain 100,000 inhabitants." Some of these visits were very interesting, the people showing the greatest possible attention.

Lo-nguong, and the persecution at A-chia.

The brethren were very busy repairing the new Mission premises which have been just taken, and which were very badly wanted. The expense of repairing and furnishing the chapel and school is borne entirely by the old man. When finished it will have cost 120 dollars. He has, in addition, presented a beautifully carved pulpit, and shows himself deeply interested in the welfare of the church in his native place. There are a few interesting inquirers at this place, one a Roman Catholic, a very intelligent man, who expresses himself deeply dissatisfied with the Romish faith. Sunday morning, held service with the Christians and inquirers, and others who attended. In the afternoon, preached to the crowds of heathen who flocked to listen. The old father preached also; others followed after; and in this way preaching was continued for some considerable time. Several very interesting questions were asked and answered, and, on the whole, I look forward with hope to the work in our new chapel in the city of Lo-nguong. Monday morning early (March 9th), I started for A-chia, and arrived there early in the afternoon. A fierce persecution has been raging here for some time, and which has extended itself to the adjacent villages. The Christians were maliciously accused of poisoning the wells of water. This gave an excuse to the evil-minded to persecute the Christians. They suffered very much in every way. At length the mob surrounded the house of one of them, tore down part of it, forcibly took his property, and seriously injured his person. He was confined to his bed for twenty days in consequence of the bruises he then received. He was compelled to fly from his native village, and, rather than deny Christ, allowed his enemies to take possession of his fields and gardens. I had the pleasure of seeing this persecuted brother at A-chia, nearly recovered

of his wounds. His whole demeanour pleased me very much. He had not a word to say against his persecutors, but prayed earnestly for them. When I proposed bringing the matter before the authorities, and demanding that the persecutors should be punished, he was the only one to plead for them. He truly manifested the spirit of Christ, and altogether his conduct in this affair is most satisfactory. I next visited Sang-kaik-iong, the village to which the persecuted Christian belongs. I spoke to the persecutors of the folly of their attempts to put down Christianity, and exhorted them to put away their opposition to God's truth, and to God's people. Many of the villagers were exceedingly civil, and listened to the preaching with attention and apparent interest. The friends of the Christian prepared a grand supper for me and my party; and altogether, we spent a very profitable and interesting day in the village. Visited other villages on our way back, and found several interested in the truth through the conversations of private Christians. I could not help feeling that the leaven was spreading; and Satan appears alarmed lest his slaves should be released from his grasp. We arrived at A-chia about dark, and after supper I administered the holy communion to eleven Christians. Next morning I started for Tang-jong, and arrived there about dark; and on the next day baptized three men and four children. Two of the men are the sons of the old patriarch whom I have often mentioned before, and the four children are the grandchildren of the same old man. Spent the rest of the day in visiting the villages with the catechist and the old man. We spent a deeply interesting day. The old man is very zealous in the cause, but I fear we will soon lose him, as he is very old and feeble. His whole family are inquiring after the truth, and he helps them very much.

In these notices, Timothy, the catechist at Ming-ang-teng, has been already mentioned.

Earnestly does this man work, labouring incessantly to enlighten his countrymen. But these day and night labours, for such they are, are wearing out his strength and injuring his health. This is causing Mr. Wolfe much anxiety, as men of his stamp and energy are rare.

I have exhorted him more than once to take care of his health. His answer always has been, "God can take care of my health, and if I die from doing Christ's work, there can be no disgrace, but honour, from that. The Christians also complained to me that he was doing too much for his strength. But he himself thinks all this talking about doing too much arises from the suggestions of the devil,

who never likes us to do too much, or enough, in the cause of Christ. We must therefore let him take his course, and pray God to protect him. The bishop was highly pleased with Timothy. He is a man of considerable eloquence, but, above all, he loves the truth of the Gospel, and keeps close to Paul's rule, to know nothing among his countrymen save Jesus Christ, and Him crucified.

Mr. Wolfe appends a translation of the Proclamation put forth by the Lo-nguong magistrates in favour of the Christians, and placarded, with the commands of the Mandarins, throughout the whole city, and the adjoining country—

Chinese Proclamation.

LUH, through the bounty of H. I. Majesty, promoted to the rank of Chief Magistrate of a Chow department, once honoured for his merits in military affairs, and twice for his merits in other important affairs, now, in the upright Hall, as temporary Magistrate of the Lo-yuen (Lo-nguong) Heen, do issue this Proclamation—

ING, General of the forces and Acting Viceroy (of the two Provinces), made the following communication to the Board for Foreign Affairs, and commanded attention. "Mr. Sinclair, H.B.M. Consulat Foo-chow-foo, made known to me that he had received a letter from the Rev. Mr. Wolfe, of the English Mission, from the village A-chia, in the Lo-yuen Heen, in which letter Mr. Wolfe complains that, in the village of San-kaik-iong a Christian, whose name is Cho-seng-hing, on the fourteenth day of the second moon, was severely beaten and wounded by Cho-hing-ku and others, who also refused to pay to Cho-seng-hing the Christian money which they justly owed him; and all this because he became a Christian. I have carefully observed this matter. Mr. Wolfe further complains, in a previous letter, that on a former occasion (first moon), at the same village, the wicked party of Cho-ku-kuang had attempted to prevent Cho-seng-hing from embracing the

(Christian) religion, and, with this object, collected a large body of men, and forcibly took away his property, and seriously injured his person. Mr. Wolfe requests that the officer of the district shall examine into this matter, and punish the offenders." The Board for Foreign Affairs have, according to the commands of the Viceroy, sent orders to me (Lo-yuen Magistrate) to examine this matter carefully, and punish the offenders; and furthermore to issue a prohibitory Proclamation. I therefore have sent and apprehended the wicked offenders, and now issue this second Proclamation, that all the people, whether living in the city or in the country, may know the will and obey the commands of the Governor-General. If Mr. Wolfe comes into any part of this district preaching the doctrines of Christianity, let no one attempt to molest him. If any of my good people desire to embrace these doctrines, let no one dare to hinder them or interfere with them on this account, that all may live in harmony and peace together. If, however, any one is found to disobey these my commands, I will at once have the offender apprehended, and examined in my presence, and will have him punished according to the extreme rigour of the law.

Let no one disobey this.
Tung-Te, 7th year, 4th month, 7th day.
(April 29th, 1868.)

THE CHURCH MISSIONARY SOCIETY CONSIDERED IN RELATION TO THE NEW-ZEALAND MISSION.

It has become necessary to review with some care the work of the Church Missionary Society in New Zealand. There has been there a great disappointment. Promising appearances have not fulfilled the expectations which had been formed. There was a spring time in the Mission, when the tree was rich in blossoms. A plentiful harvest of golden fruit was calculated upon, perhaps too confidently. There came an ungenial season, with cutting winds, and very much of the fruit perished while it was yet crude ; so much so, that some doubt whether there be any fruit at all to be found among the branches.

And yet the figure we have used fails, as most figures do, to express the whole facts of the case. There has been a blight upon the crop. But a first crop was gathered in and safely housed. The Church Missionary Society's agents, and others from the Wesleyan Missionary Society, found the Maoris a wild, uncultivated race. As faithful evangelists, they addressed themselves to the work that lay before them, and they were blessed in that work. They gathered in a first generation of converts. The Maoris of the present day constitute a second generation. It is on them the blight has fallen, and with them the decadence has occurred. Not so with the generation that preceded them. Christianity found them in heathenism, and it won many of them to the Lord, and in that faith they lived and died. This must not be forgotten. A rich harvest has been housed. When the great multitude, gathered in from all nations, and kindreds, and people and tongues, shall have been completed, the native race of New Zealand will not be unrepresented there. We promise our readers to gather from the records of the past some of these beautiful exemplifications of the great truth, that the Gospel of Christ is "the power of God unto salvation to every one that believeth,"—not now, but at some future time.

Their children, the present generation, have been greatly disadvantaged. From various causes, Christianity had not so strong a hold on them as on their parents, and when the storm came there was a great collapse.

The failure, for such it is very generally considered to be, is charged to the account of the Church Missionary Society. This is a misapprehension. Fourteen years ago the Church Missionary Society, at the urgent request of others, retired from the chief responsibilities of that Mission field. Ever since it has been, with much care, withdrawing itself from a field of labour where it was considered that, as a Missionary Society, its work was done. Previously it had been in those islands the great evangelizing agency. But at that period, having had reason to conclude, on testimony of the most reliable character, that there was no more room for evangelizing operations in New Zealand, it entered upon a transitive state, as preparatory to a final withdrawal from the field it had so long and successfully occupied. Let it be remembered, then, that, fourteen years ago, the Church Missionary Society resigned the leading position of responsibility which it had hitherto sustained, and fell into a secondary and subordinate one. It did so in compliance with the expressed wishes of individuals to whose judgment it felt bound to defer, and on a conviction, grounded upon their testimony, that its proper work as a Missionary Society was done. Whatever, then, of unhappy incidents has since occurred, cannot be imputed to the Society. It was no longer in a position to control events. What its new status has been may be explained by the position which the captain of the "North Star" steamer occupied when, some few days back, that steamer came into collision with an emigrant ship bound for New Zealand, and lying at anchor in the Thames. He was *on board*, but not *in charge* of the vessel, having transferred his

responsibilities to a Thames pilot, who had taken charge of the ship, and on whom, and not on the captain, the responsibility rested.

That the Society was not only justified in resigning the position of chief responsibility, but absolutely necessitated so to do, will appear from the following facts.

A special meeting of the Parent Committee was held on May 26th, 1854, to receive a visit from Sir George Grey, K.C.B., Governor of New Zealand, who had recently arrived in England, and had expressed his willingness to give the Society information respecting its Mission in those islands. The substance of what he stated was embodied in the following minute—

Sir George Grey was introduced to the Committee, and stated that he had visited nearly every station of the Society, and could speak with confidence of the great and good work accomplished by it in New Zealand; that he believed that out of the native population, estimated by himself at nearly 100,000, there were not more than 1000 who did not make a profession of Christianity; that though he had heard doubts expressed about the Christian character of individuals, yet no one doubted the effect of Christianity upon the mass of the people, which had been evidenced in their social improvement, their friendly intercourse with Europeans, and their attendance upon divine worship; that there was in many places a readiness on the part of the natives to contribute one-tenth of the produce of their labour for the support of their Christian teachers, and to make liberal grants of land for the endowment of the schools; that some of the native teachers were, and many, by means of the schools, might be, qualified for acting as native pastors, if admitted to holy orders, and might be trusted in such a position to carry on the good work among their countrymen, and even to go out as native Missionaries to other islands of the Pacific; that the great want in the native church at present was a consolidation of the work, and its establishment upon a basis of self-support; that

it was impossible for a single bishop to accomplish such a work, from the extent and geographical isolation of the different parts of the diocese; that he understood it was the opinion of the bishop that there should be four bishoprics in the northern island, in which opinion he concurred; that the most suitable persons to be appointed to the new Sees were those he understood to have been recommended by the bishop, namely, three of the elder Missionaries of the Society, who had commenced the work, and brought it to its present state; that the appointment of these gentlemen would, he believed, give satisfaction; that he believed nothing could induce the Missionaries to desert the natives; that they would rather give up their salaries, and throw themselves upon native resources; that they possessed the full confidence of the natives, and were thoroughly acquainted with their character. But that if the Society were now wholly to withdraw from New Zealand, the work would, he believed, fall to pieces, and the Mission do an injury to Christianity; whereas, if the work should be consolidated and perfected, as he hoped, the conversion of New Zealand would become one of the most encouraging facts in the modern history of Christianity, and a pattern of the way in which it might be established in all other heathen countries.

In these statements the Bishop of New Zealand concurred. Attending the Committee on June 23rd, 1854, he stated that he had nothing to alter in the description which he had given of the Mission, in a published sermon, upon his first arrival in "the colony." What that description was will be found in the following extract—

Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God.—Young men and maidens, old men and children, all with one heart and with one

voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ.

He then added—"that the advancement of the natives in social prosperity, and the increase of the European population, had made it necessary to establish some ecclesiastical system for the whole community." This of course necessitated a change in the status which the Society had hitherto occupied. As an instrumentality for the introduction of the Gospel, its services had been invaluable; but now, if, as had been represented, the Maoris had been so far Christianized that they might be included with the settlers in one ecclesiastical system, then the time was come when those Missionary operations, which are in their very nature temporary and preparative, should be so modified as not to interfere with these arrangements, and the Society, by a gradual withdrawal, prepare the way for that different order of things by which they were to be eventually superseded.

The Bishop then proceeded to explain the measures which he had proposed for the benefit of the church in New Zealand, presenting an "Original Draft of a Constitution" for that church, and also a memorandum, which opened with the question—

"Whether the altered circumstances of New Zealand would lead the Society to wish to withdraw its support?"

Such a question, after the statements which had been made, appeared to rule an affirmative answer. Evidently a negative answer would have been incongruous and unbecoming.

Assuming, then, this leading question to be answered affirmatively, the memorandum proceeded to inquire whether the withdrawal would be sudden or gradual; and if gradual, by what method, and whether a fixed time would be arranged for a final withdrawal.

"Assuming the withdrawal of the Society's operations, the memorandum inquired on what terms the following points would be settled—the transfer of the Society's landed property to the ecclesiastical authorities; the form of ecclesiastical constitution which would be satisfactory for this purpose; the system of patronage which would be satisfactory during the transitive period, and after the withdrawal."

The memorandum, in its third head, referred to the important department of education. It sought information as to the Society's view of the new Government system of education, and how far they were disposed to recognise it; as to the Central Theological College, established at Auckland under the Rev. G. A. Kissling, who had been recognised by the bishop as his chaplain for native candidates for holy orders; and requested to know what the Society was prepared to do for the maintenance of native clergymen.

Finally, the memorandum referred to a proposition which the Bishop of New Zealand had made to the Archbishop of Canterbury, and to the Secretary of State, viz. the division of the present diocese into the following Sees—New Zealand or Auckland, Tauranga, Waiapu, Wellington, three of the Society's Missionaries being selected as first incumbents of the new Sees; and requested to know what arrangement the Society would make for the endowment of these Sees, so as to meet the Bishop of New Zealand's offer to surrender the 600*l.* per annum paid to him through the Colonial Bishops' Fund.

Nothing could be more complete than this memorandum. Its framework was wide enough to receive, when transferred by the Society, the whole responsibilities of the Mission, having been so adjusted, that each distinct department might find its suitable resting-place; and it was so prepared by the bishop, because his conviction was, that the time had come when such a transfer was necessary, and when due preparation ought to be made for its accomplishment at no distant period.

The whole question was thus brought before the Society. A most important question it was, and never did a grave question, involving so much of future interests, receive a more prayerful, searching and grave consideration. That a great change had taken place in the character and condition of the Maori race was everywhere and by all parties admitted. Not only had the Committee the concurrent testimony of

the Governor and the bishop, but also their own Missionaries, and writers of every class who had written on the subject, coincided in that opinion; and the Committee expressed their grateful sense of this verification of their labour in the following paragraph, which we quote from a pamphlet printed at the time for private circulation—

By the abounding grace and compassion of our God, the people of New Zealand have been almost entirely converted to Christianity. Of the entire population, the late Governor estimates that there may not be more than a thousand professedly heathen natives remaining. From being one of the most ferocious, warlike and revengeful of the heathen tribes, they have been changed into a quiet, industrious, friendly, and even devout people. The useful arts of life—agriculture and commerce—have made considerable progress among them; and property, once valued by the measure of a few hatchets, has become as well understood, and as capable of ready conversion, as in many countries whose civilization dates from a remote period.

And the marvellous changes in the character and condition of this nation have been wrought within the period of a single generation! The first convert to Christianity was baptized in the year 1825. The translation of the Holy Scriptures was commenced in 1828. A printing-press and water-mill were introduced in 1830. These changes have been accomplished by agencies employed by England, under the guiding hand of its heavenly Father, and "first and foremost" among those agencies, according to the testimony of the late Governor of the island, and of Bishop

Selwyn, is that of the Church Missionary Society.

The whole case presents, in the language of Governor Sir George Grey, "the noblest work of modern days."

As a further result of this mighty work, the islands of New Zealand, which no foreigner could once approach in safety, have become—according to the remark of Sir George Grey, by the benign influence of Christian Missionaries, without the aid of arms, or any other of the usual means by which barbarous countries have been acquired—a valuable dependency of Great Britain.

"Christianity," said Governor Hobson, in the year 1840, "has rendered New Zealand a safe residence for Europeans, which it was not formerly, and it will ere long be peopled with white men,"

That prediction has been verified. The European settlements are already divided into six distinct provinces, inhabited by a population of 35,000 souls, and comprising numerous detached farms and factories, for various purposes of commerce, where Europeans dwell in safety, without protection, surrounded by an athletic race—their competitors in the race of wealth—once an irascible, revengeful nation of cannibals.

At the same time the Committee felt that in several points the native church of New Zealand was deficient, and more particularly in the important departments of the native pastorate, and of education. The instructions delivered to Archdeacon W. Williams on the occasion of his return to that country, September 18th, 1852, clearly expressed such convictions, and to the strengthening of these weak points in the edifice his attention was particularly directed in the following paragraphs—

Amongst the many topics on which we have conferred with you, there is one especially, which may be termed the great Missionary problem of the day, and which we select for our present instructions, namely, the transfer of native congregations from the Missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the Society.

In the early stages of every Mission the native converts must depend upon the European Missionary for pastoral ministrations, and for the education of their children; but this should not be the case in the advanced stages of the work. The success of every Mission consists in the organization of a native ministry, capable of undertaking the

pastoral charge of the native-Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be rooted in any land while it is dependent upon the labours of foreign Missionaries. It must have its roots in the soil. The native church must have its native pastors, supported by native resources. Yet it has so happened, that in New Zealand—while in other respects there has been great success, for which we bless God—there has been less apparent approximation towards this consummation of the Mission, than in most of our other fields of labour. Our conference with you has proved to us that the fact is to be accounted for, partly by the rapid spread

of Christianity, which outran the strength of the Missionary body, and the educational establishments heretofore provided, and partly by other local retarding causes; but that, nevertheless, a real approximation has been made, and that it only needs wise and energetic measures to complete the organization

of a Maori church.

We trust that, upon your return, you will be enabled, in concert with your brethren and the bishop, to mature such measures. The first and most pressing need is that of a properly-organized system for the training and employment of native pastors.

The statements already referred to, and the convictions expressed in the above instructions, the one glowing and sanguine, the other deliberative and cautious, ruled the conclusion—withdrawal; not indeed immediate or abrupt, but at the earliest date consistent with the safety of the native church, and to expedite which it was felt that arrangements ought immediately to be made. The following paragraph from one of the pamphlets printed at the time brings out with much truthfulness what passed in many minds while these questions were under deliberation—

The work of the Church Missionary Society is accomplished in that country, according to the principles and practice described in the following copy of a standing minute of its Committee, which was embodied, as the authorized exposition of the subject, in the Appendix II. of the Thirty-ninth Report of the Society, and has been reprinted, for constant reference, in every subsequent report, along with the Laws and Regulations—

“It must be ever borne in mind, that Missionary operations are in their very nature, temporary and preparative:—that they are to be gradually but eventually superseded by a different order of things, when the heathen nations shall have become Christianized. In some cases, as in the West Indies, this change is further advanced than in others. Now it must be expected, that, in proportion as this change advances, difficulties and perplexities will arise in our ecclesiastical relations peculiar to this transition state,—from Missionary operations, to that happy consummation when there shall be an endowed and established system of Christian instruction, and a territorial division of ministerial labour. This consummation the Church Missionary Society has ever kept in view and devoutly desired, and, as far as possible, was prepared for its approach. In an interview with the Bishop of Barbados, April 1835, this point was expressly alluded to; and it was stated by the Committee to his lordship, ‘that whenever a district should be brought into the state of an organized Christian community, it should assume entirely the parochial form, and cease to be occupied as a Missionary station. The bishop entirely acquiesced in this view, and only expressed his anxiety that it should not

be so acted upon as prematurely to deprive the district of the Missionary’s services.”

But though the work of the Society may be said to be accomplished in New Zealand, according to the above standing rule, the mode and time of withdrawing from that, or any other country, will necessarily be considered in every case, so as best to promote the attainment of the “happy consummation when there shall be an endowed and established system of Christian instruction, and a territorial division of ministerial labour.”

In the case of New Zealand, there are peculiarities arising from considerations of climate, and other causes, that may never happen in any other field of our labours. Emigration has already added the element of European inhabitants, who are increasing in a ratio that bids fair, in a few years, to make them equal in number to the aborigines; while the progress of assimilation between the two races renders it probable that the process of amalgamation between them will be accomplished almost as speedily.

Without reckoning, however, on the eventualities of the islands, it is clear that the time has arrived when the transition from a Missionary to an established state must commence. At the same time, the late Governor of New Zealand and the bishop earnestly deprecate the immediate withdrawal of the Church Missionary Society from the islands; and the Committee agree in the opinion, that such a step would seriously endanger the great and blessed work that has been effected.

But that a change in the present Missionary state of the islands is indispensable, is recognized by all parties interested in the subject.

The following minute, adopted July 18th, 1854, contains the reply of the Society to the bishop’s proposal—

The Committee of the Church Missionary Society very gratefully acknowledge the kind-

ness of the Bishop of New Zealand, in his interview with the Committee, and the able

and lucid exposition which he laid before them of the present state of the Mission, and the plans which his lordship has proposed to the Archbishop and the Secretary of State for the future settlement of the church in New Zealand.

The Committee cannot but express their praise and gratitude to the Giver of all good for the work which has been accomplished by the labours of the Society in New Zealand, as evidenced in the statement of the Governor and the bishop, namely, that they found upon their first arrival a Christian church and community so well ordered as to require only the full development of the principles already established, and of the agencies at work; and that it now remains to perfect, and, under the

divine blessing, to perpetuate the good work so happily commenced.

The Committee beg to offer the following remarks, in reply to the memorandum presented by the bishop to the Committee.

It is one of the recognised principles of the Church Missionary Society, that "whenever a district shall be brought into the state of an organized Christian community, it should assume entirely the parochial form, and cease to be occupied as a Missionary station." As many parts of New Zealand appear to have been thus organized, the Committee are prepared at once to take measures for the gradual withdrawal of its pecuniary support from those districts.

The minute then proceeds to explain the new arrangements, suitable for a transitive state, which the Committee proposed should be at once adopted. In stations where the Missionary ministered, partly in Maori and partly in the English language, the Committee expressed their willingness that he should at once be placed on the diocesan system of payment, "whereby local funds were to provide half the salary, the Society continuing to pay the other half of the salary until endowments were provided to release it from this share;" it being, however, understood that the Society was not to be "regarded as bound to continue the stipends for such stations beyond the continuance of its own Missionaries at the same."

In the Maori stations, in which the services are in the native language, the Society will continue to pay the whole salaries of its Missionaries; but upon the understanding that immediate steps shall be taken to provide for the support of native or other ministers, who shall act as settled pastors of assigned

districts, under the general superintendence of the Missionary, who is to be thereby so far set at liberty to travel, to organize other congregations, to inspect schools, and otherwise to promote the social advancement of the natives, and the preaching of the Gospel throughout his district.

While thus jealously careful that the agents to whom, out of Missionary funds, full salaries were given, should be *bond fide* Missionaries to the natives, the Society at the same time distinctly "declined to pledge itself to supply the place of Missionaries of this class who might be removed."

In the circular minute from the Committee to their Missionaries in New Zealand, dated July 25th, 1855, this is expressly affirmed—

The Society cannot contemplate the taking up any fresh stations, or the sending out any fresh supply of Missionaries to New Zealand, except in cases which may appear to the Parent Committee sufficiently special and urgent. It is important that the Missionaries

should fully understand this, and direct their most earnest attention to the question of the provision to be made for carrying on the native ministrations when European Missionaries are removed.

Two points of admitted defectiveness in the organization of the native church have been already indicated—the educational department, and the native pastorate. The instructions addressed to Archdeacon Williams in 1852 prove that the Society was fully cognizant of these defects; and, in fact, one of the reasons why a gradual was preferred to an immediate withdrawal was, that time would be afforded for the development of education among the natives, and the training up of a native pastorate.

It may be asked, why it was that the educational department was so backward?

So rapid had been the transition of the great mass of the Maori race from heathenism to a profession of Christianity, and so absorbed were the Missionaries in the instruction

and baptism of adults, that they had found it impossible to give to this department all the attention which it required. They had, moreover, to contend with great indifference on the part of the parents, and a reluctance to send their children to school. In a letter dated May 1st, 1847, Archdeacon H. Williams records his experience on this point. "I can scarcely imagine that in any other country such reluctance is shown by the aborigines to schools. There is a strong desire to acquire knowledge; but the opposition to allow their children to board at a school, as in England, is very surprising. There is great difficulty in collecting any number of children together, and greater to keep them when collected."

Vigorous efforts had been already put forth to bring up this branch of the Mission to its proper standard, the Government and the Society working concurrently.

In March 1849 a despatch was forwarded by the Governor on the subject of Industrial Schools for native children, and of land-grants for their support; and in January 1851 another despatch informed the Secretary of State that this had been carried out to a considerable extent in New Zealand, so that "several large Institutions, conducted respectively by the Church of England, the Wesleyan body, and the Roman-Catholic church, were in full operation, each school being founded, in the first instance, jointly by the Government and the religious bodies who conducted them, the support of the school devolving subsequently on the religious body to which it belonged, helped in this duty by the produce of the land allotted to it, and for the first few years, until it had become self-supporting, by the Government." In connexion with the Church Missionary Society, several valuable Institutions of this kind were inaugurated and brought into action, with this speciality, that in every instance the land had been ceded by the natives. Thus at Otaki, about fifty miles from Wellington, they ceded a block of the very best land, estimated at 600 acres, on which one of these Industrial Schools was established under Archdeacon Hadfield, and has continued in uninterrupted action to this day. In the Middle District, lands were ceded at two points—600 acres at Taupiri, and 870 acres at Otawhao, where Institutions were established, and continued to work until they perished in the flames of the war. At Waikato, on the western coast, the Rev. Dr. Maunsell carried on for years a most important Industrial Institution, comprising schools for adults as well as children, the native chiefs, when a change of site became necessary, ceding a valuable block of land in the Awarra creek; and this also was broken up during the same crisis. At Auckland a girls' school was opened, under the superintendence of Archdeacon and Mrs. Kissling, in a commodious building erected at the expense of Government.

Had these Institutions being permitted to progress, they would have supplied an agency whereby village schools might have been commenced and extended through the island. But time was not afforded for their development. The land irritation commenced in 1859, and the native mind became thoroughly unsettled. In 1863 the war was transferred from the West Coast to the Middle District, and the stations to the south of Auckland were reluctantly abandoned. The Society, however, had redeemed its pledge; and if the earthquake came and levelled to the earth its most flourishing institutions, the Society cannot be inculpated, nor can a misfortune, over which it had no control, be charged to it as a fault. The great volcano, Moana Loa in Hawaii, broke out recently with a terrible eruption. The earth trembled, and the churches and Mission-houses shared the fate of other buildings, and were laid in ruins. Shall the Missionaries, and the Society to which they belong, be blamed for this? With as much justice might the Church Missionary Society be blamed for the war in New Zealand, which, coming like an earthquake, wrought such devastation in its so recently flourishing Mission.

The other weak point was that of the native pastorate, for at this time (1854) there was only one native pastor, the Rev. Rota Waitoa, who was ordained by the Bishop of

New Zealand on Trinity Sunday 1853, after some years' tuition at St. John's College, Auckland.

Yet the native teachers throughout the district had proved, by their gratuitous and zealous help, the reality of their Christian profession, and the reliability of their individual character. They had been, in fact, the very life-blood of the Mission, and, without their aid, the Missionaries, crippled as they were by various difficulties, to some of which we have referred, while others have been purposely omitted, could never have carried on the work.

That the Missionaries felt strongly on this subject, and earnestly desired that the most experienced of the native teachers might be brought forward, will appear from one extract, dated 1854—"I wish that some of our best and well-trying Christian teachers, of fifteen or twenty years' standing, should be ordained deacons, while we have strength to pursue our work and overlook them. Such is the prevailing temptation of worldly-mindedness, that our Christian natives are in the utmost danger of falling back, unless we can often set the Lord before them in the word, and administer the sacraments. We are altogether too weak, and too short of hands."

It was to expedite this most needful supply of native pastors, without which, in a difficult country, and a population widely dispersed amidst the mountains and in the bush, it was impossible that the work of Christian instruction could be efficiently prosecuted, that Archdeacon Williams had been sent back to New Zealand in 1852.

The mode of proceeding which the Committee deemed preferable will be found detailed in the following portion of the instructions delivered to him September 13th, 1852—

The first suggestion which the Committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and, for His sake, by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood, before you can institute the native pastorate. Under this notion, hopes are fixed upon a Collegiate Institution. And thus the agency nearer at hand is neglected, in the prospect of that which the college is expected to furnish at a future day. This system has often ended in disappointment. We can refer to one of our Missions in which such a

Collegiate Institution, under first-rate management, has existed for above twenty years, and more than one hundred and thirty youths, picked out of station boarding-schools, have therein completed their education, but whence only three native pastors have been obtained. Of the rest, many have entered upon secular employment, and many have disappointed our hopes; the reason being clearly this—the Institution was too much in advance of the native church. In the earliest stages of native-Christian society, another kind of preparation is needed for the training of native pastors. We can refer to another Mission, in which a few men of mature and approved qualifications were selected for special training, and brought together under the care of an experienced Missionary; and the result of this plan was, that, out of seven so selected, after three years' training five native pastors were ordained.

The Committee are assured that such men as they have described are to be found in the existing body of native teachers in New Zealand. They have lately made the acquaintance of Tamahana te Rauparaha; and they have your testimony to the fact that many of the same class are under your superintendence. The Rev. R. Maunsell, also, in a recent unpretending publication, but of sound practical value, after admitting that too many who bear the name of native teachers are scarcely competent for their work, writes—"It will

not, however, I hope, be inferred that the whole body of the native teachers is involved in these censures. There are, thank God, some very valuable men scattered through all parts of the island; and the striking contrast that their people exhibit, in comparison with

those of other monitors, shows how intimately connected is the character of the people with that of the teacher; and that the increasing the efficiency of this class of labourers should be the first and paramount duty of the Missionary."

And that the convictions of the Committee on this point remained unaltered, when, after the conference with the Bishop of New Zealand, it modified its relations in regard to the New-Zealand Mission, so as to prepare the way for its eventual withdrawal, will appear from the following passage, which occurs in the circular minute, addressed to its Missionaries, dated July 27th, 1855—

In reference to this latter point, the Committee will only suggest, that, in the early stage of a Mission, native congregations may be effectually provided for by a system of well-trained and tried native catechists, even without any collegiate preparation of natives for holy orders. Collegiate establishments belong to a more advanced state of native society. Eventually, such establishments will spring up: our central seminaries in New Zealand will prepare the way. But if the present time is not to be neglected, the Society

must use the means in hand, by organizing the employment of native catechists to supply the lack of ministerial agency. In another Missionary field an experiment has been going on for several years, of supplying one district of native congregations by catechists, and another by native ministers. Hitherto the experiment has rather been in favour of the first, as the most efficient system for the present generation. In either case, European superintendence is absolutely necessary, and as much in the latter as in the former.

To this great object Bishop Williams has perseveringly given himself. In February 1854 he was joined by his son, the Rev. W. L. Williams, and in April 1859 he was consecrated to the bishopric of Waipatu. The special object of the new See was to enlarge the basis of native ordination, and expedite the developement of a native pastorate; and this, on the day following his consecration, the bishop had an opportunity of explaining to the Synod—"It is through the agency of the Church Missionary Society, for the most part, that Christianity has been established among the natives, though I would not omit to mention the Wesleyan Mission, which has done a large portion of this work. But the Church Missionary Society wishes gradually to withdraw its Mission. Since the country has become a British colony, and a regular church system is being established, it considers that the more proper sphere for its labours is in those countries which are still in a state of heathenism. In pursuance of this intention, while they do not propose to withdraw any of their Missionaries who are in active employment, they decline to fill up any vacancies which may occur through sickness or death. The consequence is that there are many interesting tribes left unprovided for; they are as sheep without a shepherd. The only remedy for such a state of things is to raise up a native pastorate, and I am thankful to be able to state that there is every prospect that this provision will be made."

The Synod responded to this address by a series of important resolutions, in which they acknowledged with gratitude the great services rendered, under God, to the island by the Church Missionary Society; and while they called forth the exertions of the newly-planted church, both to complete its internal organization, and to diffuse among the surrounding heathen the blessings of Christianity, it desired the continuation of the Society's efforts for this reason, "that there never had been a period when the native race more urgently required the undiminished efforts of the Church Missionary Society."

Of the progress of his educational and training efforts at this time the bishop speaks favourably—

"Our work proceeds in the midst of difficulties. It is somewhat like the building of

the walls of Jerusalem. They which builded on the wall, and they that bore burdens, with those that laded, every one with one of his hands wrought on the work, and with the other hand held a weapon. So with us: it is teaching, and building, and cultivating, and work in every variety of form in continual succession; and the one department of the work seems to help the other, and the result is a steady progress. The number of those who are supported entirely on the school foundation has much increased, and we are receiving continual additions beyond our means of support; but we feel we cannot turn them away. In the higher school, that for teachers and candidates for the ministry, we have several very promising men, and we see before us the accomplishment of the great end in view—the raising up of a native pastorate.”

That letter was written in December 1859; and in that very month and year the storm-cloud rose in the west. A block of land in the vicinity of Taranaki having been sold to the Government by a native, whose right to do so was disputed by the chief of the tribe, this chief, by name William King, protested against the sale as being in violation of *mana*, or tribal right. The principle on which the Government had hitherto acted was to decline having to do with land of a disputed title. On this occasion Governor Browne departed from this safe policy, and resolved to complete the purchase. The first instalment was paid in December 1859, when the chief, William King, appeared in person, and protested against the sale. “Behold, how great a matter a little fire kindleth.” Thence commenced the war which has so desolated the native race, and impoverished the Auckland colonists, and which has not ended yet.

A section of the natives, in their hatred of the Pakeha, cast off their Christian profession—for of Christianity, in its experimental power, they knew nothing—and originated the Pai marire fanaticism in April 1864. On March 2nd, 1865, they murdered the Rev. C. S. Völkner at Opotiki, and, entering Bishop Williams’ district of Turanga, rendered it necessary that he should leave for Auckland, lest perchance he might be dealt with as Völkner had been.

And yet the Turanga Institution had not been without fruit. In the interesting work which he prepared for the press during his detention at Auckland, entitled “Christianity among the New Zealanders,” the bishop remarks—

“Great numbers have fallen away; but it is a cheering fact that there are twelve native clergymen supported by the contributions of their flocks, amounting to upwards of three thousand pounds, who are labouring with diligence and zeal to lead their countrymen in the right path;” and these have now increased to fourteen. In 1854, when the Bishop of New Zealand laid before the Committee of the Church Missionary Society his scheme for the settlement of the New-Zealand church, the European Missionaries were in number twenty-three, with one native pastor. At the time of the last anniversary, 1867-68, the European Missionaries were in number seventeen; and the native pastors fourteen. So much fruit, under such untoward circumstances, indicates what a harvest would have been gathered in under more genial skies, and in less stormy weather.

Sometimes, in the gulf of Florida, a cloud is seen gathering in the west, and, from this point, rapidly extending itself. Not a moment is to be lost. The sails have to be shortened, the yards braced round, and the vessel’s head has to be kept up to meet the threatened danger. All hands are at work: and yet, before the needful preparations are completed, the storm breaks, and in a few moments the vessel is dismasted, nay, perhaps completely wrecked, so as to be abandoned by the survivors. The native church of New Zealand was about to be thus visited.

Experienced mariners perceived in the horizon the gathering of the storm-cloud. They felt that preparation ought to be made, for the native church was ill-prepared to encounter the fury of the blast. There had been much exulting over the presumed

success of the New-Zealand Mission. The port was considered to be at hand, and nothing, it was thought, remained to be done, but that, with every sail set, and filled with favourable gales, the vessel be steered into the euthanasia of the Mission, its absorption into a well-consolidated Christian church.

The Church Missionary Society, so far as in it lay, prepared with diligence for the coming crisis. Before, however, these preparations could be completed, the storm set in with unexampled violence, and yet the Mission, although dismayed, has not sunk: it still floats, and may yet be towed into the harbour.

Such is the conviction of our Missionaries; and it is well expressed in the following paragraph of a letter written by the Rev. T. S. Grace, February 10th, 1868. Let it be observed that this Missionary is well qualified to give an opinion on the present state of feeling among the disaffected natives, and to inform us what hope there is of renewing amongst them Missionary labours with some prospect of success, having been for five months during the previous year amongst the Matata and Taupo people. He says—"I am satisfied there is every prospect of our gathering from amongst the natives a goodly number of faithful men, and that the end of our work amongst this people will not be a failure. Only let us work on in faith and prayer. I cannot help saying that this present time is the most important time in the history of this people. The work before us is plain—to preach the glorious Gospel in season and out of season, and to prepare and watch over a native clergy, who, in a few more years, must occupy our room and carry on our work."

At such a crisis none can be spared. It is with the New-Zealand Mission now, as with the ship in which Paul and his companions sailed. The boatmen would have escaped, but Paul's declaration was, "Except these abide in the ship ye cannot be saved." What course the Society will deem it its duty to pursue under these altered circumstances remains to be determined upon. Assuredly if, in 1852, it was thought that a special effort should be made for the more rapid developement of a native ministry, such a one is more imperative now. Then it was desirable, in order to complete the organization of the native church; now it is necessary, to recover a large portion of the native race which has lapsed from its profession of Christianity. All the Missionaries agree, that in a native ministry lies the hope of a native church. The late Archdeacon Henry Williams, in the following sentence, expressed his strong convictions on this point.

"I believe that the only means to be resorted to for the restoration of the native church is to direct every effort to a native ministry. On this our hopes must depend, that God may call forth men of evangelical principles to devote themselves to this holy work."

If the native ministry is thus urgently needed, then the Bishop of Waiapu's Training Institution in the Eastern District is just as urgently a necessity, for that at Auckland has collapsed, the Government having to a great extent, withdrawn their support, so that it became necessary to send back to their homes four valuable teachers from Kaitaia and three from Waiapu, because the Government does not grant money for pupils of this description. They have also declined to grant funds for the restoration in part of the school-buildings destroyed by the Hauhaus in Poverty Bay.

We have already referred to the resolutions passed by the Church Synod in New Zealand, having reference to the past labours and future relations of the Society in regard to the islands of New Zealand.

Viewed in the light of events which have since transpired; our readers will recognise the wisdom of the following resolutions whereby the Society was led to respond to the resolutions of the Synod—

Resolutions of the Committee of the Church Missionary Society, November 14, 1859.

1. THAT this Committee receive with great satisfaction the Resolutions passed April 4, 1859, in the Synod of Bishops, Clergy, and Laity, of the branch of the United Church of England and Ireland in New Zealand, especially that which states—

“That it is due to the Church Missionary Society to communicate to them the Resolutions which have been passed by the Synod with reference to measures for drawing out the contributions of this church in support of Home and Foreign Missions, and to accompany the communication with a grateful recognition of their labours for the evangelization of the aborigines of these islands, and with the expression of the opinion of the Synod, that, since the colonization of New Zealand, there has never been a period when the native race more urgently required the undiminished efforts of the Church Missionary Society than at the present moment.”

2. That as the Synod have accompanied their Resolution with measures for drawing out local support for Missions, and as this Committee have frequently explained, in printed documents, the necessity of gradually withdrawing its pecuniary grants from New Zealand, which the Bishop of Waiapu brought under the notice of the Synod, explaining the principle on which such withdrawal would be carried into effect, this Committee accept the Resolution of the Synod as especially inviting the continuance of the Society's aid by counsel, sympathy and prayer, in upholding the spiritual and Missionary principles which have ever characterized its proceedings: they regard the Resolution as also inviting the Society to retain the direct control of its pecuniary grants, as long as they may be continued; of the lands held by the Society in trust for the native church; and of the educational establishments which may be supported by its endowments.

3. That this Committee recognises many advantages which Missionaries and settlers, commingled in any land with aboriginal races, may derive from a direct and intimate connexion with a central Missionary body in a long-established Christian church; such a central body being able to gather experience from many fields, and being familiar with questions which everywhere arise between different races, brought together to co-operate in the same work. More especially they recognise the benefit of such connexion when cemented by a common and supreme value for the truth of the Gospel of the grace of God, and for those Protestant and Evangelical principles in which consist the strength and harmony of the United Church of England and Ireland.

4. That this Committee, therefore, cordially respond to the appeal of the Synod, and trust, in reliance upon the grace of Christ, that they may do so without impairing the principles of independence and of self-support in the native church: more particularly they are prepared to act throughout New Zealand upon the plan agreed upon with the Bishop of Wellington and Archdeacon Hadfield, in their late interview with the Committee, October, 19th, 1858, namely, to keep up the efficiency of the Society's educational establishments for the preparation of native teachers, and to employ its European Missionaries, and a few native assistants, in working out the complete organization of native congregations and of native-Christian Institutions.

5. That, for the effectual carrying out of the purposes already described, the Parent Committee, on their part, invite the formation of Local Church Missionary Committees or Associations; the object of which Committees shall be to collect funds for Missionary purposes, and to hold direct communication with the Parent Committee on various matters connected with the native congregations, as well as on measures for the bringing those, who are still “without,” into the fold of Christ.

THE WRONGS OF CASHMERE.

WE are anxious to place before our readers the proceedings of our Medical Missionary, Dr. Elmslie, in Cashmere and Chumba, during the last two summers. It is only right that the British public should know how he has fared in this his Christian enterprise, and whether, in these efforts to do good to men's souls and bodies, he has been helped or thwarted by the native Government.

At the time when the Punjab was annexed the mountainous country, with its

dependencies, situated on the eastward of the river Indus, and westward of the river Ravee, including Chumba, and excluding Lahul, was transferred to Maharajah Golab Singh and his heirs, as an independent possession for ever, the Maharajah paying to the British Government the sum of seventy-five lacs of rupees, and pledging himself to the fulfilment of certain articles, the most important of which were, that "the limits of his territories should not at any time be changed without the concurrence of the British Government;" that "he should never take into his service any British subject, nor the subject of any European or American state, without the consent of the British Government;" and, acknowledging the supremacy of the British Government, that he should, in recognition of such supremacy, present annually to the British Government "one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pairs of Cashmere shawls."

In 1858, after the mutiny had been crushed, the Queen of Great Britain assumed the direct sovereignty of India, and, as the paramount authority over all states annexed and feudatory, issued her proclamation, of which the following paragraph is the most germane to our purpose—"We desire no extension of our present territorial possessions; and while we will permit no aggression upon our dominions or our rights to be attempted with impunity, we shall sanction no encroachment on those of others. We shall respect the rights, dignity and honour of native princes as our own, and we desire that they, as well as our own subjects, should enjoy that prosperity, and that social advancement, which can only be secured by internal peace and good government. We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. Firmly relying on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

If any definite meaning is to be attached to these words, it must be this, that throughout India religious toleration should prevail; that in the momentous concern of religion, no man should be subjected to coercion; that he should be free to follow his convictions; and that he be subject to no pains or penalties, because, having been a Hindu or Mussulman, he remained so, or, under better instructions, had become a Christian.

It is to her Protestant Christianity that Great Britain owes her greatness. It is to the energetic working of this great principle in the body of the nation, and to the divine blessing which has rested upon her national profession of it, that she is indebted for the supremacy which she exercises over India. It is because India is enslaved by false religions that she is subject, and it is because England knows and has hitherto maintained the truth that she reigns. She has enjoyed internal peace and good government, without which there can be no national strength, because she has been scripturally Christian; and India has lacked them and has been therefore weak, because she has been idolatrous and heathen. If, therefore, India's people are to enjoy prosperity and social advancement, the secret of improvement must be imparted to them. They must have the opportunity of becoming acquainted with that divine revelation which is the great corrective of evil, and the great inducement to the pursuit of what is good. Christianity must be taught throughout the length and breadth of the land. To profess a desire that India should rise in the scale of nations, while Christianity is kept back, and its propagation discouraged, is, in truth, a mockery. It is not the duty of those in authority to

take direct action in the matter. Let the men who go forth as evangelists be private Christians, having no public office, and carrying with them no political influence. Let them carry with them no weapon, save the persuasive influence of the word itself; but let those who rule, so long as the evangelists conduct themselves wisely and Christianly, see that they meet with no political obstructions; that in the presence of the Queen's proclamation, native Governments shall not presume to be intolerant; that the prejudices of princes shall not be permitted to interfere with the rights of their subjects; but that they be free to be taught, and the people free to embrace Christianity, if they will. The great Head of the church has commanded His Gospel to be preached to every creature under heaven: only partially, as yet, has this great duty been fulfilled; but so far as the circle of light has spread, it is the right of every man, if he will, to hear the truth of God, and, if he will, to embrace it; and when men, having heard it, are brought under its influence, let earthly rulers stand aside, for it is at their peril to interfere between God and the soul which He created, and which, having wandered from Him, He thus seeks to bring back to its allegiance. Let England's sovereignty over India be characterized by liberty for the Gospel message, free scope for wise and well-directed evangelizing agencies; let there be afforded to the native the opportunity of hearing, and full protection, if he desire to receive and profess what he hears. Let the word of the Lord have free course and be glorified throughout India.

Now, if there be one part of India more than another which needs help in this respect, it is Cashmere. Its people had once been a manly, independent race, but ages of misrule have degraded them. The deteriorating process has gone on from generation to generation, until they have become a timid and servile race, left without a right to vindicate, or resolution to do so, if they had. With the physical strength and outward beauty of men, they barely have the courage of women. As to moral principle, they are broken-backed, and to vicious tendencies offer no resistance. Hence Cashmere became the Capua of India; and even now, under the British Raj, young men, visitors from the plains, free from any restraints of regimental discipline and family influence, and removed from that wholesome public opinion which is felt in every settled English community, abandon themselves to evil, to their own utter degradation.

Good men in the Punjab felt this keenly. For the sake of both races alike, the native and the European, some effort had become indispensable. It was resolved to commence a Christian Mission in Cashmere, and an address signed by almost every leading man in the Punjab was forwarded to the Church Missionary Society, requesting them to undertake it. In 1863 two reliable men entered the valley—the Rev. W. Smith of Benares, and the Rev. R. Clark of Peshawur.

At the best it could only be an intermitted Mission, for no European is allowed to remain in the valley during the cold season. Sikhs and Affghans may remain all the year round, together with Persians, Turks, Tartars, Thibetans, Chinese, Hindus, &c.; but an Englishman may not. The disadvantages of this are obvious. If any Cashmerees, during the residential season, become converts to Christianity, they must be left, on the departure of the Missionary, unprotected, and without necessary instruction; while every thing in the shape of preliminary inquiry is sure to be effaced. But if, even during the half-year when he was free to remain, the Missionary had been left unmolested to prosecute his work, although under disadvantageous circumstances, much good might have been done. This, however, was not the case. On the contrary, all natives visiting the Missionaries were reported to the Government, inquirers were seized, imprisoned and ill-treated.

The Rev. R. Clark, now Missionary at Umritsur, communicated with us fully on the subject. He forwarded to us a manuscript for publication, entitled, "Notes of a Missionary tour in Cashmere in the autumn of 1863," with this sentence from "Moorcroft's

Travels" (Vol. ii. p. 129) as its motto—"I am convinced that there is no part of India where the pure religion of the Gospel might be introduced with a fairer prospect of success than in Cashmere." At the time it was thought better not to publish it; that it would only irritate and aggravate existing difficulties; that the opposition which the Missionaries had to encounter arose chiefly from the novelty of the proceeding; for during the many ages of Cashmere's existence as a recognised kingdom, never before had there been an attempt made to introduce amongst its people the true religion of God. A little patience, and it was hoped the opposition would subside. But it has not subsided, and we can no longer hold our peace.

Mr. Clark tried to remain during the winter, but, finding this to be impossible, left Sirinagur November 16. As he went forth he poured out his lament, for who could look on Cashmere without pity!—"Now is the time of her desolation, as she lies insulted, pillaged and devastated: her palaces are in ruins; her city composed of tottering, bending structures and dirty streets; her country impoverished; her lake a marsh; her people, according to Moorcroft, selfish, superstitious, ignorant, intriguing, dishonest and false, notorious for every kind of profligacy, so that a more degraded race does not exist; and yet lively, ingenious, active and industrious; more intelligent than the Indians, but inferior in poetry and the sciences to the Persians; with great ingenuity in mechanics, and a decided genius for manufactures and commerce. Can there be nothing in store for a people like this, so that truth and justice, religion and piety, may spring up, and trees of righteousness, planted throughout the land, bring forth pleasant fruits, and Cashmere become as the garden of the Lord?"

A second summer (1864) the same Missionary entered the valley. Not only was there no improvement, but the opposition became more violent. A house had been hired for him at Sirinagur, but no sooner had he entered it than he was besieged by an angry crowd. The authorities were reluctant to afford protection, and, but for the resolute interference of a French gentleman, a resident in the valley, very serious consequences might have ensued. At his indignant remonstrance, the requisite orders were issued, and the tumult quelled; but no freedom of action was permitted, and one person, who had ventured to inquire into the truth of Christianity, was at once committed to prison.

It was then thought that prejudice might be disarmed by the presence of a medical Missionary. Of such an agency there was great need. Disease in various forms prevailed, and there was no medical skill to counteract its progress. A Mission which carried with it so much of temporal benefit might be endured, although one of a purely spiritual character was disliked and thwarted. Accordingly, Dr. Elmslie entered the valley in the spring of 1865, and opened his dispensary on May 9th. During the summer the combined work of spiritual instruction and medical treatment was persisted in, and resumed during 1866 with increasing success, so much so as to justify the hope that the summer of 1867 would be marked by much progress.

Dr. Elmslie's reports for that year, and also for the present season down to the month of June, are now before us.

In November 1866, immediately after the Conference at Umritsur, he proceeded with his medical staff to Chumbal (Chumba), situate among the southern mountains of the Himalaya, and about the sources of the Ravee. On his arrival at the capital, which bears the same name with the valley, he was most kindly received by His Highness, the Rajah Siri Ling, and by the British Resident, Mr. Wace, the Rev. Mr. Ferguson, a Presbyterian Missionary, placing rooms in his house at his disposal, until suitable quarters were provided for him. Here he opened his dispensary. Receptions for the sick were held daily, with the exception of Sundays, when the Rajah was visited at the palace, and conversations were held on the subject of Christianity. His Highness appeared to enjoy these interviews much. It was Dr. Elmslie's practice to visit the Rajah

almost daily during his stay. He was always very kind, and manifested considerable interest in the medical and surgical work. He is a liberal man, and anxious to introduce into his country some of the most striking and just features of our rule in India. The following fact may serve to show how strongly he contrasts in this respect with his neighbour of Cashmere. The native Christians of Chumba, numbering about seventy or eighty, had on several occasions suffered in various ways on account of their profession of Christianity. Mr. Ferguson frequently represented to His Highness the injustice of this, and urged him, as a matter of fair play, to extend to those of his subjects who were Christians the same rights and privileges as Hindus and Mussulmans enjoyed. This has been done, the Rajah having declared publicly, through the British Resident that Christians should henceforth enjoy the same rights and privileges as his other subjects. In Chumba, people can now worship God according to their consciences, without any fear of opposition or persecution.

The valley of Chumba contains a population of some 101,000, scattered over a mountainous country of about 4000 square miles. Of these, about 6000 reside in the capital. Their condition is much more comfortable than that of the poor Cashmerees. Dr. Elmslie describes them as cheerful, clean, and simple, always listening with great attention, and often interest, to what was said to them on the subject of Christianity.

In April 1867 a start was made for Cashmere, the medical staff consisting of Dr. Elmslie, Jewan Lal, native doctor, Quadir Bukhsh, Cashmere catechist, whose valuable services the American Missionaries of Lahore had for the third time most obligingly lent to the Cashmere Medical Mission, and Thomas, a native Christian dresser. The route followed was that by Bimbhar and Poonch. By this route the old imperial road of the Mogul emperors is pursued as far as a picturesque village called Thanna, where the traveller, instead of further ascending the Himalayas, and making directly for the pass of the Pir Panjal Range—a height of 11,400 feet, which is not generally open until the middle or end of May—turns to the left hand, and crosses the pass of the Rattan Pir, at an elevation of 8200 feet. The sides of this mountain are clothed with beautiful pines and rhododendrons. Having crossed the Rattan Pir, the traveller pursues his way along the Poonch valley, which lies almost parallel with that of Cashmere. At the west extremity of the valley of Poonch is the mountainous range of the Haji Pir, the pass of which is 8500 feet high. This pass has to be crossed before the traveller reaches the bed of the river Jhelum, which leads him, after two stages, to the valley of Cashmere. When the Mission staff crossed the Haji Pir on the 29th of April the snow on the north side of the ridge was several feet deep. The route by Bimbhar and Poonch is one of great beauty and grandeur, but of considerable difficulty in one or two places. The inhabitants of the Poonch valley, much to the credit of Raja Moti Sing, the native ruler, appeared very contented and happy, a delightful contrast to the state of things which prevails in Cashmere. According to custom, receptions for the sick were held on the line of march. At these receptions a suitable portion of God's word was first read, and briefly and simply explained; after which a short prayer was offered up to God for His blessing on the good which had been attempted to be done to the souls and bodies of the people. These religious services did not seem to be distasteful either to the sick, or their friends, and discussions on religious subjects frequently ensued. Religious books were distributed to those, who, on trial, were found able to read. Several persons, who had formerly received religious books and medical aid from the Mission, came to show themselves, and to express their gratitude. One of these was the Nabab of the extensive district of Uri, who had, two seasons before, been cured of a long-continued and painful disease. Receptions for the sick were held at the halting-places in the route, and advantage was taken of them at the following towns and villages—Bimbhar and Nowshera, Rajaori, or Rampur, Thanna, Kahuta and Uri.

From Baramula, a town situated on the banks of the river Jhelum, at the western extremity of the valley, the journey to Sirinagur, the capital of Cashmere, is generally performed by water. The Mission staff arrived at their destination on the third of May. It is extremely to be deplored that a philanthropic and benevolent institution like the Cashmere Medical Mission, whose sole object is to alleviate the physical sufferings of the inhabitants of the valley, and to raise them morally and religiously, should be compelled, year by year, to shut its doors on the sick and the poor for six long months. But such is nevertheless the case. Indeed, so decided is the local Government in its opposition, that it is impossible, previously to its arrival in the valley, to make any arrangements for the accommodation of the Mission. No owner of a house in the city, which would be convenient and suitable for the Medical Mission, is at liberty to let it for that purpose, however willing he may be to do so. During the first year's operations of the Mission in Cashmere a house quite close to the city had been taken from a native merchant at an exorbitant rent. For this rash act he was sharply reproved by the native Government, and strictly prohibited the following season from re-letting his house to the Medical Mission. Consequently the Mission is obliged yearly to occupy one of the bungalows, set apart for European visitors. This arrangement is exceedingly inconvenient. The Mission premises, instead of being located in the heart of the city, and being thus accessible to the people, are placed at a considerable distance from it, besides being, in other respects, unsuitable and insufficient. To make up in some measure for these deficiencies, a tent is pitched on the lawn behind, where the sick and their friends assemble for the preliminary religious instruction. No hospital accommodation is at all available. Patients coming from a distance—which is not unfrequently the case—have therefore to hire lodgings for themselves in the city. Medical men alone can form a conception of the difficulties with which the Mission has had to battle for want of suitable dispensary and hospital accommodation.

So soon as the Mission staff arrived in Sirinagur, reports were heard of the repressive measures which the local Government had concocted, and partly carried out, to prevent the inhabitants of the valley from frequenting the Medical Mission dispensary. Those measures were said to consist of stringent prohibitions to the people not to countenance the Mission; the threatening of fines, stripes and imprisonment, to any who should disobey; and the planting of sepoy in the different avenues leading from the city to the European quarters. For some time these rumours were not credited, but personal observation placed the matter beyond doubt. The natural effect of such measures was soon perceived in a very considerable diminution of the numbers of sick attending the dispensary, when compared with the numbers of the two former years: that any, under such circumstances, should have found their way thither, is, in truth, a matter of wonder. Several of those who did so stated, of their own accord, that they had been obliged to give money to the sentries to let them pass. From the 19th of May, when the dispensary was opened, until the 24th of June, when, for reasons which by and by will be explained, it was closed, the total number of patients treated was 270. During the two previous seasons of 1865 and 1866, the numbers for a corresponding length of time were respectively 607 and 1022. The numbers, therefore, during the third year, were not one half of what they had been during the first year, when the Mission was strange to the people, and when their fears and prejudices were strongest. Such was the state of affairs on June 8th, when cholera broke out amongst the Maharajah's troops stationed at Batmalu, close to the city of Sirinagur. Four sepoy, who had been to the great fair of Hurdwar with His Highness the Maharajah, were reported to have arrived at Batmalu from Jammu that day, and on that very night the pestilence commenced its ravages amongst the troops. As cholera was reported to have invaded the adjacent city, a polite Persian letter was sent on the 20th of June to Diwán Thakur Das, the

Maharajah's Viceregent in Cashmere, offering him the hearty help and co-operation of the Mission in this emergency. No reply was ever received to this letter. At a later date a similar offer was made through the British Resident. As the British Resident on the 24th of June established a *cordon sanitaire* for the protection of the Europeans, the dispensary, being within the limits marked out, was of necessity closed. Efforts were then made to obtain dispensary accommodation elsewhere, but they all proved fruitless through the opposition of the local authorities.

From the 24th of June up to the 2nd of July, I made almost daily visits to the city in search of cholera, but I could find none. I was prepared to find it, because everybody admitted its having been amongst the sepoy's who were stationed at the place called Batmalu. I may mention that it was reported that the doctor on medical duty, with another doctor, went into the city on the 28th of June to search for cholera cases, and that they had failed in meeting with any sick, of whom they could predicate with perfect certainty that their disease was cholera. On the 2nd of July, the doctor on medical duty asked me to accompany him to the city, that he might make a last search for cholera. We went, and, after walking a great distance, we at last satisfied ourselves that cholera did exist in the city. As soon as I returned home I wrote to the British Resident to say that I had no longer any doubt about the existence of cholera in Sirinagur, and that I considered it my duty to make this intimation to him from my having doubted its existence, from the negative result of my inquiries and searchings. In a few days after this date, the station was deserted by the British Resident, the doctor in medical charge, the English chaplain, and all the visitors. The exodus took place from the 2nd to the 6th of July.

The question for me to settle was—what was I to do? I had written weeks before to the Dewan offering him my assistance and advice. I had made the same offer through the British Resident some time after. But not a word in reply had I received from either. After much thought and prayer, I decided that my duty, apart from my own likings, was to remain where I was, and, by visiting the

sick in the city, do all I could to alleviate their sufferings, and prevent the spread of this awful pestilence. Great has been my grief that the Dewan did not accept of my offer of advice and help, because I was sanguine enough to believe that, with God's blessing upon the measures which I had to propose, many lives might have been saved which have been irretrievably lost. I had a programme sketched out which I meant to propose. I purposed making all the native hakims of the city my assistants, and, through their help, carrying out my plans for the prevention of the spread of cholera, and for its cure. But, alas! I have been left alone single-handed, and have had to do just my best. This is not the time to tell what I have done. I have made notes of all I have seen and heard in the city, and perhaps I may publish them. The neglect and inefficiency of the local authorities have been very great and culpable. The people everywhere, and of every grade, have thankfully received our visits, and readily taken our medicines, and followed our directions. Besides my native doctor and my native catechist, the Rev. A. Brinckman, Missionary in nominal connexion with the Society for the Propagation of the Gospel, has been of invaluable service to me up to the present time. Having seen his wife and child settled in Gulmarg along with the British Resident and the English visitors, he returned to Sirinagur, and accompanied me in my visits to the cholera patients, and assisted me in numberless ways. The cholera here prevalent has not been of a virulent or fatal type, so that, so far as my observations have gone, the proportion of deaths to recoveries has been comparatively small.

But although the epidemic was mild, it was wide spread. From the beginning of the attack until its close, about one thousand sufferers received more or less aid from the medical agents, their efforts being appreciated and uniformly well received by all classes of the inhabitants. Two dying Pundits alone refused to take the medicines prescribed. The Medical Missionary was the only one of the Mission agents who was attacked, but the disease was checked by timely remedies. It is impossible to give a full history of the outbreak of cholera at Sirinagur in 1867; this, however, may be stated, that at the commencement of the pestilence the local authorities used their utmost endeavours to prevent the Medical Mission from sending aid to the cholera patients of Sirinagur.

A letter having been received from the British Resident on the 15th of September,

announcing the removal of the *cordon sanitaire*, the Medical Mission dispensary was opened on the following day. From that day receptions were held daily up to October 15th, when it was closed, and preparations made for leaving the valley by order of the Supreme Government. So far from any facilities being afforded for the prosecution of this benevolent enterprise, the Medical Mission had been in every possible way discouraged and obstructed by the native government. And of this one instance more may be given, although we have already enumerated enough. The pundit engaged by the medical Missionary to aid him in his study of the Cashmiri language, under intimidation, sorrowfully relinquished his employment. Yet good seed has been sown: several merchants from the interior of Asia received copies of the Scriptures and other books. Visits were made privately and conversations held on the subject of religion. On the Sundays interesting meetings were held with the beggars, the blind and the lame. Books were distributed to as many as could read, but these were comparatively few, the number of readers in the valley, especially among the Mussulmans, being unfortunately small. Were the people free, the field is by no means an unpromising one. The Mussulmans and the Mullahs being excepted, there does not appear to be amongst them any of that strong antipathy to Christianity which is frequently met with on the plains of India, and but for *the direct* and indirect instigations of the local Government, the preachers of the Gospel would be as safe in the bazaars of Sirinagur as in those of Agra, Delhi or Lucknow. Some actual fruit has been gathered in.

Before quitting the valley for a season, Dr. Elmslie was able to report the following encouraging incident—an earnest, it may be hoped, of a much greater result, when the present repressive policy shall, in the providence of God, be removed—

You will be happy to hear, that amid all this opposition and sickness, the good cause appears to be making some progress. Two men, who have been under instruction for some time—but secretly, for fear of the Government—declared themselves Christians, and earnestly sought for baptism about three weeks ago. The Rev. A. Brinckman and I examined the men as to their faith and knowledge, and we were, upon the whole, satisfied. A few days after, the men were

baptized in the Medical Mission bungalow by the Rev. A. Brinckman, in presence of the Mission servants. It was a most affecting scene: one of the men shed tears, and Mr. Brinckman was very much moved. The names of the men were Abadu Moonshi and Ahmed Jan, shawl-makers. Already their difficulties have begun, but it is earnestly to be hoped that, through God's grace, they will be able to stand true to their vows of allegiance to our blessed Lord.

The grand question is, and this the country has a right to ask—shall the native Government of Cashmere, the Maharajah and his officials, be suffered contumaciously to disobey the Queen's Proclamation, and, so far as this unfortunate valley is concerned, neutralize its action? We have entered into treaties with China, by which there is freedom given to the European Missionary that he may teach, and to the native that he may hear without molestation, those Gospel tidings which all men need, and which the great Head of the church has commanded to be preached to all; nay, not only are the natives free to hear, but, if so disposed, to embrace and profess Christianity. In their Christian profession, they are protected by the native magistrates. Cashmere is a feudatory and protected state, in direct affinity with Great Britain. Its ruler acknowledges the supremacy of the British Government, and remits annually his feudatory present, the paramount authority promising protection to his territories from all foreign enemies. The Maharajah of Cashmere is in authority under the sovereignty of England. He is therefore one of those who are included in the paragraph of the Queen's Proclamation—“We do strictly charge and enjoin all who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.” Has the Maharajah ruled in the spirit of this Pro-

clamation, and in this high matter, their religious belief or worship, left men free to act according to their own conscience ?

We have a right to demand from the supreme Government such an exercise of their authority as that these obstructions shall cease. We read of a *cordon sanitaire* to keep out the cholera, but there is a *cordon malsainte* to keep out the Gospel. The various elements of evil which run riot throughout this unhappy population are not to be interfered with : they are to have this lovely valley to themselves, and the prince of the power of the air is to sit enthroned in Cashmere. The native rulers instinctively feel that light would not suit their rule, that darkness does : they hate the light, neither come they to the light lest their deeds should be reproved. Nothing can be more abject, more piteous, than the condition of the poor Cashmerees.

“Throughout the year, the villagers, men, women and children, are turned out each morning at the sound of a drum to work in gangs under alien taskmasters, at a husbandry of which they are not to reap the benefits. When ripe, the crops of each village are stred in open-air granaries, strictly guarded ; and when, after many weeks’ and even months’ delay, the whole produce of the country has been duly calculated and valued, the grain is doled out in quantities just sufficient to keep life and soul together. Meanwhile, they may starve, should their last allowance happen to be exhausted. This state of things Englishmen have witnessed. For two years, owing to a deficiency in the crops, there had been a famine in the land. In the ensuing year, 1865, there was a splendid crop, especially of rice. This crop had been gathered in and stored. But the calculations had not been completed ; the new crop could not be broken in upon ! Thus the villagers, who had been starving for two years, had to starve on still for week after week, in full sight of the beautiful harvest which their fields had produced. At Budrawar, owing to the neighbourhood of the British provinces, the people were at first able during the famine to supply themselves with food. But this traffic no sooner sprang up than it was taken advantage of for fresh exactions by the pitiless officials. A special impost was established ; and the starving wretches, who, at the expense of a wearisome journey, had brought loads of food to save their families alive, found themselves compelled to surrender a great part of their hard-earned supplies at the frontier.

“And in the valley itself, when, dying from the scarcity which had afflicted the land, they sought a substitute for their usual food in the fish of their rivers, they were met by a stern interdict from their rulers. And why were they thus debarred from the resources which nature offered them ? Because their Hindu masters, in their puerile superstition, chose to give out that the soul of the late Maharajah Gholab Sing had suffered transmigration into the body of a fish. Hence this source of supply was interdicted to the whole people, happy at least that his Highness’ soul had fixed upon a definite place of residence ; for at first the whole animal kingdom, fish, flesh, and fowl, was tabooed to them. An English officer, passing up the Jhelum in his boat during one of those years of famine, observed three half-starved natives chained naked on the bank of the river, at a desolate spot many miles from any habitation. Each of them wore a neoklace of stinking fish, and they had been left thus for three days and three nights already without food or drink. What was their offence ? They had been driven by hunger to catch a few fish, in defiance of the interdict, and had been found out. While thus the Maharajah does not accept the responsibility, acknowledged even by the slave-driver of America, of providing with sufficient food those whom he holds in bondage and who enrich him by their labour, he in addition taxes them in every particular that is capable of taxation. Every fruit-tree as it ripens is guarded, and its produce taken over for Government. Every hunter has to pay tribute in kind of the proceeds of his chase. Every one who wears ornaments beyond the common, or clothes better than the roughest, is marked down for plunder by the rapacious officials. On one occasion, noticing a bracelet on the

wrist of a village headman, an English traveller asked whether it was of silver. All the bystanders burst into laughter, while the wearer anxiously assured him that it was only lead, adding,—‘Silver! why how should men wear silver in the country of the Maharajah?’

“At the village of Atwat, where the remains of terraces on the hill-sides give evidence of the former size of the place, and where tradition affirms that there formerly dwelt a race of chiefs sufficiently rich to own elephants, the sole inhabitants are now an old man and his wife. A few trees now remain of a grove of fine walnuts near his house. These few are still assessed at the full tax which was formerly demanded when all the trees were standing. Three times has he escaped into the mountains, abandoning both land and house, and three times has been brought back by emissaries from the district officials, who had promised that he should be released from a tax on property which had no existence. Each time he was deceived, although the engagement was made in writing. ‘Now,’ he told his inquirer, ‘I am too old to fly again; but the Maharajah won’t get much more from the walnut-trees of Atwat, for I shall not last much longer.’”

If there be so little to comfort them in this life, there is the more need that these poor Cashmerees be left free to hear that Gospel which brings with it the hope and promise of happiness after death. But that they should be deprived both of the promise of the life that now is, and also of that which is to come, is intolerable; and the superior authority which, having the power to interfere, refrains from doing so, is compromised in the wrong that is done.

We are happy to find that something has been done in this direction, the beginning, we trust, of more resolute and peremptory action. Long before the season of 1867 had begun, or the Medical Mission had reached Cashmere, a report of the repressive measures concocted by the authorities in the valley appeared in a native newspaper, and attracted the notice of the supreme Government. The British Resident in Cashmere was called upon to furnish a report. This document, confirmatory of all that had been stated in the native newspaper, was forwarded to Government. No doubt the native officials received some remonstrance, which caused them to put a restraint on themselves during the present year, at least during that portion of it which we know of, the last despatches being dated Sirinagur, June 11th, and having been received August 18th. So far, this year has been the most successful one which the Medical Mission has experienced. Never before had the wondrous story of the cross been listened to with such interest. Even some of the leading men of the valley have come to converse on the subject of religion with a freedom and interest never manifested before. Religious books have been more eagerly sought after; and there is encouragement to believe that the Mission, having established itself firmly in the affections of the poor oppressed Cashmerees, will become more and more a means of imparting to them temporal and spiritual good. One leading Mussulman merchant has expressed in a letter his own gratitude, and that of others, for the benefit which the native community had received from the Medical Mission, asking, as an additional favour, that his wife, who could not go to the dispensary, might be visited at her home; nay, more, it has been proposed that a paper should be drawn up, expressive of the grateful feelings of the inhabitants of Sirinagur for the kindness and medical aid which they met with and obtained at the dispensary.

On the 31st of May, the number of sick who attended amounted to 162, including men and women, Hindus and Mussulmans. It being impossible to give to each one of these cases the time and attention which was necessary, an arrangement was made by which the men and women were to be taken on alternate days; one which worked so successfully, that on the 10th of June there were present 204 men, and on the next day 90 women. From the 8th of May, when the dispensary was opened, to the above date, little more than one month, the number of patients on the roll had been 825. During

corresponding lengths of time in former years we obtain the following results—in 1868, 825 ; 1867, 167 ; 1866, 625 ; 1865, 400.

The year 1867 had been marked by a determined effort on the part of the native officials to prevent the attendance of the people, and to crush this attempt to bring in those appointed means, the remedies which God has given for the restoration to health of man's soul and body. Even the sudden outbreak of cholera did not move them from their purpose, and they preferred that the people should die, rather than permit an Englishman to appear amongst them in the character of a benefactor, and win their regards. Such is the Anglophobia with which they are afflicted. They forget how in their anxiety to escape one danger they run into another, and how completely they have disaffected the population from the present pitiless and coercive dynasty, so that to the poor Cashmerees any change would be acceptable, come from where it might ; even the Cossack, the advanced guard of Russian domination, would be hailed as a deliverer.

The interference of the supreme Government compelled these men to modify their proceedings. The poor Cashmerees availed themselves of the comparative liberty thus unexpectedly conceded, and came to the Medical Mission in larger numbers than they had ever done before. They showed that they had no disinclination to receive medical aid at the hands of an Englishman, although a Missionary ; or to hear from his lips the wondrous story of the love of Jesus, that which, in the power of the Spirit, does so touch human hearts, and move them to repentance ; and if the same liberty has been continued throughout the season, the numbers of patients will be found to have increased greatly. We find that the Maharajah has been ordered by the supreme Government to furnish four regiments with artillery, to the army assembling on the north-western frontier for the repression of disturbances amongst the Pathan tribes. The means of coercion on the spot will in consequence be diminished. There will not be so many sepoy to watch the proceedings of the Medical Missionary, and to drive back some poor afflicted Cashmeree, who would gladly get advice, if indeed he might.

But we must not think that the *animus* has been changed. The antipathy which these rulers entertain to any philanthropic efforts on behalf of the inhabitants of the valley is as strong as ever. They have only yielded a little to the force of circumstances. They have opened the door, not wide, but niggardly, and they have their hand upon the bolt, that they may shut and bar it the moment they can do so with safety. By this time our Mission is making preparation for its departure, and during the long winter months the valley will be left to the misrule of ignorance, vice and disease. That regulation ought to be cancelled. Except for a few months, the men who would do good where it is so much needed, are excluded from the valley ; while the poor natives are forbidden to leave the valley, that they may find elsewhere the help they need. These are tyrannical restrictions. They ought not to be tolerated a moment longer.

That the animus of the authorities is in no wise improved may be concluded from the following facts—

One day there came to the dispensary a sepoy of the name of Amanat Khan Puthan, suffering under a severe and critical disease. Medicines were administered, which alleviated the excruciating pain he suffered, and there was a prospect, if these were persisted in, of a complete cure being effected. One day the poor man, with a very sad face, informed the Medical Missionary that he had been ordered off to Gilgit, and that he should have to set out in a few days. Considering the man totally unfit for such an arduous journey, and that if time were only allowed he could be restored to health, Dr. Elmslie gave him a certificate to his colonel to that effect. On presenting this, he met, not with kindness, but severity. He was fined a year's pay, and had to leave for Gilgit the day after. Amanat Khan has never been heard of since.

Another case of the same kind may be mentioned. A wealthy Mussulman, of the

name of Yusuf Shab, a great shawl manufacturer at Sirinagur, who had been ill of dropsy for some months, was induced to try the Medical Mission dispensary. He was carefully attended to, and provided with medicines. He paid two visits more, coming in his own boat. He then told the friend by whose advice he had come that an agent of the local Government had called upon him, and warned him that if he visited the *Daktar Sahib* he should be fined. He came no more.

The local authorities have also persuaded several of the Mussulman preachers in the different *Masjids* in the city to denounce the dispensary, and to threaten divorce to any man or woman who should visit it. Numbers, nevertheless, were coming from all parts of the valley; so much so, that from the 8th of May to the 11th of June the dispensary was visited by 3339 patients, each of whom had learned something of the Gospel of peace.

So soon as they think it can be done with impunity, the native authorities will resume the system of rigorous restriction, and isolate Cashmere from all ameliorating influences. They must not be permitted so to do. Wherever the paramount authority of Great Britain extends, beneath its sheltering wing the native population should be protected from oppression and injustice, especially that extreme oppression which forbids a man to learn how his soul may be saved, and severely punishes him if, convinced that Christianity is the truth, he desires to embrace it. It may be said that they are heathen rulers, and know no better. But surely they knew that the cholera had broken out, and had commenced to decimate the population. Under such circumstances it might have been supposed that all prejudices would have given way, and that the aid so promptly and generously offered would have been gladly accepted, and the access of the Medical Mission to the sick and dying in every way facilitated. Where shall we find in the history of nations a like instance of a ruler in *loco parentis* to a suffering and helpless people, preferring they should die of cholera, rather than receive medicine at the hands of a Christian Missionary? Yes; we know of one such instance—a fictitious mother, who claimed the child of another as her own, and, fearing lest it should fall into the hands of the true parent, preferred that it should die! He who sat in judgment knew thereby that she was not the true mother, and ought not to have the child.

Such conduct on the part of the native authorities can be endured no longer. A prince who suffers himself to be a puppet in the hands of Ministers as unlike Joseph as possible, inasmuch as they starve the people instead of giving them food in their necessity, is unfit for the high position which he occupies, unless, shaking off the ignoble servitude by which he has been trammelled, he vindicate his character and commence a new course. But the misrule which has prevailed in Cashmere can no longer be tolerated: it is a disgrace to the paramount authority. We are compromised with these proceedings, for we permit the evil to be done which we might prevent.

The British Resident in Cashmere has recently received instructions for his guidance, and has been commanded by the Foreign Secretary to investigate these matters, but with this reserve, "to do nothing that could displease the local Government." Investigation under such circumstances is impossible, for it is not pleasing to the native authorities that the requisite information should reach him, and they will take care to prevent this. The Residency as it is called, or houses occupied by the officers on civil duty, is surrounded by the Maharajah's *sepoys*, so that it is impossible, without their permission, for any native to get to the Resident. Natives have been sent to the Resident to give information: they have been turned away by the *sepoys* stationed at the gates of the Residency, and never gained admission. Although the Residency is not like a private dwelling, and people are passing in and out continually, yet the *sepoys* keep a close watch over all Cashmerees, and rudely turn back all whom they suspect

of desiring to reach the ear of the Resident. Indeed, all Cashmerees who visit the Resident, whatever be their object, are minutely reported to the Dewan and have to meet the wrath of that functionary. Wherever the Resident goes, sepoy's accompany him, so that it is impossible for a Cashmeree to speak to him without its coming to the knowledge of the local Government, and exposing the man to unpleasant consequences. So long as this espionage is continued, and that under the pretence of doing him honour, the Resident is cut off from free communication with the people; it is impossible that any information can reach him, except such as the native Government chooses; and yet to these trammels the Resident must submit, if, indeed he is to "do nothing that will be displeasing to the local Government." The British lion in Cashmere is to be as spiritless as a Cashmeree, and submit to be led about in silken cords.

But what further information than that which has already been afforded can possibly be required to justify interference on behalf of the inhabitants of this unhappy valley? They are weary of their country, and hundreds of them escape yearly over the hills to British territory, leaving their homes, and that because of the intolerable yoke which they have to bear. No man has anything that he can call his own, not even his soul and the care of it, everything—the land, the water, the food, the refuse and the weeds—being the Rajah's; and if the process of deterioration be permitted to go on, there will be soon more weeds than grain, for the valley, so lauded for its fruitfulness and beauty, is becoming depopulated, and is going to waste year by year.

So soon as it was proved that the Maharajah, by his exorbitant taxes on merchandize from Central Asia, was exercising an influence prejudicial to our trade, a Resident was stationed at Leh to protect the merchants from such exactions. Surely, then, it is full time to recall the Maharajah to a sense of his duty, and to interfere on behalf of the ill-treated Cashmerees.

VERNACULAR EDUCATION IN BENGAL.

THE following paper explains itself. The statistics which it presents demonstrate the state of debasing ignorance in which the millions of Bengal are lying. Out of a population of forty millions, not more than half a million of children are receiving any kind of instruction. Devoted as Missionaries are to the great object of India's improvement, and bent on raising its millions to a consciousness of their immortality, and of the wondrous means which God has provided, that, on their right use of them, this immortality may be one of blessedness, they cannot feel otherwise than deeply troubled at this their lamentable condition. The dense ignorance of the people obstructs them in every step of their work, and the instruction which they give penetrates very slowly and with difficulty through the opacity of the native mind.

Elementary instruction is imperatively needed. Let the people be taught to read; for without this they have no opportunity of reading for themselves the book of God; and versions of the Scriptures distributed in the languages of India avail but little where those who can read bear so small a proportion to the great mass of the population. Education through the means of the English language has been brought very considerably within the reach of the intelligent classes; but popular education through the medium of the vernacular has scarcely touched the borders of the vast wilderness. It is not surprising, therefore, that the Missionaries of Bengal—men of different Societies and churches—should unite together in a paper, the object of which is to draw attention to this urgent matter, and promote increased efforts in connexion with vernacular education—

As the subject of popular education in Bengal is at present much under discussion, the undersigned, who are Missionaries residing in Calcutta and the neighbourhood, deem it right briefly to express their views on some aspects of the question. Those who are familiar with the discussion may find little that is new in what is now to be stated; but reiteration is needful if the public mind is to be adequately impressed with the importance of the subject and the necessity for action.

2. As the following remarks will refer mainly to deficiencies existing in the present system of education, it is only just to acknowledge at the outset what has been already successfully accomplished. The change that has taken place since 1854, the date of the celebrated despatch which may be called the educational charter of India, is very remarkable. The money grant to education, which in 1854 was only 98,721*l.* for all India, has been increased fully eight-fold. The establishment of the University of Calcutta has greatly fostered the spread of higher education. The system of grants-in-aid has been successful in extending both higher and middle class education. The progress of female education has been very encouraging, considering the peculiar difficulties with which it has to contend. And the instruction of the masses has not been entirely overlooked: a good commencement has been made in the establishment of normal schools, the scheme for training the teachers of native schools, and what is called the Circle system.

3. Still, what has been done in the direction of the education of the masses is merely a commencement. The work to be done is of enormous magnitude. If the measures now under consideration by the Supreme Government and the Government of Bengal shall issue in the practical settlement of the question by a large extension of elementary instruction, it will be a cause of unspeakable thankfulness to every well-wisher of India. The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brutish ignorance. The proportion of the population receiving education in all Government and aided schools, is only 1 in 323. It is true there are indigenous native schools; and at first sight the existence and number of these might seem a fact of no small importance. But probably, when they are taken into account, it will be found that not more than half a million of children are receiving any kind of instruction, out of a population of fully forty millions. It cannot be safely calculated that more than four per cent. of the population can read with any intelligence.

4. But the quality of the indigenous education requires to be taken into serious consideration. In the village school the chief thing taught is elementary arithmetic; and this, of course, is so far good. Next in importance are the *ślokas* of *Chánakya*, which seldom inculcate anything higher than worldly prudence, degenerating often into mere selfishness, and sometimes even impurity. The discipline is, for the most part, exceedingly harsh; and the village school is an object of terror to the pupils. All things considered, the mental training given in these schools is next to nothing; and their moral influence must be often evil rather than good. There is no reason to believe that the schools are in a better condition now than when Mr. Adam reported of them that even orthography was "taught in a most vitiated form;" in other words, that the teachers themselves could not spell; that no instruction was given "regarding the personal virtues or domestic and social duties;" and that the "education, being limited to accounts, tends rather to narrow the mind and confine its attention to sordid gain, than to improve the heart and enlarge the understanding." (First Education Report, p. 8.)

5. This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809, the matter was thus referred to by Mr. Dowdson, Secretary to the Bengal Government, in a report on the police—"I am sensible that a great deal must be done to eradicate the seeds of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community." (Fifth Report on East-Indian Affairs, Appendix 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a Minute on Police and Criminal Justice, used the following true and weighty words—"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people is their gradual, intellectual, and moral advancement through the slow but certain means of a widely-spread popular system of vernacular education."

It is true that no system of merely secular education can cure such deep-seated evils; but, even in Government schools, moral instruction is, or might be, imparted, and could not be without some good results.

6. Education is necessary to protect the

people from oppression. In the important matter of his accounts, the uneducated ryot is utterly defenceless. Detection of forged documents by him is impossible. An ignorant people fall an easy prey to corrupt underlings of the Zemindars and the courts, who are always eager for bribes. Moreover, if the people speak truly, even the police and petty officers of Government greatly tyrannize over them.

7. It is right to state in this connexion what the condition of the Bengal ryot actually is. It is one of extreme depression; and his relation to the Zemindar is such that it can hardly be otherwise. As compared with that of the peasantry in other parts of India, his position is altogether peculiar—in many cases approaching to serfdom. It is with difficulty he procures at any time the necessaries of life; and his chronic poverty is aggravated by the recurrence from time to time of such calamities as hurricanes, droughts, inundations, and epidemics among men and cattle. Though not naturally destitute of acuteness, he is generally crushed and spiritless under the accumulated evils of his position. Mere education would not remove these; but it would to some extent mitigate them, and it would contribute to that energy and force of character the want of which is now so deplorable.

8. Education is necessary for political reasons. The most absurd reports may be spread—indeed, are spread—the most groundless alarms may be raised, so long as the people continue in their present state of darkness. In justice both to its subjects and itself, the Government is bound to adopt, if possible, some effectual means of diffusing such a measure of enlightenment as may help to counteract these evils. Until this is done, public order rests upon a slumbering volcano.

9. A desire for elementary instruction has long characterized certain classes of the people. The existence of about 33,000 indigent schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

At the same time it would be unreasonable to expect that even the best-contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is “the language of good appointments.” The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools.

But education should be put within the reach of all, and the desire for it will grow. Its growth would be materially quickened by a faithful carrying out, on the part of Government, of the principle thus expressed by the Secretary of State, in the despatch of 1859—

“It has long been the object of the several Governments to raise the qualifications of the public servants, even in the lowest appointments; and by recent orders, no person can, without a special report from the appointing officer, be admitted into the service of Government on a salary exceeding 6 rupees *per mensem*, who is destitute of elementary education.”

10. There is an impression in some quarters that education naturally and easily descends—“filters downward,” as it has been expressed—from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses of Bengal unless special efforts are made on their behalf. If, even in some parts of England, notwithstanding her ancient system of Universities, colleges and schools, education has not yet “filtered downwards to the masses,” what can be expected in India, with its stupendous system of caste partitioning off society into *strata* that never intermingle?

11. The progress that has been made in other parts of India in the extension of popular education is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of that education which is being extended to the other portions of the empire? Relief should especially be granted to the peasantry here, inasmuch as their condition is one of more abject degradation than exists elsewhere in India, while the province they inhabit is the richest source of revenue to Government.

It is an important fact regarding the present educational system that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can Government withhold the *necessaries* of intellectual life from the many, while it compels them to contribute to the intellectual *luxuries* of the few?

12. It seems unnecessary to adduce more reasons for the extension of popular education. But an objection that weighs with some may be noticed. It is contended that the people will be unfitted for their position in life if they are educated. The objection is

obviated, if the education be of the right kind. The masses require elementary training, both intellectual and moral. They also require some measure of industrial and agricultural training. And, considering the utter neglect of the simplest sanitary rules throughout Bengal, and the consequent waste of human life, the inculcation of healthy habits would be an incalculable boon.

But the experience of many European countries and the United States of America, in which education is felt to be a State necessity, and made compulsory even on the lowest, is a sufficient refutation of the objection now referred to.

13. The question of the manner in which the expense of an efficient system of popular education can be provided for is confessedly not easy. Probably no method can be proposed against which strong objections will not be raised. But it is unnecessary to enter on any discussion of the question, inasmuch as His Excellency the Governor-General has stated, in his clear and decisive Minute of the 25th April last, that the necessary funds are to be raised by a cess upon the land.

14. A contribution, however, towards the end proposed would be obtained if the present educational establishment of Government were carefully revised, and a redistribution made of the funds. "The annual cost incurred in the salaries alone of officers engaged in direction and instruction in the higher educational institutions, general and special, of Government in Bengal, excluding the high schools," is stated in Mr. Howell's valuable "Note on the state of Education" to be more than five lakhs of rupees, being "far greater than in any local Government; while the annual expenditure from public funds on schools of the lower class, Government or aided, is far less than in any local Government, except Madras." More than five lakhs for salaries to superintendents and teachers of the higher branches, while little more than one lakh is expended on all schools for the masses in Bengal! the contrast is eloquent. It is not contended that the educational officers of Government are too highly paid, but that far too large a proportion of the sum devoted to education is expended on the richer classes.

15. The despatch of 1854 stated that the Court of Directors looked forward to the time "when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants-in-aid, and when many of the existing Government Institutions, especially those of the higher orders, may be safely closed, or transferred to the management of

local bodies under the control of, and aided by, the State." Government institutions, both of the higher and middle class, were also expressly stated in the despatch of 1859, to be "intended only as *models*—to be superseded gradually by institutions on the grant-in-aid system

Mr. Howell remarks that "these anticipations have never been generally realized; and in some provinces they appear to have been altogether overlooked." Is it too much to ask that principles which lie at the very basis of our Indian educational scheme should be fairly carried out?

16. Successful, however, as the grant-in-aid system has been, even beyond anticipation, in fostering higher and middle-class education, it is evidently inadequate to the great task of providing elementary education for the masses generally, the people being too poor to contribute more than a trifle; and the direct action of Government, which may gradually cease in the higher education, is now required, and will be long required, in the lower.

Even in this department, however, the grant-in-aid system certainly ought not to be superseded, but employed to the utmost, whenever philanthropic persons may be prepared to avail themselves of its provisions.

17. In order to secure the hearty co-operation of such persons, and the healthy action of the scheme generally, it might be desirable that a Central Council for the management of vernacular education should be formed, fairly representing the various classes of the community that take a direct interest in the education of the people. Its constitution would thus resemble that of the Senate of the University. The influence of the latter in guiding and stimulating the higher education has been exceedingly valuable; and it might fairly be expected that such a Council, as is now suggested, would render important service in the arduous but indispensable work of extending primary instruction to the masses.

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A. WILLIAMS, *Bapt. Chap., Circular Rd.*
 JAMES VAUGHAN, *Church Missionary.*
 A. P. NEELE, *Ditto.*
 W. J. WILKINS, *London Miss. Society.*
Calcutta, 8th September, 1868.

Under such circumstances all who are interested in the welfare of India give a hearty welcome to the Christian Vernacular Society for India, as well fitted to render valuable help in so vast and important a field of labour. With means as yet small, an income of 7500*l.*, it has nevertheless used those means with great judgment, and has already rendered important services. It has in operation four Training Schools, in Calcutta, Umritsur, Madras and Bombay; the establishment of a fifth in the North-West Provinces being rendered unnecessary by the establishment at Benares of a Christian Training School by the Church Missionary Society, in which the Society is preparing a body of trained Christian teachers, who, "thoroughly equipped with vernacular educational lore, and imbued with Scriptural knowledge, shall go forth to enlighten and bless thousands of heathen children in the villages of Bengal." The Society has also its vernacular press department, and has printed Christian school-books in twelve out of the fourteen principal languages of India. Moreover, as the necessities of the case are great, and the demand for immediate effort urgent, it has adopted a novel and most wise procedure in connexion with the school department, which, in the Ninth Annual Report of the Society, is thus explained—

At the beginning of 1863, a special communication was forwarded to the Calcutta Committee by the Parent Society. It related to a scheme for the improvement of the indigenous village schools of Bengal. No one who is unacquainted with village-life in this country can have an adequate idea as to the character and number of those schools. The low state of education amongst the masses generally would imply a singular dearth of schools. Such, however, is not the case. It has been estimated by competent authorities that there are not fewer than 30,000 schools in Bengal. Every village of any consequence has its school. These are chiefly hereditary institutions. They not unfrequently pass from father to son for a series of generations. The native teachers, called Gurumohashoys, regard their schools as their patrimony, and eke out of them a bare and somewhat precarious subsistence. Their remuneration consists partly of small sums of money—a few pice a month for a child; or, in the case of the poorer villagers, they receive, from time to time, small presents of rice or fruit. On all important occasions—the celebration of marriages, family pujas, &c.—the schoolmaster expects, and generally receives, a gift of more or less value. He thus contrives to live as his fathers lived before him: he is poor, but his immediate wants are supplied, and he is generally contented with his position. He is not without a degree of honour: the people respect him and trust him, and feel him to be a necessary adjunct of their village economy.

The character of the instruction imparted in those schools is, as a rule, despicable in the extreme. In the majority of the Patshalas the only book used is a stupid story-book, full of idolatry and uncleanness. Amazingly ignorant himself, the ordinary Gurumohashoy aims at nothing higher in his teaching than to impart to his pupils an ability to scrawl their names on leaves, to spell out with difficulty a simple reading lesson, and to bawl out at the top of their voices certain tables of arithmetic. As regards the moral tone of these schools, it is necessarily of a low and degraded character. Kali, Siva and Krishna are presented to the children as the objects of reverence and imitation. Can it be a matter of wonder, under such circumstances, that the grossest darkness, intellectual and moral, should cover, like a death-pall, the masses of the people?

Yet those schools exist, and such is the force of established usage, such the general indifference about education altogether, that they will continue to exist, at least for a long time to come. The question therefore which suggested itself to the Committee of the Christian Vernacular Education Society was, by what means the indigenous schools could be wrought upon so as to effect their improvement. The Society was not prepared to establish *new* schools to any great extent; its resources were too limited for that; nor did it seem desirable, even if they had the means, to attempt the formation of schools side by side with the Patshalas, with which alone the people were familiar. Had such an attempt

been made, there is little doubt that the popular verdict would have been—"The *old* are better." But it was felt that if, by a judicious and skilful arrangement, the practical control and direction of the existing schools could be secured, a mighty sphere of usefulness would at once be opened out.

Such a scheme was adopted. The plan was to form a number of Circles, containing in each five or six of those schools; to appoint over each Circle an earnest, active Christian man as Inspector. His duties should be daily to visit one or more of the schools, teaching in them himself, fixing the routine of studies, introducing sound and useful school-books, and, by any and every means, to raise the standard of instruction imparted. He was especially to endeavour to diffuse throughout his whole Circle a knowledge of scriptural truth. This portion of the teaching was to rest entirely with the Christian Inspector: it was his province, through the medium of oral instruction, Bible-reading, and Scripture Catechisms, to introduce spiritual as well as intellectual light into the schools entrusted to his care.

The first essential to the carrying out of this scheme was the acquiescence of the Gurmohashoys. They were visited, and the plan fully and honestly explained to them. In consideration of their surrendering the control of their schools to the Society, it was stipulated that they should receive a capitation fee of one anna (1½d.) a head monthly, for the pupils in attendance, up to the number of fifty. At first the project was listened to with an air of doubt and suspicion. It was a new thing, and an untried thing. Teachers and villagers seemed inclined to stand aloof. At length a few, more courageous than the rest, gave in their adhesion. Gradually confidence grew. The marked progress of the pupils under the new *régime*—the life and zest with which the boys applied themselves to studies of which they had never even heard before; and, in not a few cases, the kindness, tact and suavity of the Christian Inspector, have softened down opposition, silenced suspicion, and made what must be termed a bold innovation on the established order, to a large extent, acceptable and approved.

At the present time there are 14 Circles under the management of the Society. These comprise 87 schools, and a total of about 4000 pupils. This represents an increase over the former year of 2 Circles, 7 schools and some 12,000 scholars.

It is a matter of great thankfulness that, after a year of almost unparalleled distress and suffering like the last, we are enabled to report an *increase* in our operations. Terri-

ble, however, has been the struggle in many of our Circles. It has been an actual fight for existence. How could it be otherwise, when, on the one hand, gaunt starvation, and on the other, a deadly epidemic, have been devastating the villages far and wide?

A startling fact, recorded by one of the Missionaries in charge of our Circles, gives a fearful insight into the havoc which famine and disease have made in certain districts of Bengal. He testifies that, in one of the schools in connexion with his Circle, *not fewer than twenty-five children have been cut off!*

It has been a year of trial to all. Many a time have the Missionaries and the Inspectors been sick at heart as they gazed upon the surrounding scenes of suffering; and often have they been upon the verge of despair as they beheld the desolation and desertion which, from month to month, characterized their schools. With more than one it has repeatedly been a question, whether they ought not temporarily to retire from the work, and hope for better times. Faith, however, and courage were given for the hour of need. These faithful workers felt that to close their schools at such a time would be unwise, and that their subsequent revival would be a matter of great difficulty. They therefore held on their way, against hope believing in hope; and now, by the goodness of God, although a large measure of distress remains, still the sunshine is seen after the rain; the schools are being re-filled, and the former spirit of healthy activity and diligence begins to mark the teachers and the taught. We would fain hope that so terrible a visitation would be followed by hallowed results, over which both angels and men may rejoice.

In speaking of *Results*, we are enabled, notwithstanding the difficulties and drawbacks of the year, to report a general and decided progress. An advance has been more marked in some Circles than others. As a rule, it may undoubtedly be affirmed that the Circles over which the Missionary exercises the most active personal superintendence are in the best condition. Good and earnest as the native Inspector may be, if left to himself his hands are sure to hang down and his knees wax feeble. The lively, loving, zealous sympathy of the Missionary is the life and soul of a Circle. From him must the stream of life and unction radiate: others must catch *his* unction, else the work will languish and its fruit be small.

It is a matter of congratulation that many of our Missionary friends *do* take a constant and active oversight of their Circles. Several visit the schools from time to time, so as to note progress and suggest improvements. Pe-

riodical examinations, too, are held in most of the Circles. In one or two cases the Missionary brings together, at his own house, the elder boys of all the schools once or twice a month, and tests them in all the subjects of study which have occupied their attention.

Geography, Grammar, and History, national and natural, are being introduced into the older Circles, and in some instances very creditable progress appears in these subjects. The introduction of topics like these into the village Patahalas is quite a phenomenon. A new era thus dawns upon those once inane and objectless institutions. The village schools thus become a centre and source of valuable instruction to the rude masses around.

In each of the day-schools under our management the children are taught the principal facts and doctrines of the Bible. This indeed is a *sine qua non* of the scheme. We know of no real education which does not include a moral element, and we know of no true morality which is not derived from, or grounded on, the Book of books.

We earnestly desire and labour to promote the social and intellectual elevation of the rural population; but we remember that the 4000 children placed under our influence are something more than *rational animals*; we believe them to possess immortal souls; we regard them as under training for another world than this. Why Divine Providence has permitted them and their fathers for untold ages to sit in midnight darkness we know not; but why a good Providence has at length brought these heathen children under our influence we are at no loss to comprehend. We dare not withhold from them the saving light which we have received; nor could we ever dream of making it *optional* with them as to whether they would receive it: we know what they know not, that eternal life consists in the "knowledge of God and of Jesus Christ whom He hath sent." Woe be unto us if we give them not this knowledge! We profess ourselves servants of Him whose latest injunction was, "Go, teach all nations." Woe be unto us if we teach them not the truths which He has taught us!

But happily a disinclination to receive religious instruction is not a leading difficulty in our operations. As a rule the children are as ready to receive religious instruction as the teacher is to give it. This is more especially seen in our *oldest* Circles. Generally, at the opening of a Circle, more or less of opposition to this branch of the studies is manifested; but a judicious, steady course of persistence breaks down this feeling, and gradually religious teaching becomes regarded as a necessary part of the routine. Gurumohashoya,

parents, villagers, children, all accept the arrangement. As regards the pupils themselves, it is invariably found, that whenever a Scripture lesson is given with tact and animation, they enter into the subject with zeal and delight. The quickness and spirit with which, in many schools, the boys answer questions on Bible history, clearly evince that this study is to them the very reverse of irksome and uninteresting.

But what direct good ensues from all this Bible teaching? The true answer to such a query is, that we are bound by our Christian obligations to give this teaching, and could we not indicate *one* good result, our obligations would remain the same. However, blessed be God! besides the diffusion of religious truth, we are enabled to rejoice over one or two very marked tokens of its success.

The Circle at Jessore is under the inspection of a young man of great energy and decided piety. He was converted from Mohammedanism some three years ago. For a while he imagined that it was his duty to preach the Gospel far and wide, without, however, receiving either a settled appointment or a fixed salary. He roamed for months about the villages of Bengal, very much like a religious mendicant, proclaiming everywhere the saving name of Christ. At length he was led, no doubt wisely, to exchange this irregular mode of warfare for a defined and regular course of duty. He has managed his Circle with devotedness and zeal, and a gracious instance of good has been vouchsafed him. A youth of about seventeen years of age, the son of a leading Muasulman priest, was so impressed by the Scripture lessons given by the Inspector that he was led seriously to inquire after the truth. He gradually saw in Christ the Saviour that his soul required. He believed, and, in the face of violent opposition from his friends, he made a public confession, by baptism, of his faith in Jesus. A more particular account of this case will be found in the report furnished by the Rev. W. A. Hobbes, the Missionary by whom he was received into the church. This new convert has already been admitted a student in the Training Institution. We may thus look forward to the time when he, qualified by a thorough training, shall go forth to labour for the good of others, and to testify to that precious faith of which he has been made a partaker.

Another Missionary mentions a very pleasing instance of the collateral results which may attend this kind of work. Some ten months ago, one of the schools in the Circle of Mahanad was given up, on account of its great distance from the Mission centre. It

has since come to light that a little-boy, who read in that school, used to go home and repeat the Catechism and Scripture text which he learnt at school. His grandmother, from day to day hearing these strange recitations, at last became deeply impressed with the fragments of truth which were thus brought to her ear. The family is one of considerable respectability, so that the women of the family are under seclusion; but the Missionary has received from Hindu residents of the place most reliable information as to the fact of the poor woman's concern about Christianity.

The same Missionary also speaks most hope-

fully about a Hindu teacher in one of the schools. He, it appears, has been brought, through intercourse with the Christian visitors of the school, to think seriously about the truth, and the Missionary quite hopes that, ere long, he will be prepared openly to embrace the Gospel. Let it be borne in mind that the cases of hopeful impression which come to our ears are in all probability but a small proportion of the actual number of cases which occur amongst the numerous villages and families affected by our operations. The great day alone will declare the extent to which this effort has ministered to the glory of God and the salvation of souls.

We trust that increased means may be afforded to this most needed and excellent Society.

THE PROTESTANT CHURCH NOW BUILDING AT NAZARETH.

NAZARETH of Galilee—its historical reminiscences how deeply interesting! "Joseph came and dwelt in a city called Nazareth; and there Joseph and Mary dwelt," and "He was subject unto them;" and there His townfolk "filled with wrath, rose up and thrust him out of the city; and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."

And the brow of the hill remains on which, according to Luke iv., the old city was built: it stretches unmistakably along the south-western declivity of the hill, immediately above that part of the town, forming a terrace, then probably crowned by the synagogue in which Jesus declared Himself to be the Messiah predicted by the prophet Isaiah. The northern end forms an abrupt precipice, which was doubtless the scene of the intended precipitation.

But the great point of interest is this, that the true Gospel, which the Lord Jesus provided for us at the costly price of His own blood, is not only faithfully preached at Nazareth, but that it has gathered together a congregation of people, who have forsaken the various forms of Christianity in which they had been brought up, in order that they might sit at the feet of Jesus and hear His word.

The Protestant communities at Nazareth and the villages of Galilee amount at the present time to over 500 souls.

It is of importance that this Protestant congregation should have its church. Around are the various edifices built for the various forms of corrupt Christianity. At Nazareth the congregation deeply feels the disadvantage of not having a suitable place of worship, the schoolroom in which the services are now held being too small, nor can it be arranged with the propriety and neatness due to so solemn a purpose. An idea prevails among the inhabitants of Syria, that because Protestants reject outward show and ceremony, they have no proper form of worship, and therefore, in fact, no religion at all; and the idea is strengthened in Galilee by the fact that the Protestants have no church. The plan of building a church at Nazareth has therefore been formed since the year 1863; and after considerable delay, an Imperial firman was obtained. The site for the church has since been bought, and surrounded by a wall. This site adjoins the Mission house, which is the property of the Church Missionary Society; and being situated at the slope of the western hill, in the south-west quarter of the town,

the church will form a conspicuous and highly ornamental feature, and very easily accessible. The plans have originally been made by Mr. Schiok of Jerusalem, and were subsequently corrected by an excellent architect, Mr. Stadlen of Zurich, who visited Palestine in the present year, and the foundations are now being proceeded with, in the trust that the Lord will give His blessing to the undertaking.

The town of Nazareth, compared with the ruined state of the rest of the country, leaves upon the mind of the traveller the pleasant impression of a prosperous and wonderfully rising place. To the fact of Christians being here in a majority is due the circumstance that Nazareth is becoming more and more the centre for the Christian population in the north of Palestine, and a bulwark against the intolerant spirit of Mohammedanism. Notwithstanding the heavy affliction of the cholera in 1865, by which all commerce was suspended; notwithstanding the dreadful devastation of locusts in two successive years, and the increasingly oppressive taxation of the Christian population, Nazareth is still on the increase. Under these circumstances there can be no doubt as to the suitability of Nazareth as the basis of Missionary operations, for it is by native Christians, and especially by Protestants, that the Gospel must be introduced among Mohammedans.

Our Missionary, the Rev. John Zeller, to whom we are indebted for the above particulars, concludes with the following appeal, which we doubt not will be responded to.

The great poverty of most members of the congregation renders it impossible for them to erect a church out of their own means, requiring, as it will, about 2000*l.* though they have already begun to contribute towards it. Under the many trials which they are called upon to endure, the sympathy of their brethren, expressed by aiding them in building a church, would be the greatest encouragement to them. They therefore beg their fellow-Christians and Protestants in other countries to come to their assistance in erecting a suitable building for divine worship. It may not be amiss to state, also, that the erection of such a building will give a suitable place of worship to tourists and travellers passing through Palestine, to whom attendance at divine service in the place, so long the home of our Redeemer, cannot fail to be peculiarly gratifying.