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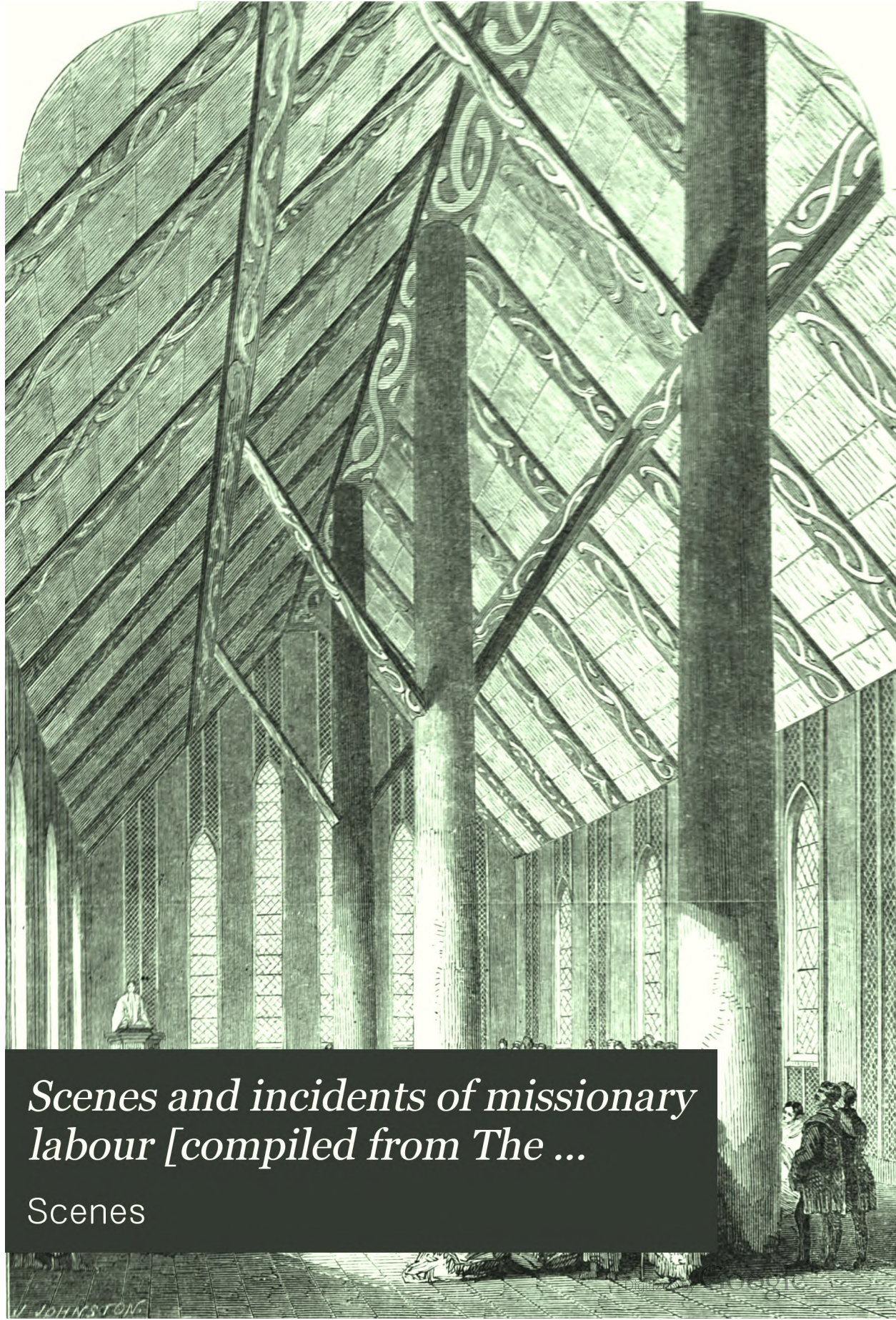
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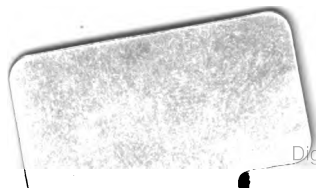


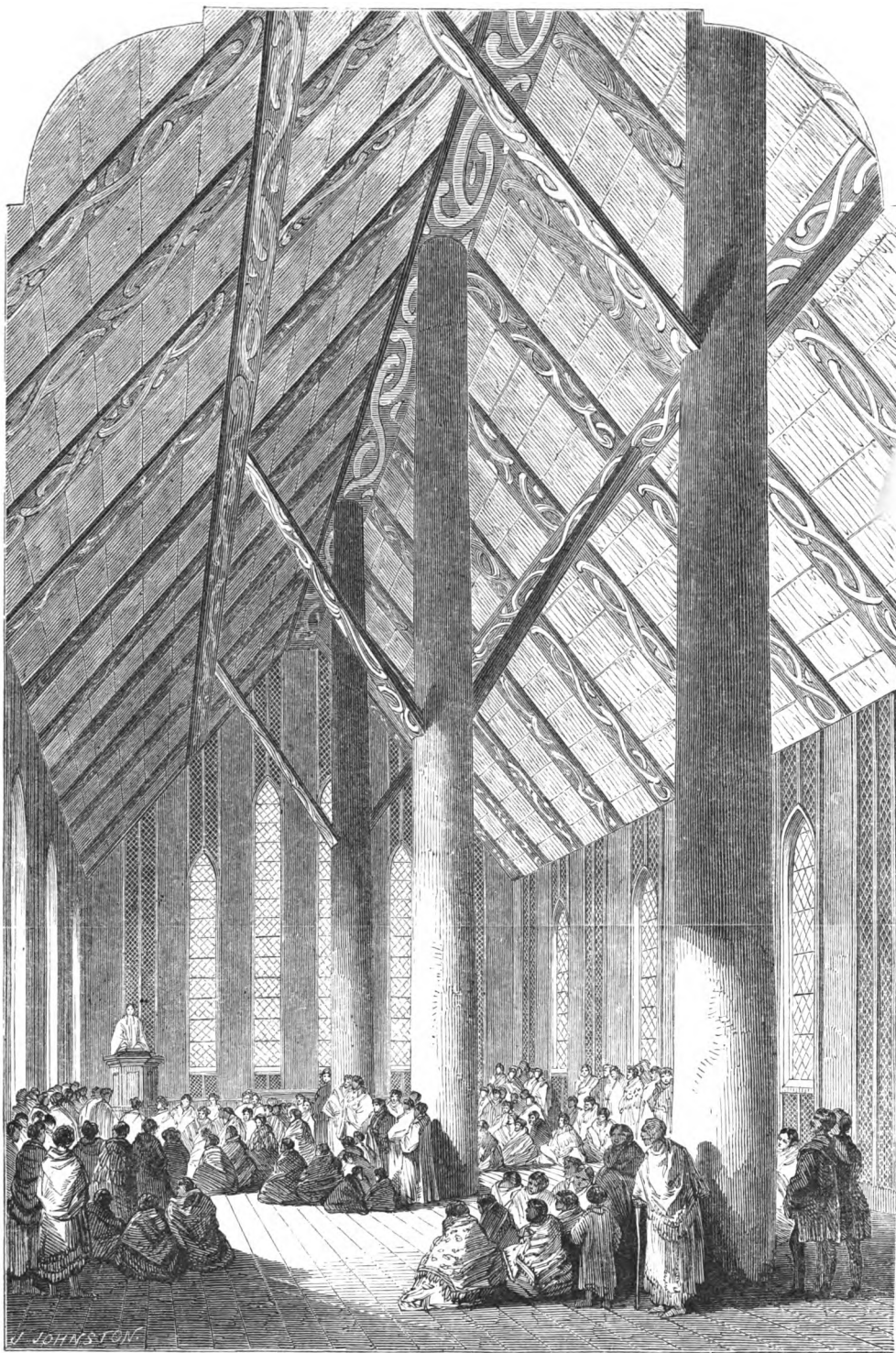
*Scenes and incidents of missionary
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INTERIOR OF A CHURCH AT OTAKI, NEW ZEALAND.

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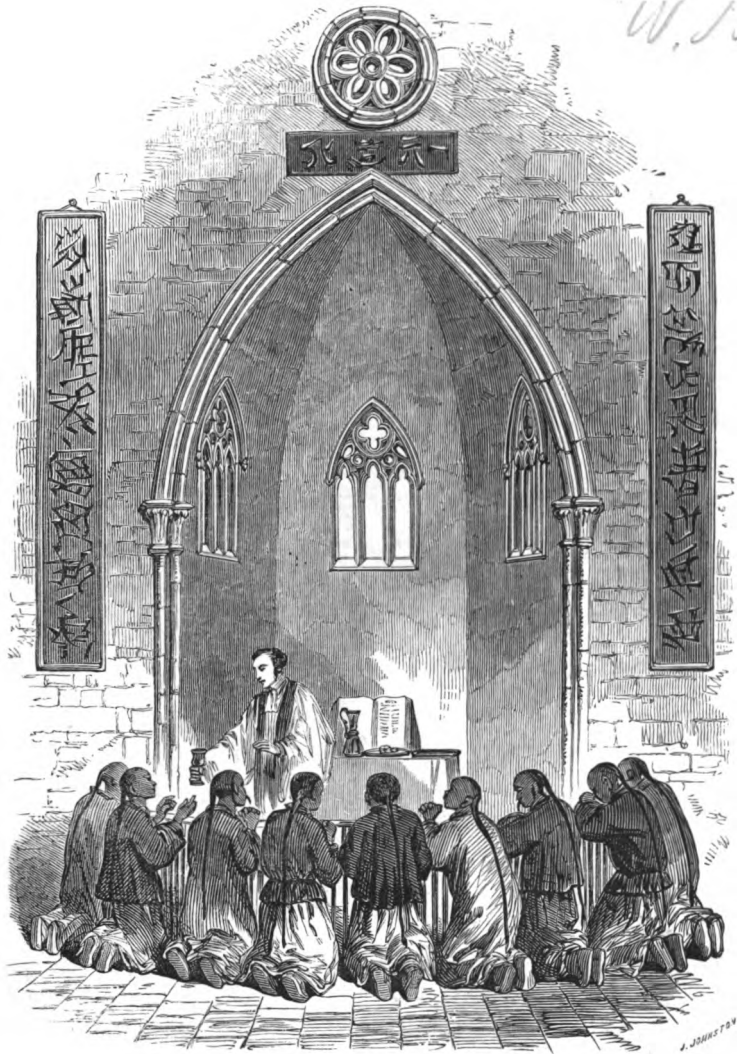
STREET, LONDON

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THE INTERIOR OF THE CATHEDRAL OF SEVILLE

Scenes and Incidents
OF
MISSIONARY LABOUR.



SEELEY, JACKSON, AND HALLIDAY, 54 FLEET STREET.
LONDON. MDCCCLX.

203. n. 161.



P R E F A C E.

A GERMAN poet, in one of his noblest compositions, describes the clouds and darkness amidst which the nineteenth century dawned, and the despair of better things which lay heavy on the spirits of those who were longing for solid progress and national elevation. The selfish policy of the two great contending powers, England and France, seemed to him to leave no prospect for the happiness of the human race. But there was yet hope for the world, dark as those days seemed to be. Through God's great mercy there had been a revival of true religion in England, and the Gospel of Jesus Christ had again become a living power in the hearts of some of her sons. They were indeed despised and scorned. Their names were cast out as evil. And if more vigorous measures were not adopted for suppressing them, it was not for want of dislike of their principles, but because they appeared to be too weak enthusiasts to need being dealt with more seriously. But they had the truth with them, and the truth prevailed. Their weapons were mighty through God, and the spread of evangelical religion both in and out of the Church of England is now an historical fact, and a fact which no man who desires to gauge accurately the national and social life of our country would be wise in overlooking. Among the many results of the evangelical revival seventy or eighty years ago, we must specially notice the vigorous efforts which it initiated for the extension of the kingdom of Christ. The conquest of the world for Him was its leading idea. A future ecclesiastical historian, in seeking for some appropriate designation for the salient feature of each successive half-century of the Christian Church, might well denote the first half of the nineteenth century as the Age of Christian Missions. This great characteristic will probably stand out as clear and plain hereafter as do the Crusades or the Reformation to us. Not that Christian Missions are even now more than in their infancy, or that we may not hope for a development which will make our present triumphs seem almost insignificant; but that it was in our own day and generation, or rather in the generation now nearly passing away, that the Christian Church of these latter times awaked, after a slumber of centuries, to her great vocation, not only to maintain, but to propagate, the truth. It may seem difficult to explain how this paramount duty was so long overlooked. It is even strange to see how near the Church of Christ came to its recognition, and yet let it slip when it was all but grasped. It did not escape the profound thoughtfulness of Bishop Butler; but yet how apathetic in practice did the Church of England remain. It gave the key-note to several of the sublimest hymns of Dr. Watts, which are even now the best Missionary poetry in the English language; but yet those who sang them made hardly any practical effort to realise his glowing pictures of the glories of the reign of Jesus, or to relieve the misery of heathenism which he so pathetically portrayed. It would be worth while to inquire what can have so long checked the expansion of Protestant missions. We do not forget the *Society for the Propagation of the Gospel in New England*, originated in 1661 by the Honourable Robert Boyle, and which reckoned among its labourers Eliot, the Apostle to the Indians. That Society still survives in its labours in Canada, and is now chiefly conducted by Presbyterians. Nor do we forget that forty years afterwards the *Society*

PREFACE.

for Promoting Christian Knowledge and the *Society for the Propagation of the Gospel in Foreign Parts* were instituted by members of the Church of England. But when we look at the meagre annual contributions of many during the last century for missions to the heathens, and more emphatically, when we look at the absolute dearth of English *men* for the work, our remark as to the apathy of our land at that time regarding the great duty of evangelizing the world still holds true. What was then done seems almost like a recognition of the duty rather than a serious attempt to fulfil it. There was enough done to condemn our Church and land for barrenly acknowledging the obligation, not enough to acquit them of disobedience to our Lord's last command.

It is not, however, difficult to account for the slow development of Protestant Missions. The churches of the Reformation had a gigantic enemy to contend with, under conditions which for the time turned all their thoughts on themselves. "Cromwell," as Bishop Burnet tells us, "resolved to set up a council for the Protestant religion, in opposition to the congregation *De Propaganda Fide* at Rome;" but he was never able to carry out his conception. The religious question was so mixed up with the political, that clear views of the Church's duty to "the regions beyond," were hardly to be expected. Protestantism was struggling for existence in the countries where it had been born; and as in the earliest times, it was not until "the churches had rest," that they "were multiplied." (Acts, ix. 31.) But the main reason seems, humanly speaking, to have been that the world was not then open. Commerce was in its infancy. The real condition of the heathen was little known, and even if it had been, the means of access to them were scanty and precarious. At length, in God's good time, the Missionary Age began. Every body of Christians in England was quickened to new activity by the Spirit of life. Those institutions which had previously existed awoke to more strenuous effort. God's providence co-operated with His grace; and barrier after barrier was removed till the whole world lay open to the evangelist. We have not space to pursue this interesting subject further; but the subsequent pages afford some illustration of the vastly diversified spheres of labour now spread before the Christian teacher; and even these refer mainly to one missionary organisation—the *Church Missionary Society*. This Society may be regarded as a monument of that great religious revival in England, to which we have already alluded. From a very humble origin, in the year 1799, it has grown to its present magnitude. God's mercy has kept it faithful to the evangelical principles in which it was founded, and faithfulness to those principles is the secret of its past increase, and the only security for its future success. Yet, great as are its encouragements in its various mission fields, they might be far greater were its means of doing good augmented. It is mainly with the hope of making the Society known in circles where it has not received the consideration it may justly claim, that the following pages have been compiled from the ample resources of the *Church Missionary Intelligencer*. At this season of the year all may well be reminded of their blessings and their responsibilities. In the Incarnation, Death, and Resurrection of the Lord Jesus, are centred the source of our own happiness, the measure of our duties, and our sole hope for heathendom. "In Him is life; and the life is the light of man." He is the true strength of Missions amidst their apparent weakness, as the secular eye judges them. In the words of an eloquent living foreigner, "We lay our foundation in a cradle, but that cradle is the regeneration of the world."

Christmas, 1859.

W. KNIGHT.

CONTENTS.

*** The Views are selected from those published monthly in the *Church Missionary Intelligencer*. The descriptions have been compiled partly from that periodical, and partly from other sources.

- CHINA. SHANG-HAE, AND THE RIVER WOOSUNG.
 SHANG-HAE: THE TEA-GARDENS.
 FUH-CHAU, AND THE RIVER MIN.
 CANTON: THE FISH-MARKET.
 CANTON: OLD CHINA STREET.
 THE CANTON RIVER: YELLOW PAGODA AND FORT.
 CHURCH AT NING-PO. (*Title.*)
- INDIA. CALCUTTA: FROM THE WATER-GATE, FORT WILLIAM.
 MADRAS, FROM THE BEACH.
 DELHI: THE KING'S PALACE.
 DELHI: THE JUMMA MUSJID.
 BENARES: DUSASUMADE GHÂT.
 AGRA: VIEW FROM THE PALACE AND FORT.
 SINDE: KURRACHEE, WITH SOME OF THE NATIVES.
 THE RAJMAHAL HILLS: IDOLS OF THE NATIVES.
 PESHAWUR: AFFGHANS.
 PESHAWUR: THE MARKET-PLACE.
 KASHMIR: SRINAGUR—THE BRIDGE.
 KASHMIR: SRINAGUR—THE MOSQUE OF SHAH HAMADAN.
 ASSAM: THE NAGAS, ONE OF THE HILL TRIBES.
 BURMAH: A TEMPLE OR THIEN, AND A ZAYAT.
 CEYLON: EXHIBITION OF BUDDHA'S TOOTH AT KANDY.
- JAPAN. A FUNERAL PROCESSION AT SIMODA.

CONTENTS.

ASIA MINOR. THE CEMETERY AT SMYRNA.

AFRICA. THE YORUBA COUNTRY : A PALAVER.

THE YORUBA COUNTRY : JOURNEY TO IBADAN.

THE YORUBA COUNTRY : A SCENE ON THE BANKS OF A RIVER.

WEST AFRICA : VISIT TO THE KING OF OFIN.

CONFLUENCE OF THE NIGER AND THE TSHADDA.

FERNANDO PO AND ITS ABORIGINES, THE EDEEYAHs.

DAHOMEY AND ITS HUMAN SACRIFICES.

THE SLAVE-TRADE : SHIPPING SLAVES.

THE SLAVE-TRADE : CAPTURE OF A SLAVE-SHIP.

ABYSSINIAN PRIESTS AND SOLDIERS.

NORTH AMERICA. LABRADOR : THE ESKIMOS.

RUPERT'S LAND : INDIAN HUT AND FAMILY.

RUPERT'S LAND : ENCAMPMENT OF CREE INDIANS.

RUPERT'S LAND : ST. ANDREW'S CHURCH, RED RIVER.

RUPERT'S LAND : INDIAN MEDICINE-FEAST.

BRITISH COLUMBIA : BURIAL AMONG THE CHINOOK INDIANS.

CALIFORNIA : A SCENE IN THE GOLD REGION.

SOUTH AMERICA. GUIANA : AN INDIAN SORCERER.

WEST INDIES. EMANCIPADOS OF CUBA.

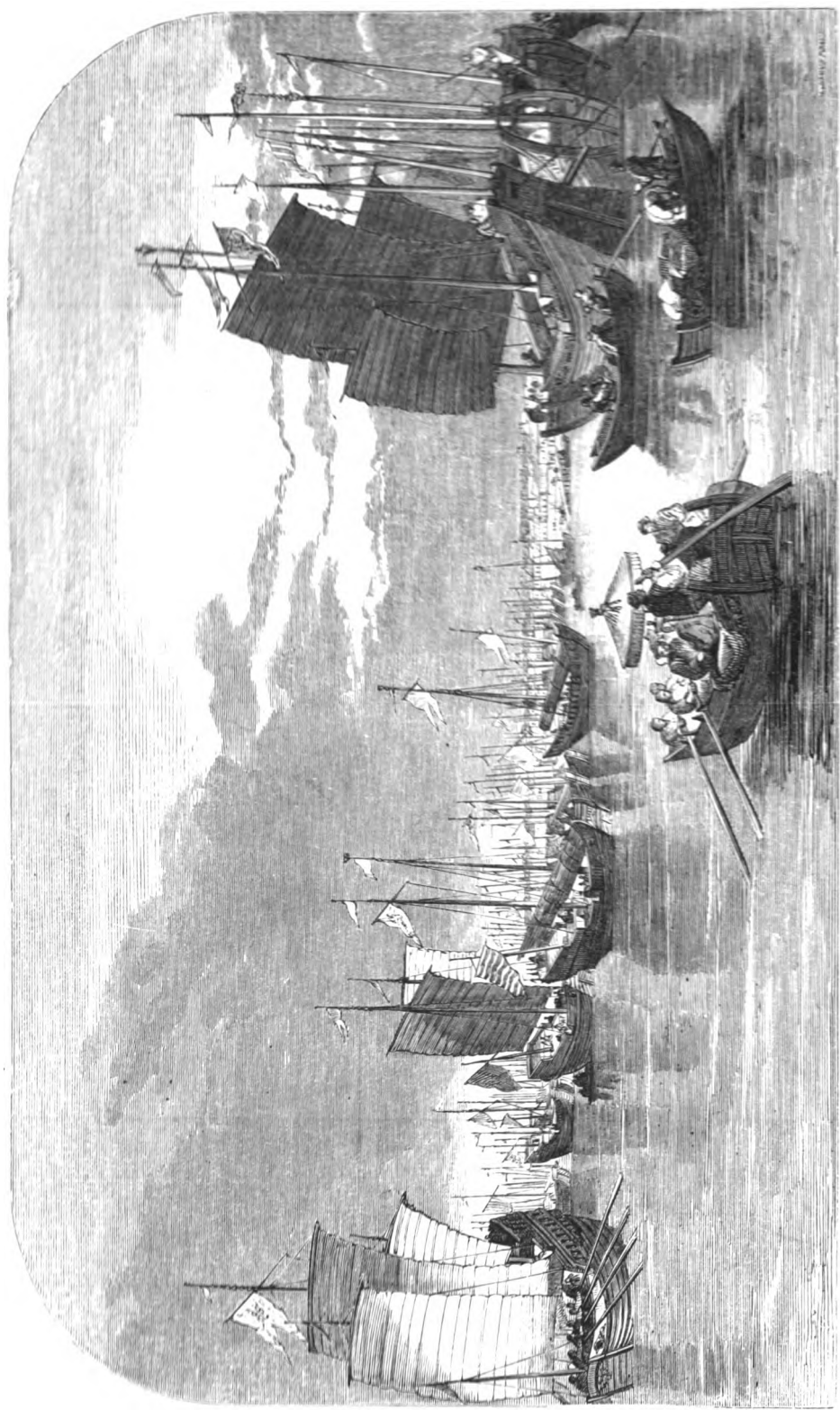
NEW ZEALAND. INTERIOR OF THE CHURCH AT TURANGA.

INTERIOR OF THE CHURCH AT OTAKI. (*Frontispiece.*)

ARRIVAL OF MISSIONARIES AT PUKAWA.

LAKE TARAWERA : THE MISSION-BUILDINGS.

RUSSIA. PILGRIMS TO KIOV.



SHANG-HAE, ON THE RIVER WOOSUNG.

CHINA.

SHANG-HAE, AND THE RIVER WOOSUNG.

SHANG-HAE, though only a city of the third rank, is one of the chief emporiums of commerce on the eastern coast of China. It communicates, immediately, with the rich districts of Soo-chow and Hang-chow, receiving the fine brocades of that part of the empire, and dispensing, in return, among the inhabitants, the various commodities of the Western world. Its trade is equal, if not superior, to that of Canton ; and the junks in its harbour are computed to amount, at any one period, to more than a thousand.

The river, the Woosung, is stated to be, at Shang-hae, as wide as the Thames at London Bridge, and “in going up its stream towards the town a forest of masts meets the eye, which shows at once that it is a place of vast native trade.” The town is situated about twelve miles from the mouth of the river, and is believed to have a population of 200,000. The banks of the river, from its entrance to the town, and for many miles beyond, are as flat as the Essex side of the Thames. On every side may be seen fields of rice, beans, corn, cotton, &c., every foot of land being industriously cultivated. The wall of Shang-hae itself is about three miles in circumference, and the town is entered by six gates. The houses are generally of an inferior kind, built of wood, and overhanging the narrow streets.

Shang-hae is the chief seat of the Romish missions in China ; there being a cathedral of that church in the town, and (it is boasted) about 10,000 Roman Catholic Chinese within a circle of fifteen miles, of which the town is the centre.

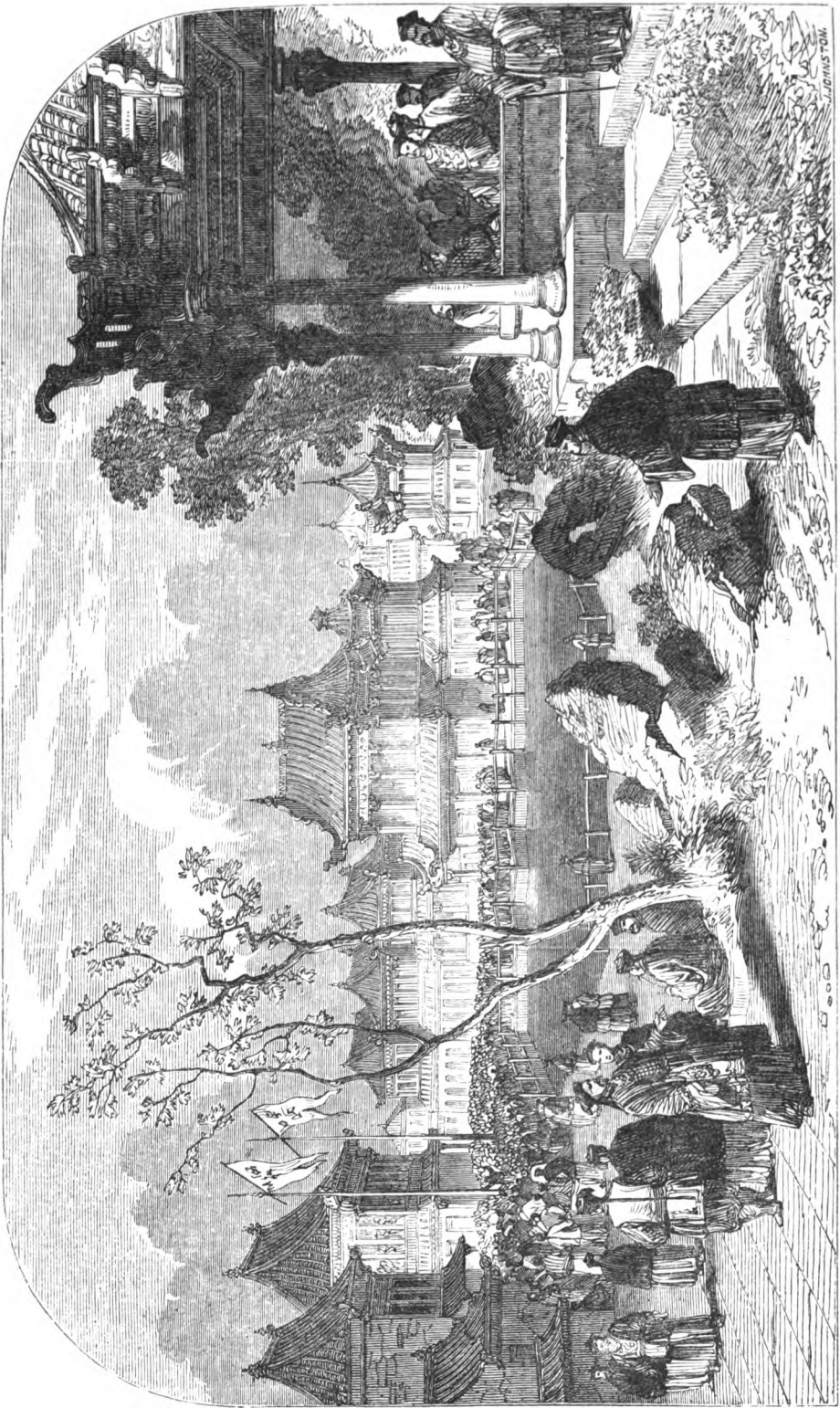
But other denominations of Christians have not overlooked this

SHANG-HAE, AND THE RIVER WOOSUNG

important position. Besides the British Chaplain, who has his own church, capable of holding 300 persons, there is also a Missionary church maintained by the Church Missionary Society; an American Episcopal church, with four missionaries; an American Baptist church; and also two American Episcopal Methodist missionaries. When the rebel army broke into Shang-hae, in September 1853, between twenty and thirty missionaries of different societies took refuge in the foreign settlement, under the European flags.

This place suffered greatly from the civil war. It remained in the hands of the insurgents during several months, and was then re-occupied by the Imperial army. It is computed that during this protracted warfare, in and around the city, not fewer than 10,000 lives were sacrificed, and thousands of wealthy inhabitants, with their families, brought to ruin. On its recapture by the Imperialists, as many as 3000 heads were struck off, within a few days after their taking possession of it.

Since that period, however, the place has gradually recovered itself, and trade has resumed its former activity. The Bishop of Victoria visited it in September, 1858, and confirmed about twenty candidates in Trinity Church.



SHANG-HAE: THE TEA-GARDENS.

CHINA.

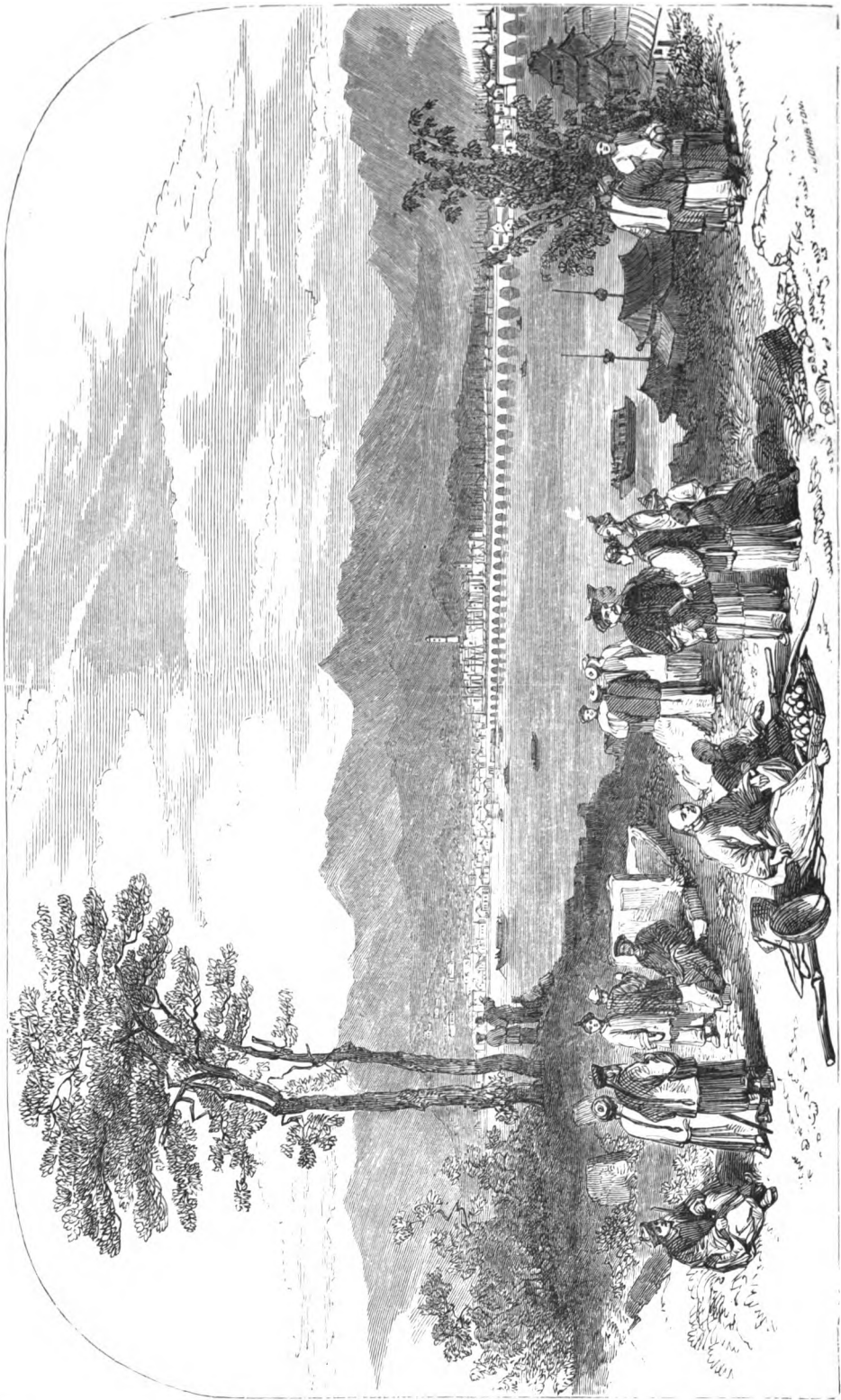
SHANG-HAE : THE TEA-GARDENS.

THE industry and the teeming population of Shang-hae attract the attention of all visitants. Another feature also, which is commonly remarked, is the multitude of small and economical shops or houses for the sale of refreshments, and the large proportion of the people who use them. Thus in one diary we read,—“We passed through the village (near Shang-hae), in our evening stroll, and saw the tea-shops and cook-shops crowded by the peasantry talking over their evening meal.” “We sat down in a little tea-tavern, which was kept by an old widow more than seventy years of age. The usual payment for a cup of tea is about one-sixth of a penny; and as we gave her about a penny for our two cups, she was loud in her expressions of gratitude.” Another traveller says:—“Dining-rooms, tea-houses, and bakers’ shops, are met with at every step; from the poor man who carries his kitchen or bakehouse on his back, beating upon a piece of bamboo to apprise the neighbourhood of his presence, and whose whole establishment is not worth a dollar,—to the most extensive tavern or tea-gardens, crowded with hundreds of customers.”

The scene depicted in the annexed engraving is that described by the Bishop of Victoria in his first visit to Shang-hae. He says:—“We went this evening to explore the northern parts of the city. Entering by the smaller southern gate, we pursued our way for a mile and a half through a succession of populous streets and lanes, all partaking of the same general features, and abounding with a greater than usual number of tea-taverns, in which little companies, varying from ten to thirty persons, were generally assembled. For

SHANG-HAE: THE TEA-GARDENS.

three or four copper cash—less than one farthing—the labouring people of the poorest class can enter one of these establishments, and indulge in a liquor which refreshes but does not intoxicate; while quiet harmony and peaceful order seem to be universal among them. It was a pleasure to contrast the crowded state of these tea-taverns with the generally empty appearance of the *tsewfang*, or wine-shops, in the immediate neighbourhood.”



FUH-CHAU.

CHINA.

FUH-CHAU, AND THE RIVER MIN.

FUH-CHAU is one of the Five Ports of China which are free to the trade of all nations. It lies just above the channel of Formosa, nearly midway between Ning-po and Amoy. It stands on the river Min, at a distance of about thirty miles from its mouth. Vessels of large tonnage may approach within ten miles of the city ; but the junks, which require less draught of water, can come up to the stone bridge represented in the engraving. And, above the bridge, the river is navigable for smaller junks for about two hundred miles.

This remarkable structure is said to have been built about eight centuries since. It is about seventeen hundred feet in length, but only thirteen feet in width ; and from the foundation to its parapet it is built of granite. It stands on thirty-five piers or buttresses ; and the roadway is secured by a strong stone fence or railing, against which are allowed to stand great numbers of little stalls of small traders, which leave but a narrow passage for pedestrians.

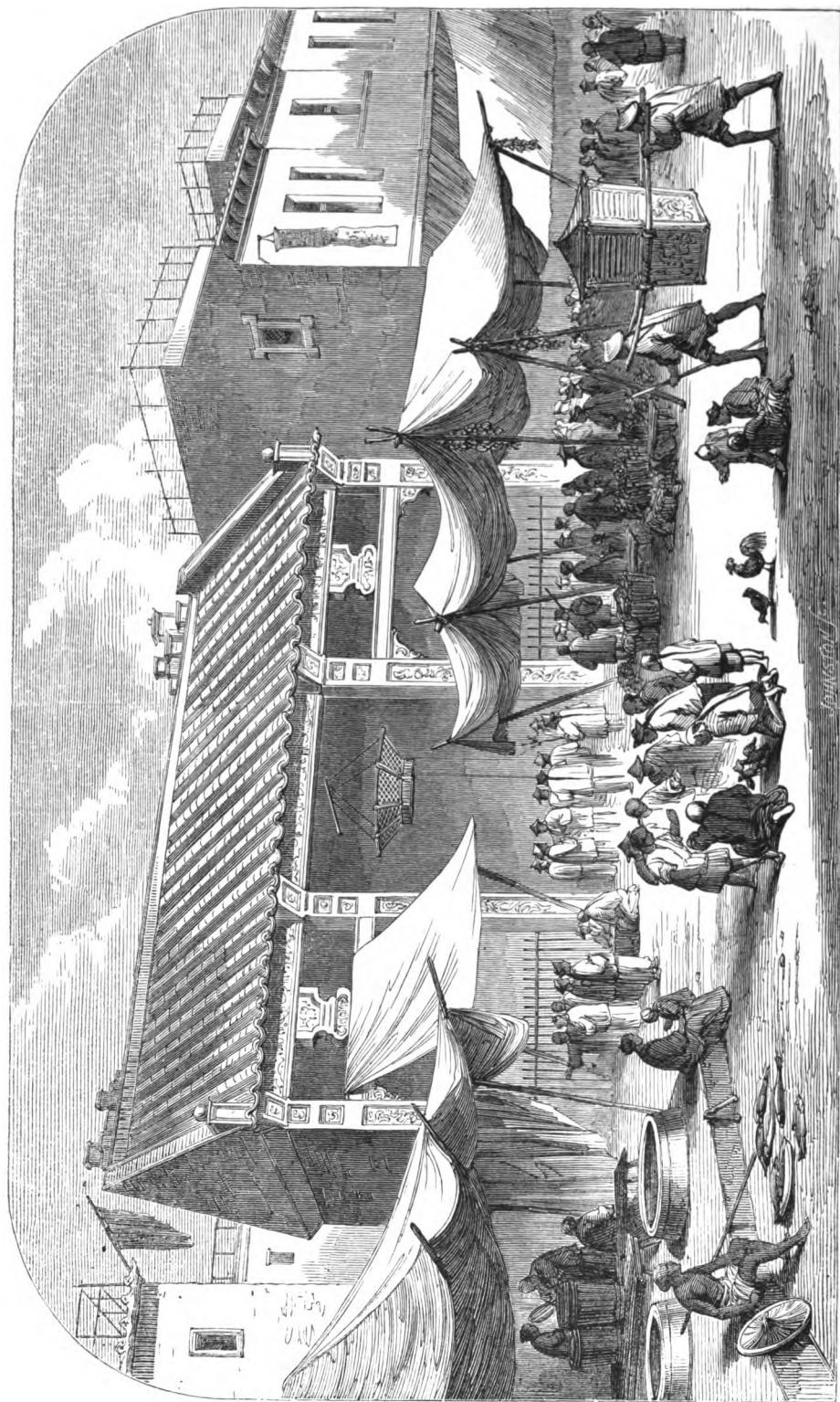
Advancing from the bridge, the stranger enters a long and crowded street, where Chinese life, in all its busy stir, and in all its strange peculiarities, meets the eye. The centre of the road is a moving mass, through the midst of which chair-bearers force their way with their sedans, and marriage or funeral processions toil to find a passage among the crowd.

Within the limits of the city, three hills uplift themselves above the dull monotony of native houses. On one of these, the Black-stone hill, in the south-west quarter of the city, there is

FUH-CHAU, AND THE RIVER MIN.

clustered a romantic assemblage of pleasure-grounds and temples; and from its elevation of 500 feet a fine view is commanded over the city and the surrounding country. But the city itself exhibits a solid mass of murky habitations, generally one story high; and the streets are so exceedingly narrow as to be undistinguishable at a distance. There are no glazed windows, and the windows of any kind are too few for either comfort or health. Stone walls, about seventeen feet in thickness, from twenty to forty feet in height, and seven miles in circumference, encircle the whole.

Fuh-chau bears a high literary reputation. There are generally resident within its walls between 2000 and 3000 graduates; besides 5000 students who are looking for the attainment of the honour of a degree. It also possesses a large number of respectable merchants and traders; the famous hills of Bohea being situated within 150 miles of this port. But opium is depraving and destroying Fuh-chau, as it is many other populous cities of China. In 1845 the Bishop of Victoria stated that one half of the population was supposed to be enslaved to this indulgence. "Upwards of one hundred smoking-houses, fitted up with all the apparatus of smoking," were then spread over the city. "All descriptions of misery inevitably follow. Suicide is prevalent; and one-third of the female infants are destroyed at their birth. Some parents spare only one out of four or five of their daughters. Such is the infatuation induced by opium, and such is the consciousness which the Chinese have of its ruinous effects, that they come to the missionaries earnestly praying for a remedy,—something that will stay the intolerable craving for the indulgence, or prevent the fearful prostration which ensues if it be withheld."



CANTON. THE FISH-MARKET.

CHINA.

CANTON : THE FISH-MARKET.

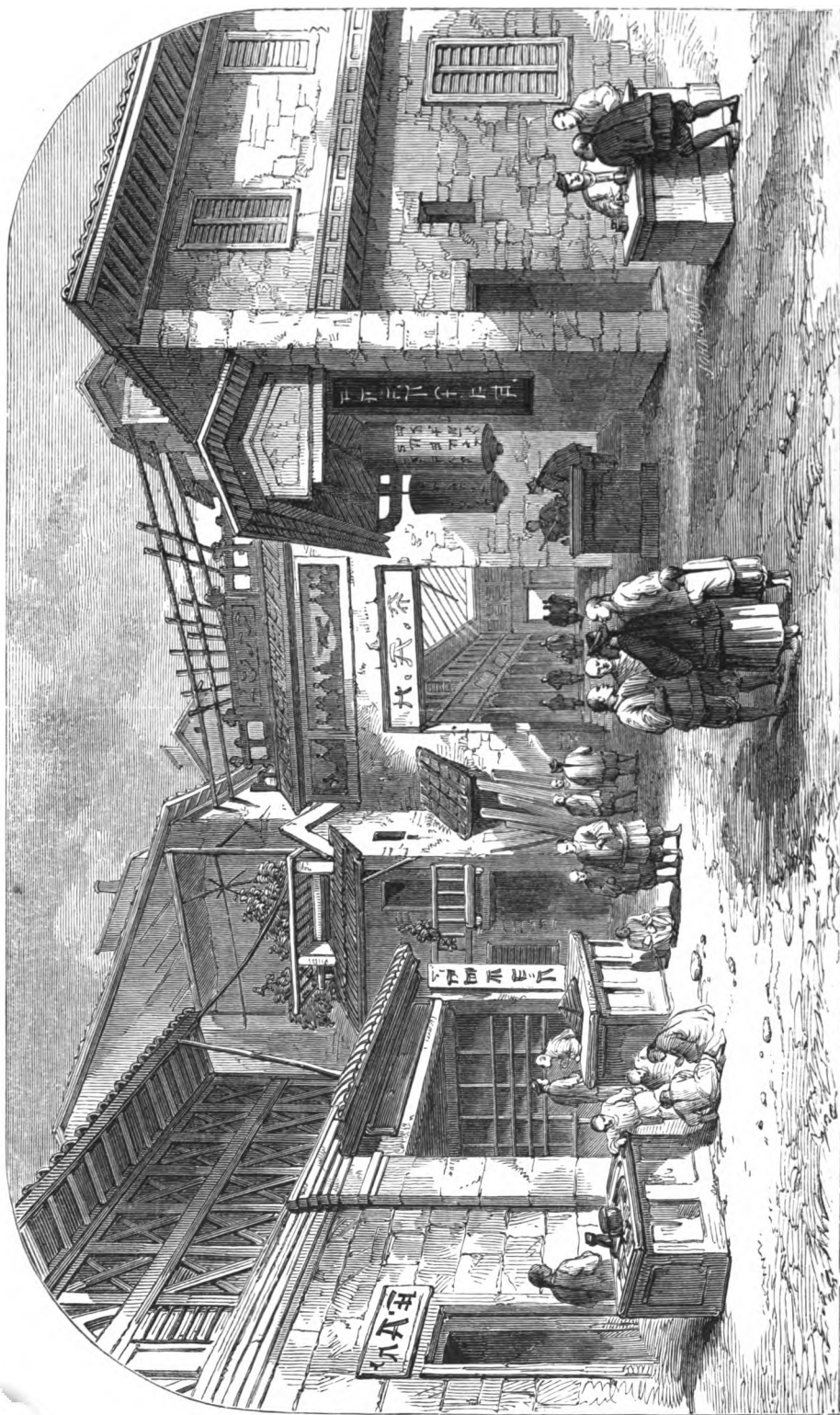
“THE river of Canton,” says M. Huc, “seemed to be almost more populous than the town. The water is covered by a prodigious quantity of vessels, of all forms and dimensions. Every one seems to find on the river whatever is necessary for his subsistence.” Dr. Berncastle had been told, and reports it as a statement not altogether incredible, that on the Canton river, stretching along the whole of the city, and for several miles above it, and below it, there lay as many as 84,000 boats, containing, as their ordinary inhabitants, above 250,000 people !

Throughout China fish is a principal article of food, and the fish-market is naturally one of the most essential and important features in every town. “It has been supposed,” writes Sir John Bowring, “that nearly a tenth of the population derive their means of support from the fisheries. Hundreds and thousands of boats crowd the whole coast of China, sometimes acting in communities, sometimes independent and isolated. There is no species of craft by which a fish can be inveigled which is not practised with success in China;—every variety of net, from vast seines, embracing miles, to the smallest handfillet in the care of a child. Fishing by night, and fishing by day; fishing in moonlight, by torchlight, and in utter darkness; fishing in boats of all sizes; fishing by those who are stationary on the rock by the seaside, and by those who are absent for weeks on the wildest of seas; fishing by cormorants, fishing by divers; fishing by lines, with baskets, by every imaginable decoy and device. There is no river which is not staked to assist the fisherman in his craft. There is no lake, no pond, which is not crowded with

CANTON: THE FISH-MARKET.

fish. A piece of water is nearly as valuable as a field of fertile land. At daybreak every city is crowded with sellers of live fish, who carry their commodity in buckets of water; saving all they do not sell, to be returned to the pond, or kept for another day's service."

Mr. Power says:—"Tens of thousands of families subsist by fishing; and the bays and inlets abound with fish. The Chinese will eat almost anything; and do not even reject the blubber-fish, or the star-fish—some kinds of which are indescribably hideous." Dr. Berncastle adds, that besides a large trade in sharks' fins, which are much esteemed, there is an enormous consumption of the "sea-slug," which abounds in all the islands of the Chinese seas.



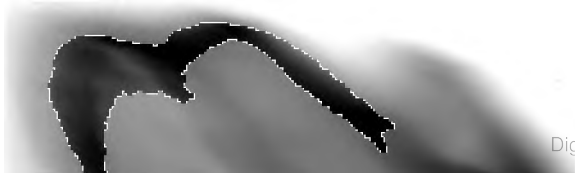
CANTON: OLD CHINA STREET.

CHINA.

CANTON: OLD CHINA STREET.

“THE city of Canton,” says M. Huc, “produced on me the impression of one great ambushade. At the corner of a dark street the courier, who formed the next link to me, lost sight of the Chinese who preceded him, and who alone knew the way. The street we were in was no thoroughfare, and we did not know which of the turnings he had taken.”

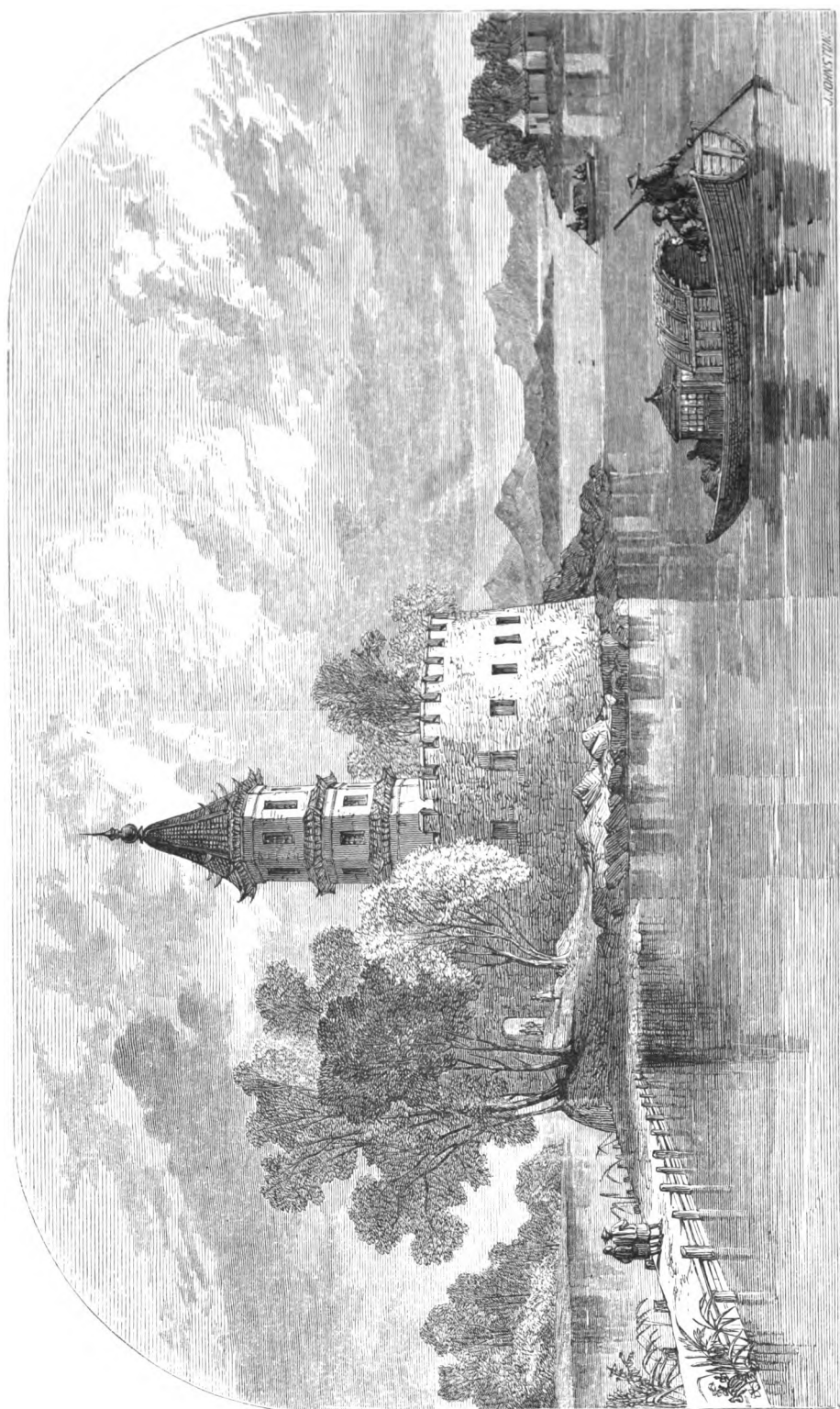
But this, which is a just description of the city generally, is not true with respect to the spot represented in the engraving. Old China Street is one of the links which connect the European factories with Canton proper,—the really Chinese city. As to the latter, the Bishop of Victoria quite confirms M. Huc's description. He thus writes :—“ The recently-arrived stranger naturally manifests surprise and incredulity on being told that the estimated population of Canton exceeds a million. As soon, however, as he visits the close streets, with their dense population and busy wayfarers, huddled together in lanes of from five to nine feet wide, where Europeans could scarcely inhale the breath of life, the greatness of the number no longer appears incredible. After the first feelings of novelty have passed away, disappointment, rather than admiration, occupies the mind. After leaving the open space before the factories, and passing through Old China Street, New China Street, and Curiosity Street, we behold an endless succession of narrow avenues, scarcely deserving the name of streets. As the visitor pursues his course, narrow lanes continue to succeed each other, and the conviction is gradually impressed on his mind, that such is the general character of the streets of this city.”



CANTON : OLD CHINA STREET.

There is something of romance in the effect of Chinese streets. On either side are shops, decked out with native wares, furniture, and manufactures of various kinds. These are adorned with pillars of sign-boards, rising perpendicularly, and inscribed from top to bottom with the various kinds of saleable articles which may be had within. Many of these sign-boards contain some fictitious emblem, adopted as the name of the shop, similar to the practice prevalent in London a century or two ago.

In every little open space there are crowds of travelling doctors, haranguing the multitude on the wonderful powers and healthy virtues of the medicines which they expose for sale. Close by some cunning fortune-teller may be seen, with crafty look, explaining to some awe-struck simpleton his future destiny in life, from a number of books placed before him, and consulted with due solemnity. In another part may be seen disposed the apparatus of some Chinese tonsor, who is performing his skilful vocation on the crown of some fellow-countrymen ; or a noisy gang of people busily engaged in gambling, and evincing, by their excited looks and clamour, the intensity of their interest in the issue.



THE CANTON RIVER: YELLOW PAGODA FORT.

CHINA.

THE CANTON RIVER: YELLOW PAGODA AND FORT.

THIS Pagoda, by the river side, seems to have forcibly impressed most European travellers in China. More than two centuries ago, Nieuhoff, the secretary of the Dutch embassy in 1655, thus writes:—

“On the side next the river stands a curious idol-temple, richly adorned, to which they ascend by steps to make their offerings. It is called ‘Sang-wan-hab,’ signifying ‘flying,’ and they say that it was conveyed, in one night’s time, from some place in the south.” So that it would seem, that the Romish miracle of the flying house of Loretto is not absolutely *unique* in the chronicles of religious fiction. But Nieuhoff mentions another pagoda or temple, not very distant from the first; and we cannot be sure, after a lapse of more than two hundred years, which of the two is that represented in our engraving. He says:—

“The next day we came in sight of the temple of Koniamsiam, held in as much veneration as that of Sang-wan-hab. It stands near the river’s side, in a solitary, mountainous country. It was approached by stone steps, and then through dark passages. After the Chinese had performed their devotions, the Ambassadors visited it.”

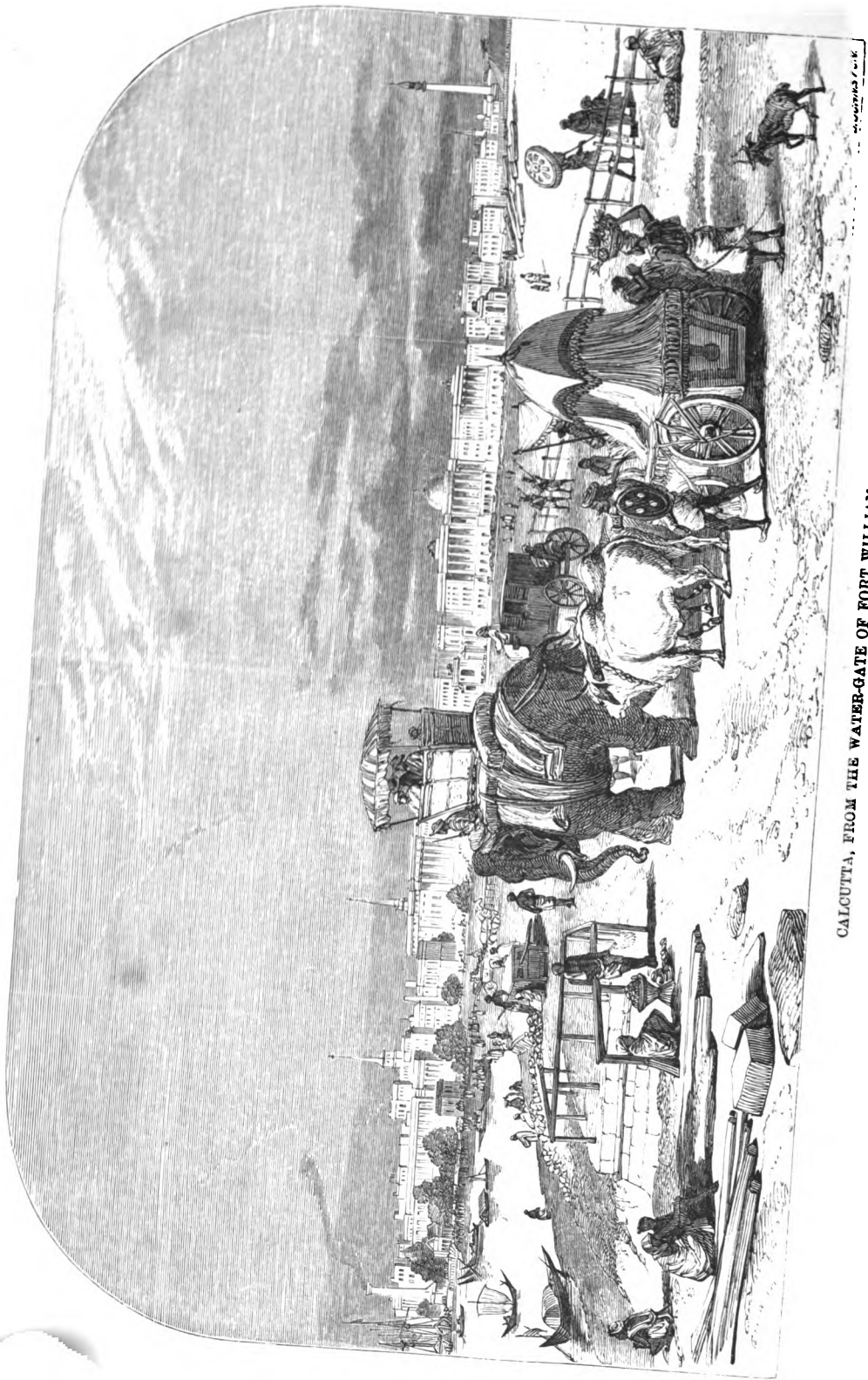
Sir George Staunton, towards the close of the last century, thus alludes to a pagoda on the river’s side, which probably is one of the two mentioned by Nieuhoff:—

“On one side of the river was a rock of grey coarse marble, on which, close to the water’s edge, and accessible only by boats, was a temple, inhabited by Ho-shaung, or priests of Fo, who worship there a variety of chiefs or heroes deified, and of virtues and passions personified. The temple consisted of several apartments, one over

THE CANTON RIVER: YELLOW PAGODA AND FORT.

the other, of considerable height, being chiefly excavated in the rock."

Neither of these writers makes any mention of the fort. But it seems probable enough, that since the repeated visits of the English, and alarmed at their growing power in the East, both this, and many other points in the chief rivers of China, have been fortified, as an obvious and necessary mode of defence.



CALCUTTA, FROM THE WATER-GATE OF FORT WILLIAM.

INDIA.

CALCUTTA: FROM THE WATER-GATE, FORT WILLIAM.

THE seat of the Indian Government is also, naturally, the seat or centre of the chief Missionary enterprises of India. In Calcutta meet the Corresponding Committees of all the great English Missionary Societies. From Calcutta, or its vicinity, have issued the numerous translations of the Holy Scriptures which are now placing "the glad tidings of great joy" within reach of the hundreds of tribes and nations which people that great peninsula. At Calcutta, in 1820, was up-reared "Bishop's College," for the preparation for the ministry of young men who should there receive instruction, not only in the Scriptures and in Scriptural Theology, but also in the languages of Hindostan. In fact, the greater part of all the Christian effort which has long been devoted to the Christianization of India necessarily radiates from Calcutta.

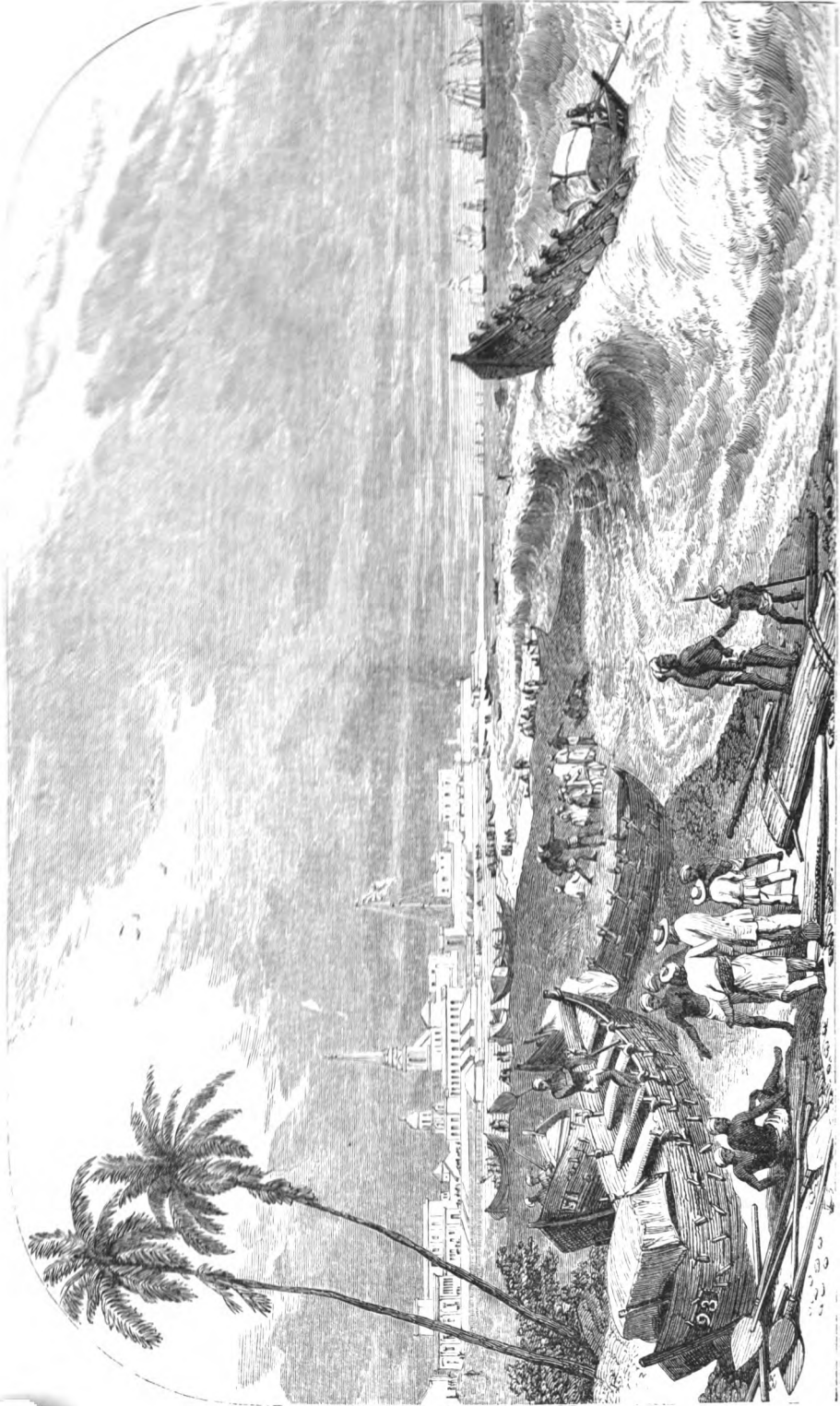
Very naturally, too, in the diabolical scheme of 1857, for extirpating Christianity and the English sway throughout India, Calcutta was not forgotten. A well-devised scheme was contrived, by which, on a certain evening in May, when the officers of one or two regiments of Native Infantry were known to have accepted an invitation at some distance, those troops were to rise, to seize upon the Fort, and by rockets to give notice to the Sepoy regiments at Barrackpore,—who would then have at once marched into Calcutta, and a general massacre, conflagration, and plunder would have followed. The special providence of God frustrated this design. The officers were driven back to their quarters by a sudden storm; and found, to their surprise, the sepoys busily engaged in getting under arms. To seize the ringleaders, to take possession of the arms, and to raise all the drawbridges, was the work of a few moments, and before the morning

CALCUTTA : FROM THE WATER-GATE, FORT WILLIAM.

all was made secure. English troops were drawn in from all sides, and Calcutta was, in a few days, placed out of danger. But, had not this remarkable circumstance occurred to frustrate all their plans, the conspirators had so skilfully arranged their movements, that the 14th of May would have seen the seat of government in the hands of the rebels, and the greatest city in the East given up to rapine and slaughter.

In the accompanying engraving the great river Hooghly is seen to the left. The Government-house will be distinguished, on the right, by its dome. The pillar is Sir D. Ochterlony's monument. On the left, above the Hooghly, is seen the Town-hall ; and behind it, the spire of the Scotch Church. Still further to the left, behind the trees, is the Supreme Court, and over it appears the spire of the Old Cathedral.

The North-Indian Missions of the Church Missionary Society, which are chiefly directed from Calcutta, employed, in 1858, 49 European missionaries, 3 native clergymen, and 420 native agents unordained. Its schools were 137, and the scholars amounted to little short of 9000.



MADRAS, FROM THE BEACH.

INDIA.

MADRAS, FROM THE BEACH.

THIS city has been usually deemed the second in rank of the English Presidencies. It contains a population of upwards of 700,000 souls. It is less exposed to political turmoils than the northern seats of government; and, during all the fearful scenes of 1857, was able to look on, an undisturbed, though not an unsympathising spectator.

The Bishop of Victoria, describing his visit to Madras in 1853, says:—

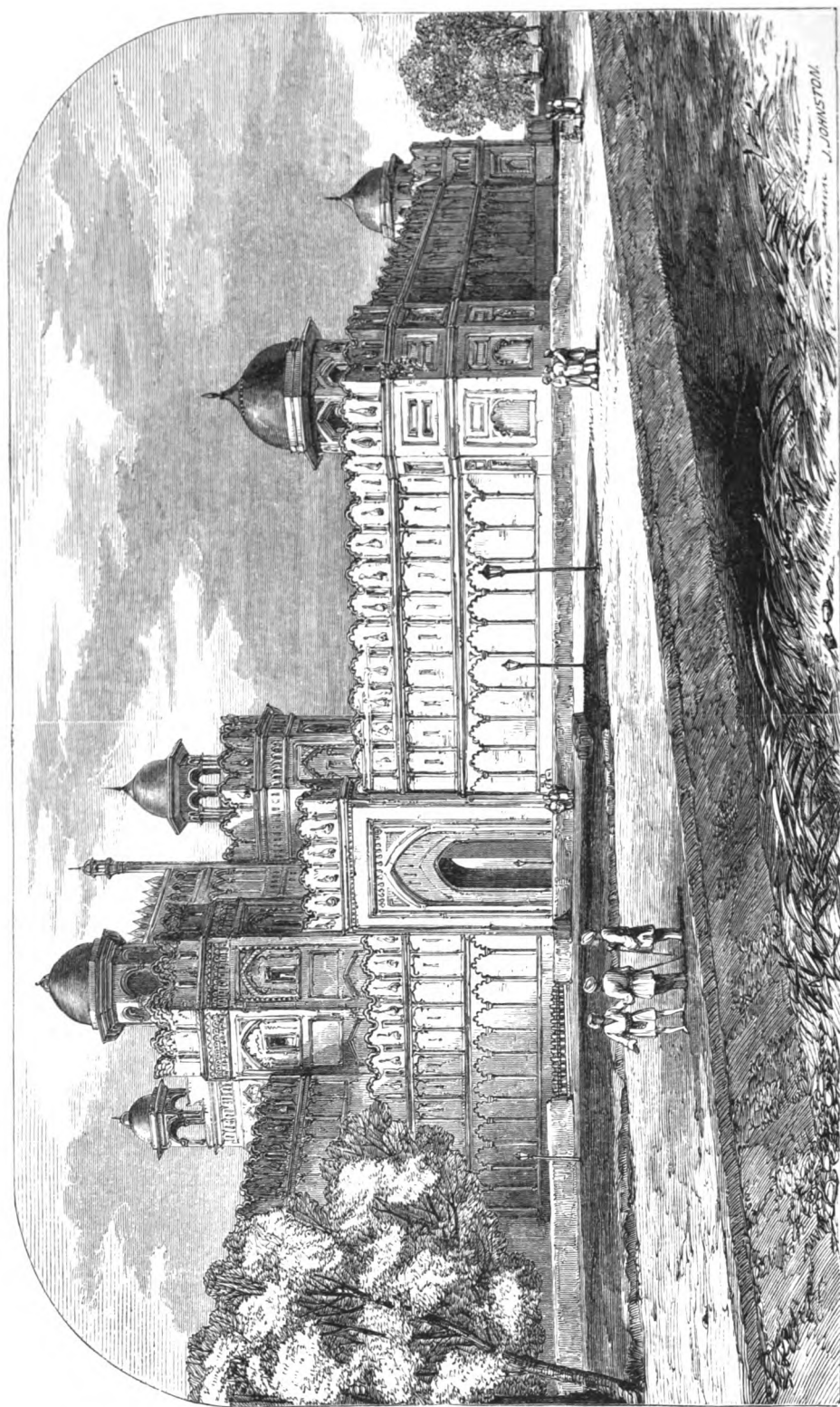
“I remained in Madras nine days, during which I was the guest of my venerated friend, Bishop Dealtry, and enjoyed most pleasant intercourse with the many excellent Christian families who afford the blended attractions of piety and refinement to the social circles of Madras. No one can visit India, especially Madras, without a sense of the religious influence which our Ecclesiastical establishment and Christian Missions have exerted on general society. May that influence continue to make itself felt; for much remains to be done before Britain will have fulfilled the great ends of her empire in the East.”

The engraving exhibits one peculiar feature in the scenery of Madras—the high surf which usually rolls in upon the beach. The boats used for landing and embarkation are also shown. They are termed “Massoolah boats,” and are flat-bottomed, with sides at least six feet high. The passengers are also protected from the surf by an awning. These boats have no iron in any part, the planks being *sewn* together with line made of the outer coat of the cocoa-nut.

MADRAS, FROM THE BEACH.

Madras, being the southern Presidency, has enjoyed the advantage of the labours of Schwartz, Jænické, and Rhenius. The Tinnevely, Krishnagur, and the Travancore missions, are naturally carried on under its immediate superintendence.

In South India and Ceylon there are now labouring about 239 missionaries of various societies, 44 native pastors, and 838 catechists and readers. The native Christians, in 1858, were reckoned to be rather more than 107,000 ; and the schools contained more than 86,000 children.



DELHI: THE KING'S PALACE, LAHORE GATE.

INDIA.

DELHI : THE KING'S PALACE.

THIS renowned city, so long the seat of the Mogul empire in India, is probably now destined to a slow but constant decline. Its power has been quenched ; while its name has been defiled, to British ears, by scenes of horror which rivalled those of Cawnpore and Jhansi ; and it seems probable that, through all succeeding years, it will experience the fate of many other once gorgeous but now faded scenes of Eastern dominion.

Most travellers of our own time have spoken of its palaces in terms expressive of more surprise and disappointment than admiration. While the external outlines bespeak magnificence, the interiors have long exhibited royalty fallen into contempt, poverty, and neglect. Thus General Mundy says :—“ On entering the precincts of the royal abode, we filed through sundry narrow and dirty alleys.” “ The roof of the hall is said to have been vaulted with silver in the more prosperous days of Delhi, but it was spoiled by the Mahrattas.” Mrs. Mackenzie says :—“ The court would be very handsome, were it in proper order ; but the channel for water is broken and dry.” “ The purdahs, or curtains between the pillars, were torn and faded.” “ The palace-garden would be very fine, if it were in tolerable order.”

These remarks, however, were made when Delhi had still a king ; although that nominal monarch was, in fact, only a pensioner of the English East India Company. Since their publication, another change has past over Delhi.

It was in May, 1857, that orders issued from this same palace, and from the lips of men who subsisted on the pensions allowed to them by the East India Company, for the massacre of all the

English in Delhi. That great city was again Mogul; and it was Mogul in its savage barbarity, as well as in its momentarily-restored royalty. But a very short time elapsed before the English again visited it, and now as the ministers of justly-awakened vengeance. And in September of that same year, Major Hodson, the son of Archdeacon Hodson, was able to write:—

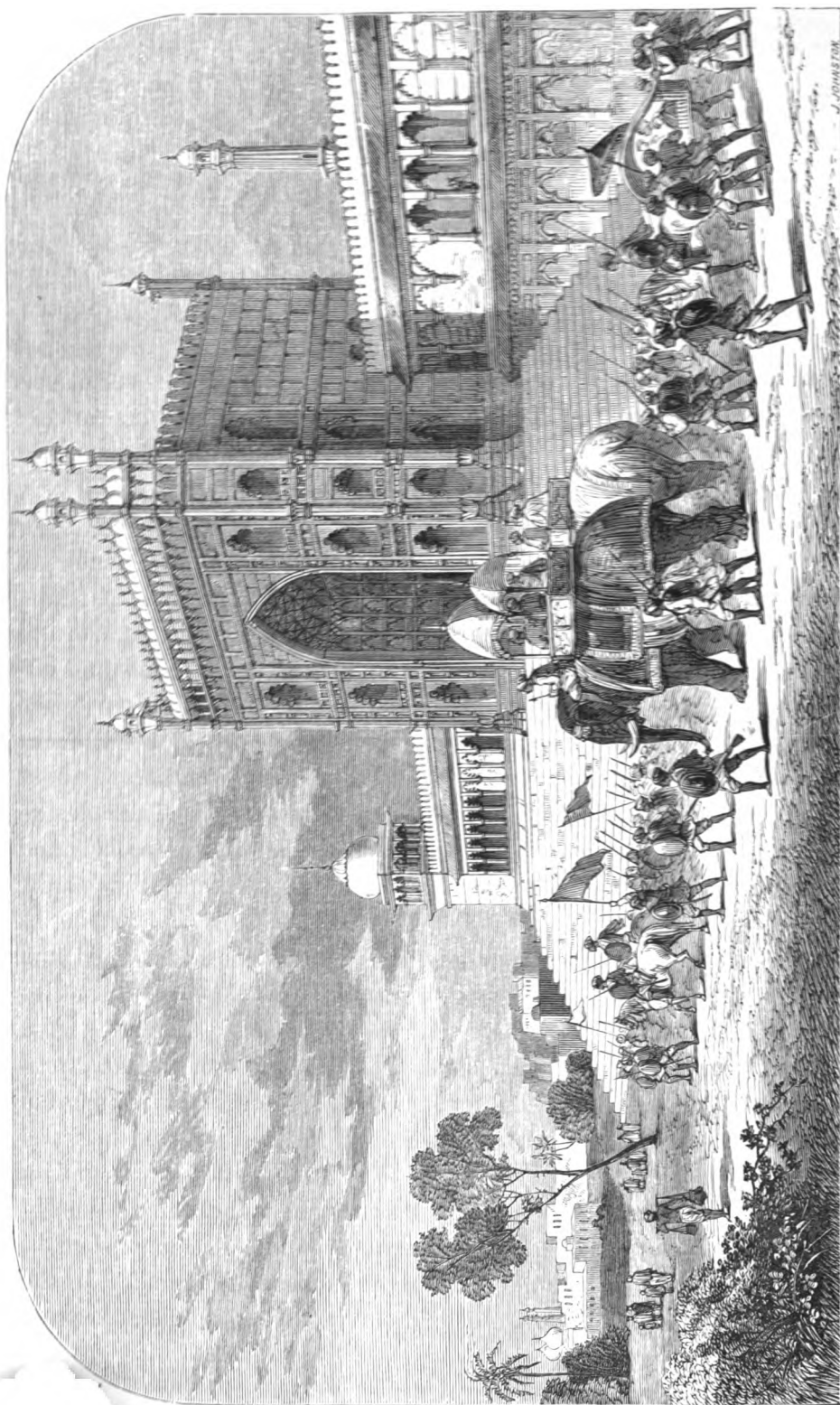
“From the Royal Palace of Delhi.

“September 22, 1857

“I was quite unable to write yesterday, having had a hard day's work. I was fortunate enough to capture the king and his favourite wife. To-day, more fortunate still, I have seized and destroyed the king's two sons, and a grandson,—the famous, or rather infamous Abu Bukt,—the villains who ordered the massacre of our women and children, and stood by and witnessed the foul barbarity: their bodies are now lying on the spot where those of the unfortunate ladies were exposed.”

From the odium and horror excited by these scenes, Delhi will probably never recover; nor need any one desire that it should. The progress of the Gospel is wholly unconnected with the preservation of Mogul traditions or Eastern magnificence. A large and important town it will, probably, long remain; but its imperial glories are over.

Delhi has never been a station occupied by the Church Missionary Society, but the Society for the Propagation of the Gospel had a missionary there in May, 1857; and both he and his daughter perished in the massacre. In fact, every European who could not make his escape fell a sacrifice on that fearful day.



DELHI: THE JUMMA MUSJID.

INDIA.

DELHI: THE JUMMA MUSJID.

THIS great mosque, probably one of the largest in the world, was built by Shah Jehan, at a cost, even in the seventeenth century, of 120,000*l*. Its quadrangle is immense; the colonnades are open, and the views seen from them of the city and its neighbourhood are very pleasing.

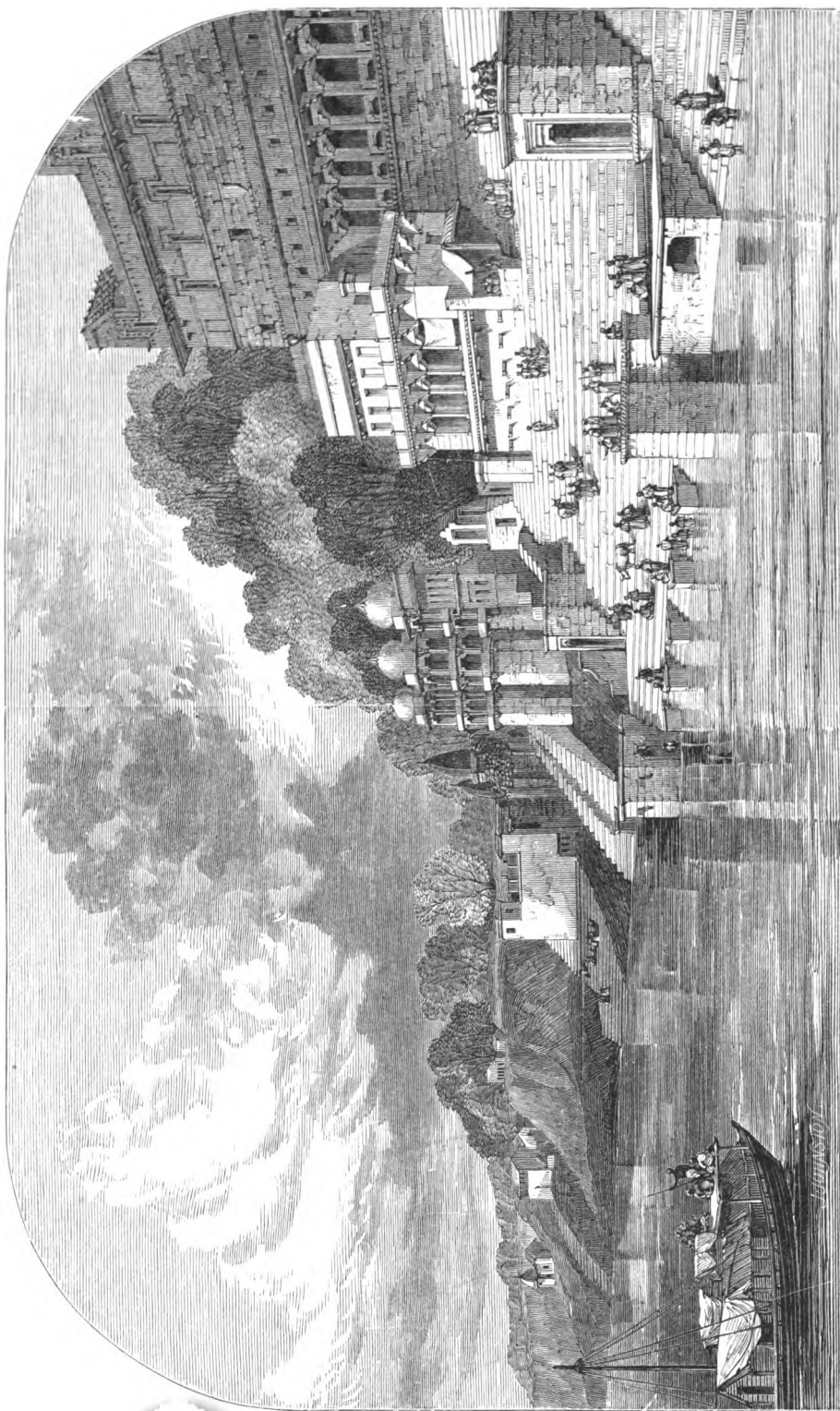
The whole building is of red stone inlaid with white marble, of which latter material the domes are wholly constructed. Mrs. Mackenzie says, "It is a most stately building. The pulpit consists of three finely-carved marble steps; but there is a second and different one placed on the outside, on the last day of Ramazán, when the king comes in state to break up the fast, and when almost every Mussulman in Delhi is present. The great court, which holds about 12,000 persons, is then filled, and as the voice of the Iman inside would be inaudible, another takes his place on the more elevated pulpit outside, and the vast crowd, at his signal, all kneel, rise, stand, and pray as one man."

"On the left hand of the Musjid is an enclosure, in which the beard of Mahommed is said to be preserved; this they would not let us enter."

Such were the pomp and state of Mahommedism in India, *previous to 1857*. In that year, encouraged by some old traditions, to the effect, "that the English sway would endure just one hundred years from the battle of Plassey, in 1757," the zealots for Islamism burst out into rebellion, hoping to "sweep the unbelievers" wholly out of India. But God's purposes were not to be so accomplished,—those purposes for which He had given India to England. In the face of a hostile population, and of nearly 100,000 soldiers, trained

DELHI : THE JUMMA MUSJID.

and armed by themselves, the English manfully held their ground ; never for an instant losing either hope or courage. A long series of heroic deeds were wrought ; step by step all the positions which had been lost were regained, and that which we may hope was the last struggle of the followers of the False Prophet in India, was utterly and finally defeated. What now remains for England is, to be more faithful to her duty and to her God, than in times past she has ever yet been.



BENARES : DUSASUMADE GHÂT.

INDIA.

BENARES: DUSASUMADE GHÂT.

BENARES is the University of Hinduism, a sacred city, having upwards of eighty schools where Sanscrit only is taught. The place is very extensive; it is said that as many as eight thousand houses in it belong to Brahmins alone. The whole population is reckoned to exceed half a million.

It takes its name from two rivers, the Benar and the Assee, which flow into the Ganges near the city.

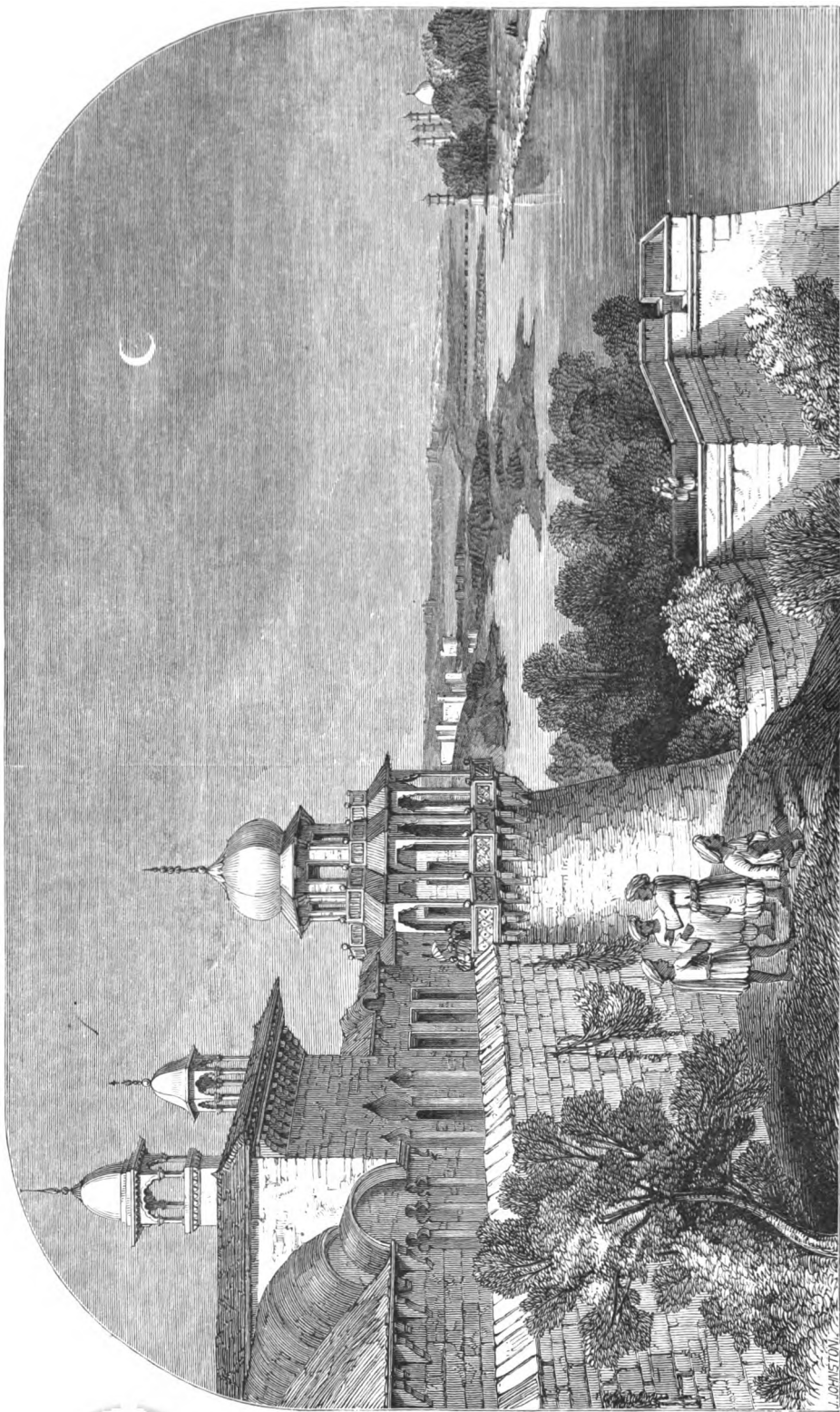
The north bank of the Ganges, upon which the city stands, is very steep, and the Ghâts, or landing-places, one of which is represented in the engraving, are upwards of thirty feet in height. Being mostly attached to temples, they are much used for religious ablutions. They are built of very large blocks of stone, and were constructed at various times by devout Hindus as works of public charity.

This city, from the very circumstance of its being the centre and head-quarters of Hinduism, has always possessed peculiar attractions for those engaged in the propagation of the Gospel. For, to those who believe in the entire fulfilment of the Divine promises, the hope will often present itself, "Why should not Benares become, for Christianity in India, the same focus which it has long been for Hinduism?"

It was a remarkable circumstance, that only four months before the rebellion of 1857, a congress, or conference, of Christian Missionaries, was held in this venerable city, for the serious and prayerful discussion of various questions connected with their great work. To this conference there repaired no fewer than *twenty-nine* missionaries, belonging to various societies, two East India chaplains, and five native catechists.

In some sixteen weeks after this remarkable meeting the great Indian mutiny broke out ; but Benares, though centrally placed, suffered comparatively little. It felt merely the troubling and shaking of the earth,—the earthquake in its fury passed it by. A few days of commotion and consternation were followed by a return of confidence and peace, and the Christians of Benares could then think of the troubles of Delhi, Lucknow, and Cawnpore ; having no peculiar cause for alarm on their own account.

The Church Missionary Society has now maintained a station in Benares for more than forty years. Its usual complement of European missionaries is six ; and all of these are regularly employed in preaching the Gospel. There is also a large college, called, after its founder, “Jay Narain’s College,” in which between 300 and 400 native children are regularly educated, under a truly Christian Principal, the Rev. C. F. Cobb, formerly of Trinity College, Cambridge.



AGRA: VIEW FROM THE PALACE AND FORT.

INDIA.

AGRA : VIEW FROM THE PALACE AND FORT.

AGRA was raised from a village to the rank of a capital by the Emperor Akbar, one of the greatest monarchs that India ever knew. He reigned during all the latter part of the sixteenth century. The fort is large, and contains many beautiful edifices ;—memorials of that emperor's taste and magnificence.

But the most remarkable ornament of Agra, architecturally considered, is the wondrous Táj Mahal—the tomb raised by Shah Jehan, son of Akbar, to the memory of his sultana-queen.

This splendid pile was more than twenty years in erection, and it cost more than 800,000*l.* sterling : which, in these days, would be equal to three or four millions.

It is constructed entirely of white marble. The quadrangle is 570 feet square ; and for exquisite symmetry, says Mrs. Mackenzie, “ St. Peter's at Rome is not to be named in the same breath with it.”

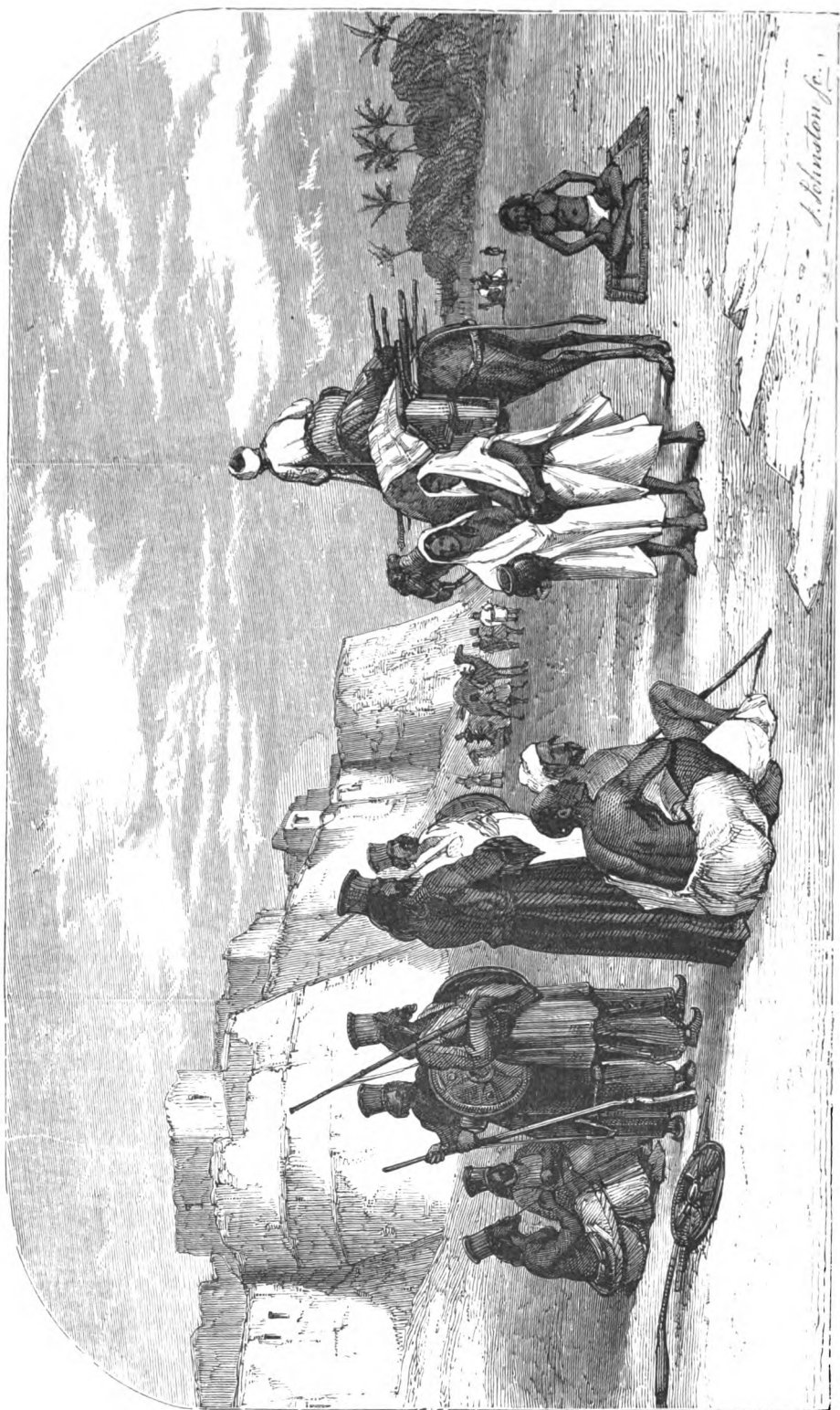
Agra was the first city in the India peninsula in which the Church Missionary Society erected a station. That station has been maintained in that city for more than five-and-forty years. Just two months before the great mutiny, the Bishop of Madras visited Agra, and wrote to the Bishop of Calcutta in the following terms :—

“ At Agra everything impressed me with a sense of progress. The church, crowded with happy faces, more than could be accommodated ; the 174 candidates for confirmation ; the schools ; the printing press ;—all gave me the impression that your missionaries were not spending their strength for nought.”

In eight or nine weeks after this the struggle came on, and Agra was preserved. Not, indeed, without much loss of property ; but, amidst great and fearful danger, with entire preservation of

AGRA : VIEW FROM THE PALACE AND FORT.

life. The havoc at first created by the mutineers soon disappeared; the churches and schools were repaired and re-opened, and this thriving mission resumed its former activity. There is a College also here, as well as at Benares; and at the end of 1859 it numbered more than two hundred students.



SINDE: KURRACHEE, WITH SOME OF THE NATIVES.

INDIA.

SINDE: KURRACHEE, WITH SOME OF THE NATIVES.

SINDE is to the Indus, the great river of Western India, what Egypt is to the Nile,—the last country through which that noble river passes, and on which it bestows its fertilizing influences before it falls into the ocean beyond. But for the Indus, Sinde would be nothing but a desert. The climate is extremely sultry during six months of the year, the heat ranging from 95° to 108° . The Affghans say, "The sun of Sinde will turn a white man black ; and it will roast an egg." The latter part of this saying has been found to be literally true.

From the days of Alexander the Great, Sinde has generally been a dependency of some neighbouring empire. In 1843 it became a portion of the British Indian empire ; receiving thereby, for the first time for a thousand years, some hope and probability of a mild and rational government. Its last rulers, the Amirs of Sinde, were a family of remorseless, sensual despots. A single member of this family had, in 1827, consigned to the grave no fewer than twenty-seven of his own children !

Speaking of this period, a traveller says, "It is impossible to conceive anything so filthy as the interior of a Sindian town. Every inhabitant makes a common sewer in front of his dwelling. Flies are so plentiful that the children's faces are nearly hidden by them ; and it is impossible, in a butcher's or grocer's shop, to discern a particle of what is exposed for sale. Add to these outlines, crowded streets of filthy people, an intolerable stench, and a sun which would "roast an egg," and some faint idea may be formed of a Sindian town or city." After such a description, we need not be surprised to have

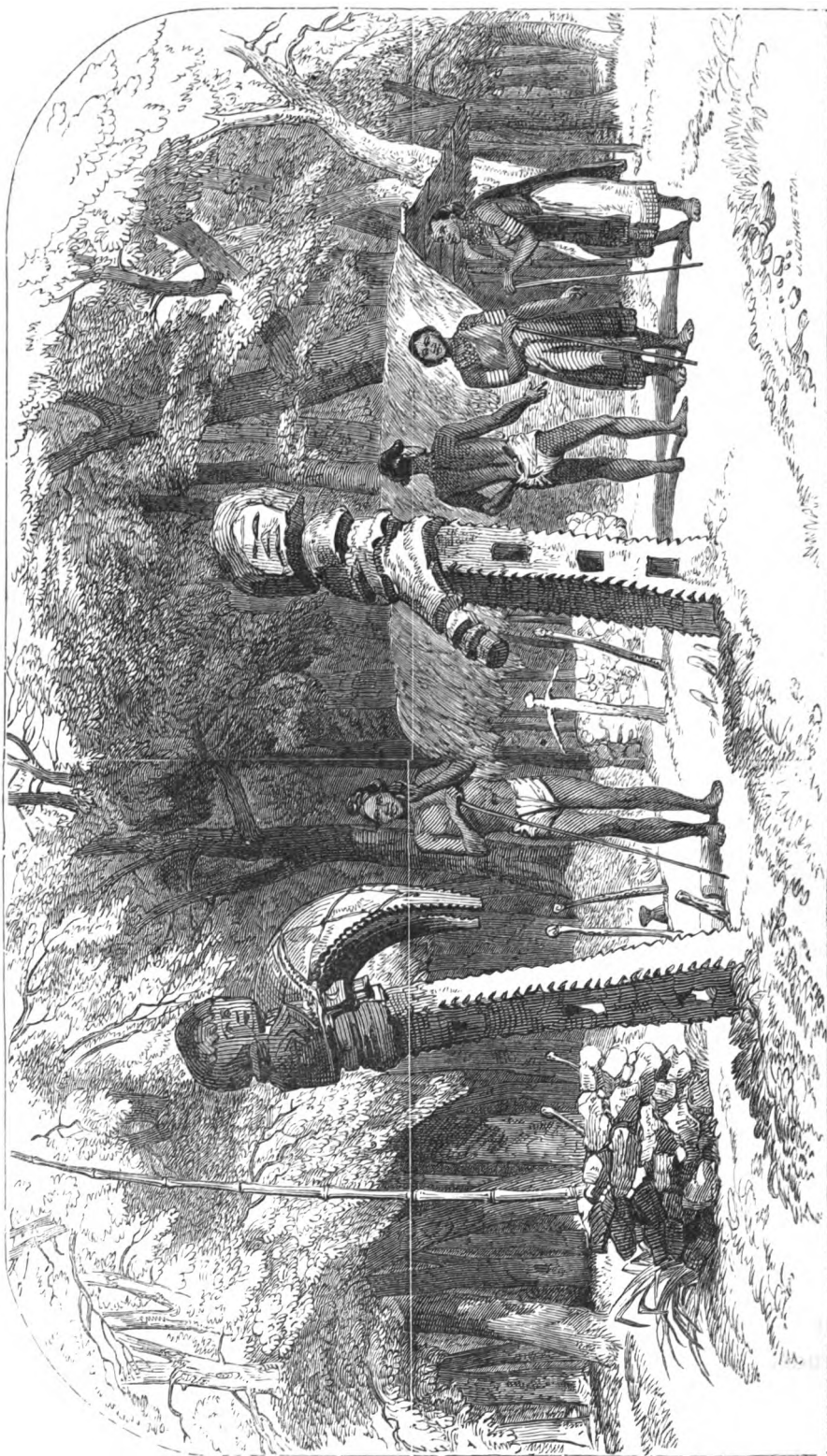
the further information, that "the inhabitants generally sleep on the roofs of their houses for coolness."

The people of Sinda are, like those of many other districts in India, a combination of several distinct tribes; of which the Jutts, the Miani, and the Beluchis, are the chief. It is probably of this last tribe that the group represented in the engraving is composed. There is much that is Jewish in their features; the nose is remarkably aquiline, the eyes large and expressive, while their long hair falls over their shoulders.

They dress in a loose shirt, with very wide drawers, confined by an ample silk waistband of very gaudy colours. The hair, worn long, is sometimes twisted into a knot on the top of the head; and caps, resembling an inverted English hat, have superseded the turban. Yet the Beluchis are bigoted Mahomedans.

At Kurrachee, one of the chief commercial towns of Sinda, the Hindus, who are the merchants of the country, have risen to be a majority of the population,—9000 out of 14,000 being of this race. The commercial progress of this port, and indeed of Sinda generally since it came under British dominion, has been very rapid; and yet it is, in all probability, only yet in its earliest stages. In Kurrachee and Shirkarpur, the two great marts of Sinda, the merchants of Central Asia, and Eastern and Western India, meet in strangely diversified groups.

At one corner of the group will be remarked a wretched Hindu fakir. Since Sinda has fallen into the possession of England, the Church Missionary Society has added Hyderabad, Kurrachee, and Shirkarpur to its Indian stations; and it reckons 84 communicants, and 1056 scholars under tuition in its 21 schools, in the province or government of Sinda.



THE RAJMAHAL HILLS: IDOLS OF THE NATIVES.

INDIA.

THE RAJMAHAL HILLS: IDOLS OF THE NATIVES.

THE traveller, passing along the Ganges to the upper provinces, beholds at a great distance the blue elevations of the mountain range of Rajmahal, and gradually approaches till he finds himself within two miles of them ; the Motigharna, their most northerly point, overhanging the Ganges at Sikrigalli. Amidst the vast plains around, these hills constitute a small secluded spot, extending some seventy miles from north to south, and varying, in breadth, from thirty miles to about half that extent.

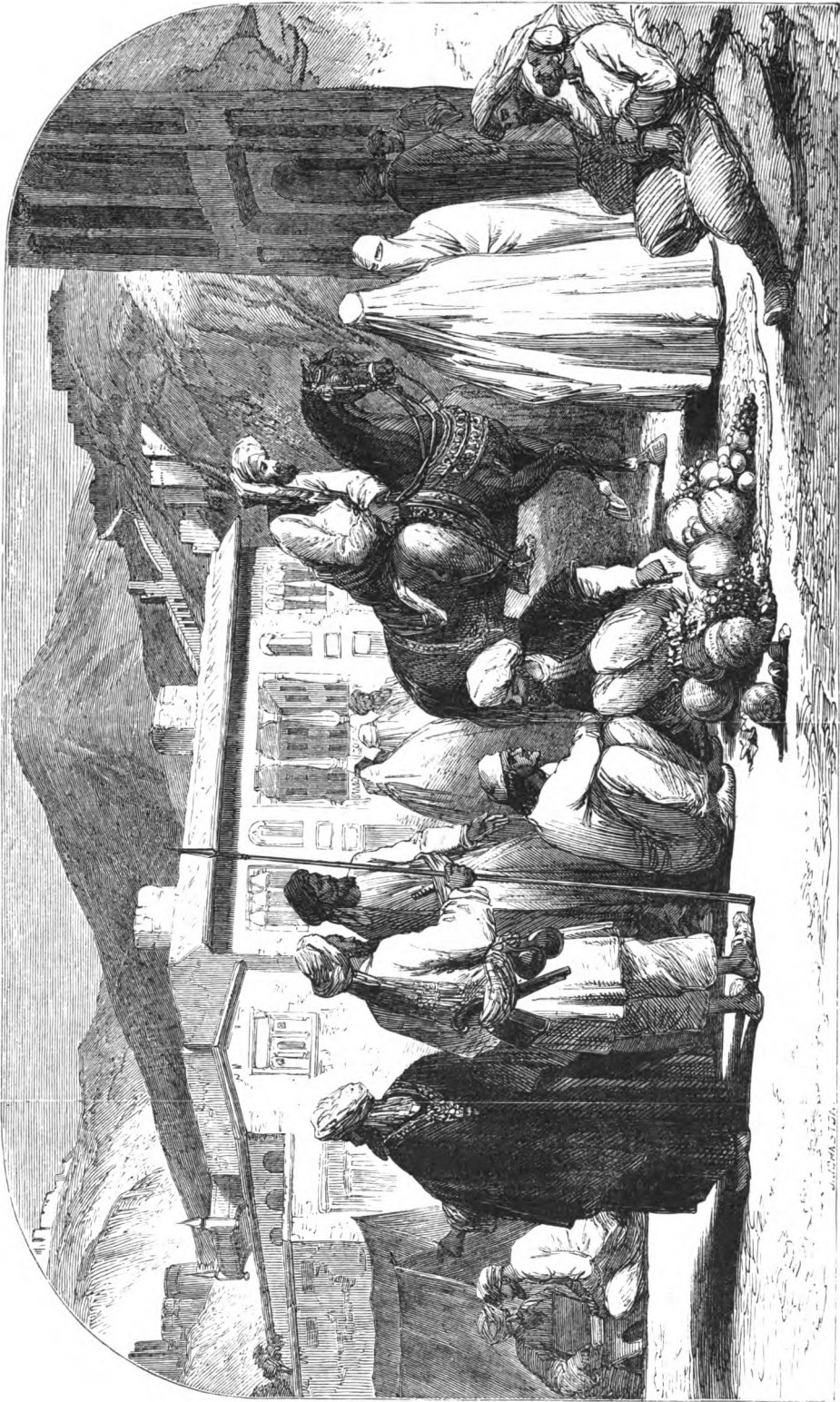
The Puharis, or hill-people, appear to be the aboriginal inhabitants. Amidst the rise and fall of empires in the rich plains below them, these people, safe in their mountain-retreats, have retained their independence ; neither Hindu nor Mahomedan rulers finding how to subjugate them. Under the British government they are content to live in peace and amity ; kindness, rather than coercion, being invariably used towards them.

For some years, indeed, after the English had taken charge of Bengal and Behar, the hill-people were still, what they had always been, a terror to travellers, and a scourge to the peaceful cultivators of the plains. Troops were sent there, and they were kept within the recesses of their hills ; but in the jungle they were inaccessible and invulnerable. At last the English commanders, having succeeded in checking their ravages in the plains, next tried what kindness and generosity would effect. They invited the chiefs to visit them, feasted them, gave them presents, and at last succeeded in overcoming their predatory and insurgent tendencies, and in forming a friendly alliance with the whole race.

THE RAJMAHAL HILLS: IDOLS OF THE NATIVES.

These hill-people acknowledge an invisible spirit, called Bedo Gossain, who made heaven and earth. He is invoked through the medium of various subordinate beings, visible and invisible ; the visible gods being wooden images, stones, and trees. At Nowgachi, one of the hill-villages, Captain Sherwill met with the singular figures which are represented in the engraving : "two very grotesque gods, carved in a rude manner, so as to represent elephants, to which animals they bore but a faint resemblance. Between these images, at certain seasons of the year, goats, buffaloes, pigs, and cocks, are sacrificed to Bedo Gossain, or the great god." Votive offerings, to avert evil or obtain good, are found at the gosainthans, or sacred places, in the thickest parts of the jungles.

Among these wild inhabitants of the mountain Bishop Heber first planted a missionary in 1826. But the jungle fever seized him, and both he and his wife were carried to their graves before 1828 had well opened. In 1850 the Church Missionary Society revived this mission, by appointing to Bhagulpur, in the hill-country, the Rev. E. Drøese. In 1855, the Rev. J. Erhardt was added to this station ; and they have now a congregation of 230 natives ; and schools containing more than 600 children.



PESHAWUR: AFGHANS.

INDIA.

PESHAWUR: AFFGHANS.

PESHAWUR is the most advanced station, the frontier-post, of the north-west provinces of India. It looks out upon Cabul and Affghanistan,—a great province, which some English statesmen, twenty years ago, coveted; but which, upon more mature consideration, the British government finally determined to abandon.

The Affghans, therefore, in Cabul, are now wholly independent of England. They are no more to us than the Persians or the Burmese;—"a people sitting in darkness," and to whom we ought to desire to carry "a great light."

Peshawur itself is scarcely Indian. The city, with its 60,000 or 70,000 inhabitants, is almost wholly Mussulman; and the character of the Affghans, and of the men of Peshawur, is more Jewish than Hindu.

All observers have remarked "the very striking and Jewish expression of their features." Many thoughtful men, after close investigation of the subject, have arrived at the conclusion that they are the descendants of the lost Ten Tribes. Nor are the Affghans themselves without impressions of the same kind.

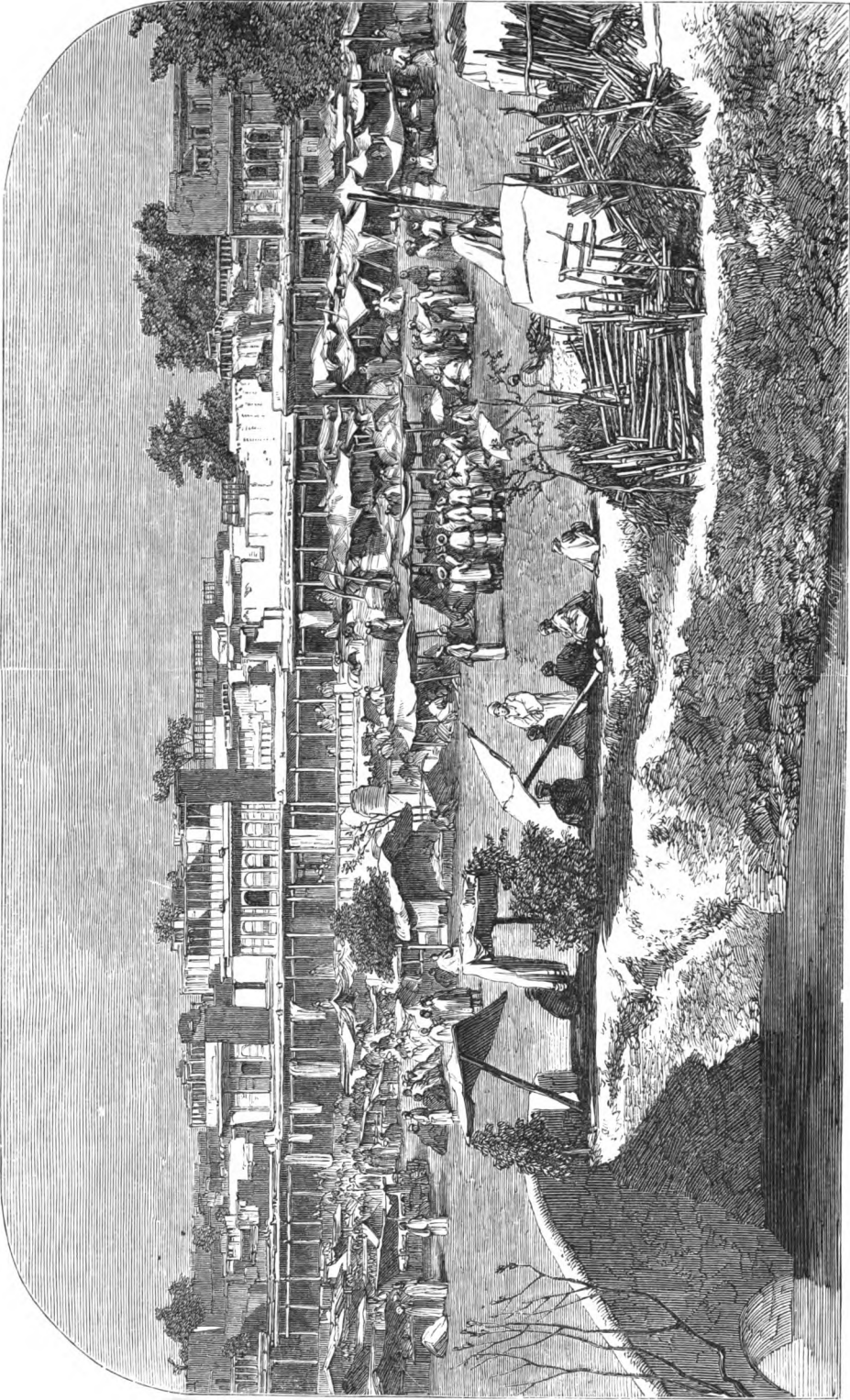
Peshawur itself was formerly Affghan. It then belonged to the Sikhs; and when the Punjaub fell under the British dominion, Peshawur went with it. And thus a portion of the Affghan people came under British sway.

The inhabitants of the city and valley are not wealthy; and the houses of the city are not large, and are generally built of mud, strengthened with a framework of wood, to enable them to resist the earthquakes, which in that district are frequent and severe. There

PESHAWUR: AFFGHANS.

is one fine and broad street in the city, and numerous squares and open places,—an advantage not usually possessed by the cities of the East. The costumes of the people differ from those worn in India, and the large turbans and coats of skins are peculiarly suited to the tall, powerful frames of the men, and the Jewish expression of their handsome and manly features.

The Church Missionary Society has had a station at Peshawur since 1851 ; and in 1858 an Affghan soldier, promoted for his bravery at the siege of Delhi to be captain, after long investigation, declared his faith in Christ, and received baptism. Still more recently, in February 1859, Mr. Clark, one of the Missionaries, writes :—" I have just seen a sight I never before saw in Peshawur,—seventeen men, Affghans and Persians, seated round one native Christian at his own house, while he explained to them, in Persian, the 15th chap. of 1 Corinthians."



PESHAWUR: THE MARKET PLACE.

INDIA.

PESHAWUR: THE MARKET-PLACE.

THIS engraving gives a lively and accurate idea of an Eastern market. The town of Peshawur is not an inconsiderable one ; for, with the British cantonment, it sometimes contains nearly 90,000 inhabitants. It is also the scene of a remarkable gathering of the tribes. Runjeet Singh, a great leader in his day, seemed raised up to gather into one dominion Lahore, Amritsar, Multan, Peshawur, and Kashmir ; and then, when the union was effected, to hand the whole over to England. The British government unwillingly extended its dominion in this direction ; its desire being to make the Indus its boundary. But Dost Mahommed, the ruler of Affghanistan, had treacherously fought against the English at Guzerat ; and had thus rendered it impossible to replace Peshawur under his rule. England has thus been forced to retain it, though at a great cost of life and money. It may be hoped that it is the Divine will, that from this portal the Gospel shall yet flow forth upon Cabul, Persia, and Central Asia.

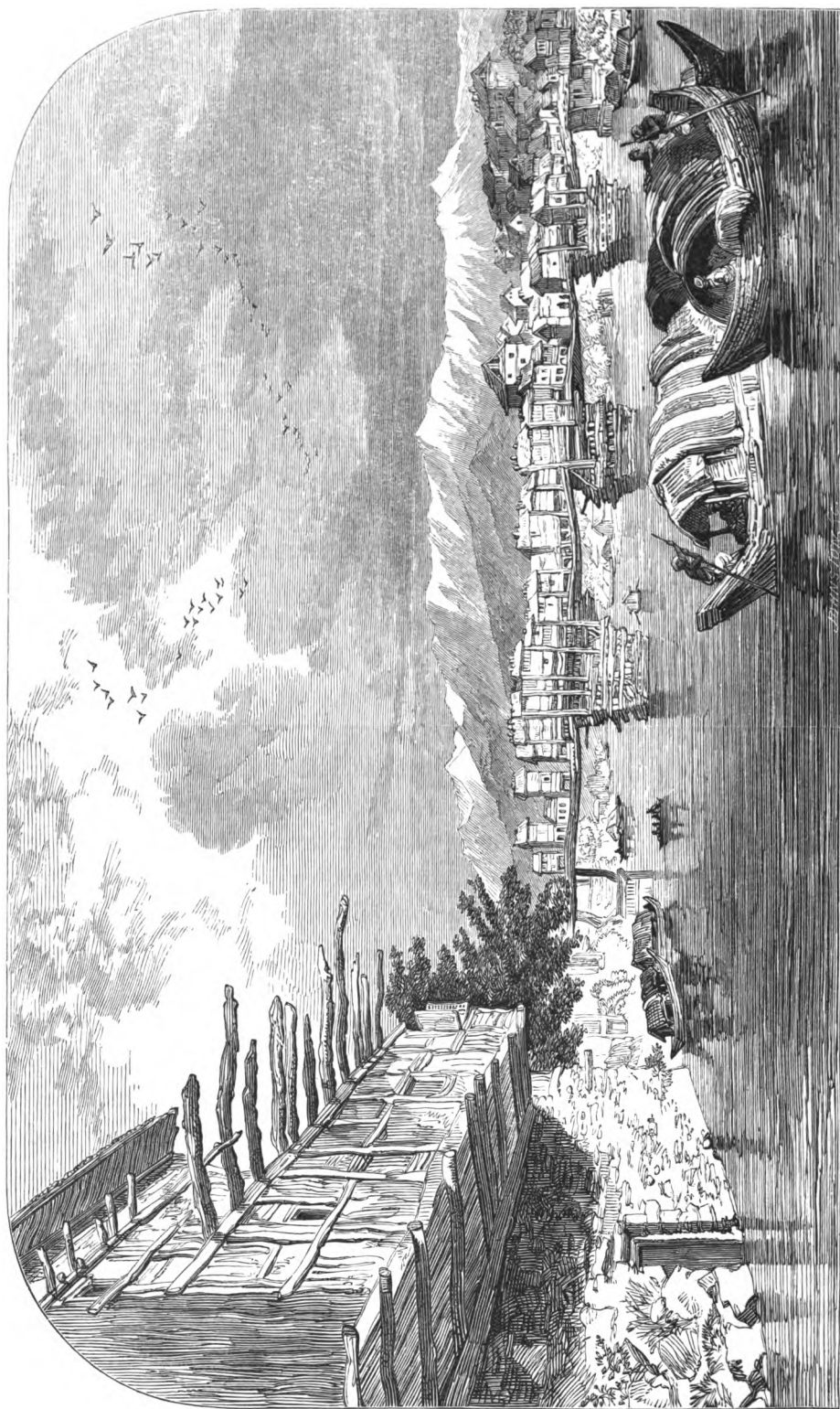
A remarkable interest has been shown, in India itself, with reference to the Punjaub and Affghan Missions. The donations made *upon the spot*, by Europeans who saw the importance of these missions, amounted, in about five years, to more than 150,000 rupees (or 15,000*l.* sterling). The Protestant private soldiers of one regiment, 150 in number, gave, at one Missionary sermon, no less than 13*l.* 7*s.* 6*d.* In the station itself, there are no fewer than 500 private soldiers who are regular contributors to the Missionary work.

The school at Peshawur was examined, at the close of 1858, by Sir John Lawrence. He then wrote of it : "I was much struck with the improvement which had taken place in the school. I

PESHAWUR : THE MARKET-PLACE.

found a considerable number of the boys fairly acquainted with geography and our literature, and reading and understanding the New Testament. I found three boys, sons of native officers of infantry ; all three being Mahomedans."

At Amritsar, the next station in the Punjaub, in June last, six converts, from the ranks of the Sikh soldiery, were publicly baptized.



KASHMIR: BRIDGE AT SRINAGUR.

INDIA.

KASHMIR: SRINAGUR — THE BRIDGE.

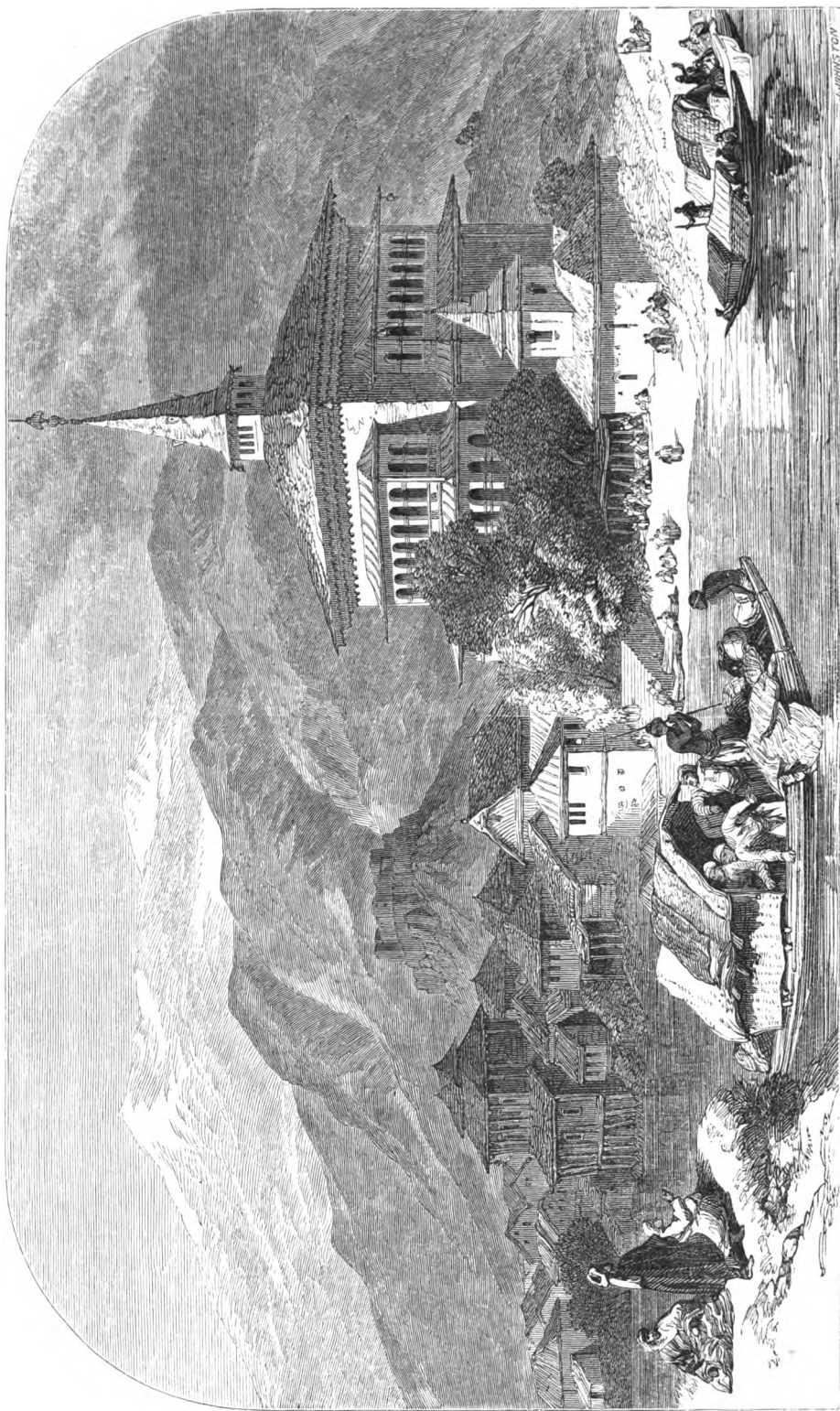
THE Vale of Cashmere, as our English poets have generally spelt it, has long been a favourite spot with the admirers of Eastern romance; and its fame has not exceeded its actual beauty. The most recent accounts, of the most credible writers, agree in declaring it to be "one of the most lovely spots that now exist on the surface of our earth." The heat of India is here tempered by gales from mountains covered with perpetual snow; wild flowers, which the traveller supposed he had taken a long leave of when he quitted England, awaken in his heart a thousand recollections of home; and cool breezes, wafted over clover-fields, refresh his frame, and restore the life and elasticity of former days. These valleys extend for about ninety miles in length, with a varying breadth, and they are surrounded by the mountains on every side, so as to be only approachable by certain passes, not more than two or three of which are open throughout the year. Through the whole length of the valleys flows the broad and beautiful Jylum—the famed Hydaspes of ancient days—in tranquil loveliness, while gliding through the plain; but furious and overwhelming when it bursts through the pass of Baramulla.

In 1854 this valley was visited by the Rev. R. Clark from Peshawur, accompanied by Major Martin of the same station. They left Amritsar in the Punjab on the 20th of April, and reached Srinagur, the chief city of Kashmir, on the 20th of May. As they had used the greatest expedition, the length of the journey showed the difficulties of the way. From a temperature of 95° to 98° they ascended the mountains to the height of 8000 feet, till they reached the snow itself. At last, at the end of the thirty days, the city appeared before them.

KASHMIR : SRINAGUR—THE BRIDGE.

One of the bridges, of which a view was taken, and which is shown in the engraving, resembled the Old London Bridge, as we know it from the ancient engravings, when it was covered with houses and shops. The next day they ascended a mountain, very near to the city, and about 1000 feet high, from which the whole place was seen spread out before their feet. It appeared large, and equal to the population, which is stated to be 80,000.

The missionary travellers remained in Kashmir until July 5, or nearly fifty days, preaching in streets or houses to all who would hear them ;—often encountering opposition, but never actual violence. They then proceeded onwards to the adjoining territory of Ladak,—a portion of Thibet or Central Asia, where they passed several more weeks.



KASHMIR: THE MOSQUE OF SHAH HAMADAN.

INDIA.

KASHMIR : SRINAGUR—THE MOSQUE OF SHAH HAMADAN.

THIS Mosque is not the chief one in Srinagur, but it presented more picturesque features than the Jumma Musjid, or chief place. The missionaries devoted nearly their whole time, while in this place, to religious inquiries, preaching, and conversation.

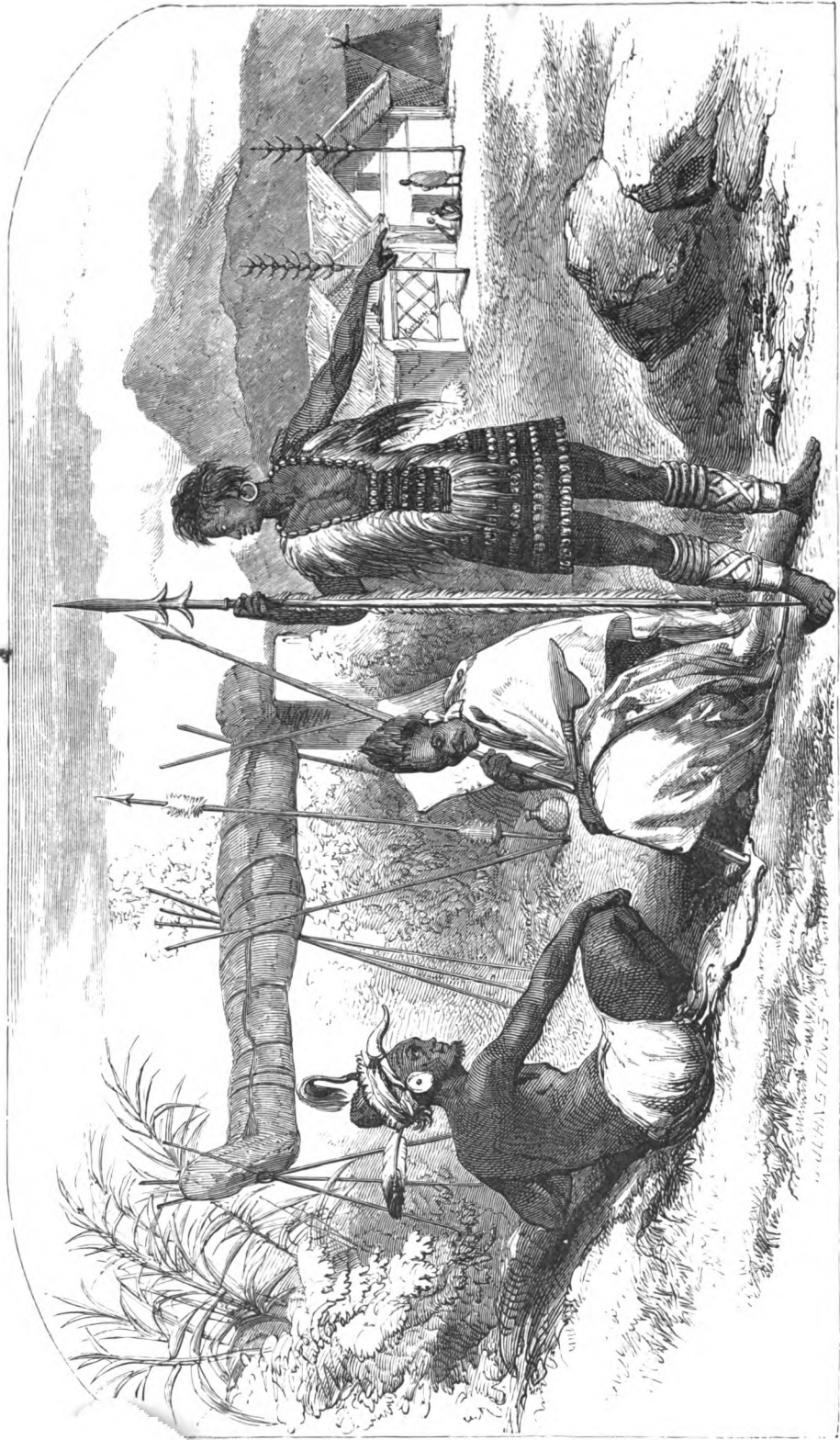
Mr. Clark, after attending the Mosque, asked permission to visit the Imam at his own house. He, however, preferred to call on Mr. C., when a most agreeable interview followed. The Imam then asked Mr. C. to visit him, not at his own house, but at the Mosque, for the purpose of seeing the other Moolwis, and conversing with them on religious subjects. The invitation was gladly accepted, but the day was not favourable, being a great fast-day, when there were 5000 people present. After the service the missionaries approached the Imam, and began a conversation with him. But the crowd of fanatic Mussulmen were offended, and seemed so much excited that it was necessary to leave them.

Preaching, in various parts of the city, was daily maintained; but opposition often showed itself. Still, now and then, inquirers called in. One pundit earnestly said, "I was born a Hindu, but my mind is not at rest. I have examined Mahommedism, but still I do not find peace. I am, in fact, neither a Hindu nor a Mahommedan."

A week after, Mr. Clark and a friend went to call on the Imam. He received them kindly, and offered, when the fast was over, to call the Moolwis together, to have a friendly discussion. But to wait for this was not consistent with Mr. C.'s arrangements.

KASHMIR: SRINAGUR—THE MOSQUE OF SHAH HAMADAN.

A day or two after they went over the lake to see “a hair of the Prophet,” which is kept, with the utmost veneration, in a house specially named after it. Returning, they took boats and set out for Islamabad. There they had to pitch tents, no house being at liberty. In the evening they preached, but there was great clamour and opposition. A few days after they moved on to Martund, and in June 30 they returned to Srinagur. Several inquirers here called upon them; and in some of these cases the marks of sincerity were encouraging. Books and tracts were given to these inquirers; and all the time the missionaries remained in Srinagur, Major Martin kept a copyist employed in writing out copies of St. Mark's Gospel for distribution. On the 5th of July the travellers quitted Srinagur for Ladak, in Thibet.



ASSAM: THE NAGAS, ONE OF THE HILL TRIBES.

INDIA.

ASSAM: THE NAGAS, ONE OF THE HILL TRIBES.

ASSAM, lying to the north of Bengal and Burmah, consists, mainly, of the valley through which flows the great river Brahmaputra ; one of the largest streams in the known world, receiving, in its course to the ocean, no fewer than fifty-eight rivers of various size. Thibet and Butan bound it on the north, Burmah on the south, and on the south-west lies the province of Bengal. Its scenery is magnificently rich ; and its climate, compared with that of India, is temperate and favourable to health. Since 1827 it has remained in the possession of the English.

Though known by the common name of Assam, it is peopled by several tribes, which appear to have little in common with each other. These are known by the names of the Khamtis, the Singphus, the Mikirs, the Garos, the Booteas, the Akhas, the Duplahs, and the Nagas. The annexed engraving represents a group of the last-named tribe.

The origin, or meaning, of this name is unknown, both to the people themselves and to the Assamese generally. They are the Highlanders of Assam, and in many features remind us of the New Zealander. Theft is abhorred among them, and falsehood is despised. But they are blood-thirsty and revengeful. If a friend is slain, nothing will pacify them till revenge is taken. The feud is often transmitted even to the second and third generation.

For some unknown reason, they reject the bow as a weapon of war ; sometimes using the long spear, sometimes the tomahawk : but universally preferring the javelin.

Their funeral ceremonies are very singular. When death occurs from lingering illness, a platform is raised within the house, on which

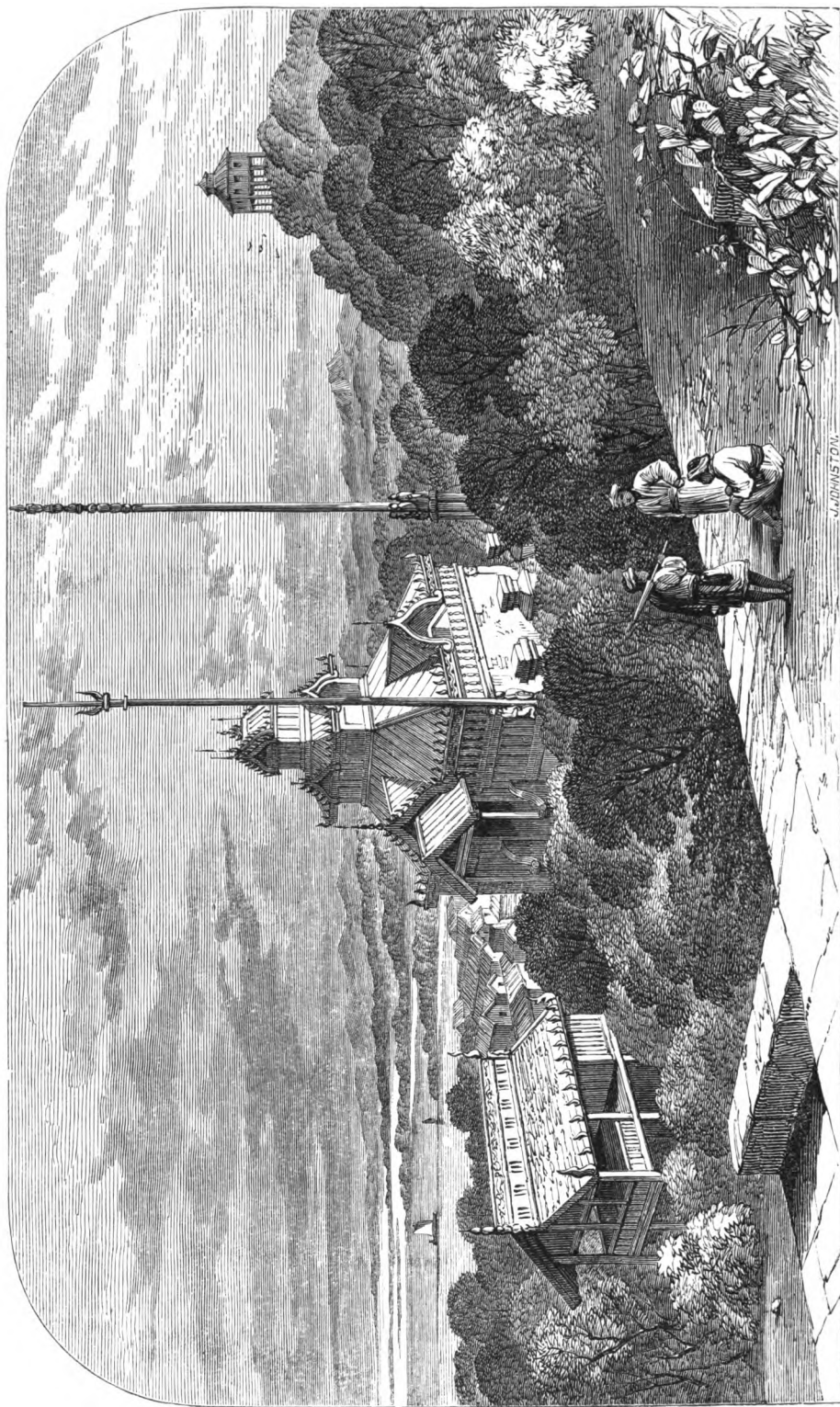
ASSAM : THE NAGAS, ONE OF THE HILL TRIBES.

the body is placed, and watched day and night. When the illness has been short, the platform is erected in a neighbouring jungle, and the corpse, folded in clothes, is placed on it, and left to decay. When six months have expired, the funeral ceremonies are performed. A large gathering of the friends takes place ; music and dancing are continued throughout an entire day and night, with dirges and death-songs, brandishing of spears, and imprecations of the evil spirit, who, they suppose, has taken away their friend.

The Nagas believe in the existence of one whom they call the Great Spirit, whose anger they dread, and to whom they offer sacrifices ; but they have no common form of worship, no temples, and no priests.

The tribes which border on the valley are in possession of salt wells, from which an immense quantity of salt is produced. They come down to the markets to exchange their salt for grain, and other articles which they need.

Two German Missionaries, supported by local contributions, were settled in Tezpore, on the north bank of the Brahmaputra, in 1841. And the American Baptist Missionaries have stations at Sibsagore, opposite Rungpur, and about ten miles from the Brahmaputra, at Nowgang and Gowhatty.



BURMAH: A TEMPLE AND A ZAYAT.

INDIA.

BURMAH: A TEMPLE OR THIEN, AND A ZAYAT.

BURMAH is, perhaps, the most interesting spot in the whole missionary field; for it is there, beyond all other places, that the brightest anticipations of the friends of Christian missions have been realized.

Some part of this has arisen, under God, from the character of the people, and some part from the character of the missionaries who have been there employed. Most labourers complain of the Hindus, that they are so passive, so deceitful, and so indolent, that impressions made upon them seem like impressions on the sand, which the next wind, or next tide, obliterates. The Burmese are a more firm and resolute race. They undertook their wars with the English, in the firm belief that they could drive them out of India. They persecuted the first preachers sent among them; but then, on the other hand, when they embrace the truth, they abide by it to the death.

The labourers, too, who have been sent among the Burmese, have been, in several instances, men of the highest class. Judson has justly been called "the prince of missionaries." Boardman, though taken early to his rest, was his worthy coadjutor; and since their time Mr. Ingolls and Mr. Kincaid have faithfully trodden in their steps. Thus, in July 1855, Mrs. Kincaid writes:—

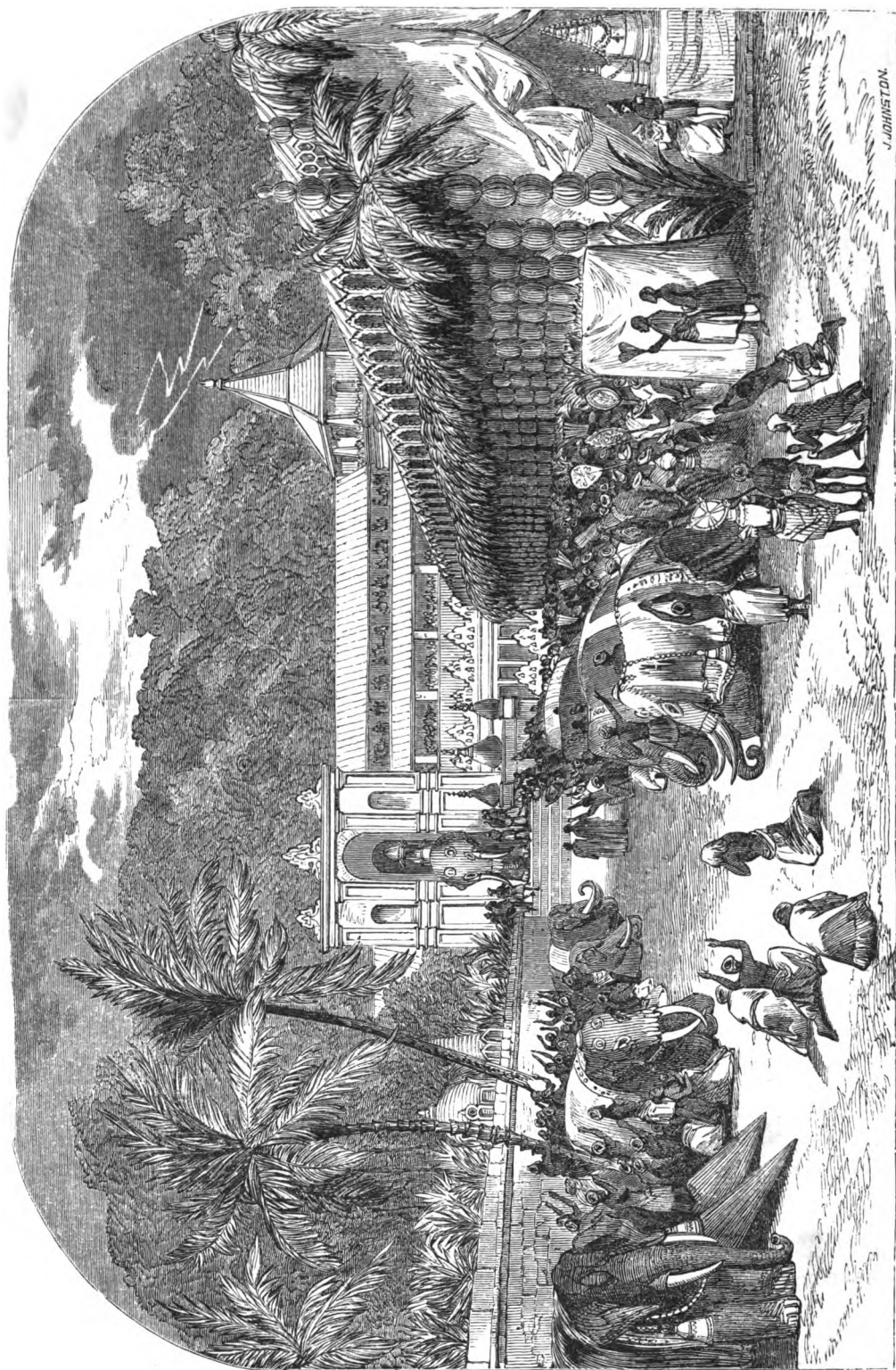
"In 1854 we came to this city, Prome; and at that time there was but one man who professed to be a Christian We soon began to have inquirers; and since then we have scarcely known a week without applications for baptism. The church now numbers upwards of 140 members, some of whom, I hesitate not to say, would be considered ornaments to our churches at home."

BURMAH : A TEMPLE OR THIEN, AND A ZAYAT.

There is another specialty about the Burmese mission. Among the hills the missionaries find a people of another race—the Karens, who are eager for the word of God. Thus, in July 1855, Mrs. Ingolls writes :—The work among the Karens, at Toungoo, is most wonderful. The arrival of a missionary was the dawn of a new era to the Red Karens. They begged for teachers, that they might hear about the eternal God. Teachers were sent, and the Gospel was faithfully preached, and more than 1300 have been admitted to the church since December, 1854.”

“ The actual number of Christian converts among the Karens, in the province of Pegu, is 10,322 persons. These, with their families, make a probable number of 50,000 souls under instruction or Christian influence. “ In the Bassein district alone, thirty-eight village schools, under native teachers, have been established. The average attendance is 1008 scholars.”

The established religion of Burmah is Buddhism. The engraving shows, in the centre, a thien, or sacred temple, in which images of the deities worshipped are kept. The smaller building is a zayat, or preaching-house. Such are used by the Burmese priests ; and now, by the missionaries.



CEYLON: EXHIBITION OF BUDDHA'S TOOTH AT KANDY.

INDIA.

CEYLON: EXHIBITION OF BUDDHA'S TOOTH AT KANDY.

CEYLON has been vividly sketched in a few lines by Bishop Heber, in his well-known hymn:—

“What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only *man* is vile.”

It is, apparently, the softness, the beauty, the luxury of nature here, which enervates and sensualizes the human soul. Besides which, here reigns in its greatest strength the Tempter's favourite form of Falsehood,—that which boldly and unblushingly declares, “There is no God.”

Buddhism has its centre and stronghold in Ceylon, as the faith of Brahma finds its fortress in Benares. Gautama Buddha, or “the lord Gautama,” is the chief deity of Ceylon; and in the principal city, Kandy, is preserved a relic deemed worthy of profound worship—a tooth of this great teacher of the doctrine of annihilation.

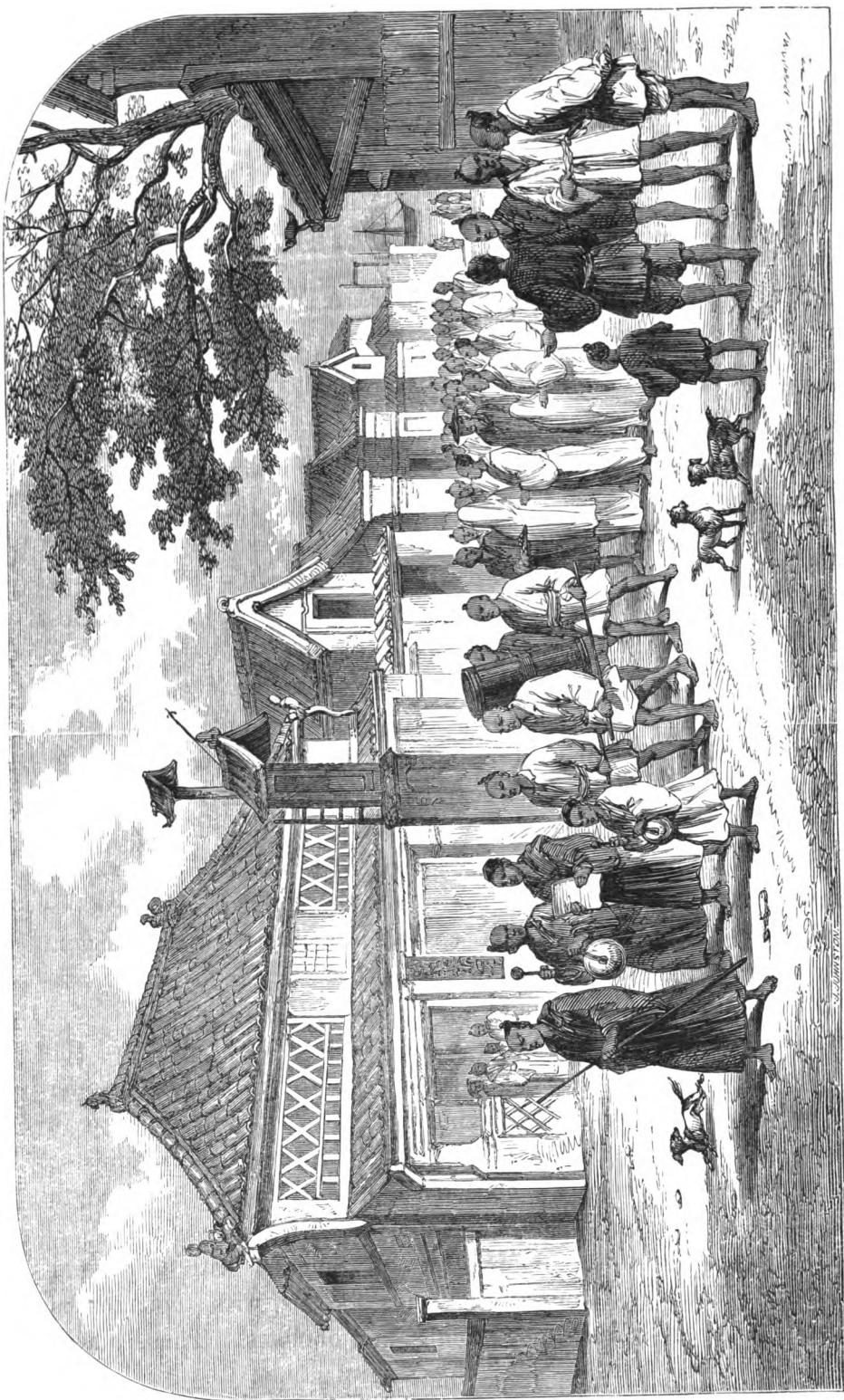
Buddhism is reckoned to rule over about *four hundred millions* of the people of the East. Atheism is practically its central doctrine, and annihilation is its heaven. To “the lord Gautama” many colossal statues have been raised in Ceylon, and his images occupy the temples. His offerings are those of Cain,—fruits and flowers; but no blood must be presented at his shrine. The chief of all his relics, perhaps, is the sacred Bo-tree at Anuradhapoora, which is said to have sprung from a branch of the very tree under which Gautama

CEYLON : EXHIBITION OF BUDDHA'S TOOTH AT KANDY.

reposed when he became a Buddha. This tree stands in an enclosure, 345 feet in length by 216 in breadth. Sir J. E. Tennent says, "So sedulously is it preserved, that the removal of a single twig is prohibited, and even the fallen leaves are collected with reverence as relics of the holy place."

Ceylon has long been an object of interest to all the Missionary Societies, and five societies have their labourers on this beautiful island. The Church Missionary Society, the Gospel Propagation Society, the Wesleyan Missionary Society, the Baptist Missionary Society, and the American Board of Missions, have, altogether, as many as thirty-three European missionaries on the island, assisted by 176 native teachers. Their communicants amount, in the aggregate, to 3392, and they have more than 12,000 children under education. But the general result shows, that ease and indolence, fostered by a long-seated disbelief in the very existence of a God, present a soil so overrun with thorns, or so thinly spread over the rock, as to render far less return to the sower than is found among the poor and oppressed Karens, or the hard-faring Indians of Rupert's Land.

The engraving represents one of the annual festivals of Buddhism—the exhibition of Gautama's tooth at the great temple of Kandy. It is a singular instance of human fatuity, to find myriads of men and women refusing to worship the Almighty Creator of heaven and earth, but yet bowing down in veneration at the sight of the tooth of a poor human being, who died some 2500 years ago, and whose death was occasioned, according to his own historians, by eating too freely of pork!



JAPAN: SIMODA, A FUNERAL PROCESSION.

JAPAN.

A FUNERAL PROCESSION AT SIMODA.

THE remarkable empire of Japan is, apparently, about to be opened to us ; and in due time, it may be hoped, Christian Missions will penetrate there also. And thus will another great step be taken towards that consummation to which a late missionary, the Rev. H. W. Fox, used to look forward with such delight;—"This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and *then shall the end come.*"

The Japanese are a people of remarkable ingenuity and civilization. They imitate, almost immediately they behold them, all the scientific constructions of Europe. Show them a microscope, a telescope, an orrery, they instantly set about making the like for themselves.

Steam-boats have recently made their appearance in the waters of Japan, and forthwith a Japanese nobleman undertakes the building of a steam-boat. So far as we can yet judge, if England and Japan were placed side by side, there is nothing earthly and material in which the Japanese would not immediately rival us.

But there remains one thing—*the One Thing*: and here the difference is, as yet, total. The Japanese, up to this time, fall under the Apostle's description, as "having no hope, and without God in the world." In fact this is their creed, for they are Buddhists ; denying the existence of an eternal God, and looking forward to annihilation as their brightest hope for the future.

The engraving represents a street in Simoda, with a funeral procession. They have burying-grounds like us, with their tombs of various degrees—slabs, raised tombs, and obelisks. These places