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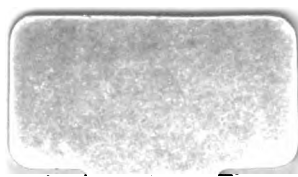
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A MONTHLY JOURNAL

OF

MISSIONARY INFORMATION.

VOL. XV.



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

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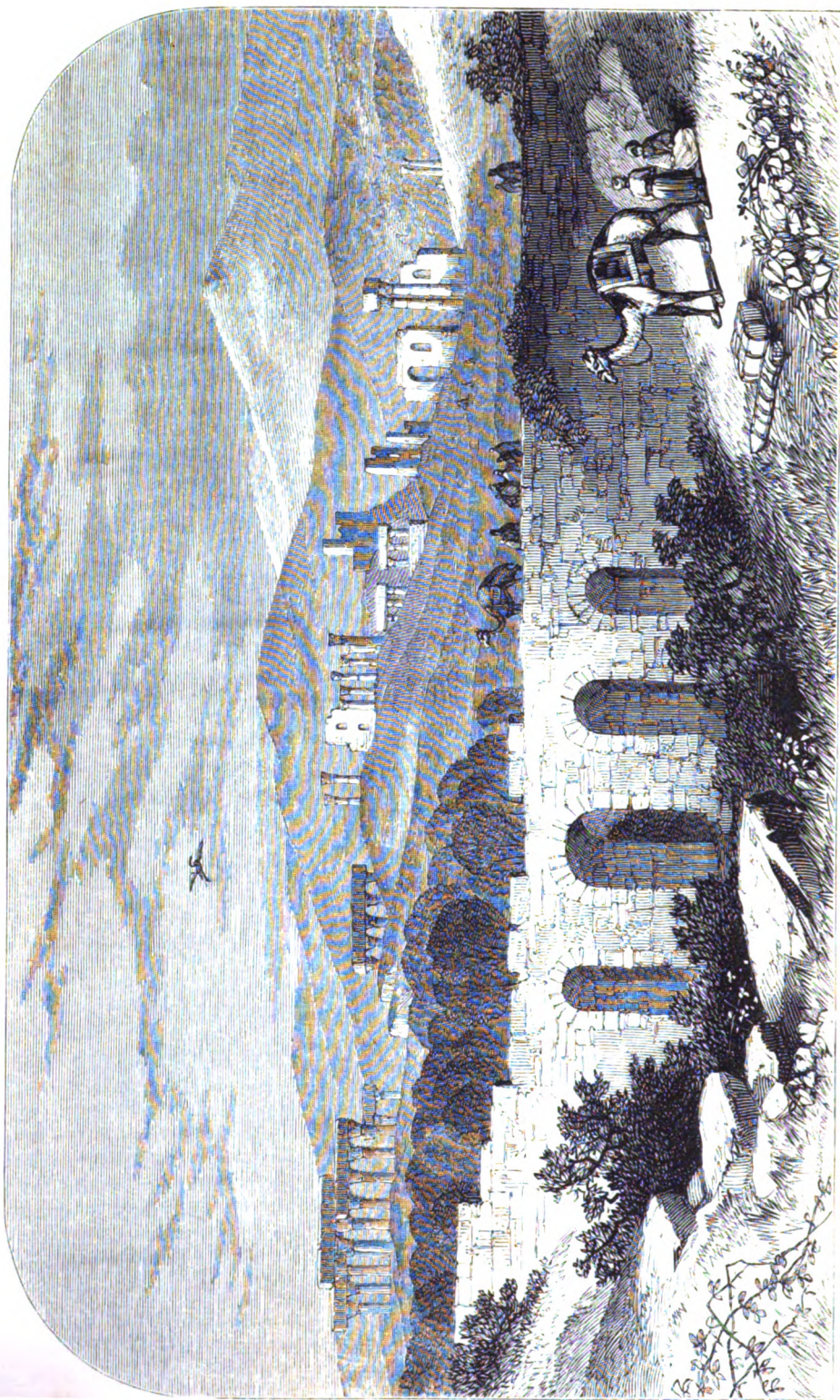
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THE RUINS OF IMERASI, NEAR THE LAKE OF TIBERIAS.

Church Missionary Intelligencer.

THE FOUR WINDS OF THE EARTH.

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

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

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

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

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

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

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

Sutor, ne supra crepidam.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Times of December 4, 1863.

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

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

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

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

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

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

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

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

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

TRADE BETWEEN KURRACHEE AND CENTRAL ASIA.

(From the "Friend of India.")

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

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

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

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

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

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

WHAT OUR MISSIONS NEED AT THE PRESENT MOMENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I.

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

II.

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

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

III.

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

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

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

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

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

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

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

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

THE ABORIGINAL GONDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

* See Ballantyne's "Christianity contrasted with Hindu Philosophy," p. xxxvii.

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

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

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

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

To resume the statement of the Orissa Missionaries—

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

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

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

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

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

One extract more we introduce—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PALESTINE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Nazareth is situated on the side, and

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

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

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

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

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

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

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

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

Stretching southwards to the hills of

* Kitto, pp. 26—30.

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

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

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

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

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

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

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

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

It was from this elevation that Jesus beheld

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

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

are bearing their testimony for Christ amongst Jew and Gentile.

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

LANGUAGE-TABLE OF BRITISH INDIA, &c.

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

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

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

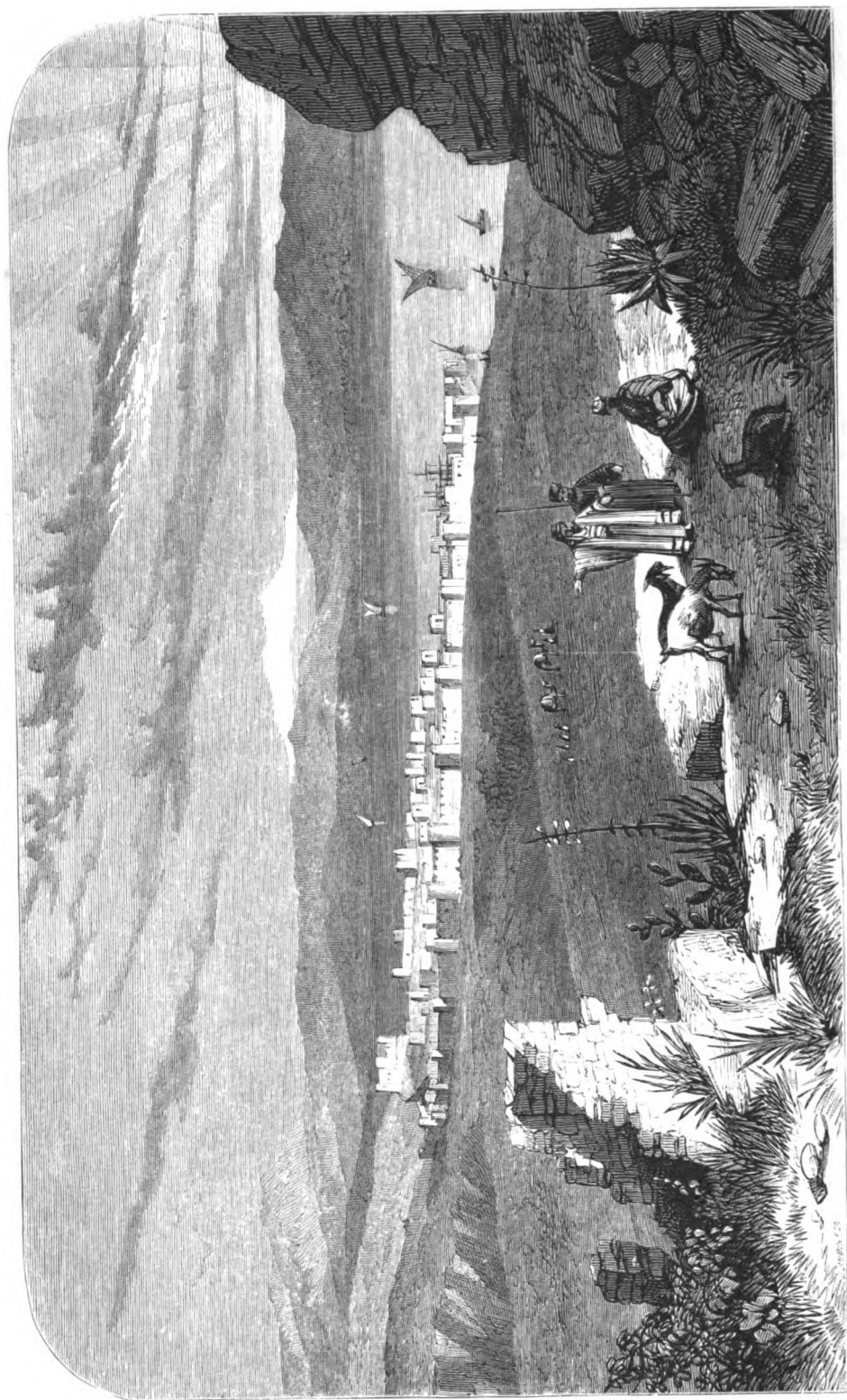
The prospects of Indian Missions are, indeed, full of hope. They can no longer be treated as insignificant or chimerical. They are manifestly a power in that land, and, judging from the past, even the present generation may thus see changes enough to convince the most sceptical of the Divine power of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

LANGUAGES OF BRITISH INDIA AND ITS DEPENDENCIES,
WITH THEIR GEOGRAPHICAL EXTENSION, POPULATION, &c.

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

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* British Possessions only included.



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

PALESTINE AND ITS POPULATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Total of inhabitants of towns . . . 100,000

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and his notices of these places we introduce—

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

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

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

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

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

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

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

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

From Nazareth itinerancies may also be opened up.

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

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

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

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

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

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

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

Itinerancy in the Hauran.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPLORATIONS EAST OF THE JORDAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Prefatory remarks."

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

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

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

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

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

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

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

E. R. S.

"Dr. Wetzstein's Narrative—Introduction."

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

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

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

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

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

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

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

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

1. *Geology of the Hauran.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hot springs.

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

A lava plateau.

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

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

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

A gigantic volcano.

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

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

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

BRIEF NOTICE OF THE MAHARAJAH LIBEL CASE, BOMBAY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The conclusion was expressed in the following paragraph—

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

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

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

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

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

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

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

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

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



GROUP OF BEDOUINS.

HOW TO DO MORE WORK WITH THE SAME MEANS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*"Aug. 18—*A Missionary meeting was held at Kongaranyakurichy, and very well attended by the people. Surkunen, catechist, and the schoolmaster of the village, spoke. The latter commenced in rather a trembling tone, but, as he proceeded, gained courage, and at last gave us a very eloquent speech. I also addressed the meeting, giving them an account of the zeal and love to souls of the pious people of England. The congregation were unusually attentive, and afterwards manifested a proof that they thoroughly entered into the feelings of the speakers, by giving offerings amounting to Rs. 50.13.9. This is very good indeed for such poor people as I know them to be.

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

*"Nov. 14: Streevigundam—*A Missionary

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As opportunities enlarge, and the heathen,

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

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

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

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

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

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

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

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

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

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

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

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

The native Christians.

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

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

* Report of the American Deputation to India.

NORTH-WEST FRONTIER OF THE PUNJAB.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE BEDOUINS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Burckhardt.



BEDOUIN PILGRIMS ON THEIR WAY TO MECCA.

THE MISSION FIELD OF THE NATIVE CHURCH IN SIERRA LEONE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* “Day-lawn in Africa.” New York.

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

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

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

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

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

* Walker's Western Africa, p. 424.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

weave cotton cloth, and form it into garments.

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

THE LUCKNOW MEMORIAL.

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

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

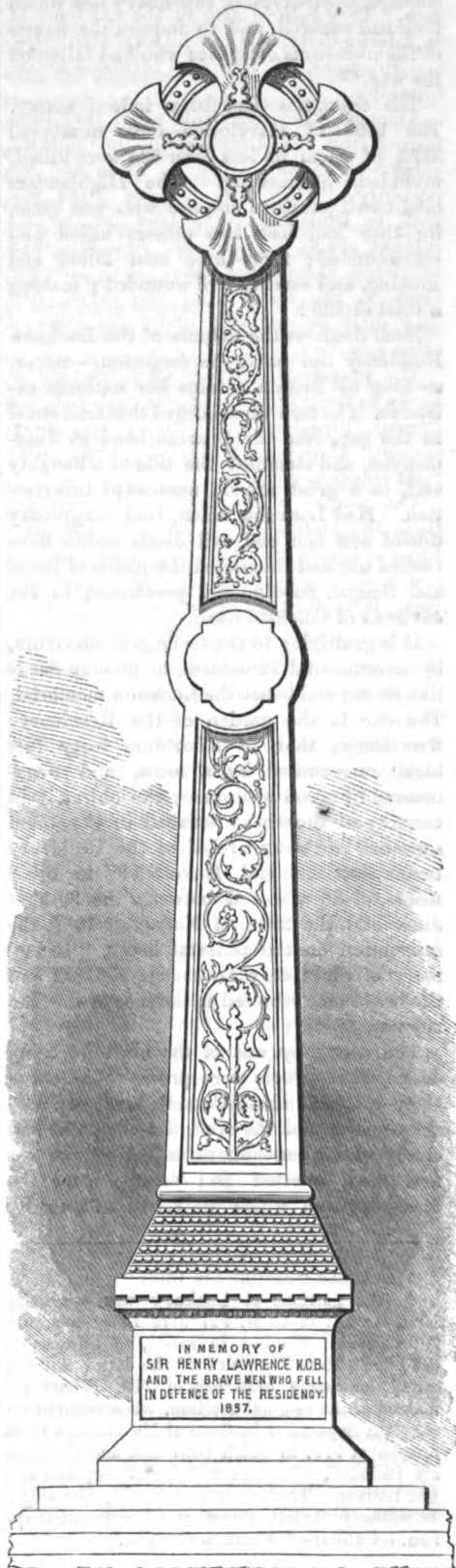
solemn moment with the faith of a Christian, and triumphed over it. Having nominated his successor, "he earnestly pointed out the worthlessness of all human distinction, recommending all to fix their thoughts upon a better world. He referred to his own success in life, and asked what it was worth then."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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Gubbin's "Mutinies in Oude."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONARY AND RELIGIOUS PROGRESS IN RUSSIA.

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

Missionary spirit in Russia.

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

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

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

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

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

The Russian Priesthood.

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

Bible circulation in Russia.

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

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

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

Missionaries in the Russian Church.

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

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

Peasant education.

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

Nil Durpan.

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

The Grand Duchess Helena.

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

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

Russian Ecclesiastics.

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

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

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

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

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

The Tartars.

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

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

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

Headmen for villages.

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

Missionaries from Russia.

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

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

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

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

Religious toleration.

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

Missionary meeting among the English.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"To God be all the glory!"

THE BEDOUINS.

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

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

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

Mr. J. L. Porter, whose researches in the Hauran in 1853 were presented to the public, in the work, entitled "Five Years in Damascus," following Burckhardt, divides the Aeneze into four great divisions, the Walad Aly, the Heseneh, the Raul, and the El Beshier. The two first migrate in the beginning of autumn to the Euphrates; the Raul generally occupy the desert from Djebel Shammar towards the southern border of the Hauran, while the Beshier roam towards the south-east of the desert of Sinai.

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

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

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

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

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

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

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

before very long they are arranged in battle."

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

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

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

* "Times" Newspaper Feb. 25, 1864.

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

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

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

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

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

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

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

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

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

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

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

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

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

about 35*l.* or 40*l.* sterling.

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

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

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

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

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

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

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

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

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

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

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

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

