



RIPON FALLS, LAKE NYANZA.

THOUGHTS IN RELATION TO THE APPROACHING ANNIVERSARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Dr. Caldwell observes—"Heathens gene-

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

"A movement towards Christianity has recently commenced amongst the higher castes and classes in Palamcottah, the metropolis of the province."

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

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

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

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

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

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

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

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

vinced of the truth and excellency of Christianity is gradually increasing, not only in the town, but also in the country; but the Spirit of the living God must be poured out upon them that they may be enabled to follow the Redeemer.'

"The Orissa Missionaries state—'A vast preparatory work has been done. The confidence of thousands in their lying refuges has been shaken or destroyed. The blessing of the Brahmin is less desired and his curse less dreaded by many. The Scripture has been fulfilled, which says that "they shall be greatly ashamed that trust in graven images." The character of the only true God has been understood by thousands. Prejudices have been diminished; and many have been convinced that Christ is the only Saviour.'

"On the subject of general progress, Mr. Williamson, one of the oldest Missionaries in Bengal, thus speaks—'The Gospel seems to be gradually turning the people around us. Increase of Christian knowledge and diminution of prejudice against Christianity are becoming more and more apparent. The preachers of the Gospel are not now disliked and opposed as they formerly were; but are generally welcomed, courteously treated, and sometimes invited to repeat their visits. Idolatry is evidently declining. The religious festivals are not crowded as they once were; and the modern school have practically renounced them.'

"Mr. Lawrence, long resident at Monghyr, thus speaks of the province of Behar—'But from all I have heard I should judge that a certain amount of knowledge regarding Christianity has been more widely diffused than formerly; and that a more correct and favourable impression now exists in the minds of the people generally than was the case ten years ago.

"Mr. Sternberg, also long resident in the province, gives his testimony as follows—

"There are other fruits of preaching, which, if less conspicuous, are nevertheless full of encouragement. The mere fact that there is no want of hearers, nor of those who take our tracts, and that both hearers and readers seem to be more in earnest of late than formerly, is an encouragement to continue. Besides, one meets constantly with such remarks and observations on the part of the natives as show that a change is going on in their mind, which, sooner or later, must break forth. "Give me," said a respectable young man who came from Patna, "give me a book which contains much about Jesus Christ: that our gods are false I know already." Another man asked what he should

do to get through the present distress. He was told to call on his gods. "Ah," said he, with a smile, "the gismat of our gods has now-a-days gone down." A Zemindar observed to our catechist, in a very confidential tone, "Your religion will soon prevail." "How do you know that?" "I know it from the fact, that our Brahmins, when they are among us, boast very much how they will refute you and your padres, but when they come in front of you a panic seizes them, so that they cannot utter a word in defence of our religion. Thus, although we give them their fees as formerly, yet we do it not from the heart." A Brahmin was talked to for a considerable time, and when asked, "Why do you not reply?" said, "What shall I reply: the sun is up, who wants a candle?" Such and similar expressions form no mean source of encouragement to us, and strengthen us in the belief that we shall reap in due time if we faint not.

"The brethren of the Tirhoot Mission thus describe, in one of their late reports, a fact which illustrates in a striking manner the feelings of the people respecting idolatry—

"Our brother Dodt made a short tour in November last in our neighbourhood, on which he met with the following incident—"On a Sunday afternoon," he says, "I went to a village to visit the market held there in a tope. No sooner had I arrived than the people surrounded me, and enabled me to commence speaking to them. And surprising it was that in an instant about sixty or seventy persons forgot all their business, and kept listening quietly to my words. After I had spoken for half an hour, I just touched on the futility of worshipping idols, especially the idol Juggernaut, when one in the crowd, a Brahmin (and there were about twelve or fifteen Brahmins standing close to me), called out, but in a very friendly manner, "You are the lords of the country; why, then, do you keep Juggernaut? Does not your rule extend to Puri? Then knock him down, and none will raise him up again!" I replied, "Shall we indeed overthrow your idols? Will you not rise up against us?" "Nahin, nahin," he replied, and others joined him; "we shall be glad at it: and when he is once down none will worship him any more." I continued, "You know we do not make Christians by force, as you have also heard in the late proclamation of our Queen." Again they replied, "Sir, to make Christians is one thing, and to ease people of their burden is another thing: Juggernaut is to all of us a great burden!" "It is not our way

to pull down your gods: you must do it yourselves, and I trust that you will soon do it; that your temples will be forsaken, and that your idols will rot."

"The report of the Mirzapore Mission speaks as follows—

"There can be no doubt that the influence of these varied labours upon the people is very considerable. Not that the people have arrived at such a state of earnest conviction that multitudes are ready to avow themselves Christians; but nevertheless they are continually becoming better acquainted with Christian truth, and with the errors of their own creeds, and therefore there is a strong reason to hope that they are likewise continually becoming more prepared for the renunciation of the one and the acceptance of the other. It is a general belief among themselves that they are all about to become Christians."

"I think," says Mr. Scott, of Futteghurb, "that idolatry is fast losing its hold of the people. I almost think I can see a change from year to year. The people generally admit that their idols are nothing, and thousands of them confess that Christianity is good, and will soon prevail. Very few of the educated natives seem to take any interest in the matter."

"The most noticeable indication," says Mr. Fairbank, "that Hinduism is waning, is, that gosains, and other religious mendicants, decrease yearly. Their trade will not support them here, and so they are gone to other parts of the country, or to other occupations. As soon as the limits of the districts where Christians live are passed, swarms of these beggars again appear."

"More emphatic than that of any Missionary is the testimony of a native professor at Bombay, who, while anxious to defend the system of his fathers, feels compelled to say, 'Hinduism is sick unto death. I am fully persuaded that it must fall. Still, while life remains, let us minister to it as we best can.'"

Thus in Africa and in India, the two great seats of the Society's labours, the Lord has placed before us an open door: ought not a juncture so favourable to call forth all the energies of the church at home? They who had persevered so unflinchingly when all was dark, shall they not rise up with fresh enthusiasm to improve the prosperous moment, and so strive as that the labours of the past shall culminate in a glorious victory? Other men, in weariness and painfulness,

* Mullens' "Ten Years' Missionary Labour in India." Nisbet, 1868.

sowed the seed, and shall we refuse, now that the seed has sprung, to arise and reap in the harvest? They who preceded us in this work, and who toiled so indefatigably when they had so little in the aspect of the present to encourage them, how would they not rejoicingly hail the advent of a time like this, when so many difficulties, like the mountains which environ some fair country, and forbid access to it, have been overcome, and the land lies wide before us, that we may go forward and possess it?

But it is just at such a moment that the church at home pauses, and appears reluctant to pass on. The candidates for Missionary work do not increase in numbers, and they who do offer themselves are not more than enough to fill up the vacancies made by sickness and death in the force which is on the field. The pecuniary means placed at the disposal of the Society for the prosecution of the work do not increase, and Associations think they have done well if the contributions of the present year do not fall below those of the preceding one. How is this to be accounted for? The late Rev. William Jowett, in an address to Missionaries delivered by him in October 1848, introduced the following very solemn, because truthful observation—"There is a natural tendency in all things, even the best institutions, to degenerate; and it has often been noticed,

that in a period of thirty years the spirit of declension is apt to come over churches and congregations, which for a time did run well."

Is this indeed so? Has the old evangelical standard been lowered? Have sons declined from the principles of their fathers? and if Romaine and Newton, Venn and Scott, were to re-ascend their old pulpits, would they find the old truths unacceptable to the new congregations? The Church Missionary Society has not changed its principles. They are the same which they have ever been since the days of its foundation. It holds by evangelical truth, as taught in the Bible, and exhibited in the Articles of the Church of England. It selects men for her Missionaries who are resolved to teach a full Gospel, because she believes that none but such can be effective Missionaries. Its principle is "Spiritual men for spiritual work." Shall the Church Missionary Society, because of this, be the less valued? Nay, we will not think so. May the anniversary season of 1864 prove to be one of revival and refreshment; so that, if it be indeed true that the great Head of the church has had cause to say to any of us, "Nevertheless, I have somewhat against thee, because thou hast lost thy first love," such may remember from whence they have fallen, and repent and do their first works.

GEOGRAPHICAL RESEARCH THE PIONEER TO MISSIONARY ENTERPRISE.

THIS is a proposition so obvious, that to demonstrate it appears to be as unnecessary as to prove that light shining on a man's path makes it clear, and shows him in what direction his steps should tend. Nor should we think of using so trite a remark as the heading to a paper, but that this self-evident proposition opens the way to the consideration of a question with which this periodical is very intimately concerned.

And therefore, indisputable as our thesis is, yet, in order that we may the more readily use it as a foundation for a superstructure which we propose to raise upon it, it may be desirable to refer to some few of the many instances in which geographical research has proved to be the pioneer to Missionary enterprise.

In the year 1767 Captain Wallis, commander of H.M.S. "Dolphin," when crossing the comparatively untraversed waters of the Southern Pacific Ocean, discovered the splen-

did island of Tahiti, which has since occupied so prominent a place in the annals of Missionary enterprise. One or two years after, Cook reached its shores. His objects were purely scientific; yet, in prosecuting these, important geographical discoveries were made: "a new world was opened to the view of all Europe; for, beside New Holland and New Guinea, almost innumerable islands were found to exist, bestudding the bosom of the vast Pacific with their beauties."

Some twenty-eight years after, the London Missionary Society was formed, and its members began forthwith to agitate the question, "In what part of the world shall we commence our work of mercy?" The Rev. Dr. Haweis, in a memorial on the subject, delivered at Surrey Chapel, declared—"The field before us is immense! Oh that we could enter at a thousand gates—that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound! When so con-

siderable a part of the habitable globe on every side calls for our efforts, and, like the man of Macedonia, cries, 'Come over, and help us,' it is not a little difficult to decide at what part to begin." He then reviewed the different heathen countries which needed help, and to which attention might be advantageously directed, and, after "a comparison between their climates, means of support, government, language, and religion, concluded, that of all the dark places of the earth, the South-Sea Islands presented the fewest difficulties and the fairest prospects of success."

Recent discoveries had brought them prominently forward, and invested them with a special interest. "The mind of the late excellent Countess of Huntingdon was deeply affected by the account of the inhabitants of these interesting islands, and she was anxiously desirous that the Gospel, with all its attendant blessings, might be conveyed to them. Her dying charge to her chaplain, Dr. Haweis, was, never to lose sight of this object." Thus geographical research in this instance pioneered the way for Missionary enterprise. "While we respect," observes the late Rev. John Williams, "the enterprising spirit of the philosophers at whose instigation the voyages were undertaken, as well as admire the daring and adventurous energy and skill of those individuals by whom they were performed, we recognise the hand of One, who is wonderful in council and excellent in working; the movements of whose providence have ever been subservient to the triumphs of his Gospel; and who, by all this work of preparation, just at this particular time, was showing clearly to his people that it was his intention that those far-distant islands should be visited by his Gospel; that there the interesting experiment of its power to ameliorate the condition of an ignorant, barbarous, and demoralized race should be tried."

Again, geographical researches in the direction of the Niger expedited the entrance of Missionary effort into the countries of Soudan. Park led the way, and, on his disappearance, Clapperton went in search of him, and Lander, Clapperton's servant, discovered, in 1830, the mouth of the Niger. Immediately expeditions commenced to explore the river, with the object of rendering this great water-route available for the introduction of Christianity and the extension of commerce. Mr. Macgregor Laird sent out his steamers as far as the confluence of the Quorra and the Tshadda, and these were followed, in 1841, by the Niger expedition,

having on board the Rev. J. F. Schön and the native catechist, Mr. S. Crowther, deputed by the Church Missionary Society to collect such information during the progress of the expedition as might enable the Committee to decide on the practicability and expediency of forming a Mission up the Niger. The information obtained on that occasion was of great value. Nor was any portion of it more important than the conviction forced upon the minds of all who survived the expedition, and which was thus expressed by Mr. Crowther, in a letter to the Committee, "that very little could be done by European Missionaries, except such as have, before ascending the river, become inured to the climate of Africa;" while collaterally with this was perceived the desirableness of employing African Missionaries. At Cape-Coast Castle Mr. Crowther's attention had been drawn to a monumental inscription in memory of the Rev. Philip Quaque, a native of the country, who, having received holy orders in 1765, and dying in 1816, had been employed on the coast upwards of fifty years as a Missionary from the Society for the Propagation of the Gospel, and as chaplain to the Cape-Coast Factory; and he adds, "When I saw this I could not but think how many African Missionaries, whose constitution is suited to the climate, might now be employed in this part of the Lord's vineyard."

That wish has now been, to a very great extent, realized, and the admission of the Rev. S. Crowther to the episcopate, and the presence of the ordaining power on the banks of the Niger, will, we trust, promote still further its realization.

Indeed, in this quarter of our world, geographical research is as yet considerably in advance of Missionary effort, and has long been calling upon its more tardy companion to accelerate its footsteps; for they aid each other. Geographical research opens the pathway through the jungle, and discovers some interesting sphere of action: Missionary effort, coming up, wins the hearts of some natives, establishes a home, and forms an advanced basis of operations; and from this, as a starting-point, geographical discovery, with its staff in its hand, goes forth to encounter new perils.

For instance, let our readers take up "Crowther's Journal of an Expedition up the Niger and Tshadda Rivers," undertaken by Macgregor Laird, Esq., in connexion with the British Government, in 1854.* That

* May be had at the Church Missionary House.

expedition penetrated up the Tahadda until it reached the advanced posts of the Phula power thrown out from Sokatu the centre, laying open in its progress to the eye of Europe many interesting regions not yet entered by Missionaries. But Missionary enterprise is hastening up, and that with the promise of great usefulness. It has reached as far as the Confluence, and is there engaged in the formation of a great centre and basis of operations for the regions in advance. We refer to our Volume for 1855, pp. 147—162, such of our readers as desire to refresh their remembrances of the Tshadda expedition.

The explorations made from the east coast of Africa compete in interest and importance with those which have so remarkably opened up the regions of the west; and there also, in connexion with the recent discoveries as to the great lake Nyanza and the sources of the Nile, we doubt not it will be found that geographical research has pioneered the way for Missionary effort.

Great was the delight of the intrepid traveller, Speke, when he first struck the Nile high up in the equatorial regions of Africa—"At last I stood on the brink of the Nile: most beautiful was the scene; nothing could surpass it. It was the very perfection of the kind of effect aimed at in a highly-kept park: with a magnificent stream from 600 to 700 yards wide, dotted with islets and rocks, the former occupied by fishermen's huts, the latter by sterns and crocodiles basking in the sun,—flowing between high grassy banks, with rich trees and plantains in the background, where herds of the nsunnu and hartbeest could be seen grazing, while the hippopotami were snorting in the water, and sorikan and guinea-fowl rising at our feet;" and still more intense was his gratification when Ripon Falls were reached, about twelve feet deep, and 400 to 500 feet broad, and the mysterious sources of the Nile were at length laid open to view, the river, with a roar of thunder, emerging from the parent lake, and hastening to enter upon that course of 2300 miles which at length would introduce it to the sea.

But to the mind whose great desire it is to see the stream of Gospel truth introduced into the vast ocean of humanity, that the waters may be cleansed, there is something in Captain Speke's book more interesting than the sources of the Nile; his ethnographical discoveries, the new nations that he introduces to our notice—the Wanyamnezi, or inhabitants of the Country of the Moon; the aristocratic Wahuma, of Galla extraction,

mingling with the Wazinza in Uzinza, the Wanyambo in Karague, the Waganda in Uganda, and the Wanyoro in Unyoro. In the description given of their habits and customs, enough of evidence is afforded that these newly-discovered regions are among "the dark places of the earth which are full of the habitations of cruelty." "I have now," writes Captain Speke, "been for some time within the court precincts (Uganda), and have consequently had an opportunity of witnessing court customs. Among these, nearly every day since I have changed my residence, incredible as it may appear to be, I have seen one, two, or three of the wretched palace women led away to execution, tied by the hand, and dragged along by one of the body-guard, crying out, as she went to premature death, "Hai Minangé (O my Lord), Kbakka! (my King), Hai N'yawo! (my mother), at the top of her voice, in the intensest despair and lamentation; and yet there was not a soul who dared lift hand to save any of them."

Certainly, where the traveller has gone before, the Missionary must needs desire to follow after, if indeed he has not been, as has been often the case, himself the explorer and discoverer. For if it be worth while, in order to solve a geographical problem, to exile oneself from home, to endure fatigues and privations, to imperil life, surely the Gospel of Christ may well claim at our hands at least equal sacrifices; and if the church be duly alive to her responsibilities, the grass will not have grown over the traveller's pathway through the jungle before the Missionary follows in his step, intent on higher objects—the salvation of sinners, and the advancement of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost."

It is needless to pursue further this part of the subject. Other instances might be cited—Livingstone's discoveries in connexion with the Zambesi and its tributaries, and the interest excited thereby issuing in Missionary enterprises, which, although at present under discouragement, will no doubt be followed up by more experienced, and eventually successful efforts; but we prefer to pass on to the next step of our subject.

If geographical research is to conduce to Missionary effort, people must be made acquainted with the results which have been obtained: especially must those results be introduced to the Missionary mind of the country. Individuals cannot be expected to feel interested in that of which they know little or nothing. If Christian men and

women in England knew more of the cruel reign of sin in distant and unevangelized lands, they would pity the state of those suffering millions, and put forth more prayer and effort for their deliverance. Subjects of this kind were largely dealt with at the commencement of Missionary effort, but latterly they have been comparatively withdrawn from observation. Little spots have been reclaimed from the wilderness; little gardens fenced in; Missionary efforts have proved so far successful; and they who have been engaged in this husbandry like to introduce their visitors to these oases in the desert, and, referring to what they were of old, show, by the comparison, how the wilderness and solitary place has become glad, and the desert rejoices, and blossoms as the rose. These specimens of Missionary effort serve to show how the Lord, according to his promise, has opened "rivers in high places, and fountains in the midst of the valleys;" how He has made "the wilderness a pool of water, and the dry land springs of water;" how He has planted in the wilderness the cedar, the shittah-tree, and the myrtle, and the oak-tree;" how He has "set in the desert the fir-tree, and the pine, and the box-tree together, that they may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Missionary Reports are disposed to dwell upon what has been done, and this is intelligible; because in this there is evidence that Christianity, when faithfully taught and ministered by the Spirit, has power to change the savage heart. But, after all, these results are very limited, and beyond the fence lies the repulsive desert; and there is danger lest the church occupy itself too much in the "orchards of pomegranates, with pleasant fruits," while beyond extend the parched regions where no well of life has as yet been opened. After all, our successes are designed by God to be the encouragements and stepping-stones to further efforts; and if we relax those efforts, and content ourselves with the little that has been done, our very successes will have proved a snare to us. Did the Hebrew husbandman of old content himself with the sheaf of the first-fruits, and forget the harvest which was yet untouched? When he waved it before the Lord, did he lay down his sickle, or did he not rather then gird himself for the great labour of which this was only the commencement?

And so with Missionary labour: we have had of results enough to encourage us to go to work, and no more. It is still early in

the day; the shades of evening have not fallen yet upon this harvest-field of a lost humanity; and we must up and be doing. Christians at home must be made to know how wretched, calamitously wretched, man is without the Gospel; they must be led to consider and be ashamed that, in the presence of so great misery, there has been so little effort. But the facts must be made tangible: the Lazarus that lies at our gate must be disrobed of the veil which modern fastidiousness would throw around him, that thus, where he is at our very doors, we may see how true it is that he is full of sores. Christians in England must be made to understand and feel that there are men, women, and children, of the same nature with themselves, the same yearnings, the same deep necessities, who are devoid of all those remedies, all those unspeakable alleviations, which Christian truth is so capable of affording; who are not only sad, but comfortless; degraded, but hopeless; ignorant, yet without an instructor; friendless, and yet not without a friend, if indeed they only knew of Him who is able and willing to befriend them; but they are debarred from that knowledge through the slow action of the church, which seems to think they can afford to wait, and appears to forget that time is passing, and that souls are perishing.

But the information afforded must be pointed and pithy, for in these busy days there are many earnest men who have not time to read much. Travellers publish their narratives, but the book is often voluminous: there are many hundred pages: throughout them there is much that is valuable, but it is in a dispersed state, what is pertinent and telling mixed up with many trivialities and minute points, which are not of such interest as to command attention. An earnest man, taking up a book of this kind when he has only a brief time to bestow upon it, and no more, finds himself lost in a mass of materials. If he had time he could glean out of it what he wants; but, as it is, he lays it down in hopelessness. Moreover, it often happens that when attention is directed, by the explorations of an enterprising traveller, to some new country, and some hitherto unknown or little known portion of the human family, an interest is excited, which lasts a certain brief period, and then subsides; and if, while it lasts, this interest cannot be moulded into some effort to reach and to relieve these new claimants to our sympathy, then, with the decline of interest, they pass out of view, and, being forgotten, are consigned to as complete obscurity as though

they had never come within the sphere of geographical discovery.

It is for this reason, and with this object, that the articles in the pages of this periodical have so often assumed a geographical character and aspect. As travellers have searched out countries, this periodical has searched out their books. Analogous points have been brought together, condensation attempted, the leading points of many pages condensed into a few, in the hope that those who have time may be induced to go to the original publications and learn more, and that those who have not, might acquire, in a short time, so much information as to impress them with the fact, that there are outlying portions of humanity which claim an interest in our pity, and a remembrance in our prayers; and thus, by the blessing of God, be excited to solemn thought and consideration as to whether something cannot be done for their relief. Thus the countries, the homes, the habits of destitute portions of our race, have been searched out, imperfectly indeed; but still the object aimed at has been so to present them as that they should become to the reader, what in fact they are, a reality. Would that our pen had the quickness and power of the sun-pencil, that so we might photograph these distant scenes of destitution, where generations of men have lived and died, forgotten as completely as though they were not inhabitants of the same earth with ourselves. We think it due to our readers to offer to them this explanation. Geographical researches have been instituted in our pages, but it has been in the hope that they would pioneer the way to Missionary enterprise. We have described countries, but these have been only the subordinate features of the picture, and they have been used to put forth more prominently, and to give more effect to that which has ever been intended to be the leading figure—man. We have dissected countries, not for the sake of the inanimate peculiarities of those countries, but for the sake of man, the inhabitant.

We would desire to place our readers in the position of Paul, when "a vision appeared to him by night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." That was an earnest cry. It was the cry of a man who felt that he was in imminent peril, and had not an instant to lose; and who craved, with tears, prompt and energetic efforts on his behalf. And with us it is no vision: it is a stern reality. The wail of thousands is heard in our ears. It comes from the east, from the west, from the north, from the south. It

is the cry of men in need; shipwrecked, and the billows breaking over them; and they are being swept off one by one; and the cry is to England—England, the rich, the prosperous, the favoured—England, the great Gospel-centre of our world; and the help they crave we can give, if only indeed we be disposed to do so. We have the Gospel to send, and the means to send it; and if only their great need were felt by us, there would be many, who, casting aside their indifference, would haste to do for others what the Lord has done for us—"Seek and save that which is lost."

The "Church Missionary Intelligencer" has been thus engaged on a mission of philanthropy. Its field is the world. Wherever man is to be found it is under an obligation to explore, and to communicate the intelligence that it acquires. It is thus that we have written in humble connexion with a principle as wide and comprehensive as that humanity, which, in such numberless fragments and variety of details, is dispersed over the face of our earth; and that principle is the one which the Saviour himself enunciated—"Go ye into all the world, and preach the Gospel to every creature." The operations of the Church Missionary Society are extensive and varied; they have been remarkably owned and blessed of God; but they are not as wide as "all the world," and therefore, wide as the circle of its efforts undoubtedly is, the range of its sympathy must needs be wider still. Wherever it cannot give help, it will at least afford consideration, and commend to the assistance of others the sufferers whom its own limited resources will not permit it to assist; and thus its periodical, the "Church Missionary Intelligencer," after an humble fashion, has endeavoured to aid in discharge of this duty, and to excite sympathy on behalf of all who are suffering under the greatest of all privations to which man can be subjected, ignorance of the Gospel of Christ.

We have, therefore, often transferred our readers to countries which lie, not only beyond the circle of Church Missionary effort, but even beyond the range of all Missionary effort whatever.

And if we have thought ourselves justified in allowing such lands a place in our pages, and thus affording them an opportunity of putting in their claim to be remembered, still more is it obvious that those countries into which Missionary effort has been already introduced, or into which it is on the eve of entering, should be mapped out, and, as much as possible, investigated. When our Missionaries enter a country, it is necessary

that we should carefully acquaint ourselves with it, and that this knowledge should not be confined to the Committee, but diffused amongst the members at large, that thus the movement may be sustained by the united sympathy of the Society. Thus in March 1850, when applications were made from Bhagulpur, Delhi, Deyrah, Assam, Penang, the Punjab, and Sindh, that they might be included within the circle of the Society's operations, these localities were taken up for special consideration in our pages, and such information respecting them—geographical, ethnographical, and otherwise—as could be obtained, was afforded. Of these, four—Bhagulpur, Deyrah, the Punjab, and Sindh—were adopted by the Society, and the Missionary work has continued to be actively and successfully prosecuted. Assam, Sindh, and the Punjab had lengthened articles assigned to them, and were historically dealt with, the peculiarities of each country and climate, and the condition of its inhabitants, morally and physically, being carefully reviewed. Upon the same principle, in recent Numbers, the Central Provinces of India have been dealt with, a vast territory, in the midst of which we have one station, Jubbulpore, but where our work needs to be greatly expanded. And, still more recently, the long-neglected Bedouin tribes, just touched for the first time by our Missionary at Nazareth, have been brought forward into notice, and investigations instituted respecting them, which we have not yet concluded.

And there is yet much to be done in this direction. Our own India is, after all, but little known. Kingdoms, nations, dissimilar in language and other incidental circumstances, are all massed together, in the popular apprehension, as India. They require to be distinguished, classified, examined. It is only as this is done that British Christians can have any just view of the magnitude of the work which lies before them in connexion with the evangelization of India. The friends of the Church Missionary Society congratulate themselves that they have 151 ordained Missionaries in the Indian field, of which 35 are natives; but we forget that these efforts, however extensive, are as yet identified with ten only out of the eighteen languages of India, and that vast dependencies, such as Rajpootana and the Central Provinces, have each only three Missionaries of all denominations within their respective limits. Of these, Rajpootana still remains to be dwelt with in the pages of the "Intelligencer."

But it may be asked, and with great propriety, Have these researches of a geographi-

cal character ever borne any of the fruit which has been expected? have they ever elicited any new Missionary effort?

One such instance we think can be mentioned. In our volume for 1856, p. 166, will be found an article on Vancouver's Island, at that time untouched by Missionary effort. The opening paragraph of that brief article coincides so very remarkably with the remarks which have just been penned, that it may be appropriately introduced—

"Wherever man exists in isolation from Missionary effort, there our attention needs to be directed. Our Divine Master came to seek and save that which was lost. His example is for our imitation. There are neglected portions of the human race for whose evangelization no exertions have yet been initiated. While others are taken up, they appear to be strangely passed over, and are buried in obscurity and forgetfulness. Nor can this omission be always traced to their inaccessibility, or the existence of other extraordinary difficulties; for nations more remote, and presenting inferior facilities for communication, have been visited. The coasts of Labrador have been reached, the fords of Greenland penetrated, by Missionary enterprise. The heats of the tropics, as well as the rigour of the arctic regions, have been endured, in the earnest desire to communicate that Gospel which alone can minister help, if the help to be afforded is to be commensurate with the necessities of man."

As one, therefore, of the remote and neglected corners, Vancouver's Island, not then known as bearing an important relation to the great gold-producing territory of British Columbia, was set forth prominently in our pages.

In the "Church Missionary Record" for March 1857, p. 88 of the yearly volume, appears the following entry—"Two Friends, for Vancouver's Island, 500*l*." That liberal donation was elicited by the article in the "Church Missionary Intelligencer." The "friends" read it, and were moved. It placed before them briefly, yet pointedly, the circumstances of that British dependency, and the spiritual destitution of the native race, and they laid down this sum as a foundation for the new Mission. Captain Prevost, who drew up the memorandum embodied in that article, was appointed, in the beginning of 1857, to the command of the "Satellite," about to proceed to the Pacific station, and, availing himself of the opportunity, offered a free passage to Vancouver's Island to any Missionary whom the Committee might be willing to send. Mr. Duncan was selected, and the Mission commenced,

and carried on with what results will be found by a reference to the "Church Missionary Intelligencer" for 1863, p. 195, &c.

In conclusion, we are of opinion that no Missionary Society will ever enlarge its home bases of operations except it brings to its aid, not only the results which have been attained, but the vast amount of spiritual destitution which prevails on every side, and

then summons the church to action by exhortations such as this—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works?"

EXPLORATORY EXPEDITION TO THE MENDE COUNTRY, SOUTH-EAST OF SIERRA LEONE, UNDERTAKEN WITH THE VIEW OF SEEKING A NEW SPHERE OF MISSIONARY LABOUR FOR THE AGENTS OF THE CHURCH MISSIONARY SOCIETY.

In presenting these notes of my last and most interesting tour amongst the heathen in Africa, I wish, first, to state what circumstances induced me to turn my attention toward the Mende country and people, in preference to the Timneh; what providential hindrances occurred to prevent my undertaking the trip when it would probably have proved of little service; and then the journal itself will show how the way was at last opened, every obstacle removed, my desire and purpose fulfilled in so happy and easy a way, that I could not help seeing and acknowledging the Lord's hand in directing and aiding the undertaking from first to last. In the latter part of 1862, whilst engaged in more particular efforts to instruct my people at Wilberforce, I was deeply impressed, not only with the great ignorance of the liberated portion of the congregation, but with my own inability to make myself understood in the simplest English words I could command. Language seemed to present an almost impenetrable barrier to any intelligent intercourse with them. I longed to communicate the saving truths of the Gospel, but the means were wanting. This circumstance made me wish to be master of their native tongue, and to be able to think as they thought, that I might convey the truth to their untutored mind in the most effectual manner. But to attempt this at Wilberforce was out of the question. I would have had to acquire not one, but many languages; my congregation was so mixed, and the attainment of even one would have cost more time and labour than the duties of the station, or my own health, would admit of. What was to be done? Under the circumstances, I did what I could, but my thoughts turned involuntarily to the heathen, and I wished I had begun my Missionary career amongst a people speaking a language which I had already acquired, and

could use with effect. These thoughts were working in my mind when I passed through Charlotte, in November 1862, on my way to join Mr. Hamilton in a tour through the Quiah country, and there I met Mr. Brooks, a Missionary of the American Mission, who was then stationed at Motappan, a hundred miles from Good Hope, at the mouth of the Sherbro river, and situate amongst the Mende people. His representations of the surrounding country and people, with the assurance he gave of the willingness everywhere manifested to receive Missionaries, impressed me much at the time, and induced me to promise him a visit as soon as I could find a favourable opportunity. The unsettled state of the Quiah country, combined with other unpleasant circumstances, prevented the proposed trip there, and I returned to Wilberforce with the determination of at once visiting the Mende country, in company with Mr. Hamilton, who also wished to go. The arrangements for this trip were, however, immediately overthrown by an attack of fever, which laid me low for nine days, and afterwards rendered it necessary for me to go to Bananas island for change of air. At the end of three weeks, another attempt to reach the Mende also failed, on account of Mr. Hamilton falling sick just as every arrangement had been made. Again the Lord seemed to say, "My time is not yet." This took place in the month of January, while the Quiah war was at its height. In the month of March 1862, I was ordered to Waterloo, and the more heavy duties of that station prevented my going far away. But by the recent termination of hostilities with the Timnehs an opportunity was afforded of at once visiting the Quiah, of which I availed myself. The experience of this tour led me to conclude that a Mission to the Timnehs was not likely to be acceptable just then, on account of the

bitter and vindictive feelings which the late war had aroused against our Government: the wide-spreading influence of the Mohammedan religion, too, seemed to present another obstacle in the way of success. Turning away my thoughts, therefore, from these to the Mende people, the following facts seemed a providential indication of the country to be chosen. The Kossus, or Mende race, had formerly been the weaker of the two, and were oppressed by the Timnehs. In the late war, however, these people had not only shown themselves friendly to our Government, but had proved too strong for their oppressors. They had fought their way down to the colony, and driven the Timnehs back, and it was understood they wished to open a direct communication with the colony, for the purposes of trade. They were, too, a heathen people: the Timnehs are chiefly Mohammedan. I was informed, by Mr. Davies and others, that in Mr. Frey's days the Waterloo congregation was almost entirely composed of Mende people; besides great numbers of their children had been instructed in the Mission schools. But what had become of them all now? It was generally supposed that many of them had returned to their own country, as they still clung to many of their country customs and mode of life. It seemed, therefore, not at all unlikely that in this way some account of the Gospel, however confused, might have reached the Mende people, and that I should find them anxious to have Christian teachers among them. I heard, quite accidentally, of Tecongo, from a constable whom I met while travelling in the Quiah country, and he urged me to visit it, offering, at the same time, to be my guide. In the month of January 1863 I again unexpectedly met this man, and made further inquiries concerning the present condition of the Mende people, and the best way to reach their country, reminding him, at the same time, of his former promise to take me to Tecongo. His answers to my questions again revived my desire to visit that interesting people before returning to England. Every arrangement was therefore made as soon as possible, and although I was unable to procure a companion, I was determined this time to go alone, rather than give up the undertaking altogether. Just about this time, too, a Missionary of the Methodist Missionary Society came to Waterloo, and, on hearing of my intention to go by sea, as the nearer way, kindly offered me the use of his boat for the occasion, which was a much larger one than my own, and further engaged to secure the requisite number of

hands at York to accompany me to Tecongo. By this unlooked-for kindness a considerable expense was saved, and accommodation secured which enabled me to travel with much less risk to my health and safety. The Lord was thus making my way plain and easy. The country, also, which formerly had been too unsettled for any one to travel securely, was now reported quiet, and thus another obstacle to the intended tour was removed. The Governor kindly gave the constable permission to accompany me, although, for certain reasons, I afterwards decided to leave him behind. The inland route was abandoned for want of sufficient time, as I had only three weeks at my disposal.

The long-wished-for period at length arrived, and, leaving Waterloo, I prepared to start for Freetown immediately after the arrival of the February mail from England. The following notes will present some idea of the trip, and its results—

Feb. 16, 1863: Bananas, nine o'clock A.M.—Every thing is on board, and all in good health and spirits for the expected sail to Bendoo. Took leave of Mr. and Mrs. Worboys, who were returning in my boat to York. Pulled out to sea, and then made sail, putting out our lines as before. The fair wind freshened, the Bananas gradually faded from view, and the Plantain Islands loomed through the haze in the distance. Passed a shoal of mackerel, and caught twelve in about ten minutes. The boatmen, having nothing to do, began to clean and salt the greater number, and made preparations for cooking the remainder. The fire was lighted on a basket filled with gravel, upon which were placed three large stones, to support the pot. This simple arrangement answered all the purpose of a kitchen range. The fresh fish and yams were quickly cooked, of which all partook with a keen sea appetite. The Plantains were reached by two o'clock. The group consists of three principal islands, the largest of which was formerly the stronghold of a chief named Coker, but the place is now without inhabitants, and in ruins. They lie very low, and are covered with rank African bush, with here and there a large cotton-tree towering to the skies. The captain pointed out the remains of a small fort which Coker had built for the better protection of his island home. He was, however, at last overpowered by superior numbers, and narrowly escaped himself, his town being reduced to ashes. This is the sad ending of all savage warfare. Those that are captured are either cruelly tortured and killed, or sold into foreign bondage: those that escape lose every thing.

Shinghi, one of the American Mission stations in the Sherbro country, at present occupied by Mr. Bulamer, looks well from the sea: we passed close by it. The estimated distance between the Bananas and Plantains is about fifty miles. In clear weather the high land of the Banana islands may be distinctly seen from the Plantains. We sailed rapidly on towards Sherbro river, in sight of land to leeward. In the evening entered the river, and towards midnight anchored off Bunt, having sailed 100 miles since morning.

Feb. 17—Got under weigh early this morning, and rowed past Bunt, a pretty-looking settlement on the left bank of the river, occupied by merchants and Sierra-Leone people. Good-Hope Station, the head-quarters of the American Mission, is the most important and attractive spot. Farther up the river you may see the Victoria Station, where the troops are quartered. Crossed over to Bendoo about half-past seven a.m., and learnt, with regret, that Mr. Brookes had gone to Freetown. Mrs. Miles, the wife of a former agent of the Mission, however, received me most kindly. Here I rested, breakfasted, and obtained from Mrs. Miles not only much useful information, which proved of great service, but also supplies of cloth and rice, with a letter of introduction to Mr. Clafin, the Missionary then at Motappan, whither I was bound. I was told to beware of the war parties that would probably meet and endeavour to rob me, and it was added, by way of encouragement, that Mr. Clafin had lately been robbed of nearly every thing he had in his boat, on his way to Motappan. From a map which Mrs. Miles showed me, I took down the names of all the towns on each side of the river. Gbass, Barmoni, and Toma were mentioned as generally inhabited by bands of warriors that would most likely molest us; but Mrs. Miles advised me to be firm, and not yield to their exorbitant demands. She kindly gave me two Mende boys to act as guides and interpreters, for which I was most thankful. My crew are occupied bartering for provisions, and making sundry inquiries for their own information. Proceeded up the river at half-past nine p.m. Closed the day with prayer: the silent stillness of the night is broken by the music of our evening hymn of praise. How strange it sounded in a heathen land, praise rising up out of the darkness! Spread the awning, and lay down for the night, terribly tormented by mosquitos.

Feb. 18—Rose at daybreak, awakened the boatmen, and, after morning prayer, began to move slowly up the river. About mid-day came in sight of Barmoni, the second fenced

town of importance, beautifully placed on the right bank, facing quite a grove of magnificent cotton-trees on the other side, covered with a multitude of large storks and pelicans. The Barmoni people called to us to land, but we refused, and passed on, but almost immediately afterwards grounded on a bank, and had hard work to pull the boat through the sand. Had the men of the town pursued us in canoes, we could not have escaped. But they were mercifully restrained, though doubtless purposing to catch us on our return. Having got over the bank, the wind drove us rapidly on. Steering, however, began to get difficult, as the channel was continually changing from one side of the river to the other. I stood at the bow, acting as pilot, with an umbrella over my head. The banks here indicated a rise of at least twenty feet in the river during the rains. After passing through a deep curve, running in a westerly direction, the much-dreaded Toma came in sight. This fenced town was supposed to contain warriors peculiarly hostile. Under two sails, our boat shot past the town, and immediately men came running along the sand, making vehement signs to us to stop. This was not easy for us to do in such a strong wind, so, finding we did not obey, they manned a canoe, and pursued us. We now shortened sail, and awaited their coming, in the hope of easily satisfying their demands. The canoe came alongside, followed soon after by another. One of the men in this last canoe, who spoke English very well, brought a message from the chief, advising us to return, and promising protection. Our boat was now turned towards the crowd collected on the sands, and I shall not easily forget the scene that immediately followed. We were quickly surrounded by about thirty armed men, who came close to the boat, and the chief, a fierce and determined man, got inside, and sat down, declaring he would not move until we gave him what he asked for. The friendly chief of Toma, who spoke English well, mediated, and tried hard to pacify the warrior, but was for a long time unsuccessful. He demanded cloth, rum, and tobacco, and because it was refused, he purposed taking all we had. He eyed my box so hard, that, fearing it might suddenly be carried off, I got up and sat upon it, while the crowd pressed more eagerly round the boat. Matters began to look very dark, and my crew became uneasy. Far away in a strange land, surrounded by a savage people, they thought only of the probability of being made prisoners, and killed or sold, I remembered that God was our

refuge and strength, and lifted up my heart in prayer for deliverance. The warrior captain then made a final and more moderate demand, which I thought it prudent to grant, upon which he immediately quitted his seat, and we were once more free. Glad to escape, the men seize their oars, the boat swings round, the sails catch the wind, and Toma, with its war party, are speedily out of sight. As night closes, we anchor, cook, draw the awning, and, after commending ourselves to God in prayer, lie down for the night, taking the precaution to set a watch.

Feb. 20—Early prayers at six, and enjoyed a bath in the river, the water as warm as though heated by fire. Proceeded gently on, hoping to reach Motappan in a couple of hours. Hitherto we had been hindered only by sand-banks; now, however, rocks began to show themselves, and the distant roar of the rapids just above Motappan was distinctly heard. Bend after bend in the river brought us nearer and nearer, until the last turn was taken, and we were at last in sight of the haven of rest. I had never before seen any thing in Africa which reminded me so forcibly of home scenery as the beautiful prospect which now lay before me. In front were the foaming rapids, beyond which the river is not navigable, and on either side a small heathen town, half hidden amongst the tall trees and luxuriant underwood, women washing on the stones, dark-skinned children playing on the sand, with canoes crossing and re-crossing, all seen in the bright morning sun, completed a picture which told of ease and quietness, if not of true happiness. My eye lighted on the neat English-looking Mission house, the dwelling of a messenger of the Prince of Peace, and I rejoiced and gave thanks to God that the light of his blessed Gospel had shined so far. We came to anchor at Motappan, having been three days coming from Good Hope, or about 100 miles. I delivered my letter to Mr. Clafin, the Missionary of the station, who received me as a brother, and prepared to rest with him awhile. Their house is built chiefly of wood, small, but neat and compact. They live in great simplicity, and suffer much from the want of fresh provisions. Motappan has been their home for three years, and, during that period, Mr. Clafin tells me they have enjoyed pretty good health. They have three native children as boarders, the eldest, a lad of sixteen, very intelligent and tractable. He is chiefly occupied in studying English, translating, interpreting, and assisting Mrs. Clafin with domestic duties. The two younger, a boy and girl about nine years old, are bright

active children. Mrs. Clafin teaches these three, with a few other children of Sierra-Leone traders living in the village. This is all the school. Mr. Clafin, unlike his predecessors, has wisely turned his attention chiefly to the attainment of the Mende language, and has just printed a small Mende primer for the use of the children. The station is not considered a desirable one for Missionary operations. The village is very small, and inhabited chiefly by Sierra-Leone traders. It has no settled native population, and is too far from any towns of importance. At certain seasons of the year, however, it is visited by great numbers of chiefs and others on their way from the interior to the coast. At such times they invariably visit the Missionary, and he has an opportunity of speaking a few words of Christian truth. Motappan is healthy, well and prettily situated on the banks of the river, which rise to some considerable height on either side. Opposite is Mabungo, a small town, owned by a Mohamadan Mende chief of considerable influence in the surrounding country: he speaks English, and is favourable to Missions from worldly motives. Both these places are about thirty-five miles from Boompeh, and the same distance from Tecongo. I found that Mr. Clafin had just made an engagement to visit Tecongo with Mabungo, to conclude a peace between the Boompeh and Tecongo people, who had been at war about twenty years. Had I attempted to enter the country the previous year, I should most likely have been prevented. Now, however, the way was open, and Mr. Clafin was to be my companion. Was not this the hand of the Lord? Mr. Brooke, with another Missionary, had visited that part of the country about ten years before.

Feb. 22: Lord's-day—Took service for Mr. Clafin. The chapel very small, and in bad repair: congregation about twenty persons in all, one or two natives, and the rest Sierra-Leone traders, women, and children. At afternoon Sunday school only seven present. I took four, viz. Henry, Mrs. Clafin's boy, the two guides, and a stranger. Mr. Clafin had his two younger children and a stranger. There is only one service held in the chapel. In the morning Mr. Clafin usually goes to a small heathen town, close by, and preaches through an interpreter.

"Feb. 23—We are making preparations to start for Boompeh. I select three of the most able and willing of the boatmen, with John my servant, to carry one box, which contained every thing we wanted, and a bundle with bedding. Our party consisted

of thirteen persons in all, viz. Mr. Clafin and three attendants, myself and four, the chief Mabungo, his two female servants and little boy. We started after breakfast, in good spirits. I felt quite well and strong: Mr. Clafin was weak, but free from fever. We took a very winding road, leading through the bush in a northerly direction. All African bush roads are alike. They are no wider than sheep-paths, and enclosed on all sides by impenetrable jungle. At short distances you meet the trunks of large trees lying right across the path, which no one feels it his duty to remove, so you must either jump over them or go round; but more frequently there is no such option, as the thick bush admits of no bye-path. This continual jumping makes travelling very tiring. The shade afforded by the leaves, however, is one advantage, rendering the journey easy by day. Called at Tassanua for a minute in passing; proceeded on to Mafuge, where we rested, waiting for Mabungo and his party. This was a wretchedly cramped and crowded town, with a war-fence enclosing it. The people were gathered for a palaver as we entered. Gave a small present of cloth, and conversed with the headman of the town, lying lazily in a hammock, about the peace. He was glad to hear of the objects of our journey, and heartily wished us success. Walked five miles further to Mokpende. Our arrival there created quite a sensation. The noisy prime-minister came forward to meet us, and in a few moments we were followed to the bareh by a crowd of wondering women and children. The people brought mats and stools, and we rested for twenty minutes. During this time the ceremony of speaking was got over, the women occasionally clapping their hands, in token of approval or joy. They brought out a large elephant's trunk, which had been found in the bush, weighing about thirty pounds. We received a small donation of rice. The population of this town is about 200. Continued our journey through the bush, seeing nothing uncommon, but meeting small parties of travellers like ourselves. About five o'clock reached Mokoba, a town of some size and importance, very tired and hungry, having walked fifteen miles since breakfast. We were presented to the chief in the usual way: gave him a present of cloth and writing-paper, which was received and carefully examined, after which we were conducted to our quarters, a small native hut, with one room, containing no furniture of any kind, but two raised places at either side, covered with a country mat: these were our beds, and, though hard as the ground, I

never slept better; indeed, I was so tired and stiff that I could have rested on a couch of stones. They gave us a fowl and some rice, which we ate in the presence of a multitude of big and little children gaping with wonder. Our repast finished, we sent for the old chief, and conversed with him for nearly an hour. Mr. Clafin made him to understand the object of his journey, and then I told him mine. We were assured of his interest in our mission of peace. He said the Boompeh people were heartily tired of war, and would make peace if the Tecongo people would agree. When the old man had gone, we took a candle, and went out to witness a native dance in a distant part of the town. A man with a drum kept up a deafening din, and a circle of men, women, and children moved slowly round him, keeping time with their feet and hands, while every now and then one darted out of the circle, and ran towards the drummer, making grotesque grimaces and a few awkward steps. This was all the dance, and a more senseless performance I never beheld. Returned, and summoned the attendants for evening prayer; sang a hymn, read a portion of Scripture, and united in prayer for protection and a blessing on our journey.

Feb. 24—After a hot and fatiguing walk we have arrived at Boompeh. Thirsty and tired, we had to wait some considerable time before they would admit us. At length, however, the door was opened, and we entered within the walls. It was a large square town, enclosed by three walls, one within the other, composed of mud and logs of corkwood. The entrances were very narrow and low: only one man could enter the town at a time. Inside, the houses are built almost touching one another, with here and there an open space, with a bareh in the centre. In the event of a fire nothing could survive, as the roofs of the houses touch one another. It not unfrequently happens that a war party will surround a town during the night, and fire it: thus all perish miserably. We were conducted to where the old chief waited to receive us. Our present was handed to him by his minister. The chief in most towns does not himself take a gift from the person presenting it. His minister receives and hands it to him. In the same manner his wishes and thanks are conveyed. We had walked since daylight a distance of twenty miles, in a north easterly direction, and were glad to be conducted to the quarters assigned us. Travellers are always considered as the king's guests, and are under his protection as soon as they have shaken his hand, which

salutation presupposes a gift, and they are treated according to the value of the gift. Our accommodations were not very comfortable; but the party was numerous, and we were prepared to receive any shelter thankfully. The people brought us eggs and vegetables, which they exchanged for needles and fish-hooks. Being very tired, we took some refreshment as soon as it could be prepared, and retired for the night. I was very much disturbed by the constant drumming, and by men who seemed to act as sentinels, crying out some watchword, and making strange noises through a hollow cane. The Mende people are worshipers of Purra, a devil who is supposed to possess great power for good or evil.

Feb. 25—To-day we rest at Boompeh being much too fatigued to proceed further. Had a long conversation with the chiefs, and received from them similar assurances of a welcome for Missionaries. They promised to give the necessary premises and protection. I inquired the distance to Sierra Leone, and learnt with surprise that it was by land a distance of four or five days. They were in the habit of carrying their goods to Freetown by that route, and were well acquainted with Waterloo. During the rains the Sierra-Leone mountains could be seen in the distance. Had I known this before, I might have made arrangements to return that way. The Boompeh headman professed to desire peace, and blamed the Tecongos as the originators of the war. I observed here the practice of painting the face, and sometimes the whole body, with clay of different colours. It gave them a singular and debased appearance. The women are occupied in spinning and cooking. They also clean the rice, which they do remarkably well. The men remain in the town during the day, and do nothing but sleep; and there are crowds of naked children of all ages. At first they were quite afraid of us, and ran away; but by degrees they made friends. While sitting in the hut in the morning, I heard the most disconsolate mourning—an old man weeping, as though without hope, for a child thought to be dying. It was a sad sight and sad sound, and made one think of the hope which the believer has by the resurrection of Jesus Christ from the dead. These have no such hope. The town, I should think, contains nearly 3000 inhabitants. It is built on the banks of a fine stream of water, which falls into the Boom, five or six miles further down.

Feb. 26—After breakfast we were called to a tedious palaver in the bareh. Speeches were

made by several of the headmen, and replied to by Mabungo, and Mr. Clafin, while I held my peace, not wishing to add to the multitude of words. They gave us a bushel of rice and a goat for soup, as they said. Then we assembled our party, and shook hands with the old chief, and many more besides, in their very peculiar way, which had cost me an effort to learn. A large party followed us to the gates, and we bade farewell to the Boompehs, who had treated us all the time with great hospitality. Travelled through a thick forest all day: not a creature could we see, though we continually came across the track of elephants and other large animals. Silence reigned around. We came to a spot where the hunters had left the remains of a small elephant, and I managed to secure one of the teeth. Towards evening we passed the ruins of former towns that had been destroyed by the Boompeh and Tecongo warriors. Passed from the forest, and entered upon ground covered with low bush, and shortly after reached Sogbañ, a small village five miles from Tecongo, and the same distance from Barahung. But, small as the place was, our coming made even more sensation than at any former town. We entered the bareh, preceded by Mabungo's drummer, and followed by nearly all the people of the place, shouting, laughing, and clapping their hands for joy. It was a remarkable and pleasing scene; but my pleasure was always checked by the reflection, that would make itself felt—"These people are perishing for lack of knowledge." Rested for a quarter of an hour, and then started again, passing over a rough farm road to Barahung, which could be plainly seen in the distance. Our party kept well together, and a little before sunset we arrived at the end of our journey, a distance of twenty-five miles. At the gate we were met by a Sierra-Leone trader, who introduced us to Cotsabu, the chief. He was a pitiable object, both blind and crippled in hands and feet. He was, however, we found, uncommonly intelligent, and a man of great influence in all that part of the country: his word was law. We were soon comfortably settled in a fine, large, airy building. A woman brought water for our feet from a stream close at hand. The water here is not so abundant as at Boompeh. John soon brought our dinner, and, after this refreshment, we spread our mats and country cloths, and lay down for the night.

Feb. 27—We were up at daybreak this morning, and, after taking some tea, set off for Tecongo, a distance of five miles. The road was good in some places, quite a sandy

soil. We arrived there before the sun got hot, and were at once received with the greatest attention. There was no chief of Teongo, the late king having died; so we gave only a small present, and told them the big present was to be given at the gathering of the chiefs at Barahung. The chief's apartment was greatly crowded with many a curious face, whilst we sat resting, conversing, and breakfasting. In Teongo there is a Mandingo Mohammedan, who is greatly feared, and exercises considerable influence over the people by means of Arabic charms. We walked through the town after breakfast, and saw two men weaving country cloth, but multitudes idle, and, as usual, crowds of children, of all ages, following close behind, and turning to run whenever we turned round, or even looked hard at them. Within the walls was the stump of an immense tree, with large, spreading roots, and between them pieces of broken plate, with offerings of rice, palm-oil, &c. It was a sad sight, and awakened many painful reflections. The population of Teongo must exceed that of Boompeh; but the situation is not so desirable. There was some rising ground just behind the town, where Missionary premises might be built. The Teongos were certainly more friendly than the Boompehs, and received us with less suspicion. They told me I might reach Waterloo overland in four or five days. Traders were continually going to Sierra Leone. The mountains can be seen afar off. On our return to Barahung we were detained until Monday morning, and, during the interval, had a long rest, and ample time and opportunity for conversation and observation. We witnessed the dance of the Purra devil—a man dressed in a leopard skin, with a singular head-dress, and accompanied by two boys, also dressed and painted with clay. The dancing was carried on in an open place within the town, for about two hours, accompanied by a din of savage music. The dust rose in clouds. The men and women stood round in a circle, clapping their hands, and joining in the monotonous song. This Purra dance was considered a sign of returning peace, and the rejoicing was great and general.

Feb. 28 was the great reception-day. All Teongo's great men assembled to receive us and talk the palaver. It was a tedious business, and lasted half the day. We were compelled to listen to a long account of the war, from its very beginning, and Mr. Clafin was asked to write it. They laid the burden on the Boompehs, but expressed a desire to accept conditions of peace. It was arranged

that the two tribes should meet at a town mid-way between Boompeh and Teongo, and swear according to the fashion of the country. Mr. Clafin thought it would probably be lasting. We were sorry we could not wait to witness the ceremony.

Feb. 29: *Lord's-day*—Mr. Clafin preached on the Law, and ended by pointing to Christianity. Henry translated the sermon. The majority were present. At the conclusion, he invited them to pray, and all knelt with him. The prayer was repeated in Mende, but the whole was such a novel proceeding to these poor heathen people that many were laughing, and others talking loudly, and repeating the name of Jesus, which they had never heard before. We spent the day quietly, but it was difficult to realize that it was the Sabbath-day, every thing around us was so thoroughly heathen. In the cool of the evening the people were again assembled, and I held a short service, commencing with singing. My sermon was a brief outline of the creation, illustrative of God's power and goodness, and finished by an account of the love of Christ in dying for our sins. I concluded with the benediction. We conversed with Cokabu in the evening, sitting in the moonlight. He pretended to be able to prevent me from raising my leg from the ground, and I allowed him to try. The failure was of course complete, and brought down upon him a shout of derision from the people round; but he quickly excused himself, as Africans always do, by saying it was because I was a white man. We afterwards saw some young girls sitting round a fire, strangely convulsed, said to be caused by a fish they hold in their hands. We had our doubts. Our family prayer at night was disturbed by crowds outside eager to see us.

Feb. 30—The journey home was resumed this morning at six o'clock, and steadily pursued until half-past six in the evening, walking a distance of twenty-eight miles. We washed, breakfasted, and rested at Hegema, and passed through six other small towns. We were everywhere received kindly, and treated most hospitably by the Mende people; and though glad once more to get back to Motappan, we felt that our tour had not been in vain. I ascertained from Mabungo that there are at least twelve large districts where the Mende language is spoken. Of these we had visited three during the week, walking in all about eighty miles. This will give some idea of the extent of the Mende country. I did not discover any spontaneous desire to receive Missionaries for the sake of their teaching, but a white man among them is

considered an omen for good, and they fully appreciate any pecuniary considerations. I believe Missionary operations might be begun with advantage among this interesting people at once, either at Boempeli or Tecongo, both of which are near enough to Waterloo to allow of a Missionary gradually settling. At all events I would recommend an overland tour, to find out if it be practicable, and some more towns of equal importance lying nearer the colony would be found. On Tuesday after-

noon I again commenced moving. We descended the river, meeting only one hostile party at Barmoni, but we managed to escape them by rowing hard. They pursued us in two canoes, but were obliged to turn back. It was an exciting race by bright moonlight, and, fortunately, in deep water. Early on the following Monday I reached Wilberforce, and found all well, thanks be to God. I, too, throughout the whole three weeks, was never in better health.

A. MENZIES.

EXTENSION OF THE EAST-AFRICA MISSION.

WE have stated, in a previous article, that the discoveries in East Africa in connexion with the Nyanza lake and the sources of the Nile, summon the Church Missionary Society to prepare itself for an advance into the interior. That such a conviction is abroad amongst the friends of the Society will appear from the following letter, addressed to the Parent Committee by the Rev. William Knight, late Secretary of the Parent Society, and now rector of High Ham, Somersetshire.

"I know that I only echo the wishes of many friends and supporters of the Church Missionary Society, in expressing the hope that the Committee may be led to take immediate steps for a wide and vigorous extension of their East-Africa Mission. My attention has been forcibly directed to the subject in connexion with Captain Speke's recent expedition. Dr. Krapf, in the conclusion of the Preface to his *Ki-Suaheli* grammar (p. 18) says—'May all at home and abroad, who have hitherto felt interested in the Church Missionary Society's Mission in East Africa, increase their Christian sympathy, prayer, and other assistance for the effectual prosecution of its operations, until a solid Mission-chain has united the east and west of this degraded continent; and may they rest assured that all other secondary objects—the discovery and civilization of the interior—will follow in the immediate train of Christianization, but of Christianization alone.' These latter words, dated so far back as November 1, 1850, sound now almost strangely prophetic. Scientific Societies have been led up to the true solution of the problem of the source of the Nile by the labours and researches of the Missionaries of our old Mediterranean Mission. It used to be pleaded for that Mission, that if it had no other result, at least it had proved the doubtful success of Missions to fallen churches, and

had, by the Missionary interest it created in lands of scriptural and classical renown, buoyed up the Society in its earlier years, when as yet it had no Sierra Leone or Tinnevely to point to. But it has done far more than this. We need only to wait, in order to learn that prayerful labour is never lost. And now we have this vast opening into Equatorial Africa as the great practical outcome of those earlier undertakings. Jowett (the first Cambridge Graduate in the noble army of the Society's evangelists), and afterwards Hartley (from Oxford), prepared the way for Gobat's access to Egypt and Abyssinia; and Gobat's mantle fell on Krapf, who penetrated into Shoa, and came into contact with the heathen races still further in the interior. Even the "Edinburgh Review" (No. 241) cannot but concede the claims of our Missionaries, as pioneers of the recent discoveries, though attributing Krapf's settlement at Mombas to 'religious caprice.' How very far this is from being true, you well know. There never was plainer indication of providential guidance than in the successive steps which led our brethren there. Expelled from Shoa, that southern province of Abyssinia where the Doctor's deep sympathy had been awakened on behalf of the Gallas, to whose noble and winning character Captain Speke concurs in bearing witness, Krapf sought how he might reach this dominant tribe of East Africa from another quarter, and, after careful inquiry, established himself under the succour of the Mohammedan Imam of Muscat, whose heart was so remarkably turned to favour him, at the Isle of Mombas, as the high land of the continent appeared to approximate thereabouts most nearly to the coast, desiring it to form the first link of that chain of Missions, of which he speaks, from Eastern Africa to West.

"This was in 1844, just twenty years ago. Those who have so long taken an interest in

Missionary labours have a vivid recollection of the zest with which they followed from month to month the narrative of Dr. Krapf's proceedings, which gave to the pages of the earlier numbers of the 'Church Missionary Intelligencer' more than the charm of a romance. And yet for twenty years has the cry, 'Come over, and help us,' been sounding from the Suaheli coast, and has hardly been heeded even now. Surely the Society owes a deep debt to East Africa, if only from gratitude for the lively interest which the Missionary explorers there created on its behalf, not only in England, but on the Continent also. You remember how the tidings reached the ears of the late Prince Consort, and how he favoured his Missionary countryman with a personal interview, and commissioned him to convey valuable presents to the Imam, as tokens of his special favour. Captain Speke has laid before the public the brief outline of a scheme for Christian Missions to Karagué and its neighbourhood, but his plan requires far more explanation and discussion before a decided opinion can be formed on it. And, moreover, though I have learnt from our Committee not to look coldly on any evangelistic scheme properly and prayerfully matured, it is impossible not to deprecate the formation of any new Societies, as being both wasteful and indiscreet. Moreover, the Church Missionary Society, under God, opened the country to the knowledge even of modern Europe, and has a right, if it can, to occupy it. And surely it can occupy it. The mean temperature of these regions is only 68°, six degrees less than that of the Singhalese highlands about Kandy, while that of the Yoruba country is 81° (Petermann). Captain Speke tells us that he traversed the whole distance on foot in woollen clothes. The elevation of the plateau makes it remarkably salubrious for the tropics, and the false notions of the extreme heat of this portion of intertropical Africa, dispelled by Captain Grant's valuable table of the climate of the countries bordering on the Lake Nyanza, deduced from a year's daily observations, are no less at variance with reality than many theories about the source of the Nile. The distance from Mombas and the northern shore of the Nyanza is much less than the distance from Calcutta to Peshawur. Our Missionaries have commenced translating 'God's word written' into the Kinika and Kisuaheli, and of the latter language, which (according to Speke) will carry a traveller to the Equator, we possess a careful grammar, by Krapf. The balance-sheets of past years show how cheap a Mission this may be; and whilst it will require men of education, tact, and knowledge

of life, to lead it, there will be ample scope for the employment of pious handicraftsmen, a class almost of necessity superseded in other fields. Six stations, with two or three men at each, resting on the basis of a sea-coast dépôt, such as Mombas, and under the auspices of the British Consul at Zanzibar, would carry the Gospel into the heart of the Karagué country.

"I hear of weekly Missionary prayer-meetings at Cambridge, where from forty to sixty members assemble. May the God of Missions lay this call on their heart, and Ethiopia—the literal Ethiopia of Herodotus and Ptolemy—shall soon stretch out her hands unto God."

Mr. Knight, in this letter to the Parent Committee, introduces a quotation from Dr. Krapf's preface to his Ki-Suaheli grammar, in which the idea of a Mission chain, uniting the east and west of Africa, is introduced.

In connexion with this, the following letter from Dr. Krapf, dated Kornthal, near Stuttgart, Nov. 18th, 1863, will be interesting, as showing that natives of West Africa are to be found located in the east of the continent towards the north-western frontier of Abyssinia; and thus—should the evangelistic efforts which it is proposed to commence amongst these emigrants take effect—through their instrumentality, the formation of intermediate stations between east and west may be facilitated.

"You will kindly excuse my writing you a few lines in reference to a subject with which, no doubt, you have already been acquainted. Our Missionaries stationed at Matamma, on the north-western frontier of Abyssinia, have become acquainted with emigrants from the principal nations of Western Africa. There are natives from Darfur, Wadai, Begermi, Bornu, Hausa, and other countries, who have left their homes and formed settlements on the banks of the noble river Atbara, which rises in Abyssinia, and empties itself into the Nile. They are chiefly pilgrims, who, having gone to Mecca, do not return to their respective countries, but prefer settling down on the Egyptian territory, near the Atbara, where they enjoy safety and security, and other advantages of which they are destitute at home. Our brethren were informed that at least 3000 persons were annually arriving at the vicinity of Matamma. I myself came in contact with many of the Tagrúris (this is the general name of the emigrants) in 1855, when I passed through Matamma, on my way to Sennar and Chartum.

Now this appears to me a very providential opening for the spread of the Gospel toward

Western Africa, and this precious opportunity should not be lost sight of by the Missionaries. Being the Secretary for the so-called Apostles' Road, between Jerusalem and Abyssinia, I have already instructed our brethren at Matamma to use every effort of coming in close contact with these emigrants, especially with the Hausa people, who have formed a considerable settlement on Mount Djedani, situated in the east of the river Atbara. As four Missionaries will shortly be occupying the station Matamma, I have proposed to our Committee to station one of them, either permanently or temporarily, at the Hausa, or any other settlement consisting of natives from Western Africa, with a view of preparing some natives who would be willing to disseminate Arabic Bibles westward, and thus pave the way for European Missionaries.

"As the Hausa language is that which is most extensively spoken by the Western nations, I wish that our brethren should study it, so as to be able to converse with these

emigrants by a better medium than the Arabic, which all of them seem to understand in a corrupted dialect.

"You would oblige the Pilgrim Mission very much if you would supply us with a few grammars, vocabularies, and with whatever else you have printed in this beautiful language. We must by all means avail ourselves of this astounding opening which is thus presented for the spread of the Gospel among the Mohammedan nations in Central West Africa. The Missionaries of the Apostles' Road will bear a heavy responsibility if they do not use their best endeavours to follow up this golden opportunity. As we shall have a station at Chartum, where the Austrian Consul has sold his house, &c., to the Pilgrim Mission, we have the inlet into the nations situated west, south, and east.

"The Lord is wonderfully preparing his advent by manifestations of love and mercy, as well as of judgments. The bridegroom appears to come soon; may we trim our lamps and have oil in our vessels!"

SIERRA-LEONE AUXILIARY CHURCH MISSIONARY SOCIETY.

THE Sierra-Leone Auxiliary Church Missionary Society held its *forty-seventh annual meeting* on the 30th of September last year, His Excellency the Governor presiding. The proceedings were opened by the singing of a hymn and prayer, which was offered by the Secretary, the Rev. James Quaker (native clergyman).

There were four Resolutions, and the speakers, who moved and seconded these Resolutions, were not exclusively members of the Church of England. Ministers of other denominations came forward to assist in holding up the standard of that Gospel which is the common heritage of all true Christians. Thus, with church ministers, European and native, we find associated a Wesleyan minister, one of the Countess of Huntingdon's connexion, and one of the United American Methodist connexion. It is a good omen when the saving truths of the Gospel are more powerful to unite, than minor differences to separate, and when good men can remember, that although, in matters of church form and government, they do not agree, yet that in all that is needful to the salvation of the soul of man they do agree; and it is a great stumbling-block to men of the world when they see those who acknowledge the same evangelical standard, in their relation towards each other, either coldly distant or acrimoniously contentious.

Of the Resolutions, the first referred to the Sierra-Leone church, now happily provided with its own native ministry, as an evidence of the blessing bestowed on the Missionary operations which had been so perseveringly carried on in that colony. The second referred to the obligations under which the native church was placed to act out that Missionary principle in which it had itself originated. The Bullom Shore, British Quiah, and Sherbro, the chief seats of the Sierra-Leone trade, were specially referred to as presenting at the present moment encouraging openings.

The third Resolution referred to the paucity of native agents of all denominations in the colony, viewed in comparison with the urgent demand for labourers in the Lord's vineyard, and the need there was in connexion with this want of sympathy and assistance from Christian families in the colony.

The Report read at the meeting is also forwarded to us. It is exceedingly gratifying to find how entirely, in its tone, it agrees with the article published in our last Number on the "Missionary field of the Sierra-Leone Church." It needed not to enlarge upon the duty of Missionary effort, as though our African brethren in Sierra Leone were not sensible of it; but we may be permitted to use the language of Peter—"I will not be negligent to put you always in remembrance of

these things, though ye know them, and be established in this present truth." How strongly the native church feels on this subject, and how resolved, with the help of God, freely to give as she has received, will appear from the document itself, which we introduce.

"The Committee have the satisfaction to state that the subscriptions, donations, and contributions to the Society, during the year just ended, have exceeded those of the past by the sum of 55*l.* 14*s.* 5*d.*: in fact, the present income is the highest amount that has ever been realized by this Auxiliary; but they would desire to view this not as a ground for boasting, or for any relaxation in effort, as if the work of Christian Missions were already complete, but as an incentive to still further zeal for the service of God in time to come. What proportion can the contributions of any individual, or of a whole nation, bear to the boundless obligations under which redeeming love has placed every one that is born of a woman?

"The richest gifts would appear but as the small dust of the balance, if they be only viewed in reference to what the Saviour has done for man.

"Encouraging openings are now presenting themselves everywhere for Missionary enterprise in this vast continent, and why may not the love and liberality of the church be found commensurate with the demands?

"Passing over the Yoruba and Niger Missions—which are not under the direction of this Association, though they be offshoots of this Mission, and consequently have a large share of claims upon our sympathy—your Committee would invite the earnest and prayerful attention of all true Christians in Sierra Leone to the spiritual destitution of the inhabitants of those portions of the Quiah and Sherbro countries which of late have been ceded to this Government.

"The very fact of those countries being now reckoned as a part of the jurisdiction of the Governor of Sierra Leone urges a claim upon you. As British Quiah and British Sherbro, they must be raised; the morally degraded state and condition of the people must be improved, and the Gospel implanted, as that alone which 'can illuminate all dark regions where superstition and idolatry hold their debasing sway, and fling the light of faith and hope around.'

"Many families in this city have become wealthy by the importation of produce from those countries, and the whole colony has subsisted on the fat of those lands. But

what in return has been given to them? Your Committee, thank God, are able to report that they have not been altogether neglected.

"Already have four Mission stations been formed by this Society alone (not to mention what our brethren the Wesleyans are doing), viz. one at the Sherbro, and three at the Quiah, besides that at the Bullom Shore resumed two years ago, after its abandonment by Mr. Nyländer in 1818, in consequence of the pernicious influence of the slave-trade. Of the Mission at the Bullom, Mr. Henry Boston, the catechist in charge, speaks in hopeful terms, especially in reference to the change for the better that is now taking place at Yongro, where he resides, in the observance of the Lord's-day by both natives and the Sierra-Leone traders.

"In the Sherbro, the Church Mission School, under Mr. John R. Mason, a native catechist, has already numbered thirty day scholars, mostly children of the natives; and the attendance at public worship on the Lord's-day averages from 100 to 150 natives and strangers.

"Of the Mission stations in British Quiah, viz. Ma Songo, Ma Dunkè, and Grassfields, Messrs. Reffele, Fyne, and Williams, the respective catechists, speak in encouraging terms, especially of Ma Dunkè. In those three stations temporary buildings have been put up for divine worship, which will be opened (D.V.) in January next, by the Rev. G. R. Caiger, the Superintendent. These are indeed small beginnings, but they are not to be despised, inasmuch as, from such beginnings in Sierra Leone, God has been graciously pleased to produce the wonderful effects that are now presented before you.

"The Committee have heard with much pleasure of the praiseworthy deeds that are now being done by the younger members of the church at Waterloo, in forming amongst themselves a Charity Society, by which clothing has been provided to enable the poor children at British Quiah to attend school. Their example, to the praise of the English lady in charge be it said, has been imitated by the girls and young ladies in connexion with the Female Institution at Kissy Road, who, the Committee have been informed, would be thankful for any piece of baft, or similar stuff, that our merchants and traders might feel disposed to give in lieu of money, for those heathen children. Young women of Freetown, go ye and do likewise! Missionary Societies have done enough for Sierra Leone, and the time is now come when she must take a lively interest in the welfare of others. If you ask for a specimen of the

divine power in this colony, the Committee would direct your attention not to the heights above nor to the depths beneath: they would not point out to you the chain of hills around, with Leicester Mountain and the towering Sugar Loaf in the rear, and remind you of the strength of that arm which 'could weigh those mountains in scales and the hills in a balance;' but would at once present before you the present advanced state of the colony, containing sixteen native ministers and pastors, 4000 communicants, and about 4500 scholars, the results of the labours of one single Society, the Church Missionary Society.

"And that you may be better able to see in its proper light the wonderful change which God has effected here, the Committee would remind you, by way of contrast, of a time when devils' houses met the eye of the beholder everywhere amongst the liberated Africans; when all specimens of gree-grees had the most implicit confidence of the people, and gross superstitions tyrannized over their minds;—it is shameful to observe that there are many professed Christians here who are still clinging to the gree-gree pot and country fashions;—moreover a time when the colonists had no desire for improvement, 'being greatly prejudiced against one another, and living in a state of continual hostility; when some lived in woods, apart from society, others subsisted by theft and plunder, and not a few of them preferred any kind of refuse meat to the rations which were served out to them by order of the Government.' Surely the establishment of an indigenous ministry in the midst of a race of men once so debased in their social and spiritual condition, is a sight that Wilberforce, Henry Thornton, Clarkson, Granville Sharp, and Buxton—great friends of Africa—would fain have lived to see.

"But it is the earnest wish of the Parent Society that the native church in Sierra Leone, the first self-supporting church established in connexion with the Society, should prove its vitality by 'branching out;' that, possessing the power of self-action, being 'self-ministering,' and 'self-supporting,' it might also become, under God, a 'self-propagating' church, diffusing the genuine and ameliorating influence of Christianity amongst the dense masses of heathen tribes around, in the midst of which she is placed as a light that shineth in darkness. Hence, whilst your Committee thank God for the success which has already been obtained in the colony, they cannot but point out the 'need of more strenuous exertions, of larger

sacrifices, and, above all, of more prayer to God' for the due supply, on the part of the Christian public, of men and means for the 'regions beyond.'

"The consolidation of the native church in the colony, and the propagation of the Gospel in heathen lands, demand of you the support of the educational establishments."

"The Female Institution, at Kissy Road, contains at present only forty-five scholars, and most of them are daily pupils. The income is consequently small, being about 160*l.*, and cannot support the Institution.

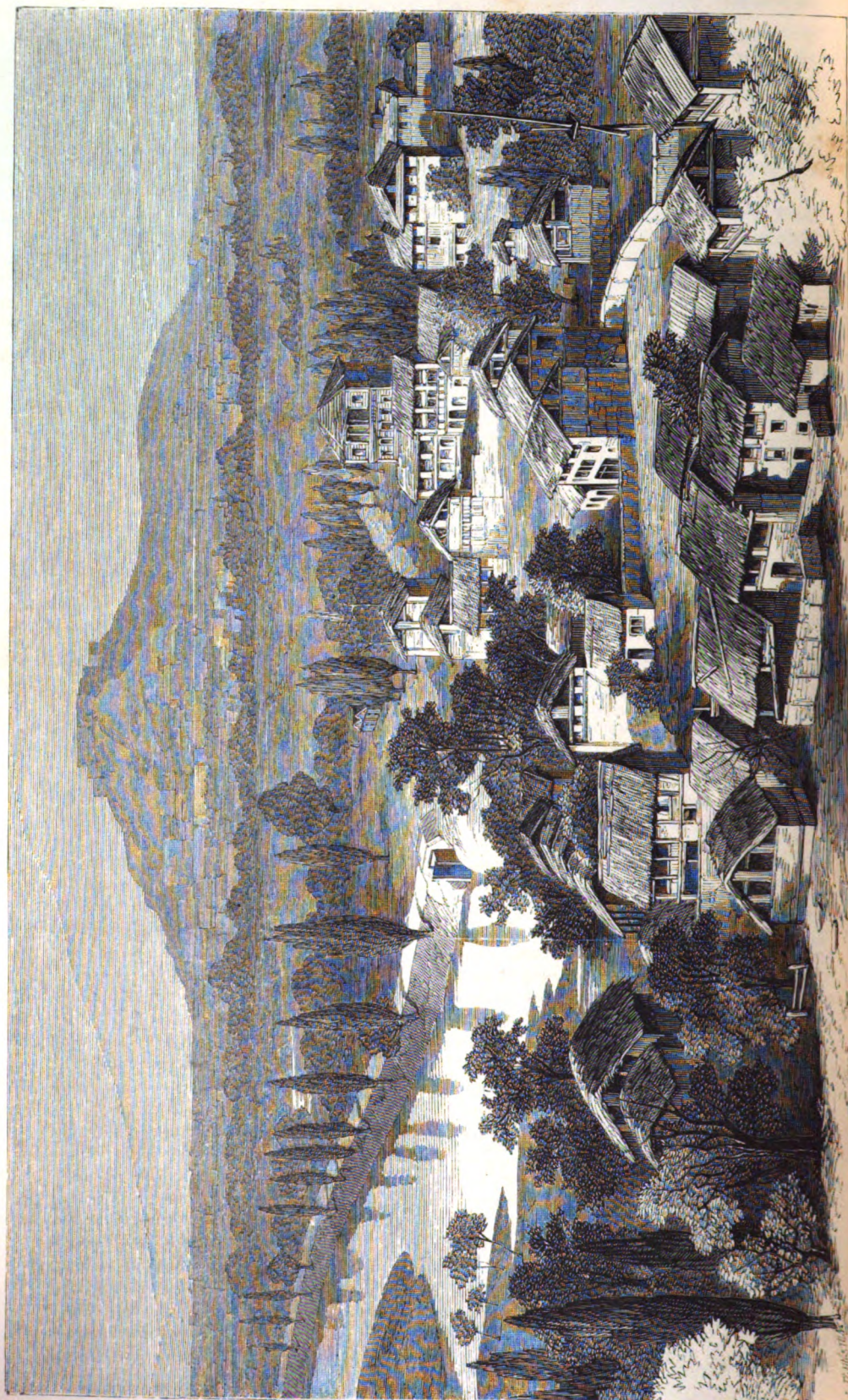
"The Committee need not inform you how highly necessary it is that the education of your daughters be one of the first objects of your attention, as it is a well-known fact that no community will ever rise wherein the mothers are left without education and in ignorance. Certainly, ignorant girls could never become helps 'meet' for the native evangelists, whose lips, as the ministers of God, 'should keep knowledge.'

"Again, the Parent Committee are about to re-open the Missionary College at Fourah Bay, which has long been kept in abeyance for want of a suitable Principal, and they want men.

"Spiritual agents alone can rightly perform spiritual duties. The men wanted are men of God, truly converted in heart and holy in life—men of one idea, one aim, and one object, like the great apostle of the Gentiles, "counting all things but loss for the excellency of the knowledge of Christ," determined "not to know any thing save Jesus and Him crucified."

"It is not the 'Missionary boys' only that must become Missionaries. Those, too, whose schooling has been paid for by their parents, should offer themselves: Christians in Sierra Leone should dedicate their sons and daughters to the work of God as those in Britain and Germany have done. It is high time that the eyes of our young men be opened to see that the Missionary work is an honourable occupation. Has the Cross no attraction?

"There is no neutral position—to use the sentiment of Lord Shaftesbury—in the church of Christ. Every one must either believe or disbelieve. If any one disbelieves, he is an infidel, and can have nothing to do with Missionary operations; but all who believe in the truths of the Gospel are bound, by every consideration of heaven or of earth, with all the powers of their mind and body, to labour, in a legitimate way, that 'the word of the Lord may have free course and be glorified,' not only here, in Africa but throughout this habitable globe."



ATTACK ON ABBEOKUTA, AND DEFEAT OF THE DAHOMIAN ARMY.

VERY unexpectedly, the tidings have reached us of an attack, by the Dahomians, on the city of Abbeokuta, and of their complete discomfiture.

The particulars will be found in the following extracts from the Abbeokuta newspaper, the "Iwe Irohin" of March 22—

"We have had, as it is the custom, various rumours of the Dahomians, and happily those rumours were so far believed as to render the chiefs watchful: they made all needful preparations: the walls were repaired and raised, and the ditches cleaned out; a new wall was erected on the river-side to avoid the necessity of guarding so long a line on the opposite side of the river; stores of shot and gunpowder were laid in; and the people commanded to bring in all their farm produce, especially on the route likely to be taken by the Dahomian army. From time to time reports were brought of the approach of the enemy, of which various opinions were entertained. It was generally believed they were not far off, on some expedition, but doubts were entertained whether they intended to attack Abbeokuta. Many thought they would be wise enough to avoid a second defeat. On Sunday the town-crier was sent to warn the inhabitants, information having been received of a reliable character. Watch had been kept for some days before, the Bashorun himself having taken up his residence close to the wall. On Tuesday morning, March 15, the report of the gun at Aro gate, several times fired, alarmed the people, and information was speedily circulated that the Dahomians were in sight at Aro. At about seven o'clock at once was heard such a discharge of muskets as Abbeokuta never before heard. The morning mist prevented objects being seen at any great distance: our glasses were useless at Ake for some time. On every side groups of men were seen hastening to the wall at the point attacked: there was no backwardness, no need of any effort to call men to go: our difficulty was to keep any one at home. Servants cleared off without asking permission, or once thinking it necessary. The Rev. A. Maser, at the first alarm, assembled the women in the schoolroom for prayer: after this, another meeting was held by the women themselves in the same place. The fight had been going on some time when a wounded man passed; a short time after another: he was in a state of great excitement, but giving the welcome news that the enemy had been beaten back from the wall. A short

time after, another came, with his eyes injured with gunpowder; then another, with a shot in his shoulder; then another, borne on a litter, with a shot in his thigh. Dr. Harrison, assisted by Mr. Maser, attended to the wounded that wanted help. After the mist had cleared away we were able to see something of the battle-field: the Egbas were then scattered over the open ground in front of their wall: the firing had become comparatively little, and appeared to be going on in the hollow and broken ground towards Aro. The number of Egbas on the field and behind the wall was at least three times more numerous than when the Dahomians came in 1851: they appeared to be pressing on their enemy, but the want of uniform dress rendered it almost impossible to distinguish them from the Dahomians at our distance, except by the direction in which they were looking and firing. Our first sight of the battle, however, imperfect as it was, convinced us that the Dahomians were retiring from the field. Our next information was that the Dahomians were in full retreat. On looking on the ground through a glass, we saw the retreating army far up the hill towards Ibara, their place of encampment last year: they raised such a cloud of dust as covered them from our view, but the dust showed their position. One division was far in advance: they were unopposed, having got the start of the Egbas. The second division kept firing on their pursuers when too much pressed: the reports of their guns could not be heard, but the smoke of their fire could be seen in the cloud of dust they raised. The division first in retreat was supposed to have the king in their midst. As the Egbas pursued, prisoners fell into their hands, and many wounded in the previous fight dropped by the way. Many refused to surrender, and were killed. The Dahomians were not permitted to rest, but they made a stand at various places, and drove back their pursuers, to be driven back again by fresh bodies of the Egbas, or cut off by some that had got round them by other roads. The various paths leading to the retreating Dahomians we saw crowded by Egbas.

"At Ibara the Dahomians sought to make a stand, but could not, and many sought safety under cover of the thick bush there. They were greatly distressed for water, all the water-courses being dried up: the dust and heat of a midday sun, with a forced retreat, soon disorganized them, and they

were no longer met in very large bodies. Beyond Ibara they gave up one of their brass field-pieces; a little beyond, they left the other. At Owiwi (a small stream) they eagerly sought for water, but this was dry also. Here they again attempted to make a stand, and a great many were slain and many caught. By nightfall some Egbas were at Jiga, a place beyond Ishagga, a large number of Dahomians having been scattered and left behind them in their eager pursuit. Here a native Christian received a shot wound in his head in the twilight. His companion stayed by him during the night, and obtained assistance the next day, by which means the wounded man was brought home. Ishagga is regarded as fifteen miles from Abbeokuta, and Jiga three or four beyond it: thus the Dahomians were defeated, and driven nineteen or twenty miles by nightfall. The pursuit was continued until they reached the river Yewa.

"The number of captives no one can tell, brought in as they were at various gates, at all times of the day and night; and many were not brought into the town, but conveyed to their farm villages. Up to two o'clock P.M. of Tuesday, the 15th, upwards of 200 were counted to have passed at the Aro gate, from which time we have no data. This we know, that the captives were brought in after two o'clock much faster than before, and the next day at an increasing rate. The number of slain in the moat, where the attack was made, was not less than seventy. They were not scattered, but lay together in two places: four or five only were seen apart. Some counted them, and made them to be seventy-five. Together with those on the plain, within reach of the musket-shots from the wall, and three or four within the wall, there were 130 bodies of men and women, all Dahomians. Their attack was made in three divisions—the lines of dead show this—one at Aro gate and two at the left. The centre attack appears to have been the severest, for there were fifty dead bodies in the moat and twenty-two in a line off from it. The distance at which dead bodies lay from the wall showed how far off the Egba guns took effect—not nearly so far as it might have been had they a better notion of loading their guns: they used many small iron shot in one charge. The brass gun at the Aro gate, from being badly placed, was dismounted from its own recoil just after the fight commenced: it was replaced, but then the Egbas were in the open in front, and it was thought not prudent to fire over their heads, as they are not accustomed to it. The num-

ber of persons who lodged themselves in the moat, at the first attack, with the view of taking the wall by surprise, caused those inside much trouble; for those inside could not look over the wall to fire down upon them, as the Dahomian shot, passing over the wall, made it too dangerous. The Egbas were bathed in perspiration from exertion and anxiety. One who reached the spot, just after the battle commenced, described the scene to me. They were soon relieved, however, by the multitudes that rushed to the point attacked. No Dahomian reached the moat after the first attack: they made several attempts without success. They were soon outflanked, which made it necessary for them to retire. Their plan is to spring on their enemy like a wild beast, but, on being foiled in this, they have but little power. These attacks were intended to be a surprise. They fought less well in this battle than in that of 1851: the comparatively few slain before the wall shows it. Then they fought from twelve o'clock till night, and were then driven but a mile from the wall; they reached Ishagga under cover of the night, having first rested at Aro, and fought a second battle with the Egbas there. Now they fought their battle, and were pursued far beyond Ishagga before nightfall. The Bashorun led a large party in the pursuit. The battle-field in 1851 was much more extensive than now: then we supposed that the extreme points of their attack were a mile apart; now it occupied a space that one can walk over in two or three minutes, marked by the dead on the field; then they attacked on both sides of the river; now on this side only, they having crossed it at Aro. The effect produced on the inhabitants in 1851 and now was very different: then ten thousand persons ran away; they passed our house in one unbroken stream of people passing out towards Oshielle; now none whatever did so: then our compound was occupied, crowded by frightened women; now we were left with scarcely any one but children: then the white men were suspected to be in league with the Dahomians, and so now: then they, after the fight, ascribed much of their success to the white people, and now the white people have the like praise. In the afternoon of Tuesday, as we passed through the streets, people everywhere ascribed praise to God for their deliverance and the whole people. The chiefs sent their messengers to thank us, stating that our fidelity to them, and the falsehood of those who had maligned us, had been clearly shown. Three brass guns on carriages were taken, apparently six pounds:

one was burst at the muzzle, another has the part through which the touch-hole passed taken out: the one I saw was of Spanish make. The number of killed and wounded is nothing to be compared to those in 1851: then cries of mourning for the dead were heard in every direction.

"The Dahomians have no cause whatever to make war upon the Egbas: it is done to satisfy their thirst for human blood, and to obtain wealth by the sale of captives. They are far lower in the scale of humanity than their neighbours, for although all will wage war and make captives, these alone do so to obtain human victims to sacrifice to their gods, and these alone train armed women as soldiers. Before the attack on Tuesday, spirits were served out to them: some say they were half intoxicated. They were sorely distressed for food: hard beans and the palm-nut were found on some. Some of the prisoners say they had nothing but a little cassada for twenty-four hours before the battle. These things will account for their speedy defeat, and immense loss in the flight. "God is the Lord," the heathen have repeatedly said since the battle, and it is to Him all praise is due; He has confounded the devices of the proud and cruel man who sought our destruction. He destroyed Ishagga and other towns first, that he thought would see and reveal his approach, and so he had to pass through a deserted country, and his army came to the attack weakened by the want of food. One came in on the night of Tuesday, and surrendered himself to a Christian, who was resting on his mat at Ishagga, and begged a little water, and then food. To our God be all praise for the deliverance wrought out for us. The Bashorun and chiefs of Abbeokuta are to be much commended for their watchfulness and good management for the preservation of their town."

Another account gives the following version—

"It was on the 15th inst., when, before six o'clock in the morning, the cannon at Aro gate fired a signal, informing the inhabitants of Abbeokuta of the approach of the Dahomian army. The weather was dull and foggy, but the enemy could be seen at Aro, taking refreshment before commencing their horrible work. Two more signals, in quick succession, told the excited population that the enemy was rapidly approaching. Thousands of warriors were ready at the walls to give the Dahomians a warm reception, whilst thousands more ran to the walls to have their share in the defeat of the enemy. Every preparation had been made for the defence of the town.

The Bashorun (commander-in-chief) had, during the last few weeks, sent out his spies, who found out the encampment of the enemy: a runaway told him also that the Dahomians would surely attack Abbeokuta, but it was disbelieved by many. He had provided each township with plenty of ammunition, of which there was no lack, although no powder was allowed to be exported from Lagos for many months past. The enemy had two field-pieces, which were placed in position, and began to play, but only one ball reached the town wall, without doing any injury. A column of about 3000 advancing to within about fifty yards, suddenly displayed their flags, extended their lines, and advanced rapidly towards the wall. The wall being high, the enemy could not see the defenders of Abbeokuta behind it, and they felt almost sure the town would be in a short time in their possession. No sooner had they approached the trench within a few yards, than the Egbas poured suddenly such a tremendous volley from thousands of muskets into the close lines of the enemy, that the progress of the latter was at once arrested. It was nearly seven o'clock when the battle commenced. The attacking column numbered many Amazons, who fought most desperately. A sharp fire was kept up on both sides for nearly an hour. In two places the enemy toiled to scale the walls with a determination which would have done credit to the best of European troops. Some of the Amazons climbed up, but as soon as they reached the top of the wall with their hands, the Egbas dragged them over, and killed them instantly. One of these ferocious women had already had one of her hands cut off in endeavouring to get over the wall, when she discharged her musket with the other hand, and killed an Egba; but at the same moment she received a severe cut with the sword, so that she fell back into the trench. Only three or four townships—Ijeun, Kemta, Itoku, and Oba—were engaged in the battle; the others kept to their posts, as it had been reported that the enemy would attack three different places. This fierce struggle lasted about an hour, when the enemy retired a short distance, being unable to stand the fire of the Egbas any longer. Already seventy Dahomians lay in the trench, and as many on the battle-field before it. The wounded were numerous, and were removed by the enemy, but many of them afterwards died. The work of destruction among the Dahomians during this hour was frightful, while the Egbas had only two or three dead, and about a dozen wounded. The battle was by this time

pretty well decided, and Abbeokuta saved. As soon as the enemy retired from the walls, the Egbas rushed out and renewed the battle in the open field. The Egbas fought nobly : they knew what they were fighting for. All depended on this day. If defeated, they have no friends near : they fought for their homes, their wives and children, their country, their liberty, and their lives. For many years past the Dahomians had carried destruction and slaughter into the Egba territory, and they came now to make an end to the Egba tribe. The Egbas were exasperated, and each wanted to do his duty on this day. The men fought in good order though they had only a few leaders : the women were singing and dancing, being sure of victory. They carried plenty of water and agidis to the camp to refresh the fighting men : many of them armed themselves with swords, and kept near the walls in case their assistance should be required.

"A sharp fire was kept up for about two hours near Aro, the enemy gradually retreating, and leaving great numbers of dead behind them. They retired towards Ibara, which town they had destroyed last year : there they were attacked in the flank by another party of Egbas, and lost many of their carriers, one of their cannon, and several hundreds of muskets, many of which were quite new. Some miles beyond Ibara they had their encampment, which was evacuated : here the pursuing Egbas captured the king's horse, and many other things belonging to him. Great numbers of prisoners, men and women, were taken all along the road ; and in this encampment the second cannon was captured. Beyond Ishagga, a town which they destroyed two years ago, (also on the 15th of March,) the Dahomians stood once more to check the Egbas in pursuing them. A severe encounter took place, in which several Egbas were killed and wounded, but the Dahomians had heavier losses, and were driven from the field, the Egbas still pursuing them closely, killing and catching many of them. It appears that the Dahomians had never before experienced such a total defeat. It is difficult to give the exact number of dead and of prisoners. From Abbeokuta to Ishagga, a distance of about fifteen miles, above 1000 dead were counted, whilst beyond that it is said that the number of dead was still greater. The prisoners cannot be fewer than 1000 or 1200, some say above 2000.

"The Dahomians were probably above 10,000, but one captive states that their number was 16,000. Thus the Lord has

frustrated the diabolical plan of the Dahomians to capture Abbeokuta, and many of the heathen recognise the hand of God in this complete defeat of their enemies. The people rejoice greatly, and congratulate each other on their escape. The Lord God of Hosts said, "Hitherto shalt thou come, but no further ; and here shall thy proud waves be stayed."

The same paper, at a somewhat later date, gives some further particulars—

"The day before the attack the Dahomians were encamped at the Owii, some twelve miles off, between Ibara and Ishagga. During the night they marched from thence to Aro by moonlight. They were first seen in the morning by one of the Christians, who had gone to bathe in the river Ogun. As the Dahomians advanced, their courage was rather damped by hearing the women singing, and seeing the young men throwing their muskets in the air, to catch them again, without any signs of fearing their attack. The ascent of the wall from the ditch is difficult without any incumbrance. Under the wall, in several places, the Egbas had made little tunnels, through which they themselves could easily creep, either to retire from or to pursue the enemy, but through which no enemy would dare creep, with the certainty of having his neck cut directly it was exposed on the other side. The iron store of the West-African Company lies at a short distance from the wall, behind the place where the cannon was mounted : this store was pierced through both sides by shots from the Dahomians. The Dahomians retreated, or rather fled, quickly. It could scarcely have been two o'clock when the main body of them passed Ishagga, for many of those who pursued them as far as Ishagga were back the same night, some of them by six o'clock, and the distance is fifteen or sixteen miles. The Dahomians were fighting at Aro till ten. Four hours for an army of 10,000 men to flee fifteen miles is very little anywhere, and especially so along African paths, which only admit one at a time : many must have gone on the sides of the path, at a considerable risk of hurting their feet. It is no wonder that many of the Dahomians were unable to keep up, and were killed, taken captive, and even left behind in the pursuit. Many of the Dahomians must have walked more than thirty miles during the twenty-four hours, and this in addition to the fighting at Abbeokuta. Many of the prisoners say that they had very little food left. The food chiefly found upon them was roasted palm-nuts and a small bean : others had cassada meal, parched rice, and

onions. Though the only four Dahomians who entered the town were women, the great proportion, both of killed and captives, are men. In the afternoon of Tuesday, the Bashorun started with a party prepared for pursuit: he himself returned the next day, but the party, under the leadership of a son of the late chief Anaba, pursued them as far as the river Yewa. This is a narrow, but deep river, and the Dahomians had made a wooden bridge over it on their advance. At the Yewa they found a number of Dahomians, said to be 400 or 500, quite exhausted: as they could not be brought back, they were all killed. This party of Egbas returned to Abbeokuta on Friday. There is some discussion as to the composition of the medicine served out to the Dahomians before the attack, some of the captives insisting that it was medicine, and not spirits: it is not improbable that it was a mixture of rum and gunpowder, which is esteemed of great virtue for producing fighting qualities.

"The condition of the Dahomian kingdom seems to be utterly rotten. The shedding of innocent blood, as the Dahomians do in their human sacrifices, must always be a source of weakness to a kingdom; and we are not surprised to hear the accounts of the deserted condition of the country, and the smallness even of the chief town, Abomey. Notwithstanding the desolation they have made, it does not seem that they can collect more than 10,000 or 12,000 fighting-men for an expedition like this, and of these scarcely one-half are true Dahomians, and some are forced to come against their will. To any objection the answer was easy, 'Then we must kill you at once.' Of four prisoners in one house, only one was a true Dahomian: one was from Refurefu, a town on this route destroyed many years ago by Dahomey; another was from Majan, the country they attacked unsuccessfully last year; and the fourth was the Egba, Joseph Madarikan, a captive taken from the Dahomians, an account of whom we now give.

"This captive, taken by the Egbas from the Dahomians, by the name of Joseph Madarikan, is one of the late Ogubonna's boys. He was sent by Messrs. Townsend and Crowther to Sierra Leone, to learn carpentry. He stayed there for several years, during which time he was baptized by the Rev. T. Peyton. Afterwards, he returned to Abbeokuta, where he worked as carpenter for several years; but fearing he might be made a slave of by his relatives after Ogubonna's death, he ran to the coast. In Ado he was caught, and sold to Porto Novo, and thence to Whydah

(Creve), where the Evogan caught him. He stayed there for several years, during which time a Wesleyan Missionary, who had come on a visit to Mr. Bernasko, asked the Evogan to let him be redeemed; but he refused, and sent him to Abomey, to King Gezo. The King of Dahomey employed him as a labourer about his premises. Madarikan said the Dahomians were afraid to sell him, because he spoke English.

"The name of the present chief is Tenge. *He says Moses Oshoko, a convert of Ishagga, was crucified by the Dahomians, and not William Doherty.* He estimates the whole force which Tenge brought against Abbeokuta to have been 14,000, including carriers; it was divided into four battalions under Migen (the Otun), Mewu (the Osin), Ajawo and Topo.

"These chiefs bear each a stool, a flag, and an umbrella, as signs of dignity. The army seems to have left Abomey on the 24th of February. The first halting-place was Chotonu: there they stayed four days; the next resting-place was Kurugba; the third Aisunu; the fourth Wonu; the fifth Zirigbonu; the sixth Ajasochogun. Between this and the seventh halting-place, Isume, the Opara river, the boundary-line between the Dahomeys and Yorubas, was crossed. The eighth station was Refurefu, after which place they passed the Yewa river, and slept at the ninth place, Beshe. The tenth station was Jiga, where they stayed again four days. From this place they marched to the river Owiwi, twelve miles to the west of Abbeokuta, where they rested for a short time, and then went, in the night, towards Abbeokuta. After having refreshed themselves by an early bath in the river Ogun, they attacked the town about 6.45 in the morning. The time of actual travel was from six A.M. to two P.M., during twelve days. The time of rest at Chotonu and Jiga was eight days, which, together with the twelve days travelling, makes up the time between the 24th of February and the 15th of March.

"The guns carried by the Dahomians were heavier than those commonly used here, many of them being Tower muskets. In their flight some 600 were thrown away at Ibara: many of them, never used, were made up in bundles of five each, as loads. The powder was carried in a belt, containing sixteen wooden boxes, each about the size of a lucifer box. The loads of coral, velvet, and other things, carried by the carriers, must have fallen into the hands of the Egbas. Two of the cannon were drawn on wheels; the third was smaller. The king's horse was captured

at Owiwi: there is also a pair of sandals, ornamented with a cross of yellow metal, which must have belonged to the king: these had been worn, but not used for walking. Amongst the spoils are some gigantic razors, used, it is said, for cutting off people's heads after they were killed by hanging.

"Madarikan was kept near the king during the attack. The king had crossed the Ogun himself, and was not far from the wall of the town. Fearing to be attacked in his rear by the Bashorun, he had left a force behind him on the way to Ibara. Madarikan was caught during the flight of the Dahomians at Beshe, thirty six miles to the west of Abbeokuta: he said he could not manage to come away earlier, as the Dahomians killed those instantly who attempted to run away."

The following account of the Dahomian defeat by one who took part in the battle will be read with interest.

"On the morning of Tuesday, the 15th of March, at about half-past six A.M., the inhabitants were alarmed by the report of the cannon at Aro gate in quick succession. Intelligence of the Dahomian army having reached Aro was spread like wild fire. The men who had been watching at the walls all the night immediately occupied their position for defence: some, who had returned home early, hastened to the wall, which was nearly covered in about fifteen minutes from the firing of the first cannon. About four hundred of the most daring Egbas went out from various positions to challenge the enemy to an immediate engagement, as they were plainly seen from the Owu walls sitting down (we afterwards learnt were drinking spirits). The Egbas that sallied out were scarcely half way ere the enemy were advancing in a regular order. There was no occasion for the challenge, as they marched right on: the Egbas, however, fired a volley, which was not returned by the enemy. The Egbas retired within the walls, in order, through the several excavations made previously underneath the wall. The cannon was fired again at this critical moment. Unfortunately it dismounted by its own recoil, but it had the effect of turning the advancing party of the enemy to another direction on their right, where the wall, being a little higher than the other parts, the defenders could not be seen by the enemy. At this juncture they displayed an extraordinary number of white banners, of about a yard long, with various distinguishing marks, such as letters of the alphabet, the letters J, O, N, and P, being plainly seen: others had sketches

of elephants, and other native animals, on them respectively. A Portuguese ensign was distinguished among them. The enemy could not be less than 10,000 strong. They advanced in a dense body and fine style to within 200 yards of the wall, and extending right and left in a line of about 700 yards long, marched up to about 120 yards from the wall. It was exactly seven o'clock A.M. when they opened a sharp fire on the wall (the signal for which was given by a tall and stout-looking person, dressed in a blue toga, evidently the chief war captain). The Egbas returned the fire sharply, and in such quick succession, that it was impossible to distinguish the report of the Dahomians' muskets from the Egbas', which were deafening. This was kept up for about twenty minutes, when the Egbas were ordered to fire from the loopholes on the walls. Some of the most daring Dahomians advanced to within fifty yards of the wall to fire, and, with few exceptions, they were shot down. Some of the desperate Amazons rushed to the wall (on the part defended by the Christian converts and the people of Ijeun) with ferocious resolution, plunging into the trench, and endeavouring to scale the wall: others, attempting to enter the town by the excavations under the wall, were shot down in the trench, or cut down in their mad attempt to scale the wall. Some Amazons gave the defenders a little annoyance; for, when in the trench, they threw large stones over the wall on the Egbas, and snatched away about six muskets from the hands of the Egbas in the act of firing. By an equal determination on the part of the Egbas, they were killed every one in the trench: no fewer than seventy-two dead Dahomians were counted afterwards in the trench at this point. On the Owu side of the walls, three ferocious Amazons actually planted their banners along the wall, but were instantaneously cut down, their heads and hands stuck on poles, and exhibited over the wall, with a general shout as of victory from the Egbas. It was fully an hour from the commencement of the battle when the enemy retired about 200 yards further back, leaving their dead, and a portion sat down, whilst the remainder kept up a hopeless fire. The Egbas were ordered to keep their position, viewing the enemy's move as a mere feint. By this time the loss on our side was from ten to fifteen killed, and about forty wounded. The young men would not be kept inside the walls: they rushed out in swarms, determined not to allow the enemy rest, and fired on them, which had the effect of rousing them to another engagement in the open field, the

Egbas falling back ; but reinforcements from the wall pouring out, the Egbas pressed on the enemy, who fought bravely, the Egbas out-flanking them on the right and left, and shouting victory. Then the Dahomians retreated in earnest, having vainly attempted to stand twice. Over the river's course at Aro they made a stand, and repulsed the Egbas, capturing three men, when a party of Egbas, who had left their position from the Ikija gate to join in the pursuit, came up, and opened fire on the rear of the Dahomian army, which made them retreat in full speed over the field, leaving the direct road : the three Egba men were re-captured. The Egbas followed the Dahomians in hot pursuit. When near Ibara, the Dahomians fired their two cannon to check their pursuers (having previously fired them twice before the wall of Abbeokuta, doing no injury at all to the wall or men). The Egbas still pursuing the enemy beyond Ibara, the two cannons were captured : the vent-holes of both were broken. A considerable number of captives and stores were taken, the Dahomian king's attendants, wives, and his own things, were captured. The attack near the walls lasted no longer than one hour and a half : only one of the three divisions of the Egbas engaged with the enemy, the other two divisions having apprehended a respective attack from the enemy, as they were led to believe by a Dahomian deserter who was caught on the 13th of March. Our loss in the whole is about forty killed and about one hundred wounded. The Oyinbos were not compelled to go to the walls. The Egbas that engaged the enemy fought bravely, and were cheered on by the women, who were very assiduous in their attention to satisfy the thirst of the men with agidi, corn, beer, and spirits. The losses on the enemy's side could not be less than 1000 killed, 3000 captives, two cannons, and, in short, fully one-half of the Dahomian army is lost. Thus ended the long-threatened invasion of the Dahomian tyrant on Abbeokuta. He failed in proving himself the greatest king of the blacks. To God be all the praise, who, in his tender mercy, hath not forsaken Abbeokuta in her time of need, when forsaken by earthly friends ! Truly God regardeth the prayer of his people."

These events explain to us the retreat of the King of Dahomey from the walls of Abbeokuta last year. It was a *ruse*, designed to throw the townspeople off their guard, and thus afford him an opportunity of taking them by surprise. This, as the above accounts show us, he has attempted to do, but unsuccessfully ; bringing on himself and his people

a fearful retribution. Unjust invasions of countries and people who desire to be at peace, although for a season they may do much mischief, must eventually recoil on the heads of the perpetrators. It is a cause for thankfulness that the Dahomians were so successfully resisted, for otherwise who can imagine fully what would have ensued, if this large city, with its vast population, and, amongst them the Missionaries and their flocks, had been placed in the power of this Tenge and his ferocious soldiery, of whom the Amazons appear to be the most blood-thirsty. And yet, who can read of these cruel conflicts, this struggle of man with man, this destruction of human life, even although in self-defence, without the deepest pain. How grievously this world of ours is at this moment disfigured by war ; war in the West, and war in the East ; war in Europe, Asia, and America ; war between civilized nations and between barbarous nations ; war between heathen nations and professedly Christian nations ; nay, what is the most painful consideration of all, war between Protestant nations. What a troubled scene the world presents in the German and the Dane ; the American Unionist and Secessionist ; the Taeping and the Chinese Imperialist ; the Colonist and the Maori ; The Dahomian and the Egbas ; the Egbas and the people of Ibadan ! how disturbed the nations ! and yet how calm the position of Great Britain ! How thankful the people of the United Kingdom should be for the peace which they enjoy ; their quiet homes ; no triumphant invader imposing heavy war-contributions and filling the land with violence. Let that thankfulness exhibit itself in efforts to promote peace : that shall best be done by widening and strengthening the action of the Gospel ; and thus mitigating to some extent the evils which prevail, until He who is King of kings and Lord of lords shall rebuke these boisterous elements, and there shall be a great calm.

We have received letters from our Missionaries, Messrs. Townsend, Bühler, and Wood : they are the letters of men who had just experienced a great deliverance, and we think it better to print them as they are. Many points already dealt with in the "Iwe Irohin" will be found again referred to ; but there will also be gleaned from them much of supplementary intelligence, and light be thrown on points concerning which our readers will desire to know all they can, and more especially respecting our native catechist Doherty, supposed to have been crucified by Tenge, at Abomey, after the destruction of Ishagga, two years ago.

Mr. Buhler's letter enters most into the details of the conflict, and we place it first. It is dated March 30th.

"This mail will bring you the very important news of an attack of the Dahomians on Abbeokuta, and their total defeat. I need not give any of the particulars, as the 'Iwe Irohin' gives a full account of the battle and its issue. Although we had heard that the King of Dahomey had started an expedition in a direction towards Abbeokuta, we could hardly persuade ourselves to believe that he would venture to fight against this town after his retreat last year. The Bashorun, however, knew his enemy better, and did all in his power to keep the people on their guard. Quite suddenly, the enemy appeared before Abbeokuta at an early hour in the morning of the 15th inst. He had marched in the night, and at daylight he was observed from the walls of Abbeokuta. A few signals from the cannon at the Aro gate called the men to their posts. Everybody was surprised, but not afraid. Thousands of warriors hastened to the walls: the young men wanted to be foremost, and outstripped the elderly warriors on their march. The women were in great excitement, or, I should rather say, in indignation against their enemy: great numbers went about encouraging the warriors whilst marching along; others made ready provisions and water for the fighting men; others were passing my house, saying to-day they would call upon God (Olorun) to help them; whilst not a few of the warriors, when passing me, said, 'White man, sit down quietly; to-day we will show you that we can protect our white men; to-day you will see what we can do.' Others I overheard saying '*Olorun dide*,' i.e. 'Oh God arise!' I saw thousands pass my house towards the seat of war, but I did not see any one betray the slightest fear. Suddenly there commenced a firing of musketry, such as I had never heard any thing like before. At the same moment a tremendous shout was heard all over the town. We had scarcely time to think what would be the issue of the battle. It was dreadful to think that in a moment we might hear the enemy in the town, and then what frightful scenes would ensue! what dreadful massacre! what misery! what a triumph of Satan! What shall become of the church of Christ? What shall become of us, our congregations, our children? But this was only a momentary reflection. When I remembered the many prayers which had ascended to the most high God for so many years, and especially during the last year, and the many prayers offered up in

this town daily, and particularly the earnest prayers when the battle commenced, then I felt confident that to-day the Lord would show that He is God indeed.

"The battle raged furiously for an hour; then, to our great joy, a messenger passed my house, calling out, 'The enemy is retreating.' This one hour's fight decided the battle. Christians and heathen could hardly believe that such a formidable enemy should be defeated in so short a time. But it was the hand of God, and this is acknowledged by thousands of heathen. It appeared to everybody like a dream. When, at ten o'clock in the morning, hundreds returned from the walls, and fetched provisions to pursue the enemy, the King of Dahomey, the terror of so many thousands, the man who had destroyed scores of towns, had slaughtered thousands of innocent people, and sold tens of thousands into slavery—the man who, in his pride, said, 'Where is that God that will deliver out of my hand'—the man who had made such mighty preparations, had hired other tribes with great sums of money to help him to take Abbeokuta—the man who had, according to the statement of captives, cleared a piece of land where he would execute the Missionaries whom he should catch in Abbeokuta—the man who wanted to destroy the church which the Lord of Hosts had planted, and favoured, and protected till now—that man suffered such a defeat as has no parallel in the history of Western Africa. The King of Dahomey had, in former years, destroyed most of the smaller towns on his way from Abomy to Abbeokuta, and the few villages which were still in existence were found empty on the approach of the enemy; so that the Dahomians met, according to the statement of captives, not a single soul. Their march to Abbeokuta took them twenty-two days. They had to pass through a country which they themselves had converted into a wilderness; the brooks were dried up, and provisions became very scarce; and how could he have passed Ishagga without remembering how much innocent blood he had shed there, and how he had defied the God of the Christians? He was apparently not aware that his hour was come, and that the Lord would pour out his wrath upon him. His troops marched in the night; they were tired when they approached Abbeokuta; they had already suffered severely from want of water; many of the prisoners stated they had not eaten any thing for the last twenty-four hours.

"The Lord had smitten him with blindness and had confounded his plans. He tried to inspire his troops with savage courage, in

consideration that, within a few hours, they would be amply repaid for all their exertions, and would have plenty of food and water, and treasure inexhaustible. Man proposes, but God disposes. The king was the first who fled to save his life. The fleeing army was soon broken up, and many of their leaders being killed, great confusion ensued. Again and again they endeavoured to check the pursuing Egbas, but this gave the latter only opportunity to make an attack in the flank, and the slaughter was otherwise frightful. Hundreds of Dahomians died from exhaustion: they had no rest, no food, no water, and thus perished miserably. The number of captives brought in for seven or eight days was immense, and cannot be much below 3000, whilst the number of killed was very great. They could not take their wounded with them: all of these perished on the way. The Egba young men pursued the Dahomians closely day and night until they had crossed the river Yewa. The villagers on the way did apparently what they could in catching and killing Dahomians. What a frightful judgment! the innocent blood of so many thousands came upon their heads.

"The King of Dahomey had his warnings from the Lord, but he would not listen. Two years ago an earthquake in the midst of his horrible 'customs' might have taught him better things. He had heard from Commodore Wilnot how much grieved all Europe was for his slaughtering so many people, and, among them, Christians: he had been specially requested not to go against Abbeokuta. Captives state that Consul Burton begged him not to attack Abbeokuta, and that the king promised not to go there; but it is evident that he hardened his heart, and hastened on his own destruction.

"Praise, and honour, and glory be to our gracious God, who has delivered our lives from destruction, and has answered us with mercy and loving-kindness! But I cannot conclude without expressing, in my own name and in the name of thousands of Christians and heathen, our deepest gratitude towards all those who have offered up their constant, earnest prayers at home on our behalf. May the Lord grant unto all everlasting blessings! It is remarkable that so many of the heathen, and especially the chiefs, in their public meetings, have publicly acknowledged that they owe this great victory to the prayers of the Christians. We told them last year how prayers were offered up at home day and night for this town, and now they acknowledge it openly. There is no boasting heard among the people, but a

comparatively quiet and happy rejoicing. The Bashorun said in a public meeting to the people, 'They had seen how their white men had kept to them, and how much they had the welfare of the town at heart;' and then added, "Let nobody say one word any more against them." Oh that it might please the Lord to turn their hearts towards Him, that they might acknowledge Him, in word and deed, to be the Lord. The war with Ibadan is a great trouble to them: they wish for peace to pursue trade and agriculture. As the Governor of Lagos is expected the beginning of next month, possibly something may be done towards restoring peace. Oh that it may please the Lord to hear the many prayers which are offered up for this land. Surely the Lord will do it in his own good time. It is a great comfort to us to know that we, and our flocks, and this country, are daily remembered at home before the throne of grace. We are still much in need of the prayers of God's people. Such a long war necessarily demoralizes the people; but our trust is in the Lord our God."

Mr. Townsend's letter comes next in order, the more interesting when it is remembered that he and Mrs. Townsend are the only two white people that were in Abbeokuta at the time of the first Dahomian battle; and on this occasion he says—"Up to the half hour before the fight began I did not expect to see them this year."

"*March 30*—I am sure you will rejoice to hear of the most entire defeat of the Dahomians here on the 15th inst., just two years after their taking Ishagga. Our 'Iwe Irohin' will put you in possession of the leading facts connected with it. Our best thanks are due to our gracious God, who preserves us amidst all these dangers: the very heathen acknowledged the Lord's mercy again and again. The Bashorun took me to see his prisoners to-day, that is, those taken by his personal retainers. He told me he has taken none from the people. Among the prisoners was a woman, I suppose forty-five or fifty years old. She represented herself to have been one of the wives of the late King Gezo, and seemed much depressed. The Dahomian prisoners are a very rough-looking people; not a people calculated to excite sympathy. Among the prisoners was Joseph Madarikan, one of Ogubonna's boys who was sent to Sierra Leone for education in an early period of our Mission. He ran away, and at last fell into Dahomian hands, where he has been ever since, hiding the fact of his being an Egba. His return caused me great trouble. The natives looked upon him as a traitor to his country,

and endeavoured to get possession of him to put him to death. They endeavoured to seize him in the evening of Sunday week, after leaving our compound; but he escaped them, and fled back to us. The Bashorun sent and demanded him from me. I refused to give him up. He sent four times. I appealed to the Elders, and they managed to smooth things down. I delivered him up to them to take to the Bashorun, on their solemn promise to protect him. That he was in the Dahomian army was his misfortune. It appears he was only a carrier there, and gave himself up willingly to the man who took him. I should not have troubled myself greatly about him; but when they talked of killing him, I was roused to seek to save him. It has cost me already more than his value in the market as a slave, and I fear it will cost me more. I sought to deliver the man from death, and the town from the dishonour of such an act. He has been restored to me again. The Bashorun has given me an instrument, used in decapitation among the Dahomians, for the Society. Madarikan tells me they are chiefly hung and then beheaded. I have forgotten the name of the instrument. The spoil was very great; but what is really valuable they endeavour to hide, as their chiefs are too ready to claim the lion's share. Dr. Harrison and Mr. Maser have been very active among the wounded. A communicant of my church was mortally wounded in the pursuit by a shot that struck him above the left temple. He came home alive, in fact, walked a good part of the way; but he never spoke after he was struck. He was immensely tall. He was a constant attendant on the means of grace and at Sunday school. The members of the Ake church suffered more than the other Christians. Their post was one of great danger—the right of Aro gate, about the premises of the West-African Company, where was also the brass gun. The iron house there was much damaged by shot, which passed completely through it: the iron would have been but a poor protection to any one. The Egbas pursued them to the river Iyewa, but met with no organized body after passing the Owiwi, between Ibara and Ishagga. *Madarikan said he did not know Doherty, and that the man crucified was one called Moses. Another captive reports that Doherty is alive, and working as a slave on a farm.* I heard it from Mr. Wood, who will doubtless tell you what he has heard. Madarikan did not want to be recognised, for had he been known to be an Egba, connected with one of the chiefs, he would have been killed."

Mr. Wood's letter enters more into the feelings of the people now that the conflict is over, and the results which are likely to be produced. They have experienced a great deliverance. We should like to see, as the effect of this, a disposedness to terminate the war with Ibadan, and to make peace. Then might the Gospel of Christ go forth on its mission of peace over the land, and great conquests be achieved. We are the more anxious on this point, as Mr. Townsend, in his letter, states that the Bashorun was going to the Ibadan war, the people being indisposed to go, unless induced by their highest chief's example.

The other point on which we are solicitous is to see the circle of Christian influence extending among the people of Abbeokuta. They acknowledge, both chiefs and people, that they owe their preservation to God: let them, then, both chiefs and people, show their gratitude by receiving his message of mercy, addressed to them in the Gospel of his Son. The time is come when, as a people, they should do homage to the cross of Christ, and, the first of the African nations to embrace Christianity, honour it by a national profession. We do not read that, in the hour of danger, they called on their idols: practically, they seemed to be disregarded, as though the people knew there was no help in them; but we do find that they called on the one God, and said, "O God, arise!" and He did arise, and gave them deliverance. Now, then, let them, as a nation, arise and do Him honour. We hope the "Iwe Irohin" will translate these words, and print them in its native columns, that the people of Abbeokuta may know what their friends, the Christians of England, think they ought to do at a time like this.

Let us now see what Mr. Wood thinks as to the feelings of the people on subjects such as these. He writes, April 5th—

"This mail will bring you intelligence of the great things God has done for us since you last heard from hence. Truly He has given us great cause to bless and praise Him. As the particulars of the attack and defeat of the Dahomians appear in the 'Iwe Irohin,' I will pass them by. You will naturally ask how the victory over the Dahomians is viewed by the Egbas in general. I will give you a brief answer. They regard it as from God, and not of themselves: they say that He interposed and gave them the victory; that He brought confusion upon, and scattered their enemies. They praise the white men much, and the Christians with them, and say that now they are sure

that both are their firm friends. I hope this feeling may continue to prevail, and may induce them to attend to good counsel; but I do not trust it much. I have seen this people so often carried from one extreme to another, that now I value mere expressions on their part very little. Still, if I were unwilling, which I am not, to think that great good may be the result, I believe I should be mistaken. He who has bestowed so great a blessing upon the tens of thousands in this town to deliver us from so cruel an enemy, can—oh may He—grant deliverance to the souls of these thousands from a far worse enemy, who now holds them in a slavery of a far worse kind—the slavery of darkness or indifference.

“I see no greater disposition to make peace with Ibadan; but, on the contrary, the people boast rather that now they will go to Ijebu and drive the Ibadans home. Many are going there at present, but I have no idea that they can move the Ibadans from the place where they are. The Egbas are flushed with victory, and think themselves stronger than they are. Pride goeth before a fall. I am afraid they will meet with reverses in Ijebu. The Egbas who are in Iperu are calling for help: they are afraid that the Ibadans will take Iperu unless they are strengthened soon. The Egbas are in no humour at present to listen to good common-sense advice.

“A strange and unexpected report has reached me, viz. that *Doherty, our agent at Ishagga, for whom we have mourned as one dead, is still alive.*

“I will state all that I have been enabled to gather concerning him.

“Amongst the captives taken was a man named Joseph Madarikan, formerly a slave of Ogubouna's. He was led by circumstances, which do not require to be related, to leave his master, and to go to Ake, where he was kidnapped, and got into the hands of the Dahomians. During the time he was in Abomey he was nearly the whole time in the town with the chiefs and king, by whom, as he himself says, he was much trusted and valued. He states that it was not Doherty who was crucified: he did not know Doherty, but he knew the man who was crucified: his name was Moses Osoko, formerly a member of the Ake congregation, and an Egba man. He built a home for himself in Ishagga, and he was in that town when it was taken by the Dahomians. Shortly after hearing Madarikan's report, I heard of a captive from amongst the Dahomians who was in a farm near to the farm of one of the members of

the Ikija church. This Christian man asked the captive if he knew the Christian teacher whom the Dahomians had crucified, or if he had witnessed the crucifixion. This led to a conversation in which the Christian was led to believe that Doherty was still alive. He came home and told what he had heard. In order to try what truth there might be in what the man said, I sent Doherty's son, who is assistant schoolmaster in this station, to see the man, and try to find out what he knew. Young Doherty's report of what the man said all but convinced me that Doherty was still alive. I next sent for the man, that I might hear for myself what he had to say. I also took him to Ake, that the brethren there might hear him also. He says that about the third day after the Ishagga captives reached Abomey, his master, whose official name is Imewa, delivered into his care a man whom all knew by the name of 'Daddy.' This man afterwards, when they were in the farm, gave his keeper some account of himself. He told him that, nine days before the Dahomians took Ishagga, he had returned from Abbeokuta. I have made particular inquiry, and am told that Doherty did leave Abbeokuta so many days before Ishagga was attacked. Two other Ishagga people were committed to the care of the same keeper: their names are Ogunjobi and Odo. The two men told the keeper that the man 'Daddy' was white man's man, and for him white man had built the house in Ishagga. Ogunjobi, one of the persons just mentioned, was a Sierra-Leone man, and the second person, Odo, was his slave, both well known in Ishagga. Both of these men attended the services at the church in Ishagga.

“The official name of the chief—for such he was who owned Doherty—was Imewu: he is third to the king, but more powerful than the second to the king. He is an old man. It is his duty to crown the king when a new one is made. He had charge of the king's property. Every white man who goes to visit the king is received by this chief, and by him introduced to the king.

“This chief did not come with the late expedition, as an expression in the 'Iwe Irohin' would lead one to suppose: he is too old; but nine of his sons were in it.

“When Doherty arrived in Abomey he was one chosen to be offered as a human sacrifice: the Imewu interfered to prevent this. He told the king it would be very wrong to offer Doherty as a sacrifice, because there was no doubt he (Doherty) was a British subject, and it might bring ill-feeling between the king and the English; that

Doherty ought to be kept till asked for, even though twenty years should pass first.

"The man who gave us this information belongs to the Ijebu country, from whence he was kidnapped many years since by the Ibadans, and sold into Dahomey, where he has been ever since. He speaks the Yoruba language, so we had no difficulty in holding communication with him. That Doherty was alive when the Dahomians left to come here I believe none of us doubt.

"It seems clear that the English power is respected in Dahomey, and this is a powerful lever with which to work.

"It is somewhat questionable whether it would be well to use means at once to obtain Doherty's release. The Dahomians may be so exasperated by their recent defeat here as not to listen to reason. I have given the foregoing particulars in case you might wish to apply to the Home Government, for the

Home Government generally carries on its communications with Dahomey by means of commissioners independently of Lagos. I feel that what I have been able to give leaves something to be desired, but I have not been able to obtain such information as leaves no room for doubt whatever. May the Lord bless the means used, whatever they may be, to bring about a happy issue! Doherty was a good man, and a valuable agent of the Society."

May the good Lord give Christianity the victory in these lands, so that, from Abbeokuta as a centre, it may go forth to conquer Dahomey on the west and Ibadan on the north-east. Then "shall they beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

MISSIONARY WORK IN INDIA.

IN our last Number we stated that there never existed a more favourable juncture for the prosecution in India of Missionary effort than the present moment.

When the general who has long been engaged in the siege of a strong fortress, at length finds that an impression has been made, and that at a certain point the defences have become weak, then is the time to press forward the assault, and crown the protracted effort with a decisive victory. That is our position in India. The Brahminical system of idolatry has been one of those strongholds which the god of this world has caused to be raised up, that he might the more easily prolong his sway over millions of captive souls. The Church of God, in obedience to the divine command, has laid siege to it, with weapons not indeed carnal, but mighty through God to the pulling down of strongholds. An admirable concrete, built with consummate skill, it has long set our utmost efforts at defiance. But it exhibits at this present time symptoms of weakness, enough to show, that, like many systems of darkness and superstition which Satan has raised to defend his kingdom against the advancing rule of the rightful Lord, it shall give way, and be levelled with the dust—"the lofty city, He layeth it low; He layeth low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy."

Now, then, is the moment for increased activity. To slacken our efforts will be to prove ourselves the unworthy successors of those who have gone before us. Nobly did they acquit themselves when they were few in number, when the defences of the enemy stood forth in the pride and fulness of their strength; yet although the world scorned, they went forward fearlessly, encouraging one another as they advanced, and resolving, "In the name of our God we will set up our banners." These brave soldiers, having fulfilled their warfare, have entered into rest: they did so before they saw the glorious consummation of such labours; and they have left the unfinished warfare to us. Other men have laboured: are we qualified to enter into their labours? This was with Elisha the great subject of anxiety. He knew that his master was about to be taken from him, and that he was to succeed him in his high office; but unless he carried into Elijah's office, Elijah's power, how could he supply his place? It was this that he aspired to—all, and more than all of divine power than Elijah had possessed—"I pray thee let a double portion of thy spirit rest upon me." And so with ourselves. Would we desire suitably and successfully to follow up the labours of our predecessors? then let us, like Elisha, be convinced what need we have to be endued with power from on high. Let us not be content to have less than they had. Let us aspire to have more. He who qualified

them for the work they had to do, can enable us for the arduous responsibilities of our day. Let us seek at the Lord's hands that which we need, and which He can give—more grace, more unction; then shall we be enabled to take up the mantle of those who have gone before us, and, going forward in the face of difficulties, overcome them in the spirit of him, who, when he smote the waters, said, "Where is the Lord God of Elijah?"

But if the time be come when more is to be done for India than has been attempted yet, then let us survey the amount of the Missionary force at the present moment in occupation of that country.

In doing so, we avail ourselves of the help afforded by the valuable publications, "Murdoch's Indian Year-Book for India," and Dr. Mullens' "Review of Ten Years' Missionary Labour in India;" and it appears, that at the end of 1861 there were in that country, engaged in evangelizing operations, no less than 25 Missionary Societies connected with the Protestant Churches of Europe and America, represented by 541 British and Foreign Missionaries, and expending in efforts of various kinds a yearly income of 250,000*l*.

The apportionment of these Missionaries in relation to the different Presidencies, &c. is as follows:—

Presidency, &c.	Population.	Missionaries.
Madras	23,301,697	... 194
North-west Provinces,	30,250,000	... 83
Bengal	40,852,397	... 113
Bombay	12,038,113	... 40
Oude	7,000,000	... 9
Central Provinces	6,000,000	... 3
Punjab	15,467,821	... 24
Ceylon	1,876,467	... 37
British Burmah	1,205,250	... 22

Besides these British provinces, there are the protected states, containing an aggregate population of 48,664,033. The distribution here is very unequal—some being entirely destitute, others with a very few Missionaries, and one or two, comparatively speaking, well provided for. Thus, Travancore and Cochin, with a population of 1,073,569, have located within them no less than sixteen Missionaries, nearly double the number which we find amongst the 7,000,000 of Oude; and more than five times the number labouring amongst the 6,000,000 of the Central Provinces. Rajpootana strongly contrasts with Travancore, having, for a population of 7,412,426, only five Missionaries. Where there are, however, even a few, there is at least the commencement of effort. Some wells have been opened in the desert, the preparation for a

more extended work of irrigation. There is a proof at least that the necessities of such localities is remembered; that the sympathy of the Church is awakened respecting them; but there are other and vast territories consigned to utter destitution, for whose improvement nothing has been attempted. Such are Scindia's dominions, with a population of 3,228,512; Holkar's dominions, with a population of 815,164; Bhopal, with a population of 652,872; moreover, the Nizam's dominions, a population of 10,666,080, are unoccupied, with the exception of two points, Secunderabad, and the Aurungabad district, in each of which there is one European Missionary; thus there are altogether upwards of 15,000,000 left to live and die in heathenism, with scarcely one hand being stretched out to help them.

European Missionaries are only the initiative agency. Their duty is to introduce the leaven of Christianity into the lump, that, permeating the masses, it may manifest itself in native results. To expect that it should be possible to establish any such proportion between the initiative agency and the heathen masses amongst whom they enter, as is found to exist between the settled ministry of a christianized country and the flocks committed to its charge, is simply absurd. Not only is it impossible to do so, but, if it could be done, it would be unnecessary and hurtful. It never was intended that foreign agents should become the pastors of a newly-evangelized country; nay, even, in the case of great populations like India, all that they can do is to give the first impulse, and generate that movement in favour of Christianity, which, as it gathers strength, will raise up from the midst of the natives its own evangelists. But where there is the introduction of no foreign agency, *there* there can be no initiative, and human affairs must continue, as they were before, immersed in all the stagnation of unbroken heathenism. It is this which causes such feelings of deep commiseration, when vast districts like the Nizam's, Scindia's, and Holkar's dominions are regarded: how are native churches to be raised up here, when there is no one to commence the work?

But let us consider next what native results have been gathered in from the measure of effort which has been put forth, and what hope is there that India's own sons, converted in sufficient numbers to Christianity, shall come in as powerful auxiliaries, to help us in the great work of persuading India to the obedience of Christ.

Including Ceylon and Burmah, which are

distinct fields, and require to be dealt with severally, let us confine ourselves to India proper, and we find that, at the close of 1861, there were to be found in wide dispersion over the different fields of labour a total of 213,182 native Christians. This, amongst the 200,000,000 of India's population, seems to be but a fragment indeed. Yet, if genuine, is it of primary importance. They are the first-fruits; the first of the captives which have escaped from Satan's thralldom; the first we have been instrumental in rescuing from his grasp. He would never have resigned them could he have retained them. If the process has been slow, so that the gain of fifty years has amounted to little more than 200,000, it only shows that the conflict has been a severe one, and that the resistance offered to their emancipation has been intense; but it has been ineffectual, otherwise they would not have been freed. The usurper who has long tyrannized over the prostrate millions of India has felt the irresistible strokes of one stronger than himself, and has been compelled to let go his prey. Assuredly, then, if some have escaped, others will not fail to follow. If in his power, he would have resigned none. But he has not been able to retain all, and now it is only a question of time as to how soon he shall be compelled to resign all.

These, then, are the first-fruits of a coming harvest, and, if genuine, they are invaluable. It is for this reason the process has been slow, in order, so far as can be accomplished in this imperfect state of things, to make sure of reliable results. But for the anxious pains taken in connexion with this point, our professed converts in India might have been more numerous. But our Missionaries knew they were employed in laying the foundation of a glorious superstructure, and they were content to progress slowly, if so be the work which they did might be sure and sound. They have been blamed because they have detained inquirers so long under instruction before they admitted them to baptism; because they still further tested the baptized before they admitted them to the communion: but they well knew the injury done by one instance of relapse; and although it was impossible to avoid occasional delinquencies of this kind, yet they could, by holy caution, guard against their being otherwise than the exception. They were contented to bear with the impatience of friends at home. They might have got up an ephemeral work, and have sent home rose-tinted accounts of the rapid progress they were making; but they were conscientious labourers, and they

dreaded nothing so much as becoming like unto the foolish man which built his house upon the sand. They preferred to build upon the rock, although they expended the whole of their Missionary life in digging deep that they might find it. They were contented to be spoken of as unsuccessful Missionaries, if so be they might succeed in laying that foundation on which others were to build. The foundation work is peculiarly that which makes no show: they were satisfied to be unnoticed, to be nothing, if so be they might be useful.

That this foundation work wrought in India is such as we have described it, genuine and reliable, may be exemplified in various ways. The proportion of communicants is interesting, being more than one-fifth of the entire number, viz. 49,688 out of an aggregate of 213,182. Again, if we conclude two-thirds of these communicants to be men, then, of these, nearly one in every fifteen of the number is a catechist, directly employed in evangelistic labour, while there are 183 others who have been ordained, and are employed in pastoral or Missionary work amongst their countrymen. Thus the 540 foreign Missionaries in the field are already supplemented by an auxiliary native force of 183 ordained natives, and 1776 native catechists, backed up by a Christian body of more than 120,000 souls.

Has it cost these men nothing to come out into this Christian status before their countrymen? By-and-by, when Christians in India have grown more numerous, and people become familiarized with instances of conversion from heathenism to Christianity, such changes may be made with comparative safety. But these first converts have had to pass through a fiery ordeal. In casting off idolatry they have had to break the strongest social ties, and have often escaped with the loss of all most dear to them. Often have they left behind in heathenism, the husband his wife, the wife her husband, the son his parents: they have felt the bitterness of seeing the affections to which they had been a support and stay, so that, like climbing plants, they had clustered around them, and beautified them by their luxuriance, relaxing their hold in aversion and disgust, and either falling, blighted and withered, at their feet, or transferring themselves to some other object. All this they have to experience and endure. It is true that even now, in their Christian state, we can often trace the injuries done to their moral nature by the degrading system of idolatry to which they were so long subjected; but that they should be enabled so

far to rise out of these old influences as to exhibit, in the main, a Christian character, proves how powerfully they have felt the regenerating power of their new faith. In the eyes of their countrymen the change wrought in them is more remarkable than it appears to us; and that because we compare the measure of their attainments with the height of that Christian standard to which they have to grow; whereas they compare them with the depth of that heathen depravity from whence they have emerged; and in their view the difference between what they were and what they have come to be is so great, that they shut their mouths in mute astonishment. They know the power of heathen vices, and the difficulty of disentangling themselves from these bonds. It is with them, in fact, not a difficulty: it is an impossibility. They often feel they are in a dark, loathsome pit, but the depth is so great, and the sides so precipitous, as to forbid all hope of an escape, until the Christian Missionary comes, and, like the good Kbed-melech, lets down within their reach the ropes on which they may lay hold, and so be lifted up.

Christianity in India is no longer an abstraction: embodied in numerous instances of native conversions, it stands forth an undeniable, well-defined reality. Nor does it lose any thing of its influence by reason of the fact that its converts are not concentrated in any given place, but are dispersed amongst the provinces and languages of India.

There is a table in Dr. Mullens' review which bears on this subject.* It is interesting in many points, as showing the dispersed condition of the native Christianity of India. It exhibits, also, the smallness of the Christian element when compared with the immensity of the heathen element in the midst of which it is placed. But we again repeat, that, provided the leaven be genuine, it matters not that it be limited in quantity, so much so as to be hid in the larger element which it is intended to influence and assimilate to itself. That there is evangelizing power and virtue in these groups of native Christians, if only they be wisely dealt with and moved into action, cannot now be doubted. The table is as follows—

Provinces.	Population.	Foreign Missionaries.	Native Christians.
Bengal, Behar, Orissa, and Assam	40,850,000	113	20,774
North-west Provinces	28,045,000	60	3638
Oude about	6,000,000	9	225
The Punjab, Delhi, &c.	14,776,000	42	1226
Native States under the Punjab	7,154,000	..	..
Bombay	11,845,000	38	1916
Native States under Bombay	3,438,000	2	315
Central Provinces, Nagpore, &c.	6,500,000	3	212
Hyderabad State	10,600,000	..	..
Madras Presidency and Native States . .	28,650,000	210	110,237
Ceylon	1,846,000	37	15,273
Pegu and Tennasserim	1,436,000	22	59,366
	161,140,000	536	213,182
Rajpootana, Scindia and Holkar's Territories, Bundelkund, &c., &c.	18,000,000	5	..

The first point that arrests attention is the vast ranges of territory in which nothing whatever has been done, the table being thus confirmatory of all that we have already advanced on this subject. There are the territories of Scindia and Holkar, Rajpootana and Bundelkund, &c., with a population of 18,000,000, and amongst them not one native Christian! There is the Hyderabad State,

with a population of 10,000,000, and amongst them not one native Christian! There are the native states under the Punjab, with a population of 7,154,000, and amongst them not one native Christian!

Then again, where something has been done it is as yet so small, a seed sown in the midst of a vast desert—Oude, with its 6,000,000, and of these, 225 only native Christians; the Central Provinces, &c., with a population of 6,500,000, and amongst them only 212 native Christians; the native states under Bombay, with a population of 3,438,000, and amongst them not more than 315 native

* The apportionments of population given in this table differ in some respects from those on a previous page. The former are taken from Mr. Murdoch's book; the latter from that of Dr. Mullens.

Christians. In the Punjab government they are more numerous—1226; but they are in the presence of 14,776,000 heathen and Mussulmans. In the Bombay Presidency the disproportion is something less; 1916 native Christians to 11,845,000 of the unevangelized. In the North-west Provinces there is again a slight improvement, viz. 3638 native Christians to 28,045,000 of the unevangelized.

And now we come to those fields which, if estimated by the amount of visible results, appear to be most promising. In Bengal, &c., 20,774 native Christians to 40,850,000 of the unevangelized; in the Madras Presidency, 110,237 native Christians to 28,650,000 of the unevangelized; in Ceylon, 15,273 to 1,846,000; and in Pegu, 59,366 to 1,436,000.

The disproportion, even under the most favourable circumstances, is indeed great; yet let us be thankful that so much has been done; that in so many parts of heathenism the vast expanse of heathen waters has been interrupted and relieved by some appearance of Christian work, and that there is a spot to be found on which the eye may rest with somewhat of thankfulness and satisfaction.

Let us consider, also, how wisely it has been ordered that these results have been dispersed over the face of India, instead of being concentrated in any one locality. When the Christians at Jerusalem were of one tongue only, they were permitted to remain together; but when, on the outpouring of the Spirit, they became multilingual, they were scattered abroad, that each, in the place where the new tongue given him was spoken, might find a suitable sphere of labour. So these Christians of Hindustan are of many tongues, and, dispersed abroad throughout the provinces of India by the workings of God's providence, are precisely in the same advantageous position into which the Christians of the New Testament were supernaturally brought.

Thus, with the exception of two, the Cashmiri and Nepalee, all the great languages of India have been gained to the service of Christianity, and may be used to give utterance to its truths. We have native Christians, more or less numerous, in all these languages, the Nepalee and Cashmiri alone excepted, although even in the latter a commencement has been made. They are indeed, in some cases, very few: thus, in Sindhee, with its dialects, there are only six native Protestant Christians, but they are all communicants; and we have the promise that the "little one shall become a thousand, and the small one

a strong nation." Again, in the Pushtoo or Affghanee, only ten. Then they increase—

Punjabee, or Sikh	...	83*
Guzerathee	...	105
Assamese	...	119
Mahrathi	...	539
Ooriya	...	906
Hindi	...	2031
Canarese	...	2612
Gond, Koi, &c.	...	3300
Telugu	...	3664
Malayalim	...	8958
Singhalese	...	11,373
Bengalee	...	13,321
Tamil	...	79,583

Again, the results of translational labours in connexion with the Holy Scriptures are interesting and important.

"It appears that within the bounds of the Indian empire there are published fourteen entire versions of the word of God in separate languages, the principal tongues of the empire; that the whole New Testament is published in five others; and twenty separate books of the Old or New Testament in seven more. Thus the word of God, in whole or part, has been put into no less than twenty-five living languages in India. It appears, also, that with the exception of the Burman, Sgau-Karen, and Ooriya, all the complete versions have been revised and improved, either in whole or part; that the Bengali, Urdu, Mahrathi, Guzerathee, Canarese, Tamil, and Telugu Missionaries, have given the whole Bible to the people in an improved form; that the Singhalese, Malayalim, Hindu, and Assamese, have published revised New Testaments; that several new versions have been commenced in Sindhee, Pushtu, and Punjabee; that others have been completed in Tulu and Pwo-Karen; and that other languages now contain various books of the Bible, published for the first time. It appears, also, that careful and successful attempts have been made to fill up various defects which lay just outside Mission work, and to fit current versions to the people more exactly by editions of Scriptures in the mixed tongues of Mussulman-Bengalee, Parsi-Guzerathee, and Dakhina-Hindustanee; and in the mixed characters of tongues of Hindi-Kaithee, Sanskrit-Bengalee, and Sanskrit-Ooriya. All these things exhibit earnestness of purpose, activity of intelligence, and enormous labour, and place the labour of those Missionaries who have devoted time, scholarship,

* These numbers are taken from the Table, "Languages of British India and its Dependencies," in the Church Missionary Atlas, 1862.

and toil to this important task in the strongest light. Difficulties have been met, deficiencies have been supplied, losses have been repaired; and whatever causes of dissatisfaction may be found in the application of the Bible to India, those causes will scarcely be sought or found in these efforts to supply in every language of the empire a faithful version of the word of God."

Thus great preliminary labours in connexion with that most necessary work, the translation of the Scriptures of God into the languages of India, have been accomplished, and accumulations of valuable weapons have been laid up against the time when the people of India shall be in a position to make use of them. This, however, is not the case yet, the appalling fact remaining, "that of these multitudes of people, in rural districts, only two or three per cent. can read, and that, scattered over those districts, there are thousands of villages in which not one person can read or write."

The work of living conversion has, however, begun. Not only have the Scriptures been translated, but we have seen, there are some, in almost every language, upon the fleshy tables of whose hearts the truth of God is written. Let us pray that on such the Spirit of the living God may be largely poured out, that thus they may become witnesses for Him, and declare, each in his own tongue, the wonderful works of God.

Such, then, are the results which thus far have crowned our labours: they would have been more had we done more; but they are enough to show that our labour is not in vain in the Lord.

But it may be regarded in some quarters as something much to be regretted, that the great Missionary work in India has been accomplished, not by *one church*, but by the representatives of so many sections and denominations, and thus that the Missionary results which they are instrumental in producing will not be uniform. We object in *limine* to statements such as these. The labours we are speaking of are those which are being prosecuted by *one church*, the Protestant church, and by diverse sections of that church, in many subordinate points, indeed, holding different views, but, in all that is vital and essential to the soul, having one faith. The Missionaries we speak of preach Christ crucified. It is with the sword of the Spirit that, being armed, they have gone down into the battle-field, and have so far prevailed in their arduous enterprise.

So far from regarding it as a regretful matter that they are not all of one section,

we consider that a great advantage has been obtained by this. It is by the reflex action of this arrangement, that we hope for the correction of a great evil which exists at home. The beauty and usefulness of our home Christianity has been grievously marred by sectarian bitterness. Points, not accurately defined in Scripture, and which, therefore, are the more difficult to decide, but which have been so dealt with, because unimportant when compared with those grand truths which are vital to salvation, have split the church of the Reformation into numerous sections, which, forgetful of their common Christianity, have too frequently assailed one another with sectarian bitterness. It is true that explicit directions have been given as to the conduct of Christian men under such circumstances. They are to be found in the following passage of Scripture—"Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. iii. 15, 16.) This, however, has been neglected and put aside. The agreement on the great foundation truths has been regarded as of no sufficient weight to prevent hostility and preserve concord; while the lesser points, which have been purposely left to exercise the charity of Christians, have been magnified into undue importance; and the churches of Europe have not hesitated to bite and devour, until they have been almost destroyed one of another. Thus, on the great platform of Europe, Protestantism, as contradistinguished from the corrupt Christianity of Rome, has been grievously injured, and its usefulness impeded. In our country the effect on the national mind has been calamitous, and men of the world, looking down into the arena of religious controversy, where personalities too frequently abound, have come to the conclusion that a religion which cannot prevent such unseemly exhibitions, can have no real power; and so, becoming confirmed in their disinclination, have turned away from it altogether.

But in India, Missionaries, the representatives on that great battle-field of the various Protestant churches, find themselves in the presence of a common foe, a rampant heathenism of vast dimensions. It is this that they have to assail; and on its battlements they propose to raise the standard of the cross. But with so momentous an undertaking before them they must needs act in concert. Even then they are but as Jonathan and his

armour-bearer in presence of the garrison of the Philistines. How, then, must it be, if, carrying into the field of conflict their home prejudices, they resolve each to ignore his fellows, and, instead of combining against the common enemy, waste their time in mutual jealousies and recriminations? But if they be in earnest, this cannot be. The common work, the participation in the same dangers and difficulties, cannot fail to produce sympathy. They find that of necessity they do strengthen one another's hands, and that the efforts put forth in one part of the field facilitate operations in other quarters. Thus brotherly feelings are strengthened. They find, also, that the points of exasperation at home, and which seemed of such paramount importance, that, for the sake of them, unity was broken, in the conflict with heathenism are of no value. But that which is found to be of value is that common Christianity, which, amidst sectarian differences at home, has been so much lost sight of, and so sadly misrepresented. It is from this armoury their weapons must be taken. The grand truths, in which they agree, to these heathenism is vulnerable, and to nothing else. In the preaching of Christ crucified, they find themselves strong; for by this the Spirit works. The Gospel, if faithfully preached, is still "the power of God unto salvation to every one that believeth." But it matters not by whom preached, whether by Episcopalian, Congregationalist, Baptist, or Wesleyan, if it be Christ "able to save to the uttermost all that come to God by Him," the results are the same. Each man rejoices in that which he has been enabled to effect; but, as he counts his spoils, he is conscious that they have been gained, not by the peculiarities of his denomination, but by those truths which are common to all true Christians. In the midst of such experiences, Missionaries learn to think more of the common faith, and less of denominational differences; that in which they agree becomes, to their perception, of more importance; and that in which they disagree is reduced to its proper position, as that which, whatever it be, or however firm their convictions respecting it, must not be suffered so to obtrude itself as to interfere with the cause of Christ or the advancement of his Gospel. Thus there is amongst Missionaries in India, of all sections of the Reformed Church, a strong brotherhood. They can meet together in conference; they can consult together on matters connected with the interests of their common work; they can do so, not only without asperity, but in brotherly love, and commence and terminate

their proceedings without a jar. So it has been in the great Punjab conference, in those of the Missionaries of Bengal and of South-India. Nay, more, occasions have been, when ministers and members of different churches have partaken together in the holy communion; and this in the presence of the heathen is of vast importance, for it shows them, that although, in the modes of action, there is much diversity, although each section works separately, and in the occupation of its own special field of labour, yet, the faith is one, the religion one, and that it is the one Christianity, which, by these varied procedures, Missionaries are labouring to promote.

The churches which are springing up from the labours of these men will have corresponding characteristics. There will be amongst them, not uniformity, but there will be what is infinitely better—union. Amongst ourselves, the attempt to carry out a rigid uniformity has produced disunion; and the disunion has become so strong, that it has burst the bonds of a common ritualism, and destroyed its homogeneousness; so that the variations which prevail in practice render it like one of those distorted strata, the continuity of which has been broken by upheaving forces: and now the attempt is being made to remedy this state of things, and keep together the discordant elements, by giving such a lax interpretation to articles and formularies as to admit or retain men who, because of their extreme opinions, would in former days have been dealt with as heretics; so that thus there may be in appearance "one church," although there is no longer "one faith."

The Missionary churches of India will be ordered on other principles. Standing on the one rocky platform of divine truth, they will find that their union lies there; and, convinced of this, they can afford to be less scrupulous as to sameness in the details of Church government and modes of worship. In the works of God there is a beautiful variety, and yet an essential oneness, and such will be their development.

And as these churches multiply, which we think they will now do rapidly, and go forward to their maturity, and as, with their advancement, these their distinctive features become more and more perceptible, there will be a beneficial reaction on the churches at home, so as to shame them out of their sectarianism.

Let, then, the Missionaries, and the native churches which they have been instrumental in raising up, press onward, adopting, as they do so, that mode of procedure which

they conscientiously believe to be best adapted to the circumstances in which they find themselves, and the people amongst whom they may be placed. Diverse modes of action are no more a hindrance to the general work, than the diversity of denominations.

Let us consider the actual circumstances of the people of India, and we shall at once perceive that they are so varied as not only to afford opportunity for diverse modes of action, but such as to render their employment imperative. In opening out this part of our subject, we shall avail ourselves of some portion of Dr. Duff's able letter on Missions in India, which was read by Dr. Candlish at the Free-Church Conference on Foreign Missions held at Edinburgh on Nov. 1861. It is true his remarks apply to Bengal; but still that constitutes so important a part of our great oriental dependency, that we gladly use it in illustration of our subject.

"Looking at Bengal, with its forty millions, we divide society roughly into three classes—the upper, the middle, and the lower.

"The upper consist of Brahmins, Kayasthas (next to them), who are mainly zemindars, bankers, merchants, and other men of wealth. These may roughly be taken at about half a million. These all have, or wish to have, education, and especially English education. We have not created the demand for it. God, by the overrulings of his providence, in connexion with the presence and the power of the British Government, has done it. But there it is, strong, and, over Bengal, universal. For the sake of it, numbers are willing to receive at our hands any Bible instruction which we choose to give them. Shall we neglect this opportunity, refuse to enter in at this providentially opened door? I pray you, consider the awful responsibility of such refusal, when it is absolutely certain that, if we refuse, we have no other way of access at present to these powerful classes that sway and influence the destinies of the tens of millions under them.

"The middle classes consist of shopkeepers, master tradesmen, or artisans with some small capital, small ryot proprietors, account-keepers, and writers in the villages, &c. These may be roughly taken at three millions, who are accessible partly through Anglo-vernacular and partly through purely vernacular education, since a little knowledge of reading, writing, and accounts is needful for them. For the sake of education

given, whether Anglo-vernacular or purely vernacular, numbers of these, too, are ready to receive at our hands any Bible instruction we choose to offer. Shall we then decline to grant the precious boon? It is true, that of these middle classes many are more accessible to other means, such as vernacular preaching, than the upper; but it is equally true that numbers of them are not a whit more accessible to such means than the others.

"The lower classes, constituting the great masses, and consisting of the ordinary ryots or cultivators of the soil, the common artisans and day-labourers, the menial servants, &c., may be roughly taken at about thirty-seven millions. These, with rare exceptions, are immersed in ignorance, sensuousness, and superstition: they have no education, either Anglo-vernacular or purely vernacular; they do not even desire to have any, and, for the most part, cannot, as yet, be stimulated to desire it, even if offered gratuitously. Of course, as a rule, these cannot be reached by schools of any kind. If reached at all, it can only be by open-air vernacular preaching. But on this subject I shall say something under another head."*

So diversified a soil requires diverse modes of cultivation. There are, for instance, the educational Missions; not that they are such exclusively, but that education constitutes a leading, if not indeed the leading, feature of their operations. They are to be found in the great Presidency cities, where are concentrated the first of the classes enumerated by Dr. Duff; natives who desire education, because they perceive that to know and speak the English language, and to be in some measure conversant with English literature, is to qualify themselves for promotion to honourable and lucrative positions. To such, therefore, these Missions offer the educational advantages they desire, provided they be willing to accept them on a Christian basis.

Then, again, there are the rural Missions, where the population consists mainly of the third class referred to by Dr. Duff—the 32,000,000 of ryots, artisans, and menial servants, "immersed in ignorance, sensuousness, and superstition." In such districts educational efforts would be useless as an initiative. The parents have never felt the want of education themselves, and they do not desire it for their children. Vernacular preaching is the more suitable form in which Missionary enterprise may be clothed—the

* Edinburgh Free-Church "Conference of Foreign Missions," pp. 74, 75.

sowing of the Gospel seed over a wide district, after the manner of our Tinnevely itinerant Mission. Dr. Duff has drawn a graphic picture of the discouragements connected with such efforts; such, for instance, as the difficulty which foreigners, after they have reached the years of maturity, and their organs of speech are formed and stiffened, experience in learning languages so different in sound and idiom as those of India; the obstacles arising "from the extreme peculiarities connected with the habitudes of thought and feeling among the people—habitudes, the deposit of whole centuries of the action of divine shastras, sacred legends about the gods and heroes, hereditary maxims and traditions, as well as of peculiar religious, social, and political institutions, on the minds and hearts of the multitude. Nor is the difficulty lessened by the necessity of 'employing terms in their administrations which, from their already existing heathenish applications, convey to the people very different ideas from those intended.'" The contemptuous light in which "the ignorant masses of pure Hindus, who have not yet imbibed European views and feelings, are necessitated, by their ancestral faith, to look on all foreigners in a contemptuous and unfavourable light as *mlechhus*, or persons belonging to an impure race, on a par with their own lowest and most degraded classes;"

the obstructive influence of caste; the degraded condition of the females, so that their influence over the men has hitherto been used to the obstruction of Christianity; the debilitating and demoralizing power of their religious institutions; the deadening round of formalism, so that "the conscience is relieved from fear by ceremonies which relieve not the heart from sin;" all this, and more than this, might be summed up, and yet, in despite of these, vernacular preaching has produced, and is producing, great results: witness the Missions amongst the Coles, which, having commenced eighteen years ago, now numbers no less than 3400 baptized Christians; the well-known Missions amongst the Shanars, with their 60,000 native Christians; the Missions amongst the Karens, and amongst the slaves of Travancore, &c.

Again, there are the Missions combining both of these modes of operation, with their Anglo-vernacular seminaries and schools, their bazaar-preaching, and itinerancies in the country districts; such as are to be found in Benares, Agra, the Telugu country, and which embrace the middle classes, the shopkeepers, master-tradesmen, &c.: these also have their special usefulness.

Only whatever be the mode of operation, let it be prayerfully and vigorously prosecuted, and whatever our hands find to do, let us do it with all our might.

CASHMERE.

Our readers are already aware of the memorial addressed by the British residents in the Punjab to the Church Missionary Society, expressive of their earnest desire that a Christian Mission should be commenced in Cashmere. That they should have done so is precisely what might have been expected. Wherever man is to be found without the Gospel, there the Christian, who knows what that Gospel is, how powerful and renovating in its influence on the human heart and character, must earnestly desire its introduction. But in no portion of our world is the necessity for this more evident than in Cashmere. We have heard of the beauty of that exquisite and isolated valley, and the reality exceeds all the descriptions which have been given of it. The human family, by which it is inhabited is comely and well-favoured. The features of both men and women are often striking, many of them being as fair as Europeans. Indeed the beauty of the Cashmere women is prover-

bial. But all this material comeliness brings out more powerfully, by the contrast, the loathsomeness of sin, which throughout this valley reigns supreme, for hitherto Christianity has not been present to counteract its influence. The people are degraded by ignorance, sensuality, and superstition.

Residing in close proximity to this benighted land, aware of the injurious example set by many of their own countrymen, who resort to Cashmere during the summer months—not to enjoy the scenery, but to indulge, unrestrained, their evil passions—the British Christians in the Punjab felt themselves constrained to an immediate effort, and they accordingly invited one of our most experienced Missionaries in North India, the Rev. W. Smith, of Benares, whose health required a change, to spend in Cashmere the summer of 1863. He reached Shrinagur on May the 16th. He was joined by the Rev. R. Clark, from Peshawur, in the latter end of August, and they laboured

together until the middle of October, when, having fulfilled his engagement, Mr. Smith left for Benares. Compassionating the condition of the people, and feeling the importance of continued labour, Mr. Clark wished, if possible, to remain throughout the winter. To the execution of this project there existed, however, a very serious difficulty, an order having been issued, in 1854, by the Governor-General, Lord Dalhousie, at the request of the then Maharajah, Goolab Singh, forbidding European visitors to remain in Cashmere during the winter. Under these circumstances, Mr. Clark addressed the following letter—

"To the Right Hon. the Earl of Elgin, Viceroy and Governor-General, &c. &c.

"MY LORD,—I have been appointed by the Church Missionary Society to be a Missionary in Cashmere, and I have been engaged by the Committee of the Cashmere Mission, and by many of the subscribers, to endeavour to remain in the country during the cold season, a proposal which has met with the approval and sanction of our General Committee in Calcutta. But I am informed that a regulation was passed some years ago by Lord Dalhousie, at the request of Maharajah Goolab Singh, to the effect, that no European should be allowed to remain in this country during the winter.

"I cannot ask a Hindu prince to be permitted to preach the Gospel of our Saviour in his dominions; but I do humbly ask, my Lord, that our Christian Government will not recall me, should I otherwise be enabled to remain. I will obey the laws of this country, and show all respect to the authorities in it. I will not involve our own Government in any way. I will act entirely on my own responsibility, and be content to bear all obloquy and opposition from either native Government or people, which I may meet with in my endeavour to remain. I merely ask for the same liberty which is continually granted by other foreign Governments under similar circumstances—the liberty which has ever been willingly given by the Indian Government to so many travellers along its frontier states in the present time, as well as in the years gone by—the liberty which is already allowed in Cashmere itself to every Sikh and Afghan, Persian, and Tartar, Thibetian and Hindu. I ask for no help, but simply that I may not be turned back by our Government. If the Cashmere Government obliges me to leave, I will be content to do so.

"I will not attempt to dwell on the present state of the Cashmerees; but it is evident

that, *spiritually* at least, they need our deepest sympathy. Very many people, in both India and England, are desirous to impart their sympathy and help, as has been shown by the remarkable manner in which this Mission has been commenced. I am sure, my Lord, that the endeavour to give to the Cashmerees the Gospel of Christ will be attended with the greatest blessing, both to them and to ourselves. There are some reasons which render the acknowledgment of our religion peculiarly important in a country where much evil exists, and which is yearly visited by so many countrymen of our own. But independently of these, we know that the favour of God ever rests upon the people from whom such efforts emanated, and on their Government too.

"I trust, my Lord, that the vast importance of this subject will be accepted as my apology for writing this letter; and that your Lordship will give a favourable consideration to the very earnest request which it contains. It is simply this, that our own Government will not require me to relinquish, for a part of the year, the work which I have been sent by our own countrymen to perform. Should the native Government enforce it, I will, after using such means as I am able, retire quietly into our own territories for the summer months."

This letter was written on October 7th, 1863, and it received the following answer, dated Lahore, January 14th, 1864—

"REV. SIR—With reference to your letter of the 7th of October last, to the Supreme Government, soliciting permission to remain in Cashmere during the winter, I am directed to say, that the Government will not insist on your leaving the country, although no officers in the service of Government are allowed to remain there after the departure of the political officer deputed for the season as the Government representative. The Lieutenant-Governor, however, understands that you agree to depart at once, should the Maharajah require you to do so.

"At the same time, I am to state, that if you remain in the valley, it must be entirely at your own risk.

(Signed) "T. H. DAVIES,

"Sec. to Government of Punjab."

This answer, however, did not arrive soon enough to relieve Mr. Clark of the difficulty in which he found himself. The month of November had arrived. Inquirers had come to him; but strong opposition had manifested itself, and they had been imprisoned. All this might have been lived down; but to remain in the absence of an express permis-

sion from his own Government appeared to be inexpedient. The Cashmere Committee, also, having reconsidered the subject under the new light thrown upon it, recommended his return to Peshawur for the winter season. Accordingly, Mr. Clark, on November 16th, left Shrinagur.

We have Mr. Smith's account of the events connected with his summer's residence in Cashmere; and also a manuscript of a like character from Mr. Clark. From the former of these documents we publish a few extracts: the latter is to be reserved for separate publication.

"We left Rawul Pindee to proceed over the mountains to Cashmere on the 25th of April, and, after about a week's stay at the beautiful station of Murree, reached Shrinagur, the capital of Cashmere, on Saturday the 16th of May. The magnificent scenery between Murree, or rather between Trait and Shrinagur has often been described. I will only observe that, coming along in the early morning with such works of my God before me, and his word in my hand, and his Spirit, I trust, in my heart, oh! it was glorious.

"We declared the Lord's message at various places on the road. At Chikar and Baramula large assemblies heard it. I was informed that the dialect changes every twelve kos. The people understood us, i. e. Suleiman the catechist and me, quite well.

"In coming up the river from Baramula I had the pleasure of meeting and dining with Sir Robert Montgomery and his party; and was much encouraged by the Christian Missionary spirit which prevailed.

"Being now settled for the time in Shrinagur, in a comfortable house, as houses go here, kindly kept for us by Captain Smyly, the Resident, I began to look about me, and see what was to be done, and how to go about it. In the first place, I had the English service on my hand for a month, when I was glad to welcome a chaplain, who took it up. In the second place, I had before me the city and the valley, which latter, as is well known, is about one hundred miles in length, and at the broadest parts some fifty in breadth, with, it is guessed, upwards of four hundred thousand inhabitants, of whom the city, for there is only one city, Shrinagur, is said to have between one and two lacks. It is computed that nine-tenths of the population are Mussulmans of the Sunni sect.

"Our great difficulty was that the people would not hear. They used to run away, or be driven away from us, exactly as if we had the plague, and as if standing near us, or listening to a word we had to say, would be

instant contagion and death. And this was not the least. Shocking abuse and manifestations of anger and enmity and hatred, quite Satanic, almost everywhere awaited us. I must, however, exempt our own countrymen, as I have been in the habit of terming the Punjabee and Hindustanee men; of whom we have met great numbers, many having come up to attend the Amarnath mela. It has been again and again quite a relief, on turning away from the frowning, forbidding Cashmere, to go among them. *Ap aiyē; ham to hap log ki raiyat hain*, ('Come in Sir; we are your subjects,') or words to this effect, almost uniformly greeted us. No doubt a great deal of this is mere flattery; but still they look upon it as a matter of course that, being under our rule, they should listen to our religion. While, on the other hand, the Cashmerees, as they have repeatedly shown themselves, are impatient and indignant that, although we have not the rule of their country, we should, nevertheless, come and seek to impose our religion upon them. Otherwise they would be equally complaisant with the people of the plains.

"Another difficulty is the extreme vice and ignorance in which the people are sunk. The people in the plains, no doubt, are generally lamentably degraded in these respects; but the Cashmerees seem far to exceed them. The awfully filthy language, and lying, and taking of God's name in vain, which universally abound, are something incredible. Cases which were brought into the Judges' Court while catechist Suleiman was there, and which he related to me, were of such a nature that I could not possibly hint at them here. They were such as to make one shudder, to stigmatize this city as a very Sodom. Their ignorance, too, even of their own religions, is astonishing. Though the Mussulmans acknowledge Mohammed as their prophet, in practice they have entirely superseded him, by the multitude of *Pirs* (saints) whom they worship, or a single hair even of one of them. At Islamabad they showed me a *Pir's* temple, which, alas! had been shorn of its glory, and was now neglected, because the holy relic, *a hair of the Pir*, had been stolen. They told me that the thief had come to a miserable end, but had previously concealed the hair in some mountain, whence they might be able to obtain it if they had only money sufficient. The Hindus are equally ignorant, worshipping the Mohammedan *Pirs* along with their own dewtas, &c.

"I must add, with shame and grief, that the misconduct of some of our countrymen visiting the valley adds enormously to the

difficulties of prosecuting Missionary operations in it. This painful fact is cast in our teeth almost every time that we go among the people. A Government official recently told one of my assistants that he concluded that a certain sin was commanded in our religion, because we practised it openly, while Mussulmans and Hindus, though also guilty of it, yet committed it secretly..

"Notwithstanding these and other difficulties, which it would be tedious to enumerate, God has graciously helped me, and those with me, to proclaim 'the glorious Gospel.' I have been well supplied with associates in the work. Suleiman is a Cashmere by birth, and speaks the language like a native, while to Maulavi Yahia and his nephew Abdul Jawad (Kandahar men) Persian is as their mother tongue, so that I have been well off, as far as language is concerned. I have gone daily among the people, and sometimes twice a day. We have visited various towns and villages of the country too, such as Islamabad, Shahabad, Virnag Achibal, Mathan, Bij Bahar, Pampur, Manus Bal, Bapam Rishi, &c. &c. The people generally heard with attention, and showed much less prejudice than the people in the city. In the city, too, a change for the better seemed to come over the people from about the middle of July, so that for the last two or three months we have had comparatively very little disturbance or interruption in our work, while the word has been listened to, often by large numbers, with quietness and attention. We have also two or three individuals in the character of inquirers and candidates for baptism. But it is yet too early to state any thing decidedly regarding them.

"In July I wrote to Edinburgh for a medical Missionary, and Mr. Clark has done the same; so that we indulge the hope that by the beginning of next year one may be out. Under present circumstances, I consider a medical Missionary—a man, of course, of a truly Missionary spirit—and a good Missionary school, as important for this country, as a directly preaching Missionary.

"If asked my opinion of the expediency of establishing a Mission here at present I should reply with hesitation. I should hesitate, because so many of our old Missions are painfully weak, and so many parts of our own territories, where there is no let or hindrance outwardly to conversion, are entirely unoccupied. At the same time, considering how little seems effected even in the best worked Missions in our own provinces, I could not dare to condemn those who vote for establishing one, notwithstanding the de-

cided opposition of the Government here, and the sufferings to which, in all probability, converts will be subjected. The thought has often occurred to me while I have been here, that if a Mission can possibly be carried on—and for this the continued residence of a Missionary through the year is, of course, a *sine qua non*—its peculiar trials and difficulties may possibly tend, under God, to the production of more healthy and vigorous results than are generally witnessed under more favourable circumstances. It should be remembered, too, that the Cashmerees, who, I ought to have observed before, are a deeply-interesting people, and in many respects manifest, it strikes me, above others, the latent nobility and high origin of our race, are also, in their way, a religious people. This, after what I have stated of their vices, may sound odd to all who do not know orientals, and do not know that they are fully developed Antinomians. But such is the case. One cannot go into a village, of even a dozen houses, without finding a mosque and a saint's temple; and these by far the best buildings in the place. What a painful contrast to many so-called Christian villages! It has also occurred to me that their deep sensitiveness on the subject of religion may possibly, in part at least, arise from a feeling, though in their ignorance, unrecognised by themselves, of the weakness and unsatisfactory nature of their religion. If such is the case, when better information can be conveyed into their minds they will, sooner than many, it may be supposed, through God's grace, cast away the shadow and embrace the substance. Moreover, the yoke of caste sits lightly here; the Cashmerees, both Hindus and Mussulmans, are one family, one class, and invite each other to their feasts, &c., so that an impression made on one party would most likely act on the other too. The present Government, too, with the Mussulmans at least, is very unpopular. As the less of two evils they would infinitely prefer ours. And last, not least, as seeming to favour and call for the establishing of a Mission here, the minds of many intelligent, praying, Christian men of our own country have been stirred up and impressed with the duty of endeavouring to plant Christianity in Cashmere, and, as evidence of their earnestness, have subscribed largely to the object.

"From these and other considerations, readily occurring to every Christian mind, it may easily be concluded that a permanent Mission ought by all means to be attempted. May it please the Lord graciously to grant his direction and blessing!"

EDUCATION IN BENGAL.

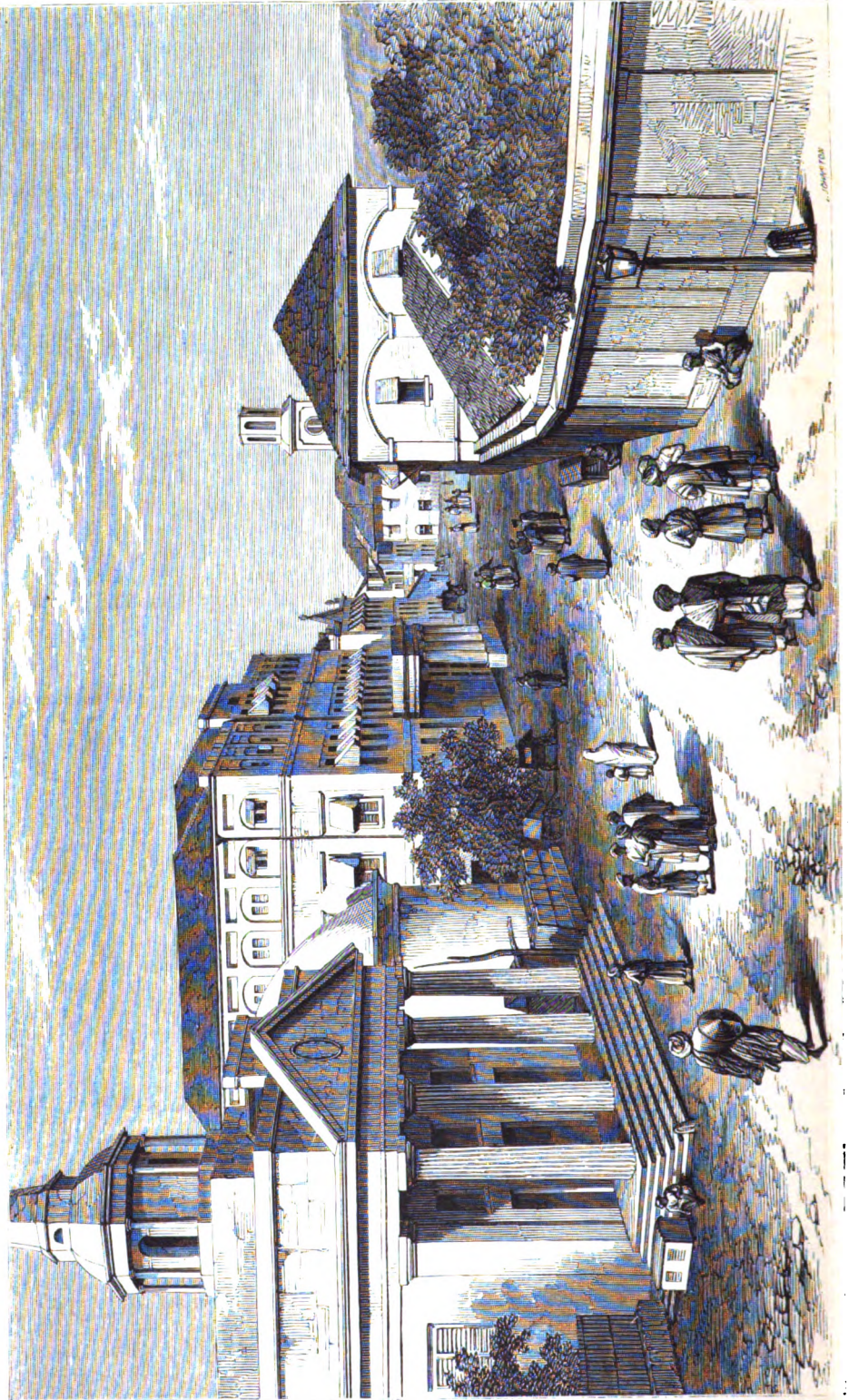
(From the Friend of India.)

A BULKY volume contains the reports of the Director of Public Instruction, and of the various officers in that department, concerning the progress which has been made during the past year in the educational work in Bengal. That it is really a report of progress, almost from beginning to end, may be inferred from this simple statement : in 1863 there was an increase in the number of schools of 262, and in the number of scholars of 12,388. The greater part of this increase was in vernacular schools, and yet large as it unquestionably is, the proportion of schools to population is only about one to 32,600, while out of 576 boys only one is receiving instruction. The sum spent in the work is very large: last year it amounted to more than ten lakhs of rupees. It must, at the same time, be stated, that three lakhs of this were received from fees, owing to the increase in the rates of the colleges. Mr. Atkinson tells us that the results of the University examinations are very satisfactory, and that upwards of eleven hundred candidates entered themselves for the preliminary examination last year—a larger number than has been known before.

To come more closely to details, we learn that a new college has been established at Patna, with a collegiate school attached. The growth of the school seems to have given satisfaction to the authorities, and if they are successful in the efforts they are making to erect a suitable college building, their progress will no doubt realize all their expectations. An effort has also been made to extend the usefulness of the Calcutta Mudrassah by widening “the course of study in the Anglo-Persian department, in order to enable students who have passed the entrance examination to carry on their general English studies further, while pursuing an advanced course of Oriental studies in the class rooms of the Arabic professors.” In connexion with this subject we have a letter in the general report from Mr. Atkinson to the Bengal Government, in which he says that the “authorities of the University have now under consideration a proposal for giving much greater prominence to the classical languages of the East than has hitherto been secured to them in the University system; and in the event of the proposal being adopted by the Senate, as I trust may be the case, it will at once become necessary to make fresh arrangements for the study of Arabic and Persian in connexion with the University.” These proposals were received in a very favourable spirit by the Bengal

Government. In other respects, there is every reason to be contented with what has been done by the department. The increase in girls' schools has been great, as may be judged from these statements :—“On the 30th of April 1862, only fifteen such schools were in existence, and the number of scholars was reported at 530. At the same date in 1863, the number of schools had risen to 35, and the number of scholars to 1183. Both schools and scholars have more than doubled within a period of twelve months.”

Mr. Woodrow, the Inspector of Schools in the Central Division, gives a very good account of the institutions over which he has authority, but he states that more money is needed to carry on with greater efficiency the task of educating females. The pupils do not get on very fast. “Month after month intelligent girls remain reading the first few pages of some elementary primer.” The managers are said to be satisfied with this, and “seem to think that progress is not to be expected from girls.” Mr. Martin, inspector of the south-eastern division, reports more favourably on this point : in some of his schools there are pupils whose ages range from twelve to forty years; and after they are married many of them still come to receive their accustomed instruction. In the Dacca school there were twenty married women, and one widow. The Pubna female school is conducted by an educated Brahmin lady, and it is attended by sixty-one pupils. Mr. Medlicott's account of the girls' schools in the south-west division is worth transcribing :—“They all have a strangely exotic, or rather unnatural appearance : a master, not a mistress, presides, and I have never seen needle-work of any kind practised. In many cases, the managers have expressed their wish to secure the services of a woman capable of teaching the children to sew, and otherwise employ their fingers usefully. In the case of one school, where the Secretary engaged to guarantee a salary of twenty rupees a month. I failed to find any person in any of the Orissa Mission schools who could be tempted to accept the post.” Mr. Robinson, of the north-east division, says that the girls were making “very satisfactory progress.” This is the general tendency of the reports; and another impression which an examination of them leaves upon the mind is this, that Mr. Atkinson and his colleagues are doing their work conscientiously and well, and that the friends of education have reason to be grateful for what has already been accomplished.



A STREET IN BOMBAY. (From a Photograph.)

PASTORAL LETTERS OF THE INDIAN BISHOPS.

Two documents have just reached us from India, alike interesting and important, and the more so, because they are the only documents of the kind which have ever been put into circulation in our great Indian dependency. They are two Pastoral Letters from the Indian bishops—the one to the Clergy of the Church of England in India, and the other to Members of the Church of England.

Certainly the position of both clergy and congregations, in the presence of the vast heathenism of India, is one of great responsibility. It is with them especially—by their example—to commend Christianity to the acceptance of the heathen, and to show that the particular form of it which they profess in no wise obstructs its full energy of action, but, on the contrary, is favourable to its development. India is beginning to waken up, and to inquire after a better faith; for the old ones have proved themselves a fallacy, and are rapidly sinking in popular estimation. There are many inquiring minds, who, in their hearts, have utterly renounced the legends of the Hindu gods, but who, as to a positive faith, are yet at sea, and are in the unsatisfactory condition of Deists. Hinduism at least professed to fill up the distance between man and Him who is supreme, but that system having been cast out from their belief, there is an immense void, which must be filled up. The question with this class of natives, at the present moment, is simply whether Christianity be true, and worthy, therefore, of being adopted and professed. Many of them are intellectually convinced; but more than this is wanted. Conscience needs to be aroused, so that they shall be made to feel, that to refrain from acting according to those convictions is a serious culpability. But their coming to a right determination on a subject of such importance in a great measure depends on the life and conduct of those who already are professedly Christians. If it be such as to adorn the doctrine of Christ, it will powerfully facilitate their conviction of its truth, and their avowal of this conviction; or, if it be the contrary, seriously retard this. At a crisis, therefore, of such importance, these pastorals are well-timed; and in issuing them the Indian bishops have done well, desiring, as has evidently been their purpose, to write in the spirit, and adopt the language of the Apostle Peter, "Wherefore I will not be negligent to put you always in remembrance

of these things, though ye know them and be established in the present truth;" and we doubt not that both clergy and people will gladly suffer the word of exhortation.

These pastorals are truthful, earnest, and affectionate, and they come with the more force because they are the joint production of the three bishops—Calcutta, Madras, and Bombay. They thus show a healthful state of the Episcopate; and that, on the part of those who are charged with such high functions, there is oneness of mind.

Such a step, also, on their part, declares the strong conviction they feel, that a crisis has been reached in India which demands prompt and energetic action in order to its improvement. It is a time, indeed, in which all Christian churches and denominations are called upon to come forward to the help of the Lord; but more especially is this incumbent on the Church of England. In this work of faith and labour of love the foremost place ought to be hers.

We shall first introduce the pastoral letter to the clergy. In terms of affectionate earnestness it points out how they who are called to so high an office should be an example to believers. The inconsistency of the private Christian is bad; but in him who occupies the important position of a minister it is an evil multiplied indefinitely.

Specific points of duty are also referred to, which it will be well our readers should mark; such, for instance, as the cultivation of kindly relations with the native Christians, as well ministers as people.

The whole pastoral may be perused with much benefit by ourselves at home, and more particularly by such of us as are clergy. The position of the clergy at home and in India is not so dissimilar as to render it impossible that a letter addressed to the one should possess much of applicability to the duties and circumstances of the other. Each clergyman is a centre: he exercises an influence, and his character does not fail to reproduce itself in those that are around him. How serious, then, if it be detrimental to the cause of Christianity, that cause which he is especially pledged to promote. It is difficult to say which inflicts the greatest injury—sound doctrine, taught by a man of inconsistent life and practice; or unsound doctrine, taught by one of blameless conduct, and regarded as pious and sincere. But each is a centre from whence malign influences emanate. The one, by his character, commends

error to the acceptance of his hearers; the other, by his character, prejudices them against the reception of truth. How inexpressibly serious the responsibilities of a clergyman! how blessed if, indeed, he prove a good and faithful servant! but, if otherwise, how overwhelming his condemnation! To those who are in a position to do so much good or evil, to bring upon themselves a woe, or give and receive a blessing, a word spoken in season, how good is it.

The following is one of those passages, in which counsel addressed to the clergy in India will be applicable to the clergy at home. The bishops say, "Every clergyman in England who is in earnest considers his parochial arrangements incomplete until he has provided an annual Missionary sermon, and meeting more or less frequent, according to circumstances, whereby to interest the members of his flock in the work of the Lord in the regions far from home, and give them an opportunity of helping forward that work by intercessory prayer and exhortation." We fear, then, that there are a great many parishes at home whose parochial arrangements are incomplete, destitute as they are of any such arrangements for Missionary purposes as the bishops refer to. There are no sermons, no meeting, either on behalf of the Church Missionary Society or Propagation of the Gospel Society.

Let it be observed, that, as regards that venerable Society, the Church Missionary Society entertains no feelings of unholy jealousy or rivalry, and in her action declines all competition. The constitutions of these Societies, and their modes of action are, in many points, dissimilar, and as distinct Societies they must continue. But we heartily wish the sister Institution "good luck in the name of the Lord;" nor in the sanctioned proceedings and publications of the Church Missionary Society is any place permitted to sentiments of an opposite character. All feelings of rivalry may well be deferred until all the parishes in England have been occupied by one or other of them, and all the fallow-ground brought under cultivation. Certainly this limit is yet far distant, for there are many parishes in which nothing is being done, either for one or other Society; and where this is the case,—then what do the Indian bishops intimate in their pastoral? This unquestionably—that if a parish be destitute of a Missionary organization, there the clergyman is *not in earnest*. This is the conviction expressed by the bishops in India. It has come to us all the way from that

distant land. Let us trust that it has gathered force upon its way; that, written as it has been from a far-off country, where the conflict between Christianity and heathenism is in progress, and from those who are placed in the forefront of the battle, it will come to us with proportionable weight, and arouse clergymen to the fact, that there must be a grievous defectiveness in that ministry which ignores the Missionary work of the church in distant lands.

But there is another point which stands in immediate relationship to this important subject of parochial Missionary organization. The Indian bishops say to their clergy, "Acquaint yourselves with the details of Missionary work, that you may supply others with information about it." Such an exhortation we believe just as necessary at home as abroad. Congregations are to be found at home which know nothing of what is being done to make known the Gospel to the heathen; but this, after all, is the ignorance of the minister which is reflected on the flock. He whose business it is to teach and to premonish has never turned aside to examine into the details of Missionary effort; and Missionary work, whether carried on by the Gospel-Propagation or the Church Missionary Society, is to him a *terra incognita*, into which he has never penetrated. We are well aware of the pressure of duty which rests upon the town clergy, and especially such as are metropolitan; yet we do not find that it is the men which have most to do who are ignorant of Missionary details. There are many of such men who, amidst their multiplied details, are enabled to keep pace with the progress of information. They have laid in their own minds the good foundation of a thorough acquaintance with the past history of Missions, and on this they build new facts as they accrue; and such men know that this is not lost time, for when they reproduce such facts to their people, they find that thereby the direct preaching of the Gospel is powerfully supplemented. "Some hearts, which sermons have failed to reach, are arrested by narratives of what the Lord is doing in other lands, and among the ignorant and illiterate; and they realize, what they realized on no other occasion, however often told to them, the simple truths of God's love and grace in his dear Son Jesus Christ our Lord."

But there are many clergymen of our church who are very differently circumstanced. They are not in charge of crowded town congregations, but of rural parishes, with a limited population of perhaps 500

souls. The danger here is of stagnation. Paradoxical as it may seem, it is nevertheless true, that often the least is done where there is the least to do. The usual routine of duty is indeed attended to—Sunday services, perhaps a week-day service, schools, the sick, pastoral visiting. But when all this has been done, there is time to spare. To what purpose could it be so well applied as the examination of Missionary history and progress? Let this be done; the annual report, let it be examined, and other details, as they come out month by month. We venture to say, that, if the clergyman does this, the parish will not be long without a Missionary Association. As he becomes conversant with facts, the whole subject will grow in interest, his heart will be stirred, and he will gather his people together, and with all the freshness of one new born to this field of thought, he will relate to them what he knows. The warmth of his own heart will communicate itself to them, and the Missionary meeting will become one of the most lively and heart-stirring features of the parochial working. It has always been so. It is the Lord's gracious appointment, "Give, and it shall be given to you again." Missionary efforts put forth by a church come back to her in refreshing influences. They are like the clouds, which restore to the earth the moisture which, by various processes, has been drawn from it. But the clergyman who has no Missionary organization intercepts the blessing from his people, and drives it away.

We shall now withdraw ourselves within the shadow of the Indian bishops' pastoral letter to their clergy, and yield to it the prominence which is its due—

"A PASTORAL LETTER TO THE REVEREND THE CLERGY OF THE CHURCH OF ENGLAND IN HER MAJESTY'S EAST-INDIAN POSSESSIONS.

"Bombay, Advent 1863.

"REVEREND AND DEAR BRETHREN,—

"It has pleased Almighty God, in his good providence, to allow us, the chief pastors of your flocks, to meet together as none of our predecessors were ever permitted to do. You will believe that such a meeting has served powerfully to quicken our sense of interest in our office, and to draw out our thoughts toward you, our brethren in the faith of Christ and in the ministry of his church. And we have felt that if we could offer to you on this occasion some assurance of our heartfelt sympathy, and some expression of our common sentiments on one or two points affecting yourselves and the people of your charge, you would be willing to accept them

as tokens of our regard and care alike for you and for them.

"2. We are not unmindful, brethren, of the trials which are incident to your position. We know how much you must often feel its isolation; by which we mean, not only that many of you are far away from any brother clergyman, but that your duties are entirely different from those of the friends and neighbours by whom you are surrounded. They, with scarcely an exception, have persons of the same service with themselves, or of like occupations, with whom to take counsel on matters of mutual concern. Your number is too limited to admit of this to any extent, except in the Presidency cities and other large stations, and, in consequence, you stand a good deal alone, few of those with whom you daily come in contact being able to enter into your feelings, or, at all times, to understand and appreciate your principles of action. This is no light burden to bear. But do not yield, we pray you, to discouragement on this account. He who has set you where you are, knows every thing concerning you, and his grace is sufficient for you. His own life on earth was, infinitely more than yours can be, a life of isolation. For who could sympathize with Him? who share his solitudes? who comprehend the workings of his mind? Eminently did He walk in solitude through this world; and therefore, in that He himself hath suffered, being tried in this particular way, He knows, from his own experience, what are your feelings and necessities. Cast yourselves day by day upon Him. Rely upon his sympathy. And, while you do so, strive to copy more closely his example. Make it your primary aim to please your Father who is in heaven. What He would have you to do in the ministry to which He has vouchsafed to call you can seldom be a doubtful question. Give yourselves to the word of God and to prayer; and in your measure it shall be yours to say, even as your Master said, 'I am not alone, because the Father is with me.'

"3. And yet while we write thus we are by no means prepared to admit that you are without sympathy from those around you, using the word in its wider sense of interest and regard. We are sure that a good and diligent pastor awakens toward himself far more of kind feeling than he is generally conscious of. It happens to us sometimes to know this from the terms in which one or another among you is spoken of to us, though little may have been said to the clergyman himself, whose commendations we listen to with the deepest satisfaction. Nor is it at

all an unfrequent thing for men to be deriving a solid benefit from the ministrations of a faithful clergyman long before they make him aware of it. Only let him preach simply and lovingly the Lord Jesus Christ, and, by his life and conversation, adorn the doctrine of God his Saviour, and God will draw the hearts of his people toward him in the best of bonds.

"4. But in order that hearts may be thus drawn together, it is needful that all should be united in love to their common Saviour, and in the faithful performance of his most holy will. And this reminds us that, after all, our main duty is to urge upon you the supreme importance of maintaining in your own hearts, in your households, and in your congregations, a really high standard of Christian feeling and practice. Remember that the ministers of the church are, to a great extent, responsible for the tone which prevails among its members. Is then their tone, their standard, their sense of duty to God and to their brethren, such as becomes those whom Christ has redeemed, not with corruptible things, but with his precious blood, who have been brought by God's mercy to the knowledge of that redemption, and of whom many enjoy singular advantages of education, temporal prosperity, wealth, position in society, and opportunities for usefulness?

"5. Now, if we compare the present moral and religious state of the English in India with the accounts which have been handed down to us from former generations, we have undoubtedly reason to be thankful for the general improvement. But we have no right to draw a self-complacent contrast with former generations. The Apostle has said, that 'those who measure themselves by themselves, and compare themselves among themselves, are not wise;' and our Lord has placed before his followers one standard only, 'Be ye perfect, even as your Father in heaven is perfect.' It is not well to recall from the records of the past, stories to illustrate irreligious and immoral habits which prevailed among our predecessors in this country. To do so would only create in ourselves feelings of self-righteousness, and would be unkind and undutiful to those who had to encounter greater temptations, with fewer advantages, than we possess. No one is disposed to deny that in India, as in England, the general tone of society has improved. Doubtless there is still much to be deplored even in the outward morality of residents in India. Every now and then some grave scandal is revealed, which shows that we must never fail to rea-

son with nominal Christians of righteousness, temperance, and judgment to come, and that the corrupt human heart produces now, as of old, the bitter fruits of perverse folly and ungodly selfishness. But it is still true that evil is now far less flagrant and unblushing than it was; that there is diffused among us at least a considerable respect for holy things, and an increasing outward decorum; that clergy and churches and church-goers have been multiplied; that Christian ordinances are more valued, Missionary labours more encouraged; that whereas of old religious zeal was often denounced as fanatical and methodistical, it is now respected; that a Christian minister, who earnestly and faithfully does his duty, meets with sympathy and encouragement; and that a careless or wordly clergyman is almost universally disliked and condemned.

"6. For all this we are deeply thankful to God, from whom all good things do come, and who, by his Holy Spirit, has so far awakened fallen man to a sense of the beauty and glory of Christian holiness. But the great question remains, whether this stream of religious feeling is deep as well as wide; whether the standard of Christian attainment in individuals is high or low; whether the Gospel of Christ really and actively stirs their hearts, or only avails, in common with other less holy influences, to regulate, to a certain extent, their outward conduct; whether, in short, there exists commonly in English society in India a true and evangelical standard of consistent personal piety.

"7. We entreat you, reverend brethren, to give to this subject your most earnest consideration. Let each look into his own congregation, and (which is still more important for him) into his own heart, and see how Christ is there regarded. Let us remember that integrity of conduct, attendance on religious ordinances, the support of charitable institutions, and external decorum, are fruits which have been produced by human nature in its unregenerate and unconverted state. Christ has not called us unto respectability, but unto holiness. He divested himself of his Father's glory, and took our nature upon Him, and came down from heaven for us men and for our salvation, and lived, and taught, and died, not that He might improve the outward aspect of human society (though doubtless this has been one blessed result of his Gospel), but that He might purify unto Himself a peculiar people, zealous of good works, and that we might know the love of Christ which passeth knowledge, and be filled with all the fulness of God. Are these, then,

the fruits which result from our preaching of Christ crucified in India? Can we recognise in ourselves, and in those to whom we minister, the appointed signs of true Christianity, the spirit of self-sacrifice, active exertion for Christ's sake, a steady growth in holiness, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Or again, to quote the signs of the Christian life given by another apostle, are we Christians in India adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherlykindness, and to brotherlykindness charity? Let us bear in mind that the gradual development of such a character as is here described, and not the mere observance of an external rule of decorum, is the proof that a man is yielding up his heart to the teaching of God's Spirit.

"8. Such then, brethren, is the moral and spiritual standard which we must aim at establishing, through God's grace, by our teaching, our preaching, our administration of Christian ordinances, our example, and all our influence. We certainly fear that the tone of personal godliness among us is not so high as it ought to be. We do not merely mean that our practice is not what it should be: it would be a mere truism to confess this. But we are afraid that in the general respect entertained for outward morality, (which, we need hardly say, cannot be too earnestly maintained), men may regard it as equivalent to Christian holiness, that abstinence from evil may be accepted as our ultimate aim instead of growth in piety, that the duty of self-denial, the view of the Christian life as a struggle against sin, the promises made to him that overcometh, that is faithful unto death, that keepeth Christ's works unto the end, that is penitent, watchful, and zealous, may be forgotten. To take one obvious example. We think that though many good and benevolent enterprises are promoted and supported in India, it cannot be said that we entertain generally an adequate sense of the duty of alms-giving. There are many Societies and Institutions, either for relieving want, or teaching the young, or supplying the ministrations of the Church to Christians scattered over the country, or preaching the Gospel to the heathen, which are often seriously crippled for want of funds. Now it is doubtful whether Christians generally conform even to the Jewish standard of charity, and devote one-tenth of their incomes to religious and benevolent objects. If they did, considering the wealth

of many official and non-official persons in this country, such a tithe would undoubtedly yield a larger sum than is now available for works of charity and for the extension and building up of Christ's kingdom. And if they do not, then they are not standing fast in the liberty wherewith Christ has made us free: they have only passed from the bondage of the law into the far more grievous bondage of selfishness. Indeed, considering the amount of commercial enterprise now developed in this country, we must not shut our eyes to the fact, that in spite of the general improvement, which we thankfully acknowledge, the members of Christ's church are exposed, no less than the heathen, to many moral dangers; and that the love of accumulating wealth, and the eager desire of earthly prosperity, are only too likely to make professing Christians hard-hearted and regardless of their brethren, and forgetful of that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God. And this tendency should be watched the more carefully, because it is easy to point to instances of rich men who, even without the knowledge of Christ, have been roused by a mere sense of duty and public spirit to acts of princely munificence.

"9. And here, brethren, we would remind you that you should stir up your flocks to such good deeds. The laity often wait for their pastor's invitation to co-operate with him in his plans of useful charity, and, without it, are afraid of seeming to intrude. He on his part is perhaps also waiting, not knowing what they would be willing to do. This is to be regretted, because there are few places in which the temporal or spiritual wants of Europeans, Eurasians, or natives do not offer scope for philanthropic or Christian effort, none in which the congregation should not help to support the institutions common to the whole diocese. And by a partnership in these deeds of benevolence the connexion of the clergy with their flocks will surely be cemented with peculiar advantages to both.

"10. In this portion of our letter, too, we desire to address a special word to our Missionary brethren. If it is most important, for the maintenance and propagation of the truth, that the church should everywhere show forth the power of God's Spirit through the conduct of its members, this, in the case of our native fellow-Christians, is a matter of life and death. For we regard them as the probable agents through whom the Lord will be pleased to bring over India to Himself,

and therefore we cannot over-estimate the need of raising the standard of their practice, their appreciation of duty, holiness, and activity in Christ's cause. To watch over the most hopeful among them, to train them up in all needful knowledge, and in Christian holiness, to help them to gain intellectual, moral, and spiritual strength, to pray for them and with them, to keep ever before them the imperative obligation of serving their country and labouring to make it Christian, should be among your chief employments. Remember, too, that you cannot teach them to follow Christ's example merely by rebuke, remonstrance, and direct exhortation: you must win them to yourselves by genuine brotherly kindness, and by showing that you heartily desire in all things their improvement and happiness. And hence, while you teach them to cultivate the Christian graces of humility and meekness, they must always be regarded as your brethren in Christ Jesus, who has broken down the middle wall of partition between all races of men, and in whom is neither Jew nor Greek, bond nor free, European nor Asiatic. Remember especially that those who have been already selected from the native Christians, and thought worthy of ordination, are, in all respects, your brother clergymen; and that the church recognises no distinction among its ministers except those of due order and subordination. Doubtless, wherever a native pastor remains in the third rank of the ministry, or where, by the appointment of the bishop or other lawful authority, such as the Society under which he labours, he is placed under the general direction and control of another clergyman, he will show his forgetfulness of self, and sense of Christian obligation, by fully and heartily accepting the position and work which are assigned to him, and taking care that there shall be no schism in the body of Christ, in which God has set the various members as it has pleased Him. But with the exception of such regulations as these, obviously necessary for the due organization of any Society, religious or secular, and pre-eminently necessary in the church of Christ, where every one must forget himself and his personal claims, in comparison with the holy cause for which he is privileged to labour, our clergy, whether English, or German, or Indian, should regard each other as brethren and equals in the Lord, and therefore should act towards each other with such love, and courtesy, and forbearance, as will prove to all around them that they are given wholly to the service of a Saviour, who has taught them, as the first

and holiest of all Christian obligations, to love one another.

"11. But there is another distinction among the clergy of our dioceses in addition to that which separates the European from the Asiatic. Besides this national difference, there is the difference which arises from the two distinct fields of labour which you occupy. Some of you are pastors of European churches, others are either evangelists to the heathen, or employed in building up in God's faith and fear the infant congregations of native Christians. Now it is most needful that both these classes of ministers, and the churches which they serve, should be united together by Christian ties. Clergymen and congregations alike should extend their sympathies beyond their own immediate sphere; those who occupy one position in the church should have fellowship with those in another; and the needs of the one—especially such as are spiritual—should be helped by the abundance of the other.

"12. We are very thankful for all that we have seen and heard of such sympathy and co-operation among you; for the readiness with which, on the one hand, Missionaries who are placed near an English-speaking community, which would otherwise seldom or never enjoy the ministrations of a clergyman, supply the deficiency, and hold services as far as they are able to do so without neglecting their own special duties; while on the other, the clergy of European stations endeavour to strengthen the Missionaries' hands in various ways, especially by bringing the great subject of the Missions before their flock.

"13. We would not, indeed, say a word which might encourage in Missionaries a desire to minister to Europeans, or to forget, in the excitement and self-gratification which often attends English preaching, the great object for which they came to India, and which cannot be accomplished without the entire devotion of time and strength to the service of the natives, not only by directly evangelistic and educational work, but by the study of Indian languages, literature, and religious systems. But there are cases in which they seem compelled to minister to Europeans, since otherwise the Christian residents of their stations would be neglected altogether. And if any one complains of this necessity, we regard the complaint with sympathy as a sign of a true Missionary spirit, but we would console him by reminding him how exceedingly important it is for the extension of Christ's kingdom in this country that all professors of his Gospel should be

watched over and warned, lest they dishonour his holy name before the heathen who judge of Christianity by the conduct of Christians, and especially by the conduct of those Christians who belong to that race, to which God, in his wise providence, has entrusted the destinies of India.

"14. To the chaplains and other clergymen of English congregations we would address this word of exhortation. Let your co-operation with your Missionary brethren abound yet more and more. Endeavour to impress your people deeply with the conviction that God has given to England this great Indian empire, in order that we may communicate to India the glorious blessings of the everlasting Gospel. Seek to convince them, too, that every careless European Christian is a hindrance to the progress of that Gospel, and that every pious and consistent European is a promoter of it. Acquaint yourselves with the details of Missionary work, that you may supply others with information about it. Endeavour, by study and observation, to take an intelligent interest in the languages, the history, the antiquities, the various races, and natural resources of India, that you may feel how grand a country it is, and therefore care for it more, and be more anxious that it should be brought to the crowning glory of a place in the Redeemer's kingdom. Remember that the great chaplains of old—Martyn and Thomson and Brown and Buchanan—and others who might easily be named, were distinguished for their knowledge of all subjects connected with India, and therefore really loved it, and felt an interest in it, and exercised an influence over it, which is impossible for any one who merely regards himself as sent here for a few years to minister to Europeans. Teach your flocks by your preaching, your studies, and your example, that no Englishman in India is a true soldier of the Lord Jesus Christ, unless he is honestly labouring to benefit the noble land in which his lot is cast, and therefore not only helping forward the work of Missions as carried on by others, but also, according to his powers and opportunities, endeavouring to lead his Hindu and Mohammedan neighbours and servants to that godliness which is profitable unto all things, and has promise of the life that now is, and of that which is to come.

"15. Every clergyman in India who is in earnest, considers his parochial arrangements incomplete, until he has provided an annual Missionary sermon, and meetings more or less frequent according to circumstances, whereby to interest the members of his flock

in the work of the Lord in the regions far from home, and give them an opportunity of helping forward that work by intercessory prayer and by gifts. A double blessing attends those occasions of instruction and exhortation. Not only is help obtained for carrying the glad message of salvation to the heathen, but piety is extended and deepened at home. Some hearts, which sermons may have failed to reach, are arrested by narratives of what the Lord is doing in other lands, and among the ignorant and illiterate; and they realize what they realized on no other occasion, however often told to them, the simple truths of God's love and grace in his dear Son, Jesus Christ our Lord. Others are quickened in their piety, and strengthened in their faith and spiritual graces by the exercise of sympathy for souls that are without the knowledge of God, by intercessory prayer on their behalf, and by self-denial for the purpose of making them rich in Christ. Secure this benefit for your flocks, reverend brethren, and let them withal be reminded, that if Christians in England are right in praying for and aiding the work of Missions, much more are we bound to do so, who live in the midst of Mohammedans and Hindus, and who see every day grievous marks of the iron bondage wherewith the god of this world oppresses and defiles their souls.

"16. Especially we would say to you, Help on the work of your Missionary brethren, by calling on your people to pray. Do we pray as we ought to pray for the salvation of perishing souls? for the enlightening of the ignorant around us? for the sanctifying of the unholy? for the removal of prejudices? for the breaking down of the huge barriers, the overthrowing of the mountains, which baffle all the efforts of human strength and human argument? When we look at what we would fain subdue, there stand before us enemies like the Anakim of old, and strongholds like the cities walled up to heaven: custom, and prejudice, and pride, and the fear of man, and the bondage of sin; and no human might that we possess can overcome them. But with God nothing is impossible. He can remove prejudices; He can soften hard hearts; He can destroy the powers of the oppressor; and He willeth not that any should perish, but that all should come to repentance. We may pray Him to put forth his great power, and He will hear us. This is our strength, our chiefest strength. When we compare our difficulties with the littleness of our own power, this is our encouragement, 'Not by might, nor by power, but by

my Spirit, saith the Lord of hosts.' Call upon your people to pray that doors of utterance may be opened to Christian Missionaries; that many more men—faithful, wise, zealous, persevering men—men whose own hearts have received the truth of Christ, and are become temples indeed of the Holy Ghost—men endowed with such gifts as are required for the work—men whose prayers God will hear and whose labours He will bless,—may be raised up and sent forth in sufficient numbers to enter every opened door; that antichristian powers may be cast down; and that multitudes may receive the message of salvation, not as their fellow-creature's word, but, as it is in truth, the word of God. If the voice of earnest prayer for the spread of the Gospel among the heathen and for their conversion and salvation went up oftener to the ear of the Holy One from all the European stations in India, and from all the individual Christians in those stations, surely we should see greater and more numerous signs of God's presence than we do, more preachers sent forth, more opportunities afforded, and more souls saved.

"17. And one word more, brethren, we would address to all of you. It shall be the same exhortation with which the Apostle Paul often ends his epistles. 'Be at peace among yourselves.' Let there be no jealousies, or suspicions, or unworthy rivalries between clergymen resident at the same station and engaged in the same work; no quarrels, if they can possibly be avoided, between a pastor and any of his flock. 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.' In that wonderful chapter, in which St. Paul dwells on the glory of charity or brotherly love, he represents it as the very end and object of the whole Christian dispensation, the result without which orthodoxy of belief, power of preaching, and the faith which can remove mountains, alike are nothing. The mutual alienation of brethren has often marred the work of the Gospel. It even hindered the labours of those illustrious Danish Missionaries who first laid the foundations of a Protestant church in India.* Remember how trifling is often the subject of a quarrel. Bear in mind old Bishop Hall's most true and Christian maxim, 'Better doth it beseeem us to win with love, than to sway with power.'

"18. We shall all soon pass away; and another generation will be occupying our

places. Let us not leave the work of Christ where we found it. Indeed this cannot be. It must be either fostered by our labours, or retarded by our indifference and self-seeking. Let each clergyman be able to thank God, when life is drawing to its close, that He has enabled him, amidst many and bitterly regretted failings and sins, to be a faithful minister of the Gospel, and to promote true godliness in this land; that by his example and efforts and exhortations the congregations to which he has ministered have helped forward by their conduct and conversation, and, as far as their means would admit, by their offerings, and, not least, by their earnest prayers, the conversion of the nations to God, the saving of many souls, and the glorifying of Him who was lifted up to draw all men to Himself, the King of kings, and Lord of lords.

"We remain,

"Your faithful friends and brethren in Christ Jesus,

"G. E. L. CALCUTTA.

"F. MADRAS.

"J. BOMBAY."

The Pastoral to Members of the Church of England, to which we now turn, contains an admirable *resumé* of Missionary work, and the precise point of progress which it appears to have attained in that country. In this respect it deals with many points referred to in recent articles of this publication; but we may not, therefore, attempt to abbreviate it, for, in doing so, we should destroy its force, and deprive the Missionary cause of the weight which attaches to the united judgment of the Indian bishops. It will be seen that their convictions are the same with our own. The letter refers to what has been done; it points out, in connexion with this, what remains to be done, and summons the church to new efforts. It calls for an increase of Missionary agents; and it is this part of it which we regard as especially important and especially applicable to ourselves at home. It is the appeal of the Indian bishops to the church at home for more men—their appeal to the Universities of Oxford, Cambridge, Dublin—to the theological schools and training colleges. Shall not these good men, so conscious of their high responsibilities, so anxious to elicit sympathy for India, so intent on the evangelization of its millions—these great men, who, amid the pressure of multiplied duties, have found time thoroughly to acquaint themselves with the position of Missionary work in India,—shall they not be heard? There are Missiona-

* See the recently translated "History of the Tranquebar Mission," by J. F. Fenger.

ries, schoolmasters, wanting for the unevangelized masses; there are itinerant clergymen wanting for the scattered Europeans. Nothing can be more affecting than the picture which the bishops draw of the condition of such persons—"Some of them living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor; some of them often in grievous distresses from sickness and other physical evils; some, it is to be feared, fallen into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence." Shall clergy and congregations at home be indifferent to such appeals, and thus expose themselves to the severe reproach, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost?" Shall "the Lord's flock become a prey, and his flock become meat to every beast of the field, because there was no shepherd?" There are numbers amongst us, who, for Missionary service, or for any other department of the Lord's work in India, or elsewhere in foreign lands, have all the needful qualifications except the willing mind. And if all else be ready, and this be wanting, is not the want of it a sin? Are there not many staying at home, who, if they had followed their conscientious convictions would have gone abroad? and must not this avoidance of a duty in some way or other injuriously affect them? We cannot think it to be according to the Lord's mind that there should be such hanging back from Missionary service, and that, from amongst the many thousands of ministers and candidates for the ministry, so few should be found willing to go forth as evangelists to the heathen. Was it so in those early days when the church came forth fresh from the Pentecostal blessing? and if there were amongst ourselves the same divine energy, would not there be the same expression of it? May the pastoral which we now introduce cause much searching of heart!

A PASTORAL LETTER FROM THE BISHOPS OF CALCUTTA, MADRAS, AND BOMBAY, TO ALL MEMBERS OF THE CHURCH OF ENGLAND WHO ARE INTERESTED IN THE WELFARE OF INDIA.

"*Bombay, Advent 1863.*

"DEAR BRETHREN—

"We are sure that you will not think it strange, if on this, the first occasion on which the three Diocesans of India have ever been

permitted, in the course of God's providence, to meet together, our thoughts should turn to many friends, both at home and in this country, with a desire to interest them more deeply in what lies nearest to our own hearts. And if appeals on behalf of India have of late become somewhat familiar to you, still you will count it pardonable on our parts to indulge the hope that a representation made by us conjointly will not fail of kind acceptance and serious consideration.

"2. We are not insensible that much is already done for the land in which God has called us to minister in holy things. Especially since the memorable years of 1857 and 1858 the munificence of British Christians has risen to fresh and noble efforts. Nevertheless we are convinced that the claims of India need to be pressed again and again, and to be placed in different lights, in order that a just appreciation may be formed of the weight of obligation by which England is bound to seek the moral and religious welfare of this portion of her empire.

"3. It occurs to us that the present is, on many accounts, a suitable time for reminding you of the obligation, even at the risk of appearing importunate. The great increase of Indian commerce has enriched many Englishmen, and the material advantages of the political connexion between the countries are no longer confined to official persons, drawing salaries or pensions for work done in the service of the Government, but have been extended to the numerous classes who are more or less connected with mercantile transactions, and who derive from them means of comfort, enjoyment, or luxury. This plea, though in one sense the lowest that can be urged, is yet, in another sense, almost the most forcible; for if England has reaped from India of her worldly things, she is bound to give back the richer treasures of her own spiritual things as her best requital. But there are other reflections to which recent circumstances have given considerable prominence, and which will naturally occur to yourselves, if you will patiently listen to our statement, first of the Missionary wants of the country, and next of the need of increased spiritual watchfulness over the large Christian population gradually settling within its boundaries.

"4. First, then, in calling attention to the need of increased earnestness in Missionary work, we would thankfully acknowledge that God has, in many ways, and in sundry places greatly blessed the efforts which have been already made. It is a complete mistake to suppose, as some friends in England do, that

the state of Indian Missions is such as to afford reason for despondency. Many aspects of it are in the highest degree encouraging. In Tinnevely the native members of the English church are numbered by tens of thousands, and a regular ecclesiastical system, with districts duly assigned and separated, churches, parsonages, schools, prayer-houses in the remoter hamlets, Bible classes, and, above all, four efficient training colleges for catechists, masters, and mistresses, which will, by God's blessing, insure the continuance of the work, has been duly organized. So, too, a larger amount of success, though inferior to this, has attended the efforts of our Missionaries in North Travancore. A considerable population profess our own form of Christianity, both in the Zillah Kishnagurh, and in the districts south of Calcutta. In very many of the large cities of India, congregations of natives, varying in number, but generally amounting to some hundreds, are in communion with the Church of England. If we turn to the labours of other Protestant bodies, whose self-denying zeal and successful work we heartily recognise, we find that the work of the Congregationalists in South Travancore has received almost as large a blessing as our own in the adjoining province of Tinnevely; that Chota Nagpore is being gradually christianized by the Lutherans of Prussia; and that the Karens of Burmah have been won to Christ, almost as a nation, by Dr. Judson and his American successors. These are the most prominent samples of many thoughtful and devoted efforts in the same cause. We have no time to speak of the Missionary schools and colleges, in which thousands of the native youth have been brought at least to the outward knowledge, and some to the open confession of the Gospel, and in which the Free Church of Scotland has hitherto taken the most conspicuous share (an example which we greatly desire that our own church should imitate); nor of the vernacular Christian literature which is gradually coming into existence, and the translations of the Scriptures* and of standard works on theology and practical religion which have been made. Nor can we do more than allude to the numerous converts of the educated classes, some belonging to our own church, some to other Christian communities, who are faith-

fully striving to love and obey their Saviour, and of whom some have composed defences of their faith and refutations of the Hindu philosophical sects, which are acknowledged by eminent English scholars to be works of great ability and extensive learning, while some are ordained ministers of the Gospel. Besides these visible and undeniable signs of progress, we believe that the mind of India is gradually changing through contact with Missionaries and other Christian influences. In many native cities, especially Bombay, female education is not only gladly accepted when undertaken by benevolent Christian women, either in schools or in the Zenanas themselves, but is even actively promoted by Hindus and Parsees. In Calcutta a powerful and increasing sect has learned, chiefly through the influence of Government education, to denounce idolatry and other heathen abominations; and although it is at present unhappily contented with a deistical worship (in which it is, we fear, strengthened and encouraged by the present aspect of theological controversy at home), yet we desire to speak of it with all kindness and hopefulness, believing, as we do, that its members cannot possibly remain long in the position which they have now taken up. All these signs of life and of God's presence among us should make us far more eager than we are to fulfil our Saviour's command, 'Go ye into all the world, and preach the Gospel to every creature.' If we have taken away from a large class of the natives of India their ancestral creeds by the mere force of scientific truth, and have left them nothing on which the human mind can rest, surely it is our duty to go further, and to build up as well as to destroy. For we see that the extinction of error is not necessarily the establishment of truth. The first may be the result of ordinary secular education, such as the state is competent to give unaided by the church: to effect the latter we must appeal to the Christian conscience of England, and we entreat that India may not be abandoned to deistical unbelief, and so fall short of the blessing contained in our Lord's most solemn and emphatic words, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.'

"5. But besides the special case of these educated Hindus, who are now, as it were, helplessly stretching out their hands to God, and trying to fashion for themselves a new faith based on the shifting foundations, first of the Vedas, purified, as it was hoped, from modern additions; then, when these failed

* "There are fourteen entire versions of the Bible in separate languages or dialects of British India; the New Testament alone has been published in five others; and particular books of the Old and New Testament in seven more."

them, on Paley's 'Natural Theology,' now on Theodore Parker's principal of intuition, to be superseded to-morrow, as we fear, by Pantheism or the Positive philosophy; we must not forget that there are also amongst us millions of idolaters and Mohammedans, less advanced, no doubt, than these in mental culture, but yet possessing many natural gifts, and many graces of character, which should be sanctified to the Redeemer's glory. It is no nation of unlettered barbarians for which we plead, but a nation which has shown in times past its own cultivation and intellectual power, by its noble literature, subtle philosophy, and magnificent architecture, though now, through the hateful influence of idolatry and caste, it has been degraded, enslaved, and demoralized. And thus we may well turn to more general arguments. We would remind you, brethren, of the responsibility which rests upon the Church of England to impart the knowledge of Jesus Christ to those whom God has placed under the rule of our English Queen; of the wide door which is thus thrown open, in his good providence, for the entrance of the Gospel; of the iron bondage of traditional prejudice under which the natives of this land are exceedingly fast bound; of the great debt under which we lie to the Saviour who loved us and redeemed us with his own blood; of the honour of working as a Missionary in the Lord's service; of the happiness and thankfulness of those who have gone forth at his invitation; and of the unspeakable benefits which both individuals at home and the English church at large have received from the varied influences of Missionary operations in distant lands.

"6. Some conception of the extent of the field still unoccupied may be gathered from a few facts collected from Mr. Murdoch's 'Indian Year-Book for 1862,' and the 'Brief Review of Ten Years' Missionary Labour in India,' by the Rev. Dr. Mullens. The number of Protestant Christians of all denominations in India, Burmah, and Ceylon is 213,182, perhaps about one in a thousand of the population. The number of European Missionaries is 541, say 1 to 360,000. To these must be added 186 ordained natives, making 741 Protestant Missionary ministers. This of course does not include the Government chaplains of the English and Scotch churches, and others who are specially appointed to minister to their European and Eurasian fellow-Christians, and of whom we shall speak presently.

"7. With regard to native education, in spite of all the efforts recently made, and, by

God's blessing, now increasing, yet Dr. Duff has shown, that in Bengal and Behar there are but seven and three-quarters of the 'teachable and school-going juvenile population' under instruction, leaving ninety-two and a quarter out of every hundred children wholly destitute of any kind or degree of education whatever. Mr. Bowen, of Bombay, states, that in that Presidency the number who can read amounts to two and a half per cent of the population, and in Nagpore to only one per cent. And Mr. Reid, the late able Director of Public Instruction in the North-west Provinces, in his report for 1859-60, tells us, that where, according to the proportion to which we are accustomed in England, 100 boys ought to have been at school, there were but six, and that of girls, instead of more than 2,000,000, there were but 1800 receiving instruction. These numbers of course include every kind of education; but the boys and girls in Mission schools, that is, receiving Christian instruction, are but 96,574 in all India, Burmah, and Ceylon. It is plain that there is ample cause for increased exertions here. And one fact which may well stir up the zeal of Christian England in this matter is this, that, of all parts of the Indian empire, the province in which the largest proportion of the male population can read is Pegu, on account of the exertions of the *poongyes*, or Buddhist priests. It is true that their functions are almost limited to that of giving a simple vernacular education, but still what they undertake to do they certainly do not neglect. At all events the Christian church will scarcely be contented to be of less use to the Burmese nation than a heathen priesthood.*

"8. Although Missions and Mission schools are far more widely diffused throughout India than they were ten years ago, yet many large districts are wholly unoccupied. 'The most destitute provinces,' says Dr. Mullens, 'are those which cross the empire from Orissa to the Indus, and lie between Upper India and the Presidency of Bombay.' Some Mission fields of peculiar promise are still untilled. There are now great openings for addressing the Gonds of the Central Provinces, and the aboriginal tribes of Assam and Chittagong. The successes in Burmah have been almost entire among the Karens. The Society for the Propagation of the Gospel is in urgent need for men and money for carrying on the operations which it has wisely and hopefully begun among the

* "For these educational statistics, see Mullens, p. 139."

Burmese themselves. There may be difficulties in introducing Missionaries into some of the native states, but in others, as Travancore and Kappurthala, they have been welcomed, and there are many in which no attempt at Mission work has yet been made. We entreat you, then, to consider how great is the field which thus lies before us in India. Look also in thought, as we have actually looked, on temple after temple, large and strong, constructed in ages so remote that it is not known in what generation they were built, or else standing on the spots where temples have stood from time immemorial, costly with elaborate though often impure figures of uncouth and monstrous deities, telling, by no ambiguous tokens, that for generation after generation, for century after century, the people around have been buried in darkness, led captive by Satan, and estranged from the Holy One who created them, who loved them, and who waits to do them good.

"9. We appeal to you whether the church at home ought not to supply a much larger number than she has hitherto done of Missionary labourers, and we would especially urge upon young men who desire to give their hearts and lives to Christ to ponder this matter. There are positions enough for superior abilities, and positions for ordinary powers also. Here is work for men who can master the intricacies of Hindu philosophy, and defend the truths of Christianity by arguments to which Brahmin acuteness must bow; and men who can grapple with the ablest defenders of Mohammedanism. Here is work for men who can attract and guide the intellectual youth of India, as Dr. Duff has done by his quicksighted watchfulness of the course of native thought, by his learning and intelligence, and by his Christian love for the souls of those to whom he came to do good. We want men who can survey and wisely help to improve the great systems of education now doing much, but not incapable, if improved, of doing more. We want men who can master languages and keep pace with the ablest and most intelligent of the natives in knowledge and reasoning, and turn all their acquirements to the advancement of the Saviour's glory, and the victories of his everlasting Gospel.

"10. But we want a far larger number of men whom God has endowed with more ordinary gifts. First-rate talents are required here and there; but it is the glory of the Gospel that it is preached to the poor. And the poor and the illiterate exceed in number beyond all comparison the learned and rich.

Hundreds of clergymen and schoolmasters, endowed with ordinary talents, would find abundance of occupation here. It is true that not every man is qualified for this work. There are certain qualifications which are indispensable. The first requirement of all in a man who would be useful here is that the true love of Christ should reign in his heart. Then he must have a fair aptitude for acquiring a language. Possessed of these, and having ordinary endowments in other respects, with a fair constitution and good habits, he need not hesitate to offer himself to one of our Missionary Societies for employment in India.

"We call, then, once more upon our fellow-Christians, both in India and England, to give us more help. We call in the name of 180 millions of Hindus and Mohammedans. We call on the young in the schools of England, especially in the public schools; for the time will soon come when they must determine on their future, and consider what use they will make of the talents which the Lord has entrusted to their keeping, and which, at his coming, He will expect to receive again with usury. We call on the students in training colleges and theological colleges, that not a few should come out as Missionary masters. We call on Oxford, and Cambridge, and Dublin, and on the other Universities and colleges, to send us more men for Missionary work. We ask for women as helpers, as well as men for teachers and trainers, in girls' schools. We entreat the great Missionary Societies, we entreat all the masters of schools and colleges, and the professors and tutors of our Universities, to turn their thoughts and their influence towards the work of teaching those truths to which they themselves look for comfort in life and hope in death, to those millions whom God in his providence has constituted our fellow-subjects.

"12. When we ask for Christian masters from home, we press our request at the present time with peculiar urgency. The number of young persons who ought to be under education in India is not less than thirty millions. At present about half a million are actually receiving any such education as can deserve the name; and less than one hundred thousand a Christian education. Government has of late wisely shown itself most desirous to avail itself of Missionary zeal and love in educating its subjects. The system of grants-in-aid will henceforth be carried out on a far more liberal scale than heretofore. And those who would see the blessings of Christian education extended far and wide

throughout India cannot think too highly of the importance of large funds being raised at the present time, and a large supply of Christian masters coming out without delay. Whatever sums the church produces in this great cause of education will, as we fully expect and believe, be nearly doubled by the state.

"13. When teachers come to us from Great Britain, there will generally be first a language to be learnt; then they will take the charge of, or a mastership in, an Anglo-vernacular or training school. And, by God's blessing, if the natives who come to be trained are taught the truths which He has revealed to us in his word, if their memories are stored with Scripture, and if their secular knowledge is made to rest on a true foundation, so that they imbibe those highest principles of piety and morality which are only learned in the Gospel of Christ, we may expect most blessed results, both to themselves and to those whom they are sent to teach, and, beyond these, to after generations. But if Christian young men do not come out from England to carry on this work, sound and religious education will advance very slowly indeed; and the rising generation of thirty millions will be all but entirely left to slumber on in gross darkness, as former generations have done; whilst the more active minds among Mohammedans, Parsees, and Hindus will promote an education which will exclude the knowledge of the Saviour, and therefore exclude also the essential principles of true morality, to the vast injury of the growing generation, and the eternal ruin of immortal souls.

"14. Candidates for civil employment are numerous enough; but persons who are ready for Missionary work have to be searched for, and are scarcely found. Is this right? Is there not a want of love to Christ, when these things are so? Should not rather the sight of so many hastening after the more lucrative secular appointments kindle to a flame in some true hearts the desire and resolution to give up all for Christ, to come to this land whose inhabitants are gone so far astray, and to lead them in the right path by preaching the Lord Jesus Christ, or to train the youth of the country, whose minds are still tender and impressible, in the good way of holiness and of life? We would fain hope that some members of the church at home may be led to realize in their own hearts the motives which constrained the great Apostle, when he exulted that 'the Gentiles were fellow-heirs and of the same body, and partakers of God's promise in Christ by the Gospel;

whereof he was made a minister, according to the gift of the grace of God given unto him by the effectual working of his power.' Remember the triumphant tone in which he continues to rejoice in a calling, despised by men, but in his own sight the most glorious that imagination could conceive. 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' By the church this manifold wisdom was to be made known to angels and to men, and we, the present generation of the church, are now entrusted with this great commission.

"15. But the promotion of Missionary enterprise is not the only work for which we, the chief pastors of the English church in India, urgently require help from home. Besides labouring for the conversion of the heathen, we have to care for all those who profess and call themselves Christians. It is evident that if this branch of our duties is neglected, the other can hardly be expected to succeed. The sight of ungodliness and ignorance prevalent among those who, at least outwardly, belong to Christ, is the most effective of all arguments against the truth of his Gospel, the greatest of all hindrances to its extension. Perhaps if the churches of Egypt and Syria in the seventh century had not been corrupt and degraded, Mohammed might have been the Christian Patriarch of Arabia, the honoured agent through whose energy and devotion its wild tribes would have been won to the knowledge of Christ, so that half the work which is now before us in this country would have been already accomplished. We must take heed that no similar hindrance is placed in the way of the conversion of Hindus and Mohammedans by the church of India. If that church truly fulfilled its idea, it would attract to itself all those who are now seeking the Lord, if haply they may find Him, and are tossed to and fro by every wind of doctrine, while searching for some rest for their intellects and their souls. Now the number of Europeans and Eurasians scattered over the country has far outgrown the powers of the ecclesiastical establishment which is supported by Government. The chaplains of that establishment are scarcely sufficient for the want of those classes for whom the state may be properly

expected to provide. These are its own servants in the principal civil stations, the vast number of Christians, comparatively poor, who are gathered at the seats of Government, and, above all, the great European army, which has been largely increased since the mutiny. But all over India there are groups of Christians, some in Government employ, others engaged in plantations of tea, coffee, indigo, and other agricultural occupations, or sent out by railway and irrigation companies, or otherwise occupied in developing the resources of India, and so adding to the wealth and greatness of England. The moral and spiritual want of this scattered community can only be supplied by voluntary efforts made by themselves and their fellow-Christians in India and at home. Some of them are living quite alone, far away from all Christian ministrations and Christian sympathy, urgently needing the occasional visits and help of a Christian pastor; some of them are often in grievous distress from sickness and other physical evils; some, it is to be feared, fall into habits deplorably sinful, with no check or restraint from Christian counsel, example, or influence. Painful facts have frequently been brought to our notice by correspondents from different parts of India, and by our own observation during our visitation tours through our dioceses. Sometimes we come to districts in which young unmarried Englishmen are placed at intervals of about fifteen miles from one another, each having authority over a large number of natives, and living, perhaps, close to a large native village practically dependent upon him. We need not dwell on the strength and variety of his temptations. One of us found an Englishman dying in a hospital, who said, that having been employed in constructing a portion of a railway, he had been compelled to occupy a hastily-built bungalow in an unhealthy jungle, far removed from all Europeans, where it was impossible for him to get a sufficient supply of wholesome food, and that, in consequence, his constitution had been utterly unable to bear up against the climate, and he knew that he could not recover from the disease under which he was suffering. He died soon after this visit. Another man, in the same hospital, attributed the drunken habits into which he had fallen since he came to India, and for which he had been dismissed from the railway on which he was employed, to similar isolation and neglect. Again, small communities have arisen in different places along the lines of railway actually in operation, for which it is essential that some religious provision should

be made. In one of these, to quote a letter recently received, "it is impossible that the people should meet together for a service to be conducted by one of their number, as is done in some places, for they are rarely sober on Saturday and Sunday, and card-playing and drinking are the occupations of the day of rest." It is our firm belief, that besides the actual loss and suffering which falls on those who are thus neglected, the great name of England must be injured in the eyes of the natives of India, if they see Englishmen degraded by intemperance and other shameful vices. Therefore, brethren, both on religious and political grounds, we ask your help: neither as patriots nor as Christians can you safely neglect the urgent wants which we bring before you. You would, we are sure, forgive our urgency, if you could realize the greatness of the need, and the unhappy consequences which have followed, and must follow, if Englishmen in India are left without Christian ordinances and Christian friendship, and if the hopes and promises and duties of the Gospel are never brought to their remembrance. We want pastors to be scattered over the country, who shall travel along the lines of railway, or from one isolated household to another, and bring with them words of consolation and remonstrance: we desire to secure the regular administration, throughout India, of the two sacraments and other Christian ordinances. We want schools for the children of those who are constantly brought to this country through the influence of English capital and enterprise. We desire not only to extend the church of Christ by Missionary labour, but to hold that fast which we have, and to strengthen those things which remain and are ready to die. We require both money and men for work among professing Christians, no less than for work among Mohammedans and Hindus. For the first, besides our general appeal to all our fellow-countrymen, we would specially seek help from those who are, or ought to be, interested in India, either from their personal knowledge of the country, or because they derive some temporal benefit from it. Among these we venture particularly to mention shareholders in Indian railways, and persons concerned with the commerce of the country. We are told that there are difficulties in the way of grants from the general revenues of a railway for the spiritual and moral benefit of its servants in India, but there can be no reason why individual shareholders should not agree to devote a small portion of their dividends to this good purpose, and thus

avoid the sin of neglecting their fellow-Christians, from whose labour in a foreign and heathen land their own wealth is derived. This course has, we believe, been adopted in more than one of our English railway companies. For men who may be employed in this pastoral work, no less than for Missionaries, we must look first to our Universities and other places of education, but we shall also welcome labourers from all ranks of society, who may be found duly qualified for the ministry of the Church of England, and whom God's Spirit may move to work for Christ in this neglected portion of his vineyard. So, too, we are gradually needing more and more help from trained schoolmasters and mistresses, and others who are able to superintend or take part in the education of Christian children.

"16. There are many channels through which contributions may be sent, and through which men may offer themselves for these great objects. In India itself, if any one desires to help by his money any special work, or to offer himself either as a minister of the Gospel, or a teacher of the young, and is in doubt as to the steps which he should take, his best course will be to consult the chaplain of his station, or any other clergyman in his neighbourhood. Friends in England will scarcely need to be reminded that the Society for the Propagation of the Gospel, and the Church Missionary Society, are the obvious channels through which assistance may be rendered to Indian Missions. And we desire emphatically to express our entire confidence in both of these great Societies, and to assure the people of England, that in our dioceses both are harmoniously working together, with due regard for our authority, and with the one object of preaching Christ crucified to those who are living and dying in ignorance of his salvation. The Propagation Society, besides its own immediate object of sending out and supporting Missionaries, undertakes to transmit to any colonial or Indian bishop sums which may be appropriated at his discretion to diocesan purposes. Thus any one who desires directly to help any one of our dioceses, may do so through this obvious and convenient channel. For supplying the spiritual and educational wants of our European and East-Indian populations, special agencies have been instituted in India itself, and certain friends at home, whose names are mentioned at the foot of the page,* have

kindly undertaken to receive contributions in money, and also to communicate with those who are willing to come over and help us by their own personal exertions in India. The Calcutta Diocesan Additional Clergy Society, which provides pastors for small and secluded communities of Christians, is now principally in want of men; for it is ready at once to support six more clergymen than it is actually employing; but it also needs an increase of funds, for then it could augment the number of its ministers almost indefinitely. A branch of the Colonial and Continental Church Society occupies the same place in the diocese of Madras, which the Additional Clergy Society fills in that of Calcutta, while in Bombay a plan has just been started for the special purpose of supplying clergymen to visit the neglected railway stations. Boards of education have been instituted to assist local efforts in founding schools for Christian children in the dioceses of Calcutta and Madras, and a Committee of the Society for Promoting Christian Knowledge is doing the like good work in Bombay.

"17. Thus we have indicated the nature of the help which we need, the channels through which we may receive it, and some particular objects which may have a special interest for various persons desirous of promoting the welfare of this country. We

diocese of Calcutta: the Rev. G. Burn Vicar of Hatfield Broad Oak, Essex, and Commissary in England to the Bishop of Calcutta; and H. R. Tomkinson, Esq., 7 Lower Seymour Street, Portman Square, London.

For the Dioceses of Calcutta and Madras: the Rev. E. Parry, Vicar of Acton, near London, and Chaplain to the Bishop of London.

For the Diocese of Bombay: the Rev. T. Harding, Vicar of Bexley, Kent.

For all three Dioceses: J. Hassard, Esq., Fulham Palace, Private Secretary to the Bishop of London.

The Calcutta Additional Clergy Society has requested the following gentlemen to judge of the fitness of candidates for pastoral employment in its stations in India—

The Rev. G. Burn and the Rev. E. Parry, as above.

E. Currie, Esq., late Member of the Legislative Council of India

The Rev. A. M. W. Christopher, Oxford.

The Rev. Professor Lightfoot, Trinity College, Cambridge.

The Rev. Dr. Carson, Trinity College, Dublin.

The Rev. H. Palmer, Vicar of Sullington, Sussex.

To any one of these referees application may be made, and each separately is authorized to send out to India either clergymen, or candidates for orders on the Society's title.

* For all the subjects connected with the

trust that our fellow-Christians will remember that India is the most magnificent dependency of the British crown, and that the high privilege of its possession involves a corresponding responsibility. If we believe in the providence of a merciful and righteous God, who loves all men as his children, and desires their highest good, we cannot suppose that He gave India to England merely that commerce might be developed, wealth increased, and that Englishmen might gain power and dignity, and the means of earthly enjoyment. Still less can we imagine, that in aiming after these results, it is lawful for us to sacrifice both the natives of India and our own countrymen. Yet in our moral relations to each other, to neglect our brethren is to sacrifice them. We cannot be neutral; for the character neither of an individual nor of a nation can be stationary: if men do not improve, they must deteriorate: if they are uncared for, they are necessarily injured. But we believe that In-

dia has been given to us for the very different purpose of rescuing a great nation, or, rather, collection of nations, from the degradation of centuries, and to furnish employment, not merely for the commercial, but far more for the Christian energy of Englishmen. We pray that God the Holy Spirit may so engrave these truths on our hearts, that we may all labour together heartily for this great and glorious object, and that, in the day when Christ makes up his jewels, many souls may be found among his elect who have been gathered into the bosom of his church from all the races and nations, and languages which his providence, in the long ages of history, has brought together upon Indian soil.

"We remain,

"Your brethren in the Lord,

"G. E. L. CALCUTTA.

"F. MADRAS.

"J. BOMBAY."

MISSIONARY SUCCESS—A MISSIONARY'S EXPERIENCE.

BY THE REV. J. T. TUCKER, OF TINNEVELLY.

WANT of success in Missions is no criterion to judge as to our duty. The question is, Did the Lord Jesus Christ command his apostles to go and teach all nations? I believe He did give such a gracious commandment; and, more than this, I believe that it was my special duty, as one who had received mercy and pardon through faith in Christ Jesus, to leave my countrymen, who had every opportunity of hearing and knowing the Gospel, to make known to the heathen nations that glorious hope of eternal life through the merits and sufferings of a crucified Saviour. On making this resolution, my expectations of success were small. I imagined that it was possible that I might become the instrument of winning *one* heathen to Christ. Considering the force of habit, the utter deceitfulness of the human heart, and the great power permitted to be used by Satan to oppose the truth, I did not expect much success; but I enjoyed faith enough to believe, that if, in God's providence, I was permitted to go forth to teach the nations, the Lord Jesus would fulfil his precious promise of being with me to the end.

With these expectations I sailed, with my dear wife, from Portsmouth, on June 10, 1842; and here we both are, through God's

gracious providence, February 4, 1864, enjoying tolerable health, and in the midst of hundreds of native Christians, who were ignorant heathen in 1842. My uncle, an old Indian, told me, before we sailed, that he knew full well that it was no use to attempt the conversion of the Hindus. My answer to him was something like this—He might know more about India than I did, but he could not know the power of God to convert any whom he chose, if he maintained the opinion that it was useless to attempt the conversion of the Hindu. However, upwards of twenty years' experience has since convinced me that my uncle, the old Indian, probably took no interest in Missions; knew nothing of the Indian languages; never, during his residence in India, took the trouble to visit a Missionary station; and knew about as much of what was going on regarding the conversion of the natives around him as worldly men know of the real state of religion in their own neighbourhoods in England. For instance, what does squire so and so, a thorough worldly gentleman, know of the pious people in a parish twenty-five miles from his residence?

I can imagine a good-meaning sort of man living at the military station of this province (Palamcottah) for many years,

enjoying good health, taking his morning and evening rides, perhaps every day past the Mission church and bungalows, exchanging calls with the Missionary of the station, and yet be perfectly ignorant of the number of native Christians that worship God in Tamil in the same church wherein he himself worships God in the English language. Should he, however, have heard of the number of native Christians who frequent the same church as himself, and even read the statistics (which any one in England can do) of the number of native Christians in the same province of which he is collector or judge, yet he may never have conversed with those Christians, never seen one in a hundred of them, and is altogether as ignorant of their character as if he had lived all his life on the bank of the Thames. He never visits the country Missionary stations; in fact, he especially avoids them; and yet if we heard him talk among his friends we should hear him say that he knows all about Mission operations in India. It is true that an occasional native Christian comes before him officially as witness, or plaintiff, or defendant; but in the majority of such cases they are only persons who have recently placed themselves under Christian instruction, and have been so long in the habit, as heathen, of telling and maintaining all kinds of falsehood, that it would indeed be a miracle if they were free from the deeply-rooted practice of deceiving and falsifying. The baptized and more advanced Christians he seldom finds at his cutchery; and, in short, the really spiritual-minded Christians scarcely ever come before his cognizance. How is it possible, then, that such an old Indian can know the extent of the success of a Missionary or the Mission, even in the very province in which he is judge or collector? As to military gentlemen, unless they themselves visit the Missionary stations and the Christian villages, it is quite out of the question that they can know any thing about the matter. Friends at home are as ignorant of the value of such old Indians' testimony as those very old Indians are of the Mission operations and success in India.

There are, however, pious gentlemen who have not been afraid of visiting a Missionary at his station, or inquiring about and conversing with native Christians. The testimony of such is most valuable, and, with the exception of Missionaries themselves, the only testimony that is really worth credit among Europeans in India.

I invite European gentlemen to come, and see, and hear, and examine for them-

selves the extent and nature of Mission success at Panneivilei. Let them not listen to the smooth-tongue, respectable-looking heathen officials of their cutcherries, those hostile gentlemen (Hindus), who know that Missionary instruction is always against their receiving bribes by thousands of rupees (as it is well known they do), and therefore, when opportunities occur, they hesitate not, in a most subtle manner, to make all sorts of false statements regarding Missionaries and their converts.

With regard to the duty of a Missionary, actual success in his work is no rule of action. It may be that he is called simply to be a witness for Christ, and bear his testimony in sackcloth and ashes (Rev. xi. 3.), or to preach the Gospel as a witness to the nations (Matt. xxiv. 14.); or it may be that he is made an instrument of saving many souls. Whatever be his position in the church of God, his duty is one—to preach and teach the Gospel. And if it be the Missionary's duty, it is also the church's duty to send and provide for him. In my own mind, at the time of leaving England to enter upon the Mission work, I had come to the conclusion that if, after a life of toil, and perhaps of persecution, I at last was so far successful as to be the instrument, in God's hands, of the conversion of one heathen to Christ, I should be more than amply rewarded for all weariness, patience, and trouble in the Lord's service. But fortunately actual success has greatly raised my expectations for the future. In order to let old Indians know that Missionaries are sometimes, through God's sovereign grace, the means of bringing heathen from their superstitions to the profession of Christianity, I give the following statistics of the Panneivilei district—

In 1844 I entered upon the charge of the Paneikullam and Panneivilei districts. At that date there were in the Paneikullam district 400 native Christians, and in the Panneivilei district 800 native Christians. In 1853 I delivered over the Paneikullam district to Mr. Whitchurch, with about 1500 Christians, and now there are 2800 in the Panneivilei district. By these statistics it will be seen, that during my residence in India I have received from heathenism and Romanism 3100 souls.

“Heathen in various parts of the district have been persuaded to destroy upwards of forty devil temples, and all the idols in them. I have been permitted, at different times, to establish sixty schools for the instruction of Christian, heathen, or Mohammedan chil-

dren, and I have built sixty-six churches, of various dimensions, during my residence in India.

I have thus given the Committee the statistics of my success (outwardly), because so much has been written lately in newspapers about the want of Mission success. Moreover, here I am, and in this district are to be found the native Christians according to the numbers above mentioned.

It is with much gratitude to Almighty God that I record the fact, that my dear wife and I have been spared another year to prosecute our design of making known the Gospel to the people around us.

I wish, in giving a report of the past year, to mention some of the discouragements.

Only a few persons from heathenism have joined us during the year 1863. At the early part of the year my expectations of success were rather great, but I was afterwards disappointed in finding many, who then appeared to be about to renounce their idols, still cling to them. The high-caste people of one large village offered to place themselves under Christian instruction if I would accept them without their wives and daughters; but I refused to receive them on that condition. Another discouragement is the sad fact that intoxication and cock-fighting are creeping in among the Christians. These two evils have been, in a great measure, the cause of some of the native Christians forsaking us. They, not liking Christian discipline, have ceased to attend the means of grace, and, in consequence, I have cut their names out of my list, which accounts for the decrease this last year of native Christians in the district. I am not without hope, however, that these backsliders will come to a better mind, and return to us with resolutions of reform. One good has arisen from the resistance I have made to drunkenness: the women in a heathen village, hearing of it, are trying to persuade their husbands to join Christianity, that they may be induced to give up their habits of intoxication. A sad case of infanticide took place at Panneivilei in July last, which of course caused the heathen to speak evil of Christianity. The investigation of this case brought to my knowledge how prevalent the sin of infanticide is in this country, especially among widows. It is a most common practice among the heathen, and such cases seldom reach the ear of the European magistrate, because the native officials are bribed to conceal the sin.

The quarrels among Christians oblige me to occupy much of my time in examining

into the causes of them, in order that I may become peacemaker. There is a Christian punjayat at Panneivilei, and they settle all trifling cases; but in this country a native will always desire to have his case before a European rather than before his own countrymen. I am therefore obliged to make it a rule, that in all trifling disputes between the native Christians of the district there is no appeal to me from the punjayat. But there are cases, such as accusations of adultery, which require my own investigation.

So small are the native houses that there can be but little doubt that immorality is much more prevalent among the people than appears on the surface of things.

After all, the most prevalent discouragement to our work is the exceeding hardness of the human heart, but this we find in common with all other countries.

It appears, too, that during the past year there has been a revival of heathenism among some of the people. Heathen feasts are better attended; offerings to devils have been more frequent: all this is, I think, in consequence of a story, very widely circulated among the natives, that one demigod, called Vasantha Rayai, is coming to destroy the English Government and restore Hinduism in its integrity. The Government are aware of it; but I think they are not quite aware of the extent of excitement and expectation that it has caused in the native mind. Mr. Sargent has written a tract on the subject, which tells well among the people, and is a great means of bringing before them the Gospel of the Lord Jesus Christ. Thus far the discouragements; but I have, on the other hand, to report encouragements.

Although there has been a revival of heathenism in some places, yet a remarkable change has come over the heathen of late regarding their attention to the subject of Christianity; and in almost every town or village in this neighbourhood a Missionary may at any time collect a congregation of attentive hearers from among the heathen. Moreover, the oftener the Gospel is preached the better attention they give. This I consider a most important encouragement, and is, I believe, a token that the Lord Jesus Christ is with us. There are about 7000 souls of a caste known by the name of Severly Vellalan. Whenever I go among these I obtain a good hearing, and that sometimes for two hours at a time. They are scattered over six or seven villages. I enjoy a good hope that it will not be long before many of them become Christians.

Moreover, there is a general impression

that Christianity will prevail in the end. Surely we may say a great door is opened here for the preaching of the everlasting Gospel. The harvest truly is great, but the labourers are few.

At present, in consequence of an abundant harvest last year, and the great price of cotton, the people of Tinnevely are in a prosperous condition, and this prosperity many of them attribute more or less to Christianity. The absurd story of Vasantha Rayai, that has caused so much excitement among the natives, affords us a good opportunity of speaking of Him whose glorious advent appears to be near. The increasing liberality of the native Christians is perhaps the most encouraging feature in our work. In almost every village where I have held a Missionary meeting there has been a goodly increase in the collections. I just mention one instance. At Seevalapary, last year, I did not venture to call a meeting, because the people were only very recent converts, and I was afraid that I should (if a Missionary meeting was held) frighten them back into heathenism. However, this year I called a meeting, and, to my great surprise and joy, the collection amounted to upwards of eighty rupees. Another congregation (new) last year gave three rupees: this year they gave forty rupees. A third congregation, in 1862, gave twenty rupees: this year (1863) they gave forty rupees. Thus, through God's blessing upon our work, we are teaching the people to support their own teachers, and to make known the glorious Gospel to the thousands of heathen around them.

One interesting circumstance I must mention is, that our native Christians of this district sent two catechists as far as the Madura district or province, to aid for a month our brethren the American Missionaries in making the Gospel known to the heathen of that large province. We have thus shown our desire to unite in Christian love with the Protestant Missionaries of other Societies. The two catechists that were sent are both men of true Christian and Missionary spirit.

The visitation of our Metropolitan the Bishop of Calcutta is not one of the least of our encouragements. The interest in our Mission which his lordship manifested, and the excellent address which he gave to upwards of 1200 native Christians in the Panneiveli church, will, I trust, greatly encourage the people in serving the Lord. Indeed, I felt my own spirit much refreshed by the Bishop's visit.

It has occurred to my mind that the Missionary ought to bear in his memory our

Lord's saying, "The children of this world are wiser in their generation than the children of light;" and, meditating on this, I considered what men of the world and of business did in England to obtain a good sale for their goods. One need not visit many railway stations to find out that tradesmen in England find it pay well to advertise a great deal. I therefore determined to turn advertiser of my trade, and wrote out in Tamil a handbill, containing briefly a call to all nations and languages to seek pardon of all their sins from God through faith in the Lord Jesus Christ. It is written in the form of a summons from the Supreme Court in heaven, making known to all people that they must appear before the above court to give an account of their thoughts, words, and deeds; that a short reprieve only is given to repent and make peace through the death of Christ; that upon a continued refusal to take heed to this summons a warrant angel will come from the heavenly court to seize the offender, and take him, willing or unwilling, before the Judge of all the earth.

The summons also informs the reader that it is written for himself, and warns him to seek pardon of sin through Jesus Christ, through whose name alone it can be obtained. I have had 3000 copies printed in large type, and a great number pasted on trees by the roadside and in all public places in all parts of the district. The catechists inform me that it has been read by a great many people, and that it is a means of helping them to preach the Gospel, especially to the high-caste. In riding about the district I observe a few copies here and there have been plastered over with mud, or torn off. This has no doubt been done by persons who have some idea of the power of the Gospel, but who hate to hear it themselves. I am about to adopt another plan. In imitation of the advertisements carried about on boards fastened before and behind men walking in the London streets, I shall send (D.V.) to the heathen feasts a man carrying a large board, on which there will be written in large letters a few of the principal texts of the Bible. Thus we hope to make known the Gospel, by various means, to every soul around us. One may plant and another water, but it is God alone that can give the increase. May He be pleased to pour down his blessing upon all evangelical Missions in all parts of the world!

With the exception of two cases, the catechists and schoolmasters of the district have manifested much diligence and zeal.

I cannot conclude my letter without

mentioning the great satisfaction I have felt in observing the great zeal and diligence of the Rev. A. Isaac in making known the Gospel unceasingly to both native Christians and heathen. He is indeed a good example, both to myself and catechists, by preaching in season and out of season (to himself) the

unsearchable riches of Christ to perishing sinners. As this appears to be his peculiar talent, I have left him to give his whole time to this most happy work, taking upon myself the whole responsibility of managing the congregations of native Christians throughout the district.

MISSIONARY PROCEEDINGS IN THE BOMBAY PRESIDENCY.

THIS Presidency contains a population of 12,038,113 souls, of various creeds and languages, and dispersed throughout a territory extending from Sindh to the South-Mahratha country, on the borders of the Madras Presidency. But to these 12,000,000 in British territories are to be added the Protected States under the Bombay Presidency, such as Khypore, Cutch, Baroda, Petty States in Gujerat, Kattywar, Kolapore, Sawunt Wari, and Mahratha Jaghirdars, having a population of 4,500,000; making in all a total of upwards of 16,500,000 souls in this part of India, worshippers of the unclean gods of Hinduism; or of the false prophet of the Mussulmans; or the fire-god of the Parsees; or of the gloomy demons of the aboriginal tribes, lying thus in darkness and the shadow of death, and claiming help at our hands.

Throughout those wide domains are to be found the Missionaries of seven Protestant Missionary Societies—the Propagation of the Gospel Society, the Church Missionary Society, the Established Church of Scotland, the Free Church of Scotland, the Irish Presbyterian, the Baptist Missionary Society, and the American Board. They are represented by forty foreign Missionaries at twenty-six stations, and that in the following proportions—

Society.	No. of Missionaries.	No. of Stations.
Propagation of Gospel Society	2	1
Church Missionary Society	15	8
Established Church of Scotland	1	1
Free Church of Scotland	6	2
Irish Presbyterian	6	5
Baptist Missionary Society	1	1
American Board	9	8
	40	26

Of the seven Societies five have Missionaries at Bombay, and of two of them—the Gospel Propagation Society and the Established Church of Scotland—this is the only station. The only Society in Sindh is the Church Missionary Society; the only Society in Gu-

jerat is the Irish Presbyterian Society; the Church Missionary Society alone has entered Khandeish; in the Deccan are to be found the Church Missionary Society, the American Board, and the Baptist Missionary Society: in the Ahmednuggur district are to be found the Missionaries of the American Board.

These 40 Missionaries are assisted in their work by 11 ordained natives, the total of native Christians being 2231, of whom 965 are communicants. In connexion with the different Missions there are 62 boys' schools of different grades, containing a total of 4000 pupils, and 32 girls' schools, containing a total of 1426 pupils.

Of the eleven ordained natives, five are in connexion with the American Board; three with the Church Missionary Society; two, the Free Church of Scotland; and one, the Irish Presbyterian Society.

To these statistics we shall add some brief notices of the different fields of labour, so far as we can obtain them.

In Sindh it is as yet the day of small things, the native Christians not numbering so many as fifty. Our Missionaries, however, speak hopefully as to their prospects. Kurrachee, especially, is rapidly becoming, in position and importance, a great commercial emporium, where meet the representatives of many nations. Let our readers peruse the following description of it, as given by one of our Missionaries, the Rev. J. Sheldon—

"The field of our operations in Kurrachee alone is constantly widening. On all sides the town is spreading, while the rapid influx of strangers has raised the population to 70,000. Compared with our great Indian cities this large number is low in the scale; but at the present rate of increase another ten years will give us a population of 200,000. With temporal prosperity, the religious interests of the three great systems prevalent here seem to have been well attended to. The Mohammedans, with the aid of a European pervert, a man of Danish descent, have

restored an old mosque, and built a large and most beautiful new one. The Hindus have been unusually active. Their festivals are more expensively kept up than ever, and their willing support of their religious teachers is but too apparent in the growing numbers of their fakirs, and the residence of a Maharaj amongst them. The third great section, the Sikhs, who are professedly zealous proselytizers, has greatly increased in numbers. Their chief guru lives in the compound adjoining our Mission, and is visited every Sunday by crowds of our most respectable natives. With all these we mingle, by many we are personally known, and by them we are generally respectfully received. Faith bids us hope well of this influence, and we ought to believe that Christian truth, so faithfully and constantly set before them, cannot be ineffectual. In addition to the above, our Parsees form a large and increasingly influential section of our community. They still remember with bitterness their loss of Merwanjee,* and, for the present, seem lost to our influence. It is very sad to see how their increasing temporal prosperity fills them with worldliness. Their first thoughts are about getting money; their second, how to eat, drink, gamble, and be merry, generally, it would seem, in the European style. There are, however, bright exceptions amongst them, benevolent men of large hearts ready to assist the needy whenever they have opportunity. We have a few Jews and Armenians, who occasionally attend our services at the Mission chapel. On the right hand of the Tyaree lies the largest suburb of Kurrachee, inhabited chiefly by Africans and Brahuhs. These are all Mohammedans of the labouring class. They are, almost without exception, grossly ignorant, but seem, especially the Africans, open to Christian influence. I think it is most desirable to have a branch school, with a resident catechist, amongst these people, who now number at least 10,000. In this brief sketch I ought not to omit the pilgrims and traders. During the year, thousands of the former have passed through Kurrachee on their way to a shrine called Hinglaj, the most westerly point of Hinduism. Their halting-place is close by the Mission house, a wide-spreading banyan-tree. Here may be seen Bengalees, Hindustanees, Mahrathis, Madrascers, Guzarathees, and, occasionally, natives of every province of the peninsula, arranged in groups under their sacred tree.

* See "Church Missionary Gleaner" for April and May 1863.

Here the Missionary often preaches and distributes tracts. Being known to the Mihmandar (the host of the pilgrims), he is always listened to, and respectfully received. Hindu civility here stands out in marked contrast with the rage and bitter invectives of the bigoted Mohammedans. I have never been disrespectfully treated by the Hindus in this their most sacred rendezvous, though I have here met their most learned men in the midst of crowds of their most devoted followers. The traders are Mohammedans, who come with the kafilahs from Cabul and Mekran. These men are far more open to conviction than their co-religionists in Kurrachee. They converse with us eagerly about Hasrat Mesih (Jesus Christ), and frequently accept our tracts.* Can the Committee really know that only one Missionary, and he from necessity a schoolmaster as well, occupies this large and promising Mission field? My two assistants have, however, rendered me efficient help. Merwanjee has most earnestly and prayerfully striven to influence the young men of his acquaintance. Our Scripture-reader, Suleim, a Jew, sent to India from Bokhara by the late Dr. Wolff, and baptized by the Loodiana Missionaries, is a very useful man. He is well acquainted with both the Old and New Testaments; and, in addition to his knowledge of Hebrew, can speak Hindustanee, Persian, and Pushtoo."

A very remarkable testimony is borne respecting the young men who have passed through the Mission school at Kurrachee.

"Everywhere throughout the province our scholars are to be found. They regard us as their friend, and gladly introduce us to their relatives. That Christian truth has been disseminated by this agency is to say the least. We have abundant testimony that some of our young men have been fully convinced of the truth, and, were it not for family obstacles, would gladly embrace it openly. They seem one with us. They attend our services, make us their friends, and, as one of them has remarked, would, on their death-bed, like Verda (an old scholar who died last year), confess Christ. Our English readers must not judge too harshly of these young men. In becoming Christians they have to leave all. One of them has a mother, a sister, and a young wife, wholly dependent upon him. Is it easy to leave them? Can we urge him to act rashly? No, we must labour and wait."

* Our sale and distribution of books has been quite equal to average, though I am unable at this moment to give the statistics.

One hopeful inquirer is thus referred to—

"I have a young Syud, a man well versed in Arabic, who can quote in Arabic the Korán as easily as I can repeat my catechism, and is well instructed in Mohammedan literature. He has been on a pilgrimage to Mecca, and, as a Hajee, is greatly respected by all Mohammedans. He is dissatisfied with the Korán, and has come to us to inquire about Christianity. He has been admitted to the class of candidates for baptism. The reading of the Gospel has led him to compare the character of Christ with that of Mohammed, and he is satisfied that, however well the teacher of Mecca began, he ended an impostor, and is immeasurably inferior to Christ. This man has been first entreated by the Mohammedans to return to his first faith, and afterwards savagely attacked by them, and stoned out of the bazaar. But, by God's grace, he still continues firm, and, notwithstanding his great labour, is daily reading the Gospel, with the simple trust of a child."

We now return to Gujerat, availing ourselves of the following information respecting it, which we have found in the "Calcutta Christian Observer" for February last. In doing so, we but return to its editors the compliment they have paid us by transferring to their pages in the same Number our article on Coorg.

"The territories comprehended under the name of Gujerat, or Gujarashtra, that is, the land of the Gujars, cover an area of more than 41,000 square miles. The country is naturally divided into two parts, the mainland and the peninsula; the latter of which is rather less extensive than the former. The exact population of the whole region has not been satisfactorily ascertained. According to "Thornton's Gazetteer of India," it is less than 3,000,000; but it is usually raised to a much higher estimate. The Gujarati language is very widely diffused, and is not restricted to the region from which its name is derived. It is largely employed in surrounding districts. It is spoken by a very considerable portion of the inhabitants of Bombay, and prevails, to some extent, on the coast of Malabar. It is also the medium by which mercantile correspondence is generally conducted throughout Western and Central India. Reliable statistics are not here available. In their absence, if I might hazard a calculation, I would incline to the view expressed by some of the most competent computers, that the Gujarati language is spoken by not less than 6,000,000 of people.

"This paper does not afford scope for the

most meagre description of the many and very diverse races that inhabit Gujerat. Of the people, as a whole, it may be affirmed, that, in personal appearance, as well as in character and intelligence, in outward prosperity and social happiness, they will bear comparison with the inhabitants of most districts of India. Indeed, in the points instanced, they are decidedly superior to the great majority of Hindus. Besides Hindus of various classes, there are many Mohammedans in Gujerat; and some thousands of Parsees, refugees from Mohammedan oppression in Persia, who found an asylum in this part of India, and speak its language. The Mohammedans of Gujerat are, for the most part, in a very ignorant, degraded, and impoverished condition. The mass of them are, practically, polytheists, as they render far more devotion to their pirs, or departed saints, than they do to the one God in whom they profess to believe.

"Nearly all the varieties of Hinduism that prevail on the continent of India have their representatives in Gujerat. New sects, also, still influential and spreading, have had their origin in this province. That of Swami Narayan, of whom an interesting account will be found in 'Bishop Heber's Journal,' is one of the most modern, and at the same time the most active and popular. The hope which the bishop entertained, that this extraordinary man might be the pioneer of the Gospel, has been sadly disappointed. The Swamy Narayenites are confirmed idolaters, and staunch upholders of caste, and are among the most bitter opponents that Christianity has to contend with in this country.

"The caste system has been carried by the Gujaratis to an almost intolerable extreme. Thus, of Brahmins alone there are reckoned no less than eighty-four distinct castes. The Vániás, or commercial class, are said to rival the Brahmins in the number of their subdivisions. Below these two grand orders, the people are arranged in an almost interminable series of gradations. In some cases, only intermarriage between these different classes is forbidden, while intercourse in eating or drinking is allowed. But more frequently the latter, also, is interdicted. Let it not be supposed that only the lower castes suffer from such unnatural and oppressive restraints. The high castes, in their haughty exclusiveness and isolation, are exposed to burdens and privations from which their inferiors enjoy a happy exemption.

"Nowhere is the doctrine of the absolute inviolability of life more strongly held

than in Gujarat. The warping influence of this erroneous tenet manifests itself in various ways. Those who hold it, consider a man's holiness to be simply in proportion to the carefulness with which he abstains from destroying life, even vegetable as well as animal. Killing animals is almost the only sin of which account is made. On the other hand, Christianity, which sanctions the use of animal food, is looked upon with detestation and horror. In its practical effects, this superstition cannot be treated as mere harmless folly; while it owes its rise and prevalence to a pantheistic contemplation of the universe.

"Such a sacred regard for human life has not been observed by all classes of Gujarat. In former times, among the Rajpoots, infanticide prevailed to a fearful extent. In one tribe, not a female child was suffered to live. This horrible crime has been, to a large extent, suppressed. But the unfair proportion which female still bear to male children, as established by statistics, forbids our reckoning this foul and inhuman custom among the things that were, but are now no longer a disgrace to this province.

"Gujarat was formerly equally notorious for the daring freebooters with which it was infested. The Kathis on the peninsula, and Kolis and Bhills on the mainland, occasioned perpetual anxiety and alarm by their incessant raids and depredations. This state of things has, happily, passed away. British dominion has reduced these lawless tribes to order, and given peace and security to the country. The solitary, unarmed Missionary may now ride in all directions with as much confidence as he could do in England.

"A word touching the productiveness of Gujarat. It is called the 'Garden of India.' It is hardly surpassed for fertility. Agriculture, however, is in a very backward state, and the implements of husbandry that are employed are of the rudest kind. Many parts of the country are very finely wooded. The beautiful and luxuriant trees, meeting the eye in such great profusion, impart to much of the scenery the aspect presented by a grand old English park.

"English merchants are now most familiar with Gujarat, from the large quantity of cotton which it supplies. Owing to the American war, a great impulse has been given to the cultivation of this plant. From this cause, and the enhanced price of all kinds of grain, the farmers of the soil have greatly improved their position. Many of our converts, who belong to this class, have participated in the general benefit.

"The unhealthiness of the climate is the great dissuasion with Europeans from a residence in this fine country. 'Gujarat fever' is an object of horror all over Western India. Much exaggeration, however, is prevalent on this subject. Many Englishmen here enjoy remarkably good health; and if we suffer from excessive heat in the summer, we have, as a compensation, a fine bracing cold season, which is not known in the South.

"Railways and tramways are now opening up the country, and affording facilities for the transit of its productions. What a contrast they form to the old tortuous and uneven cart-tracks with which the people managed to shift, so as to spare themselves the trouble of making regular roads. The railway from Surat to Ahmedabad has been completed this year, and the line between Bombay and Surat is in course of construction. In the railway-carriages no distinction of caste is recognised; and it is wonderful to see men, who, on other occasions, would shrink from the contact of a Dher, or outcaste, as polluting, composedly occupy the same seat with him, in order to avail themselves of the convenience and speed of travelling by rail. Some Hindus show their admiration of the steam-engine in a characteristic manner. They place themselves before it, with hands joined in the attitude of devotion, and they have been known to present cocoa-nuts, as propitiatory offerings to this supposed powerful divinity."

Three Missionary Societies attempted a commencement of effort in Gujarat, but, after a time, withdrew—the Baptist Missionary Society, in 1812; the London Missionary Society, in 1815; and the Propagation of the Gospel Society, in 1839.

"The Irish Presbyterian Mission is now alone in Gujarat. It occupies at present four stations—Rajkot, Gogo, Surat, and Borsud—and has six European Missionaries, together with native assistants.

"Arrangements have recently been made for the occupation of Ahmedabad; and, ere this paper can be published, it will no longer be destitute of a Missionary of the Gospel. But the field is very wide, and, feeling our inability to occupy it alone, we most earnestly desire that some other Evangelical Society should unite with us in giving Christianity to the people. There is plenty of room in various directions for other agencies. How we should rejoice to see Christ preached throughout the length and breadth of the country, and the 'Garden of India' becoming the 'Garden of the Lord.'

"The number of baptized native Christians

in connexion with the various stations amounts to two hundred and fifty. Of these, some are 'living epistles of Christ, known and read of all men.' Much carefulness has been observed in receiving persons into the church. But the tares will grow with the wheat.

"For more than a year a very promising movement has been going on among the Dhers in the districts around Borsud. Some hundreds of this class have professed their willingness to be instructed in the truths of the Gospel, and have openly assumed the name of Christians. Means are employed for teaching them the way of the Lord more perfectly. It is not to be concealed that some of these Dhers seem playing with Christianity, in order that they may improve their social position. That they should seek to rise from their present degradation, is not to be imputed to them as a reproach. But we desire higher motives in those who ask admission into the church of Christ. And there are, I am glad to say, those among the Dher inquirers who show that they have a regard to what is unseen and eternal, and long for something better than earthly honour. Meanwhile it is matter of thankfulness that such a multitude hear the word with all readiness, and wait steadily on religious instruction. I trust that we may soon be able, with a good conscience, to admit not a few of these adherents to all the outward privileges of the covenant of grace. Many of them have had to suffer much for the faith which they profess. And it is cause of wonder that catechumens so ignorant and immature should patiently endure losses and persecutions which might well jeopardize the steadfastness of far more advanced professors.

"Among the sect of the Kabir Panthis, also, we have a number of very hopeful inquirers of good caste. One of their gurus, or spiritual guides, is in heart, I believe, a Christian; so are some of his followers, who are very intelligent men. He, the guru, reads the Scriptures to his disciples, and, at much hazard, upholds the truth of Christianity."

The Mahratha districts next demand our attention, and more especially that portion of the work which is connected with our own Society. Bombay is the basis of our operations. Here there is a native congregation under the charge of an ordained East-Indian. The congregation itself, although limited in number, is singularly multi-lingual; so much so, that in ministering to 130 native Christians, the Rev. J. Wilson finds it necessary to conduct Divine Service in three distinct lan-

guages, Mahrathi, Tamil, and Hindustani. Here is also our Robert-Money School, a first-class educational institution, with a total of between 300 and 400 pupils, of strangely mingled races and creeds, Hindus, Mohammedans, Jews, Portuguese Romanists, and Protestants: it is in charge of two European Missionaries. There are also vernacular schools for boys and girls.

North-east from Bombay is the holy city of Nasik, the great centre of Brahminical idolatry in Western India, and, in its vicinity, the Christian village of Sharanpur. Here is a native-Christian congregation, and an industrial institution, designed to afford to the converts the opportunity of earning their own bread, and thus acquiring manliness and independence of character: in connexion with it there is a female orphanage, a poor asylum, and a Mahratha and English school. In the institution are to be found East-African youths, who, having been rescued from Arab slave-vessels by British cruisers, have been transferred to the care of our Missionaries, and are receiving a Christian education, in the hope that, by the blessing of God, some at least of them will become truly converted characters, and be fitted to return as evangelists to their own countrymen.

Seventy miles eastward from Bombay is the town of Junir, in the British district of Poonah, containing a population of 15,000, while at six miles distance is the town of Wattoo, with a population of 12,000. The native Christians are here very few in number, but much preparatory work has been done, the nature of which will appear in a subsequent portion of this article.

In Khandeish we have one Church Missionary station—Malligaum: here there is a little group of native Christians. But the two Missionaries look around on the one million of heathen in this province, amongst whom they are alone, and long for new points to be taken up. They say, "Do not forget Khandeish: we cannot help wishing that the north of Khandeish, especially the banks of the river Tapti, should be occupied by at least one, if not two, fresh European Missionaries."*

It is therefore with much thankfulness that we proceed to mention a new station which has been taken up in their vicinity—Yeolah—about twenty miles distant. But the details respecting this movement in advance we must reserve to our next Number.

* Further accounts of these stations—Bombay, Nasik, Sharanpur, Junir, Malligaum, and Yeolah, will be found in the "Church Missionary Record" for June and July 1864.



VIEW ON MALABAR HILL, BOMBAY. (From a Photograph.)

NEW-ZEALAND AFFAIRS,

PARLIAMENTARY Papers having been issued relating to New Zealand, bearing date May and June of the present year, it becomes our duty to place before our readers the leading points of intelligence; for if we fall into ignorance of what is going on, how shall sympathy and interest be sustained?

At the close of 1863, several Acts were passed by the General Assembly, having in view the prosecution to a successful issue of the existing war, the punishment of offenders, and the permanent pacification of the island. The first of the series is an Act for the suppression of the rebellion. It provides for the introduction into disturbed districts of martial law. The second is entitled, "An Act to enable the Governor to establish settlements for colonization in the northern island of New Zealand;" and by this we are to understand such a confiscation of native lands as might suit for the establishment of military settlements, and afford at the same time a surplus, which being sold to immigrants who might wish to settle under the protection of such settlements, would thus furnish the colony with the means of liquidating the expenses of the war.

In the prospect of such a proposal being submitted to the Colonial Legislature, an elaborate paper was drawn up by Sir William Martin, late chief justice of New Zealand, the object of which was to induce a dispassionate consideration of the causes of the present troubles, and dissuade from measures of extreme severity towards the subjugated natives.

This document is published *in extenso* in the Parliamentary Papers to which we have referred, and we regret that its length is such as to preclude its being transferred in its entirety to our pages.

It commences with a preamble, specifying the various ways in which land may accrue to the Crown, viz. from foreign enemies by conquest, or from subjects by the operation of law; and that by one of three modes—*forfeiture upon conviction of treason in a court of law; by act of attainder; by special legislative enactment, the land being needed for national purposes, and compensation being given to the owners.*

The inquiry is then instituted, to which of these processes is the Maori liable? Is he to be regarded as a foreigner or as a subject? And, in order to ascertain this, an investigation is instituted into the principles of colonization.

"There are two modes of colonizing; one,

by which the people of the territory colonized may be locally brought within the dominion of the Crown, yet may remain in nearly every thing else as independent as before; and a second, by which they may be brought (as far as possible) even from the beginning, within the law and political system of the colonizers. By the one system they remain (at least for a time) foreigners; by the other, they become subjects. The former has been exemplified in North America; the latter, here in New Zealand."

On the occupation of New Zealand by Great Britain, with a view to the extension over it of British sovereignty, it was thought necessary and right to obtain, by express compact, the assent of the native population. In August 1839, the following instructions were issued to Captain Hobson—

"Her Majesty Queen Victoria, of the United Kingdom of Great Britain and Ireland, regarding with her royal favour the native chiefs and tribes of New Zealand, and anxious to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it necessary, in consequence of the great number of Her Majesty's subjects who have already settled in New Zealand, and the rapid extension of emigration both from Europe and Australia which is still in progress, to constitute and appoint a functionary, properly authorized, to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands. Her Majesty, therefore, being desirous to establish a settled form of civil government, with a view to avert the evil consequences which must result from the absence of the necessary laws and institutions, alike to the native populations and to her subjects, has been graciously pleased to empower and authorise me, William Hobson, a captain in Her Majesty's Royal Navy, Consul, and Lieutenant-Governor of such parts of New Zealand as may be, or hereafter shall be, ceded to Her Majesty, to invite the confederated and independent chiefs of New Zealand to concur in the following article and conditions, &c."

In conformity with this intention, by the third and concluding articles of the treaty—

"Her Majesty the Queen of England extends to the natives of New Zealand her royal protection, and imparts to them all the rights and privileges of British subjects."

Thus the New-Zealand tribes and the British Crown came into the relation of sub-

ject and ruler; the one ceding sovereignty, the other stipulating protection for life and property.

The measures necessary for affording such protection were but very partially and imperfectly carried out. Such, indeed, is admitted to be the case by the colonial authorities themselves, as appears in the following extract from a memorandum of Governor Browne, dated May 25, 1861—

"Some of the most populous districts, such as Hokianga and Kaipara, have no magistrates resident amongst them; and many such, as at Taupo, the Ngatiruanui, Taranaki, and the country about the East Cape, have never been visited by an officer of the Government. The residents in these districts have never felt that they are the subjects of the Queen of England, and have little reason to think that the Government of the colony cares at all about their welfare."*

During the latter period of 1858 and the earlier part of 1859 not less than three intertribal wars were going on at one time in one district of this island, the Bay of Plenty, practically, at any rate, unrebuked by the Government; a state of things which at that time was little noticed in the public papers.

While, however, the Queen's sovereignty was defective in its efforts for the suppression of disorder, and the establishment and maintenance of peace among the native tribes, it was diligent in the function of land buying. The power of purchasing land from the natives was exclusively in the hands of the Government. The mode in which they conducted it was to give for the lands the lowest price which the natives would accept, and then to get the greatest price which they could by its sale. No provision was made for the improvement of the natives, and thus they found that the more they sold the more they became impoverished.

In other respects, also, they were placed at a disadvantage. When a constitution was granted to New Zealand, the native, although confessedly a subject, was dealt with as a foreigner. His ownership of land, although acknowledged and guaranteed to him by the British Crown in the original compact, gave him no *locus standi* as to political franchise.

"The native is excluded from the political franchise, even in cases where there is, in fact, a right of individual occupation, on the ground that his right, whatever it might be, is not in the technical sense a 'tenement.' Thus the native owner received,

in respect of such lands, from our legal system no protection; from our political system no privilege."

But besides these, there were other causes of irritation.

"The sellers had stipulated to receive a Crown title for reserved portions, by virtue of which they might let those lands on lease, or otherwise dispose of them as they pleased; and promises were made by the Government to that effect.

"But it happened that in numerous instances such promises remained unfulfilled during the whole period from 1853 to 1862.

"In the single province of Wellington there were not less than twenty-two such cases.

"Mr. Crosbie Ward has condensed into a single sentence enough to account for much of the existing distrust, and of the troubles that spring out of it.

"Promises (he says) of hospitals, schools, further payments out of the proceeds of land-sales, and other advantages, which had been made to natives when they ceded their land, were forgotten or disregarded."

"'Forgotten or disregarded' such things might be by us, but were they likely to be so by the natives? Which party is the more apt to forget? That which is confident of its strength, or that which knows itself to be the weaker, and that its only real security is in the good faith of the stronger?"

"Can we wonder that when Sir George Grey, shortly after his return to the colony, proceeded to confer with the chiefs of Waikato, and to hold out certain advantages to all who should enter into his plans, he was met by the suggestion, that there was little security for the performance of his promises; that another Governor would come, and then the new promises would be disregarded, just as the old ones had been?"

It was impossible but that the native race must have felt the indifference with which they were treated, until they became convinced, that if their national existence was to continue—if, as a people, they were to escape a process of deterioration, to be terminated at no distant period by their extinction—they must look to themselves, and provide for their own interests. Never has a people come under the sovereignty of Great Britain more disposed to loyalty and hearty attachment than the Maoris. But the unconcernedness with which they were treated gradually changed their feelings towards the British, and made them distrustful of their intentions. This exhibited itself in various ways. They became indisposed to part with any more land, and the reason of

* The extracts in this article are all taken from the latest Parliamentary Papers on New Zealand.

this was explained by the native minister, Mr. F. D. Bell, in the debate before the Assembly on the Native Lands Act, 1862.

"If you had said at the commencement that the Crown would obtain the native land on a plan to secure the advancement of the race, you would have had no distrust or dissatisfaction in the native mind; but by always buying from them on the pretence that you wanted land for the purpose of colonization, without making provision (at least in the North Island) for their own improvement, you have at last brought the natives to believe that your real object is to impoverish and degrade them."

Then commenced the king movement.

"The authors of it 'expressed no dissatisfaction towards the Government, but urged the necessity of maintaining peace, order, and good government in the country; which, they argued, the Governor was unable to do.' 'I want order and laws,' Thompson said: 'a king could give these better than the Governor. The Governor never does any thing, except when a pakeha is killed. We are allowed to fight, and kill each other as we please. A king would end these evils.'"

And such, at first, was the opinion of Governor Browne. Sir W. Martin says—

"In the month of April 1857, Governor Browne visited the Waikato district. On the 9th of May he reported to the Duke of Newcastle the result of his observation of the state of things. 'It was clear that they (the natives) did not understand the term "king" in the sense in which we use it; but although they certainly professed loyalty to the Queen, attachment to myself, and a desire for the amalgamation of the races, they did mean to maintain separate nationality, and desired to have a chief of their own election, who should protect them from every possible encroachment on their rights, and uphold such of their customs as they were disinclined to relinquish. This was impressed upon me everywhere; but only on one occasion at Waiapa did any one presume to speak of their intended king as a sovereign having similar rank and power with Her Majesty; and this speaker I cut short, leaving him in the midst of his oration.'

"The objects of a large section of the natives were distinctly expressed at the great meeting at Paetai on the 23rd April 1857, at which the Governor was present, and at which it was understood by them that His Excellency promised to introduce amongst them institutions of law, founded on the principle of self-government, analogous to British institutions, and presided over by

the British Government. 'I was present,' says the Rev. Mr. Ashwell, referring to that meeting, 'when Le Wharepu, Paihia, with Potatau, asked the Governor for a magistrate, laws, and runanga's, which he assented to; and some of the natives took off their hats, and cried hurrah.' (Report of Waikato Committee, 1860, p. 2.)

"In the proposal then made and accepted lay all that we could desire. It needed only to be heartily and wisely followed up to secure to the Government the guidance and control of the whole movement.

"Nor did the chiefs of Waikato make only general proposals. They invited co-operation also on specific points. Amongst other things they had set themselves vigorously to check drunkenness amongst their people; and with no small success. There was, in fact, a marked and painful contrast in that respect between the state of the central district under its own management, and that of the northern under ours. Fines had been levied to a considerable amount, about 110*l.*, but only, as far as Mr. Gorst could ascertain, from persons who had expressly agreed to be bound by the system. An old man, the treasurer of the fund, brought the money to Auckland, and desired the Government to keep it safe until the use to be made of it should be determined. The chiefs found themselves hampered in their proceedings by the fact that the pakehas resident in the district could not be restrained by them from selling spirits to the natives. In consequence, in July 1859, letters were sent from Waikato to Auckland praying the Government to put a stop to the importation and sale of spirits in Waikato. Amongst the signatures (more than 400) were the names of Thompson, Matutaera, and the leading men of the king party. The native department, the responsible ministers, and the Governor, agreed in thinking that the thing could be lawfully done, under the Native Districts Act, 1858, and that it ought to be done. Accordingly, answers were sent to the effect that the request should be complied with; but nothing further was done. In November 1861, Mr. Gorst, who had been appointed resident magistrate of the district, becoming acquainted with the matter, urged the chiefs to write to the Government, which they declined to do, saying they had been deceived, and that it was useless to write. Upon this, Mr. Gorst, supported by William Thompson, applied to the Government, and the desired Order in Council was made (16th December 1861), but the grace and the political benefit of the co-operation had been lost."

Such, then, was the state of affairs, a split, a divergence which even then, by a change of policy, and the adoption of just and conciliatory measures towards the Maoris might have been healed; but instead of this, there occurred a calamitous affair. For five years a deadly feud about land had been raging in the New-Plymouth district, during which the Government declined to interfere. The consequences to the natives were most disastrous.

"The Ngatiawa tribe had been one of the most industrious and thriving in New Zealand. 'In 1854, William King's tribe possessed 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 20 pairs of harrows, 3 winnowing machines, and 10 wooden houses' (Dr. Thomson, 'New Zealand,' vol. ii. p. 224). In 1858, most of these indications of prosperity had passed away; fragments of threshing-machines were seen lying among the ashes of a burnt pa; oxen lying dead between the hostile encampments, cultivations abandoned, and fences broken down."

Yet in this very district the Government committed itself to the purchase of a piece of land of disputed title, and, when the natives objected to its transfer, referred the dispute which had arisen, not to the law, but to the sword.

And so the Waitara war was prosecuted with much loss of life and property, and that unnecessarily, by the confession of the Government itself, for the block of land which was the matter in dispute was eventually surrendered as that to which the Government had no right whatever.

The resumption of the Government of New Zealand by Sir George Grey was hailed with satisfaction by all the true friends of both races. From his experience of the native character, and his known solicitude for the welfare of the Maoris, the most lively hopes were entertained that peace and prosperity would be restored. These expectations, however, have not been realized. Whether it was that the measures adopted were not commensurate with the magnitude of the crisis, or that the feelings of distrust and disaffection on the part of the native race had grown so strong, that no efforts could have availed to conciliate them, we know not, but the war again broke forth.

Let us consider under what circumstances. In the Waitara land dispute the Government, by their own confession, had been in the wrong. They had trenched on the rights of the native, and, when he had resisted, had endeavoured to overpower him by force. There needed the more circumspection for

the future, especially in all land questions, and every thing practicable should have been done to convince the native that there was no intention of acting unjustly by him. Yet there was again incautionness. Let us hear Sir William Martin on this point—

"The Queen's power, which had not interfered to save men's lives or their property, did interfere to take possession of a piece of land. When military operations ceased at the Waitara, the Government retained possession of the land which had been occupied by the soldiers outside the disputed block, announcing, at the same time, an intention of restoring it to the native owners, subject to certain regulations. That outside piece has, in the issue, bred even more trouble to the colony and to England than the original block itself. The original block had, at any rate, been occupied under a claim of purchase; but the retention of the land outside of that block, the southern tribes (and other tribes too) appear to have regarded as an indication of the purpose of the pakeha to take land by force. So, out of the English land which they had occupied in the course of hostilities, they retained possession of the portion nearest to them, namely, the Tataraimaka block."

This, then, was the position of the Government and the Maori, each holding that which belonged to the other, but the Maori holding the English block only until his own land was restored to him. We should have thought that this might have been peaceably arranged; but it was not so, for the Government proceeded to resume what the native held, before they had made him aware that they were willing to surrender what they held. "There was," observes Sir William Martin, "no actual outbreak, or (so far as I know) symptoms of an outbreak, until the resumption of our land at Tataraimaka, when Rowi and his section of the Maniapoto determined to renew the war. If I am rightly informed, he came with his followers into central Waikato, and proposed to the tribes there to join him in an attack on the fort at the Ia, as a beginning of the renewed conflict, which they, or at least the majority of them, declined to do. So he was forced to abandon that plan. Shortly after that, our troops, in apprehension of an attack, which was no longer contemplated, crossed the Mangatawhiri into Waikato."

It was now decided by the Government to take military possession of the native districts lying south of Auckland, and a proclamation was issued commanding portions of the Waikato tribes living in these districts to

take the oath of allegiance and give up their arms, or remove beyond the river Waikato to a distance of about forty miles from Auckland. On this point Sir W. Martin says—

“Nor are we yet, so far as I can discover, in a position to impute any traitorous purpose (as is commonly done) to the whole population of the native villages between Auckland and the Waikato, which was ejected under the proclamation of the 9th of July. It should be remembered, that the tendering of an oath of allegiance was coupled with a demand to give up their arms, not a word being said about a future restitution of those arms, or even compensation for them. It should also be remembered that our troops were directing their march across their district towards Waikato at the same time. The summary dispossession of several hundreds of persons in winter time can only be regarded as a military proceeding deemed to have been rendered necessary by the emergency.”

Such an emergency the authorities considered to have arrived. It may have been so. We shall not discuss that point. Nevertheless we are disposed to think that at the very moment when the colonial authorities concluded that they were meditating an attack on Auckland, the Maoris were only apprehending an aggression on their lands by us, and were occupied in making the best preparations they could to defend themselves, by throwing up earthworks, &c. Assuredly our mode of action had been such as to render it quite possible for them to have misunderstood us, and to have attributed to us motives far otherwise than those by which we were actuated; so that when we moved forward to anticipate an attack, they regarded it as that attempt to despoil and overpower them which they had dreaded. As Sir William Martin observes—

“It should be remembered that the proclamation, announcing the purpose of the Government in entering on their land, came after the entry of the troops on their land; and that, even when it came, there was much in the claim it put forth, namely, a claim to take such land as the Government might choose, without any mention of quantity or compensation, which was likely to alarm and excite them.* If those men, after giving the best proof of their intention not to ‘levy war’ against the Queen, yet seeing their territory entered by an armed force, and property destroyed by that force, stood up to

resist; ought we not in fairness to conclude that they resisted, not because they were traitors, but rather because they were New Zealanders, or because they were men?”

Sir G. Grey, in a despatch dated January 6, 1864, alleges that the Maori king chiefs had been arming and drilling their men “preparatory to an attack on Auckland.” Was it not more probable that these were measures adopted by them to defend themselves against a contemplated aggression on our part? In point of fact, Auckland was not attacked, but the British soldiers crossed the Mangatawhiri, and with a military force, as we had done before at Waitara, entered upon the lands of the natives. No doubt these chiefs have considered themselves committed to a defensive war, and if any thing were needed to confirm them in that conviction, it has been the Act passed by the New-Zealand Assembly to confiscate their lands.

It was with a view to moderate the action of the Assembly on this point that the paper to which we have referred was drawn up by Sir W. Martin. The whole object of it is to show that the present unhappy state of affairs has been brought about by our own impolicy, and that in dealing with the native race, on the successful issue of the present conflict, this ought to be remembered.

“What, then, is our true and fitting policy, whereby we may overcome not only our local but our general difficulty? If it be true—and a deliberate review of the whole connexion between the two races forces me to believe it true—that the natives have not fallen short of their part in the original contract more than we (who understood it better) have of ours; that they have not, as a nation, sinned more against us than we, the superior and protecting power, have against them; if this be so, then the course which it becomes us to take is plain.

“After proving the extent of our power, and the folly of resistance on their part, it will be our business to show that we intend to use that power, neither vindictively nor selfishly, but as becomes a great, generous, and Christian nation; a nation which is enlightened enough to see, in the distrust of an intelligent people, an indication rather of its own shortcomings than of their infatuation, and is more willing to reform its administration than to destroy its subjects.

“Every plan which may be proposed for terminating our present troubles must be estimated by its fitness to secure the end, which all alike profess to aim at, or rather, I should say, to open a way by which that end may be reached. For that which all

* In their refusal to assist Rewi. See preceding page.

acknowledge to be the real end, namely, the establishment of law and order throughout this island, the substitution of a willing obedience on the part of the natives in lieu of the present distrust and fear, is obviously one which cannot be reached by war, but only by wise legislation and careful administration after the war. No policy which shall leave behind it the seeds of another civil war, which shall tend to augment instead of removing distrust, can be the true policy for us. Solely by its fitness to secure this great end, and not by any reference to local or limited interests, must every proposed policy be judged.

"Nor must we measure our policy by reference to those natives only who are now in arms in Waikato, but to all who, in all parts of the island, are watching for the issue of this contest, and endeavouring thereby to discern our real motives and purposes. If, at the close of the present conflict, the Government shall retain not only such lands as it shall be judged necessary to hold as military positions, in order to secure the colony against like troubles hereafter (and that upon payment of proper compensation in cases where the right to compensation may not have been legally forfeited), but if we also proceed to seize land for other purposes, and for such purposes oust from their lands persons who have done us no wrong, it is to be apprehended that we shall appear to be breaking our promises as soon as we are strong enough to do so, and to be making the punishment of crime and the establishment of law a pretext for getting land; and, if so, that we shall be sowing the seed of fresh troubles, and shall not be brought by all this burdensome and costly war to the attainment of our great end.

"It is often urged that the natives ought to be made to pay the cost of this civil war. However applicable such a principle may be to the case of an ordinary war between two independent nations, it does not appear to be applicable to the case of the present civil war, or to the peculiar relation subsisting between the Queen and her native subjects. We, before the world, and to the natives themselves, avowed, that in establishing British authority in New Zealand, we had for our object (in part at least) the benefit and advantage of the native race. A great nation voluntarily took upon itself a sort of guardianship over a small and uncivilized nation. Under such circumstances, it appears to me to be for the honour of England to avoid even the appearance of being actuated by self-seeking motives."

We shall now refer to the New-Zealand

Assembly's Act, enumerating its principal provisions. Our readers will then be enabled to understand how far the pleadings of Sir W. Martin availed. It is entitled, "An Act to enable the Governor to establish settlements for colonization in the Northern Island of New Zealand."

The preamble enumerates the misdoings of the native race, but omits all reference to the provocations they have received, and then, as the panacea for all the ills with which the land is afflicted, specifies "the introduction of a sufficient number of settlers able to protect themselves, and to preserve the peace of the country."

For these settlers land must be provided, and the provision, according to the Act, was to be thus obtained—"If any native tribe, or section of a tribe, or considerable number thereof, since January 1, 1863, shall have been engaged in rebellion against Her Majesty's authority, it shall be lawful for the Governor in Council to declare that the district within which any land, being the property or in the possession of such tribe or section, or considerable number thereof, shall be situate, shall be a district within the provisions of this Act, and the boundaries of such district in like manner to define and vary as he shall think fit."

In such a district the Governor in Council was authorized to set apart any sites which he might esteem to be eligible for colonization, and that, whether the owners had been implicated in acts of rebellion or not, the only difference being, that to the former compensation was to be granted, while from this were to be excluded, not only such as had actually borne arms, but all who had aided, assisted, or comforted such persons, &c., or who should refuse and neglect to deliver up their arms against a certain day, to be specified by proclamation. Thus there might be, in the same district, rebellious natives and those who remained loyal to the Queen; yet however faithfully the latter might have acted, they were liable to be dispossessed of their lands at the option of the Government, and obliged to accept of a sum of money as a compensation for a forcible extrusion of themselves and their families from their old homesteads—a wrong for which there could be no compensation.

Sir William Martin, in his admonitory paper, reminds the legislators of New Zealand of a country in which, of old, was pursued a like policy, the bitter fruits whereof England, for a series of years, has been reaping, in the difficulty of dealing with an alienated population—Ireland.

"The example of Ireland may satisfy us how little is to be effected towards the quieting of a country by the confiscation of private land; how the claim of the dispossessed owner is remembered from generation to generation; and how the brooding sense of wrong breaks out from time to time in fresh disturbance and crime."

In the fourteenth century, when the Irish chieftains retained some power, they addressed their memorable remonstrance to the Pope. They complained of the efforts made by the English "to appropriate to themselves the sole dominion over the soil. In this design, too, they had so far succeeded, that while all the fairest portion of the island had been gradually usurped by them, the rightful proprietors were driven to the bogs and mountains, and, even there, were compelled to fight for some dreary spot upon which to exist."* "So great," they added, "was the pride and lust of governing, on one side, and such the resolution, on the other, to cast off the intolerable yoke, that, as there never yet had been, so never, in this life, would there be, peace or truce between the two nations."

Now we are constrained to express our conviction that the New-Zealand Settlement Act bears a very strong resemblance to the old penal statutes of Irish history, and must have led to similar results, for it was not intended as a temporary enactment, to meet a present emergency, but to be permanently embodied in the law of New Zealand.

We repeat it—had this Act of the New-Zealand legislature been adopted, without alteration, as the law, it would have caused an eternal alienation between the races. Happily it has been modified by the interference of the Home Government, but whether to such an extent as to avert evil consequences we cannot say.

The despatch of the Right Hon. Edward Cardwell, M.P., to Governor Sir George Grey, bears date April 26, 1864. Some extracts from this document are well worthy of perusal. They show how happy it is that the Home Government has yet the power to intervene between the local legislature and the unrepresented native race.

After referring to the fact that a like scheme of military settlement had been, in August 1863, submitted to the Duke of Newcastle by the New-Zealand ministry, although on a limited scale, and had been adopted by him, although not without a very serious caution as to the danger and delicacy of

carrying out such a measure, he proceeds to say—

"I need scarcely observe that the Act now forwarded, taken in combination with the scheme proposed by your Government, exhibits a rapid expansion of the principles in which the Duke of Newcastle acquiesced with so much reserve.

"The number of settlers, and consequently the immediate amount of confiscation, is quadrupled, the compulsory power of acquiring land within a proclaimed district is, by the terms of the Act, applied alike to the loyal and the disloyal; the right of compensation is jealously limited, and is denied even to the most loyal native if he refuses to surrender his accustomed right of carrying arms, and these powers are not to be exercised exceptionally, and to meet the present emergency, or by regularly constituted courts of justice, but are to be permanently embodied in the law of New Zealand, and to form a standing qualification of the treaty of Waitangi.

"This being the nature of the law, I proceed to consider some very grave objections which may be urged against it. It renders permanently insecure the tenure of native property throughout the islands, and is thus calculated to alarm our friends. It makes no difference between the leaders and contrivers of rebellion and their unwilling agents or allies, and is thus calculated to drive to despair those who are but half our enemies. The proceedings by which unlimited confiscation of property is to take place may be secret, without argument and without appeal; and the provision for compensation is as rigidly confined as the provision for punishment is inflexible and unlimited."

Mr. Cardwell next refers to the anomalous position which the Maoris occupy, "on the one hand as having acknowledged the Queen's sovereignty, and thus become liable to the obligations and entitled to the rights of British subjects, and on the other hand as having been allowed to retain their tribal organization and native usages, and as thus occupying, in a great measure, the position of independent communities. Viewed in the former capacity, they have, by levying war against the Queen, rendered themselves punishable by death and confiscation of property. Viewed in the latter capacity, they would be at the mercy of their conquerors." In the exceptional circumstances therefore of a most anomalous case, the Imperial and Colonial Governments are bound so to adjust their proceedings "to the laws of natural equity, and to the expectations which the

* Moore's "History of Ireland."

natives have been encouraged or allowed to form, as to impress the whole Maori race at this critical moment with the conviction that their European rulers are just, as well as severe, and are desirous of using the present opportunity, not for their oppression, but for the permanent well-being of all the inhabitants of New Zealand."

While, therefore, recognising the necessity of inflicting salutary punishments on the guilty portion of the natives, the British minister requires that a distinction be carefully drawn between those who have actively promoted and violently prosecuted the war, and others "who, by circumstances, connexion, or sense of honour, or other natural temptation, have been unwillingly drawn into it, and still more pointedly from those who have, on the whole, adhered to the British cause. Even in the case of the most culpable tribes the punishment should be such as to inflict present humiliation and inconvenience rather than a recurring sense of injury, and should leave them with a conviction that their punishment, if severe, has not exceeded the limits of justice, and also with the assurance that, for the future, they have nothing to fear, but every thing to hope from the Colonial Government. With this view, the punishment, however exemplary, should be inflicted once for all, and those who may have suffered from it should be led to feel that they may engage in the pursuits of industry on the lands which remain to them with the same security from disturbance which is enjoyed by their most favoured fellow-subjects. And I should hold it as a great misfortune if the punishment were so allotted as to destroy those germs of order and prosperity which have been so singularly developed in some of the Waikato tribes.

"I do not dispute the right of the Colonial Government to obtain from the punishment of the insurgent natives some aid in defraying the expenses of the war, or, in other words, of including in the contemplated cession or forfeiture, lands to be disposed of by sale, as well as lands to be devoted to the purposes of military settlement. But these expenses have been mainly borne by this country, which has, therefore, a right to require that the cession or confiscation of territory shall not be carried further than may be consistent with the permanent pacification of the island, and the honour of the English name."

The decisions of Her Majesty's Government on the important questions submitted to it are embodied in the following instructions to Sir George Grey—

"It is in their opinion very much to be desired that the proposed appropriation of land should take the form of a cession imposed by yourself and General Cameron upon the conquered tribes, and made by them to the representative of the Queen, as a condition on which Her Majesty's clemency is extended to them. The advantages of such a settlement (in which, however, I need hardly say the position of the Maoris as defeated rebels should be unequivocally exhibited), are too manifest to need explanation.

"But if this should be found impossible, you are at liberty, subject to the following reservations, to give your concurrence in bringing the law into operation.

"A measure should be at once submitted to the Legislature to limit the duration of the Act to a definite period, not exceeding, I think, two years from its original enactment, —a period long enough to allow for the necessary inquiries respecting the extent, situation, and justice of the forfeiture, yet short enough to relieve the conquered party from any protracted suspense, and to assure those who have adhered to us that there is no intention of suspending in their case the ordinary principles of law.

"The aggregate extent of the forfeiture should be at once made known, and their exact position, as soon as possible.

"A commission should be constituted for the special purpose of inquiring what lands may properly be forfeited. The members of this commission should not be removable with the ministry, and should be so chosen as to guarantee a fair and careful consideration of the matters brought before them.

"It should be clearly understood that your own concurrence in any forfeiture is not to be considered as a mere ministerial act, but that it will be withheld unless you are personally satisfied that the confiscation is just and moderate.

"And here I must observe, that if, in the settlement of the forfeited districts, all the land which is capable of remunerative cultivation should be assigned to colonists, and the original owner, the Maori, be driven back to the forest and morass, the sense of injustice, combined with the pressure of want, would convert the native population into a desperate banditti, taking refuge in the solitudes of the interior from the pursuit of the police or military, and descending, when opportunity might occur, into the cultivated plain, to destroy the peaceful fruits of industry. I rely on your wisdom and justice to avert a danger so serious in its bearing on

the interests of the European, not less than of the native race.

"Turning to that part of the law which authorizes the dispossession of persons who have not been involved in the recent rebellion, I have to observe, that although Her Majesty's Government admit with regret that the tribal nature of the native tenure will sometimes render it unavoidable that innocent persons should be deprived of their lands, they consider that land should not be appropriated against the will of the owners merely because it is in the same district with rebel property, and may conveniently be used for purposes of settlement, but only in cases where loyal or neutral natives are unfortunate enough to be joint owners with persons concerned in the rebellion, or because it is absolutely required for some purpose of defence or communication, or on some similar ground of necessity. But every such case of supposed necessity should be examined with the greatest care, and admitted with the greatest caution and reserve.

"The compensation to be given to persons thus dispossessed is properly, by the Act itself, made the subject of inquiry in an open court; but the 5th section of the Act ought to be so modified that the powers of the court may not be limited in any manner which would prevent its doing complete justice to the claims of every innocent person, or extending reasonable consideration to those whose guilt was of a less heinous character, a class which, in the varying temper of the New-Zealand tribes, is probably large. I trust that, in accepting any cession or authorising confirmation of any forfeiture of land, you will retain in your own hands ample power of doing substantial justice to every class of claimant for restitution or compensation.

"Finally, when you have taken all the powers, and received all the cessions which you think necessary for the satisfactory pacification of the islands, you will do well to accompany these measures of justice and severity by the announcement of a general amnesty, from which those only should be excepted who have been concerned in the murders of unoffending settlers, or other like offences of a heinous and strictly exceptional character. In order to mark as much as possible the discriminating character of British justice, the exception from the amnesty should not be couched in general terms, but should recite one by one the specific outrages which remain unpardoned.

"Subject to these cautions and conditions,

and in full confidence that you will act on the general principles which I have before laid down (and in which I anticipate your cordial concurrence), Her Majesty's Government are prepared to leave in your hands the power with which you have been entrusted by the Legislature of the colony. In the despatch in which you have transmitted to me these measures, you have expressed, in terms with which I entirely agree, your own appreciation of a generous policy, and of its beneficial consequences when adopted on former occasions in New Zealand. You give, at the same time, your reasons, the justice of which I am not prepared to dispute, for determining that the circumstances of the present case justly and necessarily call for measures of severity, such as have not been adopted at the close of former wars; but you accompany these reasons with the expression of your opinion that this severity ought not to be carried too far. I recognise also with satisfaction the statement of your ministers on the occasion of their first submitting to you their views upon forfeiture and military settlement. They said they felt assured, that as this would be the first, so it would also be the last occasion on which any aboriginal inhabitant of New Zealand would be deprived of land against his will.

"I trust that, on their part, there will be no unwillingness to co-operate with you in confining the measures of severity, to which it may be necessary to have recourse, within those just and moderate limits to which I have referred."

Thus, then, the Act has been allowed, after much modification and a careful elimination of its most objectionable features. Most probably it would have been rejected altogether but for one circumstance, which is thus referred to—

"Considering that the defence of the colony is at present effected by an imperial force, I should perhaps have been justified in recommending the disallowance of an Act couched in such sweeping terms, capable therefore of great abuse, unless its practical operation were restrained by a strong and resolute hand, and calculated, if abused, to frustrate its own objects, and to prolong, instead of terminating, war. But not having received from you any expression of your disapproval, and being most unwilling to take any course which would weaken your hands in the moment of your military success, Her Majesty's Government have decided that the Act shall for the present remain in operation."

Meanwhile, the war is not yet concluded.

It is still raging. Valuable life is being expended on its prosecution. The recent telegram communicating the severe losses of gallant officers and men which the 43rd regiment has suffered has brought sorrow home to many families. How long is this contest to go on? On their defeat at Rangiri, when so many prisoners were made, the Waikato chiefs made overtures for peace. Their communication runs thus—

"O friend, O Governor,

"Salutation, *Ngaruawahia*, Nov. 25, 1863.

"This is to say to you, the fight has been fought, and some are dead; some live. Restore to us Waikato;* let it suffice for you the men who are dead. Restore to us those who live. Enough.

"From your friend PENE PUKEWHAU. From all the chiefs of Waikato.

"To Governor Grey."

and the answer they received was as follows—

"*Auckland*, November 30, 1863.

"O Pene Pukewhau,

"Your letter has arrived here; the subject has been carefully considered. This is the reply to you, and to all the men of Ngaruawahia.

"The Governor can have nothing to say to you while you have arms in your hands; but give up all your guns, your powder, and your arms to the Governor, then a way will be open for you to speak.

"At present nothing.

"Enough the word.

(Signed) "WILLIAM FOX."

Again, in December, they addressed the Governor—

"O Friend, O Governor,

"Salutation.—We are awaiting the reply of our letter. Can it have reached you, or not? These are the words of that letter. Restore the Waikato men. Suffice for you the dead. Enough.

"From the chiefs of WAIKATO.

"From PENE PUKEWHAU."

and again the answer was—

Government House, December 6, 1863.

"O all you chiefs of Waikato.

"O Pene Pukewhau.

"Your letter of 2nd December has reached me. Sons, my words to you are these. The General must go uninterrupted to Ngarua-

wahia. The (jack) flag of the Queen must be hoisted there. Then I will talk to you.

(Signed) "G. GREY, Governor."

Well, Ngaruawahia was occupied without opposition, and the friendly chief Wiremu Nero was sent forward to Maungatautari, to ascertain whether the insurgents were disposed to peace. On that occasion Wi Tamehana (Wm. Thompson) stood up, and said—

"Welcome, friend; welcome; welcome sons. I don't say that peace is made. The gift (Koha) to your fathers and younger brothers is this: Meremere has been given up, and Rangiriri and Paetai and Rauwhitu, and Ngaruawahia and this flowing stream. They are my gift to your fathers and brothers; as for me, I shall remain here. If the Governor follows me here, I shall fight. If not, I shall remain quiet."

Well, the Governor followed him there, and so the war continues. With what object? Is it to accomplish that against which Mr. Cardwell's despatch so justly and earnestly protests, to take from the Maori all the land which is capable of remunerative cultivation, and drive him back to the forest and the morass? To our minds, the declarations of the chiefs are quite intelligible: "Keep," they said, "what you have won of the fertile districts of the Waikato and Waipa. We have surrendered to you Ngaruawahia without a struggle. Let that be your boundary; but leave with us the rest of the Waikato; drive us not from this—but if this may not be, then, if we are to die, let us die in the Waikato." And so they prepared to do.

These men are now fighting for their existence. Their land is their life, and they feel they may as well die as lose that on which their maintenance depends. They are now desperate, and in their desperation they have turned to bay. But why should they be driven to such an extremity? We sympathize with the gallant Danes in their efforts against superior numbers. Is there no pity for the handful of Maoris contending so bravely against 10,000 disciplined troops which have been brought to bear upon them? The British legislature has a right to interfere, for they are British troops which are fighting the battles of the colonists. Let, then, this fiat be issued—"The war must cease, or the British troops must be withdrawn," and we know what the result must be. There is time for interference, for winter reigns in the antipodes, and campaigning, difficult in New Zealand even in the summer of the year, becomes, in the adverse season, an impracticability.

* The chiefs who had been taken prisoners.

SUPPLEMENTARY ITEMS OF INTELLIGENCE.

It may be well, in order that the situation may be distinctly before our readers, to sketch the progress of the war, subsequently to the occupation of Ngaruawahia. At that point there was a pause. This it appears was caused by the difficulty of getting up supplies. At length, on January 27th, the troops, numbering 2375, with three 12-pounder Armstrong guns, advanced towards Pikopiko, the nearest stronghold of the natives.

It was soon ascertained that Pikopiko was only one of several fortifications designed to support each other. The general having established his base at Te Rore on the Waipa river, found his further advance into the interior barred by these works.

"Pikopiko and Paterangi formed the base of a triangle, distant from each other about three miles, and protected the advance from the Waipa on the interior by either of the two frequented lines of road. They were on the north and south spurs of a low ridge of hills which cross the delta of the Waikato, forming a kind of horseshoe curve from north to westward. The roads from Pikopiko and Paterangi unite at a point eastward along this ridge, and pass the old fortified pa, Te Ngapo, and a little further on the better chosen and more strongly-fortified post, Rangiatea pa, which is the apex of the triangle of which Pikopiko and Paterangi are the base. From Rangiatea the road diverges to the north, along the ridge to Kirikiriroa, on the Horatiu, or Upper Waikato, eleven miles distant, and to Rangiwahia, the capital of Upper Waikato, about four miles distant."

Instead of attempting to carry these works, the general outflanked them, reaching Te Awamutu, and thence pushing on the troops to Rangiwahia, dispersing there a body of natives who opened fire from a belt of bush at the foot of a gully, after a severe skirmish. Several of them took shelter in a whare, refusing to surrender. In overcoming this resistance several casualties occurred. At length "the whare became ignited, and all in it were either shot or burned, as they refused to come out and surrender. The scorched bodies of seven men were discovered amongst the embers, besides the dead body of a private, who was shot and fell inside the door of the whare."

The main body of the Maoris abandoned their strongholds, retreating towards Maungatautari, their mountain fastness. It was found that the "natives had an immense breadth of land under crops here; and we

dare say in the Mokau ranges it will be found that they have large supplies. A visit was paid to Kihikihi, the lowland residence of the redoubted Ngatimaniopoto chief Rewi. His house was burnt, and potatoes, pigs, poultry, and other necessities of life rewarded the soldiers."

It was now resolved to push on to Kihikihi, the village residence of the chief Rewi, where a flagstaff had been erected. A Colonial newspaper thus describes the fertility of these districts, long coveted by the colonists, and which, by the force of British soldiers, and the expenditure of British life and treasure, they have now grasped—

"Kihikihi is about four miles distant from Te Awamutu, native cultivations extending along the whole line of route, and up the country beyond. Hundreds of acres are laid down in wheat, maize, potatoes, kumeras, peach, and apple groves, &c., the land being of the richest quality, as testified by the surprisingly healthy and full crops found growing. This place (Kihikihi), taken in conjunction with Rangiwahia and neighbouring districts, may truly be called "the garden of New Zealand," from its highly productive character of ground. When the immense tract of country devoted to the growth of wheat, potatoes, and maize is taken into consideration, no wonder can be felt that the rebels have succeeded in keeping up a good commissariat supply, with abundance, so far, to spare. In many places along the line of road traversed the potato plots appeared to have yet remained untouched, while in most of the potatoe holes great quantities of the indispensable tuber were found ready for placing in kits, for transport to other quarters. Independently of the large stores left behind, the Maoris must have carried away a great quantity before retiring, on the approach of the general, who arrived at the settlement without having seen a single rebel. The flagstaff having been set fire to, a large whare opposite, which might be conceived to have been the assembly room of the Maori chieftains, was also ignited. The flagstaff was burned through at the base, and fell with a loud crash to the ground. The soldiers were then ordered to break off for a short time—a very welcome intimation, and which was speedily availed of to gather apples, peaches, and other fruit, and to secure a few souvenirs of the visit to the renowned Rewi's country abode. Before the bugle sounded for the men to fall in for the homeward march, few were seen who had not made good use of

their opportunity, and possessed themselves of pigs or poultry, various useful household articles, clothing, paddles, &c. The troops marched 'at ease' homewards, and, from the strange diversity of articles carried, presented a ludicrous appearance on arrival in camp.

"While the general had been absent with the expedition, a Maori chief, named Toitoi (who visited England on the occasion of the return of the 'Novara' frigate), arrived in camp, bearing a flag of truce. He was said to be an embassy from the rebels, who were anxiously desirous of making peace. They had profited by the lesson afforded, and did not feel solicitous again to meet the soldiers on a field of battle. The general has sent a letter in reply to the ambassador's application, but, of course, its purport has not been made public."*

The last stand made by the natives was at Orakau. The intrepidity of their riflemen at this place greatly raised them in the opinion of Europeans generally, and more particularly of the military, who, after the battle, treated the natives in the most kind and humane manner.

Several of the officers subsequently said—"The stand the natives made at Orakau fortification, and their breaking through the soldiers by whom they were surrounded, was one of the bravest actions on record; when 300 natives, surrounded by 1500 troops, rushing from the pas, broke through the soldiers." One hundred and twenty-nine were killed, and thirty-one made prisoners; the rest escaped.

Their reply to the general, when he sent them a summons to lay down their arms, was—"No! the Maoris will fight for ever and ever. Amen." And again, when he requested them to send away their women and children, the reply was—"No! we will all die together."

Thus the subjugation of the delta of the Waipa and Waikato has been accomplished, the natives, after a gallant defence, having been driven back, and the spoliation of their lands accomplished.

To render this new acquisition as valuable as possible, and to facilitate the introduction of settlers, it became necessary that communications with the sea should be secured, and it was resolved that these should be opened on the west and also on the east coast.

So far as the west coast is concerned, this has been easily accomplished. If our readers will look at the map of New Zealand, they will find Wangaroa harbour lying to the south

of the embouchure of the Waikato. Here lies the English settlement of Raglan, and this is the *point d'appui* on the western coast.

As regards the eastern coast, the mouth of the Thames was already in our possession. But, besides this, it was thought necessary to take possession of Tauranga.

"Having secured the gulf of the Thames," observes the 'Colonist Summary for Australia and Europe,' Feb. 1864, "and taken occupation of the west coast, it only remained to fit out an expedition for the east coast, and occupy Tauranga, one of its finest harbours, with one of the most fertile belts of country in the aptly-named Bay of Plenty. This expedition consisted of 600 men. They disembarked without any opposition, the natives at first greeting them with every demonstration of friendship, and bringing supplies of various kinds for sale. Latterly, however, whether in compliance with injunctions from the king's—the dominant—party, they have held aloof. The troops, in the meanwhile, have established themselves at the abandoned Mission station Te Papa, prepared for any contingency, and with the 'Miranda' at anchor within gun-shot. Rumours are current of musters among the neighbouring rebels, and of an attack to be made by some 1100 or 1200. Should they be rash enough to do so, the result cannot be at all doubtful.

"Tauranga is a noble harbour, a short day's moderate steaming from Auckland. 'The only difficulty' (to sailing ships), writes Captain Drury, 'of entering through the deepest channel is its somewhat tortuous course, and the liability to eddy winds on rounding Mount Manganui, the channel in one place being only half a cable's length wide. When once inside, there is anchorage for a fleet.'

"The total native population of the Tauranga district is estimated at 1000, and large tracts of land are under cultivation."

Let it be remembered that Tauranga was the *locale*, not of the Ngapuhis, as the correspondent of the "Times" (July 14th) conceives, and who lie to the north of Auckland, but of a mixture of tribes; the principal tribe being the Ngatiawa,* Thompson's tribe, who stretch across the country into the Waikato districts; but a large portion of the native inhabitants having no sympathy with the

* The Ngatiawa are a widely-scattered people, being found in the Bay of Plenty, on the banks of the Waitara river near Taranaki, and on both sides of Cook's Strait. It was William King, with a portion of the Ngatiawa, who defended the Waitara block.

* "Daily Southern Cross."

king-party. Well now, we have some collateral information to present with respect to the military occupation of Tauranga.

It is an old Mission station of the Church Missionary Society; and in January of the present year it was occupied by 700 soldiers, supported by a man-of-war, with an additional force of nearly 200. The commanding officer was furnished with instructions directing him to occupy the Mission house, and afterwards *to destroy the crops of the natives on that side of the harbour, and take possession of their horses, cattle, pigs, &c.* Remonstrances were urged as to the adoption of such a course. It was with truth said that it must certainly increase the number of the insurgent party, because the crops of many who had taken no part in the war would necessarily be sacrificed, from the native mode of hapus (villages) planting together. The Civil Commissioner being of this opinion, the matter was represented to the Governor, and the instructions were altered.

But the natives had become alarmed; and, a few days after, the friendly natives on the other, or eastern side of the harbour were seized with a panic, and fled, with their wives and children, to the woods, leaving a large portion of their property behind them, and turning their cows and horses into their standing crops of wheat, &c. The Governor was immediately urged to issue a proclamation, for distribution at Tauranga, to the effect that the property and lives and lands of all the Tauranga natives who had not been engaged in the Waikato war would be held sacred. Such a proclamation, after some delay, was printed and distributed, and many of the natives returned to their homes; but it was but too evident that their confidence was gone, and that distrust and suspicion had taken possession of their minds; nor could they be reassured that they would

not be involved in that act of confiscation to which, undoubtedly, a large portion of Tauranga had been doomed.

In connexion with these items of intelligence, let the account of the military disaster which has occurred at this very place be again perused, and let our readers say can they wonder at it?

But how long shall the blood of our brave soldiers be expended in proceedings such as these? Is it not time for England to interfere? There ought to be on the part of England a national remonstrance, put forth in that form of petition which is the right of Englishmen. May something decisive soon be done to terminate a war that cannot fail to entail a heavy retribution!

One more extract shall speak for itself—a copy of part of a letter from Archdeacon Brown, dated Tauranga, May 4, 1864.

“The casualties on the part of the English amounted to 108. On the natives’ side it was considerably less. On Sunday, by permission of Sir Duncan Cameron, I buried in one large grave near the scene of action all the native bodies which could be found, amounting to twenty; and on Monday I buried at this place the English—twelve officers and twenty-three men. It was a solemn and affecting scene, which I trust will not be lost upon the large body collected together. Kewiti, a ringleader of the king party at Tauranga, was amongst the seven prisoners taken. He is fearfully wounded. I was present, at his request, when one of his legs was amputated, but it is feared he must lose his remaining leg, and, if so, I fear he will not survive. The officers speak in high terms of the gallantry of the natives, and of their whole conduct, abstaining, as they did, from all acts of mutilation against the English whom they killed.”

THE PUNJAB MISSIONARY CONFERENCE.

A MISSIONARY Conference was held at Lahore in December and January 1862-63, and a report of its proceedings has been published under the direction of a Committee of compilation. This document—a closely-printed octavo of nearly 400 pages—we now propose to review, or, more properly, to present to our readers a digest of its contents. It well merits to be analyzed, and that because the questions brought before the Conference were not only many and important, but have been largely and effectively dealt with.

The constituency of the Conference was truly catholic. There were present members of no less than eight sections of the Protestant Church, viz.

Church of England.

American Presbyterian Church.

American Reformed Presbyterian Church.

American United Presbyterian Church.

The Established Church of Scotland.

The American Methodist Episcopal Church.

The Free Church of Scotland.

The English Baptist Church.

The first six of these were represented by clerics in the following proportion—Eleven ministers of the Church of England, nine of them being Missionaries of the Church Missionary Society, and two chaplains; seven Missionaries of the American Presbyterian Church, one being a native; four Missionaries of the American Reformed Presbyterian Church, two of them being natives; two Missionaries and one chaplain of the Church of Scotland; and three Missionaries of the American Methodist Episcopal Church.

But, besides this, the Conference was rendered more interesting and influential by the presence of some thirty laymen, members of the eight Protestant churches already enumerated, many of them holding high official situations, and all anxious that the Gospel, the value of which they had proved themselves, should be so presented to the millions of India that they might have the opportunity of knowing and embracing it. Two native princes—the Rajah of Kapurthala and his brother, Sirdar Bibrama Singh — and several other gentlemen, also took part in the deliberations.

Thus the Conference, in its composition, was weighty and important, and its discussions and deliberations were rendered proportionably so.

The Report opens with a brief preface by Lieut.-Colonel Lake, in which he introduces the Saviour's words, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The reference to this passage is appropriate: it indicates the basis on which the Conference met, the spirit by which its discussions were pervaded, and one grand duty, which, according to the measure of its influence, it fulfilled in the presence of heathen India—the manifestation of Christian unity and love.

Let us consider. In that prayer the Saviour desired that there might be, on the part of his people—his church—such a manifested union as might influence the world to believe in Him. He says—"That they all may be one;" and who are the "all" to whom He refers? This is of importance, for a mistake on this point may affect the meaning of the passage, and lead men to substitute a sectarian narrowness for a catholic communion. The basis of Christian brotherhood is here laid down, and we must be at pains to trace it out carefully, and understand it accurately, so that it may include neither more nor less

than the Lord intends. The Saviour says, "that they all may be one." Who, then, are these? "Them also which shall believe on me through their word." His first prayer is for the germinal church, that which first received the Gospel word, and which, by stereotyping that word in inspired writings, was to transmit it to future generations. That word, the recognised instrumentality by which the Spirit of God works on the understanding and affections of men, in its progress downwards on the stream of time, was to carry with it unimpaired a converting power, and raise up, from generation to generation, a people for the Lord, whose continuity never should be broken. This is the true apostolical succession—men retentive of the apostolical doctrine, and, through its teaching, one in the recognition and heartfelt apprehension of Jesus as their Lord and Saviour. Like a river descending from its mountain source, it might become at one time more contracted, at another more expanded. Now its course lies in the midst of obstructions, and precipitous rocks, rising on the right hand and on the left, confine it to a narrow channel; at another stage of its progress it enters a level champaign, and then becomes a broad and imposing stream; but its current is most powerful where the channel is most contracted; and in the wider parts it is more slow and dignified in its movement, as though it could afford to be less impetuous. So with the Lord's church. When most opposed, and the world's antagonism, like the frowning precipices, have hemmed it in within narrow bounds, its zeal and love have been most ardent, and it has forced its way onward with increased determination, while in times of comparative prosperity it has become more slow and tranquil in its action. Still, under all circumstances, its continuity has remained unbroken; and, since He went up, there have been always those, whether more or less in number, who, through the word, have recognised and believed on Him. The Lord's church, at any given moment, consists of such as, through the word, believe on Him, to whom the word has come, "not in word only, but in power and in the Holy Ghost, and in much assurance," revealing to them their own lost and ruined state by nature and by practice; but also revealing to them Jesus as the all-sufficient Saviour and deliverer; so that they have fled for refuge to lay hold upon the hope set before them in Christ Jesus. This precious faith, the possession of which constitutes a man one of "the spiritual house, the royal priesthood," is to be found dispersed abroad

throughout the world in every variety of circumstance and position, like the gold which men so diligently seek for, and which is found mixed up with elements of little worth, now imbedded in the quartz rock, now hidden in the sand which forms the bed of rivers. But the Lord knows them that are his; and whosoever He finds that faith which is of his own implanting, it is precious in his eyes. It is found in every rank and condition of human life—amongst the rich and the poor, the distinguished and ignoble, the learned and unlearned. It is found under various ecclesiastical forms and organizations—state churches and dissenting churches, Episcopalians, Presbyterians, Congregationalists, wherever the word has free course. They in whom it has place are the Lord's people, and they stand toward each other in the relation of brethren. Is it not so? Christ has described a circle: it is traced clearly, unmistakably. All who are included within it he recognises as his people. All such, then, stand to one another in the relation of brethren. Is this, in the opinion of some, too wide? What would you propose to do? Would you alter that basis of brotherhood and communion which the Lord himself has laid down? You have peculiarities of doctrine, and will commune with none except such as agree with you. You are a member of a certain communion, and isolate yourself from all, except such as are found within its limits. Alas! herein lies the weakness of the churches of the Reformation. They vindicated essential truth; they recovered it from the rubbish of human inventions and traditions, under which it lay buried; they held it up, in the way of testimony, before the world. There were these great points in which they agreed; but when they came to the consideration of lesser points they disagreed, and resolved themselves into diverse organizations. Still, on the ground of a common Christianity, they might have recognised a mutual relationship; and there might have been union, although there was not uniformity. They might have resolved themselves into a combination as beautiful as our own planetary system, each planet having its own distinct existence, and occupied in describing its own special orbit, yet all moving round the one centre, from whence they receive light and heat, and reflecting on each other kindly and beneficial influences. Has it been so? These visible churches—all of them, even such as are constituted upon the principle of the very closest communion—are mixed bodies. Like Abraham's tent, there is in each of them an Ishmael and an Isaac.

There are those who are born after the flesh, and there are also the children that are by promise. They who are not spiritual have often a zeal for God, but not according to knowledge. It moves not in the direction of saving truth, but occupies itself about points that are subordinate, the absence of which, even although inducing a measure of defectiveness, does not affect the scriptural character of a visible church, as professing and teaching all that is needful to the salvation of the soul. But these points have been unduly magnified, until they have come to be insisted upon as the sure *sine quâ non* of church constitution. Some, because possessed of them, are unduly extolled; others, because devoid of them, are unduly depreciated. Those who are so aggressed upon, consider themselves aggrieved, and retaliate, and thus there has been recrimination and embittered controversy. This, then, has been the weakness of the churches of the Reformation, their tendency to separate and cease from intercommunion because of points which, whatever opinion may be formed on them, interfere not with the exercise of faith in Christ. One in their belief and profession of the Gospel, and in their readiness to bear testimony to its distinctive truths, they seem too frequently to have forgotten that oneness, and, instead of walking in love, have presented before the world the spectacle of a manifested disunion.

Hence the churches of the Reformation have not prevailed over the systems of corrupt Christianity so as to displace them from their position, and reduce them to insignificance. They have been too weak to do so: they have been weak because they have been divided. They promised to do so in the first instance, but the vigour of the early movement has not been sustained. The old systems had time to recover strength, and they still live in the presence of their formidable antagonists; nay, in turn they become the assailants, and perversions from Protestantism to Popery have not been unfrequent in our day. But what is most to be lamented is, that in too many instances good men have been carried away by the strong influences of party-spirit, and have committed themselves to the vicissitudes of sectarian strife; and thus men, who are one in Christ, have become estranged and disunited from each other. They recognise not each other, because, although alike believers, yet one is of an established church and another a dissenter. Thus the dissension that exists amongst visible churches has seriously and injuriously affected the spiritual body itself.

What, then, are good men to do? Are they to forsake the communion in which they have got good, where they learned the distinctiveness and value of Gospel truth, and became converted to the Lord? No! that would be to void an important duty which their Lord expects them to discharge. These visible churches are important organizations, and they are so regarded of the Lord. They are the golden candlesticks, useful to hold up the light of truth, that it may shine forth more widely and expansively on the world. The seven Asiatic churches were not pure communions, consisting exclusively of true believers; they were very mixed; yet were they the golden candlesticks amidst which the Lord walked. Visible churches are like the hewers of wood and stone in the forests and quarries of Lebanon, that were occupied in preparing materials for the house that was in process of erection. Through their instrumentality sinners are raised up out of the deep pit of nature, and, by teaching and discipline, are fitted and prepared until the time comes when, under the direction of the Great Master-builder, they are transferred within the veil, where, as the temple rises to its perfection, there is heard the sound neither of hammer, or axe, or tool of iron, because the living stones are made ready before they are brought in thither. These churches are, then, mixed as their constituency is, of value in the Lord's eyes. It is of importance that they be kept in the best working order possible, and that as much as possible of the energies which they possess be directed to the ends for which the Lord intends them. But this is the office of the Lord's people in these churches. They constitute the moderating influence; and, if mindful of their true position, that, although of diverse visible churches, they are in Christ one, they can accomplish much. They can help to the conservation of truth in its purity in the creed and ministrations of the church to which they respectively belong; they can stimulate to healthful action; when energy, going astray, is being perverted to purposes which are not promotive of the Lord's interests, they can protest and restrain, and at least modify the course of action. As men of faith and prayer, they can uphold the standard of spirituality. They are the salt: if they were abstracted, what would remain behind? What can be conceived more mischievous than the endeavour to persuade good men, that, because there are imperfections and blemishes in the communion to which they belong, they should leave it, and

form themselves into an eclectic body, isolated and by themselves. Nay, if there be free scope for the profession of the Lord's truth—if access to the Lord's person be unobstructed, and opportunity be afforded to make Him known to the ignorant, and persuade men to Christ—then the better rule and the safer for general acceptance is, "Let every man abide in the same calling wherein he is called."

At the same time, let good men step forth betimes beyond the bounds of their respective communions, and come forth to meet on common ground their brethren of other churches. As the great truths of Christianity in which they find pardon, and peace, and strength to work, are common to them all, so the details of service to which, under the influence of these principles, Christian men are led to address themselves, must be, in all cases, pretty much alike. They can meet, therefore, to confer as to the best mode of carrying on these operations; they can meet to strengthen one another's hands by mutual advice and counsel; they can unite in prayer for that blessing, without which all human effort must be vain. This will be so far to manifest union—as far, perhaps, as it is possible to do so now, until better times come—and it will not be without its influence on the world. And if this be desirable at home, in professedly Christian lands, because there is around, under the name and profession of Christianity, an unconverted element, which is keenly observant of those who profess serious Christianity, and quick to detect their inconsistencies; still more is this needful, where, in the midst of a dense heathenism, there are only a few Christians: how necessary that they should by love serve one another! If the Missionaries and their co-operators are not only few in number, but of different denominations, how necessary they should so recognise one another in the presence of the heathen, as to convince them, that although in efforts they be separate, yet are they one in the bonds of a common Christianity. In such union they will find strength, and that just in proportion as disunion causes weakness. The Lord Jesus knew how important it was that his people should not only love one another, but give expression to that love before the world; and therefore he prayed, "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."

"One of the earliest answers to this prayer was given, when, after his ascension, his apostles and disciples all continued with one

accord in prayer and supplication and had all things common." That was indeed a happytime, for there were no divisions among them, and therefore, "breaking bread from house to house, they did eat their bread with gladness and singleness of heart." It was a useful time, too, for their's was a manifested unity, and it told effectively on those around, "so that they had favour with all the people." No abounding of gifts will compensate for the absence of this grace. The Corinthians came "behind in no gift," yet there were among them envying, and strife, and divisions. In so low a state as this, their effectiveness as a Missionary church was in abeyance, and the hope of their co-operating with him in the great work of communicating the Gospel to the unevangelized was deferred by the apostle to a time when their "faith should be increased." (2 Cor. x. 15.) In proportion as there has been the presence and manifestation of this grace, the church, in its work of testimony, has had influence with the world; in proportion as it has been wanting, that testimony has been disregarded. Scriptural Christianity has been grievously hindered in its progress by the fact that so many of its professors have gained it in their lives. But still the greatest injury inflicted has not been by this. The world is keensighted enough to understand that the professing church is as yet, like the product of the flail upon the barn-floor, a mingled mass, in which, while there is much that is worthless, there is much also that is precious, and it is prepared to discriminate between mere professors and those who love and obey the truth: but when it sees the godly at variance, that has been, and, until removed, must continue to be, the great stumbling-block.

This, the Conference, so far as India is concerned, has laboured to remove out of the way, and for this we honour it. Good men, of various denominations, met together, and, in the presence of the heathen, recognised each other as brethren. They showed, that although they lived and laboured apart—that although their forms of Christian worship varied—yet their Christianity was one; and therefore that they were of one heart and of one soul. They met and prayed together; they met and conferred together; they had before them for consideration many subjects of deep interest, and, in dealing with these, they did not always see alike; but when they took different views, they were enabled calmly to place them side by side, and thus the more surely to elucidate the truth; thus light was thrown

upon various subjects, and valuable information obtained; and, finally, before they separated, they gave one consummating proof of their strong conviction that they were "all one in Christ Jesus," by partaking together of the Lord's Supper, and thus uniting to show forth the Lord's death till He come.

Referring to the Report, we find, that "on the 25th December 1862, the public proceedings of the Conference were preceded by a meeting for prayer, conducted by the Rev. John Newton, M.A., which was largely attended by members of the Conference, and in which representatives of different denominations took an active part."

After four sessions, occupying two days, there intervened, on December 28th, a Sunday. In relation to this day we find, on page 127 of the Report, the following notice—

"The Committee of Compilation, with heartfelt pleasure, and with emotions of gratitude to the great Head of the church, desire to record the cheering fact, that a large number of the clerical and lay members of the Conference connected with the churches named below, united with others, on Sunday the 28th, in commemorating, at the Lord's table, the death of their divine Redeemer; thus exhibiting to the world the love, the moderation, and the essential unity of the church, which is the Bride, the Lamb's wife.

"The following are the churches, whose members united together on the occasion—

"The Church of England.

"The American Presbyterian Church.

"The American Reformed Presbyterian Church.

"The Established Church of Scotland.

"The American Methodist Episcopal Church.

"The Free Church of Scotland.

"The English Baptist Church.

"N.B. The order of the above churches has been arranged, with reference to the number of ministers of each church present at the Conference. The last two were represented in the Conference by lay members only."

The proceedings of the Conference were concluded on the afternoon of the 2nd of January, by a public meeting for prayer, conducted by the Rev. John Newton, M.A., at which, as at the preliminary meeting, representatives of different denominations took a leading part, whilst it was largely attended by members of the Conference and the public in general.

Such, then, was this Conference as to its constituent elements, and such was the lesson

which it was fitted to convey to India; and we shall now conclude this our first notice of its proceedings, by some passages of an address delivered by Mr. Newton at the tenth session of the Conference, which admirably sum up all that we have endeavoured to say on this subject.

"Christians are brethren, being alike children of God. They together constitute the mystical body of Christ; and so are members one of another. They have one Lord, one faith, one baptism: there is but one Communion of Saints, and only one Holy Catholic church. This one church, however, is the church invisible; which consists of all who by faith are united with Christ, and are animated by his Spirit. On looking, now, for these children of God, these saints of one communion, these members of one living body, where do we find them? and how are they distinguished? They are known by their fruits,—the fruits of the Spirit dwelling in them; which are 'love, joy, peace, long-

suffering, gentleness, goodness, faith, meekness, temperance.' They 'do justice, love mercy, and walk humbly with God.' They are not found exclusively in the Church of England, or in the Church of Scotland, or in the Church of Prussia; still less in the Church of Rome. They are not all Episcopalians, nor all Presbyterians, nor all Congregationalists. They are not necessarily Baptists, or Methodists, or Plymouth Brethren, or Quakers. It is not an external organization, or an unbroken succession of officers, or a form of worship, or a system of rites, that distinguishes the church of Christ: it is a living union with the Head; it is a participation in the common Spirit. If the church is a spiritual body, having a spiritual life, then the members are spiritual members, incapable of being severed from the body by any physical accidents. Their connexion, or non-connexion, with any particular ecclesiastical society, cannot affect their spiritual standing."

MISSIONARY PROCEEDINGS IN THE BOMBAY PRESIDENCY.

In our last Number we commenced a review of Missionary operations in the Bombay Presidency, and having given an outline of the proceedings of the Irish Presbyterian Missionary Society in Guzerat, had proceeded to trace out more in detail the operations of the Church Missionary Society in Sindh, at Bombay, advancing as far as Khandeish, where we were obliged to break off.

Besides Malligaum, we find that another station in Khandeish has been occupied—Yeolah. Here there have been located two native brethren, one of them in holy orders, the Rev. Appaji Bapaji, and his colleague, the catechist Ruttonji. They had been stationed at Sharanpur, but being most anxious to break new ground, and make known the salvation of Jesus where before it had not been heard of, they, with the permission of the Corresponding Committee at Bombay, have given themselves to this new work. Here they were visited in November last by the Rev. T. K. Weatherhead, the Secretary of the Bombay Committee, and his report of this new sphere of labour we introduce.

"Finding that Yeolah was only about twenty miles distant I determined to visit it. Mr. Mengé kindly accompanied me, as did also the catechist Shunkur Nana. We left on Monday the 2nd of November, and reached Yeolah next morning at eight o'clock. Having sent a messenger before us, the two native

brethren, Appaji and Ruttonji, met us in the town.

"They occupied a small room, scarcely seven feet square, and, apart from this, had no other accommodation. They were gaining influence amongst the people. The higher castes respected them because of their attainments, and many visited them in their small room. During the whole day there were natives coming and going, and, amongst the number, several Brahmins. Mr. Mengé spoke to many of them.

"Yeolah contains about 20,000 inhabitants. The chief occupation appears to be silk-spinning and weaving. Some of these places we visited, and were very kindly and civilly received. The weekly bazaar is very large: camels, bullocks, horses, and frequently elephants, are brought to it for sale. It is the largest I have seen in these parts in my short tours. In the evening, just before leaving, we preached in the bazaar, and almost immediately 500 to 600 people collected around us. There was no actual opposition, but a spirit of levity soon began to make fun of all that was said; the preaching, therefore, did not last long.

"As a field of labour I think it has given better promise, which has steadily continued for six months, than I have heard of or met with in other parts of the Deccan or Nasik district. There are, indeed, the usual diffi-

culties to be met with, arising from the religious impressions and prejudices of the people; e.g., there is a good house vacant in the centre of the town, but nothing will induce the owner to let it to Christian teachers. This difficulty in renting a house, or even a part of one, has been a great hindrance, but now they have a few rooms, and have moved their families from Nasik.

"As regards their reception, I have already said it is good. They are the most highly educated natives in the place; and one having been a Brahmin and the other a Parsee, they take a position at once, independent of all other acquisitions. This gives them an entrance to the houses of the rich Soukars, two or three of whom encourage their visits."

But this is not the only new point of occupation and of interest in Western India. Feeling their way onward, our efforts have passed the boundary of the Bombay Presidency, and entered one of the most destitute portions of India—the Nizam's dominions, containing a population of 10,000,000 and upwards. With the exception of Secunderabad, where there is a Missionary of the Propagation of the Gospel Society, and another of the Established Church of Scotland, the points which we are now about to introduce to our readers are the only places where any attempt is being made to give light and illumination to these dark millions.

Forty miles east of the city of Aurungabad lies Jaulnah, a military station in the north-west corner of the Nizam's dominions. The name of this place occurs in the history of the Indian mutiny. "Large bands of Rohilla marauders, expelled from the city of Hyderabad by the Nizam's troops, stationed themselves in the villages of the Jaulnah district." To repress these men, "who hoped to establish a link of connexion between the anarchists of Hindustan and those of the Deccan, Colonel Beatson brought his corps of irregular horse to Jaulna, there to maintain order in the surrounding districts." These villages are becoming now the *locale* of a very different movement. Men are growing wearied of the yoke of idolatry, which exacts much and bestows no benefit in return, and desire to find a religion which has reality, and can yield, to those who attach themselves to it, light and warmth.

Let us endeavour to describe the locality, where a stirring among the dry bones of Hinduism is perceptible.

To the north-east from Jaulnah, and eighty miles distant from Aurungabad, lies Booldana, the station of the Rev. A. Davidson,

who has formed here an industrial Mission of an agricultural character, having obtained from Government an assignment of land for that purpose. His object is to gather inquirers around him, so as to afford him opportunity of that line-upon-line instruction which they need, enabling them, the meanwhile, to earn their own bread; and then, when they have become confirmed in the faith, to replant them in the villages from whence they came, so that they may be as lights among their countrymen. The plan is at present only tentative and experimental. We trust it will be successful, but there are dangers and difficulties inseparable from undertakings of this kind, which it is difficult to guard against.

The native Christians at Booldana, including children, are thirty-two in number, all Mangs, a class of people to be described presently.

It was to the Rev. A. Davidson that the desire for Christian instruction amongst this people first manifested itself; not, however, in the neighbourhood of Booldana, but nearly 100 miles to the south-west, at a place called Ambehabol, twelve miles south of Aurungabad. In that direction there are several villages in which there is inquiry, and at one of these, Mandwali, the reader Ranji is placed.

Twenty miles east from Aurungabad, and twelve miles west from Jaulnah, is situated another centre, Budnapore, in which and the surrounding villages there is a movement, and here the reader Hanoorauman is placed.

Similar stirrings may be traced as far as Auwela, 100 miles north of Aurungabad.

This district was visited by the Rev. C. F. Schwarz in September last, the Rev. T. K. Weatherhead joining him in November. From both these gentlemen reports have been received, which we shall proceed to place before our readers, assigning to Mr. Weatherhead's the first place, as being more general, and then introducing the more detailed account of Mr. Schwarz. Mr. Weatherhead says—

"Reaching Munmar on Wednesday morning, I left by the train for Mulkapore, the last station on the line, and the nearest to Booldana, being only twenty-six miles distant. I arrived at Mulkapore at half-past nine o'clock P.M., and next morning, at four o'clock, left for Booldana, where I met Mr. Schwarz at nine.

"In the evening we visited a village within two miles of Booldana. Mr. Schwarz preached: the people listened gladly, and with much attention.

"We left Booldana on Monday morning, to proceed through the district, *via* Jaulnah

and Aurungabad. We rested at a village about ten miles distant, and waited till the evening. The villagers came around us, and Mr. Schwarz conversed with them nearly the whole time. Two or three coolies went away, and came back with some hemp, as though they wished to listen, and, at the same time, not lose time. The spirit was friendly, and free from cavilling. We could not say it was without hope. I should look at it as encouraging. I write thus because there was nothing very marked, such as we met with at other places. Yet they had not seen a Missionary for a year. In the morning Mr. Schwarz and I proceeded to the village of Panwadi. Here we found a few Christians, and the schoolmistress of Booldana, with her husband. After gathering the village under the shade of a large tree, and declaring to them the Gospel, ten men from an adjoining village came forward, and said they wished to become Christians. This was openly avowed in the presence of all the other people. We spent the whole day with them, and one said there were twelve in his village who were ready to become Christians. All were Manga. Before leaving, Mr. Schwarz took them apart, and promised, as soon as he had completed his tour with me, to return, and pitch his tent amongst them, and give them further instruction.

"I need not give you each day's journey, but dwell upon the most important places. We proceeded then to Jaulnah, spending the whole of one day in a village chowdry. The Gospel had not been preached in it before. Sunday we were in a traveller's bungalow. Monday we reached Jaulnah. Here we remained two days. The native Christians, who have joined themselves to the Free-Church-of-Scotland Mission, called upon us. The catechist of the Free-Church Mission collected them the following day, and Mr. Schwarz read and prayed with them. They number about seventeen, some of them from villages around. Jaulnah is only twelve miles from Budnapore, where the chief church of the district is founded.

"We pitched our tent in Budnapore on Thursday, and remained amidst the people till the following Monday. There is a Scripture-reader residing here, whose duty it is to visit the near villages where the Christians are, as well as also to seek others. The number of baptized in Budnapore and the surrounding villages is forty, including children. It was truly gratifying to see so much that was cheering and healthy. Some of the men gave great evidence of a spiritual work. The man Jairam is a particularly open man,

very gentle, and ready to help; not loud and boisterous, as the majority are. The Scripture-reader, too, is a quiet man, with a pleasant bearing. A third man, in a village not far from Budnapore, gave great joy to Mr. Schwarz. He took up a book in the tent, and began to read, to Mr. Schwarz's astonishment. When asked where he had learnt, he replied, 'I always take my book with me to the fields, and whilst the bullocks are resting and feeding, I teach myself.' Afterwards he was asked if he prayed. His reply was, 'Yes, every morning and evening with my wife; but this I do not think enough. I bow my soul to God whenever the Spirit so moves me.' Mr. Schwarz may give you this record himself. It was truly wonderful, considering that Mr. Davidson had not been in Budnapore for more than a year.

"We visited the fields, and found them looking tolerably promising. They had more land than they could cultivate with one pair of bullocks. One man had, I think, two yoke. They are all Manga, and, considering their poverty, I think they have taken a great step. The difficulties that the poor cultivator has to contend with are very great. The Soukars, or money lenders, or grain-lenders, are very oppressive and exacting, and yet to these they are obliged to go for seed, &c.

"After visiting the villages around, we set forward to Aurungabad, distance twenty-eight miles. We reached Aurungabad on Monday night. Next day we made arrangements for collecting the inquirers at a village eighteen miles distant. A Scripture-reader was sent forward, and the following day we met them.

"Whilst at this village there was much that was interesting. Four Mahars came to our tents from a village a few miles distant, having heard of a Padre Sahib. They really listened with more than curiosity, three of them especially. They gave a promise of calling again. They were relatives of some Christians who belong to the American Mission.

"The eighteen arrived in the evening: they had been for some time under instruction. Mr. Schwarz examined them, and was so fully satisfied with their answers, that he appointed their baptism on the Sunday, at the Aurungabad church. Whilst talking over their baptism, we considered whether it was not advisable to baptize native Christians in the river near their own villages, should there be any such river or stream. I thought it would remove in the first place,

wrong impressions as to what baptism is; and, in the second place, would be impressive, and a more open and avowed declaration.

"Taking native candidates for baptism miles from their own villages in order to baptize them is likely to confirm any false ideas that may be entertained. Mr. Schwarz said, that, at Pudmanti, he would baptize the candidates in the river. It will certainly testify powerfully to the villagers.

"We returned the third day to Aurungabad, and on Sunday Mr. Schwarz baptized ten adults and eight children. The majority of these were from a village called Ambehabol. On the Monday I left for Bombay, which I reached on Wednesday the 1st December.

"The conclusion that I have come to, after visiting so much of the district as one month permitted, is, that there is a strong desire amongst the Mangs to know more about Christianity. What motives may be at work is not clear. There is no doubt a belief that Christianity will better their condition. There is, too, I think, equally a belief, or rather, I should say, conviction, that their systems are utterly false. So many doubt the sincerity of these men, because they are the poorest and most despised; and it is said they have every thing to gain by becoming Christians. The first is unfair in its statement, and the second is not altogether true. What have they to gain? Nothing, unless helped by Missionary friends, and this only to give them a start, leaving them to work with their own hands for their daily bread. On the other hand, they have their all to lose as well as any other caste. They have their rights as heathen, which are denied them when becoming Christian. These rights constitute the chief part of their livelihood. Given up, or denied to them, where are these poor Christians? Our answer is found in what Mr. Schwarz told me when I first met him—that his first tour through the district showed him the Christians as struggling to exist. Surely this will put aside the assertion that they have every thing to gain.

"Bear with one more remark. The movement, I have said, is almost confined to the Mangs; I might, indeed, say it is so confined. What then? Why, is it not God's mark? The Brahmin has rejected, and other castes below have rejected; even the outcast Mahar has of late rejected, because he is expected to look upon the Mang as a brother. The Gospel has been rejected by one after the other, till it comes to the most despised; and now, perhaps, we are to have another illus-

tration of God's choosing the weak things of the world to confound the mighty. You know the longings of our heart lead us to lay hold of every hope that is set before us, so convinced are we of a day of grace for India."

Mr. Schwarz's account, entering more into detail, will be found to supply many points of interest.

"I arrived at Aurungabad on the 19th of September. Here it was my first endeavour to learn the exact position of the villages in which people have previously been baptized by the Rev. A. Davidson, and also the localities in which a spirit of inquiry was most prevalent.

"At Aurungabad I stayed only a few days, during which I made an excursion to a village, where I had a meeting with some of our converts of that neighbourhood. After that I went on to Booldana, taking Budnapore on my way. To Booldana I chiefly went to meet Mr. Davidson, and to gather from him as much information as possible about the work and district, and to consult with him on several points of business. During my stay at Booldana I made an excursion to a village twenty miles west of Booldana, to meet a few inquirers, and also to visit some Christians who had been baptized a year ago. I shall say more about these presently, when I notice them again in connexion with another visit. In the vicinity of Booldana I also visited several villages, and preached in them. Meanwhile the Rev. T. K. Weatherhead arrived on the 5th of November, with whom it was agreed that I should accompany him on his visitation tour to take him round to all the villages where our converts live. As Mr. Weatherhead will have given you some account of the work at Booldana I need not say any thing beyond expressing my sincere hope that this outpost in the enemy's territory will in due time become a camp of the Lord's people, and a light shining in the surrounding darkness.

"After the arrival of the Rev. T. K. Weatherhead at Booldana, I accompanied him first to Pudmanti, as the village is called, where I had met inquirers on the occasion before mentioned. They are four men, with their wives and a few children. They are, in fact, one family, as three of the men are the sons of the fourth. The father, and two of his sons, seem to be intelligent and upright men. They showed a deal of interest. Sitting under a big banian-tree outside the village, we were surrounded by a group of villagers, who were mere lookers on; but, in spite of

their presence, they frankly answered our questions, and avowed their desire to become Christians. As we had sent word about our coming a few days previous, the inquirers of Pudmanti sent to another village ten miles off an invitation to one of their relatives, who likewise wished to hear the Gospel. The man was there, and he looked a sincere man. At Pudmanti was a Scripture-reader at the time, who was sent there by Mr. Davidson; him we encouraged to instruct the inquirers to the best of his ability.

Budnapore is the next place to be noticed. This is the nucleus of several other villages, in which Christians live. The number of adults and children together is, I believe, fifty souls in all, of whom about one-half live at Budnapore itself. On Sundays they seem to come in to unite in worship, which is conducted by Scripture-reader Hanooorauman. A great drawback is, that they have nothing of any kind like a place of worship. When I first visited them in September I conducted the services in the open air, and baptized two children. The second time they assembled at my tent. The Rev. Mr. Weatherhead promised to our Christians there a provisionary house of prayer, built of mud and thatch, which promise made them glad and thankful, and I am sure it will be of great benefit to them. The Budnapore church, with her filials, is a post which a native pastor might fill with great advantage, to attend to the spiritual wants of the congregation, and to preach in the neighbouring villages to the heathen, and to collect the Christian children into a school, which he would superintend. There are at present no candidates for baptism thereabout, except one man, who wishes to be baptized, in spite of his wife and two grown-up sons opposing him. I have given special charge to the reader to prepare him for baptism till I come again. The little church at this place is, I hope, a shining light in the midst of darkness, which will, I hope, increase more and more to the glory of God. It is not all brightness, but a work of God is there undoubtedly, which shows itself in some pleasant signs of spiritual life in several individuals, which I will point out afterwards.

"Having arrived at Aurungabad I accompanied Mr. Weatherhead to Moudwah, to meet a number of candidates for baptism, whom reader Ramji there assembled for examination. They were ten adults and seven children, of whom two could also answer simple questions and repeat the Lord's Prayer and the ten commandments. None of the adults stood in connexion with

beating the drum before the village idol: they all seemed to be sincere, and had a good report; and as we did not see any special reason to put them off any longer, we fixed upon the following Sunday as the day of their baptism, and committed them in prayer to the grace of God. On Saturday afternoon they came in to Aurungabad, and on Sunday, the 29th of November, which was the first Sunday in Advent, I baptized them in the church. Before they were baptized I addressed them from Ephesians ii. 1—7, which passage of Scripture is appropriate to such an occasion. A fortnight after (on Sunday the 13th of December) we had another solemn service, which was, I hope, a lasting blessing to those for whom it was especially intended. Having heard that the Bishop of Madras was coming to Aurungabad, to visit this extreme station of his diocese, I thought it desirable to present to him a number of our converts of Budnapore and others as candidates for confirmation. To prepare those at Budnapore I sent my assistant, Bhawang, and myself went to Ambehabol for the same purpose. On Saturday, the 12th, seventeen candidates, of both sexes, came in from their villages. In the afternoon I had a preparatory meeting with all, and prayer; and some faithful and sincere words of reproof and encouragement were spoken in private, to one especially, who in the course of last year had fallen into a grievous sin, but who was now repenting of the evil, and willing to make the tie between him and his Saviour firmer than it had been before. The confirmation was arranged by his lordship for Sunday evening. I read the Litany and the preface to the Confirmation service; after which I took my place within the rails of the communion-table as the interpreter of the Bishop, who now addressed the candidates seated before him. First the bishop reminded them of their former state, when they were without God in the world, and of the happy change which they had made by coming to a Saviour, to whose kingdom, he hoped, they were now belonging. Then followed a number of questions put to them, which inquired into the hope of their faith, and their knowledge of that faith, upon which his lordship spoke to them at some length very encouragingly and lovingly. And faithful words they were, full of earnestness, telling them to what and for what purpose God had called them out of darkness into his kingdom of light, and urging them to press onward to a holy life, and to be faithful even to the end. After this affecting address, I proceeded with reading the service as far as

to the laying on of hands. The benediction the bishop first pronounced in English, and I repeated it in Mahrathi; so also the prayer which follows after the Lord's Prayer, &c. I trust to God that a lasting blessing will have been derived from this occasion by all who were present.

"After the confirmation was over it was my anxious purpose to fulfil the promise of paying a visit to several inquirers at Anwalu, which place is fifty miles north from Aurungabad. My health was very indifferent at the time I set out on the journey, but on reaching the first stage I became very unwell. A feeling of weakness and exhaustion came upon my whole body, and my head was very weak; so that I thought it unwise to force my way, and preferred to return and stay a few days quiet at Aurungabad. Since, I am happy to say, my health has improved, and before this year closes I hope to be able to proceed on my way.

"I have now taken you round the different patches of the field which we are engaged to cultivate, and have given you an account of what has been doing in it; but I have still to remark on the state and condition of our Christians. You will expect me also to speak of the extent to which a spirit of inquiry is prevalent. And, lastly, I may give a few hints as to the carrying on of the work in future.

"With respect to their outward life, they come all under one description, that of poverty, some less, some more. However, with the exception of a few disabled persons, who live on our charity, none receive support of any kind, but all provide for themselves with their own hands. In spite of the struggle for their material life and existence, our people look cheerful, and they bear up under the pressure which is upon them. With regard to their Christian knowledge, we must take into consideration the very great disadvantages under which they still are, being scattered almost as sheep without a shepherd. Nearly all of them are unlettered, and no school of any kind has yet been established. They know the outlines of their faith, have learned the life, character, and work of the Saviour; but with regard to more detailed knowledge, I believe their Christian life is in advance of it. While there is one unsatisfactory person at a village near Budnapore, whose name, perhaps, we shall have to strike from the list of converts, there are several others in that church who are of an acknowledged good character, and among them I would point out one very promising Christian, who, it can be said, with his wife, is an orna-

ment to the little infant church. I forbear mentioning his name: suffice to say, that since the last three years he has been a Christian, and a hard-working man, now of about twenty-five years of age, the husband of a good-looking young wife, who, by this time, may have become mother for the first time. Both seem to be fond of each other, and living in peace: they work with diligence their field, on which they had, at the time when I saw them, a fine crop standing, as the fruit of their labour. The husband is a rough-looking, strong-bodied man, quite fitted for the plough. In manners he is rather reserved than otherwise, which is by no means a defective quality in a Hindu character, and a certain naïvete is still about him, which drew my attention first towards him. On a Sunday afternoon he sat before my tent waiting for service. He took up a copy of the Mahrathi New Testament, in which he slowly but steadily read aloud to himself, to my great delight, as I was not aware that he knew even so much as the alphabet. I listened for some time from inside my tent, and then went to him, and expressed my satisfaction at his reading, and inquired by whom he had been taught. 'I have learned it in the fields by myself,' was his answer; and further explained that when he rested his bullocks, and had taken his meal, he learned every day a little, and in many days he had learned 'this much,' he said, with evident delight about his acquisition, while indeed it does credit to the man, for it required application and patient perseverance. I then entered into a long conversation with him. I urged him to make it a point of having regular family prayers in his house, and to read daily a portion of Scripture with his wife, for which purpose I presented him with a copy of the New Testament, for hitherto he had none. With child-like simplicity he said, as to prayer, 'he could not do without it, else all would go wrong; and he did not think that once or twice a day was enough of prayer, but he would pray whenever he felt in his heart a calling to pray.' Then he told me a little of temptations, which he had overcome, to yield to old superstitions in times of adversity. The god Bhyroba is believed to be a helper in many, if not in all distresses. His worshipper brings to the idol a meat-offering, and in return receives some holy ashes, which are applied to the forehead of the person or persons for whose benefit the offering is made. Our friend's wife was sometimes seized with sudden pain, which was almost unbearable, and no remedy proved to be of any use. Their neighbours

and heathen relatives urged them to resort to the poojah of Bhyrobah. 'But can he help, that block of stones?' he exclaimed. 'Not for a moment will I hear of Bhyroba. I call upon my God, for He can help, and will hear us in his own time. And,' said he, 'He has heard us, and quickly helped my wife, to the astonishment of all, who now confessed that our God was the true God.' This led him to give out another piece of his experience. Once he passed, with his wife, through a village where Khandoba's jatra (pilgrimage) was held. A great multitude of worshippers stood admiring the display of supernatural power of a palailwan (wrestler), who pretended to pull along, in the power of Khandoba, several carts, joined one to another, while the crowd pushed at the carts. The Christian couple, looking on coolly and contemptuously, were asked why they did not shout, as others did; and understanding that they were Christians, and had no regard for Khandoba, the heathen asked them where their God was, at the same time praising and showing them Khandoba, by pointing to the idol. The Christian replied this was no god, 'a block of stone, deaf and dumb and lifeless too; and if you believe that he can do any thing—we both are alone here, who do not worship Khandoba—let him make us to be fixed to this spot, and let him even kill us, if he should be disposed to do so; but know ye that we do not worship him, as you do this day.' This was bearing witness to the truth, which cannot have been in vain, if it was only to the strengthening of them who bore the testimony.

"Of the spirit of inquiry in this district I believe the Committee wish me to speak in this letter in particular. My observation during the last three months, during which I have travelled in this district over more than 300 miles of ground, and in different directions, may enable me to speak on this subject as to the real fact. The general opinion is, I believe, that a spirit of inquiry, and a desire after truth, are general in these regions among all classes of people. This is not the case. The desire for Christian instruction is confined to the Mang caste, which is the lowest of the low. And here, again, it is not universal among these even, but the spirit of inquiry, which at this present time exists, is confined to a few families and relationships, to which nearly all our converts belong, and these are the leaven which has begun to leaven the lump of their own class; and as their relationships are at the same time com-

pact, and still extensive, it is to be expected that, by the blessing of God, the present movement will more and more extend, and that the leaven of the Gospel may eventually work its way from the lowest to the highest of the community. And if the Lord, in his wisdom, will have it so, and chooses 'the base things of the world, and things despised,' it is to confound the wise, the mighty, and self-complaisant, and that no flesh should glory in his presence, save in the knowledge of his name.

"The fact that all our converts belong to this one caste makes the generality of the people regard our preaching as if it was intended for the Mangs alone, and not that all are called to have a share in it. Even at these two places, where most of the Christians live, from the Mahar upwards, all stand aloof, and especially so at Budnapore, where I did not succeed in even conversing with any of the higher castes, which, in nine years in India, has never before been the case.

"If I look from this stand-point back, and review my own field of itineration in the Junir district, and compare it with this, it gives quite a different aspect. There, in the absence of converts, the people, from the highest to the lowest, confessedly know that the Missionary is there for all, and that the word which he preaches is intended for all. Never before did I see the contrast between a district in which preaching has been carried on for years, apparently without fruit, and one fresh taken in hand, so strikingly as I do now see it: the one is like breaking-up ground, the other like a sown field, with here and there rising germs, promising a future harvest. A great point is gained if people look upon the Gospel as being at any rate intended for them; for this shows a certain interest, out of which they talk to one another concerning the new doctrines; and if these are only brought to them in their purity and simplicity, they cannot fail finally to gain the esteem of many, although few only, or, for a time, even none, may break actually through the many difficulties which are in the Hindu's way of giving himself to the full obedience of the faith in Christ. This universal simultaneous working of the Gospel influence in the whole of a district, independent of isolated conversions, is, in my opinion, the chief fruit of systematic preaching of itinerating Missionaries. It is a work which requires time, and therefore perseverance, with faith in God."

