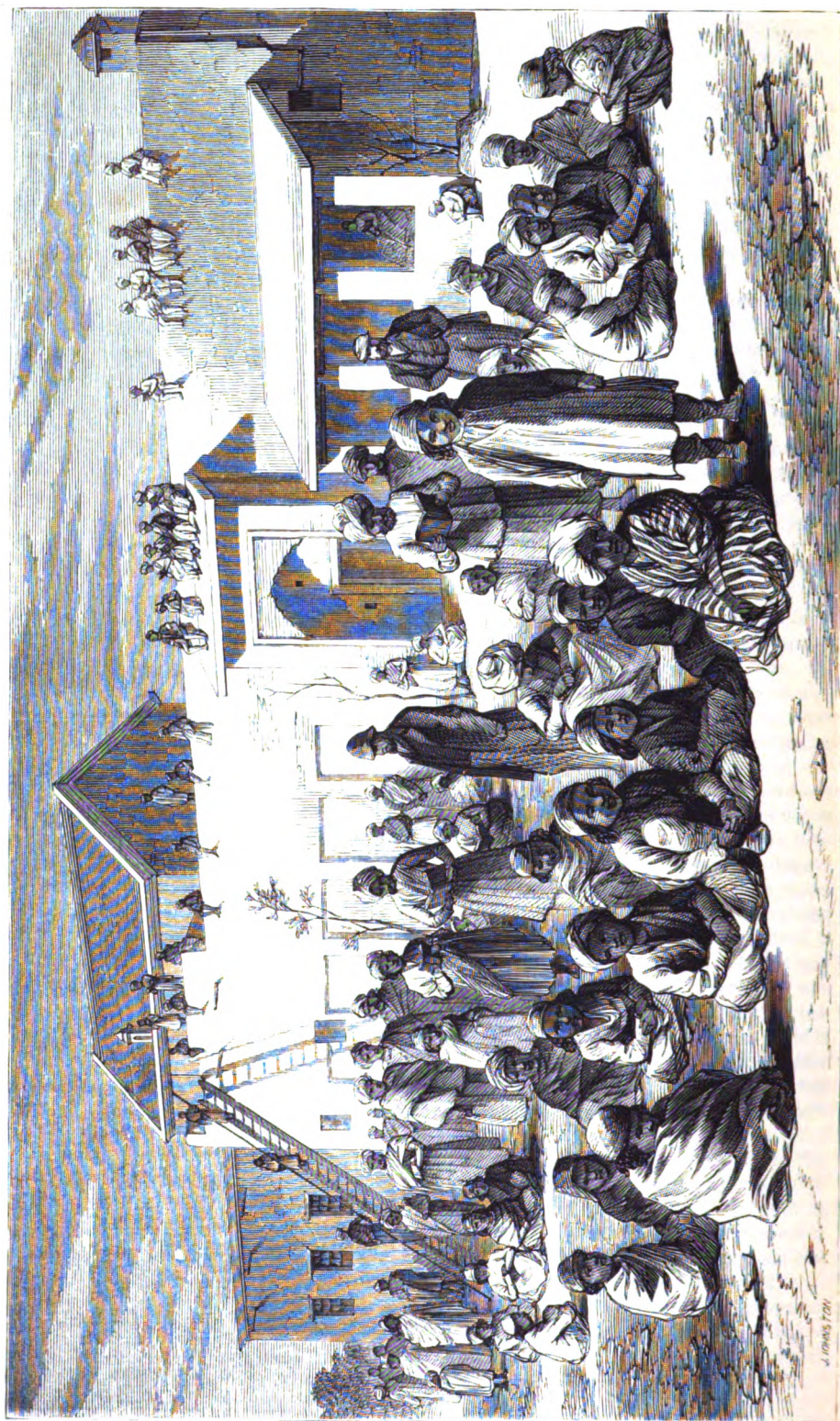




THE CHURCH MISSIONARY SOCIETY'S SCHOOL, AT PESHAWAR. (From a Photograph.)

THE EDUCATED NATIVES OF BENGAL.

THE educational policy of our Government in India has passed through many phases. Previously to the administration of Lord Hastings (from 1813 to 1823), the old policy which prevailed was grounded on the idea that the education of the people was calculated to endanger British interests, and hence no instruction was given to the native except in the doctrines of the Korán and the Shasters. This, under his rule, was abandoned, and the education of the people, at whatever cost, decided upon. In 1821, the Sanskrit College, Calcutta, was established. Its object was Native Education, but, unhappily, through the medium of "Hindu sacred literature, including the Poorans and legendary history. The tendency of the institution was to throw the important influence of the literature of the country into the scale of Hinduism." In 1824, during the temporary Governor-Generalship of Mr. Adam, Mr. Holt Mackenzie submitted to the Supreme Council an able minute on education, which resulted in the formation of a Committee of Public Instruction; and, seven months after its institution, "the memorable despatch of February 18th, 1824, drafted by the great historian, James Mill," declared that "with respect to the sciences it was worse than a waste of time to employ persons to teach or learn them, in the state in which they were found in the Oriental books, . . . and that our great end should be, not to teach Hindu learning, but sound learning." Then commenced the great contest between Oriental and European literature, which was not decided until the termination of the charter in 1834, when the English was substituted for the Oriental scheme of education, the Governor-General (Lord William Bentinck) in Council directing that all funds disposable for educational purposes should henceforth be employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language. This change of policy, so far as the proposed system of Anglican education spread, signed the downfall of the Hindu religion; for it was impossible that the native should continue to believe in a creed which was contradicted, and, in numberless instances, proved to be false by the secular education he received.

Hence India is no longer what it was thirty years ago. A marvellous change has taken place. The gloomy pile of Brahminical exclusiveness within which the millions of its people were confined, has lost its integrity.

Under various influences, breaches have been made in its walls, and very many of those who have been immured in it have come forth to think for themselves. The temporal advantages connected with the acquisition of an English education have given the native mind a strong impulse in that direction; while the Government has largely placed before the Hindus the opportunity of gratifying this desire, and educational institutions of various grades have facilitated the acquisition of English language and literature. Hence there has arisen a large class of educated natives, nor has this knowledge been attained without effecting a very serious alteration in their religious status. In this respect they are not such as their forefathers were. To reveal to them the incongruities and absurdities of Hinduism, it was by no means necessary that they should be placed in the full light of the revelation of God. European science was sufficient for that purpose. The dogmas of the system were opposed, not only to the truth of unseen things, but to the facts of terrestrial science, and numbers of them have learnt to despise a system, which taught not only a false theology, but contradicted even those elementary principles of science which are obvious to the perceptions of a schoolboy.

The practical result therefore was, that they were left without any religion; for that which they had originally, being not only untruthful but absurd, was destroyed by being brought into contact with European knowledge. But that knowledge was not permitted to approach them in its integrity. The most valuable portion of it was withheld—the knowledge of Christianity. While the educational process destroyed all belief in what was false, it gave no substitute. For a time it seemed as though these new sons of India would be content to remain without any positive belief. But the void thus caused is too great, too antagonistic to man's original constitution. He cannot divest himself of the conviction that he is under responsibility, and that there is one superior to himself; and thus it is an interesting fact, that the generality of students for entrance or for degrees at the Calcutta University, "when called upon, in accordance with the University regulations, to state in writing the creed which they profess, wish to style themselves Theists. Their religious views they have endeavoured to reduce to a system called Brahmaism, "a system" which, we are informed by Professor Cowell, "is spreading everywhere through-

out North India." It is a system which has not only its dogmas but its forms. Its members meet together periodically for public worship, using a liturgical service, which is followed by a sermon. It has been ushered into existence amidst a flourish of trumpets, and introduced to the nation as a mighty power about to commence "the religious conquest of the world, and to establish itself on the ruins of Christianity." And yet there are many amongst its first votaries who exemplify not its power, but its weakness; for while convinced of the falsehood of idolatry, they yet conform to its rites. Surely, if convinced of the falsehood of idolatry, they should bear their testimony against it, and thus endeavour to emancipate their countrymen from its degrading thralldom; and if they shrink from the discharge of this duty, it is because their new opinions impart no power, and are not deserving of the name of religion.

Let us endeavour to acquaint ourselves with this new school among the Hindus. One of its dogmas is the non-necessity of a written revelation, and the capability of intuition to give us all the requisite knowledge of God and our salvation. And yet if this be so, how is it their ancestors failed to exercise it, for by the acknowledgment of these their descendants they went astray, and in the absence of a written revelation "changed the glory of the uncorruptible God into an image made like to corruptible man," &c.

Advancing from this, Brahmanism, in another and important point—its theory of reconciliation—is in antagonism with the Christian faith. The world is in a disordered state; that is a fact which cannot be disputed. "The whole creation groaneth and travaileth together until now;" "man is born to trouble," &c. And the secret of this is to be found in the vitiated state of man's nature. "God made man upright, but he hath sought out many inventions." He has lost his original uprightness, and, like the woman bowed down with the spirit of infirmity, can in nowise lift up himself. "The great problem of religion," observes the Rev. Lal Behari Day, in his lecture on the "Brahma Theory of Atonement," "is—'Given the disordered state of man, to find a restorative'—'given the diseased state of humanity, to find a remedy.' Brahmanism acknowledges that this is the problem which requires solution. How, then, does Brahmanism solve the problem? What, in other words, is the Brahma theory of atonement? In answering this question I shall, as much as possible, use the words of a Brahma tract, the thirteenth number of the English

series, which is specially devoted to the discussion of this subject.

"'Atonement, scientifically considered,' says the Brahma tract just alluded to, 'is nothing more than a return to God. The word "atone" simply means to be *at one* with God—to be reconciled to Him.* By the commission of sin we turn astray from Him, we cease to enjoy his company. By atonement we renounce our sin, again draw near to Him, and enjoy the blessings of his company. Hence the turning back to God is the whole philosophy of atonement. Hence our belief that "repentance is atonement," because repentance is the indispensable means of turning away from iniquity, and returning to God.'

"'Our God,' says the writer of the Brahma tract, 'is absolute love. His is not the finite, phenomenal love of humanity, but everlasting and abiding love, immutable as his nature. . . . He loveth us always. He changeth not, though we change; our virtues and vices do not modify his nature. . . . The whole change which sin brings on is in ourselves, not in Him; so likewise the change consequent on atonement. Our sin does not stir his vengeance; our entreaties do not dissuade Him from his uniform purpose. . . . Divine forgiveness, far from being, like human forgiveness, cessation of resentment, is simply a restoration of the sinner to the blessings of divine love. Thus the mere fact of eschewing sin and purifying the heart constitutes atonement.'

"'The God of love,' observes the Brahma tract writer, 'punishes us not for punishment's sake, not for vengeance sake, but because He loves us, and desires our welfare.' Such punishment 'acts like the unpalatable drug, painful in its immediate effects, but beneficial in the end. God punishes sinners for their good; all his inflictions are remedial and salutary.' 'Behold,' exclaims the Brahma writer, 'behold the harmony between divine justice and goodness. Justice demands that the iniquitous should be visited with

* The Lecturer proceeded to remark "that though atonement, or *at-one-ment*, signifies etymologically, and perhaps also as used in the English translation of the New Testament, reconciliation, or the bringing into one of parties before at variance; yet the word, in Christian theology, means, not so much reconciliation, as that which brings about reconciliation. Theologically, reconciliation is not atonement, it is the fruit of atonement. Atonement, or atonement-money, of the Old Testament, is the price given, whether in the way of recompence or suffering for the healing of a breach."

adequate punishment, goodness demands that their welfare should be promoted. Punishment is inflicted—justice is satisfied: amendment is sought—goodness is satisfied. Thus, in the act of punishment, justice and mercy, instead of running counter to each other, most beautifully harmonize.”

These sentiments, however deeply erroneous, do not read strange to us: they closely resemble certain novelties which a new school has broached amongst ourselves. We seem to have our Brahmaists in England as well as in India. At home, also, we find those who would eliminate from the divine character every thing like anger and displeasure as inconsistent with God's unchangeable love, and who think, with the Hindu reformers, that the sufferings which follow sin are only remedial. That the true result of sin is death, in the sense of eternal banishment from God's presence and favour, and that the adamantine chain by which this cause and effect are bound together can only be broken by a vicarious sacrifice of such excellence as to render the pardon of the sinner consistent with the perfection of the divine character, this they entirely repudiate. And yet, would God be love if sin provoked on his part no displeasure? Sin is a great evil; the calamities in which our race is involved prove that it is so; for whence the sighs and tears, the sicknesses and death, save from the entrance of sin into the world? Sin is a principle of disorder. The original arrangement of the creation was of the most perfect kind. The physical and moral laws were so ordered as best to promote the Creator's glory and the happiness of his creatures. Sin, entering in through the ingratitude of free-will agents, has interfered with those arrangements, and introduced sorrow. Man's nature has undergone a fearful process of deterioration. He has lost that love of God in which he was originally created, and, setting out from this initiative of an estranged heart, he becomes earthy, sensual, devilish. What an altered world this is from what it once was, when “God saw every thing He had made, and beheld it was very good!” Has not sin rested as a heavy blight on our world? Has it not been as the loathsome disease which so disfigures the features which had borne upon them the impress of beauty, that you can no longer recognise them? And shall God regard such deteriorations with indifference, and put forth no effort to arrest the plague? Is this what men call love? nay, might it not be more justly designated cruelty? When the surgeon amputates the mortified limb, which, if permitted to remain, would vitiate

the whole body, who would think of upbraiding him with cruelty? for his procedure, although of severity to the limb, is one of benevolence to the man? An incurably diseased portion of God's intelligent creation has been dismembered and cut off. “He spared not the angels that sinned, but cast them down into hell,” &c. : was that vindictiveness or that just severity, without which, when necessity arises, there can be no true benevolence? But, as regards man, a different procedure has been adopted. A means of restoration has been provided. It is one of special excellency, for it combines in itself properties alike remarkable and diverse. It is pervaded by the strongest expression of God's detestation of sin, as opposed to his own essential holiness, and subversive of the happiness of his creation; yet it is also pervaded by the most tender compassion for sinners, and solicitude for their recovery. It is one in the reception of which the sinner shall be saved: it is only in the final rejection of it that He becomes incurable, and must then be dealt with in the way of irreversible excision. The mode which God has provided for the accomplishment of these great ends is one of such unutterable majesty, as to cause even angels to marvel. God's moral law, as originally written on the heart of man at his creation, and re-affirmed at Sinai, is God's testimony against sin and for holiness. This the sinner has degraded and trampled under foot. The Lawgiver Himself has repaired the wrong. The Son of God has taken up the law from under the feet of sinners, where, by acts of sin, they daily trampled upon it, and has Himself obeyed it: He has done so, not only for the sake of the law, that it might be vindicated from the temporary dishonour put upon it, and magnified, and made honourable, but He has done so on behalf and for the sake of man, for He has done it in the nature of man—“God sent forth his Son, made of a woman, made under the law, to redeem us that were under the law, that we might receive the adoption of sons.” It was not merely that this law had been neglected and left undone: it had been openly violated. It needed that there should be not only obedience but satisfaction rendered; that there should be the endurance of that which should unmistakeably declare that sin cannot be committed with impunity. How shall displeasure be expressed except by the infliction of suffering? It was not vindictiveness, surely, that prompted the infliction, for the penalty was laid, not on the offender, but on One who had never offended, and He who was

bruised was the same of whom it was said, "This is my beloved Son, in whom I am well pleased" It was a judicial act of solemn and yet most merciful character whereby God expressed, in the presence of creation, how intensely He hated sin, when, rather than spare it, He spared it not in the person of his Son. In mercy to his creation He punished it—in mercy to man He punished it—in the person of his Son; that thus all who believe may be saved from punishment.

Objections are made by some to this act of substitution, and that the innocent should thus suffer for the guilty. But there was no constraint upon Him who acted as the substitute. The act was entirely voluntary upon his part—"Then said I, Lo, I come." "No man taketh my life from me. I lay it down of myself." Even a creature is free to act within the limits of righteousness, much more must He be pronounced free to determine his own line of conduct, who is "God over all, blessed for ever." When the late Lord Exmouth, then Edward Pellew, repeatedly endangered his own life to rescue one and another who had fallen into the sea, and who, unlike himself, could not swim, no one questioned his right to do so, nor would he, if he had lost his own life in the effort, been deemed worthy of less than the most honoured remembrance. But in this case it was a temporary surrender of life on the part of one, to save from eternal death an innumerable multitude—"I lay down my life, that I might take it again;" for the temporary sufferings of that one glorious substitute expressed more clearly the divine hatred of sin, and were more satisfactory of the law, than the eternally prolonged sufferings of millions of created beings ever could have been; and that because He who suffered is in Himself not only of more value than the whole race of men, but of more intrinsic worth than the whole creation. How continually, in type and symbol, in prophecy and fact, does not Scripture testify to this act of wondrous substitution! The sacrifices of old, which, although they could not take away sin, yet spoke so expressively of Christ; the Lamb without blemish; its substitution in the place of the sinner by whom it was presented; the confession of sin upon the part of the offerer, and, by the laying on of his hands, those sins transferred from himself to the victim—how significant all this! And then the prophecies of Him who was indeed "the man of sorrows;" and why? because "He hath borne our griefs and carried our sorrows;" because "He was wounded for our transgressions, and bruised for our iniquities;" because "the chas-

tisement of our peace was upon him;" and the Lord "laid on Him the iniquity of us all;"—all these vindicate the great truth of a sacrificial victim, and of an atonement to be made by bloodshedding. The facts of Christ's death are the verification of all the types and prophecies; the types and prophecies, thus substantiated, bear testimony to the objects and intention of his death.

When, on the rebellion of Korah, Dathan, and Abiram, the plague broke out among the Israelites, Moses said unto Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly into the congregation and make an atonement;" "and he stood between the living and the dead, and the plague was stayed." So the plague of sin is stayed; it can spread no farther in creation; it is arrested by the atonement of Christ. It came in with subtlety into this lower creation, and, pretending to be for the advantage of the creature and promotive of his good, deceived and slew him. It is now stripped of that disguise. It can no longer suggest itself as something for the advantage of the creature; forbidden, indeed, of God, yet venial, and either pretermitted or followed by penal consequences of a slight nature. In the cross of Christ it is exhibited before creation in its true enormity, loathed of God, destructive of the creature, and so sure to carry with it tremendous consequences, that even God, manifested in the flesh, when bearing it by imputation, agonized beneath the weight of it; while in the same cross the character of God is vindicated from all the calumnious aspersions which the tempter has cast upon it, for there his love towards sinners is revealed to be such, that, to save them and recover them to holiness and happiness, He spared not his own Son. There, on the cross of Christ, God and sin are marvellously contrasted, and that cross is not only the recovery of the fallen, but the conservation of all who have not known sin. "The angels," we are told, "desire to look into these things." Nor is this surprising, for the Gospel facts are to them full of valuable instruction. There are to be found therein new views of God's character, new expositions of his perfection, which elsewhere are not attainable, and they delight to look into the profound depths of the mystery of godliness, that they may understand the more "the manifold wisdom of God."

Atonement, according to the Brahmaist writer, means simply "turning back to God." But how is this to be effected? for, according to his theory, nothing has been provided which can be effective to such a result as

this. There is no such revelation of the evil of sin as to turn the heart from it, or of the love of God as to turn the heart back to Him again. The sacrifice of Christ is the alone connecting instrumentality: eliminate this, and there is nothing left which can avail to bring a sinner to repentance. How different from this vague and powerless theory are the glowing words of Scripture—"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation;" thus, "He hath reconciled us to Himself by Jesus Christ." The message is, "Be ye reconciled;" but the foundation of the message is to be found in this great fact—"He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." It is by virtue of that sacrificial substitution, the "one for all" (2 Cor. v. 14), the one who knew no sin, for the all who have sinned (Rom. iii. 23), that God can "be just and yet the justifier of him that believeth in Jesus." Nay, not only so, but it is this great act of mercy underlying the message that adapts it to the necessities of the sinner, and invests it with power to persuade. It is by this the Holy Spirit so enlightens and affects the sinner's heart as to disperse all those prejudices and doubts which kept him away from God. He now sees that the greatness of his sins need not prevent his return to God, since Christ, on the cross, made satisfaction for the ponderous debt; that the sense of his own unworthiness need not discourage him from drawing near, seeing that on his faith in the great substitute there is not only a transfer of his sins to Christ, but of Christ's righteousness to him, and that as really and effectually in the one case as in the other; for because of the imputation of his sins, Christ was dealt with as a sinner; and because of the imputation of Christ's righteousness, he is accounted and dealt with as a righteous person before God. It is this wondrous provision of grace and love, so full of wisdom, and prepared at such a costly price, that moves and melts the sinner, and turns his heart back unto the Lord again. God, in a wondrous expenditure of love, has sacrificed Himself to win back the creature's love. No one now can dispute that love, for "God commendeth his love towards us in that, while we were yet sinners, Christ died for us," and that love begets love.

That men, placed in the position of the Brahmaists of India, brought under influences which, while powerful enough to expose the incongruities of Hindu superstitions,

fail to place a substitute within their reach, should wander into a labyrinth of cold abstractions, is not surprising; but it is passing strange, that, amidst the light of Christian England, men are to be found who would eliminate the idea of sacrifice from the work of Christ, and leave nothing behind but a bare example—an example which it is impossible for the sinner to follow, because that which can alone raise him out of the ruins of the fall, and capacitate him for Christian service, is taken away.

It is singular that in England and in India there should arise simultaneously a growth of scepticism in many respects identical; each characterized by an aversion to the great truth, that, in order to pardon, there must be bloodshedding, and each anxious to get rid of revelation because its testimony is so full and direct upon this point; the Brahmaist openly rejecting revelation as unnecessary; the innovators at home denying the plenary inspiration of Scripture, thus divesting it of its reliability, and authority to teach, and inverting the true order of things by making the man a judge of its contents, and in a position to decide for himself what is inspired and what is not. A friend, writing from India, and well qualified, from his position, to express an opinion on these subjects, adverts to this remarkable identity in the sceptical processes now going on in India and in England—

"Everywhere Brahmaism, the 'Parker' form of Deism, is spreading, as I fear it is also in England; and if we find that so many literary periodicals are more or less tinged with something of the prevalent spirit at home, we need not wonder that it should be still more prevalent in a country newly awakened from the sleep of ages. The prevalence of this sceptical spirit in England seems to us here a far deeper sin than its prevalence in Bengal. In India it may be but an almost inevitable phase through which a nation's mind must pass as it progresses from false faith to true faith; but in England it must come from our false culture and selfish civilization, which has gradually overlaid the good old principle of 'living plain and thinking high,' and revived the Horatian '*nil admirari*' doctrine into a canon of modern life.

"Our difficulties here are not with Vishnu and Kálf, but Parker and Renan, whose works will doubtless be soon circulated widely enough."

The similarity of these sceptical movements is not difficult to be accounted for. In India it arises from intellectual pride.

The educated mind there has experienced a sudden emancipation. It has escaped from the trammels of Brahminical superstition, and finds itself free to think. Experience has not yet taught it to moderate its action, and distinguish between liberty and licence. And the process at home has been very similar. There has been a great development of science in its various branches, and the human mind, becoming elated, has to some extent lost its due modesty. Men forget that their puerile intellects can only expand and improve as they continue in submission to Him who is infinite. Like the kite in the fable, they forget that they can only rise by that which seems to keep them in check, and so they struggle to break away from revelation, not remembering that their success must be their downfall. And so at the present time evidences are not wanting to show that the mind of man, when it has withdrawn itself from the wholesome restraints of revelation, does not improve, but deteriorates in its action; and thus an ancient skull, of low type, discovered in one of the caves of Gibraltar, and some leg-bones found in the same locality, command, in certain quarters, at the present moment as intense interest as was excited some years back by the announcement that certain astronomers had discovered the existence of a new planet, without having ever seen it themselves. And why this interest? Because the hope is entertained that these old bones will be found to constitute the missing link between Simiæ and men. Assuredly, if in the creature there be such a power of melioration, that from an ape he may become a man, the essay of the frog to develop himself into the bulk of the ox ought not to have been regarded by us in our childish days as so absurd and extravagant a proceeding.

Une grenouille vit un bœuf
 Qui lui sembla de belle taille,
 Elle, qui n'étoit pas grosse en tout comme un
 œuf,
 Envieuse, s'étend, et s'enfle, et se travaille,
 Pour egaler l'animal en grosseur;
 Disant : Regardez bien, ma sœur,
 Est-ce assez ? dites-moi ; n'y suis-je point encore ?
 Nenni. — M'y voici donc ! — Point du tout. — M'y
 voilà ?
 Vous n'en approchez point. La chretive pecore,
 S'enfla si bien qu'elle creva.
 Le monde est plein de gens qui ne sont pas plus
 sages."

Seriously, is it a proof of greatness of intellect to be sceptical as to the great truths of revelation? Nay, it is the proof, not of intellectual power, but of intellectual pride. Some of the grandest minds have most ex-

emplified that childlike spirit in regard to the revelation of God which is so becoming in finite minds when brought into communication with Him who is infinite. Such was Sir Isaac Newton, a philosopher, and the more truly so, because he was a Christian, who, instead of being elated by discoveries, became more humble, and was content to say, "To myself I seem to have been as a child playing on the seashore, while the immense ocean of truth lay unexplored before me." From amongst many others upon whose hearts was inscribed the divine sentence, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God," let us select one from our own day,—the late Lord Lyndhurst, who, although having reached so advanced an age, retained to the last the vigour of his intellect. To converse with him was to be convinced of this, and deeply interesting it was to find that the Bible and its truths were the great subjects on which he meditated. Three months before his death he drew up the following paper—

"1. Man, as created, was liable to sin. Our first parents committed sin. Their descendants have continued sinful.

"2. God, loving man, whom He had created after his own likeness, resolved to raise him from this sad state, and to take away the sins of the world.

"3. God sent his beloved Son as a sacrifice (and who offered Himself as a willing sacrifice), for the accomplishment of this benevolent purpose.

"4. God has declared that those who sincerely believe in Jesus and in his sufferings for man's redemption, shall inherit everlasting life.

"5. This we cannot fully effect by our unaided efforts, but only by the grace of God, and through the influence of his Holy Spirit.

"6. Through faith so attained we may hope to be counted worthy of the kingdom of God, and shall be led to the performance of good works, and to abstain from sin.

"7. It will give us the assurance of God's love, and of the love of his blessed Son our Saviour, and, as a natural consequence, be followed by man's love of his Maker and his Redeemer.

"8. Thus, through God's grace and favour, is opened to us the blessed hope of everlasting life in its fulness of joy and blessings unspeakable."

We repeat, then, to be sceptical and capricious is no proof of intellectual power. It is no proof of a great mind to be detective of

little discrepancies, and to magnify these until all the preponderating weight of evidence for the authenticity and inspiration of the Scriptures is lost sight of, and set aside as of no value. The candid mind will take both into consideration, and the difficulties which, when viewed apart, seemed to be of consequence, when compared with those irrefragable testimonies to the Bible and its truths, which may be brought together until they rise to an imposing magnitude, sink into mole-hills. He, who in the presence of the mountain, continues to expatiate on the greatness of the mole-hill, shows himself to be suffering from some mental infirmity, which, although it permits him to see what is little and of no consequence, precludes him from the perception of all that is sublime and grand.

These young Hindus, thus struggling out of darkness into light, who have discovered that the congeries of fables and vain superstitions, bound together by a burdensome ritual, which their forefathers transmitted to them as religion, is no religion at all; who thought, at first, as they discarded it, that they could do without religion, and that they needed nothing to supply its place; but who have since discovered that Atheism is un congenial with man; that it is wholly inconsistent with the sense of responsibility, which is planted deep in the very foundations of his nature; and that the adoption of this as the practical principle to which the trials of every-day life are to be reduced, is as if one should attempt to collect the mists and vapours of the mountains and form them into a substance on which he might stand in safety;—these minds, painfully endeavouring to find some way of escape from the dangerous places where they have been lost, may well excite our compassion and claim our kindly interference. Nor have they been left without a hand being stretched out to help them. There is one name which stands prominently forward amongst those who have desired and laboured to bring the educated mind of India to that alone resting-place which Christianity affords. The Bishop of Calcutta, when, in his charge, referring to the duties we owe to this section of India's population, gracefully introduces the name of Alexander Duff, and pays him, on his departure from India, a just tribute of praise.

"I need hardly remind you that such a view of evangelistic work as I am trying to sketch was especially carried out by that illustrious Missionary, whose loss India is now lamenting, and whose name, though it does not adorn the fasti of our own church, yet

may well be honoured in all churches, not only for his devotion to his Master's cause during a long and active service, but for the peculiar position which he took up in India at a most important crisis. It was the special glory of Alexander Duff, that, arriving here in the midst of a great intellectual movement of a completely atheistic character, he at once resolved to make that movement Christian. When the new generation of Bengalees, and too many, alas! of their European friends and teachers, were talking of Christianity as an obsolete superstition, soon to be burnt up in the pyre on which the creeds of the Brahmin, the Buddhist, and the Mohammedan were already perishing, he suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, it was marching forward in the van of civilization, and that the church of Christ was still the light of the world. The effect of his fearless stand against the arrogance of infidelity has lasted to this day, and whether the number whom he has baptized is small or great (some there are among them whom we all know and honour), it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind are faithless to his example."

Nor have the educated natives of India been insensible to the disinterestedness with which he travailed for their welfare. Although well known to them as an uncompromising Christian Missionary, they invited him to occupy the Presidential chair of the Bethune Society, and the large number of Hindus of distinction who united in presenting to him a farewell address, proves how highly they valued him. His answer to that address is deeply interesting; but that which we most admire in it is the faithful testimony which he bears to Christianity, and the earnestness with which he commends it to their acceptance.

"Having now briefly glanced at the special and distinctive objects of the Society, objects of my entire approval, of which I have given the best possible proof in the strenuous earnestness with which I have endeavoured to promote them all, I know you will excuse me—on this, the last occasion on which, alas! I shall ever have the opportunity of addressing you in person—for reminding you that, much as I have delighted in these

objects, it is not solely, or even chiefly for the promotion of these, that I was originally induced to exchange my beloved native Grampians, with their exhilarating breezes, for the humid plains of Bengal, with their red and copper sky and scorching atmosphere. Oh, no! There is on record no instance, so far as I know, of mere literature, mere science, mere philosophy, having had the power to sever any of their votaries from the chosen abodes of cultured and refined society, and to send them forth, not for purposes of discovery or research, but on errands of pure philanthropy, into strange and foreign lands. But what these have failed to do, Christianity has been actually doing in ten thousand instances during the last eighteen hundred years. And why? Because (and remember that I am now only stating my own views and experience on the subject, without committing any one to their adoption)—because, while it seeks to promote man's earthly good in every possible way and in the highest possible degree, its chief aim is of a vastly higher and more transcendental kind. It is this higher, nobler, diviner aim, which supplies the impelling motive to disinterested self-denial in seeking to promote the highest welfare of man. It is the grand end which Christianity professes to have in view, with the marvellous love which prompted it, viz. that of saving, through the incarnation and death of the Son of God, immortal souls from sin, guilt, and pollution, and of raising them up to the heights of celestial blessedness, which has been found potent enough to move numbers to submit to the heaviest sacrifices—to relinquish home and the society of friends, with all their endearing associations and fellowships—to go forth into the heart of the wilderness, and even jeopard their lives in the high places of barbarism. And the strength of the motive thus derived is enhanced by the assurance that the sovereign antidote here provided, in his wisdom and beneficence, by God Himself, for the woes and maladies of fallen humanity, is fraught with peculiar power—‘the power of God’—the power of a divine energy accompanying the preaching of the Gospel; a power, therefore, fitted and designed by the Almighty disposer of all influence to operate on the mind of man, in all states and conditions of life, with a far more imperial sway than any other known agency; while this assurance, again, is mightily confirmed by actual historic evidence that there is *that*, in its wondrous tale of unspeakable tenderness and love, in the awful solemnity of its sanctions, in the vitalizing force of its motives, in the

terribleness of its threatenings, in the alluring sweetness of its promises, and in the grandeur and magnificence of its proffered rewards, which has been found divinely adapted to pierce into the darkest heathen intellect, to arouse into action its long-slumbering faculties, to melt into contrition the most obdurate savage heart, and enchain its wild roving desires and restless impulses with a fascination more marvellous and more absolute far than aught that fables yet have feigned or hope conceived.

“Truly blessed, according to the records of history, are the people that know the joyful sound. Designed of heaven to reach and penetrate all ears, to move and affect all hearts, it has already gladdened the homes of multitudes among all kindreds and tribes and peoples and nations. Having an intelligible message of peace and goodwill for every man, in every place, at every time, and under every varying circumstance, it has been wafted by heralds of salvation over every girdling zone of earth. Unrelaxed by temperate warmth, unscathed by torrid heat, unnumbed by arctic cold, it can point to its trophies in every realm of civilization, in every barbarian clime, in every savage island. As a conqueror it has entered the palaces of mightiest monarchs, and raised into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberations of sages, senates, and stilled the uproar of tattooed warriors wielding the ruthless tomahawk. It has caused the yell and whoop of murderous onslaught to be exchanged for the soft cadences of prayer, and the mellow tones of praise and gladness. It has prevailed on the marauding hordes of the wilderness to cast off the habits and customs of a brutish ancestry, and to emulate the improved modes and manners of refined society. It has impelled them to fling aside the bones and the beads, the paint and the feathers, which only rendered nakedness more hideous, and to assume the garb and the vesture befitting the requirements of decency and moral worth. It has successfully invaded the halls of science, and humbled proud philosophy into the docility of childhood. It has wrought its way into the caverns of debasing ignorance, and illumined them with the rays of celestial light. It has gone down into the dens of foulest infamy, and there reared altars of devotion in upright hearts and pure; it has mingled its voice with the ragings of the tempest, and hung the lamp of a glorious immortality over the sinking wreck. It has lighted on the gory battle-field, and poured the balm of consolation into the soul of the

dying hero. It has made the thievish honest, the lying truthful, the churl liberal. It has rendered the slothful industrious, the improvident forecasting, and the careless considerate. It has ensured amplest restitution for former lawless exactions, and thrown bounteous handfuls into the treasury of future beneficence. It has converted extravagance into frugality, unfeeling apathy into generous well-doing, and the discord of frantic revelry into the harmonies of sacred song. It has changed cruelty into sympathy, hatred into love, malice into kindness and goodwill. It has relieved the poor and the needy, comforted the widow, and blessed the fatherless. It has, on errands of mercy, visited the loathsome dungeon, braved the famine, and confronted the plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands round the columns of the temple of peace. And if, in spite of these and other mighty achievements, which have followed as a retinue of splendour in its train, its success may not have been so extensive and complete as the transcendency of its divinity might have led us to expect, Christians never allow themselves to forget that the ages which are past have only witnessed its birth-throes and infantile development in any land; that the time is fast approaching when it will display its giant form, and go forth in the greatness of its strength; when it will thresh the mountains of error and of sin, and scatter them like the dust before the whirlwind on the summer threshing-floor; and when, with every darkening cloud vanished, it will arise and shine with the effulgency of noon-day over an emancipated and renovated earth, wherein dwelleth righteousness.

"But though such be the higher aim and end of Christianity, such the superior impelling motives which it supplies, and such the loftier prospects which it holds out for this world of ours,—believing, as already indicated, that it is the grand instrument of true civilization in the widest and most comprehensive sense of the term, as including the humanities of life with all real, moral, and social improvement; that it is the prolific parent of all such civilization; that it is first in order of sequence, as the originating cause, and first in degree of power as the energizing sustaining efficacy; and that the moment Christian principle begins to bear upon the mind of man, from that moment his condition, as a civilized being, advances;—believing all this myself, and yet, knowing

that Christianity and general civilization may often appear to start on their ameliorating career, without any perceptible interval of time, even as they are subsequently destined to advance, *pari passu*, with mutually beneficial influence, I was ever in the habit of inviting, yea pleading for, the harmonious co-operation of all lawful instrumentalities and agencies, whether of a higher or lower degree.

"‘Let enterprise’—I was ever wont, in substance, to say—‘Let enterprise, with its stirring activities, open up new fields for speculation and research. Let busy commerce, by creating new wants, furnishing new supplies, and summoning into being the dormant resources of all lands, encourage the industry, multiply the comforts, and augment the temporal happiness of the nations. Let secular philanthropy everywhere display its unrelaxing energy in the establishment of schools, hospitals, and other humanizing institutions. Let science and philosophy, in the discharge of their important office, continue to explore the secret recesses of the mental economy, ransack the earth and traverse the visible heavens, calling forth from all their hidden treasures of useful knowledge and practical wisdom. Let British legislation cause all arbitrary, capricious, and barbarous enactments of the olden times to be gradually softened, modified, or removed, by a wholesome and almost insensible infusion of the spirit and principles of civilized jurisprudence. Let revelation, in fulfilment of its lofty mission, scatter with large and bountiful hand all minor blessings in its march and progress towards the attainment of infinitely higher and nobler ends. Let all available human agencies, superior and subordinate, in friendly alliance, co-operate in furthering the mighty renovative process. Let the men of wealth freely and ungrudgingly contribute from their superabounding stores. Let the men of official rank and power lend the prestige of their sanction and the weight of their influence. Let the men, whose talent consists not in wealth, or rank, or power, but in the possession of high character and moral worth, shed around them the brightening radiance of a spotless example. Let the ministers of salvation, in the unwearied exercise of their high and holy calling, be ever found where ignorance and error plead for the importation of knowledge and of truth—cruelty and revenge, for the interposition of meekness and mercy—superstition and its teeming brood, for faith and all the heavenly charities—sin and disease, for the application of the heal-

ing powers of the great Physician. Let the Supreme Government of these realms prove faithful to the God of providence, by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the protector and the guardian;—and the God of providence will smile propitious on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the British sceptre, as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges.’

“And when the time comes, as come it must, for Great Britain to lay down the most potent sceptre ever wielded over these Indian realms, my prayer, as heretofore expressed, has ever been, that she may be enabled to take up the language, not of boastfulness, but of gratitude to the God of providence, for the successful discharge of her delegated trust, and say, ‘I found India one wide and universal scene of anarchy and misrule; I left it one peaceful and consolidated empire;—I found its people ground down by the most frightful oppression, its industry paralyzed, and person and property exposed to the assaults of lawless violence and the invasion of every ruffian plunderer; I left its people exempt from the multitudinous exactions of covetousness and wrong, its industry revived and augmented in productiveness a hundred-fold, person and property secure, from the improvement of individual, domestic and social, moral, and the uniform administration of equitable law;—I found India lying prostrate beneath the yoke of blinding ignorance and brutifying superstition; I left her joyfully recovered from the double yoke, revived by the kindling beams of fairest science, and the revelations of heaven’s own illumining truth;—I found India the chosen habitation of the most horrid cruelties that ever polluted the earth, or disgraced the family of man; I left her as the most favoured domain and dwelling-place of righteousness, benevolence, and peace.’—

“Be these thy trophies, Queen of many Isles!
On these high heaven shall shed indulgent smiles.

First by thy guardian voice to India led,
Shall truth divine her tearless victories spread;
Wide and more wide the heaven-born light
shall stream,

New realms from thee shall catch the blissful theme;

Unwonted warmth the softened savage feel,
Strange chiefs admire, and turban’d warriors kneel;

The prostrate East submit her jewell’d pride,
And swarthy kings adore the Crucified.

Yes, it shall come! Ev’n now my eyes behold,
In distant view, the wish’d for age unfold;
Lo, o’er the shadowy days that roll between,
A wandering gleam foretells th’ ascending scene!

Oh, doom’d victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes!

And mark the hour, whose faithful steps for thee,
Through Time’s pressed ranks, bring on the Jubilee!”

The example of Dr. Duff is full of encouragement to those who remain in India to carry on the same work. It shows that the educated natives are accessible to the earnest Missionary, who, bearing upon him the impress of a sterling, life-sanctifying Christianity, in a loving spirit, and with ability and judgment, seeks to do them good. It is full time that men of such a stamp should be introduced into this special and important sphere of Mission work in India, and be furnished with suitable appliances for its prosecution. The development of the Calcutta University may well arrest attention—

“The number of candidates at the entrance examination has increased regularly year by year, from 240 in 1857, to 1500 in 1864. The number of candidates for the B.A. degree was, in 1858, 13; in 1859, 20; and in 1864, 66. A far greater expansion is still to be looked for, as Lower Bengal is at present the only part of North India where the University system has been thoroughly organized. In that province a certificate of having passed the entrance examination is a *sine quâ non* for any appointment worth more than twenty rupees monthly.”

And in connexion with such an increase let that be remembered which we have already stated—“almost all the candidates for entrance or for degrees, when called upon, in accordance with the University regulations, to state in writing the creed which they profess, wish to style themselves Theists.”

This educated, sceptical mind is moreover rising into position. Graduates may be reckoned by scores, and undergraduates by hundreds. “There are,” observes Dr. Duff, “Masters of Arts, with many Licentiates of Law, Medicine, and Civil Engineering, Bachelors of Law, Doctors of Medicine and Masters of Civil Engineering. Education, therefore, has, in the course of a single generation, borne its first ripe fruits. The learned professions have now begun to be supplied by

native practitioners, endowed with the same distinguished scholarly attainments and accomplishments as the members of the learned professions in Europe. But besides those who swell the ranks of the learned professions, there are constantly increasing numbers of highly educated natives who become heads of families, chiefs of departments in Government and other offices, independent men of business on their own account, or managers of their own ancestral property."

Is it not, then, full time that Christianity, in its convincing evidences, and admirable suitability to the necessities of human nature, be effectively introduced to the attention of this rising section of the natives? They have already attained a position of acknowledged importance in the social life of India, and cannot fail to reproduce their opinions, whatever these may be, amongst the people generally.

Moreover, these Theists of India "are certainly a much more hopeful class than the Pundits of the old school. They will attend lectures delivered by Missionaries and others on the doctrines and evidences of Christianity. Thus, for instance, there was lately an audience of 400 young men of this class on Good Friday last, when Dr. Kaye, of Bishop's College, delivered a lecture on the Atonement. There have been several successful courses of lectures of a similar description, and some of them led to interesting controversy, carried on in a friendly spirit.

"Last year Professor Cowell was reading with his students at the Presidency College Abercrombie's 'Mental and Moral Philosophy,' one of the University text-books. This necessarily led to some remarks on Miracles, on the Atonement, and the doctrine of the Messiah. Some discussion that followed Mr. Cowell was compelled to check, inviting, however, those who wished to go further into the matter to meet him out of college hours at the Mirzapore Church Missionary schoolrooms. The class amounted at first to thirty, though it subsequently dwindled down to five. When the subject came round again, in April of this year, the same spirit of inquiry was stirred, and the same results would almost certainly have followed, but that failure of health compelled Professor Cowell to return to England.

"Besides Abercrombie's works, Wayland's 'Moral Philosophy' may be mentioned as another University text-book that is thoroughly saturated with Christianity. The history of the Jews also is one of the subjects of examination for the degree of B.A. In fact,

the result of the University examinations is, that very many boys and young men in Government schools and colleges read the Bible by themselves. Several students, who have come from various parts of India (especially from Dacca) to the Calcutta Presidency College have shown a great wish to know something of Christianity."

We are thankful for every effort which has been put forth in this direction. But there is a necessity that more be done: and in the recent charge of the Bishop of Calcutta the Church of England is reminded of her duty in this respect—

"When every other English influence of this nineteenth century is brought to bear on the educated natives of Bengal, it will be a shame and scandal to the church if the highest and purest of all is wanting. They adopt our manners, they share our education, they obtain the title of Bachelor of Arts by a course of study which in extent is actually greater than is required for a degree without honours at Oxford or Cambridge; they enter our learned and scientific professions; they even press into our civil service; they not only may, but actually do, occupy seats in our councils and on our highest bench of justice; so that in every thing, except Christianity, they are fast becoming European. We do not undervalue these means of enlightenment. Doubtless the tree of knowledge round which they eagerly gather bears bitter as well as wholesome fruit: there is much; alas! in modern literature to lower rather than to elevate their standard of morality, much to lead the inquirer away from Christ rather than to bring him, as a humble penitent, to the footstool of his grace. Still, viewing their present condition as a whole, we see that it is in accordance with the laws by which God's providence has guided other nations. Our Bengalee fellow-subjects are walking in the path by which men of the western world have walked before them: civilization, refinement, learning, political activity, material improvement, law and order, above all, the sight of a Government conducted with scrupulous integrity, and with a most real and conscientious intention to promote the welfare of the governed, are, I fully believe, the appointed preparations for the Gospel messengers to go before the face of the Lord, and to prepare his way, to sweep away from India's past all that is vile and polluting, and to absorb into a happier and holier future whatever remains of beauty and greatness. But that the people of India may realize this vision of coming glory, by the humble and adoring recognition

of Jesus Christ as their Lord and Saviour, the merely negative and destructive period through which they are passing must be brought to an end. Signs are not wanting that the need of something positive is felt by the more thoughtful among them. The worship of the Brahma Samáj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot derive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practise Christian morality man's heart must be animated by Christian faith; nor is it conceivable that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the kingdom of heaven to all believers. We can, therefore, only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel. Meanwhile, its members, and others in a like phase of religious sentiment, have uttered some timely protests in behalf of introducing a moral and spiritual element into education. Some time ago they sent a request to England for help to found schools in which should be taught the principles of pure Theism. In the early part of this year a Government schoolmaster electrified the Bethune Society by a lecture, giving a moral sketch of 'young Bengal,' which recalled the picture of young Athens drawn by Aristophanes in the 'Clouds,' and complaining, that while old-fashioned restraints are utterly set at naught, none of a more binding character are substituted for them; so that the boasted liberty of Bengalee civilization is in danger of sinking into unprincipled license. A Hindu writer, in an interesting pamphlet lately published, after lamenting the growth of intemperate habits and other evils among his countrymen, traces this to the fact that 'boys are taught to learn the higher branches of literature and science, but are not instructed in any book of morals,' and avows his desire that 'the precepts of Jesus should at once be made a class-book in the Government and aided schools.*' Now it is plain that a class of men who hold such convictions as these must at least be extremely im-

pressible. Doubtless they are living in the midst of danger, as well as of hope. They are exposed to all the fatal influences of self-indulgence and sensuality, at once most seductive and deadening to the soul: they are tempted to intellectual arrogance, to self-sufficiency and self-righteousness, and to other forms of the master sin of pride; but, on the other hand, they are conscious of those religious needs and spiritual longings which are God's messengers to all men, and which it is hard even for wickedness altogether to silence: they are emancipated from prejudice and superstition, and they are trained by a wholesome intellectual discipline to the power of approving things that are more excellent. Upon such a condition of society then, my brethren, the church of Christ should bring to bear all its hallowing influences, just as in the days of Origen and Clement its power was felt in the centre of Greek civilization at Alexandria: it should be our aim to purify the whole moral and social atmosphere by faith in the Redeemer, and to surround the educated classes of India with a power of Christian evidence, Christian example, and Christian influence, which at last, we cannot doubt, will be mighty through God to the casting down of strongholds. This seems at present our special task in Bengal and Bombay, even more than in the South Presidency. Our friends at home must not be over anxious to exact from us every year a certain tale of baptisms. These are, and for a long time may continue, comparatively few. We are but beleaguering the fortress of unbelief, bringing up our siege train, and digging our trenches. In Madras it is not so: there the outworks at least are carried, and every year some thousands of converts are brought under that bondage which in truth is perfect freedom. But ours is, to a great extent, a humbler and more indirect labour, and one which stands in special need of patient waiting for the Lord's time, of faith that, though the vision tarry, yet it will surely come, and of prayer for that blessing without which no plans of ours can prosper. . . .

"We must take advantage of the present intellectual movement, and bring the truths of the Gospel to bear on the consciences of the educated Hindus. There are many special agencies to be used for this purpose. Opportunities may be found for friendly intercourse with them in private. Lectures may be given, either on distinctly religious subjects, such as Christian evidence and theological difficulties, or on secular subjects treated in a religious spirit. We may bring Christian

* 'Our Wants; or, a Suggestion of Remedies for the Removal of the Moral, Social, Intellectual, and Physical Evils of Bengal.' By Kader-nath Dutt. 1863.

worship directly before the natives, both in English and in their own languages, by building churches, not in Mission compounds, but in the midst of great cities, as has been done at Umritsur (where a considerable number of heathen habitually attend our service), as will soon, I trust, through the munificence of a pious benefactor, be done in one of the suburbs of Calcutta, as I earnestly hope to see done speedily at Delhi, and as ought to be done no less speedily at Benares, if our friends in England and India would listen to the thoughtful advice of one of the oldest, the most experienced, and the most devoted of our Missionaries. Again, we may purify the very fountain-head of society by urging on with fresh earnestness that great movement in which many enlightened Hindus are now deeply interested, the education and moral elevation of their wives and mothers. Here, indeed, our task is, in the first place, to restore the past, and to exchange the miserable state of secluded ignorance to which Hindu women were reduced by the Mohammedan conquest, for the free and honoured life which we find described in such a drama as 'Sakootala.' Like every other good work in India, this of female education originated with the church of Christ. A Bengalee writer, who earnestly pleads the cause of his countrywomen, acknowledges that the history of Zenana teaching has hitherto been 'an honourable record of Christian charity.*' Let it be our task to carry on the record, till at last it is completed by a picture, no less bright and happy than that which glorifies our English homes, of Hindu children learning at their mother's knees the saving knowledge of God in Christ. And, lastly, I should rejoice to see in Calcutta an institution, under the general control of one of the two Missionary Societies of our church, in which undergraduates of the University should be educated up to the B.A. standard under purely Christian influences. I would not embarrass this institution by any connexion with a preparatory school: it should be simply devoted to the higher education of young men who had passed the entrance examination. Our church would then employ Bishop's College (in which I desire, after five years' experience, to express my most hearty and unabated confidence), as a seminary mainly, though by no means exclusively, theological; and it would also use this new college, planted, of course, on the left bank of the Hooghly, as a place

of education open to all comers, Hindu, Mohammedan, Christian alike, in which the appointed course of study in arts, admirably chosen as an intellectual training, would be thoroughly leavened with the Christian spirit. Doubtless such a college must be superintended by a man of high intellectual culture, as well as of earnest Christian faith; but I trust that Oxford or Cambridge will be able to furnish the Indian church with some one who is willing to expend in Christ's service the gifts which his Spirit has bestowed, and to endeavour, for a Missionary stipend and with Missionary zeal, to impart to the education of a people, now beginning to renew its youth and to awake from the sleep of centuries, that positive and spiritual element which is so urgently required, and which can only be given through the revelation of God in Christ. For such a scheme, and for other extensions of Missionary education, the present time is a favourable opportunity, on account of the increasing liberality of Government. The rule which allows University scholarships to be held at any affiliated institution, and not at Government colleges only, was a wise and generous concession. It is a singular and happy coincidence that Sir Charles Trevelyan, who stood in the front of our educational battle thirty years ago, should now be permitted to give a new impulse to his old work, by announcing, as financial member of Council, that Government will devote to education, supplies, practically almost unlimited, from the surplus of the imperial revenue."

Now this important subject has been more than once under the consideration of the Church Missionary Society, and Missionaries have been set apart specially for this work. But "all who have attempted it have seen the need of some basis to rest upon. Something is wanting to introduce them to public attention, and to give them some hold on the minds of those whom they wish to influence." Thus the necessity for some decided action on this point became so obvious that the Calcutta Corresponding Committee of the Church Missionary Society proceeded to draw up a Minute proposing the establishment of a college to be affiliated to the University, and open to all undergraduates. Besides this, the Parent Committee, in June last, had the opportunity of an interview with Professor Cowell, Principal of the Sanskrit College, as well as Professor of Literature in the Presidency College. The educational system of the Sanskrit College, under his superintendence, has been remodelled. In fact, it is no longer a Sanskrit College,

* 'A Lecture on Female Education in Bengal,' by Kumar Harendra Krishna. 1863.

such as we objected to in certain strictures which appeared in our Number for November 1862, but an Anglo-Sanskrit College—English being the great medium of instruction, and Sanskrit being studied as a classical language. Opportunity is thus afforded for the introduction of “Abercrombie’s Mental and Moral Philosophy,” one of the books in the course for the degree of B.A. in the University of Calcutta; and the students have thus instruction afforded suggestive of Christianity, and its claims on them for consideration. Professor Cowell’s experience of eight years in India—an experience, moreover, intimately connected with the educated class, their position and necessities—rendered the opportunity of a conference with him very desirable. He united “with the Calcutta Committee in urging on the Church Missionary Society to follow Dr. Duff’s example, but it is proposed to do so with this difference, that the Church Missionary College should be exclusively for those who have already matriculated. There are many other schools, and some of them Christian schools, where education up to that point can be easily obtained. As no person can be matriculated without a certificate from his father or guardian that he is above sixteen years of age, the proposed college would consist of students able to understand the evidences of Christianity, and there would be no difficulty in ascertaining their age in case any of them

should wish to receive baptism. The supply of students would be almost endless. At the same time there would be no reason why the Principal should confine his labours to his own scholars. His position would make him known to those attending other colleges also and would make them more willing to converse with him privately, or to attend any public lecture he might deliver.”

The Parent Committee, therefore, in its meeting of July 5th, has been led to adopt the following resolution—

“Resolved—That the Calcutta Corresponding Committee be authorised to take measures for the establishment of a Church Missionary Society’s College in Calcutta, to be affiliated with the Calcutta University, on the principles laid down in their Minute, provided that no additional expense or pecuniary responsibility be incurred without the previous consent of this Committee.”

Other developments of the Society’s educational action in North India, so as to meet the exigencies of a new era, are also in contemplation, having reference more especially to the Anglo-vernacular schools of the Society at Calcutta, Kishnagurh, Burdwan, Bhagulpur, Benares, Juanpur, Azimgurh, Goruckpur, Lucknow, Jubbulpur, Allahabad, Agra, Muttra, Meerut, Umritsur, Kangra, Multan, and Peshawur, but the consideration of these must be deferred to another paper.

THE REACTIONARY MOVEMENT AT CONSTANTINOPLE.

DURING the last month intelligence reached this country, that “on Monday, July 18th, without the slightest warning or indication that a change had taken place in the views of the authorities, a number of the Zaptiehs (police) proceeded to the rooms occupied by the English and American Missionaries, as meeting places and book depositories, including that of the British and Foreign Bible Society, and forcibly closed them, turning out all the persons they found in them, and arresting at the same time a number of native preachers.” It is also to be remarked that this took place on the “day that the Sultan made his annual state visit to the Porte, to hear an official report read by the ministers on the progress made by the empire during the year.”

This must be regarded as an attempt by the reactionary and fanatical party to intimidate the Protestant Missionaries, and stop

their work: nor can we be surprised at it, for the spirit of inquiry, as well amongst Turks as oriental Christians, has recently become of such magnitude as to arrest attention, and induce people to ask, What will be the end of all this? Hitherto Missionary operations among the Greek Christians have been particularly discouraging, but now the stagnation appears to be suddenly and remarkably stirred. About three months ago, the converted Turk, Selim Effendi (Mr. Williams), whilst pursuing his labours amongst his own countrymen, was opposed by a learned Jew, and repeated discussions ensued on the respective claims of Judaism and Christianity. In these the Greeks manifested a most lively interest, coming in large numbers to join in the controversy, many Armenians and Turks also being present; and when the Jews, finding themselves unable to maintain their ground, retired from

the contest, the Greeks continued to come day by day, that they might ascertain, not the differences between Judaism and Christianity, but between Greek and Protestant Christianity.

Not only, however, amongst the Greeks, but amongst the Turks also, there has been a movement, the full extent of which has not yet been ascertained. We know that for several years there have been large and increasing sales of the Turkish Scriptures, and that not only have western Missionaries been at work, but that several converts from Mohammedanism have, notwithstanding their open profession of Christianity, not only remained unmolested in their own persons, but have been actually engaged in promoting a spirit of inquiry amongst their countrymen. These labours have told. The following extract from a letter addressed by a European catechist at Constantinople to his friends at home will enable our readers to understand the very remarkable aspect of affairs at Constantinople some few weeks since—

“Our work here now is most interesting. We have had a long visit from the Bishop of Gibraltar and his family. Many Turks have been confirmed by him, and others, since his arrival, have been baptized. Our work is really growing, and earnest and sincere men come inquiring after truth. Some others, after two or three years’ trial and inquiry, are added to the church, while our rooms are crowded with those who are willing to hear the Gospel. You can scarcely realize it when I tell you, that even the Greeks, and a few Jews, flock in to us to learn the words of life from Dr. Pfander’s lips and my own. Three weeks ago I preached six days a week to crowded audiences: our room was filled one day ten successive times. I spoke for eight hours and a half to eager crowds. We have not countenanced the Greek movement, because we cannot leave the Turkish work to turn to them; and I think the Society has not contemplated organizing an independent Mission for the Greeks. There is no excitement, only a desire to hear the Gospel, and to ask us questions as to the difference between the Greek church and ours. And although we have not encouraged these crowds, lest the Government might interfere, yet they continue to flock in. Merchants, tradesmen, of a serious mien and respectable standing, as well as their poorer brethren, hasten to hear the Gospel from Protestant lips. They say they never hear nor feel its power from the priests, and often we are fatigued preaching, praying, talking, and answering questions. They don’t like to leave. Surely I cannot

help thinking that these are the first drops of the earlier rain now dripping upon the proud and conceited Greek, whose heavens have been like burning brass.”

But besides these more open manifestations, there has been something of a more secret character going forward.

“For several months it has been currently reported among all the nationalities in Constantinople, that 40,000 Mohammedans had become Protestants, and had petitioned the Government to be set off as a separate community, and provided with the Mosque Sultan Baiyazid to worship in. This rumour has caused much excitement, and many Turks have visited the Missionaries to inquire about Protestantism and about this strange report. We have sought in all directions to discover the origin or foundation of it. It is certainly untrue in its current form; but it is said that a number of Mohammedans—perhaps several thousand—have petitioned the Porte for a reformation in the Mohammedan faith. It is understood that they wish to go back to the simplicity of the Korán, which is now practically forgotten by Mohammedans, and displaced by innumerable traditions, the absurd nature of which is well shown in a little book written by Rev. Dr. Pfander, and published by the Church Missionary Society. It is said by some that Faud Pasha, the Grand Vizier, is himself secretly at the head of this movement. But others among the Turks say that the whole affair is only a conspiracy to overthrow the Grand Vizier, by associating his name with an unpopular scheme. It is my impression that the movement itself is genuine, but not extensive, and not countenanced by Faud Pasha, or any other Turkish statesman.

“One of the Turkish converts baptized, named Ismail, was attacked, a few days ago, by a Mohammedan, and barely escaped with his life. This man’s rage was first aroused by his discovering a Bible in the house of a friend of Ismail, where they chanced to meet. He spit upon it, and threw it upon the floor. Ismail boldly professed his belief in the Bible and in Christ. He was then attacked with a knife, and stabbed in several places. The police, however, soon interfered, and the man was brought before a Turkish court, and sentenced to three years’ imprisonment for attempt to murder. Ismail begged that he might not be punished, and the judge reduced the sentence to one year, and finally to a heavy fine in money, which he forced Ismail to take, to pay the expenses of his illness. This was a remarkable decision for a

Turkish judge to make, in view of all the circumstances, and the conduct of Ismail was worthy of all praise.”*

It is under such circumstances that the authorities at Constantinople have been led to pursue those extreme measures to which we have referred, of closing the rooms of the Protestant Missionaries, and imprisoning their converts. It has been stated that they felt themselves compelled to do so, in order to anticipate and avert an outbreak of popular fanaticism. But there has been nothing to justify such an apprehension: the capital was never more tranquil than at the moment when this sudden seizure was made; nor has there been since any disposition shown to tumultuary proceedings. Our Missionaries remain unmolested, nor in passing through the places of public resort do they encounter the slightest rudeness. Whether, therefore, it has been a panic or a pretext, on the part of those in authority, we know not; but this we know, that in resorting to such measures “they have violated the Hatti-humayoun of 1856, which lays down the principle of religious liberty in the broadest terms, and enforces the right of every man to the fullest and freest expression of his religious views, without interference from the authorities.” That document is a pledge over the due observance of which the Western Powers are under an obligation to watch. After all, the Turkish empire is the great battle-field in which meet and conflict the various systems of Judaism and Mohammedanism, Christianity and its misrepresentations, under the various forms of Greek Christianity, Armenian, Jacobite, &c. Mohammedanism has hitherto occupied a proud ascendancy, and the Jew has been in the other extreme of a miserable prostration: thus the contest for a lengthened period has been confined to the corrupt Christian sects, and, in the absence of more suitable weapons of a spiritual and intellectual character, material weapons and the exercise of force have been resorted to; witness the furious collisions of Greek and Latin pilgrims at Jerusalem, those irregulars of the great politico-religious systems to which they respectively belong. But within the last few years another element has entered the field, one which eschews the carnal weapon, and refuses to avail itself of any other than the sword of the Spirit, which is the word of God; and now Mohammedanism is compelled to come down from its proud isolation, and defend itself, for the penal restrictions which hitherto screened it off from the arena have

been removed, and Mussulmans, as well as other men, are free, if so disposed, to inquire, and, on conviction, to change their faith. Protestantism is on the field with those weapons which are mighty through God to the pulling down of strongholds; and the direct setting forth of Gospel truth, by the press, conversation, &c., from its very nature, acts aggressively upon the errors of Mohammedanism and Judaism on the one hand, and corrupt Christianity on the other. It has been asserted in some quarters that the Missionaries, actuated by an injudicious zeal, have become unduly controversial; and that, instead of lifting up Christ, they have denounced Mohammed. Such would be a very unwise proceeding on their part. The only way to dissuade men from their adherence to the false prophet is to present to them a more worthy object of religious faith. This they have done. It is only when men, beginning to doubt the truthfulness of the superstitions in which they have been brought up, come to have their doubts solved, that controversy, or rather that contrasting of divers systems which shows where one is true and the other false, has been resorted to. As a specimen of the work we introduce the following brief extract, which we have taken hap-hazard from the journals of our Constantinople Missionaries—

“Nov. 26—Visited several places to-day, but unsuccessfully. At last I met my friend of the Jebil, who invited me to his place. Here I enjoyed quite a heavenly time, as I was enabled to preach fully to him Christ crucified for our sins. He received, also, very thankfully, a copy of the New Testament, saying, ‘You do very much for me.’ After reading part of the sixth chapter of Matthew, and speaking about the way in which God wishes to save sinners, I left, promising to call now and then to read the New Testament with him, and expound it.

“Nov. 27—A—Effendi came to my house. I conversed with him about justification by faith, and not by works. He asserted that that was the belief of Mohammedans. I showed to him that it was not so, and read several passages from the Epistle to the Romans and Galatians, showing the Christian doctrine. He believes that we, in following Christ faithfully, can be saved, but he believes that Mohammed also is a prophet. After he left me he went to the Rev. R. H. Weakley, with whom also he had a great deal of conversation.

“Paid a visit to — Effendi, an official of high rank in the civil service. He received me with great respect, and conversed on reli-

* “Evangelical Christendom,” August 1862.

gious topics the whole of the time. He believes that the Old and New Testaments are not at all altered, and desired very much to possess a New Testament, which he said he would keep as a token of my friendship for him and a valuable present, and that he would read it. He told me also that a gentleman in the neighbourhood had a New Testament, and that they sometimes read it together. He was much pleased with my visit, and invited me to visit him often. I promised to bring him a copy of the New Testament. May God bless this sowing of his word!"

But now over this deeply-interesting arena the Western Powers watch, and their duty is to prevent all attempts to settle religious questions by material weapons. So long as the present peace continues, that is their province. The Russian Emperor watches over the Greek church; the French Emperor over the Latin; the English Sovereign and

the American Ambassador over the rising Protestantism of the empire. There must be no violence; and whenever any thing of this kind is attempted, some one on the spot ought to intervene. Thus, so long as the great Powers remain at peace, the fanaticism of the false systems may be controlled, both as regards each other, and also in their bearing toward that which is the common assailant and predestined conqueror of them all—the Christianity of the Bible; and an opportunity be thus afforded for the conversion of some from amongst Moslems and Christians of every hue, so as to form out of these heterogeneous elements a distinct community, which may yet prove to be, if, indeed it is to be saved from shipwreck, the renovator and conservation of the Turkish empire.

Thus it is that this empire is once more prominently brought before us, and we propose to deal with it in a series of brief articles.

THE FIRMAN OF 1856, CONCEDED RELIGIOUS LIBERTY, COMPARED WITH THE RECENT MEASURES OF THE TURKISH GOVERNMENT.

WHEN, in January 1856, Russia gave in her adhesion to the five propositions, which, presented for her acceptance by Austria, with the assent of France and England, were to serve as the preliminaries of peace, and the Conferences, with a view to final arrangements, were about to commence in Paris, the Ambassadors at Constantinople of the allied powers were empowered to demand certain reforms from Turkey, and, more particularly, the concession of certain rights and privileges to the Christian subjects of the Porte, the fourth article of the peace proposals having especial reference to their future status. That article runs as follows—

"The immunities of the Rayah subjects of the Porte will be established without injury to the independence or the dignity of the Sultan's crown. As deliberations are taking place between Austria, France, Great Britain, and the Sublime Porte, in order to assure the Christian subjects of the Sultan their religious and political rights, Russia shall be invited, on the conclusion of peace, to associate herself with them."

Conferences took place at Constantinople between the representatives of England, France, and Austria on the one hand, and the Grand Vizier and the Turkish Minister for Foreign Affairs on the other. The former explained in a note the concessions which they desired the Turkish Government

to make. This document, presented to the Porte on January 22, met with a favourable reception.

Monday, February 18, was fixed upon as the day when these concessions were to be publicly announced, and the Imperial firman, granting equal rights to all the subjects of the Sultan, to be read in the Grand Council Hall. There were present the Grand Vizier, surrounded by the other ministers, all the members of the Council of State, and of the Tanzimat, the Sheik-ul-Islam, the patriarchs, archbishops and bishops of the different religious communities, and a number of the most prominent men among the Mussulman and Christian population of Constantinople. Habat Effendi, the chief of the *Chancellerie* of the Grand Vizier, read the firman; after which the Sheik-ul-Islam said a prayer appropriate to the occasion, and the Grand Vizier made an address, in which he touched upon the most prominent points of the new state document.

The document itself runs as follows—

"To thee, my Grand Vizier, Mehemet-Emir-Aali-Pasha, &c., may God grant thee dignity, and double thy power.

"My dearest desire has always been to secure the happiness of all the subjects whom Divine Providence has placed under my imperial sceptre, and, since my accession to the throne, I have never ceased to use

every endeavour to achieve this object. Thanks to the Almighty, these incessant efforts have already produced useful and numerous fruits."

"The Sultan then stated, in a long address to the Vizier, that he desired 'the prosperity, happiness, and well-being of all his subjects—all of whom were equal in his eyes, and all equally beloved.' He thus continued—'By the efforts of my subjects and those of my allies, the external relations of my Government have acquired a new force, and I wish now likewise to augment its strength in the interior, and to make all my subjects happy; for, united as they are by their common sacrifices and their patriotism, they are all equal in my eyes: my will is therefore that the following points be rigorously enforced—

"I confirm all the assurances given by the hattîscherif of Gulhané, as to the security of the lives, the property, and honour of all classes of my subjects, without distinction of rank or religion, and I will that these assurances be minutely observed.

"All the privileges and immunities which have been given to the Christian and other communities which are under my sceptre are again confirmed. A revision will be effected without delay of the privileges and improvements made according to the spirit of the age, and the actual state of society, and with my sovereign sanction. The councils which will be expressly established at the patriarch's, under the inspection of the Sublime Porte, will have to discuss these improvements, and submit them to my Government. The power given to the patriarchs by Mohammed the Conqueror, and my other glorious ancestors, will be combined with this new position created for them by me; and when the mode of election of the patriarch will have been ameliorated, the patriarch will be named by diploma for life.

"According to a method devised by the Sublime Porte, the patriarch, and the chiefs of the Christian and other communities, the patriarchs, archbishops, vicaries, bishops, and rabbis, will have to take an oath of allegiance. All contributions and casual profits levied by the clergy from the communities are forbidden. Fixed revenues will be assigned to the patriarchs, archbishops, vicaries, and bishops, and a sufficient salary apportioned to the lower clergy, according to their rank and functions. The moveable and immoveable goods of the clergy will not be touched. A council, chosen by the clergy and laity of the Christian and other communities, will be entrusted with the direction of the national affairs of the community.

"No objection will be made to repairing the churches, schools, hospitals, and cemeteries in the different towns, villages, and hamlets, according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the patriarch, or the chiefs of the communities, approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open might be made against it.

"If in some places there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in the places inhabited by people belonging to different religions, each may, in its own quarter, adapting itself to the above-mentioned principle, repair its proper churches, schools, hospitals, and cemeteries.

"As to building a new edifice, the patriarch and synod will demand the permission of the Sublime Porte, which will be accorded, if there are no internal political considerations which prevent it. But whatever is done in these matters should be always done in a spirit of charity and tolerance.

"Energetic measures will be taken to insure the freest possible exercise of every religion.

"All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of my imperial chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonouring terms, and the offenders will be punished.

"As all religions can be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion.

"As the choice of those employed depends on my imperial will, all my subjects will be received for offices according to the existing regulations, and according to their capacities; and if they satisfy the conditions demanded by the regulations of the imperial schools, namely, if they are of the proper age, and pass the prescribed examinations—they will be admitted likewise into the military offices. Besides, each community is free to erect schools for arts and sciences. Only the studies followed there, and the choice of teachers, will be subject to the inspection of a mixed commission named by the Sublime Porte.

“All commercial and criminal causes between the members of two different religious communities will be subject to a mixed court, whose sittings will be public. The accuser and accused will be confronted there, and the witnesses will take the oath, according to their religion, to tell the truth. Civil causes in the provinces and sandjaks will be examined in the mixed courts in the presence of the vali and the cadi. The sittings will be likewise public. Causes between two of the same community, or those relating to successions, will, according to the wish of the parties, be brought before the patriarch or Medjlis. A commercial and criminal code, as well as regulations respecting the proceedings of the mixed courts, will be, as soon as possible, completed, and published, after being translated into all the languages which are used in my empire. This will be preceded, with as little delay as possible, in order to combine humanity with justice, by the improvement of the prisons and other places of detention, and regulations made as to the detention of those condemned for smaller crimes. With the exception of the police regulations of the Sublime Porte in this respect, all ill-treatment and corporal punishment or torture are completely abolished, and whoever should dare to inflict them will be severely punished.

“The police in Constantinople, as well as in the provinces, must be so established as to protect most efficiently life and property.

“As equality of taxation will be introduced, it will be justice that the Christian and other subjects should furnish, as well as the Mussulmans, their contingent of troops: they must therefore submit to the decision which has been lately taken in this respect. But in these questions the system will be followed to give an equivalent in money—that is, to give money, and be thereby exempt from active service. Regulations will be made shortly for employing all the subjects in the ranks of the army, independently of the Mussulmans, and, when made, these regulations will be published.

“The Medjlis will be reformed in the provinces, in order to place the election of Mussulmans and non-Mussulmans on a good footing, and to insure the free and true manifestation of opinion; and energetic measures will be taken that the Sublime Porte may know the result of these opinions, and on which side the right is.

“As in commercial affairs, and as regards the possession of landed property, the laws are equal for all my subjects, when the Sublime Porte shall have made an arrange-

ment with the foreign powers, to the effect that foreigners should submit in this respect to the laws of the country, and pay imposts at the same rate as the natives, the right to possess landed property will be conceded to foreigners.

“As the taxes are levied equally on all subjects, one must think of the means to prevent the abuses in the collection of these taxes, especially of the tithes, and to establish, as far as it is possible, a direct system of collection instead of the system of farming the revenue now pursued. In the mean time, any public functionary who should let such revenues at a public auction, or even take a share in it, will be severely punished. The local taxes must, as much as possible, be distributed so as not to do harm to the production and to the development of commerce. Imposts will be levied in the provinces for generally useful purposes, which will be applied for the benefit of those provinces, which will have the advantage of the roads for their communication inland and their connexion with the sea. As the Sublime Porte has lately made a budget of its revenues and expenses, this budget must be followed up and developed. The pay of each public functionary ought to be fixed.

“An *employé* will be appointed for every Christian and other community, in order to take care of the affairs which concern the generality of my subjects, and to assist at the state council. These *employés* are expressly taken from the ministry of the grand vizier; they are named for a year, and have to take an oath before they enter on their functions.

“The members of the State Council will be free to manifest their opinions in the ordinary and extraordinary sittings, and will not be molested for that. The laws against corruption will be executed against all my subjects without distinction, and to whatever class or rank they may belong. The Sublime Porte will do its best to reform the monetary system, establish a good system of credit, and favour all things tending to raise it, as, for instance, a bank, and other public institutions of credit, which must augment the resources of the country. Roads and canals will also be constructed to facilitate communication. Every thing that may impede commerce or agriculture shall be abolished. To obtain the ends above set forth, the spirit and experience of Europe will be called in.

“Such are my orders, such my wishes; and thou, my grand vizier, wilt publish them, according to usage, in my capital and

all parts of my empire; and wilt watch attentively, and take all necessary measures, that all the commands herein written are executed with the most rigorous exactness.'

"ABDUL-MEDJID."

As a corollary to this document, we append the following extracts from a letter of our Missionary, the Rev. Dr. Pfander, July 25—

"In my last communication, of the 20th inst., I informed you that the Turkish Government had violently interfered with our work, shut up—without giving us any notice, or stating any reasons—our office and meeting-rooms in Constantinople, and imprisoned several of the Turkish converts.

"Our rooms are still shut up, with the police guard before them, and the three converts are not only still in prison, but more have been added, so that they number ten or twelve, inclusive of some Turks, who had come to us more regularly for conversation and reading the Scriptures. I therefore yesterday drew up a strong representation of these circumstances, which has been signed by all of us, as also by the Rev. C. G. Curtis, Missionary of the Propagation Society, and, at our request, Archdeacon Philpott also added his name, as member of the Committee. As the Ambassador is not in town, we presented the paper in a body to the Chief Secretary of the Embassy, requesting him to forward it to His Excellency without delay.

"That we had no grounds to expect any tumult or fanatic outbreak has been shown in my former communication; and since, also, we have not been able to observe any signs of such a state of things. Only the day before yesterday I went to Constantinople, walked through the streets and bazaars, where I am well known, and then went, alone into the courts of the police prisons to look after the Christian prisoners, where there is always a crowd of police-soldiers, Turks, &c., but no one showed any rudeness or even unpoliteness, and all was as quiet and orderly as ever. But the present measures of the Government are, if not soon undone again, the very thing to produce commotion, and cause difficulties of a most se-

rious character; for as soon as the fanatical party knows that the Government will countenance them, they will make known their spirit, insult and ill-treat Christians, and then tumults and bloodshed will follow.

"With regard to the movement in favour of Christianity, spoken of in my former letter, I can add, that information since received proves almost to a certainty that there is a large and influential party in the capital who wish for and advocate separation from Islam. But what their actual views and plans are, and whether exclusively religious or political also, we have not been able to ascertain; and though they call themselves Protestant Turks, still the party has no direct connexion with us. It seems, however, that, if not originated through us, still our labours and books have given it strength and extent.

"Our rooms in Constantinople were opened again on Monday afternoon, but all my own and other Turkish books found in them have been confiscated. The Bible Society's stores, too, are open again."

It is evident that the authorities of Constantinople have grossly violated the pledge which, under the sense of recent benefits, was given to the Western Powers. Nor does it appear that due reparation has as yet been made for the wrong which has been done; for, according to advices received at Marseilles from Constantinople to the 3rd inst., the Porte, in consequence of the united protests of the American and English Ambassadors, had indeed authorized the continued circulation of Protestant books in which Christianity and Islamism are examined and compared, but *the Turkish chiefs who had become converts were to be confined at Karpuz*. How, then, does this consist with the language of the firman of 1856—"Energetic measures will be taken to ensure the freest possible exercise of every religion"—"As all religions can be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion?"

We trust that the Ambassadors of England and America will not rest until the binding character of these engagements has been recognised by the release of the converts.

NARRATIVE OF A MISSIONARY ITINERATION IN ASIA MINOR.

At the present moment, when the Turkish Government has shown a disposition to yield to the pressure of the fanatical party, and, evading the obligations it has contracted to

the Western Powers, to obstruct the Missionaries in their work, and harass the native converts, any authentic information respecting that empire, and more especially respect-

ing the condition of the Turkish mind in relation to Christianity, will be interesting to our readers.

The following is the journal of two of our Missionaries, the Rev. R. H. Weakley and the Rev. T. F. Wolters, comprising the incidents of a tour from Smyrna to Cassaba, Sardis, Thyatira, and Magnesia, in the autumn of 1863. The special point of interest in it consists in this, that the Turks were made the special object of attention, and in this respect it differed from previous journeys.

"Oct. 15, 1863—We started this morning at half-past eight o'clock, our party consisting of Mr. Weakley, myself, and our 'surigee,' or guide, an American who formerly used to accompany my father on his Missionary journeys in this country. The heat, which otherwise would have been considerable, was moderated by a pleasant breeze. We soon crossed the plain of Bournabat, and, in about three hours from the time of starting, reached Kavakli-dere (the valley of poplars), a pass in the hills which forms a connecting link between the Tmolus and the Sypilus. Here we had an opportunity for friendly intercourse with the Buluk-bashi, or chief of guard stationed at this place for the protection of travellers; but through backwardness we failed to avail ourselves of it. After a short rest we proceeded on our way, and reached Nif about two o'clock p.m. Nif is a considerable village, pleasantly situated on the side of a hill, and partly in a ravine, which here opens out from the Tmolus range. The country around is beautiful, notwithstanding the visible tokens of approaching winter. Vineyards and fruit-trees (particularly cherries) are in abundance. Water is plentiful. Outside the village, and higher up the hill, are ruins of a Genoese castle; whilst further in among the mountains, at a distance of two hours' ride, is a large figure, cut in bas-relief in the face of a rock, and which is generally attributed to Sesostria. This we did not see.

"Being anxious to know more of the people, and, if possible, to speak a word for our Saviour, we put some tracts in our pockets, and went, in the first place, to see the Mudir, or Governor. We found him sitting in the yard of the Konak—as the Governor's house is always called—which is one of the most miserable houses we saw in the place. Our first business was to ask for a couple of guards, who on the morrow were to conduct us through some unsafe country. During this time the Mudir treated us rudely, not even offering us a seat. He did so, however,

when he saw that we were inclined to enter into conversation with him. We soon found that not much could be said on the subject of religion. Any remark with reference to this was received with indifference, until, with heavy hearts, we walked away, in the hope of seeing some one else to speak to. Meeting a Greek priest, we asked him to show us the church. He did so readily. I tried to enter into conversation with him, but found he was as indifferent as the Turk had been. The only subject which interested him was money. He told me he had to pay 3000 piastres for his appointment to this church, in addition to which he pays 1500 piastres per annum to the bishop of the diocese. Leaving a tract with him, we walked through the bazaar, and were struck with the thriving appearance of the place. We were regarded with so much curiosity, mingled with suspicion, especially by the Turks, for whom it is a strange thing to be spoken to by Europeans, that we returned to our room in the khan with some degree of disappointment.

Oct. 16—It was near nine o'clock before we were ready to start this morning. We were still further delayed at the Konak, where our guards were to join us. Presently they came—one being a black man—and led the way on foot. Our road lay through a country of remarkable fertility: vineyards and olive-trees were abundant. Generally our road was a narrow lane, formed by high hedges of various shrubs. On our right the Tmolus range presented a most picturesque object. Great jagged forms of rock and lofty peaks, clothed with verdure to their very tops, stood out in bold relief against the clear blue sky. On our left lay extended a fertile plain, bounded on the north by the Sypilus. We passed several small villages, and about noon we halted at one more considerable than the rest. The bazaar was crowded with Turks, who, seated on mats, were smoking and sipping coffee. The tithes were being collected by a man who spoke Greek very well, and who complained of the stupidity of the people he had to deal with. Presently the voice of the Muezzin was heard calling the "faithful" to their mid-day prayer, and in a short time the bazaar was almost quite empty. Rather less than an hour's ride brought us to Parsa, a village surrounded by groves of various fruit-trees, among which we saw many pomegranates. Here, too, the coffee-shops were not wanting in visitors, many of whom were seated on mats in the shade of some large trees. The suspicion and stolid indifference

depicted in the countenances of these men as we passed betokened no disposition to receive us in a friendly way. Not having much time to spare, we remounted our horses after a brief rest, and, dismissing our guards after we had passed those parts of the road where danger was apprehended, we reached Cassaba about half-past four P.M., thankful that our heavenly Father had thus far protected us from harm. A good deal is said about a band of robbers who of late have infested this part of the country, but, through mercy, we have been preserved from all danger.

"Oct. 17—Immediately after our arrival last night we went to see Mr. Montesanto, our native agent, who offered us accommodation in his house, which we accepted. This has been, on the whole, a discouraging day. In the morning we visited the Mudir, hoping that we might have an opportunity of laying the truth before him; but in this we were disappointed. Though we found him alone, he was reserved in conversation, though Mr. Montesanto was with us. We then went to see an old Sheikh of Dervishes, who is acquainted with my father, and whom I had seen once before. He is friendly to Christians, and often exhorts the Greeks to become Protestants. Upon this occasion we found that he was away from home. Another Turk, who has read the New Testament, and whom Mr. Montesanto sees from time to time, was also absent. This is the season for the cotton harvest, which explains the absence of several with whom we might have conversed.

"Though there is no spirit of inquiry among the Mussulman population of Cassaba, there are a few individuals who are friendly towards our native agent, and who, if visited frequently, would assist the Missionary in gaining access to others. The accession of the present Sultan appears to have excited the hope of a revival of the old exclusive and fanatical system. The course, however, which events have hitherto taken has rather disappointed the Mussulmans, who, in not a few instances, are beginning to awake to the consciousness that their power is fast on the decrease. We spent some time in the bookshop, in which Mr. Montesanto not unfrequently receives visitors. Occasionally books are inquired after, and several copies of the New Testament in Turkish have been sold.

"Oct. 18: *Lord's-day*—After a short service in Greek, at which Mr. Montesanto and his wife were present, we went out, in the hope of seeing the old Sheik, but were again disappointed: he was not at home.

"The importance of maintaining a native agent at Cassaba is great. Besides being itself a place of considerable size, it lies upon the main road into the interior. Hence the number of strangers is very considerable, who are more easily reached here than in Smyrna. In this way books may be carried into the very heart of Asia Minor, like precious seed, to bear fruit to the glory of our God. The position of our native agent is trying. He is alone in the midst of an ignorant and corrupted people. He needs our prayers that he may have grace to stand steadfast, and to be a burning and a shining light unto all around him.

Oct. 19 — Having left a copy of the 'Mizan-ul-Haqq' and of the 'Miftah-ul-Asrar' for the Mudir, a copy of the 'Mizan' for a Turk of Mr. Montesanto's acquaintance, and a copy of the 'Miftah' for the old Sheik, we were in the saddle a little before seven o'clock, on our way to Sardis and Salikly. On the road we passed numerous detachments of soldiers, returning to their homes at the expiration of their term of service. Some whom I asked told me that their destination was Kalah, while others were bound for Konieh or Isbanta. Some had horses, mules, or donkeys; the greater number were on foot. As our horses travelled faster than they did, and we were anxious to push on, we had no intercourse with them.

"We reached Sardis at noon. Soon after, the soldiers we had passed on the road came up, and, after a short rest, passed on. They were rather rude, and appeared disinclined to talk to us; so, after having taken our meal, and procured a guide, we set out for the ruins, which are at some distance from the coffee-house. These have been so often described, that I will merely say that we were struck with the aspect of complete desolation which was here presented to us. Every thing has been completely destroyed, and much of the marble has probably been used for making lime.

"Leaving Sardis, we reached Salikly a little before sunset. This was a large village at one time, but is now a most miserable ruinous place, and, at this season, very feverish. As it was deemed necessary for us to have a guard on the morrow, on our way towards Thyatira, we called to see the Mudir. He was absent—ill from fever and ague: this, at least, was the information from his representative, who received us kindly enough, but gave us reason to distrust his words. In the course of conversation, Mr. Weakley drew his attention to the desolate aspect of the country, and asked for an explanation.

The constant removal of persons from one place to another, in order to escape their creditors, was assigned as the reason. This, however, can only be a part of the answer. The fact is, that conscription, the oppression of all classes by the Government, besides other moral causes, drain the country of its inhabitants. These thoughts led to some practical remarks, which met with no response on the part of our host. We felt how unsatisfactory such a passing visit is. Before suspicion and prejudice can be removed, the Missionary is obliged to depart, without the prospect, perhaps, of ever meeting again the person he has been speaking to. In this instance the cold, raw atmosphere of the evening drove us to our room in the khan. We had hoped to see a certain Ismail Effendi, whom Mr. Montesanto had recommended to us as being very willing to converse on religious subjects, but he, too, was away from home.

"Oct. 20.—When we were ready to start this morning, we sent our surigee (guide) to the Konak, to ask for the guide who had been promised to us yesterday evening. Our guide returned without being able to get one, and we therefore started alone, after having been told that we would be sure to obtain a guard at a chiftlik, or farm, some way on. To reach the farm we had to cross a marshy plain, and passed some Turcoman settlements. At the chiftlik we were detained for an hour, until a guard could be found, who appeared at length in the person of one of the farm servants, mounted on a horse without a saddle. We were unwilling to be thus escorted, but as the country we had to cross was considered unsafe, we deemed it prudent not to go unprotected. Our destination was Mermere, a village on the road to Thyatira. Our road lay through the district known by the name of Ben Tepè (thousand hills). These are the tombs of the Lydian kings. It is a desolate place, this immense burial-ground, which has lasted for centuries, though the cities of the living have long since passed away. Leaving these monuments of departed greatness, we approached the Gygen lake, an extensive sheet of water. We had a wearisome ride round the head of the lake, over a sandy desert. It was very hot, and we were glad when, turning inland, a cultivated and wooded tract of country betokened our approach to Mermere.

"Our previous experience led us to think that it would be more advantageous not to remain at Mermere, where the shortness of our stay would have prevented our doing much, but to push on for Thyatira as soon as

possible. However, we rested for half an hour at a coffee-house, where Mr. Weakley had some conversation with an old soldier. Not having much time to spare, we were soon in the saddle again, and, after traversing a flat and rather uninteresting country, we arrived at Thyatira some time after sunset.

"Oct. 21.—Whilst seeking opportunities for conversation this morning, we found our way to the Greek church. The schools are close by. A priest was teaching some boys under a colonnade. We asked him some questions about the school, &c., when the teacher of ancient Greek made his appearance. We were soon launched into controversy, in which he showed his ignorance of Gospel truth by maintaining that Socrates and Plato are as great authorities in morality as Christ. At last he became rude, and we parted, with pity for the man.

"In the afternoon we sought out Gheorghi, the headman of the Protestant Greeks in Thyatira, who are in connexion with the American Board of Missions. As it was market-day, Gheorghi was busy in his shop, but he came to see us in the evening in our room. The origin of the Protestant movement in this place is rather interesting. A young Armenian from Thyatira spent some time in Southern Russia, and whilst in the neighbourhood of the Caucasus he came in contact with the Protestants. On his return to Thyatira, Gheorghi became acquainted with him, and the two frequently conversed about the abuses prevailing in their respective churches. At first, Gheorghi used to defend his church, and become angry when pressed upon the subject. But by degrees both became more and more dissatisfied with their religious creeds, and, throwing off outward restraints, professed infidelity. At this time one of the American Missionaries, visiting Thyatira, gave a copy of the New Testament to Gheorghi's Armenian friend, whilst Gheorghi procured one for himself from Magnesia. The reading of this brought light to their minds, and the result was that they professed themselves Protestants. Gheorghi is now a sincere Christian. Several families joined the movement at that time, and persecution soon broke out. Some went back, others have remained steadfast; and there are now, I believe, six families who are visited from time to time by the American Missionaries from Smyrna.

"Oct. 22.—Saw Gheorghi, and had some interesting talk with him. He sometimes has opportunities of conversing with Mussulmans on religion. He spoke of one man who has read the New Testament, and to whom we should have been introduced if he had been

in town. Another instance was mentioned of a Mussulman, now dead, who was called by his co-religionists the Protestant Turk, in consequence of his enlightened ideas derived from the New Testament. Gheorghi expressed himself hopefully as to the prospects of Missionary labour among the Turks, and lamented the apathy, and, indeed, the opposition which the so-called Christian and orthodox Greeks manifest when the claims of evangelical religion are laid before them. There is a certain thoughtfulness and religious feeling in the Turk, especially when uncorrupted, which are favourable to the reception of the truth when prejudice has been overcome. But this the Holy Spirit alone can effectually do.

"Our intercourse with Gheorghi cheered us not a little. We saw him several times, and liked him very much. He took a few books, among others a copy of the 'Miftah,' to lend when he had an opportunity.

"A visit to the Mudir was fruitless, as far as our object was concerned, as business was going on. Later in the day we were visited by the native Protestant preacher, who is in charge of the small flock in Thyatira. He has opened a school, which is visited by thirteen children, the majority of which are the children in communion with the Greek and Armenian churches.

"Oct. 23—We were up early, having a long journey before us to Magnesia. The road is devoid of interest: the greater part of it lies in the plain of the Hermus, which we forded not far from Magnesia. Reached Magnesia at four o'clock p.m.

"Oct. 24—Magnesia has been greatly improved since I last saw it. Some four or five years ago the bazaar was destroyed by fire, and now fine regular streets, and stone-built shops, with iron shutters, have taken the place of narrow dirty streets and shops built of wood. In the upper part of the town is an old Christian church, now used as a mosque. We were not allowed to enter this, but were shown a clock which strikes the hours, and which is remarkable as having been manufactured in Magnesia. It replaces an old Genoese clock, which, in the lapse of time, had worn out. Magnesia boasts also of two large mosques, each with two minarets.

"A rich Protestant Greek—a member of the American congregation—resides here, but we saw only the younger brother, who is also a Protestant. He regretted that his Turkish

friends were out of town at this season, as he would have been pleased to introduce us to them. He was glad to hear of the 'Mizan-ul-Haqq' and the 'Miftah-ul-Asrar,' and appeared anxious to supply his friends with them. Our supply being exhausted, we promised to send him several copies. We were introduced, through him, to a Sheikh of Dervishes, who possesses the reputation of being an eminently holy man. It was getting late, and we had time for a few remarks only. There was no difficulty in getting the Sheikh to talk. When asked by Mr. Weakley whether he had read the New Testament, he replied that he received the books of the Old and New Testaments, but thought that every man is free to interpret the letter according to his own way. This agrees with those principles of mysticism which the better sort of Dervishes profess.

"Oct. 26—Through divine mercy we have returned to our home in safety, and found all whom we had left well. We have had a delightful ride from Magnesia across the Syphilus. We thankfully acknowledge the gracious hand of our God, which watched over us, and defended us from all danger.

"One or two remarks seem to be called for, in order to complete the above sketch.

"1. The journey of which this journal gives an account must be looked upon as a first attempt in a new line. It differs from previous journeys in this, viz. that the Turks were made our special object. The season was not very favourable. At each of the larger places which we visited we found that most of those Turks who would have been likely to hold intercourse with us were absent in their fields, gathering in various crops, particularly cotton.

"2. Whilst we nowhere met with any actual desire among the Mohammedans to learn the truth, the impression left upon our minds was, that a longer stay at each place than we could afford to make upon this occasion, would greatly remove that feeling of distrust with which a complete stranger is regarded, and thus facilitate the introduction of the truth.

"That the few grains of seed which have been prayerfully scattered during this journey may spring up in some heart, and bear fruit to the glory of our Redeemer, this is my earnest desire; this we must look for with humble faith in the promises of God."



GRÈVE CRUR, AND THE PIETER BOTTE MOUNTAIN, MAURITIUS.

CONSTANTINOPLE.

OUR MISSION THERE, AND ITS CONDITION OF PROGRESS AT THE MOMENT OF THE LATE INTERRUPTION.

In our last Number we published the Hattı-humayoun of Feb. 18th, 1856, and referred to the peculiar circumstances under which that important State document was issued. The Western Powers having, at a heavy sacrifice of valuable life and means, interposed to shield Turkey from the grasp of Russia, felt themselves in a position to demand from the Sultan those concessions, with respect to his Christian subjects, which it was just and right should be granted. The Hattı-humayoun was the Imperial guarantee that such concessions should be made. It stipulated the free exercise of all religions throughout the Ottoman dominions, so that no one should be molested on account of his religion, and no one forced to change his religion.

Scriptural Christianity has a world-wide mission to discharge—"Go ye into all the world, and preach the Gospel to every creature." Precisely, therefore, as it is in a healthful state will it be observant and enterprising. In the Hattı-humayoun of 1856 a new door of usefulness was opened, and it became at once the duty of the church to enter in. Missionaries—having for their object the enlightenment of the dark Christians of the East—had long been labouring within the limits of the Ottoman empire; but the time had now arrived when the Turks themselves might be approached, and, through the medium of the press, and by such other means as might be practicable, have the claims of pure Christianity submitted to their attention.

There was no room for hesitation. If the churches of the Reformation had been in-disposed to act, others were prepared to do so. It might have been anticipated, that, on the part of the Church of Rome, there would be no tardiness. And such has proved to be the case. Her Propaganda Societies hastened to occupy the new sphere of labour, and that with such zeal, that, in the effort to aggrandize Rome, and elevate it on the ruins of Mohammedanism, not less than from 20,000*l.* to 25,000*l.* a-year have been expended.

Could the Gospel have been withheld at such a moment, and that from a people who are suffering so grievously from the want of it; whose religion, instead of exercising upon them an ameliorating influence, is as a blight upon the land? Is it a duty to minister to the physical necessities of man, to give bread to the hungry, and medicine to the sick, and shall his religious necessities remain a matter of indifference?

Well, Turkey was opened, and the friends of scriptural Christianity entered in. The Bible Society offered for sale the Turkish Scriptures. Intercourse with the Western nations had softened down the prejudices of many, and they bought and read. The American Board re-adjusted its Missions, so that, in their action, they should be inclusive of Moslems as well as Oriental Christians; and their able Missionary, Dr. Schauffler, prepared for these new objects of their solicitude the Gospels and Acts in Turkish, "written in an idiomatic style, dignified, yet easy of comprehension, and marked by close faithfulness to the sense of the original."

In the autumn of 1858, the Church Missionary Society appointed one of its most experienced Missionaries, the Rev. Dr. Pfander, to occupy Constantinople, with especial reference to the Turks, and he has since been joined by two other Missionaries, the Rev. R. H. Weakley and the Rev. Dr. Koelle. The Gospel-Propagation Society has also a Missionary there, the Rev. C. G. Curtis, with whom are associated two Christian Turks, who have received ordination. Besides these, there is also at Constantinople a Missionary of the American Methodist Episcopal Church.

Through these various agencies an important work has been going on. The Turkish Scriptures have been bought and read; inquiry has been excited; the Missionaries have been sought out, and information has been requested from them; they have been visited at their rooms, and invited to visit private houses. There has been no attempt at street-preaching: all has been done quietly and without publicity. But inquirers have increased; some have been baptized; nor until the present crisis have they met with any molestation.

The first baptism in connexion with our own Mission took place on April 30th, 1862. Husne had been a Dervish, and, at Smyrna, was awakened to inquiry, and became a regular attendant at the Mission chapel. Some fanatical Turks, observing this, accused him to the Pasha, by whom he was arrested; and, although liberated on the prompt interference of the British Consul, was again seized, and deported to Constantinople; and there, after many wanderings to Malta and Smyrna, and back again to Constantinople, he made public profession of his faith in Christ, and was baptized by the name of "Yahya" (John).

As our Missionaries have become acquainted with the actual condition of the Turks, the necessity for such efforts have become increasingly obvious, and that because of the tendency to infidelity among the higher orders. Opportunities of intercourse needed the more to be sought out and improved. The Missionaries, therefore, instead of remaining concentrated at one point, dispersed themselves in different directions throughout the capital. Mr. Weakley, with an efficient native catechist, a converted Armenian, moved to Scutari, on the Asiatic side of the Bosphorus, taking up his abode in the Christian quarter of the town, not far from the Mohammedans. Dr. Koelle took a house in a Mohammedan suburb, on the European side of the water; while Dr. Pfander had his residence in Galata, a Frank quarter, and of easy access to Stamboul Proper. Besides these, Mr. O'Flaherty, who, during the Crimean war, had been a sergeant in the British service, and, from his knowledge of the Turkish language, employed as an interpreter, and who is now acting as a Missionary catechist, supported by friends at home, but, in connexion with our Missionaries, lived in Besiktash, on the Bosphorus, from whence, by means of steamers, he could move easily in any direction.

Such was the position of affairs at the beginning of the present year. The change was certainly marvellous. Christian Missionaries to the Mohammedans were permitted to live unmolested in a city where, formerly, foreign ambassadors were liable to be cast into the dungeons of the Sultan; and there, in the capital of the Ottoman dominions, where, a few years previously, the public profession of Christianity by a born Mohammedan would have been certain death, converts from Mohammedanism were not only unmolested as to their own persons, but were even suffered to do Missionary work among the Mohammedans. Yet Dr. Koelle, at that time, added a word of caution—"It seems to me that the Turkish Government have hitherto abstained from directly interfering with us, not because they approve of our work, or because they wish so far to carry out the principle of religious liberty as to let the Moslems have the opportunity of becoming acquainted with the Protestant religion, in order that they might either accept it or reject it; but because they think that, as yet, they can afford to ignore us, or perhaps, more correctly, because they apprehend that to interfere with us might cause more harm than to let us alone."

We suppose, therefore, that when that extraordinary movement among the Greeks, to

which we referred in our last Number, was followed by a stir amongst the Turks themselves, the authorities concluded that it was no longer safe to ignore the Missionaries and their proceedings. Putting aside, therefore, the Hatti-humayoun, as a document to be respected only so long as it was convenient to do so, without any previous warning or investigation before a legally constituted tribunal, they arrested all the Turkish converts to Christianity whom they could find in Constantinople, except the women and children. But they went even further than this—

"The Rev. Mr. Williams (Selim Agha), who is now in the employ of the English Propagation Society, was arrested about noon, just as he was entering the chapel of that Society at Pera. Two officers seized him suddenly, and dragged him, in the roughest manner, through the whole length of the Grand Rue de Pera to the central police station of that quarter. He reports that he was there insulted and abused by the officers for some two hours, and then suddenly set at liberty, with many apologies for his arrest, and the assurance that it was all a mistake. Why he was thus dismissed is a mystery; but possibly it may have been because he was known to be a regularly ordained clergyman of the English church. The Turks say, however, that it was because he was arrested in Pera, which is regarded as a sort of privileged Christian quarter."

The converts thus summarily dealt with, eight in number, "were brought the same day before the police court, and charged with being renegades and infidels. They boldly declared themselves Christians, and claimed their right to be so under the Hatti-humayoun, which gave religious liberty to the Turkish empire. But this plea was not allowed, and they were thrown into prison."

This occurred on Sunday, July 17th. On the next day the Rev. C. G. Curtis, of the Gospel-Propagation Society, was arrested; and "the large establishment occupied in common by the British and Foreign Bible Society, the American Bible Society, and the American Board of Missions," was closed, notwithstanding the earnest protest of the Missionaries."

Of the utter illegality of such proceedings there can be no doubt. As the "Evangelical Christendom" for September well observes—

"Foreign residents in Turkey are not subject to Turkish laws, neither are they in any way under the control of the Turkish police. This is the fundamental principle which regulates the relations of foreign residents to the Turkish Government. At an annual

expense of many thousand pounds the English Government maintains a system of Consular Courts to administer to English subjects English law, and no Turkish police-officer has any more right to arrest the person or enter the house of an Englishman in Constantinople, than he would have to do the same thing in London. If the Turkish Government has any complaint to make against any English subject, they must do it through the Consular Court. If an arrest is to be made, it must be by an officer with a warrant from that court. These same rights are guaranteed by treaty to all other foreign residents."

The rooms of the Church Missionary Society and of the Gospel-Propagation Society were closed on the same day, and in the same illegal manner.

"Earnest appeals for protection were made on Monday to the English and American Embassies; and the same evening Mr. Brown, the American *chargé d'affaires*, addressed an energetic protest to Ali Pasha in reference to the affair of the Bible-house. He followed it up by a personal visit on Tuesday, which resulted in an offer, on the part of Ali Pasha, to order the immediate opening of the building, and the assurance that the Government were ready to apologize for the illegal manner in which it had been closed. He said, however, that the building had been shut on account of the grossly illegal action of its occupants, who had established secret printing-presses, and had printed and sold their books, containing violent and outrageous attacks upon the faith of the Sultan. Of these facts they said that they had undoubted evidence."

They were at once challenged by the American *chargé d'affaires* to submit this accusation to proof. They had the buildings under seal, and they were requested at once to search them, and discover, if they could, the alleged illegal publications. The search was accordingly made, and the immense stock of Bibles, in some twenty languages, was turned over, without any thing being found to justify these violent measures. The Bible-house was then opened, together with the rooms of the Missionary Societies.

We are happy to find that such outrageous proceedings were not permitted to pass without at least one energetic protest from an English official at Constantinople.

"Sir Edmund Hornby, the Supreme Judge of the Consular Court, pronounces this action of the Turkish Government against the English and American Missionaries to be the most flagrant violation of the established rights of foreign residents which he has ever known. As soon as it came to his knowledge, he addressed a demand for explanation to the Minister of Police, the highest authority with which he can officially communicate, but received no reply."

But matters cannot be permitted to rest here; and it becomes the duty of the British Government, through its ambassador, to obtain from the Ottoman Porte ample security against similar proceedings for the future.

Of the converts under arrest some have been liberated, but others remain in bonds, and, under the pretence of caring for their safety, are threatened with exile.

THE NEW REGULATIONS FOR THE PROSECUTION OF MISSIONARY WORK AT CONSTANTINOPLE, AS ANNOUNCED BY THE TURKISH GOVERNMENT, AND COMMUNICATED BY THE BRITISH AMBASSADOR TO THE MISSIONARIES.

In defence of measures so extreme the Government pretended the difficulty in which they had been placed by the unguarded manner in which religious controversy had been carried on, Mohammedanism having been openly assailed, as well by the Missionaries in their publications as by the native agents in their teaching; and that, in consequence, an amount of religious excitement had been caused, which, at any moment, might have exploded in acts of popular violence. Apprehensive that the storm might be of severity so great, as to place the Missionaries and their converts in danger, from which they might be unable to protect them, they had resolved to anticipate the crisis by an interference such as we have described.

It is singular, surely, if moved by such con-

siderations, that they had not first explained to the Missionaries the principles on which they were acting. Strange, too, that there were no symptoms of the apprehended disturbance, nor had the Missionaries, as they passed to and fro, met with a single expression of unfriendly feeling. Moreover, if, in order to the preservation of the public peace, there needed to be Government interference, with reference to whom ought it to be exercised—whether those who violated the law, or others who had carefully kept within its limits? The Missionaries and their people had been guilty of no transgression of the law, and yet they have been dealt with as though they had been the criminals.

Well, the seal of authority has been removed from the Missionaries' rooms, and the

doors are open, if, indeed, after the late despotism acts, the people have courage to revisit them. Of the converts, some have been released, but not all; while the books which had been seized have not been restored. Nor is this all. It is manifest that unless the British Government, as the protector of Protestant interests in the East, acts with firmness, the continued action of the Missionaries will be permitted only under restrictions. What these proposed restrictions are we are in a position to communicate.

"The Turkish Government will not allow any attempts, public or private, to assail the Mussulman religion."

"They will not allow the Missionaries, or their agents, to speak publicly against Mohammedanism."

"All attempts to convince Mussulmans that their religion is not of God, must be regarded by the Turkish authorities as an insult to the national faith."

"They will not allow the sale or distribution, in public or private, of any controversial works."

It is understood that these demands of the Turkish Government have been assented to by the British Ambassador. The following extract from the "Levant Herald" is said to have been published by his authority, and, if so, is declarative of this fact—

"The 'difficulty' between the Porte and the Protestant Missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equi-

table and satisfactory. The book-stores and offices of the several Societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and private houses, but not in the khans or other public places of Stamboul. The free sale of the Bible in book-stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mohammedanism. The native converts under arrest are, 'for their own protection, and as a measure of precaution against popular excitement,' to be temporarily removed from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence. Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer."

A long official letter, addressed to the Constantinople Branch of the Evangelical Alliance, but which has not yet appeared in print, is said to be corroborative of the above extract, with, however, this important addition, that, "before completing the arrangement, the Ambassador waits for instructions from England."

Should the proposed arrangement be completed, it only remains for the various Societies who, in reliance on the *bond fide* character of the Hatti-humayoun, selected Turkey as a field of operation, to withdraw their Missionaries; for, in the presence of Mohammedanism, to forbid controversy is to reduce them to silence.

MISSIONARY WORK, AS REGARDS MOHAMMEDANS, IMPOSSIBLE, IF CONTROVERSY BE INTERDICTED.

By controversy, let it be remembered, we understand, not acrimonious, irritating re-primations, which, well aware how unbecoming and injurious they are, the Missionaries have always eschewed, but that calm investigation of conflicting religious systems, which is indispensable to the decision of the important question—Which is true and which is false?

Let it be remembered that Mohammedanism is inherently a direct aggression upon Christianity. It regards the Lord Jesus Christ as the forerunner of Mohammed, who, like John the Baptist, in his own case, was to prepare the way for one greater than himself. It recognises the Christian Scriptures solely for the purpose of using them as a foundation on which to exalt itself, and then, angry because it cannot make them as subservient to this end as it would desire, it

pronounces them to have lost their genuineness, and to have become so corrupted as to be no longer reliable. But for the great cardinal truths of Christianity—the Trinity in Unity, the Godhead of Christ, the Atonement, the Holy Ghost, in his divinity and distinctive personality—its full antagonism is reserved; and against these it insolently and furiously rages.

The unity of God is the grand doctrine of Islamism: in this it protests against the gods many and the lords many of the heathen; but by this it means a God of single personality, and thus militates against the glorious truth of Christianity, that in the trinity of the Godhead "there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." Mohammed was a very ignorant man. Before he proceeded to condemn

Christianity, he had not been careful to acquaint himself with its real principles. He first misrepresented, and then condemned it. The Trinity which he warred against was that of God, Jesus Christ, and Mary his mother; and upon this he grounds many blasphemous imputations, such as we might suppose would suggest themselves to a carnal mind. Modern Mohammedans, who have at all looked into the subject, are, in this respect, better informed than their prophet; but the idea of a trinity of persons is as abhorrent to them as it was to the founder of their creed. Hence the Godhead of Christ arouses, in an especial manner, the rancour of Islamism, and causes it to bark furiously. According to the Korán, Jesus Christ is the Son of Mary, and no more: "The Christians say Christ is the Son of God. . . . May God suppress them. How are they infatuated! They take their priests and monks for their lords besides God, and Christ, the Son of Mary, although they are commanded to worship one God only: there is no God but He. The curse be on those whom they associate with Him in his worship."*

Yet, while he thus opposes himself to the Godhead of the Redeemer, Mohammed is careful to concede to him a modified recognition. He is regarded as a divinely-accredited messenger, one "who commenced his office in a cradle" (Sur xix. 29, and iv. 169). The speciality of his birth as of a virgin mother is admitted: he is designated as the Word, the Messiah, so as to imply that "there was something in the person of Christ which no other prophet could claim." But all this was done that Mohammed might be the more exalted, by introducing himself as greater than the greatest of all the prophets which had preceded him. That in which Mohammed could not equal him was denied. Properties and qualifications which, in a superior degree, might be attributed to Mohammed, were admitted; and thus, while conceding honour to Christ, Mohammed was careful to proceed in so guarded a way as never to endanger his own position. For himself the supremacy is reserved. To Mohammed alone "belongs the prerogative of being the greatest of all the divine messengers, since Abraham is said to have prayed for him, and he was prophesied in the Torah and the Gospel."†

Not only is the person of Christ depreciated, but his work of vicarious sacrifice and atonement is set aside. Indeed, according to

Mohammedan ideas, there exists no necessity for it. Islamism recognises no holiness in God, and of sin, as a moral offence against the Divine Majesty, there is no mention. "The Moslem looks upon sin as an external act to be estimated merely by its results. Lying and false-swearing, *e.g.* are not considered in themselves intrinsically evil, but only possibly so in the issue." "Let us do evil that good may come" is the adopted principle of Islamism, and to tell a lie is lawful and obligatory when one of the faithful can be saved thereby from death, imprisonment, or loss. "Since sin is not regarded as sin by Mohammed, he could not admit the crowning act of Christ's sacerdotal office, namely his death upon the cross, by which an atonement was made for the sins of the world."* In order, therefore, the more surely to get rid of the great truth of an atonement, Mohammed denies the crucifixion, and asserts that it was not Christ who suffered on the cross, but another in his stead (Sur. iv. 156, 157; iii. 53; v. 119.)

It is needless to pursue these points further. Islamism, from the moment of its birth, was an aggression upon Christianity, and such it continues to be to this day. Any recognition which it condescends to give is done with a view to its own exaltation, and Christianity is permitted to live only that, as a captive, it may grace the triumph of the Moslem.

When, therefore, Christianity enters upon a Mohammedan field of labour, and bespeaks attention, it finds itself placed under most disadvantageous circumstances. Its case has been prejudged, and on false testimony it has been condemned. A host of prejudices has been excited against it, and men will not hear. It has to vindicate itself from numberless charges, to correct misrepresentations, and explain its real character. But to do this is to be controversial, and this, according to the new dicta of the Turkish Government, the Missionaries of Christianity may not be. It matters not how temperately they may reason, how carefully they may abstain from all that is irritating: their doing so is interdicted. Mohammed depreciates Christ, and recognises Him only as an introductory messenger, whose glory was to be absorbed in his own

* Sur. ix. 31, 32.

† "Arnold's Ishmael," p. 205.

* These quotations are from a work which we would desire to recommend to those who wish to have an able yet succinct review of Islamism, its principles and bearings, viz.—"Ishmael; or, a Natural History of Islamism and its Relation to Christianity," by Dr. J. Muehleison Arnold, &c. Rivingtons, &c.

superior light. But the Christian Missionary is not permitted to place Mohammed side by side with Christ, and, by a wise comparison of their distinctive characteristics, make the truth convincingly apparent: this is to be controversial. A man is rudely assaulted by another, but the laws of the country where he is sojourning are so peculiar that he may not defend himself: to do so will be regarded as a breach of the peace, and, although the aggrieved party, he will be committed to prison, while the aggressor, uninterfered with, remains at liberty. A man's character is grossly calumniated, and he finds himself a sufferer in consequence. The world is prejudiced against him, and unwilling to hold intercourse with him. What course shall he pursue? Shall he proceed to vindicate himself from these unmerited imputations? But again, so peculiar are the laws

of the country, that, if he does so, he will be regarded as aggressing upon the person with whom these charges originated, and, as a slanderer, render himself liable to a criminal procedure.

We shall conclude this part of our subject by one paragraph, in which Dr. Pfander remonstrates against the attempt which is being made to place Missionary effort under restrictions, and interfere with its freedom of action.

"Religion being a most important subject of inquiry to man, and there being different religions, religious discussions cannot be avoided among a thinking people; but if carried on in a right spirit, it is always productive of great good to the community, and will never cause trouble or difficulties to the Government."

DR. PFANDER'S WORKS.

On the visit of the police to the Missionaries' rooms, several books published by Dr. Pfander in Turkish were confiscated. These works were declared to be controversial, and the Turkish Government has announced, that neither in public or privately will it allow their sale or distribution. Let us briefly consider what they are.

The leading works of Dr. Pfander having reference to the respective claims of Christianity and Mohammedanism are three in number, the *Miftah-ul-Asrar*, the *Tariq-ul-Hayat*, and the *Mizan-ul-Haqq*.

The *Miftah* contains nothing directly against the Korán. It is merely an exposition of the doctrines of the Trinity and Divinity of Christ, with a view to correct the misapprehensions of the Mohammedans on these important truths. Of this work eighteen copies were seized by the police.

The *Tariq* treats of sin and redemption. It has attracted a less measure of attention than the two others, and it does not appear that any copies of this work were seized.

But of the three works, the *Mizan* is the most important, and of this ten copies were seized. It is a mild, temperate, and very able vindication of Christianity from the misrepresentations of Mohammedanism. It is defensive, and, of necessity, controversial, and in a becoming spirit.

Between thirty and forty years ago, when labouring amongst the Mussulmans on the Persian and Russian frontiers, Dr. Pfander felt the need of some work adapted to the Mohammedan mind, and calculated to remove the prejudices against Christianity

with which the Korán had so assiduously preoccupied it. He therefore composed the *Mizan*. The work, written in German, was finished so long back as 1829. Its first translation was into Persian. On Dr. Pfander's removal to the North-west Provinces, as a Missionary of the Church Missionary Society, the *Mizan-ul-Haqq* was translated into Urdu, for the special use of the Mohammedans of those territories, amongst whom it has been widely circulated, and has elicited much inquiry.

Before the Crimean war, a box of the Persian copies of the work, intended for the use of our Missionaries at Smyrna, reached Constantinople, and was retained at the Custom House. Some time after, Dr. Schauffer, of the American Mission, obtained an order for its removal. He obtained the box, but the books were gone; by whom abstracted did not appear. Hitherto the work had not been published in Turkish, but the lists were opened by the Turks themselves, and they appeared as the first controversialists. In the first half-year of 1862 there came forth, not only with the permission of the Ottoman Government, but from the *Government press*, a Turkish book in defence of Mohammedanism, and in refutation of Christianity, by a Mohammedan divine of the old school, entitled the "*Shams-ul-Hagigat*," or "*Sun of Truth*." Like the Korán, whose abusive and intolerant spirit it breathes, it is full of misrepresentations of Christianity, against which it sought to arouse the bigotry of the people. The old fable, that Christ Himself was not crucified, but some other

person of like appearance, is re-asserted. As an instance of the unscrupulous way in which the author perverts the little of the Christian Scriptures that he happens to know, we may select the passage—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 48.) This, according to the writer, instructed the disciples that Jerusalem was to be the *Kiblak* of the Christians; that is, the place to which they were to turn in prayer, until Mohammed, the promised Comforter, or prophet, appeared, and then Mecca was to be the *Kiblak*. Again, the Apostle Paul is described as having professed himself a Christian only that he might have the opportunity of inflicting upon Christianity, which he hated to the end, the more deadly injury. Finally, Christians are characterized as "an ignorant set of people, ignorant even in their own ignorance;" "deaf, dumb, blind;" "more stupid and more ignorant than the brute beasts;" so that, "in consequence of their perfect ignorance, perversity, and unbelief, not one particle of spiritual understanding has remained with them."

Thus, as of old, Islamism, in these modern days, appeared as the contumelious assailant of Christianity, and Christianity was again placed on the defensive.

It was not until after the publication of the *Shams-ul-Hagigat* that the *Mizan* in Turkish was put in circulation, and it must be admitted that its appearance was very seasonable.

But the *Shams-ul-Hagigat* having a very extensive sale, and being calculated to exercise an injurious influence on those who were ignorant enough to be led away by its misrepresentations, it was thought desirable that it should have a direct reply, disproving its allegations, so that Christianity might be placed in its true character before the people. Accordingly, Dr. Pfander drew up the *Raf-ul-Shubehet*, in which, avoiding all abusive and irritating language, he was careful to keep within the bounds of legitimate controversy. Of this book ten copies were seized.

Thus the Turkish Government sanctions the publication of a work intolerant in its character and abusive of Christianity, but a calm and temperate reply it will not permit. There must be no controversy: in other words, there may be any amount of irritating aggression on the one side, but not even the most temperate answer will be permitted on the other. Christianity may be assailed, and that most bitterly, but it must not defend itself, for this is to be controversial.

If such, then, be the final resolve; if there be no remonstrance on the part of the British Government, and this reactionary movement be permitted to assume the form of law—then with this abandonment of a tolerant policy perishes the last hope of Turkey's conservation.

Let the condition of that empire be considered. It is in a ruined state, and the causes of that ruin are from within. They are inherent in the system itself. Human nature is diseased. Mohammedanism is as a medicine composed of deleterious ingredients administered to the patient by a quack. This boasted pretender, Mohammed, understood nothing of the human constitution, of the disease under which it suffers, or of the mode in which it ought to be treated. The vile composition which, under the name of religion, he imposed upon the world, instead of mitigating, has aggravated the malady. The very tendencies of our nature, which needed to be controlled, these it has served to nurture and develop, and the effect has been disastrous. "Depopulation and decay are the foot-prints of the religion of the crescent." There are extensive districts and sparse inhabitants. The burial-places are crowded; the villages which fed them have dwindled into insignificance, and appear to be on the eve of extinction. It is more especially on the Mussulman population that the blight is resting. They have hitherto swayed the sceptre, but the once vigorous arm has grown feeble, and becomes increasingly unequal to the responsibility.

There is a medicine of restorative power, compounded by one who knows the secrets of our nature, and the treatment that it needs. It is one, that, when duly received, has never failed to effect a cure. It is the "Gospel of Christ, the power of God to salvation to every one that believeth." Let the Turk embrace scriptural Christianity and he may still rule: let him reject it, and his dethronement is not far distant. The present is a critical moment, for the medicine is brought nigh to him, and offered for his acceptance. The people are disposed to give it a favourable reception: the Government, alarmed, interferes. If it becomes obstructive it decrees its own removal. But how does the British Government propose to act at this crisis, in which are involved questions of the profoundest importance? We hesitate not to say that a prompt and decisive action on the part of the British Ambassador, when first made aware of the coercive and illegal measures to which the Turkish authorities were about to commit

themselves, would have obviated this embroglio. But now that affairs are thrown into such confusion, on what course will the Home Government resolve? Will it sanction the arrangement to which the British

Ambassador has acceded? Then let the friends of religious liberty be on the alert, for Christianity will be compelled, in other places, to wear the chains which have been forged for it at Constantinople.

MAURITIUS, IN ITS BEARINGS ON EAST AFRICA AND MADAGASCAR.

SPECKS upon the ocean—they are nothing more in the midst of the wide waste of waters—yet is there enkindling there a glorious hope, and the light of it is seen afar off across the waves—Mauritius and its kindred isles: Mauritius, the point of influence and centre of operations, moored off the coast of Madagascar, at the comparatively easy distance of 400 miles; the Seychelles Islands, thirty in number, a thousand miles to the north; and then, again, a thousand miles to the east of these, the Coral Islands of the Chagos Archipelago—these, with detached points emerging from the sea between Mauritius and the Seychelles, such as Agalega, Coetivy, Isle Platte, and the coral islets of Amirautes and Providence Island, lying between Seychelles and the Mauritius, form a polynesian diocese in the Indian Ocean, in the midst of which the good Bishop is actively engaged, cherishing every thing that is hopeful, however feeble it may seem, deeming nothing so minute as to be unworthy of his attention, despising not the day of small things, and thus prayerfully and perseveringly laying the foundation of brighter and better things, until the increasing effulgence shall be reflected on the dark shores of Africa and Madagascar.

Sierra Leone has proved to be a Pharos to the nations of Guinea and Soudan; and how was it that it proved so? Because the light of Christianity was kindled up at a point of confluence where had strangely met the representatives of various nations. But the circumstances of the Mauritius, and the work which is going on there, are precisely similar. See how strangely composite is the population of the island. Amongst the 310,000 of its inhabitants are to be found English officials, landholders of French descent, a Creole peasantry, the immigrants which have come to help the cultivation of the sugarcane, from each of the three Presidencies of India, besides an alien population, chiefly of Chinese. Nowhere, within so limited a space, has there been collected a more strangely-diversified population. There, on the quays of St. Louis, amidst the gangs of Coolies or Chinamen, working, without inconvenience, under the scorching sun, are to be met

“Arab, Parsee, Bengalee, or Chinese merchants; traders from Muscat or Bombay, Tranquebar, Pondicherry, Madras, Calcutta, Singapore, Canton; there are Arabian and Indian hawkers, and the Creoles of Africa or Madagascar, carrying on their heads flat baskets of fruit or vegetables.” Accompany the good Bishop on some of his many itinerations into the country districts, and the same admixture presents itself. Take, for instance, the retired district of Morne Brabant, occupying the south-west projection of the island: there, amidst the enchanting scenery, “the white breakers on the reefs, the bright crystal waves under the light of the tropical sun, the line of coast gradually rising into mountains, clothed with trees to the very summits,” are found assembled, for the purpose of Christian instruction, between fifty and sixty persons—Europeans, French, Creoles, Mozambiques, ex-apprentices, and Malagasy Christians. So again at confirmations, the candidates consisted of English, French, Creole, Mozambique, Malagasies, and Indians. So again as to communicants. “There was a goodly number of communicants,” observes the Bishop, on the occasion of a visit to Vacoas; “and it would be difficult to collect a more interesting assembly within the precincts of a Christian church. England, Ireland, Switzerland, Africa, Madagascar, India, China, and Mauritius, were represented, either at the confirmation or at the communion afterwards.” The annual meeting of the “Indian Christian Association” for the relief of widows and orphans, presents the same feature, and the proceedings needed to be clothed in a polyglottal costume. “A hymn was sung in Tamil to a familiar tune; then in Bengalee; next the report was read, first in Tamil, then in Bengalee; after this there were addresses in Tamil, Hindustanee, Bengalee, and Creole, concluded by a hymn, first in Tamil, and then in Bengalee.

The rivers that have their sources in elevated regions do not confine themselves in their descent to one direction. On all sides the rivulets gush forth, and the streams which they combine to form flow down east

and west, and north and south; and thus the plain countries at the base of the elevated districts are all impartially watered, and share alike in the benefits bestowed. In the Mauritius what outlying plains and districts invite irrigation? They are as numerous as the nations which are represented in the island: they will yield, if fairly dealt with, a richer produce than the sugar-cane. From the elevated heights of Christian love and holy duty, let the streams of Christian effort descend in different directions, through the channels of these varied languages, and blessed results shall be produced. This is the heart's desire of the good Bishop, and this is the work in which he is engaged. Let him have our sympathy, our prayers, and liberal support. The plants and trees of the Mauritius are beautiful and varied. There are cocoa-nut trees, aloes, bamboos, the umbrageous bread-fruit tree, the tamarind, with its lofty bright-green foliage, the *mille fleurs*, or *flamboyant*, rising sometimes to the height of forty or fifty feet, in the beginning of the year "presenting, amidst its delicate pea-green pinnated leaves, one vast pyramid of bunches of bright dazzling scarlet flowers." But let the streams of Christian instruction flow liberally forth, and the renovating power of Gospel truth be felt on the hearts of the mingled people that, in the providence of God, have been congregated in this island, and we shall then have trees of righteousness of every variety of type and form—"an orchard of pomegranates with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices." An element capable of a diffusiveness as wide as the shores that bound the great Indian Ocean is here remarkably concentrated. While it lies within the narrow compass let it be thoroughly impregnated with the sweet perfume of Christian truth, and then will it go forth to make glad the nations. These varied specimens of humanity have been brought to the Mauritius that they may get good: let them be leavened with that good, and then will they go forth to do good. That which eventually will become parental, while yet in the growth of immature life ought to be diligently imbued with the knowledge of the truth, that it may be reproductive of good and not of evil. We cannot, therefore, wonder at the prayerful solicitude of the good Bishop, so to increase the places of Christian worship throughout the island, and the number of faithful Missionaries, pastors, catechists, and schoolmasters, in the different languages, as that

they may be fairly proportionate to the necessities of the people. The population in extent is one that may be compassed; it is representative in its character, and therefore of great value; and, through its instrumentality, the divine blessing being vouchsafed to the means which are used, we may hope to reach forth to more extended usefulness.

THE POWDER MILLS ASYLUM.

One of the most interesting of the many efforts put forth in the Mauritius is the Powder Mills Asylum, under the superintendence of our Missionary, the Rev. P. Ansorgé, whose experience in Bengal has specially qualified him for usefulness amongst the immigrants from that part of India. In the institution, however, there are not only Indian children, but others of a different race. It must be remembered that, like Sierra Leone, Mauritius is a home for rescued slaves, whither they are brought by Her Majesty's cruisers, and set on shore as liberated Africans. Some few years back a great revival of the slave-trade having taken place on the eastern coast of Africa, many dhows, with slaves on board, were captured, and between 800 and 900 youths of both sexes were landed at Mauritius. Of these, many were gathered into this asylum, founded by the late excellent Governor, Sir William Stevenson. The industrial pursuits are varied—a carpenter's shop, a blacksmith's forge, tailoring, basket-making, &c. Above all are they instructed in that knowledge which maketh wise unto salvation, and the true foundation is thus laid for future usefulness. The Bishop, in his interesting work, "Mauritius and Madagascar," shows that even now the teachers of these children are not without encouragement. "Yesterday I heard the full particulars of the zeal of a little Indian boy at the asylum, one of the first who had asked to be baptized last year. He requested permission some time back to have half an hour every evening to himself, and he spent it in teaching a heathen how to read and the truth of the Christian religion at the same time. When the heathen applied for baptism, he was found to be thoroughly well taught. "Out of the mouths of babes and sucklings hast thou ordained strength."

This is full promise for the future. Ellis, in his "Visits to Madagascar," describes the traveller's tree. "This tree, *Urania speciosa*, is altogether one of the most remarkable that has been discovered in Madagascar. . . It rises from the ground with a thick succu-

lent stem like that of the plantain, or the larger species of *strelitzia*, to both of which it bears a strong resemblance. It sends out from the centre of the stem long, broad leaves, like those of the plantain, only less fragile, and rising, not round the stalk, but in two lines on opposite sides, so that, as the leaves increase, and the lower ones droop at the end, or extend horizontally, the tree presents the appearance of a large open fan. . . . There are frequently from twenty to twenty-four leaves on a single tree, the stalk of each leaf being six or eight feet long, and the broad leaf itself four or six feet more.

The whole of these twenty-four bright green gigantic leaves, spreading out like a fan at the top of a trunk thirty feet high, presents a spectacle as impressive as it is rare and beautiful. . . ."

But the most remarkable feature in this tree is, that it contains, "even during the most arid season, a large quantity of pure fresh water, supplying to the traveller the place of wells in the desert. . . . There is a kind of natural cavity or cistern, at the base of the stalk of each of the leaves, above its union with the stem, and the water which collects on the broad and ribbed surface of the leaf flows down a groove or spout on the upper side of the stalk into this natural reservoir, whence it supplies nutriment to the tree and refreshment to the traveller."

He who spreads forth prayer like the fan-shaped leaves of this tree, shall catch the dews and rain which fall from heaven. He shall be nourished himself, and kept fresh and green: he shall have to spare for others. Let us hope that many of these young Africans and Indians, converted to God through the means of the Christian instruction which they receive, may become trees of righteousness, and be planted out amidst the heathenism of India and Africa, there to fulfil the functions of the traveller's tree, and to impart the clear waters of life to many a thirsty soul.

THE EAST AFRICANS.

The poor African children, young as they are, have evidently passed through much suffering, and the accounts which some of them give of the way in which they were captured are very pitiful. It is precisely the same with the East-African children brought to Bombay, and placed in our Industrial Institution at Sharunpur: they also have their tale of sorrow. One of the boys there was sold by his own mother, and carried in a slave-ship to the Arab coast. While at

anchor there, African agents in the English service came on board in search of slaves. One of the crew immediately placed the boy in a basket, and carried him on shore to be sold; but being pursued and overtaken, he pretended the basket was full of dates: when opened, however, forth came the slave-boy.* In the Mauritius Institution, when the African children first arrived, until an interpreter could be found, there was great difficulty, for no one knew their language. Their unceasing wail was "Amai, amai." What it meant no one knew. At length it was discovered. Conversing one day with a group of negro men and women, the Bishop mentioned the interpreter at Powder Mills, and said that he was of Macquoas. This they immediately exclaimed was their own language, and that they remembered it quite well. They were then asked, "What is the word for mother?" "Mayaga." "And what, then, is Amai?" "That is mother too." The Bishop adds, "I turned to the *Polyglotta Africana* given me by the Church Missionary Society, and, under the head 'Matatau,' I find that mother is either 'Amai,' or 'Mayaga.' This gave me the clue. I named many other words in their language, to which they gave the equivalent Creole." Again he says, "I approached the gallery where the East Africans were gathered with anxious expectation. The *Polyglotta Africana* was in my hand. I thought I had discovered their language by means of some of our old negroes, to whom I had spoken several of the words, which they readily understood. I began. There was a mass of heavy, inanimate-looking, depressed faces. The moment I pronounced some of these words, it was as if an electric flash had passed over them. The glad smile, the glistening eyes, the white teeth, the wondering attention, made us feel that we had the key to their minds. They gave accurately the distinction between the face and the forehead, and with great glee pulled their hair, pointed to the eye, the nose, the ear, &c., as we named the words given in the vocabulary. Their acting was most expressive. At the word 'I dance,' one of the biggest boys got up and suited the action to the word, to the delight of the whole gallery. At the word for 'a gun,' one of them mimicked the act of firing. But when the word for 'father' was given, it was most touching to see the eager, grateful looks with which they all pointed to Mr. Ansorge:

* See "Church Missionary Record," 1863, pp. 183—186.

and when the word for 'mother' was pronounced, they did the same to Mrs. Ansorgé. That hearty, spontaneous demonstration of gratitude and affection from those poor rescued slaves struck me as one of the very highest rewards that those devoted Missionaries could have for their self-denying labours in the name of Christ. It was amusing to see the air which one of the boys put on when Mr. Marindin pronounced the word for 'king.' He sat up at full height, folded his arms, and put on a look of stern gravity, which seemed to imply, 'See how much I am exalted above those who surround me.' They were well acquainted with words imported into their language from the Portuguese, such as 'Kamisa,' shirt; and they fully understood all about cotton, needles, thread, &c. Mrs. Stevenson was so much pleased with the discovery of the language that she has taken the Polyglotta to extract that vocabulary, and to have it printed on cards. I should have said that when we named various tribes, such as Marawi, Muntu, &c., they pointed to boys from their number belonging to them and Nyassa, which they all knew. Some, of course, were more familiar with their tribal words, but the vocabulary opposite the name 'Matatau' was best understood. What an opening of preparation for work in Eastern Africa this might prove, with God's blessing—the language, and the helpers!*

THE SEYCHELLES.

Nor is it only from the Mauritius that this may be hoped for, but from the Seychelles islands likewise. Here, in times not very remote, when under French dominion, cargoes of slaves supplied to the French proprietors the want of manual labour; and in those islands there are to be found, at this time, in considerable numbers, the descendants of those slaves.

The Seychelles islands are about thirty in number, Mahé, eighteen miles long by five miles in the broadest part, being the largest. The population of the group is about 8000. The first visit of the Bishop was in 1856. "Very beautiful was the appearance of the islands as we drew near—ridges crested with trees running across the length of Mahé, about eighteen miles; the sun setting behind one of the highest hills, and just showing part of his orb like living flame, where the slope gave an opening." The morning scene was equally enchanting, "the islands

in the east, being shut in with each other, presented the appearance of a beautiful cove, the sea in which was of the brightest and lightest green. The shore was the white coral sand, skirted by gentle undulations, richly wooded; and above all rested a few elegant light clouds. It was indeed a scene of surpassing beauty, and elicited the admiration of all who saw it." From the interior ridges the view of the sea, the coast, the islands, was equally interesting. "We ascended to the ridge of the hills, so as to get a view of the sea on the other side. The whole walk was full of interesting objects and incidents. Our track at first was over a *begun* road, at present in a dangerous state from the blasted rocks and excavations on it. Then came a foot-track leading to the top of the hill, nearly, if not quite, three miles off; from which we saw a beautiful valley and plain on the right, and in front down to the sea, and a wider road leading to the mill of what had once been a flourishing sugar-plantation. To the left, along the shore, is a beautiful little bay, barred in from the sharks by a coral reef. Just above the high-water mark is a single line of cocoas, and across a calm blue sea the rugged and mountainous island of Silhouette, and the smaller one, called Ile Nord. The ridge was so far in advance of the mountain-range, or rather of a curve of them on each side, that we had a commanding view of beautiful dells on our right, and of dark green gorges on our left. The vegetation was most luxuriant. At our feet, on both sides, were pine-apples growing wild, the cocoa-palms waving in every direction, and timber-trees filling the gorges and crowning the mountains to their summits, except where the flames, which are but too readily applied, have cleared the ground, leaving scattered and leafless trunks as the only evidence that the forest once stood where the manioc-root is now planted, or the jungle overspreads the soil."

But beautiful as the natural scenery was, there was that which interested the Bishop far more, the results of the earnest labours of the resident chaplain, Dr. Fallet—"We had service soon after four, and a full congregation in the church, which is formed of three rooms of a dwelling-house turned into one, holding about two hundred people. I preached on 'La Paix de Dieu,' and felt very thankful to have such a subject ready. I had great comfort in speaking, and felt it very exhilarating to think of the different places in which the same Gospel is preached. The large majority before me were of African descent."

In one of these islands—that of Ile aux

* "Mauritius and Madagascar," pp. 166—168.

Cerfs—the Bishop discovered a seed which had fallen there from a distant field of Missionary labour. The seeds of plants are sown capriciously. Some fall in the immediate vicinity of the parent plant, others are flung by the winds to a distance; some on gossamer wings float farther still, and form a new centre for themselves; others by various agencies, are borne to places so distant, that nothing less than the testimony of our own senses could convince us of the possibility of this. The present is a restless age: many run to and fro: individuals are found in every quarter of the globe, far distant from the races to which they belong, and the places where they were born. There never was a time more strongly marked by the commingling of races, and in the gold-producing countries they are brought marvellously together; yet this is the time which is deemed most opportune to insist upon the rights of nationalities, and to enforce rigid lines of separation just precisely in those border districts where the populations have become intermingled; a policy which, if persevered in, must introduce inexplicable confusion. In the midst, however, of all these shiftings and changes, Christianity is at work. It has centres where its vitality is strong: from these it reproduces itself; and its seeds, in wonderful ways borne here and there, often fall in isolated spots, where we should never expect to find them.

The seed which had fallen in the Ile aux Cerfs was from the far-off peninsula of India. An Indian approached him, and, eagerly inquiring whether the Bishop was from Mauritius, told him that he had been one of Rhenius's scholars; that he greatly wanted a Bible; and that there were thirty Indians in the island, to whom, if he had them, he could give Tamil books.

During this visit, 153 individuals were confirmed from all ranks and various ages. "The earnest state of mind in which the people seemed to be was most encouraging: crowds listening to the word from their pastor's lips; the schools efficiently worked, as far as the instruction which the teachers can give is concerned; an organization created for raising funds for a church; a tried resistance to Popery, which sent three priests when the former chaplain was gone, and there was some show of reason for the statement that we had given them up; all these circumstances, combined with the lovely scenery, the beautiful weather, and the interesting character of the place and people, and, above all, with the hope that I may be able effectually to help them, makes the remembrance of our sojourn truly delightful."

A second visit to the Seychelles was made in 1859, Agalega and Cectivy having been touched at on the way. At Mahé the three years had wrought changes. Some who had welcomed the Bishop on his previous visit, and whom he had valued for their work's sake, were no more. On the other hand, "the new church on the right hand, and the new school on the left, in coming towards Government House, were very cheering tokens of improvement. Instead of the hired dwelling-house, used as a school in the week and as a church on Sundays, here is a really beautiful edifice for public worship, and a commodious, well-arranged school for the education of the young; and all the plans have been formed, the greater part of the subscriptions raised, and the church and school built, since I was here in October 1856."

The church—St. Paul's—was consecrated, and on the next Sunday there were three services; the first, a French service, at eight o'clock A.M. The text for the sermon was 1 Cor. xi. 26, "Car toutes les fois que vous mangerez de ce pain, and que vous boirez de cette coupe, vous annoncerez la mort du Seigneur jusqu'à ce qu'il vienne." The communicants were 108.

Praslin, an island visited on the previous occasion, was not forgotten. "The lovely views presented on approaching the island were the admiration of every one. Recesses thickly planted with cocoa-nut trees, bays with coral beaches, uplands, hills, and almost mountains behind, caused a variety of combinations of the most enchanting scenery. And here were interesting services: the church was to be consecrated, a confirmation held, the Lord's Supper to be administered, and several children to be baptized. When "the day dawned, it was most interesting to see the people coming in pirogues, or wending their way along the beach, and through the openings in the palm-groves; and by the time the service began, our friends from the ship and the islands on that side had arrived, when the church presented a most animated and encouraging sight."

In October 1862, some time after the Bishop's return from Madagascar, the Seychelles were visited by a severe hurricane. "Those islands are so completely out of the usual track of hurricanes, that in former days, when men-of-war were stationed at Mauritius, they were sent to the Seychelles during the hurricane season. Consequently, when one of those fearful tempests burst upon Mahé, on the 12th of October, many of the houses were unable to resist its violence, and there were no outlets provided for the

torrents which rushed down the water-courses from the hills surrounding the chief town, Port Victoria. The result was, the destruction of many dwellings from the force of the wind, and the carrying away of houses and trees, and many human beings, by the flood."

The Bishop immediately proceeded to visit Mahé, and so soon as the roadstead was reached the destruction that had been caused was painfully visible. Tremendous landslips had taken place, especially to the left of the town. On "the shore the cocoa-nut trees were all blighted; the traveller's trees, with their large leaves broken; and many other trees, a very fine tamarind among them, levelled with the ground." "A very little more destruction in some parts, or less egress for the water in others, might have led to the most disastrous consequences." "A most thrilling account was given by a woman, who had been driven with her children from one refuge to another; and, as all had been blown down or carried away, just managed with help to get through the mud to the church, where several families were gathered, with the corpses of the children near them. After it was dark, and the lamps were lit in the church, they heard the voice of a man shouting 'Sauve moi! sauve moi!' and it gradually diminished in strength, till, as they supposed, he was drowned."

The destruction caused was indeed terrific, and especially in the direction of the cemetery. Where there had been "a very beautiful valley, with houses large and small, and avenues of trees and gardens, and humbler plantations, a wide surface presented itself covered with masses of granite rocks, some of which, at the distance of at least a mile from the first fall of the cliff, had been dislodged from their bed and hurled against the wall with such violence as to knock it down level with the ground, and to make a passage for the flood, which brought the *débris* of a house, which it had demolished outside, right among the graves, and to carry away entirely the building which had been used to receive the coffins, and to shelter the minister and attendants at funerals."

On looking from "Government House towards the sea, the change from former days was very mournful. The whole of the richly-cultivated ground was now covered with grey mud and sand, and detritus of granite, as the waters had flowed round the elevated land on which the Government House stands."

The loss of life and loss of property were very great. One gentleman had lost "his father, two sisters, two nephews, three

nieces—eight in all." Another, a deserving and industrious young man, who had worked hard at a cocoa-nut factory, and was giving material assistance to an aged father and other relatives," had his magazine levelled, thousands of cocoa-nuts ready for crushing spoiled, and a large quantity of oil carried away by the flood. In the church, which had been spared, the Bishop administered words of Christian consolation to as many of the people as could be collected.

On his way home from Aden to Mauritius in March last, the Bishop touched at the Seychelles, having on board Mr. Taylor, designed for Missionary work on the East-African coast, and from thence addressed to the Secretaries of the Church Missionary Society the following letter—

"March 29—On our way from Aden hither we found a part of our crew to be East Africans. I went to them with my little knowledge of the language from the Polyglotta, and the effect was rather startling. They jumped up from the place where they were seated, used most vehement gestures, and went off to another part of the deck, leaving me alone. It was clear that they did not want me to talk to them about my religion. However, when they were seated, I quietly went to them again, and they remained quiet, with the exception of laughing immoderately at my knowing some of their words. On reaching the Seychelles we saw the Zanzibar steamer in harbour, and she steamed out next morning. Many East-African youths are around us here, and every thing seemed as favourable as could be expected, when one circumstance made us all feel how dependent we are for any part of the work on Him whose work it is.

"Mr. Taylor suffered exceedingly from sea-sickness for several days after we left the English Channel. In Egypt he seemed better, and was our companion the whole time. But on nearing Aden he again became ill, and, after leaving it, had a sharp attack of Bombay fever. When we landed here I left him with the doctor, whose house is about 150 yards from the landing-place, while we went on more than a mile. I have reason to believe that, with God's blessing, this was the means of saving his life, such have been the medical skill and care bestowed on him. It is most touching to see an East-African youth in attendance on him each morning early when I visit him, and to think that his first experience of East Africa should be one of receiving so much kindness and true hospitality. He commends himself greatly to all who have to do with him.

"*March 31*—Yesterday I went to the opposite side of this island (Mahé), to a place called Belombre, examined a school, and held a service in a place where a few people had met me five years ago, with a view to the establishment of a school and a service. The heat was intense, and the physical exertion most trying, but the encouragement great. On our return, Dr. Fallet and I called at the house of a European, where three East-African children are being prepared for baptism. Their delight, and that of their employers, when I spoke the African language to them, was great. This morning, in going to my early bath in a river a little way off, I overtook two of these East Africans. They were also greatly pleased at hearing their language. 'Do you know any prayers?' I said to one of them. 'No; but *he* does,' pointing to his companion. 'Have you learnt any prayers?' I said to him. 'Yes,' he said, 'and I have been baptized in the Protestant church there.' I mention these various instances, because they confirm my impression that we are likely to get here, and in Mauritius, a class of East Africans, not only in the hotbed pressure of a school, but in the more normal conditions of life, and therefore more likely to be well known and tested before they are taken by the Missionary to their own country again.

"*April 9*—I returned yesterday from severe work in visiting three places—Praslin, La Digne, and Curieuse. On coming from this last island to Praslin, I landed on the north side, and walked across to the south, over the mountain. On coming to a caze, I perceived, from the mark on her upper lip that the aged occupant had been born in Africa. On questioning her, I found she had left Africa very young, and she told me she had quite forgotten her language: her husband said the same. No sooner, however, did I speak the words than they told me the meaning, and their joy was perfectly obstreperous: the old man shook his head vehemently as he said, 'See, he knows our language! How did he learn it?' Then, when I told him of the good men who loved God, and were happy in that love, and wished to make others happy in it, and therefore left their homes and went to learn the language, that they might tell the people of the story of peace, and the good way to heaven, the most solemn emotion seemed to come over them both, and they earnestly promised me they would try to profit by the opportunities given to them in the church, which is not far from their residence.

"A schooner has just arrived from Zan-

zibar, full of merchandize for this place. All seems to me increasingly hopeful for East Africa. What I have seen of the freshly-imported natives impresses me very much with the energy of their character; rough to ferocity if not rightly treated, but with much grateful affection and docility where they meet with kindness and firmness."

THE MALAGASY.

There is one more section of the Mauritius population, the Malagasy, who leave their own island, and, in the pursuit of trade, are to be found there in considerable numbers. In 1862, the Bishop of Mauritius, in a letter dated Sept. 22, urged upon the Church Missionary Society the desirableness of commencing Missionary operations on the north-west coast of Madagascar; and, in March 1863, two Missionaries, the Rev. Messrs. Campbell and Maundrell, were sent to the Mauritius, that they might there prepare themselves for their eventual settlement on the Madagascar coast. They have been residing at Crève Cœur, an establishment of the Church Missionary Society at the foot of the Pieter Botte mountain. Here resides the Rev. Stephen Hobbs, our Missionary to the Tamil immigrants; and close beside are schools, where, "in a beautiful valley, under the crags of Pieter Botte, fifty-five children are learning, in three languages—English, French, and Tamil—the way of salvation and peace." Here our young Missionaries have had the opportunity, under the guidance of a senior brother, of making themselves acquainted with the Malagasy, and learning their language; and thus Mauritius presents itself under another and important aspect, as a base of operations for Madagascar, where Missionaries, coming direct from Europe, may become inured to the climate of the tropics, and learn the language of the people amongst whom they are to labour, and on which Missionaries from Madagascar may fall back when they need rest and time to recruit their health.

Some extracts from the correspondence of our young Missionaries will, we think, prove interesting to our readers. They will understand from thence the advantages of a preparatory residence in the Mauritius. The first letter to which we shall refer is one from Mr. Campbell, dated Dec. 1, 1863—

"Having had several Malagasy meetings since I last wrote, and also a Missionary tour with Mr. Hobbs, I thought I might venture to send you a few lines by this mail. The numbers attending the meetings averaged from ten to twenty, and were conducted in

the same manner as those of which I gave you an account in my last letter.

"By far the most interesting meeting I have had, or expect to have, until my arrival in Madagascar, was held on Wednesday, Oct. 21, in the chapel of the London Missionary Society at Moka. It was the anniversary of the opening of the chapel; and I was informed by my Malagasy friends that there would be many Malagasy Christians present. I took advantage of this opportunity, and attended the meeting. The service was conducted in French by the Rev. Mr. Le Brun. At the conclusion of the service I told Mr. Le Brun that I should like to speak to the Malagasy. He kindly gave me permission, and stood by me throughout. When the French portion of the congregation departed, I had about one hundred Malagasy to listen to me. I gave out a hymn, which was sung in a most spirited manner, and then read the same chapter in Malagasy as Mr. Le Brun had read in French (John x.). Having tried to say a few words on the chapter, I repeated, from memory, the Ten Commandments, and asked their prayers for brother Maundrell and myself. After this, I called upon Symeon, my teacher, to pray; and the earnestness with which he prayed almost moved the congregation to tears. I then concluded with the Lord's Prayer, all the people repeating it after me, and dismissed them with the apostolic benediction. On leaving the chapel, the old people came round me, and shook my hand most warmly, saying, 'Ho takin Andriamanitra anie hianar tompoko lahy,' (*May God bless you, Sir.*) When I left this meeting, I wished myself in Madagascar.

"I have had a Missionary tour of eleven days with Mr. Hobbs—from Oct. 24 till Nov. 3—and have seen a little of itinerating work. It is just the thing that I should like in Madagascar. I only hope that it may please my heavenly Father to give me strength and grace to carry out my resolutions.

"While Mr. Hobbs was searching out his Tamil, I was inquiring about my Malagasy friends, but did not find many of them, until I came to a colony of them at a place called the Morne, where the Bishop has built a little church for their use. They are mostly all fishermen, and were engaged at their calling when I arrived, so that I did not see as many as I otherwise might have seen. However, about sixteen men and four women assembled together in a very few minutes. I conversed, as well as I could, on general subjects; told them who and what I was, &c. They seemed very much pleased, and pro-

mised to pray for myself and work. We sang a hymn, after which I read part of a chapter; and then, all kneeling down, I prayed the Lord's Prayer, and dismissed them. They asked me to come again some Sunday, when they would be all together, and take a service in the church. This I promised to do, if it were God's will. I believe there are about fifty Malagasy living in this district.

"I have been very much pleased with my journey, especially with the very cordial reception we received from all the planters, English and French, Protestant and Roman Catholic. They seem to have a profound respect for Mr. Hobbs, and deservedly so; for he is a most faithful, honest, and straightforward Christian man. The planters helped us in our journey by taking us in their carriages from one estate to another, as we had only one horse between us; and I am sure that they felt it an honour to be able to help Mr. Hobbs in any respect. I visited the camps with him, and heard him speak, and although I understood not the words, yet I watched the faces of the people, and interpreted their looks. Itinerating work must ever be a work of faith: the preacher may never see a single fruit of his labour, but that must not dishearten him. God has said, 'My word shall not return to me void.' We have seen a practical illustration of this in Tinnevely, and, more recently, in Madagascar."

We shall now quote from a letter of Mr. Maundrell's, dated Dec. 5, 1863—

"The character of the Malagasy language, which is peculiar, philosophical, and original, makes our study interesting and amusing. It is astonishing, too, that the language of an uneducated and semi-civilized people should possess so many excellencies, and be so full and expressive. Without entering upon the several characteristics of it, I may mention that some of the compounded words cannot but be remembered when once heard and understood—such as *masoandro*, 'the sun,' from *maso*, 'the eye,' and *andro*, 'day,' from 'the eye of day.' *Ranomasa*, 'a tear,' from *rano*, 'water,' and *maso*, 'the eye.' *Vana-lombelono*, 'a witness,' from *vana*, 'a mouth,' *oloma*, 'man,' and *belona*, 'living,' literally, 'the mouth of a living man.'

"But the verb is the soul of the Malagasy as of every other language. It is chiefly derived from roots, and formed by affixes and prefixes. Our present knowledge just enables us to converse, but as yet we only use the simple form of the verb. In my opinion our real difficulty remains to be overcome,

viz. to master all the different forms and inflexives of the verb. This must be done before we shall be able to preach with accuracy, ease, and fluency, and it will only be accomplished by much hard study, reading, and daily intercourse with the natives in Madagascar.

"Our chief teacher is a Hova man, by the name of Symeon. He is a good, devoted Christian, and was one of the six Malagasy who visited England in 1839. He was baptized at Walthamstow, near London; afterwards returned to Mauritius, where he has been labouring since as an evangelist at Moka, under Mr. Le Brun. This good and faithful man has now (to use his own words) the great honour and privilege of preparing two Missionaries to go forth to his own native land, to preach, in his own tongue and among his own countrymen, the unsearchable riches of Christ. May they be long spared for this object after he himself may have passed to his heavenly rest, of which he often speaks with delight! The remarks of this man on portions of God's word are very striking and sublime. As I was reading with him the other day the 14th chapter of Luke, he stopped at the 13th and 14th verses, and exclaimed, 'Ah! this is the reason that we have believed this word to be the word of God, because no man would have spoken thus.' He felt this to be as great an argument for the truth of God's word and its divine origin as any put forth by Paley or Butler. On several occasions, when Mr. Campbell or I have held little meetings for singing and the reading of the Scriptures in Malagasy, he has been with us to acquaint us of any mistakes, either in the formation of sentences or in pronunciation, which we might have made.

"We meet with the greatest kindness from all the Malagasy. They are hospitable, kind, and thoughtful. When in Port Louis some time ago, and I had spent an hour or two with a Malagasy, who is the sexton of the Scotch church, I happened to mention to him that I was hungry and must go for tiffin: he at once provided me with every thing needful; and what greatly amused me, though he had plenty of knives with him, he sent to the bazaar for a new one for me. On another occasion he collected together the Malagasy men near his church. I read a chapter to them in the street, and he expounded it.

"There are many Malagasy in Port Louis, and on Sunday last I commenced a meeting, which I hope to continue as long as I am in Mauritius. I had left Crève Cœur on the day before. On arriving in Port Louis I

sent my servant—a Malagasy—to tell his friends and fellow-countrymen to come together on the morrow. At six o'clock on the Sunday evening fourteen Malagasy—eleven men and three women—were assembled. We commenced by singing a hymn. Then I read a chapter, and repeated from memory the first Psalm. After singing another hymn I endeavoured to speak to them for a minute or two extemporaneously, and concluded by the Lord's Prayer and the blessing. This meeting (as future ones will be) was held in the house of a Hova officer. Such meetings are very profitable, both for the people and myself. One great advantage gained by such meetings is a knowledge of my own inability as yet in the Malagasy language, which is certainly what I was taught on Sunday evening last."

One more reference will close this sketch of the Mauritius Mission. It is a letter from our valued brother, the Rev. P. S. Royston, for several years our Corresponding Secretary at Madras, and who has now been transferred to Mauritius, to occupy there the same position, his constitution being no longer equal to the demands of an Indian climate. The date of the communication is July 5, 1864—

"I am very glad to be able to commence my official correspondence from this place with information which will, I am sure, interest you all. During the interval between the last and the present mail, our younger brother, Mr. Taylor, has been ordained deacon, and the Rev. Messrs. Campbell and Maundrell have been advanced to the order of priests. And further, all three are now well on their way to their respective destinations, with, I trust, the prayerful sympathy of the Christian friends with whom they have met in this island.

"The ordination took place on the 11th ult., St. Barnabas'-day, the ninth anniversary of our excellent Bishop's arrival in this island; and it was held in the new church at Pailles, which may be said to owe its foundation to the service which our Telugu Missionary, Mr. Alexander, commenced in the Bishop's verandah there (just three years before the 8th ult., when the church was opened), during his visit to Mauritius on sick leave. On the day of ordination, it being known that no less than four Missionaries (including Messrs. Holding and Hey of the Society for Propagating the Gospel) were to be ordained for Madagascar, there were about a dozen Malagasy Christians present at the Bishop's early French prayers, who came in from various distances to be witnesses of the interesting occasion. There

were also others of African parentage, claiming and feeling a special interest in Mr. Taylor. I had the pleasure of meeting all the candidates for a special devotional exercise before breakfast, while preparations were being made for the business of the day, and afterwards of taking part in the service, and in the imposition of hands. Excepting Mr. Banks, of Maheburg, who was prevented by the distance, and Mr. Vaudin, who had just been bereaved of a child, all the clergy of the island were present, as well as a congregation which quite filled the little church. The Gospel was read by Mr. Hey, one of the Society for the Propagation of the Gospel's candidates, who will soon be leaving with his companion for Tamatave. The Bishop gave us a very interesting and suggestive sermon on the character and work of Barnabas—a subject most appropriate to the work in which we were engaged. May the Lord but add his blessing, and that will prove a memorable, and happy, and consolatory day to many a one in Madagascar and East Africa.

"Mr. Taylor found a very opportune passage direct to Zanzibar, for which he sailed eight days after his ordination; and our

Madagascar brethren also left this island for Vohimare direct the day before yesterday. Thus reinforcements are already on their way to those fields of new and peculiar opportunities.

"With regard to our Madagascar brethren you will be glad to hear that they have made considerable advance in the language, and that they were able to take with them manuscript copies of the Liturgy. We hope soon to receive and forward the printed edition now being prepared in England. The opportunities for direct communication between Mauritius and Vohimare are not only more frequent and better than between Tamatave and that place, but are likely to be increased. It bears the character of being more healthy, but less populous, than Tamatave, and is said to have a Christian Governor. But it is generally considered as at present a merely tentative arrangement. The providence of God may point elsewhere."

May our two Missionaries amongst the Wanika, and our two Missionaries on the coast of Madagascar, have their hands strengthened by native helpers, and that soon and effectively!

BISHOP CROWTHER AT SIERRA LEONE.

We are thankful to find that Bishop Crowther has reached Sierra Leone on his way to the Niger, and the work carried on by native agents along its bank, which will be especially the object of his care. May the great Head of the church enable him to accelerate the advance of the Gospel into the dark interior!

The following account of his reception at Freetown, taken from the "Free Press and Sierra-Leone Weekly Advertiser" of August 16th, will interest our readers—

"The arrival from England of the Right Rev. Samuel A. Crowther, D.D., in this city, on the afternoon of the 10th inst., by the 'Macgregor Laird,' after his appointment and consecration as the Bishop of Niger and other parts of Western Africa beyond the dominion of the British Crown, was an event which, we doubt not, will be memorable in history.

"There was no pomp and magnificence, but there was, without show, a scene grand enough to demonstrate the joy that reigned in the heart of every true son and daughter of Ham in welcoming him to our shores. It was the living mass of congre-

gated hundreds that made the whole affair majestic.

"Long before Dr. Crowther landed with his old friend, Mr. C. Taylor, a great multitude of our respectable citizens and denizens had assembled on the wharf to witness the novelty of an acknowledged prelate in the person of a liberated African—an *Aku* man.

"That was truly a novel sight, a trophy of Missionary teaching in Sierra Leone, an era which we cannot but regard as one fraught with hope to the church of Christ in reference to down-trodden Africa.

"Long may he be spared to labour in his new and high office for the glory of God, the temporal and spiritual welfare of his country, and the joy and comfort of his family."

"At twelve o'clock at noon, on the 12th inst., in accordance with previous arrangements, nearly all the clergymen, catechists, and schoolmasters, in connexion with the Church Missionary Society, and the pastors of the native church in this colony, were assembled in one of the lecture rooms in the college at Fourah Bay, for the purpose of according their cordial reception, and expressing their most sincere congratulations

to Dr. Crowther on his elevation to the episcopal office.

"There were two congratulatory addresses signed and presented on the occasion; one by the whole body of the Church Missionary agents and the native pastors, and the other by the college. The proceedings having been commenced with singing, and the reading of the second chapter of St. Paul's Epistle to Titus by the Rev. J. Hamilton, an earnest and fervent prayer was offered by the Rev. G. R. Caiger, local Secretary of the Church Missionary Society. This being done, the general address, which of course took the precedence, was first read by the Rev. G. R. Caiger, and a suitable reply given by the excellent Bishop. After that, another hymn was sung, and then the college address was read by the Rev. J. Hamilton, the superintendent, when Dr. Crowther made a plain but very impressive, interesting, and instructive reply, the substance of which will be found in the subjoined addresses.

"To the Right Rev. SAMUEL A. CROWTHER, D.D., Bishop of the Niger—

"RIGHT REV. AND DEAR SIR,—We, the undersigned agents of the Church Missionary Society, and the pastors of the native church established in this colony, desire to approach you with profound respect, and to tender to you our sincere congratulations on your elevation to the episcopal office.

"We regard your consecration as a token of God's favour to the church in Africa, and would unfeignedly rejoice with you in this mark of his distinguishing love, believing it, as we do, to be an earnest of richer blessings which are yet in store.

"In reviewing your whole past career in the colony, and subsequently at Abbeokuta and the Niger, we thank God for the abundant grace bestowed upon you, and for the measure of success granted you in your Missionary work; and we trust that the same grace may be vouchsafed to guide and comfort, to strengthen and support you through all your future course in the high office to which you have been called.

"It will be a source of comfort for you to know that prayer-meetings were held in every district in the colony, on the day of your leaving England, that God would protect you from the dangers of the deep; and you may rest assured that prayer will constantly ascend, that, under your wise and judicious culture, the thorn and thistle may be uprooted, and the Rose of Sharon and Lily of the Valley may be seen along the whole banks of the Niger.

"We cannot forbear alluding to a fact which, we are sure, affords you great joy: we refer to your son being at the Society's college at Islington, preparing for the best and holiest of work; and we trust that, ere long, he may be associated with you in your interesting sphere of labour.

"May the spirit of the Lord rest upon you, the spirit of wisdom and understanding, making you, as a chief pastor of the flock of Christ in Africa, of quick understanding in the fear of the Lord; so that you judge not after the sight of your eyes, nor reprove after the hearing of your ears, but ruling and superintending all things according to truth and love.

"We bid you a hearty welcome once more to Sierra Leone, the land which, through the instrumentality of British and Christian philanthropy, first gave you temporal and spiritual freedom.

"We wish you grace, mercy, and peace, in the name of our common Lord and Master; and pray that his presence and blessing may abide with you and all those over whom the Holy Ghost hath made you overseer.

"We beg to subscribe ourselves as united with you in the closest and holiest of bonds.

PASTORS.	
J. Hamilton, Acct.	Geo. Nicol, Sec.
C. Reichard.	T. Maxwell.
T. Oldham.	J. Wilson.
C. Brierly.	J. Cole.
J. Quaker.	J. Campbell.
J. J. Johnson.	J. J. Thomas.
G. J. Macauley.	W. Quaker.
D. J. Williams.	C. Davies.
S. Moussa.	M. Taylor.
H. Boston.	J. H. Davies.
H. Bockstatt.	SCHOOLMASTERS.
CATECHISTS.	R. Cross.
T. C. Nylander.	J. F. Goode.
T. C. John.	J. King.
R. A. Fyne.	W. Macfoy.
M. Pearce.	J. Macauley.
H. Johnson.	J. Macormack.
M. T. Wellington.	W. Coker.
&c.	&c.

"MY DEAR BRETHREN,—Accept my thanks for your kind feelings and expressions of respect towards me.

"The present state of the West-African Mission presents to the church of Christ a very encouraging aspect, when we look back to its beginning, compared with the stage to which, through God's blessing, it has now arrived.

"When we look back to the commencement, we find the Mission took its beginning

among a heterogeneous mass of people, brought together, in the providence of God, from many tribes of this part of Africa, out of whom, through the zealous, faithful, and persevering labour of the early Missionaries, arose devout congregations of faithful and sincere Christians; after a time the Mission produced a native ministry; then a self-supporting native pastorate; and latterly, out of the native ministry, an humble step onward was taken in faith, to introduce a native episcopate in Missions beyond Her Majesty's dominions. Here we may pause, and raise our Ebenezer to God's praise. Hitherto the Lord has helped us.

"This onward progress seems to be an indication from God, beckoning to us to come forward, put our shoulders to the wheels, and ease our European brethren of the great work which they have so nobly sustained alone, from their predecessors for fifty years, many of whom had sealed the testimony of their zeal with their lives: their graves at the burial-grounds are existing monuments of their faithful obedience to their Master's command—'Go and teach all nations.'

"Whether called to their rest, or whether beaten back from the fields of their labour through ill health, and forced to retire, or whether still labouring among us, it is our bounden duty, in gratitude, to remember and esteem them highly in love for their works' sake, of which we are the fruits.

"We must exhibit a Missionary spirit ourselves, and encourage it among our congregations, if we are imitators of Missionary enterprisers; if, like as Timothy knew Paul, we also have known their zeal, we should endeavour to preach the Gospel in the regions beyond the colony.

"To extend our line of usefulness, we must seriously impress on our Christian countrymen the necessity of exhibiting the spirit of liberality, after the example of the mother church, whose spirit we should imitate, not only to support their own pastors and school teachers, keeping in good repairs their churches and other buildings made over into their hands, but also contribute, according to the means God has blessed them with, to send the Gospel into countries beyond them which are yet destitute of the blessings of its light.

"But, above all, we must be followers of Christ, the great Shepherd of his flock, and the example of his apostles, in the habit of prayer for help from above. This is the weapon which prevails most in the work of the ministry. When we feel our weakness and insufficiency for the work to which God

has called us, we must constantly go to the throne of grace to ask for divine aid. We are better fitted when we feel our incompetency to change a sinner's heart. This will drive us to apply to the Fountain-head for a quickening spirit from above, which He has promised to all who ask Him: then we shall be encouraged to go on in this our might: has He not sent us?

"SAMUEL A. CROWTHER, Bishop.

"Freetown, August 12th 1864.

"To DOCTOR SAMUEL A. CROWTHER,
Bishop of the Niger—

"RIGHT REV. AND DEAR SIR,—We, the superintendent, tutors, and students of the Church Missionary Society's College at Fourah Bay, remembering that you were the first student admitted into this Institution thirty-seven years ago, desire to approach you on the occasion of your elevation to the office of a Bishop, with unfeigned thankfulness and hearty congratulations.

"We look upon it as a mark of God's approbation of the Society's work in this colony generally, and in this Institution in particular, that one whom they have been the means of leading on from step to step, should at last have been chosen to receive the dignity conferred upon you, that of being the first chief pastor supplied by the native church.

"We further look upon it as a mark of God's favour towards the native pastorate so recently established in this colony, that He has called one of Africa's sons to preside over a portion of his flock gathered out from amongst the heathen on the banks of the Niger.

"We thank God for the grace bestowed upon you, enabling you to labour so faithfully for the past thirty-five years in his service. This institution at one time enjoyed the benefit of your instructions, but of late years the Yoruba and the Niger Missions have been the fields in which you have laboured. Notwithstanding this, we have not been unmindful of you: your name has been familiar as an 'household word' amongst us, and you have ever been held up as an example to our youth.

"We pray that that same grace which has hitherto preserved and kept you, may now be vouchsafed unto you in richer measure for the sacred duties of your new office: may that 'wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,'

be yours in abundance for the glory of God, and the salvation of your fellow men.

"Occupying, as you now do, so important a position in the church of Christ, may all the necessary gifts and qualities mentioned by St. Paul in his pastoral epistles be bestowed upon you; so that you may ever be 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

"May your life long be spared, that the church may enjoy the benefit of your labours; and, through your instrumentality, may it increase and spread abroad, so that in the day of the Lord Jesus you may rejoice that you have 'not laboured in vain, nor spent your strength for naught.'

"As we have remembered you in our prayers at the throne of grace since we heard of the position you were to fill in the church, so will we continue to do, praying that all grace may abound towards you in all things, to the praise and glory of God in Christ Jesus our Lord.

"(Signed,)

"James Hamilton, *Superintendent.*

Charles Reichardt,	} <i>Tutors..</i>
Daniel G. Williams,	
Robert Palmer.	
David Edwin.	
Frederick W. Smart.	
Samuel George Hazeley.	
James Rawlins.	
Peter Cawreh.	

"Fourah Bay College, August 12th, 1864.

"In reply to the above address, the Bishop, having risen, as on the previous occasion, preliminarily observed that he would have prepared a separate and formal reply to the address, but was unequal to the task, on account of the pressure of friends calling upon him. However, he believed that in reply a few appropriate words of address adapted to circumstances would suffice.

"He admitted the fact of his having been the first student in the Fourah Bay college in 1827, but stated that that was subsequent to his having been employed as an assistant to Mr. Hænsel at Leicester, where the Institution was first established, and afterwards appointed as a native teacher at Regent. He next alluded to the false opinions that were then in vogue, and which had the lamentable effect of deterring many from offering themselves, viz. that the main object of the Society in admitting students into that college was to send every one of them eventually to labour in the regions beyond the colony; and then,

with his characteristic adroitness, he asked the assembled brethren whether they were ready to go and labour without the colony. He feelingly adverted to the spirit of worldliness which had decimated the sixty students of Messrs. Hænsel and Kissling to scarcely a dozen labourers in the Mission field. He was the only student of Mr. Kissling now in connexion with the glorious work.

"He left the College in 1841, to join the Timmanee Mission, which was then established under the superintendence of Mr. Kissling, but was shortly after detached from that field of labour to join in the Niger expedition. He then entered into a narrative of bitter taunts and ridicule from his friends, some of whom styled him a fool for joining the expedition without any guarantee for a good pay like the Europeans. He told them, in reply, that the Society had promised to supply him with necessaries, and consequently he should not want. He was subsequently connected for ten years with the Yoruba Mission, where he had gathered, under God's blessing, a very promising and much-attached congregation. He dated his connexion with the Niger since 1854, from which period he had been literally moving to and fro. To a friend inquiring at the same time whether he did not mean to rest, he answered, 'I shall only rest when I have no more work to do.' It was his firm conviction, from what he had witnessed in travelling to and fro along the coast, that the difficulties, hardships, and deprivations of Missionaries are nothing in comparison with what many a merchant suffers for a paltry gain. A Missionary should be a jack of all trades—one ready to put his hands to work, and to do, in a legitimate way, any thing that might tend to advance the cause of Christ. In conclusion, he called the attention of the students of the college, who were all present, to the fact, that though they were but six in the reopening, yet that number was greater by two than what they were when the college was first established in 1827. They had all the brethren before them as an encouragement, whereas he and his fellow-students then had none to look up to.

"He trusted he had succeeded in his attempt to deepen their heart in the work, and prayed that every one enlisted under the banner of Christ should never fail to prove himself a good soldier of the cross. The excellent Bishop then recommended in prayer the brethren to the God of Christian Missions, pronounced the Benediction, and the interesting assembly dispersed."

THE NATIVE PASTORATE.

WHEN the great Apostle of the Gentiles went forth on his Mission work over the wide platform of Asia Minor, he addressed himself to the great centres of population, and that not only because the opportunities of doing good were more extensive, and sinners in greater numbers brought under the sound of the Gospel, but because, in more densely populated places, he purposed to raise up Christian churches, which, as he went forward to the places beyond, where Christ's name was as yet unknown, should become pillars of light in their respective localities, and reproduce Christianity in the regions which lay around. It was impossible that Paul could permanize himself in any spot; that was not his mission. Yet it was not enough that, as he passed along, he should produce mere transitory impressions, and that his course should be like that of a vessel in some great river, which leaves the waters in her wake much disturbed, but the agitation soon subsides, and, settling down, they appear just as calm as if no ship had passed that way at all. If he went forward himself, he designed to leave behind him substitutes which should carry on the work, and that in the form of native churches, constructed, so to speak, of the indigenous materials of the place, of some from amongst the men and women of the town or city, who, convinced of the truth of Christianity, and openly professing it, by the establishment of Christian ordinances should provide for the sustentation and increase of its influence and power on their own hearts, and adopt suitable measures for its propagation amongst the unevangelized around.

This, also, is the aim and endeavour of the Church Missionary Society—to raise up Christian churches, which, in their several localities, shall carry on the work, so that the Missionaries by whom it was commenced may be free to go forward, and do the same elsewhere.

One thing is vital to the usefulness of these churches, that they continue in the faith grounded and settled, and that they be not moved away from the truth of the Gospel. If they are to be as beacon lights holding forth the word of life, they must continue such as the Colossians were, of whom Paul, as he looked upon them from an advanced point of labour, was enabled to say, "Though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ." It is for this reason that

the fountain-heads of instruction in the native churches must remain longer than any other part of the organization, under the custody and safe-keeping of the Parent Missionary Society. If these be kept pure, then the streams which flow from them will continue to fertilize the church. As they flow down on their course, poisonous ingredients may be thrown in at one and another point, but the purer influences coming down from above will dissipate them; but if the fountain-heads be tainted, the whole course of teaching and instruction is contaminated. At home, religious error having influence at our Universities, is for this very reason most pernicious and dangerous. Happily for us, the sources of ministerial training and teaching at home are so numerous and varied, that if one well be vitiated, others remain pure; and thus the heresy is gradually overpowered and washed away. But in these native churches the schools for learning, and the places of preparation for the ministry, are few and simple, and therefore they must be the more carefully watched over; and the institutions where candidates for the ministry are trained, and the other leading educational establishments, in which the future catechists and schoolmasters are being taught, must remain in the hands of the Parent Society and its representatives, until the whole church be arrived at such a measure of Christian establishment as that they may be with safety confided to its care.

We have to thank God for the pastors that have hitherto been given to the native churches, and for the Christian character and remarkable effectiveness of those men who have been the first to stand forth from amongst their Christian countrymen to be ministers and teachers of the word. We do not speak of the living: it is not wise or well to do so. Fruits and flowers have their leaves, beneath which they bloom and ripen. It is not well to pluck the leaves away, and expose them too much to publicity. But of those who have entered into their rest we may speak. When the alabaster-box was broken the fragrance of the ointment breathed itself fully forth and filled the house. It is so in their case. The frail vessel of humanity has been broken, after a time to be reconstructed, more beautiful and glorious than it was before; but now we are free to enjoy the good name of these devoted men, which is as ointment poured forth.

One of these instances we would place on record. Of the native ministers of the Tamil

church three have been now removed—Paul Daniel, John Devasagayam, and the one we are about to speak of. John Devasagayam deserves a more lengthened notice: so long has his name been interwoven with the history of Tinnevely Christianity that he may be said to have grown up with it. The papers connected with the history of that venerable minister have been forwarded to the Rev. William Knight, M.A., Rector of High Ham, Somerset, and he is engaged in preparing a biography. When it appears we shall review it, so that John Devasagayam's name may not seem to be forgotten in the pages of the "Church Missionary Intelligencer." He whom we now speak of was a younger man, of the second, if not of the third generation, and will require a less extended notice—the Rev. Paramanandham Simeon, of Alvarneri—

The Rev. E. Sargent, who knew our departed brother well, and loved him for his worth, has kindly furnished us with the following account of his life and death—

"Paramanandham Simeon was born on the 9th April 1821, in a village in the neighbourhood of Kadachapuram. His grandfather was a man of some notoriety, being, for his circumstances, a well-educated man, versed in the mythology and legends of heathen books, and strongly attached to superstitious worship and ceremonies. I may here insert an extract from an article which I contributed to our "Church Missionary Intelligencer" in 1849, on the subject of demon worship, in which the parties referred to were the persons of whom I am now writing.

"Before the animal is sacrificed, sacred ashes are put on the head of the victim, which must immediately shake them off, otherwise it must be rejected as unacceptable to the Pei, and another victim must be brought. Sometimes water is used instead of ashes, and it is a very rare occurrence indeed that the victim does not perform his part of the ceremony.

"A young man now in the Institution, a true servant, I trust, of the true God and Jesus Christ, told me, that when he was a little boy, before embracing Christianity, his grandfather had fixed upon a particular day for offering a sacrifice to his household Pei, and invited several of his near relatives. The ram, which had been bred for the special occasion, was brought in, at the appointed time, and the ashes put upon its head, but it made no movement: again and again they were applied, but still the ram stood unmoved. It was put by for a while, and again brought forward, but still to no effect. Then

they tried water, but this also was unsuccessful: they poured the water so as to let it get into the ear, yet it shook not. The night was now far spent, morning came, and all this while the people had nothing to eat, because the feast must be upon the sacrifice. The children became clamorous for food. Again they made another trial, but with the same effect; when the old man, greatly distressed and agitated, rose up, laid his hand upon the head of the ram, and with a trembling voice said, "Henceforth I renounce such and such a Pei as my household patron; to him I never again offer sacrifice; but I adopt so and so as my household Pei from this day forward." The ram shook its head while this was being said, the sacrifice was speedily completed, and that day saw a new altar raised to a new Pei in the old man's house.

"The influence of the contact of Christianity, which at that time was much felt in all that neighbourhood, gradually operated on this whole family, and in 1835 they forsook their old superstitions and placed themselves under Christian instruction. On the 25th March 1837 they were admitted into the church by baptism, by the late Rev. C. Rhenius, at Anbinagaram. The allusion to this occasion, as noticed in Mr. Rhenius' journal, is as follows—'March 25th, at A—This morning several persons desired to give themselves and their children up to the Lord by baptism. Accordingly, at noon I baptized 23 persons, viz. 5 men, 9 women, and 9 children. It was an encouraging meeting, and I trust they had, in deed and in truth, given themselves up to God in Christ.' The grandfather, father, two sons, and one daughter, were of this party. Paramanandham Simeon, the eldest son, was then sixteen years of age. Mr. Rhenius was pleased with the proficiency he exhibited in reading and other school exercises, and appointed him as monitor in the village school, and to teach the people of the congregation their Scripture lessons. His piety and diligence, so apparent as he grew older, induced the Rev. John Devasagayam to employ him as catechist, and subsequently as inspector of schools, till December 1845, when, at the Rev. Stephen Hobbs' request, he was transferred to the Saththankulam district, and employed as inspecting catechist. Mr. Hobbs highly appreciated Mr. Paramanandham Simeon's services, under the conviction of his true, decided Christian character; and when the Institution was opened in 1847 for the preparation of candidates for holy orders, he recommended him as a candidate to that

Institution. He remained with me as a student till February 1851, when he was admitted to deacons' orders by Dr. Dealtry, the late Bishop of Madras. For a while after this he assisted me in the Preparandi Institution, and in the pastoral duties of the Palamcottah district, till the close of 1852, when he was appointed to the Alvarneri district, which, at that time, contained 602 souls in connexion with the church, and in the schools there were 229 children. Here he was spared to labour for a period of eleven years, the greater part of which time he was in independent charge of the district. The returns, as closed by him only two months ago, show the numbers now to be, within a radius of five miles from Alvarneri, 1323 Christians, located in eighteen villages, and in the schools 341 children. From a memorandum which he kept, it would appear that he had admitted in all 1037 individuals into the church by baptism.

"About three weeks before his death he had gone to Kadachapuram, to condole with the family of the late Rev. John Deva-sagayam in their bereavement, when he preached, it is said, a very edifying sermon in the Meyoor church, from the words in Heb. xii. 7. After that he came in for a day to Palamcottah to talk over some matters with me. He seemed a good deal reduced in appearance, and told me that he felt then well, but that he sometimes suffered from slight attacks of fever.

"On the 11th of March, in the evening, he walked over to one of his congregations, about three miles distant; had prayers with the people, and spent the night there. He returned home early next morning in order to prepare the annual finance abstract for the Committee, which he finished with difficulty, as already a strong fever was upon him, and by night he became delirious. On Sunday the severer symptoms subsided, and native medicines seemed to be doing him good. On Tuesday, however, I heard that there had been a relapse, and at once made preparations for going out to Alvarneri. I reached the place about five o'clock on Wednesday morning, and was encouraged, by the report I then received, to hope that it might please God to restore him to health again, as the feverish symptoms had considerably abated, and he himself said that he felt better. His mind was perfectly clear, and possessed with the full assurance of hope that, come what might, life or death, he was the Lord's. It seemed to me that what he wanted most of all was rest and quiet; and as the only apparent unfavourable symptom was the difficulty of speaking clearly, owing to the state of his

tongue and mouth, I was anxious not to disturb him by too much talk on his part, but asked him simply to listen to what I would say of the great and unchanging love of our divine Master and Saviour. He listened, and signified his assent. Then, as I asked the question, what it was that he was now relying on for comfort in his affliction, he replied, 'It is the same great truth which I have endeavoured for many years past to place before my people and the heathen, that Jesus Christ is an all-sufficient Saviour. His love and righteousness are my only trust. He has been very gracious to me, a poor sinner, and what He has done for me assures me that He will support me and deal with me for my good according to his will.' He had expressed a wish to communicate in the emblems of the Saviour's dying love. We did so. His soul seemed possessed of that calm which arises from a clear apprehension of the satisfaction of Christ and a personal application and interest of the soul in his finished work. I then went into the church, where many of the congregation were assembled for prayer, and took occasion to press upon them the truths which they had been accustomed to hear from one who now was testing them in a trying hour.

"Before leaving Mr. Simeon I prayed with him again; and, when bidding him good bye, I could not but express my hope that he seemed in a fair way of recovery if the present favourable symptoms continued. He took my hand very affectionately, and asked me to remember him in my prayers, that God would strengthen him to submit in all things to his will. I replied that Mrs. Sargent and myself had thought very much about him, and especially in our prayers. At the mention of my dear wife's name he seemed to stir himself up to greater energy of speech. 'Oh! thank her from me for all her kind and profitable conversations with me: there have been times when, in those conversations, I have felt my heart drawn heavenwards. Well, there is one home where we shall all meet again.'

"I left the house with the question in my mind—Shall I see this dear brother again in the flesh? But whatever doubt there might be on this point, I felt sure that there was a soul ripe for glory through the one only cleansing of his precious bloodshedding, who loved us, and gave Himself for us, and that if we do not meet again here, we shall unite around the throne of glory.

"It would be expected, of course, that his people would wish to see him in his sickness, and several were allowed to come to the door. When he saw them he beckoned them to him,

and said, 'I cannot speak to you now as I could wish, but call to mind what I have spoken to you in public, and also in your private houses, and see that you walk as new creatures.' All Wednesday and Thursday he seemed much in the same state, except that he complained very much of thirst. On Friday, however, he became decidedly worse. He felt his end approaching, and called for his father, wife, and all the members of his family to come near; and then, suggesting thoughts for their comfort, told them that he had fully resigned himself to the will of the Lord. Then, addressing his wife and children, he kissed them, and said, 'It is the will of the Lord to call me to his glorious kingdom. Our loving Saviour will care for you: let not your heart be troubled, neither let it be afraid.' By about three o'clock P.M. he gradually sank to rest, a placid smile lighting up the features of the departed saint.

"Having known our dear departed brother intimately for more than seventeen years, and having observed him under every variety of circumstances, I may be considered to have had a fair opportunity of forming an opinion of his character. And the testimony which I would bear of him is one in which I am sure all the Missionary brethren would concur, for the esteem in which he was held as an able and devoted pastor was universal. The one term which I think more fully than any other expresses my opinion of his character and worth is, *solid*. With him there was no mere show, no trifling, no complaints about position, no time-serving way of conducting his duties. He seemed to act so much from principle. He was grave, studious, diligent, generous, and loving in his disposition. His habits were particularly regular. He did every thing that he took in hand in an orderly manner: his accounts, his journals, his private memoranda, were kept with great neatness and precision. He had not had the advantages of an early English education; but so apt was he, that by self-application he obtained sufficient knowledge of English to be able with advantage to consult English commentators and other useful books. As a textuist he was second to no native of my acquaintance. He had a clear, if not a penetrating mind, and a sound judgment on all matters of practical importance. As pastor of a native flock he gained the confidence and esteem of his people by the unaffected concern he showed for their welfare, and the spirit of love in which he dealt with them. He was especially a man of peace. I have been particularly struck with the expression of grief

which the heathen too have shown in reference to his death. The body was brought in here for burial, and, as it passed through a heathen village about half-way, many of the people turned out, and when they heard that it was Mr. Simeon who was being conveyed to Palamcotta for burial, several of them are said to have shed tears. When he was ill, many from other villages called to inquire after him. Some of the higher castes sent their native doctors to go with kind messages from them, and offer advice and assistance. His own people have mourned for him as for a loving parent, and, for myself, I could not have felt the loss more had he been my own brother. But he has entered into his rest, after a life devoted to his Saviour's service. We speak of him as dead, but he still lives, more truly lives, and shall for ever live where we aspire to join him—

'High in salvation and the climes of bliss.'

"Much of the spiritual good that he effected, by God's blessing, is now manifest in the district where he laboured, and more the day will declare.

"In view of all this, we sorrow not as they who have no hope; but furthermore, we can adopt the admirable language of our Communion service, and say, 'We bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good example, that with them we may be partakers of Thy heavenly kingdom.'

"I will add but one incident to the narrative which, with sorrowful pleasure, I have just given you. Mr. Simeon's father, a very worthy Christian man, and catechist in the Kadachapuram district, came in to see his son as soon as he heard of his illness; and one day, before the son died, he also took fever, and, after six days' illness, breathed his last. But here, also, the wonderful power of the grace of God was manifested. He seemed to delight in the idea that he was so soon to follow his son to heaven. He spoke of his advanced years, and of the goodness and mercy which had followed him all his life long, and expressed his sure trust, that as to him to live had been Christ, so to die would be gain. These were his last words, and he passed into life almost without a struggle.

"Such was the end of two men, father and son, once worshippers of demons and dumb idols, then renewed and sanctified by the Spirit of Christ, and now, we trust, added to that multitude whom no man can number out of all nations, and kindreds, and people, and tongues, who stand before the throne."



CONSTANTINOPLE, WITH ITS SURROUNDS, SCUTARI, &c.

MISSIONARY HISTORY OF THE TURKISH EMPIRE.

Four centuries have passed since the fall of Constantinople. On May 29th, 1453, Mohammed II. passed in triumph through the gate of St. Romanus, attended by his vizirs, bashaws, and guards. At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and, having looked around him, commanded that it should be changed into a mosque. Corrupt Christianity had at length brought down upon itself the stroke of judgment; the predicted horsemen had come, and their first act of power was to cast forth from the building the emblems of superstition. The crosses were broken down, and the walls, which had been covered with images and mosaics, were washed and purified until restored to a state of naked simplicity. Then the muezzin, or crier, ascended the loftiest turret, and proclaimed the *ezan*, or public invitation, in the name of God and his prophet, the imam preached, and Mohammed the Second performed the *namez* of prayer and thanksgiving on the great altar.

Thus Mohammedanism, through the arms of the Turks, established itself in Europe, occupying Constantinople as the great centre, and grasping as its own those rich provinces

in Europe, Asia, and Africa, which, so far as position and material resources are concerned, may be regarded as the navel and centre of the world.

For the last ninety years the empire has been in a condition of decadency; yet although many of its outlying provinces have been wrenched away, its eyalets and dependencies occupy a great extent of territory, as will be seen from the following statistical table—

“The Ottoman empire, and its tributary provinces, embrace portions of three continents and many islands. Its extent is over 37° of latitude (11°48' north), and 41° of longitude (8°49' east). It has a great variety of physical features and climates, and includes the earliest seats of civilization, and the most interesting scenes of sacred and secular history. Turkey in Europe contains 210,000 square miles; Turkey in Asia, 450,000; and the African dependencies, now and formerly belonging to it, more than 900,000.

“No accurate census of the people is taken. Estimates are necessarily indefinite. According to the best authorities the population is about as follows—

IN EUROPE :		
Thrace	1,800,000	
Roumelia	2,600,000	
Albania	1,000,000	
Islands	700,000	
Bulgaria	3,000,000	
Servia	1,000,000	
Bosnia and Herzgovina	1,400,000	
Wallachia	2,600,000	
Moldavia	1,400,000	
		15,500,000
IN ASIA :		
Asia Minor	10,700,000	
Syria, Mesopotamia, and Koordistan	4,450,000	
Arabia (Mecca, Medina, and Habesh)	900,000	
		16,050,000
IN AFRICA :		
Egypt, Nubia, Sennar, etc.,	3,350,000	
Tunia, Fezzan, Tripoli	1,700,000	
		5,050,000
Total		36,600,000

The number of the subjects of the Porte may be stated as 25,000,000, the remainder being in the tributary provinces, the connexion of which with the empire is very slight.

ACCORDING TO RACES :			
	In Europe.	In Asia.	In Africa.
Osmanians and Tartars	1,300,000	10,500,000	..
Slavonians	7,150,000	..	..
Roumanians	4,000,000	..	..
Albanians and Arnauts	1,500,000	..	..
Greeks	1,000,000	1,000,000	..
Armenians	400,000	2,100,000	..
Jews	150,000	100,000	50,000
Arabs and Moors	..	900,000	5,000,000
			5,900,000

	In Europe.	In Asia.	In Africa.	Total.
Syrians and Chaldeans	..	250,000	..	250,000
Druzes	..	100,000	..	100,000
Koords	..	1,000,000	..	1,000,000
Turkomans	..	100,000	..	100,000
	15,500,000	16,050,000	5,050,000	36,600,000
ACCORDING TO RELIGIONS :				
Mohammedans	4,000,000	11,800,000	5,000,000	20,800,000
Greek Church	10,700,000	1,130,000	..	11,830,000
Armenian Church	373,000	2,030,000	..	2,403,000
Church of Rome	270,000	730,000	..	1,000,000
Protestants	7,000	8,000	..	15,000
Jews	150,000	100,000	50,000	300,000
Druzes and semi Pagans	..	252,000	..	252,000
	15,500,000	16,050,000	5,050,000	36,600,000

Mohammedanism is essentially a politico-religious system. The religious portion of the system has two modes of propagating itself—it appeals to men's passions and to men's fears: to the one it offers spoil and sensual indulgence; to the other it presents the sword. It leans, therefore, on the secular arm for increase and maintenance; and, in return, yields its aid to the temporal power, and helps it to rule and reign. Hence, under Mohammedan rule, before its absolutism was modified by influences from without, to attempt any alteration in religion was regarded as injurious to the Government; and every instance of religious apostacy was punished as a capital crime. Thus Mohammedanism, as a ruling system, is exclusive and intolerant. In Turkey the faithful were the proper subjects of the Sultan; unbelievers were his enemies. On submission, they were spared; but there was no direct recognition of them as subjects. When Mohammed II. took possession of Constantinople he found there a Greek Patriarch, whom he made responsible for the good conduct of his people, investing him, at the same time, with such power as might enable him to the discharge of his office. The Armenians, and other bodies of Christians were similarly dealt with. As the Patriarch was thus constituted, he ranked among the greatest Pashas of the empire. He had a prison within his own precincts for the punishment of offenders; and a note from him to the Porte always sufficed to bring in the supreme power to his aid.

Thus in all points, as well with respect to the Mohammedan as the Christian, the empire was rigidly guarded against the entrance of religious right and inquiry. The Mohammedan was shut up in the faith of the false prophet, for to become a renegade was death; and the Christians, through the jealousy of their ecclesiastics, were as rigidly shut up in their idolatries.

When, therefore, on the commencement of

the great peace in 1815, Missionary action went forth to make known Christianity, as God has given it, to the nations of the earth, Turkey looked like a Bastille, which it was almost useless to approach.

At that time the Church Missionary Society sent out the Rev. William Jowett, the instructions of the Committee having been delivered to him on August 14th, 1815. Those instructions remain on record in the Report of the Society's proceedings for 1816, and are well worthy of perusal. Mr. Jowett was followed by the Rev. James Connor, who, in 1818, made Constantinople his centre; but the outbreak of the Greek revolution in 1821, and the troubles that ensued, rendered his continuance there inexpedient, and he returned to England.

The British and Foreign Bible Society also sent its representatives into the regions of the Mediterranean. Dr. Pinkerton reached Constantinople in 1819, and succeeded in making arrangements for a version of the whole Bible in Modern Greek. The plague was raging at the time of his arrival, and many a dangerous visit he had to the different quarters of the pestilential city and its neighbourhood, in order to find out the persons who were capable of furthering such a work.

Some years previously Dr. Pinkerton had obtained from the University of Leyden a manuscript of the Bible, in the Turkish language, by Hali-Bey. "Hali-Bey was born in Poland in the beginning of the seventeenth century. His real name was Albertus Bobosky. While a youth he was stolen by the Tartars, and sold to the Turks at Constantinople. By them he was educated in the Mohammedan faith, and, when he grew up, became first dragoman, or translator, to Mohammed IV. He understood seventeen languages, and is said to have spoken in French, German, and English, like a native. He was very fond of the English language, and,

at the request of Mr. Boyle, translated the Church of England Catechism into the Turkish. He composed different works himself, several of which have been published. But the chief of Hali-Bey's works was the translation of the whole Bible into the Turkish language. This was undertaken at the instigation, and under the direction of the famous Levin Warner, who was the Dutch Ambassador at the Court of the Grand Sultan at that time; and the translation appears to have been completed about the year 1666, the very year in which Seaman's translation of the New Testament into Tartar-Turkish was printed at Oxford. Hali-Bey's translation, corrected, and ready for the press, was sent to Leyden by Warner, in order to be printed; and there it remained until secured by Dr. Pinkerton for the British and Foreign Bible Society. During the disturbances connected with the Greek revolution, when little of active effort could be put forth, preparation for future usefulness was made by the revision and printing of this version.

A new agency now entered the field. The first Mission of the American Board in the regions of Western Asia was directed to Palestine. There, at Jerusalem, in 1821, some Armenian pilgrims attracted the attention of the Missionaries, and the idea of a special Mission for that people was suggested, which gathered strength from the conversion at Beyrut of three Armenian ecclesiastics. The moment seemed opportune, for that church had begun to be disquieted by a consciousness of prevailing error and unsoundness. A farewell letter, drawn up by one of the American Missionaries, Mr. King, addressed to the Roman Catholics of Syria, having been translated into the Armenian language, came into the hands of some Armenians of distinction in Constantinople, and a meeting having been convened in the Armenian Patriarchal church, the letter was read, and the determination came to that the church needed reform. Constantinople was occupied in 1831 by the Rev. W. Goodell, with a special view to the Armenian people.

The ten years which had elapsed since the departure of Mr. Connor from Constantinople had been full of startling events. While Greece was agonizing to break away from the yoke of Turkey, that country was still further endangered by rebellious movements in the capital.

When Mahmoud II. ascended the throne, he at once perceived, that while the surrounding nations had made progress in civilization and power, Turkey, from her isolation, had been retrograding. He resolved on measures of reform, and, commencing with the mili-

tary department, proceeded to raise a new corps, disciplined upon the European method: the navy was also remodelled; and the exchequer, as well as other departments of the Government machinery, attended to. Such alterations were viewed with displeasure by the more bigoted portion of the Turkish community, and especially by the Janissaries. Previous Sultans had felt their power, and had either fallen beneath their enmity or had bowed their heads to the yoke. But Mahmoud resolved to be free. Already, in an earlier part of his reign, he had come into collision with them; but when they again opposed him in those measures of reform on which his heart was set, he determined to destroy them. They were excommunicated by the Mufti, and on the 14th June 1826, having been gathered, under different pretences, unarmed, to various places of rendezvous, they were attacked and massacred, no less than 20,000 having been slain in Stamboul alone and 60,000 throughout the empire.

Liberated by such means from their tyrannical interference, Mahmoud pressed forward his measures of reform. Women were allowed to appear in the streets; the Christian rayahs had a more extended and better protection afforded them; and the Franks were made, as far as possible, secure of their lives and property. "The turban and flowing robes were laid aside by the Sultan and Pashas, and in their place were substituted the red cap, or 'fez,' of Morocco, and the trowsers and double-breasted surtout of Western Europe."

Meanwhile the Greek revolution was progressing, and the Pasha of Egypt had appeared upon the scene, the Egyptian troops, under Ibrahim Pasha, ravaging the Morea; until, at length, Russia, England, and France, entering into an agreement for the pacification of Greece, their united fleet overcame and destroyed the Turco-Egyptian fleet at the battle of Navarino, October 20, 1827. Next year hostilities were carried on between Russia and Turkey, which were terminated, on the mediation of France and England, by the treaty of Adrianople, August 27, 1829, which recognised and secured the independence of Greece.

Scarcely had the American Missionaries settled themselves in Constantinople when there came upon the empire new calamities, as if it were the divine intention that the wall of exclusiveness within which the various nationalities of Turkey had been immured, should be broken down, and a way be opened for the entrance of the pure Gospel. First came the plague with terrific

violence, scattering dismay and death around. Then broke out the civil war with Egypt.

In the midst of such political disturbances the Missionaries commenced their work. Schools were opened, the press brought into action, and the ecclesiastics of the Greek and Armenian churches approached, in the hope of inducing their co-operation. Although, however, in this latter point the Missionaries were unsuccessful, they had the satisfaction of seeing the number of inquirers increasing. Not only in the city proper, but throughout the suburbs and the villages on the Bosphorus, wherever Armenians were found, there was found a disposition to talk on religious subjects. The Missionaries acted with great caution. They had not felt it to be their duty to attack directly the superstitions of the Armenian church, but to place before them the truth as it is in Jesus, and thus, as the people became instructed in the teachings of the Scripture, they of themselves detected one superstition after another. It was as convictions of this kind gained ground, that the ecclesiastical rulers took the alarm, and, in 1837, persecution commenced. The reigning Patriarch Stefan being a man of mild disposition, and unfitted for the work that was to be done, another ecclesiastic, notorious for his bigotry and sternness, was associated with him. Then the storm broke forth. Two of the reformed Armenians, well known for the active part they had taken in the work of scriptural education, were cast into prison, and subsequently banished to a distance of 400 miles east of Constantinople. The Patriarch Stefan was deposed, and the Greek Patriarch came forth with a Bull, excommunicating all who should buy, sell, or read, the Missionaries' works. The extirpation of the infant reformation from the land was evidently resolved upon. To the adoption of the most extreme measures the sanction of the Sultan had been obtained. Nothing could be more threatening than the aspect of affairs. "It was reported that the Patriarch had a list of 500 persons suspected of heresy, among whom were bishops, priests, and bankers, and that several were to be banished immediately." Several who had made themselves obnoxious by holding friendly intercourse with the Missionaries were arrested and cast into prison—when unexpectedly the hand of the persecutor was stayed. "The serpent" had indeed "cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood;" but "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his

mouth." Ibrahim Pasha was carrying all before him in Syria, and a great effort was needed to be made to save the empire from impending ruin. The Patriarchs, in the midst of their persecuting plans, were startled by a demand from the Sultan that they should each furnish him with several thousand men to recruit his broken army. The reformers were for the moment forgotten. The army was raised, and marched to the field. Estimated at 80,000 men, it encountered the Egyptian forces on the plains of Nezib, near Aleppo, June 24, 1839, and was utterly routed. Six days subsequently—before the tidings of this reverse reached him—the Sultan expired, and scarcely had his son, Abdul Mejzid, been girded with the imperial sword, than tidings reached the capital that the Capedan Pasha had treacherously delivered up the whole Turkish fleet to Mohammed Ali.

At such a critical moment the new Sultan was girded with the sword of Osman. Scarcely had he been on the throne four months, when he granted, unsolicited, a constitution to his people, and a partial emancipation to his Christian subjects.

"It was known that some new regulations were in course of preparation at the Sublime Porte, but nothing had been ascertained as to their nature and object until Sunday, November 3rd, when, at a grand meeting held on the plain of Roses, near to the capital, the important document was proclaimed." Tents and kiosques had been erected, and, at eight o'clock in the morning, there assembled the Vizir, the Ulemas, the Pashas, and other grand officers of state; the Ambassadors of England, France, Russia, and other Christian powers, with their dragomans; the Patriarchs of the Greek and Armenian subjects; the chief Rabbi of the Jews, &c. In their presence was read the firmán of the Sultan. It was a document remarkable for its inconsistency, for it stated that the empire had lost its stability, and had become weak and poor by departing from those glorious laws of the Korán, which, so long as they had been rigidly observed, had given it strength and majesty, and then it proceeded to announce and ordain a principle more entirely and formally at variance with those laws than any which Turkish rulers had ever yet enacted, namely, equal political rights to all classes of the subjects of the Ottoman empire, whether Mussulmans, Christians, Jews, or Pagans; the system of levying taxes to be alike to all, as well as the regulations respecting military service. It announced, moreover, that for the future every man was to be judged in open court, after examination of witnesses,

improvements in the courts of justice being at the same time promised.

It may be asked, What induced so decided a change in the hereditary policy of Turkey? The necessities of that empire had rendered an application for aid to the Western Powers imperative, and Reschid Pasha had been sent by the late Sultan, some months before his death, as Ambassador Extraordinary to the courts of Paris and London. A joint protectorate for the defence of Turkey had been decided upon; but the conditions of the promised aid was perseverance in the path of reform which Mahmoud had commenced, and the introduction of liberalizing institutions; and hence the firman of November 1839.

In so remarkable a document as this there was much to encourage those who were labouring to introduce into the empire the true element of renovation, the knowledge of pure Christianity. The Missionaries redoubled their efforts, and the spirit of inquiry increased, not only among the Armenians at the capital, but at several of the provincial towns of Asiatic Turkey—Nicomedia, Broosa, Trebizond, Erzerum, &c.—while the completion of the whole Old Testament into Armeno-Turkish, and its publication in the spring of 1842, together with the publication, shortly after, of an edition of the New Testament in Modern Armenian, added new vigour to the fire which had been kindled.

In August 1843, an unexpected event occurred at Constantinople, which, overruled for good, opened more widely the door of usefulness—

"In the latter part of August 1843, a small body of police guard was seen conducting, with hurried steps, through the streets of Constantinople, a young man in the European dress. His arms were pinioned behind him, and his face was pale and anxious. Arrived at a place of public concourse, in the midst of the business quarter of the city, they suddenly halted; the prisoner was made to kneel upon the pavement; an athletic Turk came forward, and, with one blow of the yatagan, severed the head from the body. The 'superscription of his accusation,' stuck up near the spot—for such is still the custom of the East—specified that he was 'taken in the dress of an apostate,' and that his crime was 'apostacy from the true faith,' that is, Mohammedanism. A day or two after the execution, the shopkeepers in the neighbourhood of the place where the headless trunk was lying—three days being the customary period of exposure—petitioned the chief of the police to have it removed on account of the stench. His reply was prophetic. 'His body cannot offend any one by its odour earlier than three days; but of this man's body

the worst odour is yet to come.' For many days afterwards the event excited an unwonted interest among all classes of the community, and it was spoken of with trembling and awe, and in emphatic whispers.

"The history and bearings of the case are briefly these. The young man who suffered was an obscure individual of the Armenian nation and religion. In an hour of temptation, while under the influence of alcohol, it was said he abjured the faith of his fathers, and declared himself a Mohammedan. He had not yet submitted to the rite of circumcision, however, before he repented of his rashness, and began to meditate how he could retrace his steps. The penalty of apostacy was death; and of course he could not remain in his native city, and profess again the Christian religion. He fled to the neighbouring kingdom of Greece; and after an absence of about a-year, in his too great impatience to see once more his widowed mother and his friends, he returned, though in the disguise of a European dress. He was soon recognised by a former Turkish acquaintance, apprehended, imprisoned, and sentenced to decapitation. At this juncture the British Ambassador, Sir Stratford Canning, impelled by motives of humanity, for which he has ever been justly distinguished, made an effort to procure his release. The grand Vizir, after several days' delay, at length promised that the young man should not be beheaded. Whether he was insincere at the time, or found himself unable to persuade the imperial Divan to keep the pledge, is not known. Certain it is, that both he and his colleagues in power were of the anti-reform party, and were endeavouring, as much as possible, to prevent innovations, and bring back the old order of things in Turkey. The young man was put to death. Sir Stratford now remonstrated in the strongest terms against such proceedings on the part of the Turkish Government, and insisted that no similar act of barbarism and fanaticism should ever be permitted again to occur. In this he was said to be warmly seconded both by the French and Prussian ministers. The grand Vizir, as before, was ready to give a pledge verbally, such as was demanded, but soon a second and still more glaring act of treachery was discovered. A Greek, in the interior of Asia Minor, had declared himself a Mohammedan, and afterwards refused to perform the rites of that religion; and at the very time when the Turkish minister was making fair promises on the subject to the ambassadors, he was preparing the death-warrant for the second renegade, who was immediately put to death! Such repeated and provoking faithlessness on the part of

the Turkish Government could no longer be patiently endured. Sir Stratford Canning now demanded, in very peremptory terms, that a written pledge should be given by the Sultan himself (as his ministers could no longer be trusted), that hereafter no person who had embraced the Mussulman religion, and afterwards returned to Christianity, should, on that account, be put to death; and he soon received the most explicit instructions from home not to recede one step from the ground he had assumed. The French minister and Government were equally decided; and, after some hesitancy, even Russia threw the weight of her influence into the same scale.* The Turks yielded, through necessity, after battling the point for several weeks; the pledge required was given, and on March 21, 1864, the following official declaration was issued—"The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate." So plainly was the finger of God manifest in this whole transaction, that His Excellency Sir Stratford Canning afterwards distinctly acknowledged that God alone had done it, and added, that to him it seemed little less than a miracle."

It is a remarkable fact that the European Powers should thus have united in demanding from the Sublime Porte a pledge by which religious liberty was legally secured. The happy effects of this were soon apparent. In the beginning of 1846 the Patriarch, finding that other means of checking the progress of the reformation had failed, resolved on having recourse to coercive measures. The Protestants were anathematized, and the priests went forth to see that the temporal penalties thus inflicted were strictly executed. Families were visited, and if there happened to be any one suspected of heresy, the other members were compelled to eject him. Keepers of khans and owners of houses were constrained to do the same, and a spirit of wild fanaticism prevailed. The brethren were summoned before the local ecclesiastical authorities, and required to sign a paper of recantation, on pain of being dealt with as outlaws; and when they refused, the Patriarch sent in to the Porte the names of thirteen leading men, requesting their banishment. But in this step he had gone too far. The pledge given three years before that there

should be no more persecution for religious opinion in Turkey was pressed by the English Ambassador on the attention of the ministry; the Patriarch was compelled to desist from his persecuting course; and when the spirit of fanaticism, checked at the capital, went forth to trouble the provinces, a viziral letter, dated June 1846, addressed to the Pasha of Erzeroum, and commanding him to take care that, so long as they remained faithful subjects of the Sultan, the civil rights of Protestants were not infringed, remains on record as the first Imperial document ever issued by the Turkish Government for the protection of its Protestant subjects.

Driven forth by excommunication from the old church, nothing remained for the reformed Armenians to do, except to unite together, as a distinct body, for Christian worship. Although, however, suffered to do this, they remained unrecognised by the Government until the year 1847, when Lord Cowley succeeded in persuading the Porte to grant them a formal organization, which should place them on the same footing with all the Christian communities in the empire.

So far, then, as the Christian rayahs were concerned, toleration was conceded, and amongst the Armenians the work has greatly increased. We find, by the Report of the American Board for 1863, that the whole number registered as Protestants in Western, Central, and Eastern Turkey amounted to no less a number than 9500. Amongst these, there are 46 native churches, with 17 pastors and 31 licensed preachers, &c.

Subsequently, however, in 1855, questions arose as to the precise meaning of the phrase, "to prevent henceforward the execution and putting to death of the Christian who is an apostate." Did they mean only the case of one who, having been originally a Christian, apostatized from the Mohammedan creed after professing it? or did they comprize the case of any one who, having been originally a Mussulman, had apostatized from that faith and professed himself a Christian?

This question required a satisfactory solution, and led to a lengthened and important correspondence between the then British Ambassador, Lord Stratford de Redcliffe, and the Minister of the Porte, which we shall review in another paper.

* Dwight's "Christianity revived in the East."

ITINERATION IN ASIA MINOR.

WE published in a recent Number the narrative of a Missionary tour in Asia Minor, by our Missionaries the Rev. Messrs. Weakley

and Wolters. The following journal of the Rev. R. H. Weakley is descriptive of a second attempt of the same kind, during

which our travellers penetrated as far as Laodicea, Hierapolis, &c.

I have much pleasure in informing you that on the 29th of March last I sailed for Smyrna, to make an attempt, in company with Mr. Wolters, jun., to further the interests of our Master's kingdom in the towns and villages of Asia Minor. The experience of the journey of last autumn showed plainly the necessity of providing some means of diminishing the distance between the exclusive inhabitants of the interior and ourselves, who, as Franks, are regarded with feelings of distrust, and, as Christians, with bigoted contempt. The respect for the English name, although it mitigates, does not do away with these feelings: there has been too little intercourse with Englishmen to disturb very materially the traditional habits of centuries. After consultation with our brethren, who cordially approved of the plan, we decided upon making the experiment of colportage. Our plan was to go professedly and openly as vendors of the sacred Scriptures, at the same time making it clearly understood that there was no motive of gain in the work, but that it was simply a work for the glory of God and the blessing of man, the small price demanded being merely a pledge that the holy books should not be misused or destroyed. In this way we hoped to make our work sufficiently plain; without incurring the *à priori* difficulty of being considered as mere enemies of Islam and the eastern churches. And, besides and above this, we felt that, if possible, it was much better to induce men to read for themselves the word of God, which carries its own evidence with it, than to begin at once an inevitable war of words with ignorant persons. There is also reason to think that where this has been done, in ever so small a degree, a foothold for future and more direct Missionary effort has been gained.

After making all necessary preparations, we started from Smyrna, with two boxes of books, mostly Scriptures, in the various languages which are used in the interior. We took also the Mission servant, as a trial, hoping to turn his zeal to some good account. On the road to Cassaba we stopped at a lone coffee-house to rest ourselves and horses, where I had some conversation with the Albanian guard, who received all that was said with great politeness; indeed, he was too civil to dispute with his guests. He could only read his own language; and we had no books in Albanian. We had also a little talk with a poor diseased negro, and were grieved not to be able to relieve his sufferings. After a very wet and long ride, we arrived safely at

Cassaba, eleven hours from Smyrna. The next day (April 9th) we sent out the servant with a bag of books, and went ourselves to visit the Sheikh, whom we had sought for in vain when last here. He was at home, and received us very cordially. Coffee was presented to us by a green-turbaned dervish, whose every motion betokened the most intense awe and superstitious subjection to the Sheikh, and who, when he retired, slid awkwardly backwards to the door, with bended head, folded hands, and face always towards his superior.

Religious discussion commenced at once, in the course of which the need of a sinless and almighty Mediator; the truth, that men acted consciously and deliberately for the most part, and were thus justly responsible, the decrees of God notwithstanding; salvation by Jesus, who was made lower than the angels for the suffering of death; the deity of Christ, and the doctrine of the Trinity; the reasons why Christians cannot receive the Korán as the word of God, or Mohammed as the prophet of God, as well as the contradictions in fundamental facts between the Korán and the Gospel, were fully entered upon. The old man was several times much embarrassed, read passages out of the Mesnevi, and at last said, "Thus I have been taught, and I know no more." But he received, at our earnest request, a copy of the Miftah, and promised to read it, and was very loth to let us go after more than two hours of lively controversy. We parted with many expressions of friendship, and a warm invitation to visit him again. After the midday meal we went to the little bookshop to talk with Montesanto, and to see any one who might come in. Brother Wolters had a long conversation with a Greek, by which I was forcibly reminded of the proverb concerning the price of wisdom put into the hand of a fool. The man had no heart to it. Cotton was more to him than the pearl of great price. Our servant, some time after, came in with the good news that he had sold eighteen books, and had given five copies of the Sermon on the Mount to Turks, who had received them with great pleasure. One Turk, to whom he gave a copy, ordered a large Bible, which will be supplied from the book-shop. We thankfully and unitedly closed the day with prayer in Greek. Next day being Sunday, Brother Wolters held service morning and evening in Greek; and on Monday (April 11th) we rode on to Salykly, which we reached about four p.m., and immediately sent out the servant with books, and to announce our business. There was soon a little stir in the khan, and several copies of the sacred Scriptures were

bought in a very few minutes. One Turk carried off a copy to the gate, and read aloud some of the words of Jesus to the idlers there, who clustered around to listen. An Albanian, a servant in the khan, came afterwards to beg for a copy of the New Testament in the native type; and a tall, stupid-looking Turk carried off a Sermon on the Mount as a great treasure. In the morning a Turk came for medical advice. We gave the best we could, and sympathized with him in his sufferings and poverty. During a short absence from his shop it had been plundered of every thing, and thus he was reduced, in a few hours, from comfort to indigence, apparently without hope of redress. (There seems to be chronic disorder in the provinces through the inefficiency and corruption of the administration. Gangs of armed robbers are heard of continually; and only two or three days before our arrival at Salykly a man was beheaded in our khan.) We could do no more at Salykly, which is a very small and feverish village; so, on Tuesday (April 12th), we pushed on to Philadelphia—now called Allah Shehr—which we reached about seven P.M. No sooner were we settled in the khan, when, the object of our visit becoming known, the room was besieged by Armenians, Greeks, and a few Turks, wishing to see what we had got. The Christians bought the sacred Scriptures eagerly; indeed we could not supply all they wanted: they bought, also, one or two copies in Turkish for their Mohammedan friends. The chief demand was for Bibles in Turkish with Greek letters. The Turks, however, only took two or three tracts. In the midst of the bustle a tall, well-dressed Turk, with a large turban, came in, took up a book, and sat down to examine its contents. "This will do for Giaours," he said; "but our Ulema will not think it sufficient." I offered him a Greek Testament, remarking that it was printed in Stamboul, by permission of the Government. He took it, and said, "We have both the Old and the New Testaments in the Korán." I replied that it was not so, and that, if he would take and study the holy books he would learn what the truth was. I knew something of the Korán, as well as the Old and New Testaments, and could assure him that the latter were not what he thought they were. "Indeed!" said he; "but what do you say about it? Your great-grandfather's great-grandfathers corrupted the books." I was combatting this assertion, when he opened on the first chapter of Mark, "Jesus Christ, the Son of God." "There, that is enough," he cried, pointing to the verse; and, after a few more words, he said, "I warn you not to press

these books on the Mussulmans, or you will suffer for it." I replied that the Mussulmans were under no constraint to purchase the books if they did not wish to do so. He then went to the door, and sent away two or three Turks who were coming in, saying that our books were corrupted. We were afraid that this man would spoil our work, or perhaps make disturbances: however, he seems to have contented himself with coming to look into our room for his co-religionists once more on the morrow, happily when none were there. Upon inquiry, we learnt afterwards that he was an Imam of some reputation in the place, but, as far as his conduct towards Christians is concerned, quite an exception in Philadelphia, where the Christians, although a minority, enjoy a great deal of influence, and are on very friendly terms with the Turks, a circumstance which we had opportunities of observing with some pleasant surprise. On the second day of our stay here we were visited by a young Arab doctor, who was brought by some Greeks, and who invited us to his shop in the bazaar, where we sat down for some time. Here, while brother Wolters was conversing with the Greeks, I talked with the Arab and a Turk who sat outside, about the pride of man's heart, and the need of receiving the teaching of God's word as little children, quoting two or three passages of Scripture in support of my remarks, which the man outside assented to with so much heartiness that I began to doubt whether he were a Turk or no. Our conversation was frequently interrupted by the coming in of patients and customers, whom the young doctor addressed with such an affectation of learned gravity that it was difficult not to laugh. His father came in shortly after, a most venerable-looking man, who, after inquiring who we were, and what was our business, asked some questions about the ascension and second coming of Christ. When we told him that our Lord was in heaven, he pointed to the Greeks who were sitting by, and said, "These people think that Jesus is still in his grave: they go and worship at it as if he were there." He then saluted us, and went off to mosque; so we invited our new friends to visit us in the evening, and returned to the khan. A softah then visited us, and read a few verses in the New Testament, but he seemed incapable of intelligent conversation, and said he had no wish to take the book. He took a wondering interest, however, in the make of our shoes. (It would not be unjust to say that this man is a fair specimen of the majority of his class, the softahs. The little mental power they have

is stunted and stagnated by the training they pass through, while, at the same time, the faculty of wonder has plenty to keep it awake. One is not astonished that fanaticism is nourished in Islam when nearly all the religious officers and teachers of the people are taken from this class.) In the evening the young doctor and his friend came to see our books. Another Turk from the khan, a soldier, also came in, and, sitting in the middle of the floor, read the New Testament aloud, while the others, and a couple of Greeks, listened. He had opened at Matt. xv. and read on to verse 20, when he stopped as if struck with the truth that defilement was from within, while the others exclaimed, "How good! how beautiful!" It was interesting to remark the unwilling testimony of their consciences against their own religion, the defilements and purifications of which are all external. The reader then inquired, "Do Mohammedans purchase this book at all?" and when assured that many had been sold to them in Stamboul and elsewhere, he took a copy and some other small books with him, saying that he would come again. After he had gone, the others told us that they had the New Testament, and read it, and gave us to understand that they were obliged to keep up an appearance of conformity to the Sheriât (religious law), because of their neighbours. In the course of the evening we saw the soldier sitting in his room, with three or four large-turbaned Turks round him, reading the Gospel to them for a long time. Later, he came and sat with us, and purchased eight copies of the Gospels, and some other books; for his friends in Kulah, a town to the north, in the "burnt country" (*κατακαυμένη χώρα*), which we had intended to visit, but were deterred by the unwillingness of the suri-gee to encounter the present danger and difficulty of the road. In the morning he was again reading his newly-acquired treasure in a coffee-shop in the open street to several listeners, who had gathered to hear him. From Philadelphia we went to Ainégtül, the dazzling white of the snowy mountain-top, conspicuous in the bright rays of the sun, and in strong contrast with the darkly-wooded lower range, furnishing us, as we rode along, with some profitable reflections on Isaiah i. 18, which seemed to derive a new and deeper interest from the association. Ainégtül is a village of about 300 houses, built of sun-dried bricks, with flat mud roofs, and is wholly Mohammedan. Here we sat on a bench in front of the khan, a sort of lounging-place for the villagers, and tried to talk with them, but they were very ignorant and very

stupid. We could not rouse them to think or talk of any thing higher than their poverty. They say that each year they are poorer; their village is too far from the ports to share in the prosperity of the towns we have passed through. The people are chiefly occupied in the cultivation of opium, and the manufacture of earthen jars. We did not think it desirable to offer our books publicly for sale here. In the evening the chief of the guards came to visit us, with two rough attendants. He talked incessantly, but in a dialect and with a pronunciation which we could not understand: however, he promised us guards on the morrow for the pass, which is famous as a resort of robbers, and took his leave, hoping to renew our acquaintance at some future time. The next day (April 15) we passed through the gorge, a wild cleft in the mountain, about an hour and a half long, with a small river running through it. Thanks to our heavenly Father, we saw nothing to excite apprehension, and, at four hours' distance from our starting-place, rested a while at the miserable mud village of Derbend. We then pushed on, with a mounted guard, over the wooded mountain (Mesogis), until we came in full view of the lofty snow-capped range of Cadmus, and the broad valley below, in which lie the ruins of Laodicea and Colosse, and on the north side of which we could clearly distinguish the snow-like deposits of the abundant warm springs of Hierapolis. After riding several hours, we crossed the Meander and put up at a wretched watery place called Serai Keny. Next morning (April 16) the rain poured in torrents, and we were put to the disagreeable alternative of either braving the weather as far as Denizlee, or spending two days and nights in a most uncomfortable lodging, in a place where we could scarce move out, except on horseback, for water and mire. Believing that our health would be less affected by the journey, we started, and, after a laborious ride through mud and water for four hours, we arrived at Denizlee, thankful to have a sound roof over our heads, and a tolerable place to lie down in. While we were getting ready at Serai Keny our servant sold three copies of the sacred Scriptures to Christians: Turks refused to buy. In Denizlee we stayed three days. The day after our arrival was the Lord's-day, which we were thankful to enjoy as a day of entire rest, especially as our servant and myself were suffering from very severe cold, the effect of a sudden change in the temperature in consequence of the rain. We had prayers with our men in Turkish, and by ourselves in English, but did not venture out of the khan. On Monday,

to our surprise, we found the little town quite empty: all had gone out to gather the young locusts, which swarm everywhere; so we rode over to Laodicea and Hierapolis, respectively one hour and two and a half hours distant. Both places are desolate, without inhabitants; the former a ruin of ruins, exceedingly extensive, and bearing traces of great grandeur. We saw aqueducts, a theatre with most of the seats still remaining, a stadium, the remains of one or two large buildings, and many tombs, as we passed through without dismounting. At Hierapolis the ruins are very fine. The remains of a large church, with its Christian inscriptions, lie not far from the theatre, with its bas-reliefs of gladiators, wild beasts, chariots, and horse-races, &c., while all around are masses of masonry and half-destroyed buildings. The natural phenomenon is very interesting, tepid water flowing everywhere, coming up from deep chasms in the centre of the plateau, and covering, wherever it flows, with a white, porous, alkaline deposit. I plunged into a large natural basin paved with fragments of sculpture in different-coloured marble, which have fallen in from time to time, and found much relief from my cold. The only people we saw were a few Turks gathering locusts, that is, sweeping them, with a great deal of bustle, into sheets and carpets, and then stowing them in bags, to be carried off to the Governor's house, where they are weighed. Each man has a certain number of oke to bring. This is by order of the Imperial Government, and has given a great deal of offence to the Turks, who consider it in opposition to the decree of God. At Cassaba we heard say that an old grey-bearded man (meaning Mohammed) followed the gatherers, and re-sowed the locusts like wheat. In Denizlee, a man pretended, by reading the Korán over the fields, to prevent the locusts from doing harm, in fact, to kill them. This was reported to the Caimakam (Vice-Governor), and a few handfuls of dead locusts were laid before him as evidence, but he remarked that the locusts they brought were some of those which were buried last year, and insisted on the order for gathering being carried out. We called, by invitation, at the house of a rich farmer close to Laodicea on our way back, and were received very politely. He told us, in the course of conversation, that the Turks of Denizlee are constantly carrying off the best and finest stones from the ruins to build into their walls and houses, and that a few years hence little would be left worth seeing in Laodicea. I tried to bring about religious conversation by referring to the history of

the cities, and their connexion with the Apostles of our Lord and the New Testament, but he turned from the subject at once. However, he was friendly, and that is a great matter, as it affords the hope of having intercourse with him hereafter. On our return we found that our servant had sold a few copies of the sacred Scriptures to Christians, but no Turkish. He had, however, given away a few copies of the Sermon on the Mount to Turks, and had found two Protestant Armenians who live in this darkness without any public religious privileges. One came this evening, with whom we had conversation and prayers. He told us that both had more than once contemplated quitting Denizlee for some place where they might enjoy intercourse with Christian brethren; but their property and trade being there, they had always found insuperable difficulties in the way. He said, moreover, that although they were despised in a measure, yet if some Missionary agent were to visit the place occasionally, great good might be done among the Christians. With the Turks there was exceedingly little intercourse: they are very exclusive. The next day, Tuesday (19th), the two Protestant brethren came in, with whom we had a long conversation. They knew very little of what was going on in their community, or of the work among the Turks, and were much interested in what was told them. The elder brother, who is an educated man, was anxious to have our controversial books, which we were happy to give him, with the express hope that they would use them for the benefit of their neighbours. So we prayed with them, and they went off. A little while after, a Persian came in, who said that he had read the *Mizan* in his own language, and had conversed with the author of it. He then entered into some philosophical questions, whither we did not attempt to follow him. To bring the conversation to something tangible, I asked him bluntly whether he was prepared to accept the conclusion of Dr. Pfander's book. To this he made only a round about reply, remarking in the course of it that he was sure the Turks were not capable of answering the book. We then spoke of Christ as being the way, the truth, and the life, and pressed him. He said at last that he received the New Testament as the word of God, and believed heartily in the deity of Christ. I then said, "If that is the case, why do you not publicly profess yourself a Christian?" He replied that he would have to sell all his clothes and beg if he did so. We then had some more talk about the need of personal religion, and the all importance of reconcilia-

tion with God, after which he left us, but without leaving any very clear impression of his sincerity on our minds. The Turks seem very pleased with the Sermon on the Mount. Our servant has distributed several copies more. After a night of earthquake, reminding us painfully of our proximity to Laodicea, we left Denizlee very early (Wednesday 20), feeling that we could do no more for the present, as the town is deserted daily. After riding some time we alighted at a wayside coffee-shop for a rest, and had some talk with the people, who were very civil and very stupid: they evidently did not understand my remarks on religion and Christian truth. We then mounted, and rode on several hours down the valley of the Meander, which is narrower here than elsewhere, and passed by several hot springs, barely above the level of the river, and forming quite a marsh, which emits an offensive sulphurous smell. One of the pools was boiling furiously, and sending up clouds of steam. Below these, we crossed the river, and, climbing some distance up the side of the Mesogis, rested for the night at a mud-built hamlet, called Ortakjikeny, perched like a nest in a hollow. Here we were asked into a hut, which was but one apartment, being a lodging both for man and beast. We soon found that we were guests of the Agha of the village, who sent us a tray of two or three dishes, and some hot cakes. In the evening the Agha's brother came in, ordered a tray to be brought, and then invited us to sit at meat with him, which we did awkwardly enough on the ground, using wooden spoons and fingers. After the meal, cushions were laid down, and a number of people came in, the Agha, the Hoju of the village, and one or two other notables being among them. We were much puzzled by their dialect and pronunciation, and it was with great difficulty that I managed to talk with them a little. After a while, however, our servant brought out one or two copies of the Sermon on the Mount for them to see, and those who could read were exceedingly delighted to accept one each, which they all began to read aloud, and all together, the Agha spelling out with great difficulty, and the Hoju, the oracle of the village, making innumerable and unintelligible blunders. However, what they understood they approved of highly, and I had afterwards the pleasure of giving a New Testament to a grave, grey-bearded Turk, who could read very well, and to whom I took the opportunity of explaining the sources from which our printed text was derived. The next morning we sent a copy, with gilt

edges, to the Agha, as some recognition of the hospitality we had received at his hands. While I was conversing with the Turks, brother Wolters had some controversy with two or three Greeks who live in the village: they wished to purchase the sacred Scriptures, but feared the excommunication which the Bishop of Heliopolis had fulminated against all who should buy the sacred Scriptures in the vulgar tongue. These Greeks seemed to take a very independent stand with regard to the Turks. Next morning we started from Ortakjikeny a little before six, and arrived at Nazlee about three P.M., just in time to escape a heavy storm of rain. The place was all in a bustle with people clearing out from the market which had just concluded. On the morrow (Friday, 22nd) a Greek Catholic came in to show us some coins which were found in the neighbourhood. Brother Wolters had some conversation with him about reading the Holy Scriptures. The man said that it was his habit to do so, and ran off to fetch his Bible to show to us. It was an old Diodati, well thumbed, and much valued by its owner (who knew Italian), "for," said he, "since I have known this book I cannot give much heed to the teaching of the priests." We then walked about the place, and called on a Scotch gentleman who resides in Nazlee, and who received us very kindly. From him we learned that he had often offered the sacred Scriptures to Turks, but without success. We found, also, that the Christians were not at all disposed to buy the New Testaments. A few Turks accepted, with thanks, the Sermon on the Mount. In the evening a Greek priest, the Greek doctor, and another person, came, and, before seeing us, were beginning to demand rudely that our servants should tell them what books we were selling, and to examine his bag; but when they saw us they came in, and conversed friendly for an hour on religious subjects. Next day (Saturday, 23rd) we started early for Aidin, and, after eight hours' journey through a cultivated country, abounding with fig-trees, arrived safely, through our Father's care over us. Shortly after our arrival the Protestant preacher called, and told us that we had come at a critical time. The Turks, by intrigue, and out of enmity to the Christians, had obtained a firmán, authorizing the appointment of Sunday as the market-day, which, for some time past, had been held, at the request of the Christians and some Turks, on Tuesday. The Tuesday market was still retained, but men were sent out on the roads on that day to prevent, by threats and other means, the villagers from coming into the town, so that no market

could be held. The Christians feel the injustice very much, but dare not make complaint to the local Governor, as they know the offenders, and have every thing to fear from them. However, all the Christians—Greeks, Armenians, and Catholics—are united on the subject, and are determined to do no business on the Sunday. Two or three persons who then came in suggested that perhaps the Greek Bishop (of Heliopolis) would like to see us, so we determined to go. The Bishop received us in a very friendly manner, and entered freely into conversation. Brother Wolters discussed with him the question as to whether it was scriptural and right to prohibit the circulation of the holy Scriptures in the vulgar tongue. He defended his own anathema very warmly, but would give little heed to what was said on the other side. In support of his opinion he contended that the Romaic translation was not correct; that the vulgar dialect was inadequate to express the sense of the original Greek; that, according to St. Peter, the ignorant and unlearned would wrest the sacred Scriptures to their own destruction; that the *ἐκκλησία* was a divinely-appointed office in the church, and by making every man a judge of the sacred Scriptures the office of the preacher or interpreter would be destroyed, &c. He then told us about the market-day affair, and said that his people were beginning to understand what the Lord's-day was. We then took our leave as it was late, the Bishop showing us all respect, accompanying us to the door, and begging our forgiveness of any thing offensive which, in the heat of discussion, he might have said. The morrow was the Lord's-day. Two Greeks came, and spent most of the morning with us. At one o'clock we went to the Protestant service, which was held in Turkish by a native agent of the American Mission. There were only four or five persons present, as most of the Protestants had been scattered away from Aidin. With the exception of the preacher and his wife, all were Greeks. After the Turkish service brother Wolters was asked to address them in their own language. We were entreated not to offer books or to seek intercourse with the Turks just now as it would only irritate them exceedingly. Of course this was very disappointing, but we felt that, under the circumstances, it was only right to listen to the advice of our friends. After leaving the house we walked up the hill toward the site of ancient Tralles, and enjoyed the view of the place below exceedingly. Aidin well deserves the name it bears (Guzel), so beautiful, so fertile, so garden-like is it. We

gave copies of our controversial books to an educated Greek, who was well pleased at the prospect of being able to do something for his Mussulman friends. We also gave a number of Greek tracts and pamphlets to our friends. Having no hope of doing any thing in Aidin, on Monday morning (25th) we rode down the Meander plain towards the sea to Sokia. On the road we rested at a little coffee-shop, where we learnt that, two or three days before, a party of robbers had plundered some travellers in the neighbourhood, and that some guards were now hunting them up. At mid-day we alighted for refreshment at a small hamlet, where we conversed with a farmer for a few moments, but had no opportunity of speaking about the Gospel. There are a number of little hamlets in the plain, in which most of the dwellings are made of wickerwork, left open in the summer, but plastered with mud in the winter, when, we were assured, they are very warm. The Meander winds about in a most extraordinary manner: it was several miles away to our left when we started, but after riding some time we lost the road, and suddenly found the river flowing backwards on our right hand.

Most of the Turks here are from the Morea, who were obliged to leave at the time of the Greek revolution, and are very bigoted. One came to our room, and wanted a song-book: it was in vain that he was exhorted to buy the New Testament. On Wednesday we went on our way, refreshed by the kind hospitality of our host, to Scala Nuova (Koosh Adasi), a seaport, nearly opposite the isle of Samos, of which, with Trogyllium, we had a beautiful view from the hill we had to cross. The town is partly surrounded by an old fortification, and a small island in the bay is also fortified. Here we both became very unwell, and perhaps the intense closeness of the place made us worse than we otherwise should have been; so as Smyrna was only a long day's journey off by road and rail, we determined, after an endeavour to sell a few copies of the sacred Scriptures, to hasten on. Two Turks promised to visit us for quiet conversation in the khan, but did not. However, one of them purchased a New Testament, and others gladly accepted the remaining copies of the Sermon on the Mount. Next day we started early for Agia Silook, and had a safe passage over a mountain road, famous for robbers, two Greeks availing themselves of our convoy. We then passed through the desolate ruins of Ephesus to the railway station, and came by train down to Bonjah, where we arrived about half-past six P.M., thankful for many mercies, and hopeful that the little which has been done may not only

be blessed in itself, but become, under the hand of our great Chief Shepherd, a step towards something more extensive hereafter.

To Mussulmans we have sold twenty-five copies, to Christians thirty-two copies, or Scriptures. To Mussulmans we have given away 100 copies of the 5th, 6th, and 7th chapters of St. Matthew's Gospel in the form of a large tract. These are exclusive of the religious books sold and given away.

I left Smyrna by the "Le Caire" French steamer, May 3rd, and arrived, finding my

wife and family safe and well, through great mercy, on the 5th. On the voyage I had some conversation with a Turk, who came on board at Mitylene, and left the vessel at Gallipoli. I gave him the Testament I had used on the journey. He was greatly delighted with his present, and went off to a quiet corner to read it with a green-turbaned softa, his friend. Before he left he came to bid me farewell, and expressed the hope that, although there was little probability of our meeting again, God might yet grant that we should one day resume our conversation.

THE TAMILS.

AMONGST the nations which are grouped together within the hither peninsula of India, the Tamil nation stands first in the measure of recognition which it has yielded to the Gospel of Christ. Of this people, now full 60,000 are professing Christians. We shall not pause to inquire how this is to be accounted for: it is with the fact itself that, on the present occasion, we have to do. "The Missions among the Shanars," observes Dr. Mullens, "form one of the most prosperous Missions of India. Their converts are more numerous than those among the Karens, though they have passed over to the Gospel at a slower rate."

In some of the races of India converts to Christianity are very few, but there are few of the races in which there are not some; and if only these first Christians be genuine we look for an increase. A portion of the race has been leavened, and the leaven placed in the mass, and, with God's blessing, it will do its work; for the history of Christianity is replete with exemplifications of the truth, that the grandest results have often originated in the feeblest and, according to the judgment of man, most contemptible beginnings.

But let us now look most carefully on this Tamil people, and consider if there be anything in their character, language, circumstances which might help us to understand why it is that this leading position has been assigned to them, and whether we cannot discover therein new evidences of the wisdom of the divine arrangements; for surely none can permit themselves to imagine that the Missionary movements, which are in progress over the world, are of a hap-hazard character. They have been entered upon in obedience to the Lord's command, and therefore must be regarded as under the special direction of his providence.

The Tamil is one of the Dravidian languages, the word Dravidian being the general appellation given to this family of tongues

by the Sanskrit geographers. "Properly speaking," observes Dr. Caldwell, "the term 'Dravida' denotes the Tamil country alone, including Malayalam, and Tamil Brahmins are usually styled 'Dravida Brahmins.' Dravida means the country of the Dravidas, and a Dravida is defined, in the Sanskrit lexicons, to be 'a man of an outcast tribe, descended from a degraded Kshatriya.' This name was doubtless applied by the Brahminical inhabitants of Northern India to the aborigines of the extreme south prior to the introduction among them of Brahminical civilization, and is an evidence of the low estimate in which they were originally held."

Of this family Caldwell enumerates nine idioms—the Tamil, the Telugu, the Canarese, the Malayalam, the Tulu or Tuluva, the Toda, the Kota, Gond, and Khond or Ku; the proportionate numbers of the races by whom they are spoken being as follows—

1. Tamil.....	10,000,000
2. Telugu.....	14,000,000
3. Canarese.....	5,000,000
4. Malayalam.....	2,500,000
5. Tulu.....	150,000
6. Toda }	
7. Kota }	
8. Gond }	500,000
9. Ku }	

32,150,000

These languages are not derived from the Sanskrit. It is true that they contain a certain proportion of Sanskrit words, but there are "prominent and essential differences" between these languages and the Sanskrit which are irreconcilable with the idea of a common origin." These are described by Dr. Caldwell in his "Dravidian Comparative Grammar," a book well worthy of being consulted by those who feel an interest on these subjects, and they are clearly such as not only to separate them from the Indo-European languages, but to indicate the Scythian

as the family to which they belong. "They are neither derived from the Sanskrit, nor are capable of being affiliated with it; and it cannot have escaped the notice of the student of comparative philology, that in every one of those particulars in which the grammatical structure of the Dravidian languages differs from the Sanskrit, it agrees with the structure of the Scythian languages, or the languages of Central and Northern Asia." They may be regarded as most nearly allied to the Finnish or Ugrian family, with special affinities, as it appears, to the Ostiak.

Of their Scythian relationship evidence has been afforded by "the translation of the Behistun tablets. The inscriptions discovered at Behistun record the political autobiography of Darius Hystaspes in the old Persian, in the Babylonian, and also in the language of the Scythians of the Medo-Persian empire; and the translation of the Scythian portion of those inscriptions has thrown new light on the propriety of giving the Dravidian languages a place in the Scythian group. Between the Dravidian dialects and the language of the tablets, various features of resemblance, of a very marked character, are pointed out by Dr. Caldwell, while at the same time "the language of the tablets has been shown to belong generally to the Scythian group, with a more special relationship to the Ugro-Finnish." "How remarkable it is," observes Dr. Caldwell, "that the closest and most distinct affinities to the speech of the Dravidians of inter-tropical India should be those that are discovered in the languages of the Finns and Lapps of Northern Europe, and of the Ostiaks and other Ugrians of Siberia! and, consequently, that the Pre-Aryan inhabitants of the Dekhan should be proved by their language alone, in the silence of history, in the absence of all ordinary probabilities, to be allied to the tribes that appear to have overspread Europe before the arrival of the Goths and the Pelasgi, and even before the arrival of the Celts! What a confirmation of the statement that 'God hath made of *one* blood all nations of men, to dwell upon the face of the whole earth!'"

Of the Dravidian idioms "the Tamil is the oldest and most highly cultivated, containing the largest proportion of the family property of forms and roots." It is also that into which the least amount of Sanskrit has been introduced. "It would be difficult for the Telugu to dispense with its Sanskrit; more so for the Canarese; and most of all for the Malayalam; these languages having borrowed from the Sanskrit so largely, and being so habituated to look up to it for help,

that it would be scarcely possible for them now to assert their independence. The Tamil, however, the most highly cultivated *ab intra* of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid."

In the other Dravidian languages "the literature has been cultivated chiefly by Brahmins." In Tamil, on the contrary, few Brahmins have written any thing worthy of preservation. The language has been cultivated and developed with immense zeal and success by native Tamilian Sudras, and the highest rank in Tamil literature which has been reached by a Brahmin being that of a commentator. The commentary of Parimelara-gar on the Kural of Tiruvalluvar (a Pariar! but the acknowledged and deified prince of Tamil authors) is the most classical production which has been written in Tamil by a Brahmin."

Prior to the arrival of the Brahmins "the Dravidians were destitute of letters, and unacquainted with the higher arts of life, although they do not appear to have been so barbarous and degraded a people as the Puranic legends represent." This Dr. Caldwell deduces from an analysis of the language; for if the whole of the Sanskrit derivatives be eliminated from the Tamil language, "the primitive Dravidian words which remain will furnish us with a faithful picture of the simple yet not savage life of Un-Aryanized Dravidians."

"They had 'kings,' who dwelt in 'fortified houses,' and ruled over small 'districts of country;' they were without 'books,' and probably ignorant of written alphabetical characters, but they had 'minstrels,' who recited 'songs' at 'festivals;' they were without hereditary 'priests' and 'idols,' and appear to have had no idea of 'heaven' or 'hell,' of the 'soul' or 'sin,' but they acknowledged the existence of God, whom they styled *kô*, or 'king'—a realistic title which is unknown to orthodox Hinduism. They erected to his honour a 'temple,' which they called *Kô-il*, 'God's-house;' but I cannot find any trace of the 'worship' which they offered to him. The chief, if not the only actual worship which they appear to have practised was that of 'devils,' which they worshipped systematically by 'giving to the devil,' i.e. offering bloody sacrifices, and by the performance of frantic 'devil dances.' They were acquainted with all the ordinary metals, with the exception of 'tin' and 'zinc,' with the planets which were ordinarily known to the ancients, with the exception of 'Mercury' and 'Saturn.' They

had numerals up to a 'hundred,' some of them to a 'thousand;' but were ignorant of the higher denominations, a 'lakh' and a 'crore.' They had 'medicines,' but no 'medical science,' and no 'doctors;' 'hamlets' and 'towns,' but no 'cities;' 'canoes,' 'boats,' and even 'ships' (small 'decked' coasting vessels), but no foreign 'commerce;' no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water; and no word expressive of the geographical idea of 'island' or 'continent.' They were well acquainted with 'agriculture,' and delighted in 'war.' All the ordinary or necessary arts of life, including 'cotton weaving' and 'dyeing,' existed among them, but none of the arts of the higher class. They had no acquaintance with 'painting,' 'sculpture,' or 'architecture;' with 'astronomy,' or even 'astrology,' and were ignorant, not only of every branch of 'philosophy,' but even of 'grammar.' Their uncultivated intellectual condition is especially apparent in words that relate to the operations of the mind. Their only words for the 'mind' were the 'diaphragm' (the *φρῆν* of the early Greeks), and 'the inner parts' or 'interior.' They had a word for 'thought;' but no word distinct from this for 'memory,' 'judgment,' or 'conscience,' and no word for 'will.' To express 'the will' they would have been obliged to describe it as, 'that which in the inner parts says, I am going to do so and so.'*"

On the arrival of Brahmin colonists from Upper India they brought with them mental culture and a higher civilization; but, it is to be feared, "more than counterbalanced by the fossilizing caste rules, the impractical, pantheistical philosophy, and the cumbersome routine of inane ceremonies" which they introduced. The commencement of Tamilian civilization and literature is ascribed to the seventh or, at least, sixth century B.C.

But its progress was slow, reached a certain point of advancement, and then declined and died out. Its zenith was attained during the Jaina period, which extended from "the eighth or ninth century A.D. to the twelfth or thirteenth. The distinctive tenets of this sect of Hindus consisted in the denial of the divine authority of the Vedas, and in reducing the gods of the other sects to a subordinate position; the principal place thus vacated being assigned to certain deified saints of their own. The Jainas of Southern India were "animated by a natural and anti-Brahminical feeling; and it is chiefly to them that

Tamil is indebted for its high culture and comparative independence of the Sanskrit."

The best and oldest Tamil work of any extent now in existence is the "Kural" of Tiruvalluvar, a work consisting of 1330 distichs or poetical aphorisms on almost every subject connected with morals and political economy." Its date is concluded to be not later than the ninth century A.D. "For the last hundred and fifty years the Dravidian mind appears to have sunk into a state of lethargy;" but if, as Dr. Caldwell justly observes, "the national mind and heart was stirred to so great a degree a thousand years ago by the diffusion of Jainism, and, some centuries later, by the dissemination of the Saiva and Vaishnava doctrines, it is reasonable to expect still more important results from the grand and soul-stirring truths of Christianity."

A question arises with reference to the lower castes in the Dravidian countries, whether Shanars, Pariars, Pullars, are to be considered as Dravidians, or is the term to be confined to the higher castes alone? A chapter of Dr. Caldwell's grammar is assigned to the examination of this point. "The low-caste inhabitants of Southern India (whether they be slaves like the Pariars; vagrants like the Korawas, or basket-makers; or freemen and proprietors of land, like the Shanars, or palmyra cultivators) are distinguished from the entire circle of the higher castes by clear, unmistakeable marks of social helotry. The title of 'Sudra,' which has been assumed by the higher castes, or which was conferred upon them by the Brahmins, is withheld from the low-caste tribes: they are not allowed to enter within the precincts of the temples of the *Dii majorum gentium*; and wherever old Hindu usages survive unchecked, as in the native protected states of Travancore and Cochin, the women belonging to those castes are prohibited from wearing their 'cloth' over their shoulders, and obliged to leave the entire bust uncovered, in token of servitude."*

Moreover, "the national name of 'Tamilians,' 'Malayalis,' 'Kannadis,' &c., is withheld from them by the *usus loquendi* of the Dravidian languages, and conferred exclusively upon the higher castes. When a person is called a 'Tamiran,' or 'Tamilian,' it is meant that he is neither a Brahmin, nor a member of any of the superior castes, but a Dravidian Sudra." From these and other reasons many have concluded them to be the remnants of some older, ruder race, which

* Caldwell's "Comparative Grammar of the Dravidian languages."

* Such, until recently, has been the case; but under the enlightened administration of the present Dewan, harsh laws and usages are being amended.

existed prior to the arrival of the Dravidians, and were by them reduced to perpetual servitude.

Dr. Caldwell, however, regards these arguments as inconclusive, and remarks that there are many slaves in various parts of the world who do not differ from their masters in race, though they do in status.

"The Shanars, the highest section of the lowest division of castes, are generally proprietors of the land which they cultivate, and many of them are almost on a level with the Dravidian Sudras. The more wealthy of the Shanars have slaves in their employment, some of whom, called 'Kalla Shanars,' belong to a subdivision of the Shanar caste. These servile Shanars appear to have been slaves from a very early period; and yet they are admitted, even by their masters, to belong to the same race as themselves. There are also servile subdivisions of some of the higher or unquestionably Dravidian castes. Thus, a portion of the Maravars of the southern provinces, are slaves to the Poligars, or Maravar chieftains; and even of the 'Vellalas,' or Tamilian cultivators, there are not a few families who are slaves to the temples."

The inferiority of position assigned to these lower castes may be accounted for by "the genius of Hindu legislation," to punish poverty by civil and social disabilities; and high-caste pride might naturally take the shape of an exclusive appropriation even of the national name. . . .

"There is nothing in the physiology of the Pariars, in their features, or in the colour of their skin, which warrants us to suppose that they belong to a different race from their high-caste neighbours. The comparative blackness of their complexion has led some persons to suppose them to be descended from an imaginary race of Negro aborigines; but this hypothesis is unnecessary, as well as gratuitous. The swarthiness of the complexion, not only of the Pariars, but also of the Puliars of the Malayala country—a still blacker caste—is adequately accounted for by their continual employment for many ages in the open air, exposed to the full force of the vertical sun. If the Fellahs, or labourers, and Bedouins, or wandering shepherds of Egypt, are admitted to be Arabs of pure blood, notwithstanding the deep brown of their complexion, it is unnecessary to suppose the Pariars, who labour in a hotter sun than that of Egypt, to be of a different race from the rest of the Dravidians, in order to account for their complexions being a shade darker.

"Such of the Pariars as have had the good fortune to be placed in more favourable cir-

cumstances, are found to be as fair as the high-castes. When Pariars are risen to a position of competence and comfort, and Sudras have become impoverished, and been obliged to work hard in the sun all day, their mutual difference of complexion is reversed, as well as their social position; and in the second, or at least in the third generation the Sudra becomes dark, the Pariar fair. . . .

"It is also worthy of notice, that though the Pariars and the other servile classes in the plains live in hamlets by themselves, removed to a considerable distance from the villages in which their high-caste masters reside, there is no trace amongst them of any difference in idiom, of peculiar words, or of peculiar forms of speech. The only difference which is apparent consists in their mispronunciation of Sanskrit derivatives, arising from their general want of education; and, in many instances, even this difference is not found to exist."*

Thus from "the essential unity of all Dravidian dialects," Dr. Caldwell argues "the unity of race, inclusive of the lower castes."

If these people of Southern India be a distinct race from the "Brahmins by whom the Aryan civilization was grafted on the ruder Dravidian stock," it is reasonable to suppose that a corresponding distinctiveness would be found between their religious notions and superstitions and those of the Brahmins; and this, although rendered difficult by the assiduity with which the Brahmins laboured to extirpate the old Dravidian system, and establish in its stead their own, can be clearly traced. The whole system was that of demonolatry, identical with "Shamaism, the superstition which prevails amongst the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China, which is still mixed up with the Buddhism of the Mongols, and which was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated amongst them." The distinctive features of Shamaism are these: no regular priesthood; the existence of a supreme God acknowledged; Metempsychosis, the characteristic doctrine of the Indo-European family not traceable as an article of belief; the objects of Shamanite worship, "not gods or heroes, but demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances."

"The demonolatry practised in India by the more primitive Dravidian tribes" embraces all these features, although intermingled

* Caldwell.

with ideas and practices which derived themselves from Brahminical influences.

We now come back to a point which, as connected with the growth of Christianity among the Tamils, and the influence which, through their evangelization, it may eventually exercise, is of great interest—the extent to which the Tamil race and people have spread themselves. Caldwell says—

“The Tamil language is spoken throughout the vast plain of the Carnatic, or country below the Ghauts, from Pulicat to Cape Comorin, and from the Ghauts, or central mountain range of Southern India to the Bay of Bengal. It is also spoken in the southern part of the Travancore country on the western side of the Ghauts, from Cape Comorin to the neighbourhood of Trevandrum; and in the northern and north-western parts of Ceylon, where Tamilians commenced to form settlements prior even to the Christian era, and from whence they have gradually thrust out the Singhalese. All throughout Ceylon the coolies in the coffee-plantation are Tamilians; the majority of the money-making classes, even in Colombo, are Tamilians; and ere long the Tamilians will have excluded the Singhalese from almost every office of profit and trust in their own island. The majority of the domestic servants of Europeans, and of the camp-followers in every part of the Presidency of Madras, being Tamil people, Tamil is the prevailing language in all military cantonments in Southern India, whatever be the vernacular language of the district. Hence, at Cannanore, in the Malabar country, at Bangalore in the Canarese

country, at Bellary in the Telugu country, and at Secunderabad, where Hindustanee may be considered as the vernacular, the language which most frequently meets the ear in the bazaars is the Tamil.

“The majority of the Klings (‘Kalingas’), or Hindus, who are found in Pegu, Penang, Singapore, and other places in the further east, are Tamilians; the coolies, who have emigrated in such numbers to the Mauritius and to the West-Indian colonies, are mostly Tamilians; in short, wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, there swarm the Tamilians, the Greeks or Scotch of the east, the least scrupulous and superstitious, and the most enterprising and persevering race of Hindus.”

Some races are peculiarly concentrative in their habits, and unwilling to leave their old homes; others, on the contrary, are diffusive and enterprising; and amongst these the Tamilians must be classified. They are the more valuable if won over to Christianity, and better fitted to become its agents and propagators. Christianity is now availing itself of the numbers of Tamils who, as coolies, are to be found in Ceylon and the Mauritius, the more rapidly to lay hold of the parent stock, and work its way to national influence and ascendancy. Thus, as well in the heart and home of the race, as in these outskirts, it is zealously and actively engaged. When that position of ascendancy has been won, the diffusive tendencies of the race will be used for the further progress of the Gospel.

THE TAMILS IN CEYLON.

THE northern, north-western, and eastern provinces of Ceylon are occupied by Tamils, to the amount of more than half a million, and in these parts Missionaries from the American Board of Missions, the Church Missionary Society, and the Wesleyan Missionary Society, have been labouring since the years 1814, 1816, and 1818. The progress of the work in these parts has been slow, the characteristic indeed of all Missionary work in Ceylon. The modes of proceeding adopted by the Romish Missionaries in the time of Portuguese ascendancy, and by the Dutch Government subsequently, familiarized the natives with insincerity in the profession of Christianity, so that on the accession of the British to power there were large districts in which to discover an unbaptized Singhalese would have been a difficulty, and in which, nevertheless, the religion of Buddha was in the most prosperous condition. It has been the labour of many

years so far to rebuke this wide-spread hypocrisy as to find a place for the commencement of a genuine work, which, however small at first, yet, because of its soundness and reality, might eventually become the basis of an influential and communicative church. Yet this has been done; and there are now, throughout the island, amongst both races, some 16,000 Christians, of whom nearly 4000 are communicants, and whose contributions of upwards of 37,000 rupees to religious purposes prove that they value the privileges which have been afforded them.

In the Jaffna district there has been of late much to interest. In September of last year our first Tamil in Ceylon was admitted to holy orders, and there is an increasing earnestness among the people which is full of hope. The work, although circumscribed as to numbers, if once aroused to communicative action, is fitted for much usefulness. The converts are educated men and women.

The individuals who, during the many years of our educational proceedings, have shared in their advantages, are widely dispersed over the island in customs, banks, coffee estates, and Government schools; and many show that they are not ungrateful, by sending subscriptions towards the support of the Missions where they had been educated. But there is need for much prayer, that in those who are convinced that Christianity is true there may be, by the power of the Spirit of God, such an application to the conscience of these admitted truths, that, brought entirely under their influence, such persons may consecrate themselves to Christian action, and labour to arouse their countrymen, whether Tamils or Singhalese, from their religious indifference. "There is yet a great work to be done," observes the American Missionaries; "but one in about four hundred of the people in the field occupied by our Mission is nominally a Christian, and but one in about one hundred and eighty may be reckoned as professedly a Protestant. The fearful prospects of the multitudes yet without a saving knowledge of Christ present a most powerful motive for more earnest and prayerful effort for their salvation. Though idolatry, and many of the heathenish customs of the people, are modified by the diffusion of intelligence, there is much of superstition, there are many heathenish practices yet remaining. As one form of error loses its hold, another creeps in; and without earnest, persevering, and increasing effort to keep before the minds of the people the truth of God's word, we may expect that deism and infidelity will gradually take the place of the grosser forms of idolatry. The final triumph of the Gospel of Christ is made sure by the promises of God. It is for us, to whom the work of making known that Gospel has been committed, to see that there is not, on our part, a lack of faith and persevering effort."

But we must conduct our readers further into the interior of the island, that we may follow up the migrations of the Tamil race.

The rapid extension of coffee cultivation in Ceylon within the last forty years has been very remarkable. "Though the plant was found growing in the island by the Portuguese, and is even supposed by some to be indigenous, yet it was only after the subjugation of the ancient kingdom of Kandy by the English in 1815, and the opening of the roads in the hill country, that it began to be cultivated on a more extensive scale. The first upland plantation was formed about 1825, by Sir Edward Barnes, the energetic Governor to whom the colony is indebted for so many works of public utility; and as a

concurrence of favourable circumstances—and among others the decline of production in the West Indies, and the increasing consumption in England in consequence of remission of duty—rendered the moment propitious, his example was speedily followed by a host of speculators, so that, in an incredibly short time, the mountain-ranges in the centre of the island became covered with plantations, and rows of coffee-trees began to bloom upon the solitary hills around the very base of Adam's Peak."

"The native workmen are singularly expert in felling forest trees preparatory to the cultivation of coffee. Turning to advantage the luxuriance of tropical vegetation, which lashes together whole forests by a maze of interlacing climbers as firm and massy as the cables of a line-of-battle ship, their practice, in steep and mountainous places, is to cut half-way through each stem in succession till an area of some acres in extent is prepared for the final overthrow. They then sever some tall group on the eminence, and allow it in its descent to precipitate itself on those below, when the whole expanse is, in one moment, brought headlong to the ground, the falling timber forcing down those beneath it by its weight, and dragging those behind to which it is harnessed. The crash occasioned by this startling operation is so loud that it is audible for two or three miles in the clear and still atmosphere of the hills."*

Efforts to obtain effective and persevering labourers from amongst either Kandians or Singhalese proved unavailing. The first process of felling the forests they readily engaged in, but beyond that they were useless. The Kandians fell back on their rice-fields; the Singhalese hastened to the coast to spend their earnings in vicious indulgences. "Southern India stepped forward to fill up the vacancy occasioned by the cessation from labour of the sons of the soil, and, as early as 1835, the first Tamil coolies had commenced to immigrate into Ceylon."

Amongst the thousands who thus passed over from South India to Ceylon were many Christian converts from the Tamil Missions; and when the Rev. W. Knight visited Ceylon in 1854, he found that these native Christians were in the habit of forming little parties, electing one of themselves as a kind of catechist, and meeting together from week to week for mutual edification, prayer, and reading the Holy Scriptures; and that their sober and honest demeanour had won for them the good opinion of their employers.

So commenced the Tamil Cooly Mission, an European Missionary, supported by the

* Hartwig's "Tropical World," pp. 192. 195

Church Missionary Society, being placed in superintendence, with native catechists from the Tamil churches labouring under him, to whose maintenance the coffee planters subscribe, the object being the evangelization of the heathen coolies; a blessing which, wherever conferred, reacts, even in a temporal point of view, on the coffee planters, in the improved character of their workmen, and the superior, because conscientious, labour bestowed on their estates.

Of the present condition of this interesting work we are enabled to place before our readers some information which has just reached us from Ceylon.

One of the early difficulties was the want of native catechists. It seemed as though the Tamil churches required for themselves all the effective men that could be found. But this reluctance has passed away, and views prevail more in consonance with that Christianity which, in distributing to others, finds its own increase.

"The Cooly Mission, with its difficulties and encouragements, has become, year by year, better known to the native Christians in Southern India, and the result is, that our difficulty at this moment is not to be found in the scarcity of the agents, but in the prospective inadequacy of the funds. In addition to the large staff of agents now employed by the Mission, the superintendent is able to speak of the readiness of several good and earnest men to give themselves to this work. This increase in the number of our agents, while it enlarges the operations of the Mission, adds greatly to the responsibility of the management; and the Committee might well shrink from the task before them if they had not a thorough conviction of the willingness of the proprietors and managers of estates to support them, so long as the agents approve themselves true and useful men."

During the past year twelve catechists and one schoolmaster have been employed in the Mission. That they are valuable men may be concluded from the following testimony given by a planter to one of them—

"It may not be out of place here to remark that the catechist alluded to was one of the most earnest and persevering men I ever met with. He stopped here about two days, and I may say he was instant in season and out of season. He delivered two long addresses, the one late at night, when the coolies would have been otherwise at their rice, and the other address was in the morning, very early; the weather happened to be both wet and cold, yet he received the closest attention on both occasions. The rest of the time he spoke to them privately, and left no

little impression. Two of my servants are desiring to be baptized, while some others come asking me for books, and some have begun to learn to read, and are still going on. I shall always be glad to see that man come to my place, and I will give him every facility I can."

The extent of country traversed by these men embraces the whole of the planting districts, from the most remote estates of Mattele to Happootella and Saffragam. Not less than 173,724 are computed as having, throughout the year, heard the Gospel message from the lips of these native catechists.

"On setting out to the estates, month by month, each catechist is furnished with a small supply of tracts and portions of Scripture. At almost every preaching a few will be found who are able to read, and who eagerly receive any book which is given to them. This is especially the case with conductors. The results of such distribution of portions of God's word, or appeals to the conscience, are not frequently known. We have to work in faith. The promise is, 'My word shall not return unto me void, but it shall accomplish that which I please.' We are persuaded that in the great day, when every man's work shall be made manifest, and when every result shall be clearly seen, this part of our labours will be found not unfruitful in the Lord. The superintendent reports the following fact as illustrative of this—One morning he received a visit from a native Christian, who brought with him a contribution for the building of a church in his native village near Trichinopoly. He put down on the table 70*l*. In order to understand this circumstance, it is necessary to give some account of his personal history. Some years ago, A— was a conductor on — estate. In the early days of the Mission one of the catechists visited this estate, preached, and distributed tracts. One of these tracts was received by A—. It was an exposure of the immoralities and follies of Hinduism. The book arrested his attention, and excited inquiry, for which his mind would seem to have been somewhat prepared, by observing the truthfulness and consistency of his employer. On the next visit of the catechist he asked for a Gospel, desiring to know more about these things. It pleased God the Holy Spirit to open the eyes of his understanding, and, by the teaching of the same Spirit, he was made to feel that Jesus Christ alone must be his Saviour. He made a profession of the Gospel, and was baptized. The first great trial of his Christian life was the opposition and dislike manifested by his wife towards every thing connected with Chris-

tianity. She was unwilling to abandon the old superstitions. But the arrows of the King are sharp, and in time her opposition yielded to a better state of mind. She was constrained to profess Christ, and, after a suitable course of instruction, was baptized. Six years elapsed. The worldly circumstances of A—— having much improved, he determined to consecrate a part of his property to the building of the church already referred to. His first donation was 30*l.*, the second 70*l.*; making a total of 100*l.* No motive beyond that of honouring God, of proving to his heathen relatives the sincerity of his profession of the Gospel, and of showing his gratitude to Christ, is discernible in this action. But there are circumstances connected with this incident which carry us a step further, and which show the reproductive power of the Gospel. The superintendent received an application for baptism from four men and two women. The candidates were examined as to their knowledge of the first principles of the Gospel. They repeated the Lord's prayer, the creed, and the ten commandments, and answered simple questions respecting man's sinfulness, and the way of salvation through Jesus Christ. The feelings with which they sought baptism appeared earnest and simple. In answer to the question, 'How have you obtained this knowledge?' and 'How came this desire to receive baptism?' the reply was, 'A—— and his assistant collected us together twice every week, and taught us, and prayed with us.' The encouragement which we derive from a circumstance like this is two-fold. We are enabled to feel that our labour is not in vain. We see, too, that the Gospel we make known possesses a reproductive power. We are the instruments in God's hands of conveying the water of life to this and that immortal soul; but the benefit stops not here. The stream of life flows on, and we see its renovating power in the conversion of others far removed from our immediate influence.

"The superintendent reports another fact connected with the above. A few Sundays ago he observed, during the administration of the Lord's Supper, a face among the communicants less familiar than many others. Upon inquiry, after the close of the service, he was informed that the individual referred to was N——, the wife of M. Naikan. She had walked into Kandy, a distance of six miles, to receive the holy communion. Twelve months ago her only surviving child was dangerously ill. The catechist, in the course of his visit, found her, in this season of trial, surrounded by her heathen friends and neighbours, who were endeavouring to persuade her to perform the customary

heathen ceremonies, in order to save the life of her son. They assured her that if this was not done the child would die, even as her other two children had died. The catechist directed her mind to the sure refuge in the hour of distress; but the subject was not a new one. She had been already instructed and led to believe in Christ through the instrumentality of A——; and she was enabled to cast aside the importunities of her heathen friends, and wait and see what the Lord would do. It pleased God to restore the child to health, and in the spirit of humble thankfulness, according to her knowledge, she had come up to fulfil her vow in the house of God. The feelings of her heart would seem to have been those of the Psalmist—"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render to the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord."

Infant congregations are being gathered together at divers points. Nine of these are enumerated in the report, the numbers respectively ranging from 391, to 59; the aggregate amounting to 919, of whom 57 are baptized, and 90 communicants.

The Missionary now in charge, the Rev. John Pickford, has been for many years engaged in the Mission work amongst the Tamils of South India. His knowledge of the language, and acquaintance with the people in their own country, specially fit him for the Tamil Cooly Mission.

The Committee, consisting of nineteen gentlemen, inclusive of the superintendent Missionary, conclude their report thus—

"There is a great and important work before us, and the Committee feel that painstaking effort and prayer will accomplish much. They ask for the prayers and sympathies of God's people, by whatever name they are called. The object of the Mission is distinct and scriptural: it is the conversion to God and holiness of men who are dead in trespasses and sins. We are assured that every believing man and woman can help forward this work by his and her prayers. Great things are promised in answer to believing prayer. The most remarkable awakening of souls that ever occurred in the church of God stands connected with prayer. It will be so with our work. Without the earnest spirit of prayer our efforts will be powerless and pointless; but, filled with this spirit, our agents will be true men: they will be qualified to declare the Gospel message to perishing souls; and we shall see, on the right and on the left, evidences of God's blessing upon our work."

BISHOP CROWTHER.

A LETTER from the Bishop, dated "At sea, August 27th 1864," speaks not only of his reception at Sierra Leone, but of his further proceedings at Lagos, &c. We therefore publish it. May many prayers accompany him, that he may resume his Mission work on the Niger in the power of the Spirit of God, and be the blessed instrument of widely diffusing among the tribes of Africa the knowledge and blessings of Christianity!

"You will see by the heading of this that I am on the way to the Nun, just in time for the 'Investigator.' Commodore Wilmot kindly accommodated me in his ship as his guest, the 'Investigator' being taken in tow.

"The enclosed copy of a letter to the Bishop of Sierra Leone will inform you what I have done at his request during the short stay at Lagos, where I was received with many expressions of joy and gladness by all the agents of the Church Missionary Society, and by the Christian and intelligent portion of the population, who understand how to appreciate the important steps which the church has taken towards bringing Africa forward. On invitation, I spent an entertaining evening with Governor Glover.

"The reception I received in Sierra Leone was most affectionate. Governor Blackell showed many acts of kind regard and attention, by providing me with conveyances to and fro, which much facilitated my moving about. The Bishop was very glad to see me; the Chief Justice Carr called; many respectable native gentlemen of all denominations, and the people in general, even the Moham-medan population, were not behind in sending deputations to welcome my arrival in the colony in a new capacity.

"The affectionate addresses presented me at a meeting in the hall at the Fourah-Bay College by all the agents of the Church Missionary Society, and by the Principal and students of the college, were couched in words expressive of their concurrence with the Church and the Society, in particular, in the important step they have taken to introduce into their eldest Mission a native episcopate.

"At the Gambia, Governor D'Arcy, and at Cape-Coast Castle, Governor Pine, received me very kindly, and placed their boats at my disposal, to take me safely through the surf which prevails, especially at Cape-Coast Castle.

"The Rev. C. C. Hoffman, of the American Episcopal Board of Missions, very kindly came on board the mail steamer off Cape Palmas, to invite me on shore to their Mission establishment, where I met five Missionaries from America, halting here on their way to Corisco. Bishop Payne was at Cavalla station, twelve miles leeward of Cape Palmas, so I did not see him. In all the places I landed at during the voyage, they all regretted that time did not permit my longer stay among them.

"Aug. 30—Every thing is ready for our ascent to-morrow, so I must close this evening, because we shall be in a hurry and bustle in putting packages on board in the morning. Samuel and Josiah are with me, and I will take Mr. Coomber up to see the upper stations, and if all be well, and the Atta, the King of Idda, is favourable to my old proposal, to take steps to form an establishment at Idda, and to prepare the ground which Dr. Baikie had secured for me, for another station at Lokoja, four miles above Gbebe station. Dr. Baikie must return to England in the 'Investigator,' and an officer, Mr. Boucher, is appointed to keep up the establishment for twelve months.

"My arrangements are to wait for the 'Thomas Bazley' at Onitsha in October, and not to return to the coast with the 'Investigator,' but if the 'Thomas Bazley' does not come up this year, I must use my judgment what will be best to be done.

"Dorugu is quite well: he begins to pick up the country usages, which his long stay in England seemed to make him forget. Ab-bega, who came overland to Lagos, through Illorin and Abbeokuta, is going up with us as interpreter to Mr. Boucher, and I hope, under my observation, he will do well, for he is an enterprising, useful man. I explained his circumstances and situation with Dr. Baikie to Mr. Boucher."

MAURITIUS.

In our last Number we published an article on the Mauritius, and the varied aspect of its Mission-work. A letter just received from the Rev. P. S. Royston, dated September 3rd, supplements in so interesting a manner the intelligence which we then introduced,

that we think our readers will gladly welcome it.

"I am sure you will be interested to learn that the new church for the Bengalee Christian congregation connected with our Society, regarding which I understand our

bishop conferred with you when in England, has been consecrated, and used for divine service. This took place on Saturday last, the 27th ult., and will be an event long stamped in the memory of those who had the happiness of being present on the occasion. The church, now named St. Paul's, is a handsome and substantial stone building in the eastern suburb of Port Louis, in the open space known as Plaine Verte, a neighbourhood very thickly inhabited by the Indian population. It is adapted for a congregation of some 300 Indians; but on the day of consecration, such was the interest excited, there were about 500 persons closely packed within the walls, one-third of whom had to stand during the lengthened service. It was very interesting to notice the different nations represented in that assembly—English, French, Creole, Eurasian, African, Bengalee, Madrassee, Malagasy, and Chinese. I suppose such a mixed population could hardly be met with elsewhere; and it was one which exhibits the diffusive tendency of Missionary operations in this small but important island. The way in which divine service was conducted was consistent with the occasion—the opening of ‘a house of prayer for all nations.’ The commencing consecration service was in English; the Morning Prayer, Psalms, &c., in Bengalee; the Venite, Jubilate, and hymns, in Hindustanee; one lesson in Tamil, the other in Bengalee; the sermon, part in English, part in French, with a Bengalee translation of the greater part; while the elements of the holy communion were administered in all these languages, according to the vernacular of the recipients, who were fifty-seven in number. And the excellent practical address of the bishop from Isaiah lvi. 7 was further calculated to impress upon the mind the joyfulness of such an union in such a service.

“Thus there are now in Port Louis two handsome churches for the special use of the Indian immigrant population, the one Tamil, in connexion with the Society for the Propagation of the Gospel; the other Bengalee, in connexion with our Society. Both of these, however, may be regarded as part of the fixed island establishment, as the nomination to both is vested in the diocesan. Both churches also furnish centres of Christian union, inasmuch as there are additional En-

glish services in the former, and French in the latter, on the Lord's-day.

“I must confess to a feeling of very thankful surprise when I find such noble monuments of Christian Missionary zeal in a colony where, till very recently, the means of grace were most inadequately provided for our European Protestant population. For, as you will remember, Mauritius has not enjoyed the many advantages granted to its agents by the late East-India Company. Almost every effort here depends, in the main, on voluntary and private effort.

“You will like to learn whence funds were obtained for the erection of the new church of St. Paul's. Our valued Missionary, Mr. Ansorgé, collected from Missionary friends here and the native-Christian congregations about 500*l.*, as well as a grant of 250*l.* from the Christian-Knowledge Society. The Colonial Government gave 1000*l.*, and the balance, amounting to, in this very expensive place, some 1300*l.* more, has been paid by our generous Christian friend, Mr. P. A. Wiehe, who also most kindly superintended the erection of the building. Thus you will perceive that not a little is being done here for Missionary purposes by local efforts. And I may add, that the Society for the Propagation of the Gospel Tamil church was erected under very similar circumstances.

“When we consider the different state of things a very few years ago, I think you will agree with me that we should ‘thank God, and take courage.’ And the more so, when we remember to how great an extent the upbringing of the very many Indian orphans, and now of ‘Juvenile offenders’ also, is entrusted to our Missionary. I may add that the organist (for Mr. Wiehe gives an organ also) is one of these very Indian orphans.

“I must not omit to notice that the Malagasy Ambassadors, who had arrived a few days before from England, as well as the two Society for the Propagation of the Gospel Madagascar Missionaries, went almost from the consecration service on board the ship which was to take them to their destination.

“I had the pleasure of calling, with the bishop, on the former on the previous day, when they promised to do all in their power to further the work and welfare of our Missionaries in Madagascar. There seems no reason to doubt the death of King Radama II.”

NEW-ZEALAND AFFAIRS.

So far as the Waikato and Tauranga tribes are concerned, the war in New Zealand is at an end, and we trust that the pacification will extend itself over the whole of the north island, so as to include even the Ngatiruanui, who, of all the combatants have behaved the worst.

It appears that communications were opened with the Tauranga natives in the middle of July, and on being assured of their personal safety, they came into camp. The "New Zealander" thus details the events of July 25—

"The weather is now more settled, and our harbour becomes lively by the sight of vessels approaching to their anchorage. Canoes were also seen busily approaching the camp from all sides of the harbour; in fact, it looked quite a gala day—a day which will be remembered by those engaged in it so long as time and memory endures. About 150 Maori warriors came into camp, laid down their arms, and signed a declaration of allegiance to our most gracious Sovereign Queen Victoria. The natives, as they landed, were marched up the lawn in front of Colonel Greer's residence, where the Colonel, Bishop Williams, and the Venerable Archdeacon Brown, Rev. T. S. Grace, and a number of officers of the different regiments, and several of the old residents, were present to receive them. The proclamation having been read over to them, an assent was obtained from all that they understood distinctly the full meaning of the declaration and the conditions offered them through the Government proclamation. The Colonel, being perfectly satisfied in his mind that there was no misconception as to their surrendering, requested Mr. Rice to call each man separately by his name to come forward and tender his arms, &c. Colonel Greer very kindly and condescendingly took each chief warmly by the hand on his coming forward to tender his submission. There were three native teachers, who, on being called upon to surrender their arms, came modestly forward, and, producing their Prayer-books, declared that these were the only weapons which they took with them when they first joined the rebellion, and which they now brought back with them. After the whole of them had surrendered, the Colonel, knowing that the natives had not broken their fast that day, caused some biscuit to be served out to them, observing that, after their repast, he would willingly listen to any remarks that the native chiefs might have to make to him. The Colonel assured them in the kindest language

possible that he was delighted to see them thus nobly surrender and acknowledge the British power: they had been brave and honourable, and it was on this account that he had the more pleasure in receiving them. Enoka, a chief of considerable influence, nephew to Riwiri, who was the leader of the Tauranga rebellion, stood forward and addressed the Colonel in a most powerful and eloquent speech. After the usual salutations of welcome and humble submission he declared in undeniable language his firm determination and that of his tribe for ever to abide under the banner of the British Crown. He earnestly impressed upon the Colonel his anxious desire that His Excellency would pay them a personal visit: he did not wish him to write to them, but to come down, in order that they might receive from his person those kind assurances which he has proclaimed to them. The Colonel, in reply, told him that he would immediately make known to the Governor his anxious request, which gave satisfaction to all present."

The Governor was not long in responding to the desire of the natives. Accompanied by General Cameron, he arrived on Tuesday, August 2—

"They were received on landing by Colonel Greer and the Venerable Archdeacon Brown. In the afternoon of Thursday His Excellency and the General rode out to the Gate pah. The natives were warned to be in camp by eleven A.M. on Friday, which caused considerable commotion among them. The natives, on arrival, were marched in front of Colonel Greer's residence, and were met by His Excellency, the General, and Messrs. Whitaker and Fox. Mr. H. T. Clarke acted as interpreter. Mr. Rice was in charge of the natives. The speakers were Penetaka, Enoka, Te Hoko-koko, and Te Hara Whira. The substance of their addresses was that they had previously handed their guns to the Colonel, and had again come in to give up themselves and their lands to the Governor. They were anxious to know what the Governor's views were. Enoka asked for the prisoners to be returned, and also that all passes for friendly natives might be done away with; that they might have free access to the camp, and the troops would no longer look upon them with jealous feelings."

At a subsequent Conference the Governor thus explained his views—

"At present I am not acquainted with the boundaries or extent of your lands, or with the claims of individuals or tribes. What I

shall therefore do is this—I shall order that settlements shall at once be assigned to you, as far as possible in such localities as you may select, which shall be secured by Crown grants to you and yourselves' children. I will inform you in what manner the residue of your land will be dealt with; but as it is right in some manner to mark our sense of the honourable manner in which you conducted hostilities, neither robbing nor murdering, but respecting the wounded, I promise you that, in the ultimate settlement of your lands, the amount taken shall not exceed one-fourth of the whole land. In order that you may without delay again be placed in a position which will enable you to maintain yourselves, as soon as your future locations have been decided, seed potatoes, and other means of settling on your lands, will be given to you."

We ascribe the happy termination of hostilities to the effect produced by Mr. Cardwell's despatches, and such is the opinion expressed by some of the colonial press. The "Lyttleton Times," in its monthly summary, thus expresses itself—

"The military operations in Waikato and Tauranga, if not worthy the name of conquest, have nevertheless resulted in success. The enemy has suffered defeat at last in being compelled to give way; and at the present time, instead of possessing the cultivations which supported them this time last year, and having sources of supply open to them through the seaports of the Bay of Plenty, the insurrectionary tribes are driven to the interior, upon a poor country, occupied by poverty-stricken and not good-natured neighbours, and are hemmed in there from all easy means of access to external sources of supply.

"Fortunately, while the natives were beginning to feel the pressure of adversity, and had before them the gloomy prospect of a winter and spring to be spent among strangers, in hunger and nakedness, the mail from Europe brought Mr. Cardwell's very important despatch on native affairs, the first that gentleman had penned after succeeding to office as Colonial Secretary. The despatch could not be read otherwise than as expressing a double determination to deal firmly with insurgents in arms, but honourably and justly with all who should submit. It seems that the despatch and the public declarations made by Mr. Cardwell in the House of Commons quickly got abroad amongst the natives and produced a marked effect upon the leaders of the movement, such as William Thompson. We elsewhere publish the accounts given by the 'Northern Press' of

the submission made by a large number of rebel natives near Tauranga; and further accounts more lately received leave little doubt that the eminent Maori statesman and general, whose name we have just mentioned, coupling the present condition of his followers with the prospects held out by the Crown to all who submit, is himself prepared to surrender."

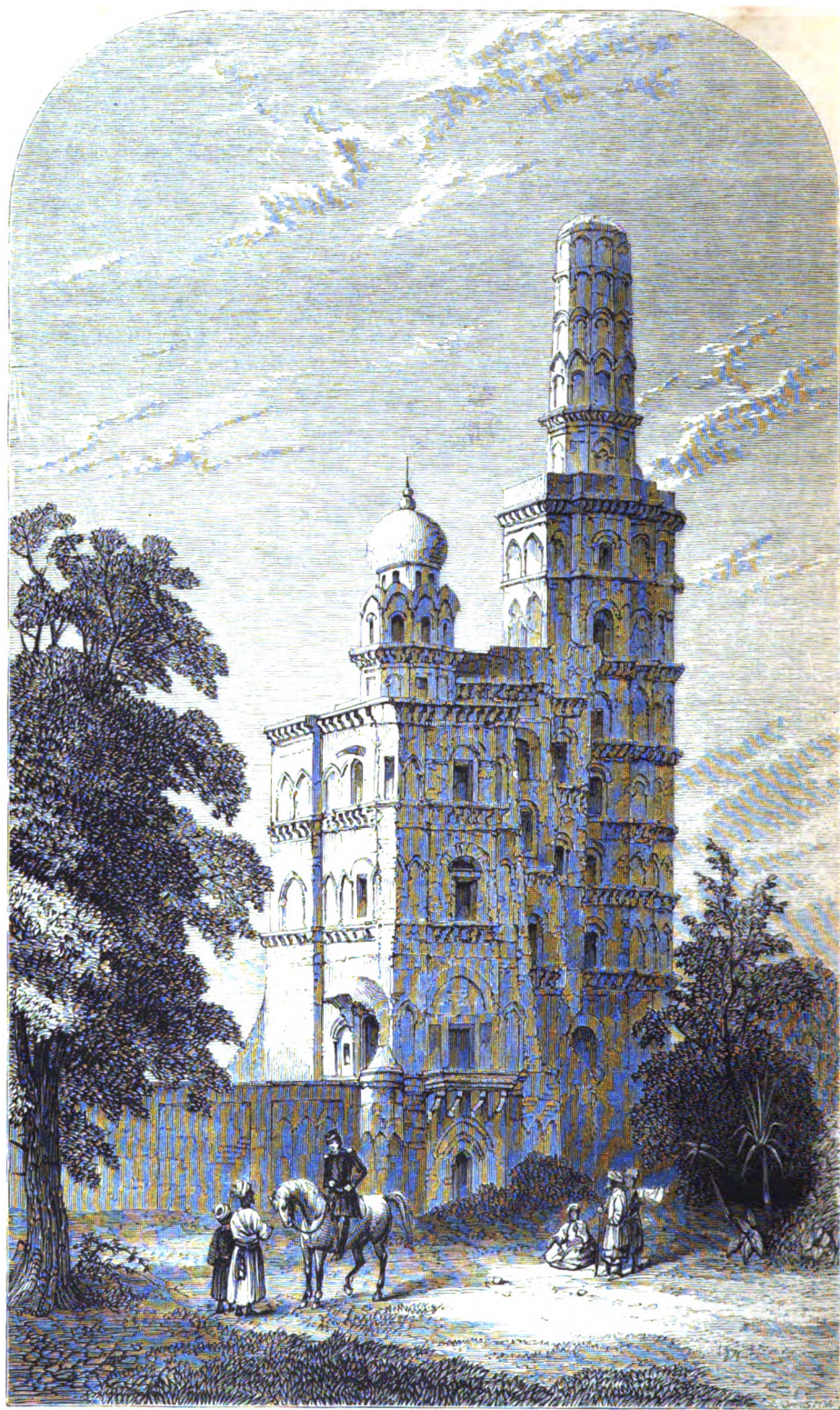
So soon as the natives were assured that they would be mercifully and considerably dealt with, they laid down their arms. They never could have gathered that this would be the case from the Act passed by the Colonial Legislature, "to enable the Governor to establish settlements for colonization," and which caused Sir W. Martin to draw up that able paper of remonstrance which we reviewed in a preceding Number. Nor did the Colonial Secretary, in his reply to Sir W. Martin's observations, disclaim the idea of an absolute and unqualified confiscation. On the contrary, he declared—"If we are to hold the northern island of New Zealand as a British possession—if its colonization is to go on—if the Maori race itself is not to be gradually exterminated by repeated conflicts with a superior power—the proposal of the Government to take the lands of the rebels as an indemnity for the past, and as a material guarantee for the future, must be adopted."

Sir George Grey, in his despatch to the late Duke of Newcastle, dated January 6, 1864, admitted the necessity that lands should be taken from the natives, and an European population located upon them, but he adds "acting upon the principle of the great wisdom of showing a large generosity towards defeated rebel subjects, I would not carry this system too far."

That the Governor and the responsible ministry were not in accord as to the policy to be pursued in relation to the insurgent natives, appears to have been generally known in New Zealand. The "Wellington Independent" of Aug. 13, says—

"There is every reason to believe that, not many weeks ago, the existing relations between the Governor and ministers were of the most unsatisfactory character. Sir George Grey's reputation as a protector of aboriginal races, as well as his political antecedents, rendered it probable that he could not heartily approve the policy being pursued by the ministry."

Mr. Cardwell's despatches strengthened the Governor's hands, and enabled him, in his Proclamation, so to blend justice with mercy as to induce the submission of the natives.



TOWER AT GANAKODA, NEAR SAUGOR —(From a Drawing)

THE GORRUCKPORE MISSION.

THE MUTINY—THE RUIN—THE RESTORATION.

GORRUCKPORE is the chief town of a district, which is called by the same name. It is situated on the left bank of the Raptée, which is there a fine navigable river, at all times containing deep water. The town, which contains a population of some 25,000, of whom one-third are Mussulmans, touches the river with one corner, and, availing itself of the formation of the higher ground, widens as it retires from the bank. The marshes in the vicinity are thus avoided, and with reason, inasmuch as, in the rainy season, the whole country southwards for six miles, as far as the river Ami, is often laid under water. Nor is this peculiar to the neighbourhood of the city. With the exception of some slightly elevated ridges to the east and south-east, the country is flat, and is exposed to floods, from the overflowings of the Gogra, Raptée, Gunduck, and other rivers, by which it is traversed. The surplus waters, taking possession of the hollows, permanize themselves there, and hence the district abounds with jhils, or shallow lakes. The most important of these are the Moti Jhil, or Pearl of Lakes, twelve miles west of the town of Gorruckpore, and the Ramghartal, close to the town on the east.

Across the level country are the mountain ranges to the north. "The blue hills of Nepaul appear in great beauty, crowned with the lofty chain of the Himalaya mountains, the summits of which, covered with eternal snow, reflect the rays of the rising sun, and all the wonderful enchantment of the prismatic colours. In favourable weather the magnificent barrier of the Himalaya mountains is observed to stand out in clear, dark blue above the forest, which runs along the line of the horizon; the peaks and icy pinacles, as they catch the morning beams, glittering with a brilliancy and beauty scarcely to be equalled."

The Emperor Akbar seems to have been the first who brought the Rajpoots of Gorruckpore thoroughly under subjection. After his time the district continued "in a more or less flourishing state under the Nawabs of Oude, until their power was shaken by the defeat of Shujah ud Dowlah at Buxar. After that event feuds and outbreaks were perpetually occurring; and up to the time when the country was ceded to the British it seems to have been in a constant state of anarchy. The strongest ruled, and the innocent and industrious cultivator might, upon

a false suspicion, or indeed upon a fit of mere jealousy on the part of his more powerful neighbour, have his fields of standing corn ploughed up in a day, while the guilty went unpunished and the sufferer unredressed. Things are in a different state now, and it is a charming sight to see the extent to which cultivation is carried on. Sugar and indigo are the staple; but besides these, wheat, barley, dāl, dana, and pulse of various kinds, line the road-side without even the protection of hedges, and show the altered state of security in which the Ryots live." "The Mohammedans introduced the manufacture of cotton cloths. The manufacture of sugar gives occupation to a large number of the inhabitants. The small cultivators express the glori, or treacle: this is made into sugar in the mills of the Zemindars; which is then sold to the agents of Calcutta houses, who come here to make their bargains. The people are a tall, manly-looking race; and so far justify their claim to being Rajpoots. All this country was once Buddhist; but no remains of the once dominant system are now to be seen."

Of the Mohammedan rule, which has given way to British power, abundant traces exist. "There are more remains of old musjids and tombs scattered about the country than are to be seen in other parts of the North-west Provinces, except in the neighbourhood of Delhi and Agra, and one or two other places famous as Mohammedan burial-grounds. We have passed one or two dismantled castles, with tombs in memory of fakeers, musjids in ruins, or still used for prayers, several burial-grounds and some small buildings, which the natives say are Imambarahs, though nothing whatever like those at Lucknow, either in form or dimensions."

The population of the Gorruckpore district may be reckoned at two millions and a half. They are in great intellectual and moral degradation, and yet the only Missionary station is the one which we are about to introduce to our readers. There is but the one well to irrigate the moral wilderness around. In the statement showing "the material and moral progress of India for 1859-1860," published by order of Government, we are surprised at the number of wells opened throughout this district by natives, at their own private cost, to afford to the husbandman the means of irrigation. We find thirty-nine

pucka wells, several kutchu wells, and two kutchu tanks, the cost amounting to no less than 3665 rupees.

Would that we could open as abundantly, throughout this territory, the wells of salvation, from which the streams of living water, being led forth, might cause "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose." If the natural water is needed for the soil, surely the Gospel is needed for the nature of man, which otherwise is barren of good, and energetic only in the production of what is evil. Feelings of humanity, or perhaps the idea of acquiring religious merit, and thus making compensation for sins and quieting their consciences, have moved natives of the wealthier class to engage in these works of public utility; and shall not the love of Him who died for us, and by whom we have redemption through his blood, even the forgiveness of our sins, suffice to move us to somewhat more than a minimum of effort on behalf of the heathen of Gorruckpore?

But let us sketch the history of this Mission.

R. M. Bird, Esq., of the Bengal Civil Service, was its founder. Arriving at Gorruckpore in 1820, he opened forthwith communication with the Church Missionary Society, offering, in the name of the residents, to raise 1200 rupees annually towards the support of a Missionary, and, if the Society would send one out, to provide a church and parsonage. That appeal was responded to.

And here we may pause to observe how many of the Missions of our Society in India have had their origin in the efforts of pious laymen, and their deep commiseration for the dark and pitiable state of the natives amongst whom their lot was cast. Captain Stewart founded the Burdwan Mission; Mr. Bird that at Gorruckpore; G. Browne, Esq., the magistrate, that at Juanpore; Captain Sherwood and his wife the Meerut station; the Punjab was occupied in consequence of representations addressed to the Society by British officials in that territory. Looking to other parts of India, the Telugu Mission had its commencement in the representations of John Goldingham, Esq., then Collector at Guntoor; and, further back still, the Travancore Mission originated in the efforts of the British Residents at the court of Travancore. These are just a few of the instances which come to remembrance. They are deeply interesting. India, in the providence of God, was brought under the ascendancy of England. English administrators went forth to order the affairs of this great

dependency. Many of them were God-fearing men. At home they had enjoyed those high privileges which belong to us as a Protestant nation, and they had been blessed to them. Transferred from the Christian order and civilization of England into the midst of a heathen land, they were moved with compassion towards the multitudes around, whom they saw wandering about as sheep having no shepherd, and rested not until they had the satisfaction of seeing a commencement made for the evangelization of heathen India. These efforts for the amelioration of the natives of India are being multiplied throughout the land; nor will the divine promise fail, "My word shall not return to me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

In 1824 we find the Rev. M. Wilkinson the Missionary at Gorruckpore. In 1825 he was joined by thirty native Christians from Betia, a Romish Mission founded in 1740 by an Italian Missionary, Joseph Maria, who, having won the Rajah's favour by healing his sick daughter, obtained from him a tract of land, and so gathered natives round him. These poor people, according to the system of the Romish church, were taught by pictures presented to the senses, instead of by truth presented to the understanding.

Betia, about twelve miles from Gorruckpore, was visited by Mr. Wilkinson soon after his arrival. He found it to consist of about 300 houses, one part of it being inhabited by Christians, and the other by Hindus, the former consisting of from 700 to 900 men and women, engaged in agricultural pursuits. The Hindu population was much larger, and, as he said, "seemingly the better of the two."

One of the first converts to pure Christianity from among the Betia people was named John Butees. Under scriptural teaching, he soon began to see how lamentably defective the knowledge was which had been communicated to him through pictures, for he had been taught to worship God through other means than the one Mediator, the Lord Jesus Christ. When the day-star had risen on his soul, with joy he exclaimed, "Ah! now I know both Christ and his apostles, and I love both Him and them; not as once I did: the one I now love as my only Redeemer; and the others as his ministers to point sinners to his cross. Peter was saved by Christ, and so I hope shall I be."

In 1826 a church was opened, and a parsonage and schoolhouses erected. In the instruction of the converts Miss Bird took a leading and most useful part. Having

acquired a knowledge of the Urdu, she gathered around her the native females, explaining the Scriptures to about thirty of them on Sunday, and on five days of the week holding meetings successively at different houses in the city, wherever a dozen females could be collected. The remembrance of this Christian lady is pleasant and profitable, for in labours she was abundant. She composed a Commentary on Genesis; a description of England in Urdu and English, and a Tract on the ten commandments in Urdu. Into the same language she translated "Outlines of Ancient History," "Brewster's Astronomy," and was employed on the "History of England," when she was carried off by cholera in May 1834. The following tribute to her character appeared in the "Bombay Oriental Spectator"—

"A weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishment, at the call of the Son of man she came forth to waste her strength, alone, and to labour amidst poverty and ignorance in their most repulsive forms. Hers was pre-eminently an active and cheerful piety: in translating, compiling books, teaching, visiting from house to house, and expounding the word of God, she was indefatigable. Scarcely bestowing on herself the necessities of life, she gave her time, talents, and money, to her Master: urgently solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and she died in the midst of it."

In 1831 Lord William Bentinck granted for the use of the Gorruckpore Mission 2000 bigahs of unclaimed forest land.

Deeply interested in the improvement of India, and anxious to render its waste lands productive, his attention had been particularly directed to Gorruckpore, which, having once enjoyed a high state of cultivation, had been suffered by the native chieftains to lapse into a wild state, in order that, in the forests, they might find a safe retreat from the aggressions of the Mogul governors. A portion of the ground was cleared, and, at a low rate, rented to the native Christians; a bazaar was erected; and the new village, which received the name of Basharatpore, or the "Town of Joy," was graced, in 1835, by the erection of a pretty gothic church.

The following graphic description of Gorruckpore is from the pen of Archdeacon Pratt—

"The view, when the church first bursts upon you on entering this station, is particu-

larly pretty. On the left is a large serai, lately built by the magistrate for the use of travellers; on the right, the church and two Mission houses meet the eye, all these standing upon one large plot of ground; across the road is the schoolhouse belonging to the Mission; then the Government school; and, further on, the road expands, and becomes an open green, surrounded by the bungalows of the residents, standing in spacious compounds, well planted with trees; and through the openings of the trees you have, on a fine morning, a most beautiful view of the towering heights of the Himalayas in the distance. The effect of the first glimpse of the eternal snow, though it forms but a small element in the wide-spread picture, is most elevating. While the lower parts are frequently lost in the neutral tint of the atmosphere, the higher seem to rise, without support, out of the air itself, and the higher they rise the more clearly are they discernible. This aerial character readily conveys the impression of vast distance, which the mind instinctively receives without effort; while, at the same time, the exquisite delicacy of the tints, the indescribable variety of light and shade, and the minuteness of all the details of the abrupt outline of ascending and descending ridges, fill the imagination with a just conception of the magnificent scale of the objects themselves."

It would be impossible to trace out, step by step, the progress of this Mission. The climate was not favourable to the European: there were many changes of Missionaries, and one of them died at Gorruckpore, whose name may well be interwoven with these reminiscences of former labours—the Rev. Frederick Wybrow. He took charge of the Mission in 1840, on the return of Mr. Wilkinson to England. It was, however, but for a brief period. At the end of six months he was no more.

"In the earlier part of December Mr. Wybrow proceeded to the Christian village and farm, which had lately been established about two or three miles from the station. The neighbourhood was known to be unhealthy, being much overgrown by underwood, and swampy in some parts. He pitched his tent near a large sheet of water. Doubtless he was attracted by the engaging scenery of the spot; and he little imagined that, from the rising miasma, the damp ground might prove injurious. Be that as it may, our dear friend was attacked with jungle fever on this spot, and his overworked frame sunk under the shock. He soon became aware of his dangerous state, and in lucid

moments his soul was much engaged in prayer. He spoke with deep humility of himself; but with his whole heart he relied on his Saviour: his blood and righteousness were his comfort and hope. After ten days he resigned his spirit into the hands of his Redeemer, whom he so ardently loved, and for whom he had joyfully forsaken a dear home and all its beloved inmates.

"Deep and heartfelt was the grief of a large circle of friends, when the afflictive news of his death spread through the country; and some of them, to whom he had much endeared himself, could truly enter into David's funeral song, when he mourned over the beloved friend of his youth, 'I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me. How are the mighty fallen, and the weapons of war perished!'"*

Still the Missionary effort was sustained, and it is remarkable how, amidst the failure of so many human props and pillars, this has been, with scarcely an exception, our experience. Some help has been raised up at critical moments: when things have been at the lowest, some hand has been outstretched; as when the Saviour's body had to be removed from the cross, then was there a Joseph of Arimathea, previously unknown as his disciple, but available for this special occasion; that although, in the circumstances of his death, the Lord was numbered with the transgressors, yet with "the rich man might be his tomb."

Amongst the Gorruckpore friends may be mentioned H. C. Tucker, Esq., the Collector of the district, "who spared no pains in order that the farm might become what it was originally designed to be—a model farm, and a second Hofwyl arising amidst the wilds of nature and the darkness of Hindu superstition."

One of the earlier converts has been referred to. There is another whose nearly forgotten remembrances we shall retrace. Twenty-five years ago the friends, who in their full strength and vigour were wont to advocate the cause of the Church Missionary Society amongst the towns and rural districts of England, loved to refer to this case, there was in it something so touching, so deeply interesting. More recent events have superseded the old facts, which in their day commanded attention. Nevertheless, it may be permitted occasionally, in the pages of this periodical, to rescue the most striking of them from entire oblivion; and the more so,

because a new generation has sprung up of deeply-interested friends of the Society, who require to be made acquainted with the victories gained and the deliverances wrought by the Gospel when they were yet children.

"Sheikh Raji-Oo-Din was a Mohammedan of rank, influence, and education, and sincerely devoted to the false religion which he professed. Hearing that his nephew had, by the ministry of the Rev. M. Wilkinson, become convinced of the truth of Christianity, and was about to be baptized, he proceeded to Gorruckpore, with a full determination to use forcible means to compel his relative to renounce his new creed, and to return to the religion of his ancestors. To the entreaties of his nephew, that he would read the New Testament, and not condemn opinions which he had not examined, he turned a deaf ear; but when Mr. Wilkinson explained to him the peculiarities of the Gospel system, its suitability to the case of fallen sinners, and its power to convey peace and happiness to the mind, he began to listen with more calmness and deference, and at last consented to accept a copy of the New Testament.

"About three months afterwards he returned to Gorruckpore with the same Testament, which he put into Mr. Wilkinson's hands, saying he had read it through and through. How must the heart of that pious Missionary have glowed with thankful joy, on hearing him add, 'When I received this book my heart was full of enmity to Christ as the Son of God, and I came to Gorruckpore resolved, at all hazards, to pluck a lamb out of his arms. But He was too strong, and too gentle for me. I am not only willing for my nephew to embrace the Christian religion, but I am now come to give myself to Christ, and devote myself henceforward to his service.' From that time the Sheikh did indeed become a true follower of Jesus."

Mr. Wilkinson's account of him at that time is as follows—

"He is a respectable Mussulman, and has been some time earnestly inquiring after truth: he is the headman of a village, and has drawn over a great portion of his people, by his conduct, to forbear persecuting him; and I do hope that a good feeling prevails among them. He is anxious to have a church and school erected to Christ in his village. His age I take to be little more than fifty—old for this country. He is quite patriarchal in his appearance, and really so in character; a very reverend, good-looking man; a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation.

* Memoir of the Rev. F. Wybrow.

"He came to me this morning in great distress of mind. He returned to his people on Monday, and was well received by them all; but on Tuesday night a brother-in-law broke in upon their peace, and, being a man of consequence and influence among them, turned their hearts from the dear old man by the most false statements and misrepresentations; such as his having been fed with swines' flesh, &c., every thing that was obnoxious and offensive to the Mussulman's mind: all this was accompanied with threats and violent gestures. I have advised him what to do, and he has now returned to see what can be done towards a reconciliation; but he will have to endure, I fear, a fresh sight of affliction.

"Kader Bûsksh and Daniel went this evening to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a law officer of the court, and high priest of the Mussulmans. The disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held. He was, however, blessed be God! firm and unmoved; asserting his determination, in the strength of divine grace, to continue stedfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!"

The next day the plan of attack was, at first, changed. Mr. Wilkinson writes—

"The Mufti sent a second party, not to insult, but to allure him back to their faith. All manner of entreaties were used; and having got all his own people to mourn and lament with them, the trial was very great to him. On finding him stedfast and resolved in his profession, and determined not to renounce his new faith, they set on to abuse and vilify him, and were preparing to practise a vile Mohammedan trick upon him; but the wiser among them desired they would desist, on the old man's remonstrance that they had better let that alone. They left him late at night, and returned to their haunts, like a flock of wolves, greedily, but disappointed of their prey. The Lord stood by, and strengthened his servant. How strikingly do we witness the fulfilment of the promise in such instances, 'Because he hath set his love upon me, therefore will I deliver him!'

"His people had been seduced and taken away by his brother-in-law: the purpose of my visit was to see what step he intended

taking. The parties had taken with them eighty-five rupees, and other valuables to a considerable amount: they were, in consequence, actionable, and he had been advised to proceed against them. On asking him about it, he said, 'No; I have sent to them, to let them know that I am aware of their doings, and have requested that they will acknowledge the possession of the money,' &c.; stating that, as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error."*

When, in 1840, Mr. Wilkinson, in extreme ill health, was obliged to return to England, the Sheikh wrote to him the following letter—

"Holy Father, peace be with you!

"You are going to the land of your fathers. May your health be soon restored, and quickly may you come back to us!

"Our earthly paradise is darkened with the cloud of gloom that hangs over it. The carpet of sin is spread over the face of the earth, and thousands are running over it to the region of eternal woe. Oh when will the cloud be dispersed, and the carpet of life be spread? In the natural heavens the sun on the horizon is the harbinger of a bright and clear day. As he rises in his strength the clouds are rent and retire to their watery bed, and the earth is covered with light as with a garment. Beautiful emblem of Jesus, the Sun of Righteousness, whose rising and whose rest will bring on the glorious day, when, as Isaiah prophesies, 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.' We have seen that sun on the horizon, but its progress is slow towards its full height. What impedes it? We read in the sacred page, that, in the days of King Joshua, God commanded, 'Sun, stand thou still!' And there was a cause; for the Lord fought for Israel. But at whose command stands still the Sun of Righteousness? Was it light sent forth but to mock us? Are the prayers of the faithful wanting? Is the chariot of the Gospel stopped for want of horses and men to draw it? Why shines the sun in its full blaze of brightness on the land whence you came and whither you are going? Oh you who bask in its blaze, to you it is said, 'Arise, shine, for thy light is come.' It is written, 'No man, having lighted a candle, putteth it under a bushel,' &c. To do so is

* Long's "Handbook of Bengal Missions," pp. 151—154.

unwise, as well as ungenerous; because the light may go out, and you yourselves be left in the dark. These are the thoughts of an aged creature of God, who long walked in darkness, but into whose heart the Day-spring from on high has shone, and who daily offers up his fervent cry that light may increase more and more unto the perfect day, as saith the wise King Solomon; and hopes at length to be like the woman in the last revelation of the mystery of God, for ever fixed in the sun.

"The salutation of Sheikh Raji-oo-Din, your own child in Christ Jesus."

Another letter closes with these beautiful words—"There is nothing like love: it is stronger than death: it will live for ever. May love divine fill my soul! may the Holy Spirit evermore dwell in this heart, and make it ready for death, ready to meet the judgment, ready to inherit heaven! Forget not the old man, and pray that the sickle may not do its work till the corn is fully ripe."

"And should this one sheaf be gathered in soon, and be safely deposited, yet forget not the thousands that still remain un-gathered, unripened, uncultivated. Still remember that the harvest is great, few the cultivators, and few the reapers. May many, very many, enter, through your labours, when this now tottering staff shall be broken."

"After the death of Mr. Wybrow he wrote—'Our shepherd, with his staff in his hand and sandals on his feet, has walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness. Blessed be God, the pasture is not quite withered; the rivulets, the streams, and running brooks of living water, are not quite dried up, and we know that the Fountain never fails; so that, while we sorrow for our earthly head, our heavenly Head still lives, and we in Him.'

"When the same sad news reached Benares, Mr. Leupolt went to Gorruckpore, and the first man who came to meet him was Raji-oo-Din. They soon began to converse, and he alluded to Mr. Wybrow.

"'He was young,' said he, 'but we loved him. One day, as we were feeding around him he stooped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stopped, tied on his sandals, and went across the river.

"'We could not blame him, for his Lord stood on the other side, beckoning him to come. He called him away, and has sent us you in his place. If you are called away, He will still send others; and if all earthly shepherds fail, He will never forsake us.'"

In February 1841, Bishop Wilson visited Gorruckpore, and his interview with this interesting Christian is thus described by Archdeacon Pratt—

"We saw a fine old man, a converted Mussulman, at the farm; he is seventy-nine years of age, very deaf, and of a very venerable look, and intelligent countenance. He has been a Christian many years, and a voluntary catechist under Mr. Wilkinson, in the Mission. He seemed to be much gratified at seeing the bishop, and receiving his benediction. The old man has copied out the essay on Hinduism, Mohammedanism, and Christianity. He prizes it highly, and says, 'If I could but go to the King of Delhi, and stand before him, I would show him this book, and he should learn the folly of his own religion, and the wisdom of Christianity.' The good old Christian entertains a most affectionate recollection of Mr. Wilkinson."

Not long after this the old Sheikh "became ill, and Mr. Leupolt brought him to his house to nurse him; but his children knew he had money, and professed much love for him; told him none could take care of him so well as they, and persuaded him to return in a palanquin which they brought.

"One day Mr. Leupolt called, and found him very ill. He had his New Testament open before him, and had, he said, been reading his favourite chapter, the 5th of 2nd Corinthians. He wished to hear it again. Mr. Leupolt took the book and read it aloud, and then conversed with him on the glorious subject of which it treats, and rejoiced with him at the bright prospects it reveals; for he too was ill, and did not know how it might be with himself.

"The Sheikh was evidently in a dying state, but both felt sure of 'a resurrection to eternal life,' and a speedy meeting in glory. They engaged together in prayer, realizing the presence of the Lord, and shook hands in the full assurance of meeting no more on earth.

"Four days after, a note from the old man was delivered to Mr. Leupolt, saying, 'I have embraced Mohammedanism; I have had enough of you Christians, and of Christ. Do not trouble yourself more about me.' He was too ill to visit him, and sent a pious young man in his place; but he was denied admittance, and asked if he had not been told the purport of the letter to Mr. Leupolt.

"When he returned, they followed Hezekiah's example—laid the letter before the Lord, and prayed that He would interpose; for though the writing looked like the Sheikh's in every stroke, it seemed almost

incredible that a dying man could have written so steady a hand.

"Ten anxious days passed, when, one morning, a son of the Sheikh's appeared before Mr. Leupolt in a great passion, saying, 'Sahib, I shall confess the truth: my father did not write that letter, but my uncle, who could imitate his hand, wrote it. When my father's eyes were fixed in death, we held the Koran over him, and begged him to touch it. He pointed towards heaven, shook his cold and withered hand, as if to say, "No, no; Christ is mine, and I shall be his for ever."' The son's confession was made in revenge towards his family, because he was dissatisfied with the share of property assigned to him."*

Many interesting facts might be gleaned from the history of this station; amongst others, that of a native doctor and his family brought into the fold. He had been, in former years, moonshi to Mr. Crawford, the chaplain at Allahabad, from whom he received a New Testament. This he read, and became convinced of the sinfulness of idolatry, so that he ceased to worship the idols. Hearing the Gorruckpore Missionary preaching in the bazaar, he came and visited him, and continued to do so for the space of two years. His knowledge of the Scriptures was remarkable, and he could repeat by heart long portions of the Gospels. He taught what he knew to his mother, his wife, one of his brothers, and also to a servant. The mother died at Benares, trusting in Christ alone for salvation. A younger brother, who subsequently joined, was baptized at Juanpore. At length the two elder brothers, the wife, and the servant, were baptized in 1852, and forthwith commenced to be useful in the Mission.

The Lala died soon. When sinking into death, he was asked whether his trust was in Jesus. Rousing himself to answer, he replied, "Oh, yes; with every breath I breathe, I breathe the holy name of Jesus."

We shall now pass on to 1857, the eventful year of the Indian mutiny. It came with the unexpectedness of an earthquake, and its concussions wrought destruction throughout the land. At Azimghur on June 3rd, at Benares on the 4th, at Juanpore on the 5th, the troops mutinied. Our native catechist at Azimghur had to conceal himself in a dry well, to escape from the mutineers who were searching for him. At Benares there was the fierce struggle on the parade-ground, and Neill, with his 240 Europeans, and a few

fragments of native regiments, contrived to protect the city, the barracks, the mint, and the cantonment. At Juanpore Lieutenant Mara was shot by his own soldiers, the Loodianah Sikhs. Several European gentlemen were close at hand. They had just time to escape into the magistrate's cutcherry and barricade the doors, and there they found themselves not more than nine or ten in number, with the mutineers raging outside. The Treasury, however, and its rupees, proved a superior attraction, and the Europeans, including our Missionary, the Rev. C. Reuther and his family, and the European schoolmaster of the Mission, set out for Benares, a feeble party, without escort, and incapable of rendering any effectual resistance if attacked. On reaching Zufferabad they were advised by the people to press on, as it was not safe for them to stay there. A few regretted their miserable plight, and one or two were affected even to tears. The residents of Zufferabad at that time were chiefly Mohammedans, and some of them very bigoted. A branch school of the Church Missionary Society had been established in this place about twelve or thirteen years; thus many of the inhabitants were known to the Rev. C. Reuther. It may, perhaps, be owing to this friendly feeling on the part of some of the principal Mohammedan residents, that they were permitted to pass through the place without molestation. Attempting to proceed down the Goomtee in a boat, they found the villagers along the banks in such a ferment of hostility, that they must all have been massacred, had not a Lala, named Hingun Lal, a tahsildar in Dehra Dhoon, who, after an absence of twenty-five years, had returned about eight days previously, received them into his house, and protected them until an armed force from Benares was sent to bring them in.

At Gorruckpore the danger was imminent, and the native Christians much alarmed; but the treasure having been removed to Azimghur, and there plundered, Gorruckpore was comparatively neglected by the mutineers, and thus Missionary operations continued uninterrupted until the second week in August, when a circular from the Government informed the residents that British protection was about to be withdrawn from Gorruckpore, and that it was necessary they should retire to Benares, under the protection of some Ghoorkas who had been brought down from Khatmandoo.

This painful necessity is thus referred to by the resident Missionary, the Rev. H. Stern—

* Weitbrecht's "Missionary Sketches."

"No choice, therefore, was left to me, but to pack a few things together, and follow the English flag wherever it may be planted. It was a very sad sight, thus, in one long procession, to leave the station; and I could not help thinking of King David, when he, with his nobles, fled from his son Absalom.

"Here we are then, in camp these two days, within sight of Gorruckpore; and, if the report proves true, we are to march on to-morrow. As to the Mission, I have made such arrangements as I could under the circumstances. The schools were closed the day before we left; and the whole Mission property in Gorruckpore, together with Basharatpore, and every thing belonging to that establishment, were made over by me to the rajah of Gopalpore, one of those rajahs who have hitherto assisted Government in the suppression of disturbances, and to whom the authorities made over the whole station and district. The rajah of Gopalpore has agreed to protect the Mission property, and to afford every assistance and protection to the native Christians residing at Basharatpore; and I have agreed, of course on my own authority, (for there was no time allowed to write to Calcutta,) to make over all the revenue of Basharatpore, for one year, to the rajah. As soon as we return, which I trust may be after a short time, the rajah will make over the property to me, or my successor. All this is written down on paper, and a copy, with my signature and Charles Dass's, is in the rajah's hand, and the copy with the rajah's signature and seal, is in my hands.

"Since the 13th instant, a guard of twelve men has been stationed at Basharatpore. There are left there 162 Christian souls; the rest are partly with me as servants, and have found employment with some gentlemen, and three families proceeded down the river in charge of some property belonging to the judge.

"Yesterday afternoon, I visited the village for the last time. The whole number collected in the catechist's house, where I read the 71st Psalm, and offered up a prayer. When I departed, the whole number broke out in tears, especially the women and children. It was a most affecting scene, and I had great difficulty myself to remain firm. I hope I may see them all again after a short interval. I have made them over to the Lord, who can move the heart of the rajah to remain faithful to his word, and to protect the Christian flock, now in the wilderness without a shepherd. I cannot help feeling most sad at leaving these poor Christians behind. I trust I have acted to the best of

my judgment. Should any evil befall them, which the Lord forbid, may it not be laid to my charge!

"I am also happy to say, that, in the agreement of Government with the rajah, Basharatpore was especially mentioned as a place of which he must take care."

But when their friends were gone, the poor Christians found themselves as sheep in the midst of wolves.

"For upwards of two months (the station of Gorruckpore was abandoned on the 13th of August) they lived in continual fear and anxiety, being exposed to the spoliation of their goods and to personal ill-treatment. During one dacoity, one of the Christians received a deep swordcut in his back; others were beaten; the women, who usually ran into the jungle, were ill treated; and the catechist in charge, Raphael, seems to have been particularly exposed to the fury of the enemy. The maltreatment which he received very much hastened his death, which happened on the 12th of October. A few days after this, their best bullocks were seized, and seven of the men carried before the *chakladar*, who kept them prisoners for two days. On learning that they were Christians, he ordered them to deny their faith and become Mussulmans. One of the *chakladar*'s men then interfered, and said that these Christians had been neither Hindus nor Mussulmans, but were brought up as orphans in the Christian religion, and therefore would not be received by either of these persuasions.

"Nevertheless the *chakladar* insisted on their becoming Mohammedans, and requested them to look out for a *molwee*. The seven Christians, as they tell me, appeared to consent to this arrangement. Upon this they were allowed to go to their homes. They subsequently left Basharatpore in small parties by stealth, at night, during several successive days, the first party leaving on the 20th of October. After they had agreed to meet at a place called Shahpore, to the east of Gorruckpore, and beyond the boundary of their district, they all took the road through the jungle, and, after three days' travelling, they all reached Shahpore in safety, only one party having been robbed on the road."

Eventually they found their way to the Chupra district of Kishnagurh, where, after three months' separation, they were rejoined by Mr. Stern.

"I arrived here (Aligung) safely on Thursday last, and found all the native Christians from Gorruckpore well, with the exception of several fever cases. The native Christians,

no less than myself, were very happy to see each other again, after a separation of upwards of three months. Before I came up to them, where they were encamped in a large mango grove, the children came running out to meet me, and to conduct me into the midst of their parents, who surrounded me. Every one now commenced to tell his tale of the late trials and privations, in which all had an equal share. We all then had prayers, to thank the good Lord and Shepherd of our souls for thus having preserved us from many dangers, and for having given us this first token of mercy in permitting us to meet again. To Him be all praise and glory!"

Gorruckpore remained in the possession of the rebels throughout the remainder of the year 1857.

But the time of retribution came. The tide of British power, which for a brief period had retired, was now flowing back with more than wonted strength, and rapidly recovering the territories which had been lost. "The Nepaulese leader, Jung Bahadur, with Brigadier MacGregor as the representative of British interests, entered Gorruckpore on the sixth of January, thus taking possession of a city which for many months had been almost entirely in the hands of the rebels. The force was Goorkha, the officers were Nepaulese and English." With each Nepaulese officer in command of the respective brigades an English officer was associated, as also in regard to the artillery. Thus, provision being made for advice and even control, if needful, the troops advanced. "They had to effect a passage over a nullah, the bridge of which was broken, and the banks stoutly defended by the enemy: this was done after a short but sharp conflict. The enemy fled from the nullah, through a jungle, towards the city, pursued by the Ghoorkas; but the latter could not equal the Sepoys in running over loose sand, and therefore could not come up with them." Although attacked on both flanks by skirmishing parties, Jung Bahadur advanced steadily towards the city. Then the enemy broke. "Many hundreds rushed into the Raptree with the hope of crossing into Oude, but were shot down or drowned in considerable numbers. Gorruckpore was entered and taken possession of in the English name, and the so-called government which had been introduced by Mahomed Hussein, the self-appointed nazim, or chief, was at once put down. Such of his adherents as had clearly been rebellious were quickly tried, and many of them executed. All the convicted

natives who were not sentenced to hanging were made to do sweepers' work within the church, jail, and other buildings, without respect to their caste, creed, or former dignity."

It was not until February 1858 that the native Christians returned to Gorruckpore. Sad indeed was the alteration which had taken place. The church and Mission house at Basharatpore were completely destroyed, as well as the village. And yet how marvelous the preservation of the Christians themselves! They had all been brought back in safety, to the number of 241, and, until arrangements could be made, were located in a large confiscated house in the city. "How differently," observes Mr. Stern, "are we circumstanced at the close of the year from what we were at its beginning. The year opened with the most gloomy prospects. The whole Mission was broken up. Wild beasts entered the Lord's vineyard; the native church was dispersed; the congregation as a flock without a shepherd; the church building desecrated; the Mission property destroyed. The servants of God were humbled to the dust, and the enemies of Christ triumphantly said, 'Where is now your God?' Thus sad were the circumstances under which the year now past had opened. But how differently are we circumstanced at its close. The Mission re-established and in working order again; the native church, as we trust, much benefited by its late experiences, preserved and gathered together again under its pastor; the school re-opened and filled with more numerous scholars; the Gospel again proclaimed among the people; the Mission property partly restored; and the whole Mission respected and called welcome, even by many Hindus and Mussulmans. To the Lord be all praise and glory!"

There was much indeed in the retrospect of the past to call forth gratitude. "We would most thankfully acknowledge the material aid we have received from many English residents here and elsewhere, in behalf of the Mission schools, and, in particular, in behalf of the fugitive and distressed native Christians.

"We have also instances of natives having shown great kindness to native Christians during the late disturbances. It was by the timely warning of a man in the service of the rebel chief at Gorruckpore that the native Christians of Basharatpore were enabled to make their escape. The Kazi of Chupra placed his house, free of rent, at the disposal of the Missionary and his fugitive flock. A

respectable Darogah, an inhabitant of the town, hid, protected, fed, and clothed the family of a native Christian, who could not get away with the rest, during the whole time this station was in the hands of the rebels, up to the day it was re-occupied by the English authorities.

"The same individual also tried to dissuade the rebels from desecrating the Mission church, but without effect. The new communion-table of Christ Church is made up of wood, presented to the church by a friendly native, whilst the new pulpit is made of wood intended by the rebels for gun-carriages to be used against the Christians. Other instances of friendly feelings, amidst the general disaffection, have also become known. Several teachers managed to hide and save the books of their respective classes. Many schoolboys saved, during the universal loot, many a school-book, among which were many Christian tracts and copies of the Bible. Some boys, to save their books, buried them, but they became a prey to white ants. Others, who were more fortunate, carried them to their friends to other neighbouring villages."

The following letter from Mr. Leupolt, dated June 6, 1864, will bring this article to a suitable conclusion—

"I trust Mr. Stern has sent a report of the re-opening of his church, or the church in the wilderness, as old Wilkinson used to call it.

"I had been rather poorly for some time and was therefore glad to fulfil a promise given to Mr. Stern, to be present at the re-opening of the church at Basharatpore. Eight years had expired since I was last at Gorruckpore, and twenty-three since I first went there. The first time I went to Gorruckpore was in January 1841. Mr. Wybrow had died the month previous, and I went to Gorruckpore to take charge of the Mission there. The last time I visited that station was in 1856, on account of the late Mr. Kreiss. How recollections crowded as I entered Gorruckpore!

"On Easter-day we had service in the morning, and the Lord's Supper, in the station church. From thence we went to Basha-

ratpore. A number of European friends were present. The church was filled: upwards of 250 native Christians attending. Their faces beamed with joy. The service was opened by a beautiful hymn, sung by the children in parts. I then read prayers; and, after another hymn, addressed the congregation. What a sight to see so many Christians together! The enemy thought to annihilate us—to root out the very name of Christ from Hindustan: but here we were! The enemy was permitted to destroy the church in part, but the Lord has enabled his servants to rebuild it, enlarge it, and beautify it; and there it stands as a monument that the Lord is with us. But where are the enemies? They fell on the stone and were broken, and then the stone fell on them and ground them to powder. We felt very happy, for the Lord had put a song of praise into our mouth.

"In the afternoon Stern baptized, and preached a sermon suited to the occasion.

"What changes have taken place in Gorruckpore since I first knew it! The church rebuilt and beautified, the congregation doubled, the old village gone and a new one erected on the most healthy spot of the farm, and the jungle cleared all around the place. The Lord has been indeed with his servants.

"On returning to Gorruckpore from the farm, a kind of home-sick feeling stole over me. The founder of the Mission was—at home, I was going to say—and at rest; but it is as likely that he is very active. Dear, good Wybrow, gone home; the old venerable Sheikh too! The rebels have obliterated the exact spots where the remains of these brethren sleep, along with those of our little Mary. Many of the native Christians also are no more in the land of the living, and I was also here at death's door in 1841. *One*, however, remains unchanged—the Lord; and He is still with his servants!"

It will be seen that this letter is full of references to the past. It suggested this article, as without such an history of the station as we have attempted, to many of our readers it would be divested of half its interest.

BRIGHT POINTS IN THE KANDIAN COUNTRY.

THE town of Kornegalle is situated twenty-six miles north-west of Kandy, and consists of a large population of Singhalese and burghers, besides a few European residents. At this place a church has been built entirely

by subscriptions raised amongst the inhabitants, in which two services are held every Lord's-day by the Missionaries of the Church Missionary Society; the one in the morning in the Singhalese language, with not a very

large attendance; the other in the afternoon, in English, which is well attended. There is also a service at the jail for the benefit of the prisoners, who gladly welcome the Missionaries, showing much attention to their teaching, and much anxiety to obtain books for reading and learning.

A native pastor, Mr. Levera, had been in charge of this station, but a failure of health necessitated his removal to the low country, and thus Kornegalle requiring help, the Rev. John Ireland Jones commenced to reside there in July 1863.

He was by no means a stranger to the place. On his arrival in Kandy, six years before, his attention had been drawn to Kornegalle, which he had been requested to visit monthly; and on the occasion of one of these visits he became acquainted with a man who had been a Buddhist priest, and was regarded as one of the most learned men in the country, but who had thrown off his robes and was reading his Bible with apparent desire of learning the truth. This person, after due instruction, was baptized by the Rev. W. Oakley, and called John Edward, retaining as surname the name of his village, Hunapola.

At the time of these earlier visits Mr. Jones was led to look beyond Kornegalle to the villages in the vicinity. He says—

“Hunapola several times spoke to me about a village called Talampitiya, situated about seven miles from Kornegalle, in which one man, named Ukku Weda, was reading the Bible, and several others had expressed a desire to know something of Christianity. I was a good deal interested by what he told me, and took advantage of the holidays of the Kandy Collegiate School to visit the village in July 1858.

“I at the time knew very little of the language, so was obliged to speak chiefly by interpretation to the people who assembled. Hunapola and the schoolmasters who were with me addressed them, and they paid considerable apparent attention to what was said, yet did not show sufficient interest to lead me to hope for any positive results. I fear I forgot the promise which accompanies the command, ‘Cast thy bread upon the waters.’

“We distributed a good many tracts, and gave to those who seemed most anxious to learn one or two Testaments.

“I caught fever from exposing myself incautiously to the sun, and was laid aside for a time; and five years elapsed before I again visited Talampitiya. The duties of my school prevented my making a stay of more than

one day, when I came down to take the Sunday services, and at other times the distance placed a difficulty in the way.

“In the interval, Mr. Higgins once went to the village, but with that exception I do not think that any Missionary or catechist visited the place until after my arrival here in July last.

“A short time previous to my coming here to reside, I had come down once with Mr. Clowes, and on that occasion Ukku Weda came with Hunapola to see me, and brought with him a relative whom he had been teaching. He seemed delighted to see me, and displayed such knowledge of the truth, and such deep earnestness, as to leave but little doubt on my mind that his heart had really been touched, and that he was a true believer in the Lord Jesus Christ.”

On entering into residence at Kornegalle, Mr. Jones found gathered under Christian instruction 180 natives, of whom ninety-two had been baptized, while of these, twelve were communicants. It was indeed a little flock, but “who hath despised the day of small things,” or who, in the prosecution of the Lord’s work, shall suffer himself to be discouraged, when He, whose work it is, has said, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

Itineration amongst the villages was quickly resumed, and, amongst the rest, Talampitiya was visited.

“Hunapola told me that he had, whenever he went to Talampitiya, tried to show the people the falsity of Buddhism, and to teach them the truth of the Gospel, and that many were inquiring; and on myself going to the village I found proof that both Hunapola and Ukku Weda had laboured diligently in teaching others; and that a similar spirit actuated those who, through them, were brought to a knowledge of the way of salvation. They had not only spoken of Christianity to their neighbours, but had gone to the people of other villages and done what they could in spreading the truth among them.”

In the “Ceylon Church Missionary Record” we find more detailed accounts of these visits, and we introduce some brief extracts, because they show how the work progressed—“first the blade, then the ear, after that the full corn in the ear.”

“July 29—We had arranged to visit Talampitiya, a village in which are some inquirers, and I was therefore up soon after four o’clock, but those who were to accompany us delayed, and we did not start till six. I had a walk of about five miles, rode

one, and was carried about one more in a palanquin, borrowed, as I heard, from some priests. The paddy-fields were full, and the bearers were frequently up to their knees in mud and water. Could I have walked I should have much preferred it, but there was no choice. I found they had prepared a house for us, hanging it all round with cloths, which, if they had the questionable benefit of hiding mud-walls, had the very unquestionable disadvantage of excluding every breath of air but what came in at the door, near which I stationed myself. After breakfast, which they had most hospitably prepared, I directed the catechist to read aloud a tract, so that those already present might have something to think of till others assembled. Altogether there must have been between sixty and eighty persons present, and a more attentive, intelligent audience I have never had. I spoke at considerable length, pointing out the falsehood of Buddhism, its unfitness to be the religion of sinful men, as providing no Saviour for them, and, on the other hand, the truth of Christianity, and its suitability for all. A few questions were asked, but not in a cavilling manner, and all seemed satisfied with the replies. One asked on what grounds we defended the killing of animals. I said, 'There are some countries in which it is absolutely necessary to kill them for food, and it is not wrong, for they have not immortal souls as man has.' He said that in that respect there was no difference between man and other animals. I replied, that the last time I was at that village, five years since, a mad dog came into the field, and that a Kandian immediately shot it; and asked whether he would have done the same if it had been a mad man; and then pressed home the fact that their consciences bore witness to the difference. The catechist then spoke on the parable of the Prodigal. A young man from a village about five miles distant was present, and as I learned that some in his village were anxious to learn the truth, I gave him a bundle of tracts to distribute. Altogether it was a most encouraging day. Got home about five in the evening. On the way home one man remarked that the priests in the village now refuse to teach them to read, saying, that as they only use their learning in reading Christian books they will not help them.

"Aug. 3—Had a long talk on prayer and other important subjects with J. E. Hunapola, the ex-priest. In the evening he came again, bringing with him the young priest I saw when I visited Kornegalle with Mr. Clowes five months since. He has acquired

much confidence since then, and spoke with much more freedom. He seems really sincere in seeking the truth, and Hunapola tells me he spends much of his time in reading the Bible and prayer. May God open his eyes, and both lead him to and keep him in the narrow way! Gave him 'Pilgrim's Progress' and 'Christiani Pragnapti.' Hunapola, in speaking of the priesthood lately, told me that the most abominable crimes are common among them, and looked on as comparatively trivial. If such be the teachers, what can the taught be?

"Sept. 6—Visited the jail, and addressed the prisoners. Held the two services. At the Singhalese service seventeen persons from Talampitiya were present. They afterwards came and got catechisms from me, and spoke of the establishment of a school.

"Sept. 14—The catechist went on the Kandy road and addressed about forty-five persons. Some people from Handugala, a village about seven miles on the Colombo road, came to speak to me. I questioned one, and got exceedingly correct answers. 'Why do you believe Buddhism to be false?' 'In it there is no Saviour.' 'Is there a Saviour provided in Christianity?' 'Yes, Jesus Christ.' 'Who is Jesus Christ?' 'The Son of God, who dwells in heaven.' 'How did He become our Saviour?' 'He came to this world and died upon the cross as our surety.' 'How can we be saved by Him?' 'By believing in Him.' 'You said Christ died for us: is He now alive?' 'Yes, He rose from the dead the third day, and ascended to heaven.' This man's knowledge he had chiefly obtained from the converted priest, Hunapola, and from books given by him. He afterwards said he had lived for a time with Roman Catholics, but did not like their religion—it was too like Buddhism.'

"Oct. 8—Rose soon after four, and started at daybreak for Talampitiya. Tried in vain to get a cooly to carry our bundle of books and clothes, so did the best we could by carrying it ourselves. We soon met one of the Talampitiya people, Ukku Weda, the most earnest and satisfactory man in the village, who relieved us of our burden. On arriving at the village, had prayers with the schoolmasters and the few who had come early. After breakfast, spent two or three hours in preaching and reading to the people, who, to the number of about thirty, had assembled. Five or six men had come from a village six miles distant, and I promised to make arrangements to visit them. After dinner the candidates for baptism came to be examined in what they had learnt: the

answering was generally very good. I was suffering from a severe headache, and, about nine o'clock, was preparing to lie down, when others came to be examined: of course I could not send them away, and I asked the catechist to examine them. I lay down, listening to what was going on, and occasionally putting in a question; but being quite worn out with pain and fatigue, I at last fell asleep, and was unconscious, till the catechist told me this morning that the conversation was carried on with much earnestness till a very late hour."

At length these promising appearances ripened into substantial fruit. "The result," writes Mr. Jones, in a letter dated last December, "was the enrolment of about thirty-five at Talampitiya, and thirteen at Kudagama, a village distant about three miles from Talampitiya, in which I could discover no trace of any visit of Missionary or catechist previous to my own; and, in addition to this, at another village, Korigammana, about five miles beyond Kudagama (but which has since been occupied by an agent of the Baptist Society), three or four persons had expressed their belief in the truth, and several others were inquiring. Thus at both Kudagama and Korigammana the standard of the cross had been raised, and Buddhism to some extent broken down, under the divine blessing, by the men of Talampitiya.

"Ukku Weda was very anxious to be baptized at once, and his knowledge and earnestness would have fully warranted his immediate reception; but I judged it best to wait till some others were sufficiently instructed to be baptized with him. I opened a school in the village, directing the teachers to devote a little time to the children, and the remainder to the instruction of the adults, and sent a catechist to hold a service on Sundays, and instruct the candidates, and went occasionally myself to encourage and direct.

"About three weeks since I directed the catechist to furnish me with a list of the names of such as he thought prepared; and the twelve whom he selected came to me for further inquiry as to their knowledge and fitness. I examined them separately, devoting about two hours to each, and their answering was in every instance satisfactory—in the case of some remarkably so.

"It was with no slight feeling of thankfulness and pleasure that I heard several of them trace their first inquiries after, and knowledge of, the Gospel, to my visit to their village more than five years since.

"With humble gratitude to God, I appointed last Sunday for their baptism, and received them into the church on that day, in the presence of most of the Europeans of the place, and a large number of Kandians, who had come to witness the same. I never before enjoyed such a truly happy day.

"The thirteenth person baptized was a young man, who, only a few days previously, had thrown off his priest's robes. His knowledge of the truth was derived from Hunapola, against whose arguments he for a long time contended strongly; but he has been frequent, since I came here, in his visits to me and the catechist, till at last he took the final step of throwing off his robes, giving up with them the very considerable income of his office. His knowledge, though fair, was not equal to that of most of the others; and he had shown a good deal of anxiety to make some provision for himself before giving up the income his temple afforded. Still there appeared no ground for doubting his sincerity: the sacrifice he made was by no means a light one. He had, with success, laboured to bring others to Christ, and, in addition, the priests seemed resolved, if possible, to prevent his baptism. I therefore determined on complying with his wish to be at once baptized; and, with the twelve Talampitiya people, he formally dedicated himself to Christ."

Facts of this character cheer the hearts of friends at home and Missionaries abroad. It is our part to work in faith, and although the fruit tarry, to wait for it; to be strong in faith giving glory to God, and being fully persuaded that what He has promised He is able to perform. "The husbandman waiteth long for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." But when the seed springs, and the promise buds into fulfilment, the labourer rejoices, and addresses himself to his work with more diligence, seeing that his labour is not in vain in the Lord. We desire in all respects to sympathize with our Missionaries in their joys and sorrows, in their encouragements and reverses, and we unite with Mr. Jones in his thanksgiving to God, that he has been permitted to gather in this sheaf of thirteen adult Kandians, the first-fruits of his work at Kornegalle. Let it be indeed as the sheaf of the first-fruits, waved before the Lord (Lev. xxiii. 11)—presented in thanksgiving and prayer, and consecrated to Him, that thus it may be the first-fruits of an abundant harvest; for what the Spirit did for these men, He can do for others. He can so apply the

Gospel word as to open the eyes of many, turning them "from darkness to light, and from the power of Satan unto God."

Mr. Jones has forwarded several papers containing questions put to the candidates for baptism at Kornegalle, December 1863, and their answers. There are the answers given by Ukku Weda, baptized by the name of Abraham. He had been seven years an inquirer, and the first thoughts respecting Christianity had been awakened in his mind, first by Mr. Tennykoon and afterwards by Hunapola. "There were," he said, "many religions in the world, but none true save the one given by the one true God, and he firmly believed Christianity to be that one true faith." The distinctive truths of Christianity, "one God the Almighty Creator, one Saviour, his Son Jesus Christ, one Holy Spirit who purifies the heart; the universal sinfulness of men; the necessity that each should believe in Jesus Christ in order to salvation; the effect of justifying faith on the character and life, so that we become dead indeed unto sin, but alive unto God, through Jesus Christ our Lord;" all this was clearly expressed.

Next came the answers of Halugama Walter, baptized Paul. He had been inquiring about five years, having been awakened, first by Ukku Weda, and then helped in his difficulties by Hunapola. In answer to the question, "What proofs are there of God's existence?" he replied, "When we see a fine building we conclude that it was made by some one—that it did not come into existence of itself; and so we feel there must be an Almighty Maker of the world." On the great truths of the Trinity in Unity; the godhead and humanity of Christ—how He came from heaven to this world, and suffered for us scourging, spitting, shame, and finally crucifixion—his present work of intercession in heaven, &c., his replies were clear and distinct. Paul's answers were followed by those of Æluvelatinne Duraya, baptized Moses. Mr. Jones observes—"These questions and answers were quite independent of the catechisms the candidates had been required to prepare, which contained the ten commandments, Lord's prayer, &c. The candidates had no opportunity of learning on what subject I intended to question them."

We place before our readers these interesting facts: we do so that they may help by prayer. This may be the beginning of a great work. Why should we doubt it? Great movements have often had their commencement in some few simple events such as these. One or two have been awakened;

but they have been earnest men, of whose entire consecration to God there could have been no doubt; and they have been as the little spark by which a great fire has been kindled. Only let Christians at home help in prayer. This is the end we have in view in communicating Missionary intelligence. Facts such as these are for use—that they may be prayed over by God's people at home. We have heard of those who use the "Church Missionary Record" for this purpose: they read that they may know where a blessing is needed, where help is needed, where encouragement has been granted, and they go to thank the Lord for what He has done, and to ask Him that He would do more. This it is that our Missions need—prayer, effectual fervent prayer, like that of Elijah, to bring down the rains upon the parched land.

Some few more facts connected with the Christians at Talampitiya, communicated to us in a letter from Mr. Jones, dated August 23, 1864, will show us to what trials these Christians are exposed, and what need they have of that help which, by our prayers, we may ask and obtain in their behalf.

"I strive continually to set before the Christians their responsibility with regard to those who are around them, and to direct them into more systematic effort for the conversion of their neighbours.

"I spent some days here in the early part of the month, and then appointed two of the most intelligent men, living in different parts of the village, as leaders, as it were, of the others, and then suggested that, in addition to their services on Sunday, for which all assemble at one place, a meeting should be held on some week-day evening, at their houses, for prayer, reading of God's word, forming plans for bringing the Gospel to their neighbours, and for paying in their subscriptions of rice. I directed them to invite inquirers to attend these meetings, as some might perhaps get to them who would object to attend the more stated services on Sundays.

"With one exception, these people all go on well, and have shown an amount of steadfastness beyond what could have been expected. They have also stood a severe trial, for I was obliged to be away from them for about two months: both the catechists who had been labouring in the district were attacked with fever, and obliged to leave; and fever was raging in the valleys, the Christians, with their families, suffering greatly from it. I almost feared I should hear that some had had recourse to the universal remedy in times of trouble and sickness—

devil ceremonies ; but I am thankful to say that, not only was this not the case, but that both baptized and candidates resisted every importunity of their friends on the subject, and endeavoured to prevent their unconverted relatives joining in them.

"One of the Hewadiwela candidates, when urged by his friends to join a devil ceremony, replied, 'No ; I will do any thing to help you that I lawfully can. I will give you all the grain in my store if you need it ; but I will have nothing to do with devil ceremonies.'

"A circumstance occurred in June last which, under God, did much towards strengthening the people of Hewadiwela, and, indeed, of the whole district, in the abandonment of heathenism. The Buddhist priests were naturally alarmed at seeing many leaving them, and determined to make a great effort to regain influence. They took advantage of Hunapola's absence from Hewadiwela, through illness, and one evening fourteen of them presented themselves at the village, the leader having a Bible with him, and, declaring that Hunapola had merely gone away because he feared to meet them in argument, challenged any Christian to come forward and discuss the matter with them.

"The poor people were at first sadly disconcerted, but at length determined to send to Talampitiya for some of the Christians. To their great joy the messengers returned, bringing with them seven of the Talampitiya people, with Hunapola—who had only that day returned from Kornagalle—at their head. His appearance was as unwelcome as it was unexpected by the priests ; and the leader wished to decline discussion on the ground that the evening was advanced, and that there was only time for the 'bana' reading. The Buddhists were very indignant at this,

and charged the priests with dishonesty, in first challenging the Christians and then refusing to dispute with them. One of the priests pacified them at last by promising that, in the morning, he would hold the discussion, and the Christians accordingly went to the school, and remained there during the night. In the morning, after prayers, they went to the place where the people were assembled, and it was then found that the greater number of the priests, including their leader, had disappeared during the night, without even waiting for the customary alms ; and the few who were left refused to enter into the matter, saying that they had only come to be present at the argument, and they joined with the others in condemning the conduct of the runaway priests.

"As the result of this, several, who up to that time, had done all in their power to keep the people from attending the preaching, were themselves present the next Sunday.

"During the prevailing sickness Abraham's only child was very ill. As usual, heathen friends suggested that a devil ceremony should be performed, but he replied, 'God gave me the child ; He can take it from me if He will ; but I will seek no help from devils.'

"The wife of one of the others, Paul, was suffering intensely from abscesses in the breast. Paul suggested simple remedies, but, during his absence, a charm was tied on her arm in order to effect a cure. On discovering it, her husband took the infant from her, and took it to another house, saying that his child should not be nursed on charmed milk, nor would he let the mother have the child again until she had promised, with tears, never again to have to do with charms."

BHOPAL AND ITS BEGUM.

"THE Secundra Begum of Bhopal has taken her departure for Judda, *en route* to Mecca. This pilgrimage has been especially undertaken for the benefit of Her Highness's aged mother, the Quidsea Begum. The Secundra Begum and her family have received a right loyal welcome from the Government of Bombay, and all classes of the community have tried to do honour to one who, by her unwavering fidelity and devotion in the hour of our need and peril, has earned for herself a sovereign's guerdon, and a place in the regard of all Englishmen and Englishwomen."

Sospeaks the "Times of India," in one of the

earlier Numbers of the present year. Some of our readers may remember to have seen this notice ; to many others probably it is now presented for the first time ; and, as they peruse it, many will ask, "Where is Bhopal, and what are the services which are so honourably and gratefully remembered as having been rendered to us by its Begum in the hour of need ?"

Bhopal is a native state in the great table-land of Malwa, by a treaty made in 1818 protected and bound to maintain a contingent force. It is bounded on the north by Gwalior, or the possessions of Scindia, and by

the British district of Baireseah, formerly a dependency of Dhar, then overrun by the Pindarries, and finally annexed under the administration of the Marquis of Hastings. On the north-east and south-east of Bhopal lies the Saugor and Nerbudda territory, ceded to the British in 1818, after the conclusion of the second Mahratta war; while on the south-west and north-west are Holkar's and Scindia's dominions. The river Nerbudda constitutes the south-eastern boundary, dividing Bhopal from the Central Provinces. On the south bank of the river stands the British town of Hoshungabad.

The history of this little state, with an area in square miles of 6764, and a population of 663,656, is singular.

"Its founder, Dost Mohammed Khan, was an Affghan adventurer, who, by his prowess and address at the court of Aurungzebe, won the favour of the Emperor, and obtained the government of a district in Malwa. He succeeded, by his force of character, in establishing his authority in the midst of a stiff-necked and unruly Rajpoot and Hindu population.

"On the breaking up of the Mohammedan empire, after the death of Aurungzebe, he fortified the town of Bhopal, and assumed the title of Nawab Dost Mohammed Khan. He early cultivated friendly relations with the British; and history informs us that when Goddard's army marched through Central India, in 1778, the Nawab of Bhopal was the only Indian prince who displayed a friendly spirit towards it. This provoked a strong feeling of hostility toward the Bhopal State on the part of its powerful Hindu neighbours—Scindia, Holkar, and the Rajah of Nagpore; and in 1809, when General Rose appeared in that quarter, the Nawab found it necessary to appeal for British protection, but with little effect. In 1813, Bhopal was besieged by divisions of Scindia's and the Nagpore army. This siege is described by Sir W. Malcolm as one of the most remarkable of late days, and the conduct of the chief, whose garrison, at the commencement, did not exceed eight or ten thousand men, is a theme of praise, and the admiration of the Mohammedans in India. This siege was followed by a movement of Holkar's Mahratta battalions against Bhopal, but the attack was averted through the mediation of the British Government.

"This friendly office led to the conclusion of a treaty in 1818, between the British Government and the Bhopal State, which provides for protection on the one part and subordinate co-operation on the other. A handsome territorial assignment was made

by this treaty to the reigning prince, as a reward for his zeal and fidelity, but he was not spared to enjoy it, having, shortly after the conclusion of the treaty, received his death from a pistol accidentally discharged by a child. His nephew, an infant, was declared successor to the Musnud, and was betrothed to the infant daughter of the deceased prince. A council of regency was appointed to conduct the administration during the minority of the young prince, the widow of the late Nawab being at the head. The other members consisted of a Mohammedan, a Hindu, and a Christian; the last, Belthazzar Bourbowna, being the descendant of a Frenchman, who came to India in the time of Akbar.

"Belthazzar, better known as Shahzad Musseah, was an able and brave soldier, and a member of his family, a Romanist, accompanied the Begum to Bombay. On the young prince attaining his majority in 1827, Quidsea Begum declined to surrender her authority, and refused to sanction his marriage with her daughter, on grounds which appear to have been regarded as valid by the British Government. The rejected heir soon after surrendered his claims in favour of a younger brother, the consort of the Secundra Begum, who found it necessary to assert his authority by force of arms in opposition to the party attached to the Queen-mother; but his reign was brief, and the succession passed, in 1850, to his daughter, Sha'e Ichau Begum, then a child in her sixth year. The administration was again entrusted to a regency, under the control of the Secundra Begum."

Various useful reforms were steadily introduced by her Highness. On the outbreak of the mutinies in 1857 her position was one of considerable influence; and from the central position which the little state occupied it was of great importance that the Begum should remain faithful in her engagements to the British Government. She was not without suggestions and temptations to cast in her lot with the disaffected. The King of Delhi forwarded to her an "Istafer," calling upon her, as a true Moslem, to hoist the standard of rebellion, but she evinced no sympathy with the rebel cause; and when the Bhopal contingent, with few exceptions, broke into disorder, and resolved to join the mutineers, she gave timely notice to the officers, and helped their escape across the Nerbudda to Hoshungabad.

The rebellion was around her in every direction. The mine of disaffection so secretly and extensively laid throughout India had

been sprung; and English officials and their families were involved in extreme peril.

In these central parts, Nusseerabad, in Ajmere, first gave way. Two Bengal regiments of infantry, with a battalion of Bengal artillery, mutinied. One Bombay regiment of lancers remained staunch. Thus, although valuable lives were lost, there was no massacre. Neemuch, in Scindia's territory, on the north-west borders of Malwa, caught the infection. Bengal and Gwalior regiments all went, and the Europeans had to fly, very few having horses or vehicles, and all being dependent on the villagers for food, until at length a mud fort afforded them a refuge, where they held their ground until relieved.

Next came Indore, the capital of the possessions of Holkar's family, lying west of Bhopal; and Mhow, a British cantonment thirteen miles south-east of Indore. The British agent, with other Europeans, resided at Indore, having an escort of cavalry and infantry at his disposal.

Holkar's troops rose up against the English without the privity or wish of the Maharajah himself. The troops to whom the protection of the Residency was assigned, instead of fulfilling their duty, brought guns to bear upon it, and the Europeans found themselves unexpectedly under the fire of cannon and musketry. Some, however, of the Bhopal contingent were on duty at the Residency, and a few of these remaining faithful, the European officers, with their families, were enabled to escape. Not so, however, with the civilians: many of the civil servants, and of the clerks in the telegraph department, with their wives and children, were butchered in cold blood. Those who fled did so in great misery. They collected hastily a few ammunition waggons, two or three bullock-carts, an elephant, and some horses. Mhow was no place of refuge. The troops there had mutinied: they had shot down several of their officers. Providentially there was at the cantonment a company of European artillery, and a fort, where the Europeans sheltered themselves; while the Indore fugitives, escorted by a portion of the Bhopal contingent, started for Bhopal, and, kindly received and helped on by the Begum, reached Hoshungabad in safety.

While these events occurred on the west of Bhopal, eastward, in the Saugor and Nerbudda territories, there were like explosions. At Jubbulpore the Residency was fortified, and in this the Europeans were shut up: at Saugor the fort was converted into a place of refuge, and there nearly 300 Europeans were

sheltered. At the end of August British supremacy in these territories hung by a thread. The Calcutta authorities could send no help. The Kamptee column of Madras troops held the country south of the Nerbudda, but the jungles were full of rebels ready for mischief, and they dared not to move north. Numerous Thakoors had risen, and, with their followers, were plundering the villages in every direction, "while on the border all the chiefs of Bundelcund were ready to rise in rebellion at news of any discomfiture of the British." At such a critical time, had the Mahratta chiefs, Holkar and Scindia, and the Begum of Bhopal, yielded to the oft-repeated solicitations addressed to them, and joined the insurrection, how disastrous the results which would have ensued! Providentially they remained faithful, although with much peril to themselves. Nor did the Begum content herself with a neutral position. Throughout this distressing period she continued to give every assistance to European parties arriving in her districts to reach Hoshungabad, rendering to those who sought her protection an active sympathy and kindness which may not be forgotten.

Her services were, with becoming dignity, acknowledged by Lord Canning in the great Durbar held in the Jubbulpore districts in January 1861 in the following words—

"Secundra Begum—Your Highness is very welcome to this Durbar. I have long desired to thank you for the services which you have rendered to the Queen's Government. Your Highness is the ruler of a state conspicuous in Indian history for never having been in arms against the British power; and lately, when that state was beset and threatened by our enemies, you, a woman, guided its affairs with a courage, an ability, and a success that would have done honour to any statesman or soldier. Besides the great services of repressing revolt around you, and of securing the safety of all Englishmen, among whom was the Agent of the Governor-General, you never failed to aid and expedite, to the utmost of your power, all bodies of British troops that came within your reach.

"Such services must not go unrewarded.

"I now place in your hands the grant in sovereignty of the district of Baireseah. The district was formerly a dependency of the State of Dhar; but Dhar has, by rebellion, forfeited all claim to it, and it is now given in perpetuity to Bhopal, for a memorial of loyalty under your wise and brave guidance in time of trial, &c."

Subsequently, the insignia of the order of

the Star of British India was conferred on her Highness by the Queen.

In the presence of such recollections, is it not exceedingly painful to be informed that the Secundra Begum of Bhopal had taken her departure *en route* for Mecca? Yes, unquestionably painful, for no effort has ever been made to bring her and her people to the knowledge of the true faith. She need not have gone so far as Mecca to find help from the true friend and Saviour of sinners. Had she been told of Him, she might have sought and found Him at home. But there has never been a Christian Missionary in Bhopal!

Some, perhaps, are prepared to respond, "We should do no good." Yes, "the slothful man saith, there is a lion in the way." Better be like the women who, as they proceeded towards the tomb to anoint the body of Jesus, asked, "Who shall roll us away the stone from the door of the sepulchre?" They were aware of the difficulty, but turned not back. When the path of duty is plain, let us go forward, and leave results with God.

But are the Bhopal people so Hopeless? We find the following passage in "Missionary Notes and Queries," published at Agra, August 1864—

"A fellow-labourer in the Bombay Presidency, who has asked in a late number for information about books and tracts on the Mohammedan controversy, is anxious to receive all the information and advice which his more experienced brethren in the north can give him with regard to his work amongst the Mussulmans, in which he stands entirely alone. We hope that his *darkhwaist* will not be in vain, and shall be glad to give space in these pages to any remarks on the above subject which may prove to be of general interest and value. The Mussulmans of Bhopal are described in our friend's letter as very 'polite, unprejudiced, and free of access, from the Nawab down to the lowest servant;' very different indeed from most of our north-west Mohammedans, whose enmity towards Christianity, and especially against their Christian rulers, appears to increase every year."

THE HATTI-SCHERIFF OF 1856, AND ITS VIOLATION IN 1864.

We commence this article upon the same principle as the woman who, when about to resume the spinning, which other duties had constrained her to interrupt, begins by uniting the new materials on which she is about to operate with the extreme end of the thread which, as already completed, had been consigned to the spindle. Some of our readers object to articles written in *continuation*; but there are some subjects so wide that it is impossible to compress them into a single paper. They must therefore be either altogether set aside, as unsuited to the pages of this periodical, or else dealt with by sections; and this, in the case of historical reviews, where a lengthened series of events has to be considered, is permissible simply because it is unavoidable; only care must be taken when we resume a subject that the connexion between the portions of the series be carefully preserved.

Now, in our last Number, in tracing out the Missionary history of the Turkish Empire, reference was made to an act of Turkish intolerance perpetrated in 1843—the barbarous decapitation of a young renegade, who, having been surprised, in a moment of intoxication, into a profession of Mohammedanism, was put to death because he

returned to the Greek form of Christianity. This led to remonstrances from the Governments of Great Britain and Russia; and, in reply, the Porte issued the following official declaration, dated March 21, 1844—

"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of a Christian who is a renegade."

These words are ambiguous. They might imply a restriction to the case of one who, having been originally a Christian, had apostatized from the Mohammedan creed after professing it. To determine their meaning, and that in the most favourable sense, as inclusive of those who, having been Mussulmans by birth, might embrace Christianity, Lord Stratford de Redcliffe, when this official declaration was forwarded to him, embraced the opportunity of acknowledging it in the following terms—

"The official declaration communicated by His Excellency the Minister for Foreign Affairs shall be transmitted to the British Government, who will understand with satisfaction that the Sublime Porte, in taking effectual measures to prevent henceforward the execution and putting to death of any Christian, an apostate from Islamism, relin-

quishes for ever a principle inconsistent with its friendly professions.”*

He observes—“I had great difficulty in constraining the Ottoman Secretary of State to receive this paper, and I fear it cannot be doubted, that whatever may have been the personal wishes of the Sultan and his ministers, the latter sought to reserve the right of dealing with Mussulman converts to Christianity according to their law, not, I believe, of the Korán, but of its more esteemed commentators.”

Eleven years had scarcely elapsed before the whole question came again under consideration. Instances occurred in which individuals, having been from their birth Mohammedans, had become Christians, and had suffered in consequence the extreme penalty of death. Two cases were capable of proof. One had occurred at Aleppo in 1852, the other in 1853; and the Turkish Missions-Aid Society, in bringing these cases before the attention of the Earl of Clarendon, as one of Her Majesty's Secretaries of State, prayed that endeavours might be used to persuade the Ottoman Porte so to respect the religious convictions of all classes of its subjects, that “liberty to adopt another profession of faith should be extended to all, Moslem as well as Christian;” and in a subsequent application they prayed “that, inasmuch as the pledge of March 21, 1844, appears to admit of different interpretations, and as doubts exist respecting its application to the case of Mohammedans by birth, His Highness the Sultan be urged to make it so comprehensive as to exempt from the punishment of death on account of religious offences all classes of His Highness's subjects.”

The Memorial of the Turkish Missions-Aid Society was followed by an Address to Queen Victoria, from the Paris Conference of the Friends to Religious Liberty. They prayed Her Majesty “to enter into negotiations with the Government of Turkey for the purpose of inducing that Government to establish, in the countries under its jurisdiction, religious liberty for all the subjects of that vast empire without distinction.”

They urged, more especially, the repeal of “the barbarous law which condemns to death those Mohammedans who renounce Islamism and embrace Christianity; a law which, as proved by a recent case, supported by irrefragable testimony, is still rigorously enforced.”

* The extracts throughout this article are made from the “Correspondence respecting Christian privileges in Turkey” presented to Parliament 1856.

In communicating with the British Ambassador at Constantinople Lord Clarendon did not lose a day. In a letter dated September 17th, 1855, enclosing the Memorial of the Paris Conference, he thus expressed his views—

“The Memorial to Her Majesty, of which I inclose a copy for your Excellency's information, relates to a subject to which public opinion is now anxiously directed; and it will be necessary to come to an understanding with the Porte respecting the extent to which the law inflicting capital punishment on apostates from Islamism is really repealed.

“The Turkish Government assured your Excellency, some years ago, that the Turkish law which inflicted the severest punishment upon Mussulmans who might become Christians had been repealed. Great doubts are entertained as to the correctness of that assurance; and instances are alleged to have happened since the date of those assurances, the one at Aleppo, the other at Adrianople, in which seceders from Islamism to Christianity were punished by death. Her Majesty's Government are aware that it may be said by the Turkish Government that in these cases the victims suffered death, not for change of religion, but for blasphemy; but such an excuse would be mere evasion, because a departure from Mohammedanism and the profession of Christianity must be accompanied by circumstances which a Turk would easily represent as constituting blasphemy.

“This subject is one which must be pressed on the most serious and immediate attention of the Porte. The Turkish Government cannot expect that the great Christian Powers of Europe, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish empire from ruin and destruction, can permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution towards their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies.

“They are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision.”

Assuredly at that time Great Britain was entitled to demand such a concession from

the Turkish Government, for it was the time of the Crimean war, wherein England was freely expending her blood and treasure for the preservation of Turkey. Is she less entitled now? True, the Crimean war is over, but the results remain. For eight years Turkey has been unmolested by the usurping arrogance of Russia. The price which has been paid for this immunity may yet be seen. It may be recognised in the graveyards at Scutari. But it may be thought that the price having been paid, the obligations thus conferred may be forgotten, and feelings of gratitude be buried with the mouldering ashes of the gallant dead. Nay, so far from it, the sense of obligation ought to be as strong and binding as death, nor until the grave has yielded up its dead, can the Turkish Government be regarded in the sight of God or man as absolved from the engagements she has contracted. England and her allies have fulfilled their covenant, at a costly price which cannot be recalled; Turkey has enjoyed the advantages; let her now prove her gratitude by leaving the human conscience free and unfettered in religious matters as she has promised so to do.

Lord Stratford de Redcliffe re-opened communications with the Turkish authorities on this important subject. It is remarkable that the Turkish ministers of that day were the identical persons that are in power now—the *Grand Vizier*, Aali Pasha, and Fuad Pasha. These statesmen are therefore thoroughly conversant with the history of the past, and they appear now resolved, by a forcible and disloyal act, to free the Ottoman Porte from the engagements which, under their ministry, were contracted in 1856.

With these officials he sought an interview. Fuad Pasha assured him "that he had not heard of the executions at Aleppo and Adrianople; that the intentions of his Government were opposed to such acts of mistaken severity; and that, far from yielding to a spirit of religious persecution, or even of religious proselytism, he, and those who thought with him, did all in their power to dissuade Mohammedan converts from carrying out their purpose, and to save apostates, whether originally Mohammedans or not, from punishment."

The Vizier was not so satisfactory. He also indeed professed "ignorance of the religious executions alleged to have taken place at Aleppo and Adrianople: he said that the penal laws were still unaltered, but that, in practice, the Government took care to prevent their application in cases of apostacy on the part of Christians. He was not disposed

to favour conversions to Islamism, but, on the contrary, he had ever done his best, as occasions offered, to discourage individuals who professed a change of creed. He intimated, nevertheless, that the law was stubborn, if not unalterable; and that, considering the ignorance and fanaticism which still prevailed in parts of this empire, it was more prudent, and perhaps, in the end, it would prove more effectual, to let the law become obsolete, as sometimes occurred even in England, than to shock the national prejudices by repealing it at once."

Some six weeks after this interview information reached our Ambassador, which he hastened to communicate to Lord Clarendon—

"It has come round to me that the Turkish Ministers are very little disposed to meet the demands of Her Majesty's Government on the subject of religious persecution; that they pretend to entertain apprehensions of popular discontent among the Mussulmans, if they were to give way; and that they are preparing to make representations to your Lordship, through M. Musurus, in order to obtain the transmission of other instructions to me than those under which I am now authorised to act upon that important subject."

"What I am instructed to require is nothing more, in reality, than a frank and entire confirmation, in practice, of the promises virtually made to me ten years ago, as well by the Sultan himself as by the Porte, before there was any question of the present war, its alliance, and its sacrifices. With respect to danger from popular discontent among the Mussulman population, I do not believe that, even supposing its existence, it would extend beyond some insulated examples in the provinces, easily repressed, and unlikely to be attended with serious consequences."

Various conferences now ensued, and eventually the Ambassadors of the Western Powers drew up a joint memorandum as to those improvements which they conceived ought to emanate from the Sultan's Government; and amongst others relating to the more general administration of the empire, we find this important stipulation introduced—

"No subject of His Majesty the Sultan, to whatever sect he belongs, shall be insulted or molested, still less persecuted or punished, on account of his religious opinions."

Thus the old question was again agitated, and the Porte requested to grant religious freedom to the Mussulman as well as to the non-Mussulman portion of its subjects; and again there was the same unwillingness and hesitation. The Turkish ministers were

startled by the difficulties proceeding from their colleagues in the council, and hesitated as to the acceptance of the propositions given in by the three representatives; the one having reference to religious persecutions being one of those from which they were most inclined to recede.

The Ambassador, feeling the responsibility of his position, addressed to the Porte a memorandum, into which he introduces the forcible passages already referred to in Lord Clarendon's despatch of September 17th.

"England and France, as every one knows, are making gigantic efforts, and submitting to enormous sacrifices, in support of the Sultan's empire. Though many glorious successes have marked the progress of their arms, they have still a wide field of exertion before them, and Providence alone can determine the final issue.

"Such are the circumstances under which the undersigned is instructed by his Government to press this subject most earnestly on the attention of the Ottoman Porte. He is ordered to observe that the great European Powers can never consent to perpetuate, by the triumphs of their fleets and armies, the enforcement in Turkey of a law which is not only a standing insult to them, but a source of cruel persecution to their fellow-Christians. They are entitled to demand, and the British Government distinctly demands, that the Mohammedan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mohammedan faith. It stands to reason that, in all such cases, the human conscience being left free, the temporal arm must abstain from interfering to coerce its spiritual convictions.

"The undersigned entertains a firm hope that the Sultan's ministers, enlightened by experience, and duly attentive to the exigencies of time and circumstance, will not only do justice to the motives of this demand, but recognise the necessity of redressing a grievance which stands in such painful contrast with the services rendered to Turkey by Christian Powers.

"It rests with the Porte to determine in what manner this just and indispensable reform may be most satisfactorily completed. The undersigned cannot for a moment doubt that the Turkish Government, in doing away with the last remnant of sanguinary fanaticism, and clearing its antecedent pledges from every shade of uncertainty, will maintain an inviolable protection over all its subjects, of whatever creed, who, following the dictates of conscience in religious matters,

may exercise its rights without seeking to disturb the peace of society."

On this note being read to him, the Grand Vizier desired the Ambassador to be informed that there was a very delicate question raised in it, which he was unable to answer without the consent of his colleagues; that as the Ministerial Council was to meet that evening, it should at once be submitted to their attention, but that he did not think it would be favourably received.

The conclusion which was arrived at, after repeated conferences, is thus stated by Lord Stratford de Redcliffe to the Earl of Clarendon, in a despatch dated January 30th, 1856—

"The Porte, as its ministers allege, is resolved that there shall be *no more religious persecution in Turkey*—no further effusion of blood in execution of judgment on account of religious opinions; but it is thought impossible for the Sultan either to abrogate the Mussulman law, or to make any public declaration equivalent to its abolition in that respect. The ministers assure me that they are sincerely willing to meet our wishes to the utmost of their power; but they entreat our forbearance, and urge that time, and the progress of opinion, will not fail to consummate the work of humanity. I found myself under the necessity of either modifying my demand, or delaying indefinitely the completion of the fourth point, relative to the rights and privileges of the non-Mussulman subjects of the Sultan. I preferred the former course, as being the least inconvenient, and likely in the end to be attended with the smallest sacrifice. I therefore accepted the Porte's version of the clause relating to religious liberty, slightly amended, with the reserve of obtaining a separate answer to my official note on that subject, which should incorporate the version previously adopted and amended by the three representatives. Both these versions are inclosed herewith for your lordship's information, the former marked A., the latter B."

The original clause (A) ran thus—"No subject of His Majesty the Sultan, to whatever faith he may belong, shall be unsettled or molested, much less persecuted or punished, on account of his religious opinions." For this was substituted clause B—"As all forms of religion are and shall be freely exercised in the Ottoman dominions, no subject of His Majesty the Sultan shall be hindered in the exercise of the religion that he professes, nor shall be in any way disquieted on that account: no one shall be compelled to change their religion." And

it was this clause which was introduced into the royal firman and Hatti-scheriff proclaimed at Constantinople on February 18th, 1857.

Anxious that the pledge thus given should be understood to cover all cases of renegades, and that upon this point there should be no uncertainty, Lord Stratford de Redcliffe addressed, as he had stated that he should, an official note to Fuad Pasha on this subject, and obtained from him the following answer—

“February 12, 1856.

“The official communications made formerly and recently by your Excellency, both in writing and verbally, upon the subject of religious matters, have been taken into minute consideration. The important and friendly services which the Porte has at all times, and more particularly of late, experienced on the part of her illustrious allies the English and other Governments are appreciated in the highest degree by His Majesty the Sultan, and the feelings of gratitude inspired by them will remain for ever impressed upon the heart of the Ottoman nation. In addition to the sincere desire entertained by the Porte to meet, as far as possible, the friendly representations of her allies by satisfactory measures, she is also well acquainted with the spirit of the age, and she hastens accordingly, with the Imperial sanction, to communicate the decision adopted regarding the above point. In consequence, the assurances formerly given to the British and French Governments with reference to the question of renegades are at present renewed and confirmed afresh, while an additional assurance is declared and made known, that the terms of the decision at that time adopted will be held to comprise *absolutely all renegades*. It is sincerely hoped that this decision, which is a new and practical proof of the Porte's refraining on all occasions, from senselessly thwarting or opposing measures of a practicable nature, will meet with the satisfaction of your illustrious allies.

(L.S) “MEHEMET FUAD.”

This was regarded by Lord Stratford de Redcliffe as a conclusive and satisfactory arrangement. In communicating to Lord Clarendon the issue of the negotiations, he says—

“Constantinople, Feb. 12, 1856.

“I have received from Fuad Pasha the note which he had promised in reply to my representations and demands on the subject of religious opinions and the impunity of renegades. Inclosed herewith is an English translation of it, made by Mr. Smythe, who assures me that its correctness may be perfectly relied on. Your Lordship will perceive

that the Porte acknowledges and confirms its former declaration respecting renegades, and extends it expressly to all, including Mussulmans, though not mentioned by name. It is an official note, signed by the Secretary of State, and given expressly with the Sultan's sanction. Taken in connexion with the article recommended by the three representatives, adopted by the Porte, and inserted in the Sultan's firman invested with a Hatti-scheriff, it may be viewed as covering the whole of your Lordship's requisition. If this impression of mine should not be confirmed by Her Majesty's Government, the door is open for a return to the question; but if no one is to be molested on account of the religion he professes, and no one to be punished as a renegade, whatever form of faith he denies, I do not see what room there can possibly be for any practical persecutions in future within the limits of the Sultan's empire.

“The law of the Koran is not abolished, it is true, respecting renegades, and the Sultan's ministers affirm that such a stretch of authority would exceed even His Majesty's legal power. But however that may be, the practical application of it is renounced by means of a public document, and Her Majesty's Government would at any time be justified in complaining of a breach of engagement if the Porte were to authorise, or to permit, any exception to its own official declaration.”

Assuredly the stipulations are sufficiently explicit—all forms of religion might be freely professed. In professing that which he preferred, no subject of the Sultan should be hindered, or exposed to annoyance; while in order to guard against the possibility of any restricted sense being put upon such a declaration, Fuad Pasha officially declared—“It will be held to comprise absolutely all renegades.”

Wherefore, then, the present proceedings at Constantinople? Mussulmans who have become Christians are not allowed freely to profess Christianity. If they become Christians they must do so secretly: they may not speak about it, or give a reason for the hope that is in them; there must be no profession. If a Christian Turk makes mention of the name of Jesus he shall not have freedom, but the prison; while in the way of inquirers every possible hindrance is thrown. Men suspected of Christian tendencies are sent off by scores into exile, and condemned to work in the galleys.

Missionary efforts at Constantinople are at the present time met by a systematized obstruction: “the rooms, offices, and chapels

of the Missionaries are beset with spies, so that no Turk can approach them without being reported to the police."

Nay, not only have the stipulations of the Hatti-scheriff on the subject of religion been openly violated, but the civil privileges conceded by the same instrument to the non-Mussulman portion of the population have been as unscrupulously set at naught. The ninth paragraph of the firman guaranteed, that in criminal cases, whether before mixed or special tribunals, "the tribunals shall be public, the parties shall be confronted, and shall produce their witnesses, whose testimony shall be received without distinction, upon an oath taken according to the religious law of each sect." These men who have been dealt with as criminals,—the thirty or forty deported to Acre; the two exiles at Smyrna, left by the Turkish Government to starve, and at this moment supported by the charity of Christians,—were they brought to trial before a public tribunal, convicted on sufficient evidence, and constitutionally condemned; or has not the procedure adopted towards them been marked by all the irresponsibility which has marked the sturdiest times of Ottoman despotism?

The concessions made in 1856 were international stipulations. The British minister required them. He directed the British Ambassador to notify to the Ottoman Porte the necessity of such concessions. They were obtained, and, as solemn stipulations, remain on record; so that "Her Majesty's ministers

would at any time be justified in complaining of a breach of engagement if the Porte were to authorize or to permit any exception to its own official declaration."

Well, the engagement has been broken. Mussulmans in Turkey have become Christians. Is it surprising that they have done so? But are they "unmolested on account of the religion they profess?" Nay, are they not dealt with as criminals, and subjected to extreme penalties? Is it not the fact that the Porte has not only permitted this, but authorized it? that it has been an official act perpetrated by its own police agents? Let us hope, then, that there has been, what the case requires, an indignant remonstrance, if not on the part of the British Ambassador, yet on the part of the Foreign Office. If the stipulations of 1856 were worthy of being obtained at the cost of much laborious negotiation, they are worthy of being maintained in 1864. The Blue Book we have analyzed bears honourable testimony to the British ministers whose names are recorded in its pages—the Earl of Aberdeen, Lord Cowley, the Earl of Clarendon, Lord Stratford de Redcliffe. After a time we shall have another Blue Book relating to the transactions of the present time. Shall it describe a retrograde course, and inform the public that, in 1864, Great Britain pusillanimously surrendered all that, in 1855-56, she had so nobly achieved in the great cause of freedom of conscience and religious liberty in Turkey?

THE ATTEMPT MADE TO EXCULPATE THE TURKISH GOVERNMENT FROM THE CHARGE OF VIOLATING THE STIPULATIONS OF THE HATTI-HUMAYOUN BY ACCUSING THE MISSIONARIES OF INDISCRETION.

On September 30 a letter appeared in the "Times," signed Y. Z., the object of which was to show, that to the indiscreet proceedings of the Missionaries might be attributed the recent very unexpected interference with Missionary effort on the part of the Turkish Government.

A letter has been received from Dr. Pfander, in which he vindicates himself and his fellow-Missionaries from the charge which has been brought against them; and some extracts from this letter we now introduce—

"Y. Z. says that the English Missionaries 'encouraged by the great tolerance of the Turkish authorities, carried on more and more an open crusade against Mohammedanism in the high places of Stamboul. To this

end preaching rooms had been opened in khans—the most public resorts in Constantinople next to the bazaars—where controversial lectures were delivered, to which the Mohammedans, Jews, and Greeks were invited, with great persistence, and that at these gatherings polemical knocks were, with impunity, dealt to Islam.'

"Now, as Y. Z. calls himself an eye- and ear-witness, one would naturally suppose that he has with his own eyes seen those high places of Stamboul, listened with his own ears to those controversial lectures, and seen or heard those polemical knocks, which, at those gatherings, were dealt out to Islam with such impunity and indiscretion. But I can only say, that if that had been the case he would never have made such statements.

The crusade carried on by the English Missionaries, and the polemical knocks dealt out were nothing more but a Turkish Sunday service according to the form of the Church of England, in a room in a small khan in Constantinople, reading and exposition of Scriptures, and religious discussions held in the week-days with those Turks who visited the Missionaries. Lectures against Mohammedanism were never delivered, nor were Greeks or Jews invited: only such Turks as wished to converse with the Missionaries, or desired to read or purchase their books, or to attend the services, were asked to the rooms, and these invitations were always of a private and friendly character: no placards were ever put up, nor handbills sent about. If this be called a crusade, then Y. Z. is in the right; but candid judges will allow that the Missionaries in all this have done nothing but their duty.

"As regards the khans, those acquainted with the khans of Constantinople will be aware of the fact that there is a great variety of them. Some are large and busy places, others again are small and quiet. Now, if Y. Z. had ever been in the khan in which the English Missionaries have hired rooms, he would have known that it is one of the smaller and quiet kind, with only four rooms in each of its two stories; and the two rooms occupied by the Missionaries, being a top story, are as quiet and retired as rooms in a house. His never having seen the place alone accounts for his having fallen into the error of making the reader believe that those rooms were situated in such a khan as forms one of the most public resorts of Constantinople.

"Another mistake which requires correction is the assertion 'that a controversial book, the work of one of the English Missionaries, was industriously circulated in all the public places of the capital, and that this book is a most vehement attack on Mohammedanism.' Now the fact is, that the book in question was never circulated or sold in any public place of Stamboul, nor ever hawked about there. It was only given or sold to those Turks who came to the rooms in the khan and asked for it. Only in Pera it was sold for a time in a small English bookshop; and, when this was closed, it was for a few weeks offered for sale in two other bookshops of the place. As to its being a 'most vehement attack on Mohammedanism,' this Y. Z. would never have asserted if he were acquainted with the book, or had read

it himself. Those who know the book have unanimously approved of its style and contents, calling it 'solid and profound, exhibiting the truth as it is in Jesus against the falsehoods of Islam in a mild and persuasive, rather than in a denouncing tone.' Besides, the book is liked by liberal-minded and truth-seeking Turks, and has been sought for and bought by many.

"Y. Z. further says that the action of the Porte, under the circumstances, in no degree trenches on the broader and higher question of religious liberty in the empire. This may be his conviction, and the Missionaries, as well as every real friend of Turkey, would indeed be glad if this view should prove correct, and were borne out by facts. But as the Porte has imprisoned and exiled both converts and such Turks as have only visited the Missionaries for instruction, how can it be said and believed that this action of the Porte does not trench on the question of religious liberty? The Porte has shown by those acts that it will and can still punish those who publicly forsake Islam, and show any decided inclination towards Christianity, and has thus gained its end for the present. Add to the above, that, in a letter from Beyrout, dated August 19, and published in the 'Record' of September 12, the writer says that forty of those so-called Protestant Turks had been sent from Constantinople to Acre, and condemned to work at the galleys. And the American Missionary in Kharpoot wrote, a few weeks ago, to a friend of his here, that seven of the same class of Turks had been sent to that place as exiles, and that they had told him they were exiled for religion's sake. There may, perhaps, have been other reasons why these persons have been thus dealt with, but as they were taken up at the same time the Turkish converts were imprisoned, the public will naturally connect the one with the other. Now, in the face of all these facts, how can it be said that religious liberty has not been interfered with?

"If Y. Z. adds, that only the Missionaries view this action of the Porte in the light of religious persecution, but that no single layman in Turkey has so regarded it, this is simply another of his unfounded assertions. No single layman! Is Y. Z. sure of this? At any rate, I myself am personally acquainted with several highly respectable laymen of this place, and I have no doubt there are many, both here and in other parts of Turkey, who take the same view of the matter as the Missionaries."

RECENT INTELLIGENCE.

YORUBA AND THE NIGER.

WE are happy to find that efforts are being very energetically put forth from Lagos, by natives located there, to terminate, by persuasion, the war so long raging between Abbeokuta and Ibadan. The following passage from the "Iwe Irohin" will show with what prospects of success—

"We are very thankful to be able to state that the gentlemen who went to Ibadan on a mission of peace, sent by the Association in Lagos, returned to Abbeokuta on November 5th. The account given of their reception is most pleasing and hopeful. All Ibadan seems to have been moved with glad anticipations of peace. They were most hospitably entertained, and sacrifices were made by the people to their gods that the chiefs in the camp might be inclined to receive them with peaceful desires. They went to the camp, and were equally well received there. Presents were made them according to the usual custom when well received. Their message, in short—'Can any thing be done towards making peace?'—was well received. The chiefs spoke of the wrongs they thought they had received, how the war commenced, and various tribes who were consulted consented to their intended war, but afterwards assisted their enemy against them. That they desired to be on friendly terms with the Egbas, for they had in times past, before the war broke out, received many tokens of friendship and good feeling from them until this present difference arose. Their reply to the message was, 'We will gladly meet a deputation from the opposite party, on neutral ground, to talk over our matters, in order to come to some arrangements.' More than that could not be expected. The gentlemen of the deputation have done a good thing, and we sincerely hope that God will bless their efforts with complete success. The Missionary party in Ibadan are much better provided for than before. The supplies carried to Oyo for them by Messrs. Wood and Ashcroft were received, and have added greatly to their comfort."

The Rev. D. Hinderer, in a letter dated Ibadan, Oct. 29th, referring to this important subject, says—"The messengers of peace from Lagos have been well received in the Ibadan camp, and seem to be in good spirits and hope of their final success in bringing about peace before long."

It is also gratifying to learn, that, through the efforts of the Missionaries at Abbeokuta, the brethren at Ibadan have been relieved from the deep distress under which they so long suffered as to the necessaries of life. The supplies which had been transmitted as far as Oyo, and had there been detained for a time by the king, have reached them, and their wants are supplied.

On Whit-Sunday last Mr. Hinderer had the happiness to admit to baptism besides a few infants, seven adults. He says—"Contrary to our usual experience, I could hardly bring my mind to hearty thanksgivings for it. I could only think, What is that among so many. And yet if you could only know the thousand lies by which they are bound to their old system, you could not but say it is only by a divine miracle that any one can be changed."

RECENT INTELLIGENCE.

From the Niger Mission deeply-interesting intelligence has been received. The Rev. S. Crowther, with other labourers, had been waiting at the Nun for the means of transit to the upper stations, when, on Sept. 7th, the "Investigator" made her appearance on the way to communicate with Dr. Baikie. The commander, Lieutenant Gambier, having been instructed by Commodore Wilnot to give the Missionary brethren a passage, did so in the kindest manner, discharging coals, from the long boat in tow, to make room for the Mission packages, and receiving on board the "Investigator" as many of the brethren as he could possibly, to his own and his officers' great inconvenience.

On September 13th Onitsha was reached. The Rev. J. C. Taylor and other members of the Mission were all well. Mr. Crowther says—"It will cheer the heart of the Parent Committee to hear that fifty-three baptisms of adults and children have been performed at Onitsha since last November, and that there are about forty-two names at present on the list of candidates for baptism, who receive weekly instruction preparatory to being admitted to that holy rite."

It appears, too, that these first-fruits, like those in the early days of the Abbeokuta Mission, have had to endure persecution, and have been enabled to stand the test. They have obtained thus early the character of stability, and this will increase their influence amongst their countrymen, and help to the number of conversions.

Mr. Crowther, during his stay at Onitsha, had the opportunity of addressing a congregation of about 300 persons on Lord's-day morning from Luke xii. 32.

On September 16th Gbebe was reached. In the little body of Christians there several deaths have occurred, Mr. T. Joseph, one of the Scripture-readers, with others, in all four, having been thus called away. Two of them were baptized persons—Maria Ayin and Fanny Anihi—both departing this life in the faith of Christ. "These two hopeful deaths of our native converts," observes Mr. Crowther, "made a very great impression on the minds of the heathen population, as being quite different from what they had been accustomed to witness. May these be an earnest of a large ingathering from among the large population of this part of Christ's vineyard!"

On Sunday, October 4th, Mr. Crowther had the privilege of baptizing eight persons, two men and six women, in the presence of about 200 persons, at the morning service.

The Mission work here may now be regarded as having taken root; and various evidences are afforded of the influence which has been acquired over the surrounding heathen, and of the goodwill with which the agents of the Mission are regarded. When the king of Gbebe, Ama Abokka, was on his death-bed, and was giving charge to his head chief about his children, and the government of the town after his death, until a successor should be elected, he did not forget the Society's agents, saying, "Suffer nothing to harm the Oibos: they are my strangers."

When Mr. Joseph died, the heathen natives showed great sympathy. According to their notions they must honour Joseph's death as the death of a great person, by firing of muskets, a tribute of respect which was respectfully declined. They then proposed cooking a large quantity of food to be feasted upon in honour of the dead; and when this was objected to, they brought a mat and 400 cowries, so as to bear their share in the expenses, and these were accepted, to the gratification of the well-meaning chiefs. "This," observes Mr. Crowther, "will show the feelings of the chiefs and people towards the Society's agents and their work in this remote part of the country."

RECENT INTELLIGENCE.

While Mr. Crowther was at Gbebe, one of the messengers of King Massaba, of whose intentions towards that town doubts are entertained, now that King Ama Abokka has died, being about to return to his master, Mr. Crowther took him round the Mission premises, and showed him the schoolroom, and then the cotton gins and the press, and the bales which were produced out of it, which excite the wonder and inquisitiveness of everybody. "I asked him," says Mr. Crowther, "to deliver this message to his king, 'that we are Anasara: there, pointing to the schoolroom, we teach the Christian religion; pointing to the cotton gin, I said, this is our gun; and to the clean cotton puffing out of it, that is our powder; and, I said, the cowries which are the proceeds of the operation are the shots which England, the warmest friend of Africa, earnestly desires she should receive largely. The king was to judge from what the messenger has seen of our proceedings here, whether the efforts of England were injurious to the prosperity of a nation, or favourable to its peace and welfare.'"

Gbebe is not only a confluence of waters, but of languages; the Igbara, Nupe, Hausa, Eki, Yagba, Egara, Kakanda, and Ghari, being spoken there. Igbara is the language of the locality, the others being introduced by sojourners from other lands. Thus, in order to usefulness, the resident teachers here require to be versed in two or three languages at least; and so we read of a sermon being preached in three distinct languages, first Igbara, then Nupe, and then a third. But all this seems to show the great importance of this station, and the necessity that it should be occupied by natives who, like Crowther and King, should be able to translate and make these various tongues vehicles for the propagation of the Gospel.

Efforts are being made by preaching and teaching to give extension to Christian truth amongst the surrounding tribes. Mr. Joseph visited, before his death, his countrymen, the Bassa, at the back of the Iro mountains. They received him favourably, and promised to receive Christian teachers as soon as they should come.

Mr. James Thomas has also visited his country people, the Eki tribe, on the upper part of the right side of the Kwara. They also received him cordially, and wished to keep him. It was the first time that a countryman of theirs had returned home from the far-famed white-man's country. Some of these people who are resident at Gbebe have given a small piece of ground for the erection of a preaching shed, and helped, by their labour, to erect it. Here services are held every Lord's-day.

We have, at a time like this, when, in the direction of New Zealand, the Missionary horizon is so overcast, to thank God for the sunshine in the direction of the Niger. May grace be given to the Society that it may clearly perceive what had best be done to improve these opportunities, and be enabled to follow up with energy what may be resolved upon!

NORTH-WEST AMERICA.

The Rev. J. Horden, Moose Fort, September 11, 1863, writes—

"Although I have taken no Missionary journey, yet I could not allow the whole of my vast charge to remain unvisited. I therefore sent our old chief, Oobolikitchish, to Rupert's House, about the middle of June. It was a blessed experiment. He was listened to with the same attention as myself. I had

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the privilege of meeting with Indians from all the inland parts of the district. On his return the old man was much pleased in writing to me what God has done by his means. 'When I visited Rupert's House, and saw so many Indians,' said he, 'I thought I could not speak; but God strengthened me, and I felt no difficulty in addressing them. I shall be glad to go again should you be pleased to send me.' On the Sunday after his return to Moose, when we had a very full congregation, I called on him to make an address, and to detail his doings at Rupert's House. He spoke for nearly half an hour most excellently, and in his address I was deeply interested. He spoke of the absent and the present, of the readiness to receive and willingness to learn the Gospel, of the former; while the latter he besought to be earnest in their entreaties to God for strength, that they might grow in grace and not be outstripped in the Christian race by those who possess fewer privileges than themselves. He was listened to with deep attention by all present, and I trust that his words produced some effect.

"On Sunday last I preached an anniversary sermon in behalf of the Church Missionary Society. Our congregations at both the English and Indian services were larger—the latter an overflowing one. I preached from Ezekiel xxxvii. 1—3, 'The valley of the dry bones.' The collection amounted to about 10*l.*, and our communicants numbered upwards of fifty. Altogether the day was one of much spiritual comfort."

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. J. and Mrs. Hamilton embarked at Liverpool in the "Armenia," on October 24th, for Sierra Leone.—The Rev. J. A. and Mrs. Maser embarked at Liverpool, November 24th, on board the "Athenian," for Lagos.

Western India.—The Rev. W. S. and Mrs. Price embarked at Southampton on November 12th, on board the "Ellora," for Bombay.

North India.—The Rev. W. Handcock embarked at Southampton by the steamer of November 20th, for Calcutta.—The Rev. T. H. Fitzpatrick left Marseilles on November 28th, for Calcutta.

South India.—The Rev. R. H. and Mrs. Maddox embarked at Gravesend October 20th, on board the "Golden Fleece," for Madras.

China.—The Rev. J. D. and Mrs. Valentine embarked at London on board the "Brockham," for Shanghai.

North West America.—Mr. R. Phair left Liverpool November 21st, in the "Scotia," for New York, on his way to Red River *via* Pembina.

RETURN HOME OF MISSIONARIES.

Ceylon.—The Rev. C. C. and Mrs. Fenn left Colombo on October 20th, and arrived at Southampton on November 20th.

DEATH OF A MISSIONARY.

China.—On the 18th of October, the Rev. George Smith died at Amoy, to which place he had gone from Fuhchau for the benefit of his health.

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INDIA—MADRAS.

FROM letters received from Madras, forwarded by the Corresponding Secretary, the Rev. W. Gray, we extract the following points of interest—

“Since last I wrote we have had the Bishop of Calcutta amongst us. He remained here from Friday, the 14th of November, to the following Friday, the 21st; and all the clergy have felt much refreshed by his visit. I had the privilege of a long conversation with him on the subject of our South-India Missions, in which he appeared to take a hearty interest.

“I forward some letters of Mr. Sargent's, which I send by this mail, on the subject of a strange rumour which seems afloat among the Hindus regarding a great prince who is prophesied to take to himself in 1867 the government of all this country, and to reign over it, expelling the English from it. How strange that so many minds should be exercised simultaneously upon the thought of a coming one! The old words—*‘percrebuerat oriente toto vetus et constans opinio’*—seem really applicable to the state of people's minds.”

MAURITIUS.

Our valuable Missionary, the Rev. P. Ansorgé, has been brought to the brink of the grave, and then, when all hope seemed past, has been raised up again, we trust to many years of usefulness. He was attacked with dysentery which soon assumed an alarming appearance. Two medical men were in attendance, one of them day and night for more than a week, but the disease baffled every effort, and on Sunday, the 22nd of November, mortification appeared to have set in. His family knelt around his bed, expecting every moment to see him depart; “when all at once,” writes Mrs. Ansorgé, “Dr. Reillie said, ‘There is a change for the better; the nature of the dreadful disease is changing.’ So indeed it was. The Lord had tried his servants enough, and there was mercy in store for them.” From that day he began to mend, although slowly, and from a state of extreme weakness. It brought out the sympathy of the inhabitants, and showed the estimation in which he was held. “Most refreshing and gratifying was the warm interest shown in the invalid by almost every one in the island, to begin with General Johnstone, the acting Governor, down to the low coolies. Every one thronged anxiously to hear in the morning how the night had been. The Indian congregations, Bengalee and Tamil, under their catechists, held prayer-meetings on their beloved Missionary's behalf. Our asylum children flocked together for prayer: others simply asked their teacher, ‘Please to let them go first for a little while to pray for papa.’ Many, many heartfelt marks of sympathy and interest have been shown us.”

Mr. Ansorgé has been advised to take a voyage to Europe, but he has decided to remain at his post, with the desire, as the Lord has spared his life,

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that every hour of that life should be consecrated to the Lord's work and service.

YORUBA.

Encouraged by the favourable reception which they received at Ibadan, the peace party have decided on following this up by another deputation; and it is to their proceedings that the following extracts, from the "Iwe Irohin" of Nov. and Dec. refer—

"The friends engaged in the work of mediation have reached Igaun. It was their intention to have proceeded *viâ* Ikorodu, a place under British protection, but they were refused permission. As the change of route had not been contemplated nor provided for, it has caused considerable delay. The Egbas have thought it necessary to acquaint their ally the King of Ijebu of the step. We hope the delay will be only for a short time.

"There has been of late much fighting at Iperu, the Ibadans desiring to take it, and the Egbas and Ijebus to defend it. On Monday, the 30th Nov., a severe engagement took place, in which the Ibadans were driven back to their encampment. We hope, after these engagements and trials of strength, the parties engaged will be the more willing to listen to peaceful counsel. A small party came down from Illorin a few days ago, but they bring no news. Nothing has been heard from Ibadan since our last."

Latest Intelligence.

"More recent information acquaints us that the gentlemen engaged in mediating peace between the parties now at war are *en route* for the place of meeting. They have been obliged to proceed *viâ* Igaun, at which place they were last heard of: they are supposed to number forty persons.

"What information we receive from the seat of war amounts to this, that engagements are frequently taking place, with no great results. The last battle reported took place on the 18th. The Ijaye people led the attack, and drew the Ibadans by a planned retreat from their camp to a place where a much stronger force was in position, by whom the Ibadans were defeated. In a previous engagement several of the Ijebus were killed."

The late Are of Ijaye.

A story is current in the interior Yoruba towns about this chief, which shows, that though his character is stained by not a few of the worst sins, he was not unable to appreciate great affections or high principle in others. When the Ibadans came and encamped before Ijaye, Are made it a law that every Ibadan prisoner taken should be beheaded with as little delay as possible. In the Ibadan camp was a young man, the only son of his mother, who was a widow. The mother could not be prevailed upon to remain at home and allow her son to go to the camp alone: where he went she determined to follow. In one of the battles this young man was taken a prisoner by the Ijaves. When the Ibadans returned to their camp he was missed, and, after the closest search, was nowhere to be found. The inconsolable mother took the first opportunity of leaving the Ibadan lines, and entered the town Ijaye, and was soon brought before the chief, whom she thus addressed—"I have come to seek my son who was taken in the battle. If you have killed him, kill me. If you have beheaded him, behead me. If

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you put him into fetters, put me into fetters. Only let me be as he is, and I am satisfied."

The chief beheld her for a few moments with astonishment; and then gave orders that she should be shown the heads of some who had just been decapitated. She searched, but found not her son. She returned and told this to the chief, who commanded those in fetters to be shown to her. Here she saw, and, to her unutterable delight, embraced her son, who was still alive. She came and told this to the chief, and begged to be put in fetters and placed near her son. Hereupon he ordered the fetters of the young man to be struck off, and the captive brought before him; which, being done, the chief, turning to the mother, said, "I am delighted with you: you are a worthy woman. The son of such a woman must be good and brave." And taking his sword, and placing it in the young man's hands, said, "Your life is spared, and I make you my sword-bearer."—*Iwe Irohin*.

Baptisms.

On Sunday, the 22nd ult., at the Ikija station, thirteen adults were baptized—six males and seven females.

Missionary Meeting at Lagos.

A Missionary meeting was held at Lagos on the 19th of Nov. The chair was taken by Captain J. P. L. Davies.

From a correspondent we learn the following particulars—

"The chairman's speech was short, and referred to the blessings of religion and the gratitude which this country owed to England, in which latter point he was seconded with much earnestness by Mr. Crowther. Mr. Nicholson and the Rev. W. West followed up the point by showing what England owed her greatness to, viz. her Bible and her Bible Christianity. Mr. Nicholson referred to the futility of the attacks made on the book and its doctrines, and showed how the designs of some of the most bitter adversaries of Christianity, such as Voltaire and Gibbon, were now being defeated, the press which printed Voltaire's works being employed at the present time in printing Bibles at Geneva, and a large estate on the continent which Gibbon bought having descended to a warm supporter of Christianity. Mr. West's speech was full of interesting fact and anecdote, which his long experience in the Mission field readily furnish him with. He spoke with much warmth of his love for the work, and of his highest earthly aspirations for an only son that he might devote himself to it. Altogether the Meeting was one of a very stirring and edifying nature, and the interest was kept up to the close, although it was prolonged over two hours. Earnest appeals were made to young men to offer themselves for Mission work. The church was quite full. There were heads at every window, and the door was crowded.

The collection after the Meeting was 3*l*. 1*s*. 8*d*. In cowries, heads 2 . 46. Upwards of 21*l*. has been received since."—*Iwe Irohin*.

Examination of Ake School.

On the 10th of November there was an examination of the Ake Mission school. There are 137 on the books. The first class was examined in English dictation. Of forty-four present, one boy and one girl did it correctly. In English reading twenty-two read out of a higher reading-book, eighteen